

"To withdraw the hand": *i.e.*, to take away the punishment. Ezek. xx. 22.

"To turn the hand upon": *i.e.*, to repeat the punishment. Isa. i. 25.

Jehovah asks why this should be in verse 5.

"To lift up or spread out the hand": *i.e.*, to call for the receiving of mercy, or invite to receive. Prov. i. 24. Isa. xlix. 22; lxxv. 2.

"To open the hand": *i.e.*, to bestow or give bountifully. See Ps. civ. 28; cxlv. 16 above.

"To clap or smite the hands together": *i.e.*, to express derision or disdainful anger Ezek. xxi. 17; xxii. 13.

"To lift up the hand": *i.e.*, to swear solemnly.

Ex. vi. 8 (margin). Deut. xxxii. 40. Ezek. xx. 5, 6; xxxvi. 7, etc. (See also Gen. xiv. 22). This explains the difficult verse Ex. xvii. 16. See the Text and margins of A.V. and R.V. There is the *Ellipsis* of the verb which is clearly understood from the idiom, thus "Surely the hand is [lifted up] on the banner of Jehovah." So that the A.V. is quite correct in sense: "The LORD hath sworn." (See Ginsburg's *Introduction to the Hebrew Bible*, page 382, 383).

"The hand of the Lord upon" a man denoted also the power of the prophetic spirit.

1 Kings xviii. 46. 2 Kings iii. 15. Ezek. i. 3; viii. 1; xxxiii. 22.

A RIGHT HAND is attributed to God; to denote the highest power, and most Divine authority.

Ex. xv. 6, 12. Ps. lxxvii. 10 (11); cxviii. 15, 16; cxxxix. 10. Isa. xlvi. 13.

It denotes also His grace and mercy in delivering and saving His people.

Ps. xviii. 35 (36); xx. 6 (7) (margin); xlv. 3 (4); lxiii. 8 (9); lxxx. 15, 17 (16, 18).

It is used also of the place accorded to Christ in His human nature as now exalted.

Ps. cx. 1. Matt. xxvi. 64. Mark xvi. 19. Acts ii. 33, 34; vii. 55, 56. Rom. viii. 34. Col. iii. 1, etc. Eph. i. 20-22. Heb. i. 3, 4; viii. 1.

So Christ's dignity is further described by the figure THEOPREPŌS, *worthy of a god*. 1 Cor. xv. 25. Eph. iv. 10, etc.

A FINGER is attributed to God, to denote the putting forth of His formative power, and the direct and immediate act of God.

Ex. viii. 19; xxxi. 18. Ps. viii. 3 (4). So Luke xi. 20, by which, according to Matt. xii. 28, the Spirit of God is meant.

Isa. xl. 12 (a span of the fingers). See xlvi. 13.

A HEART is attributed to God.

Gen. vi. 6; viii. 21. Jer. xix. 5 (6). 1 Sam. xiii. 14: "A man after his own heart": *i.e.*, His own Divine and eternal purpose; having regard, not to David's worthiness or unworthiness, but to God's own will. So Acts xiii. 22. See also Jer. xxxii. 41.

BOWELS are attributed to God; to denote His mercies and His pity.

All these figures of *Anthropopatheia* are figures of *Metonymy*, by which one thing is put for another. Here, because, when a person is much moved by deep feeling, there is a movement of the bowels, so they are put, by *Metonymy*, for the feeling itself.

Isa. lxiii. 15.—"Where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards me?" So Jer. xxxi. 20.

Luke i. 78.—"Through the bowels of the mercy of our God." (See A.V. margin). Here it is translated, "through the tender mercy of our God."

Matt ix. 36.—"He was moved with compassion": *lit.*, his bowels moved. So xiv. 14; xv. 32. Mark i. 41; vi. 34, etc. (See also Gen. xliii. 30. 1 Kings iii. 26. And compare this as attributed to God, Ps. li. 1 (3): "The multitude of thy tender mercies.") So Isa. lxiii. 7.

A BOSOM is attributed to God; to denote comfort and rest.

Ps. lxxiv. 11 (the hand in the bosom denoting ease, according to Prov. xix. 24 and xxvi. 15).

Isa. xl. 11. John i. 18 ("In the bosom of the Father"). Num. xi. 12.

FEET are attributed to God; to denote His presence in the earth, in power, in universal dominion.

Isa. lxvi. 1. Ps. lxxiv. 3; cx. 1. Isa. lx. 13. In this respect the earth is spoken of as His "footstool."

FOOTSTEPS are also attributed to God.

Ps. lxxvii. 19 (20); lxxxix. 51 (52).

2. HUMAN AFFECTIONS *and* FEELINGS are attributed to God.

Human affections and feelings are attributed to God: not that He has such feelings; but, in infinite condescension, He is thus spoken of in order to enable us to comprehend Him.

REJOICING is attributed to God.

Ps. civ. 31.—“The LORD shall rejoice in his works.” So Isa. lxii. 5. Deut. xxviii. 63; xxx. 9. Jer. xxxii. 41, etc.

SORROW and GRIEF are attributed to God.

Gen. vi. 6.—“It grieved him at his heart.”

Judges x. 16.—“His soul was grieved for the misery of Israel.”

Ps. lxxviii. 40.—“How oft did they provoke him in the wilderness, and grieve Him in the desert!”

Isa. lxiii. 10.—“They rebelled, and vexed his holy Spirit.” So Eph. iv. 30.

See Zech. xi. 8. Ezek. vi. 9.

REPENTANCE is attributed to God.

Gen. vi. 6.—“It repented Jehovah that he had made man on the earth.”

So Ex. xxxii. 12, 14. 2 Sam. xxiv. 16. Ps. cvi. 45. Jer. xviii. 8; xxvi. 3. Hos. xi. 8. Amos vii. 3, 6. Joel ii. 13, 14.

ANGER, VENGEANCE, and HATRED are attributed to God.

Ex. xv. 7.—“Thou sentest forth thy wrath.”

Ps. v. 5 (6).—“Thou hatest all workers of iniquity.”

Isa. i. 14.—“Your new moons and your appointed feasts my soul hateth.”

Isa. i. 24.—“I will . . . avenge me of mine enemies.”

Jer. ix. 9.—“Shall not my soul be avenged on such a nation as this?”

Nah. i. 2.—“God (El) is jealous, and Jehovah revengeth; the LORD revengeth, and is furious: the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.”

So Ezek. v. 13. Ps. ii. 12; lxxxv. 5 (6). Deut. i. 37; xxxii. 16. 1 Kings xi. 9.

COMFORT is spoken of God.

Isa. lvii. 6.—“Should I receive comfort in these?”

Ezek. v. 13.—“And I will be comforted.”

JEALOUSY.

Ex. xx. 5.—“For I the LORD thy God am a jealous* God (*El*).”

Num. xxv. 11.—“That I consumed not the children of Israel in my jealousy.”

Deut. xxxii. 16.—“They provoked him to jealousy with strange gods.” So in verse 21, and in 1 Kings xiv. 22. Isa. ix. 7 (6). Ezek. viii. 3. Joel ii. 18.

Zech. i. 14.—“I am jealous for Jerusalem and for Zion with a great jealousy.” See also under *Polyptoton*.

ZEAL.

Isa. ix. 7 (6).—“The zeal of the Lord of hosts will perform this.”

DISPLEASURE.

Zech. i. 15.—“I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.”

PITY.

Joel ii. 18.—“Then will Jehovah . . . pity His People.”

3. HUMAN ACTIONS are attributed to God.

KNOWING. Not actual knowledge as such, but the acquiring of knowledge as though before ignorant.

Gen. xviii. 21.—“I will go down now, and see whether they have done altogether according to the cry of it,† which is come unto me; and if not, I will know.”

* It is noteworthy that קָבַח (*kabah*) out of its six occurrences, is, in five, connected with אֱלֹהִים (*El*), God.

† The *Severus Codex* reads בּ for כּ: i. e., *their cry*, instead of “the cry of it.” See Ginsburg’s *Introduction to the Hebrew Bible*, page 412.

Gen. xxii. 12.—"Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

God, of course, knew it already; but, in wondrous condescension, He stoops to make Abraham understand.

Deut. viii. 2.—"The LORD thy God led thee, etc. . . . to know what was in thine heart." So **xiii. 3 (4)**. The Lord knew already: "For He knoweth the way of the righteous" (Ps. i. 6; xxxi. 7 (8). **2 Tim. ii. 19**).

Ps. xiv. 2.—"The LORD looked down from heaven upon the children of men, to see (*i e.*, to know) if there were any that did understand," etc.

So **Ps. liii. 2 (3)**. (See also this verse under *Epanadiplosis*).

The very action of our prayer to God involves an *Anthropopatheia*. God knows all our petitions before we pray. And yet we have to pray as though we were making them known to Him. **Phil. iv. 6**.

NOT KNOWING, the opposite of knowledge, is attributed to God.

Gen. iii. 9.—"The LORD God called unto Adam, and said unto him, Where art thou?" This implies ignorance. The Lord knew; but the question is put to make Adam know and realise his changed condition.

Gen. iv. 9.—"Where is Abel thy brother?"

These first two Divine questions in the Bible are very significant. See under *Erotesis*.

Num. xxii. 9.—"What men are these with thee?"

1 Kings xix. 9, 13.—"What doest thou here, Elijah?"

So **2 Kings xx. 14, 15**. **Isa. xxxix. 3, 4**.

To this figure must be referred the passages which represent God as doubting, or having to wait to see certain results.

Ezek. xx. 8. **Hos. xi. 8, 9**.

Also when God tries, or proves, or searches, it is not that He does not know, but that He may make others know.

Ps. vii. 9 (10).—"The righteous God trieth the hearts and reins." (See *Metonymy* of subject).

So **Jer. xi. 20**. **Rev. ii. 23**. **1 Cor. ii. 10**.

So Christ declares that He will say:

Matt. vii. 23: "I never knew you"; **xxv. 12**: "I know you not."
Luke xiii. 25, 27.

The questions of Christ in the New Testament are to be referred to the same Figure.

Matt. xxii. 20.—"Whose is this image and superscription?"

Also verse 45: "If David then call him Lord, how is he his son?"

Luke viii. 45.—"Who touched me?"

REMEMBERING.

Gen. viii. 1.—"And God remembered Noah." So xxx. 22. 1 Sam. i. 11, 19.

Gen. ix. 15, 16, and Ex. vi. 5, where God speaks of remembering His covenant. So Ps. cv. 8, 42*; cvi. 45: "He remembered for them His covenant," though "they (verse 13) soon forgot His works," and (verse 21) "they forgot God their saviour."

It denotes specially a remembrance for good. As in Ps. xxv. 6, 7; lxxviii. 39; cxv. 12; cxix. 49; cxxxvi. 13. Isa. xliii. 25. Rev. xviii. 5.

Ex. ii. 24.—"And God remembered his covenant with Abraham, with Isaac, and with Jacob." See this passage under the figures *Synonymia*, *Anaphora*, *Polysyndeton*, and *Metonymy* (of the Cause).

1 Sam. i. 11.—"If thou wilt . . . remember me and not forget thine handmaid." See under *Pleonasm*.

1 Sam. i. 19.—"And the LORD remembered her." There is *Hypocatastasis* here; for it is implied that He heard Hannah's prayer (verse 9), and did according to her request.

Ps. lxxviii. 39.—"He remembered that they were but flesh." This stands in solemn contrast with verse 42: "They remembered not His hand."

Ps. ciii. 14.—"He knoweth our frame; he remembereth that we are dust." This is the one thing that man will not do: he will not remember our *infirmities*. Man will remember our *sins*; but these are the very things that God will not remember (Isa. xliii. 25). Infinite in power, He remembers our weakness. Perfect in holiness, He will not remember our sins.

This remembrance, though in mercy to His people, involves the punishment of their enemies.

See Ps. cxxxvii. 7. Rev. xviii. 5.

* See the Structure of this Psalm in *A Key to the Psalms*, by the same author and publisher.

FORGETTING and NOT FORGETTING is also attributed to God.

Ps. ix. 18 (19).—"For the needy shall not always be forgotten."

Ps. xiii. 1 (2).—"How long wilt thou forget me, O Jehovah."

Ps. xlii. 9 (10).—"I will say unto God (El) my rock, Why hast thou forgotten me?"

Isa. xlix. 15.—"Yet will I not forget thee."

Jer. xxiii. 39.—"I, even I, will utterly forget you, and I will forsake you": *i.e.*, the false prophets, who would say "the burden of the LORD."

Hos. iv. 6.—"I will also forget thy children." (See under *Metonymy of Cause.*)

Luke xii. 6.—"Not one of them is forgotten before God."

When God says He will not forget His enemies, it means that their punishment is certain, and will not be indefinitely deferred.

Job xi. 6.—"Know therefore that God causeth to be forgotten for thee of thine iniquity."

The A.V. and R.V. both render this "God exacteth of thee *less* than thine iniquity *deserveth*": where two words have to be supplied through not seeing the Figure, which denotes that "God (Eloah) causeth the punishment of thine iniquity to be deferred." The Heb. is: "He constantly lendeth to thee": *i.e.*, crediteth thee like a lenient creditor.

Ps. lxxiv. 23.—"Forget not the voice of thine enemies": *i.e.*, do not defer their punishment.

Amos viii. 7.—"I will never forget any of their works": *i.e.*, I will surely remember them and punish them for them.

THINKING.

Gen. 1. 20.—"Ye thought (*i.e.*, devised) evil against me: but God thought it for good."

Ps. xl. 5 (6).—"The thoughts which are to usward: they cannot be reckoned up in order unto thee."

Ps. xcii. 5 (6).—"O LORD, how great are thy works! and thy thoughts are very deep."

Ps. cxxxix. 17.—"How precious also are thy thoughts unto me, O God" (El).

Isa. lv. 8.—These words may be presented according to their structure. (See under *Epanodos*).

a | For my thoughts are not
 b | your thoughts, neither are
 b | your ways
 a | My ways, saith the LORD (Jehovah).

Jer. xxix. 11.—“I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil, to give you an expected end.” (See this verse also under *Metonymy* of Adjunct and *Hendiadys*).

So Jer. li. 12; iv. 28, etc.

HISSING.

Isa. v. 26.—“He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth.” (See under *Hypotyposis*).

Isa. vii. 18.—“Jehovah shall hiss for the fly that is in the uttermost parts of the rivers of Egypt,” etc.

Zech. x. 8.—“I will hiss for them; and gather them, for I have redeemed them.”

BREATHING.

Gen. ii. 7.—“The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”*

Compare Ezek. xxi. 31 (36), and John xx. 21.

LAUGHING.

Ps. ii. 4.—“He that sitteth in the heavens shall laugh: the Lord (Adonai†) shall have them in derision.”

Ps. xxxvii. 13.—“Adonai† shall laugh at him: for he seeth that his day is coming.” (See under *Metonymy* of Adjunct).

CRYING OUT.

Isa. xlii. 13.—“He shall cry, yea, roar; he shall prevail against his enemies.” And verse 14: “Now will I cry like a travelling woman.”

Compare Ps. lxxviii. 65.

* Or “living creature,” as in chap. i. 20, 21, 24, 30.

† Or “Jehovah,” according to another reading.

SPEAKING, by way of discourse or command.

See Gen. i. 3; ii. 16; iii. 9; vi. 13, to Noah. Gen. xii. 1; xiii. 14; xv.-18, to Abraham. Ex. iii. 4, 5, etc., to Moses.

These instances occur so frequently that a great part of the Bible would have to be transcribed if we gave them all.

STANDING.

Gen. xviii. 22.—“ But the LORD stood yet before Abraham.”

This was the primitive Text; but it is one of the eighteen passages altered by the *Sopherim* to remove the harshness of the *Anthropopatheia*. (See Appendix E).

SITTING.

Mal. iii. 3.

SEEING.

Gen. i. 4, 10, 12, 18, 21, 25; xvi. 13; Ex. ii. 25; xxxii. 9. 1 Sam. xvi. 8. Ps. xi. 4.

HEARING.

Gen. xvi. 11. Ex. ii. 24. So Ps. iv. 3; v. 1, 2, 3; x. 17; lxvi. 18; cxxx. 2. Isa. lxv. 24. 1 John v. 14.

SMELLING.

Gen. viii. 21. Ex. xxix. 18, 25, 41. Lev. i. 9; ii. 12; iii. 16; viii. 21. Num. xxviii. 2. Ezek. xx. 28, 41, etc. So New Test.: 2 Cor. ii. 15. Eph. v. 2. Phil. iv. 18.

TASTING and TOUCHING.

Ps. civ. 32; cxliv. 5. Hos. ix. 4. Jer. i. 9. John iv. 32, 34.

WALKING.

Lev. xxvi. 12, 24, 28. Deut. xxiii. 14 (15). 2 Cor. vi. 16.

RIDING.

Deut. xxxiii. 26. Ps. xviii. 10 (11); lxviii. 33 (34). Isa. xix. 1.

MEETING.

Num. xxiii. 4, 16.

RETURNING.

Hos. v. 15.

RISING UP.

Num. x. 35. Ps. xii. 5 (6); xliv. 26 (27); lxxviii. 1 (2); cii. 13 (14). Isa. ii. 19, 21; xxxiii. 10.

PASSING THROUGH.

Ex. xii. 12, 23. Amos v. 17.

BEGETTING.

Ps. ii. 7. Heb. i. 5. So, those who believe, are said to be begotten by God. Ps. xxii. 31 (32); lxxxvii. 4-6. See especially 1 John ii. 29; iii. 9, etc.

WASHING.

Ps. li. 2 (4). Isa. iv. 4. Ezek. xxxvi. 25.

HIDING,

for protection and defence. Ps. xxxi. 20 (21) (See *Metonymy*); lxiv. 2 (3); xci. 1.

WIPING,

in judgment. 2 Kings xxi. 13 (See *Polyptoton*); and in mercy, Isa. xxv. 8. Rev. vii. 17.

GIRDING.

Ps. xviii. 32 (33); xxx. 11 (12); xliv. 3 (4).

BUILDING.

Gen. ii. 22 (marg.). Ps. xxviii. 5: "Because they regard not the works (^{לַעֲשׂוֹת} *poal* = *contrivance*) of Jehovah, nor the operation (^{מַעֲשֵׂה} *ma'aseh* = *the actual execution*) of his hands."

So Jer. xlii. 10. 2 Sam. vii. 27.

BINDING UP.

Job v. 18. Ps. cxlvii. 3. Isa. lxi. 1. Hos. vi. 1.

OPENING DOORS, WINDOWS, etc.

Ps. lxxviii. 23. Deut. xxviii. 12. Mal. iii. 10.

PROVING and TRYING.

Ps. xvii. 3; lxvi. 10. Zech. xiii. 9. Mal. iii. 3 (compare Ezek. xxii. 18-22).

BREAKING.

Ps. ii. 9; iii. 7 (8). Isa. xxxviii. 13 (compare Ps. xxii. 16 (17) under *Paronomasia*); xliv. 2.

SIFTING.

Amos ix. 9.

BLOTING OUT.

Ex. xxxii. 32, 33 (compare under *Aposiopesis*). Ps. li. 1 (3).

EATING, or SWALLOWING.

Ex. xv. 7. Isa. xxv. 7, 8 (compare 1 Cor. xv. 54).

ENLARGING.

Gen. xxvi. 22. Ps. iv. 1 (2).

MAKING A STRAIGHT WAY.

Ps. v. 8 (9). Isa. xlv. 2, 13 (marg.).

POURING OUT.

Ps. lxxix. 6. Ezek. ix. 8; xx. 13, 21, 33. Hence the pouring out (*i.e.*, giving the gifts of) the Spirit in abundant measure. Joel ii. 28, 29 (iii. 1, 2). Zech. xii. 10. Acts ii. 17, 18, 33. Rom. v. 5. Tit. iii. 5, 6.

LOOSENING THE LOINS.

Isa. xlv. 1.

WOUNDING THE HEAD.

Ps. cx. 6.

BREAKING FORTH.

2 Sam. v. 20; vi. 8.

SHOOTING WITH ARROWS.

Ps. lxiv. 7 (8) (compare verses 3, 4 (4, 5)).

WRITING.

Ex. xxxi. 18. xxxii. 16. Deut. ix. 10. Isa. iv. 3. Dan. xii. 1. So Jer. xxxi. 33. Heb. viii. 10.

FANNING.

Jer. xv. 7. So Matt. iii. 12. Luke iii. 17.

SWEEPING.

Isa. xiv. 24.

CUTTING OFF THE SPIRIT.

Ps. lxxvi. 12 (13).

ANOINTING.

Ps. xxiii. 5 : xcii. 10 (11). 2 Cor. i. 21.

4. CIRCUMSTANCES *are attributed to God.*

Circumstances are attributed to God, and may be divided into five classes:—

(a) *Negative* (when, by *Anthropopatheia*, He is represented as not being able to do anything),

(b) *Positive*,

(c) As to *place*,

(d) As to *time*, and

(e) As to *person*.

(a) *Negative.*

Gen. xxxii. 28 (29).—"As a prince hast thou power with God . . . and hast prevailed." So Hos. xii. 3, 4 (4, 5).

Ex. xxxii. 10. "Now therefore let me alone, that my wrath may wax hot against them."

Isa. i. 13.—"I am not able to endure" (A.V., "I cannot away with.") See under *Ellipsis* and *Idioma*.

Ps. cvi. 23.—"He said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them."

Ezek. xxiii. 18.—"Like as my mind was alienated from her sister."

(b) *Positive.*

When God or Christ is spoken of as a HUSBANDMAN (*i.e.*, by *Synecdoche*), or a VINEDRESSER. See Isa. v. 1-9. John xv. Matt. xx. 1-16, etc.

As a BUILDER. Heb. ii. 4 ; xi. 10.

As a WARRIOR. Ex. xv. 3. Ps. xlv. 3-5 (4 6) ; xlvii. 8, 9 (9, 10) ; lxxvi., etc.

As a COUNSELLOR. Isa. ix. 6 (5).

As a PHYSICIAN. Ex. xv. 26. Ps. cxlvii 3.

As a SHEPHERD. Ps. xxiii. Ezek. xxxiv. 23 ; xxxvii. 24. Micah v. 4 (3) ; vii. 14. Zech. xiii. 7. John x. 11. Heb. xiii. 20. 1 Pet. ii. 25 ; v. 4.

As a FATHER. Deut. xxxii. 6. Ps. lxxviii. 5, 6. Isa. lxiv. 8 (7).
Matt. vi. 1, 6, 8, 9. Rom. viii. 15. Heb. xii. 5-10.

As a KING, PRINCE, etc. Isa. ix. 6 (5); lv. 4; xxxii. 1; xxxiii. 22,
etc.

As a SPOUSE. Matt. ix. 15; xxv. 1. Mark ii. 19. Luke v. 34.
John iii. 29.

As a WITNESS. Isa. xlili. 10; lv. 4. Jer. xxix. 23. Mal. iii. 5.
Rev. i. 5; iii. 14. John xviii. 37.

(c) As to *Place*.

When God is spoken of being in circumstances which have to do
with *Place* and *Time* as men are—

Heaven is his dwelling place. 1 Kings viii. 39, 43, etc. Ps. ii. 4;
xxiv. 3. Isa. xxvi. 21. Micah i. 3.

He returns to his place. Hos. v. 15.

He sits on a throne. Ps. xi. 4; xlvii. 8 (9); ciii. 19. Isa. lxvi. 1.
Jer. xiv. 21. Matt. v. 34.

Christ, also in the dignity of His human nature, is spoken of as
having a throne. Ps. xlv. 6. Isa. xvi. 5. Matt. xix. 28. Heb. i. 8;
iv. 16; viii. 1. Rev. iii. 21.

Also as having a *footstool*—the earth. Isa. lxvi. 1. Matt. v. 35,
etc. The Ark of the Covenant is spoken of as His footstool.
1 Chron. xxviii. 2. Ps. xcix. 5; cxxxii. 7. Lam. ii. 1.

Also as having all enemies under His feet. Ps. cx. 1. 1 Cor. xv.
25. Heb. i. 13, denoting the completeness of their subjection.
Ps. viii. 6 (7). Eph. i. 22. Heb. ii. 8, etc.

As standing afar off. Ps. x. 1.

As standing at the right hand of His People. Ps. xvi. 8. Acts ii. 25.

As sitting upon the flood, or at the flood. Ps. xxix. 10.

As sitting upon the Cherubim. Ps. lxxx. 1 (2); xcix. 1.

As sitting upon the circle (*i.e.*, the horizon) of the earth, and the
arch of heaven, as it appears to us. Isa. xl. 22: *i.e.*, high above all.

As dwelling in the sanctuary. Ps. lxxviii. 17 (18). Lit., according to
the primitive orthography: "The Lord hath come from Sinai into the
Sanctuary." In *Zion*, Ps. cxxxii. 13, 14; cxxxv. 21. In *the humble
and contrite heart*, Isa. lvii. 15. *With His People*, Ezek. xxxvii. 27.
John xiv. 23. 2 Cor. vi. 16. In *the thick darkness*, 1 Kings viii. 12.

In the *Shechina*, Lev. xvi. 2. Ex. xiii. 21, 22; xvi. 10. Num. ix. 15. Isa. vi. 4. Matt. xvii. 5.

(d) As to *Time*.

Years are attributed to God. Ps. cii. 24, 27 (25, 28). (Heb. i. 12). Job xxxvi. 26.

Days. Dan vii. 9. Mic. v. 2 (1) (see the Heb.). 2 Pet. iii. 18 (see the Greek). Heb. xiii. 8.

Christ is said to be the "*first-born*" as to time. Rom. viii. 29. Col. i. 15, 18. Heb. i. 6.*

(e) As to *Circumstances* connected with the person.

Arms are attributed to God: *i.e.*, weapons of war. Ps. xxxv. 2, 3. Isa. lix. 17, 18. Jer. i. 25; li. 20.

Bow and Arrow. Ps. xxi. 12 (13). Lam. ii. 4; iii. 12, 13. Deut. xxxii. 23, 42. Job vi. 4. Ps. xxxviii. 2 (3); lxiv. 7 (8). Zech. ix. 14.

The Arrows of God. Ps. xviii. 14 (15); cxliv. 6. Hab. iii. 11.

Sword. Deut. xxxii. 41. Judges vii. 20. Ps. xvii. 13. Isa. xxvii. 1; xxxiv. 5, 6. Ezek. xxi. 9 (14). Zech. xiii. 7.

Spear. Hab. iii. 11.

Shield or Buckler. Gen. xv. 1. Deut. xxxiii. 29. Ps. iii. 3 (4); xviii. 2 (3); xxviii. 7; lxxxiv. 11 (12). (See under *Metaphor*.)

Chariots are attributed to God. Ps. lxxviii. 17 (18). 2 Kings vi. 16, 17.

Clouds are represented as His chariots. Ps. xviii. 10, 11 (11, 12); civ. 3. Isa. xix. 1.

Riches. Prov. viii. 18. Rom. ii. 4; ix. 23; x. 12; xi. 33. 2 Cor. viii. 9. Eph. i. 7, 18; ii. 4, 7; iii. 8, 16. Col. i. 27. Phil. iv. 19.

An Inheritance is attributed to God. Deut. xxxii. 9. Jer. ii. 7; xii. 7, 8.

A Book is attributed to God.

A book of providence and of grace (Ps. cxxxix. 16) which may be applied to the new birth of the members of the body of Christ.

A Book of Life. Ex. xxxii. 32, 33 (compare verse 10). Num. xi. 15. Ps. lvi. 8 (9); lxix. 28 (29). Isa. iv. 3. Dan. xii. 1. Mal. iii. 16. Phil. iv. 3. Rev. iii. 5; xiii. 8; xvii. 8; xx. 12, 15; xxi. 7.

* See article, "Word," in Bullinger's *Lexicon and Concordance*. Longmans.

A Book of Judgment. Dan. vii. 10. Rev. xx. 12.

Oil or *Anointing* is attributed to God (Ps. xlv. 7 (8). Heb. i. 9) which may apply to the Holy Spirit. Isa. lxi. 1. Acts x. 38. The word "Christ" means *anointed*, both in its Hebrew form מָשִׁיחַ , *Messiah*, and its Greek form χριστός , *christos*. See Ps. ii. 2. Dan. ix. 25, 26. John i. 41 (42); iv. 25.

"Christians" are therefore only those who are thus anointed by the Holy Spirit. 2 Cor. i. 21. 1 John ii. 20, 27. Acts xi. 26.

Bread is attributed to God. Num. xxviii. 2 (see *Synecdoche*). John vi. 35, 48.

A Seal is attributed to God. Jer. xxii. 24. Hag. ii. 23.

Treasure is attributed to God. In a good sense, Deut. xxviii. 12; and in judgment, Deut. xxxii. 34, 35, which is referred to in Rom. ii. 5, 9, 10.

Out of this He brings *Arms*, Jer. l. 25; and *Winds*, Ps. cxxxv. 7. Jer. x. 13; li. 16.

Spiritual blessings are also said to be in the Divine treasuries. Isa. xxxiii. 6. Matt. vi. 20; xix. 21. Mark x. 21. Luke xii. 33; xviii. 22. 2 Cor. iv. 7.

Raiment is attributed to God. Ps. xciii. 1; civ. 1, 2. Isa. li. 9; lix. 17.

A Banner or *Flag* is attributed to God. Ex. xvii. 15 (16). Ps. lx. 4 (6). Cant. ii. 4. Isa. v. 26; xi. 10 (12); lix. 19.

A Rod, Staff or *Sceptre* is attributed to God or Christ. Ps. xxiii. 4, and, by *Metonymy*, is put for His power and authority. Ps. ii. 9; xlv. 6 (7); cx. 2. Heb. i. 8.

II. God is figured by an IRRATIONAL CREATURE.

1. ANIMALS.

Christ is called *a Lamb*. John i. 29. 1 Cor. v. 7. 1 Pet. i. 19. Rev. v. 6; xiii. 8.

Christ is called *a Lion*. Rev. v. 5.

2. The ACTIONS of CERTAIN Animals are attributed to God.

To bellow or *roar*. Isa. xlii. 13, etc. Jer. xxv. 30. Hos. xi. 10. Joel iii. 16. Amos i. 2.

Thunder is called the voice of the Lord. Ps. xxix. 3, 9: The cry of Christ is called *roaring*. Ps. xxii. 1 (2) (see Heb. v. 7). Ps. xxxviii. 8 (9).

To fly. 2 Sam. xxii. 11. Ps. xviii. 10 (11).

To brood or incubate. Gen. i. 2.

3. PARTS or MEMBERS of CERTAIN ANIMALS are attributed to God.

A horn. 2 Sam. xxii. 3. Ps. xviii. 2 (3). Messiah is so called. Luke i. 69 (Hence it is used, by *Metonymy*, for strength and power. Ps. lxxv. 10 (11); cxii. 9. Lam. ii. 3)

Wings and Feathers are attributed to God. Ps. xci. 4. Hence "the shadow of his wings," denotes His care. Ps. xvii. 8; xxxvi. 7 (8); lvii. 1; lxiii. 7 (8). And "the covert of His wings" denotes protection. Ps. lxi. 4 (5). Compare Deut. xxxii. 11. Isa xxxi. 5. Matt. xxiii. 37.

4. CERTAIN PLANTS are used as figures of God.

(a) *Genus.*

A Branch or Sprout. Isa. iv. 2; xi. 1. Jer. xxiii. 5; xxxiii. 15. Zech. iii. 8; vi. 12.

The Fruit of the Earth. Isa. iv. 2.

Wood (green or living). Luke xxiii. 31.

A Root. Isa. xi. 10. Rom. xv. 12. Rev. v. 5; xxii. 16.

(b) *Species.*

A Cedar. Ezek. xvii. 22, 23.

A Vine. John xv. 1-5.

III. INANIMATE THINGS are sometimes used as figures of God.

1. *Universals.*

The heights of heaven. Job xi. 7, 8. Eph. iii. 18.

Magnitude or greatness is attributed to God. Ex. xv. 16; xviii. 11. Num. xiv. 19. Deut. iii. 24. Ezra v. 8. Ps. xlvi. 1 (2); xlvii. 2 (3). Jer. xxxii. 17, 18, 19. Dan. ii. 45. Mal. i. 14, etc.

Comparison is used of God.

Greater than man. Job xxxiii. 12.

Greater than our heart. 1 John iii. 20.

Greater than all. John x. 29.

Multitude or fulness is attributed to God. Ps. lxxxvi. 15; ciii. 8; cxxx. 7.

In spite of all this condescension, it is impossible to convey to human understanding, the greatness, vastness, illimitable perfection and infinity of God. Ps. xxxvi. 5-8 (6-9). Rom. xi. 33. 1 Cor. ii. 10, etc.

2. Particulars.

God is spoken of as Light. 1 John i. 5. It would require a volume to investigate and carry out all that is taught by this wondrous *Metaphor*. First, we should have to understand what Light itself is, and science was never more baffled than to-day in defining it or explaining it. So is God incomprehensible. A little while ago they thought they knew. Professor Röntgen has now shown that they do not yet know.

Lights. Jas. i. 17. "The Father of lights": *i.e.*, the source, not only of light itself, but of all light producers and light-bearers and light givers: *viz.*, the sun, moon, stars, planets, and all the fountains of light contained in earthly substances producing electricity, gas, and light of all kinds.

Ps. xxvii. 1.—"The LORD is my light": *i.e.*, the source and origin of my life and grace and salvation, etc., etc. Compare Num. vi. 25. Ps. xxxvi. 9 (10); xliii. 3, etc.

3. CERTAIN ELEMENTS are used as emblems of God.

God is spoken of as a Fire. Deut. iv. 24; ix. 3; xxxii. 27. Isa. x. 17. Hence the smoke of fire denotes His anger. Ps. lxxiv. 1; lxxx. 4 (5) (margin). Deut. xxix. 20.

God is spoken of as a Lamp. 2 Sam. xxii. 29. Ps. xviii. 28 (29). Hence His word is so called. Ps. cxix. 105. Prov. vi. 23. 2 Pet. i. 19.

God is spoken of as Air or Wind, and breath is attributed to Him. Job iv. 9. Ps. xviii. 15 (16). Isa. xxx. 33.

God is spoken of as Water. Jer. ii. 13; xvii. 13. Ps. xxxvi. 8, 9 (9, 10). John vii. 37-39. The gift of the Holy Spirit pertains to this figure. Isa. xlv. 3. Joel ii. 28, 29 (iii. 1, 2). Zech. xii. 10. Acts ii. 17, 18, 33. Tit. iii. 5, 6. The blessings and merits of Christ are called the water of life. John iv. 10, 14. Compare Isa. lv. 1. Ezek. xxxvi. 25. Zech. xiv. 8.

God is figured by things which pertain to the EARTH.

A Stone. Ps. cxviii. 22. Matt. xxi. 42. Acts iv. 11. 1 Pet. ii. 7.

A corner-stone, Eph. ii. 20, 21 ; and *foundation and stumbling stone*, Isa. viii. 14 ; xxviii. 16. Zech. iii. 9. Luke ii. 34. Rom. ix. 32, 33. 1 Pet. ii. 4, 6, 7, 8.

A rock (in situ). Deut. xxxii. 31. Ps. xviii. 2 (3) ; xxxi. 2, 3 (3, 4) ; xlii. 9 ; lxxiii. 26 (margin). Isa. xxvi. 4 (margin).

So Christ is thus spoken of Matt. xvi. 18. (See under *Paregmenon* and *Syllepsis*).

So, in relation to the earth, God is spoken of as

A hiding-place, etc. Ps. xci. 1 ; cxix. 114. Isa. iv. 6.

A fortress. Ps. xxxi. 2, 3 (3, 4) ; lxxi. 3 ; xci. 2 ; cxliv. 2. Zech. ii. 5.

A tower of strength. Ps. lxi. 3 (4). Prov. xviii. 10. 2 Sam. xxii. 51.

A Temple, Rev. xxi. 22 ; and Christ is the *Way* thither, John xiv. 6.

A Shade or Shadow. Ps. cxxi. 5. Ps. xci. 1. Isa. li. 16 ; xlix. 2. Compare Luke i. 32, 34, 35. This shadow is called the "back-parts." Compare Ex. xxxiii. 20-23.

ANTIMETATHESIS ; or, DIALOGUE.

A Transference of Speakers.

An-ti-me-tath'-e-sis, from ἀντί (*anti*), *against*, or *opposite to*, and μετάθεσις (*metathesis*), *a placing differently* (and this from μετά (*meta*), *beyond*, or *over*, and τίθεναι (*tithenai*), *to place or set*).

So that *Antimetathesis* is a figure by which there is a *transposition* of one thing over against another, especially of one person over against another; as when the writer or speaker addresses the reader or hearer in the second person as if he were actually present.

Hence the figure is called also POLYPROSOPON, πολ'-y-pros-ō'-pon, from πολὺς (*polus*), *many*, and πρόσωπον (*prosōpon*), *a person*. Hence *many persons*, or more than one person.

Sometimes the address is simple; sometimes it is continued, in which case it is called a *Dialogue*.

In Romans ii. the Gentile is personified, and by *Antimetathesis* is addressed personally instead of being described as in chapter i.

“Therefore thou art inexcusable, O man, whosoever thou art that judgest” (ii. 1, etc.).

Then, after describing and defining a true Jew, and distinguishing him from one who is not, we have apparently a dialogue in chapter iii., as Macknight has pointed out. Thus:—

Jew. “What advantage then hath the Jew? or what profit is there of circumcision?”

Apostle. “Much every way: chiefly, because that unto them were committed the oracles of God.”

Jew. “But what if some have not believed? Will not their unbelief make void the faithfulness of God [*who promised to be the God of Abraham's seed*]?”

Apostle. “Far be it: No, let God prove true [*to His covenant*], though every man be a liar [*in denying that Jesus is the Messiah*]: as it is written, ‘That thou mayest be justified in thy words [*of threatening*] and mayest overcome when on thy trial.’”

Jew. “But if our unrighteousness [*in rejecting Christ*] establisheth the righteousness of God [*in casting us off*], what shall we say? God is not unrighteous who visiteth us with his anger, is He? (*I say this in the character of an unbeliever*).”

Apostle. "By no means: otherwise how shall God judge the world?"

Jew. "[This is hardly satisfactory]; for, if the truth of God [in visiting His nation with His wrath] hath redounded unto His glory through my lie [in affirming that Jesus is not the Messiah], why am I also [as an individual] still further judged as a sinner?"

Apostle. "And why not add, (as we are slanderously reported to practise, and as some affirm that we say), 'Let us do evil that good may come'? Of these the condemnation is just."

Jew. "Well, then; Do we Jews excel the Gentiles?"

Apostle. "Not at all; for we have already proved both Jews (ii. 21-24) and Gentiles (i. 18-32) to be all under sin. Even as it standeth written (in various Scriptures, which are selected and quoted from Ps. liii. 1-3; xiv. 1-3, etc.)."

Thus the figure *Antimetathesis*, or Dialogue, helps to clear the sense and to indicate the manner in which certain words and expressions should be translated.

Rom. xi. 18.—"Boast not against the branches. But, if thou boastest [know thou that] thou bearest not the root, but the root [beareth] thee."

Here the apostle is addressing "you Gentiles" as such: not the saints of God.

Rom. xi. 19.—"Thou wilt plead then, The branches were broken off, that I might be grafted in."

This was true as to the *effect*, but not as to the *cause*. It was what a Gentile, as such, would say, but not what the Holy Spirit said. No! On the contrary, it was "Because of unbelief they were broken off."

And so he goes on to speak of the Gentiles by *Antimetathesis*, greatly enhancing and intensifying the argument.

Rom. xiv. 15.—"But, if thy brother is grieved with thy meat." Here, the change of persons emphasises the point that it is "thy brother" in Christ. Not merely a fellow-man, but thy brother's Christian conscience, which is stumbled at thy eating that which has been offered to idols.

1 Cor. vii. 16.—Here, the individual husband and wife are singled out and addressed, as though they were present.

1 Cor. xv. 35.—Here, an objector is singled out: perhaps the actual words of a known person are quoted and dealt with.

ASSOCIATION ; or, INCLUSION.

When the Writer or Speaker associates himself with those whom he addresses.

THIS name is given to the Figure because the writer or speaker turns, and (1) includes himself in what he says for others : (2) or, *vice versa*, includes others in what he says of himself ; (3) or, includes many in what he says of one.

We have examples in

Acts xvii. 27.—"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

Eph. ii. 1-3.—"And you hath he quickened, who were dead in trespasses and sins ; Wherein in time past ye walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience : Among whom also we all had our conversation in times past," etc.

Tit. iii. 1-3.—After speaking of the exhortations to be given to others, the apostle includes himself when he comes to speak of the state and condition of every sinner by nature. "For we ourselves also were sometimes foolish," etc.

Heb. iii. 6.—"But Christ as a son over his own house : whose house are we."

Heb. x. 25.—"Not forsaking the assembling of ourselves together, as the manner of some is."

Sometimes this turning to include others is only apparent. That is to say, there may be a change from the immediate context, but not from the *real* continuation as shown by the structure.

See Heb. i. and ii. :—

A | i. 1, 2-. God speaking to "us."

B | -2-14. The Son (God) "better than the angels" ("them").

A | ii. 1-4. God speaking to "us."

B | 5-18, The Son (man) "lower than the angels" ("them").

Here ii. 1 is the real continuation of i. 2-, and not of i. 14 ; while ii. 5 is the real continuation of i. 14, and not of ii. 4.

So that the change of persons here is only apparent, and does not arise from the Figure *Association*.

3. AS TO SUBJECT-MATTER.

APOSTROPHE.

A Turning Aside from the direct Subject-Matter to address others.

A-pos'-tro-phe. Greek, ἀποστροφή, *a turning away from*, from ἀπό (*apo*), *away from*, and στρέφειν (*strephein*), *to turn*.

The figure is so called when the speaker turns away from the real auditory whom he is addressing, and speaks to an imaginary one. It is a sudden breaking off in the course of speech, diverting it to some new person or thing.

It is called also PROSPHONESIS (προσφώνησις, *pros-phō-nee'-sis*), *an addressing one's self to* : from πρὸς (*pros*), *to*, and φωνεῖν (*phōnein*), *to speak*.

Also by the Latins, AVERSIO, *aversion*, or *a turning from*.

The examples of the use of this figure may be arranged as follows :—

APOSTROPHE ADDRESSED

I. TO GOD.

II. TO MEN.

1. Definite.
2. One's self.
3. Indefinite.
4. In prophecies.

III. TO ANIMALS.

IV. TO INANIMATE THINGS.

I. APOSTROPHE TO GOD.

Neh. iv. 4 (iii. 36).—Nehemiah turns from his description of the opposition of his enemies to address God (by *Apostrophe*) in prayer : “Hear, O our God; for we are despised: and turn their reproach upon their own head,” etc.

There is another beautiful and sudden *Apostrophe* in

Neh. vi. 9.—“For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now, therefore, O God, strengthen my hands.”

Ps. xxxiii.—After addressing us concerning God in the third person, the Psalmist suddenly turns away, and concludes (verse 22) with a brief *Apostrophe* addressed to God,

“Let thy mercy, O LORD, be upon us, according as we hope in thee.”

Ps. lxxxii.—After speaking of God (verse 8) and the wickedness of man (verses 1-7), he suddenly concludes with the *Apostrophe*,

“Arise, O God, judge the earth; for thou shalt inherit all nations.”

Ps. civ. 24.—After enlarging on the wonderful works of God, he exclaims, “O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.”

Ps. cix.—After describing how his enemies had rewarded him evil for good, and spoken evil against him (verses 6-20), he suddenly turns aside in verse 21, and prays, “But do thou for me, O God the Lord (Jehovah Adonai), for thy name's sake: because thy mercy is good, deliver thou me,” etc.

II. APOSTROPHE TO MEN: EITHER LIVING OR DEAD.

1. To certain definite persons.

2 Sam. i. 24, 25.—In David's lament over Saul and Jonathan, he suddenly turns, and, (in verse 24), addresses the daughters of Israel. And in verse 25 he turns from these to dead Jonathan.

2 Sam. vii. 23.—In the midst of David's beautiful prayer, he suddenly turns from addressing Jehovah as to what He had done, and speaks to the people “to do for you great things and terrible.”

Ps. ii. 10-12.—After speaking of what God will do, the Psalmist suddenly turns, and addresses the kings and judges of the earth (10-12).

Ps. vi. 8 (9).—He turns from his prayer in trouble to address those who had brought the trouble upon him. “Depart from me, all ye workers of iniquity,” etc.

Isa. i. 4, 5.—The prophet turns from the third person to the second, “they have provoked the Holy One of Israel unto anger, they are gone away backward. “Why should ye be stricken any more?” etc.

Jer. v. 10 is an *Apostrophe*, addressed to the enemy who should fulfil the prophecy which was being delivered.

Jer. xi.—After prophesying the evils to come upon the houses of Israel and Judah, he breaks off in verse 18, and speaks of himself.

“And the LORD hath given me knowledge of it, and I know it: then thou shewedst me their doings.”

Acts xv. 10.—After speaking to the apostles and elders as to what God had been doing, Peter suddenly turns and addresses them as to what they proposed to do.

Rom. xi. 13, 14.—He turns and addresses “you Gentiles” in the midst of his revelation concerning the past and future of Israel.

Jas. iv.—He has been addressing the poor and oppressed: but, in verses 1-6 he turns away, and apostrophizes the rich oppressors, returning to his former subject in verse 7.

2. To one's own self.

This is done by the common Hebrew idiom, by which one's “soul” is put (by *Synecdoche*) for *one's self*.

Ps. xlii. 5, 11 (6, 12).—“Why art thou cast down, O my soul.”

See also under *Cycloides*, *Heterosis*, and *Synecdoche*.

Ps. ciii. 1, 22.—“Bless the LORD, O my soul.”
So Ps. civ. 1; cxlvi. 1, etc.

3. To some second person or persons indefinite (put, by *Synecdoche*, for anyone).

Ps. xxvii. 14.—After prayer to God for himself, David turns and addresses anyone who is in like circumstances, and exhorts him. “Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.”

See also under *Epanadiplosis*.

Ps. xxxiv. 12 (13).—He suddenly turns from the plural to the singular, and addresses some undefined individual: “Keep thy tongue from evil, and thy lips from speaking guile,” etc.

Gal. vi. 1.—“Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; [now comes the *Apostrophe*, to some, or rather each, individual] considering thyself, lest thou also be tempted.”

See also Rom. ii. 17 ("thou"); ix. 19 ("Thou"), 20 ("O man"); xii. 20 ("thine"); xiii. 3 ("thou"); xiv. 4 ("thou"), 10 ("thou"). 1 Cor. vii. 16 ("O wife," "O man"). See under *Antimetathesis* and *Metonymy*. Gal. iv. 7 ("thou").

4. In Prophecies.

In certain solemn prophecies, the Prophet is told what to say directly (instead of indirectly or obliquely).

Isa. vi. 9.—"And he said, Go, and tell this people, 'Hear ye indeed, but understand not,' " etc.

(See under *Polyptoton*, and compare Matt. xiii. 14. Acts xxviii. 26, 27, etc.)

Isa. xxiii. 16.—Tyre is addressed as a person, after a prophecy concerning the city.

See also xlvii. 1.

III. APOSTROPHE TO ANIMALS.

Ps. cxlviii. 7 (dragons), 10 (beasts).

Joel ii. 22.—"Be not afraid, ye beasts of the field," etc.

IV. APOSTROPHE TO INANIMATE THINGS.

Deut. xxxii. 1.—"Give ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth."

Thus solemnly and emphatically opens this "Song of Moses" (which describes the whole history of Israel from the beginning to the end) and call us to give our attention to it and to consider it.

As every Israelite was expected to learn and study it (see verses 44-47) its importance to the interpreter of prophecy must be very great indeed. It is the key to Israel's history—past, present, and future.

Its structure may be seen under *Correspondence* (page 375).

2 Sam. i. 21.—"Ye mountains of Gilboa."

1 Kings xiii. 2.—"And he cried against the altar in the word of the LORD and said, O altar, altar, thus saith the LORD, etc."

Ps. cxiv. 5.—"What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains that ye skipped like rams? and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord (Adon), at the presence of the God (Eloah) of Jacob."

Ps. cxlviii. 3-5.—"Praise ye him, sun and moon; praise him, all ye stars of light. Praise Him, ye heavens of heavens, and ye waters that be above the heavens," etc.

Isa. i. 2.—"Hear, O heavens, and give ear, O earth; for the Lord hath spoken."

These words were chosen for, and invariably put in, the title-page of the early printed editions of the English Bible.

Jer. ii. 12.—"Be astonished, O ye heavens, at this," etc.

Jer. xxii. 29.—"O earth, earth, earth, hear the word of the LORD." See *Epizeuxis*.

Jer. xlvi. 6.—"O thou sword of the LORD, how long will it be ere thou be quiet?" See **Ezek. xxi. 16.**

Ezek. xiii. 11.—After saying that an overflowing storm shall burst upon the work of the false prophets, he turns away and addresses the hailstones. "And ye, O great hailstones, shall fall; and a stormy wind shall rend it."

Ezek. xxxvi. 4, 8.—"Ye mountains of Israel," compare verse 1.

Hos. xiii. 14.—"O death, I will be thy plagues; O grave, I will be thy destruction." See **1 Cor. xv. 55.**

Joel ii.—After prophesying concerning the land, he turns away and addresses it in verse 21. "Fear not, O land; be glad and rejoice: for the LORD will do great things."

Micah vi. 2.—"Hear ye, O mountains, the LORD's controversy," etc.

Zech. xi. 1.—"Open thy doors, O Lebanon," etc.

Verse 2.—"Howl, fir-tree"; etc. "howl, O ye oaks of Bashan."

PARECBASIS; or, DIGRESSION.

A temporary Turning Aside from one Subject to another.

Par-ek'-ba-sis. Greek, *παρέκβασις*, a digression, from *παρά* (*para*), beside, *ἐκ* (*ek*), out of, or from, and *βάσις* (*basis*), a stepping (from *βαίνειν* (*bainein*), to step).

A figure by which the speaker or writer *steps from beside* his subject, and makes a digression, changing his subject-matter, and adding something beyond the scope of his subject, though necessary to it. Sometimes this digression is mentioned, and a promise given to return to it again.

The figure was hence called by the Latins DIGRESSIO, or *digression*, and was known by other names among the Greeks:—

PARABASIS (*par-ab'-a-sis*), from the above roots, a *stepping aside*.

ECBOLE. Greek, *ἐκβολή* (*ec'-bo-lee*), a *throwing out*, from *ἐκ* (*ek*), out, and *βάλλειν* (*ballein*), to *throw*: hence, a *digression* in which a person is introduced speaking (or *throwing out*) his own words.

APHODOS. Greek, *ἄφοδος* (*aph-od'-os*), a *going away from*, from *ἀπό* (*apo*), *away from*, and *ὁδος* (*hodos*), a *way*.

The nature of this figure therefore is clear; and examples are not wanting in Scripture.

It is more than a mere *Parenthesis* (*q.v.*): being a digression to quite a different subject.

A parenthesis is really part of the same subject, but *Parecbasis* is a stepping aside to another.

Gen. ii. 8-15, is a *Parecbasis*: *i.e.*, a digression, or change of subject-matter, by which the provision made by God for man's habitation is described.

The original subject is then resumed in verse 16, from verse 7.

Gen. xxxvi. is a *Parecbasis*, a turning aside from "the generations of Isaac" (xxv. 19—xxxv. 29) to "the generations of Esau" (xxxvi. 1-8), and "the generations of Esau, in Mount Seir," etc. (9-43) before continuing "the generations of Jacob" in xxxvii.

Gen. xxxviii. is a *Parecbasis*, a stepping aside from the history of Joseph in order to introduce an episode in the life of Judah. So that Joseph's life, which began in xxxvii., is not resumed till xxxix.

Rom. i.—The opening verses of this Epistle form a beautiful *Parecbasis*. It is caused by the structure of the Epistle: in which i. 2-6 has for its subject "God's Gospel," which was never hidden, but was always revealed (corresponding with xvi. 25-27, the subject of which is "the Mystery," which was never revealed, but always hidden).

Chap. i. 1 is, therefore, properly part of the epistolary subject, which is resumed in verse 7 and continued to verse 15 (corresponding with the Epistolary portion at the end, xv. 15-xvi. 24): and chap. i. 2-6 is, therefore, a *Parecbasis*, and is thus made to correspond with the closing chap. xvi. 25-27*; while verse 7 is the continuation of verse 1, and not of verse 6.

Such digressions as this often arise out of, and form part of, the *Structures* or *Correspondences* of which the Scripture is made up: and the figure *Parecbasis* must be studied in connection with them.

* See the structure of the whole Epistle under *Correspondence* (page 385).

METABASIS ; or, TRANSITION.

A passing from one subject to another.

Me-tab'-a-sis. Greek, μετάβασις, from μετά (*meta*), *beyond* or *over*, and βαίνειν (*bainein*), *to step* or *go*, a *stepping* from one thing to another.

Hence, called by the Latins, TRANSITIO, *transition*, and INTERFACTIO, *a doing or putting a thing in between*, as in passing from one thing to another.

The figure is used when the speaker or writer passes from one thing to another by reminding his hearers or readers of what has been said, and only hinting at what might be said, or remains to be said.

Sometimes, however, it is used of an abrupt transition.

1 Cor. xi. 16, 17.—In verse 16, Paul only hints at the contentions, of others ; and then passes on, in verse 17 to the subject of the Lord's Supper.

1 Cor. xii. 31.—Having hinted at the best spiritual gifts, Paul suddenly makes the transition to one which is more excellent than all : *viz.*, Divine love, which becomes the subject of chapter xiii.

1 Cor. xv.—The apostle hints at the subject matter of his former preaching among the Corinthians ; but, in verse 12, he passes on to discuss the great subject of the resurrection of the dead.

Heb. vi. 1-3.—In verse 1, the "first principles" are mentioned ; and, these having been briefly hinted at, the transition is at once made to the subject in hand.

EPANORTHOSIS; or, CORRECTION.

A Recalling of what has been said, in order to correct it as by an Afterthought.

Ep'-a-nor-thō-sis. Greek, ἐπανόρθωσις, from ἐπί (*epi*), upon, ἀνά (*ana*), up or again, and ὀρθοῦν (*orthoun*), to set straight (from ὀρθός (*orthos*), straight).

Hence *Epanorthosis* means a setting upright again.

The figure is so called when a writer or speaker has said something, and immediately recalls it in order to substitute something better, or stronger, or weightier, in its place, thus correcting what has been said. Hence the Latins called this figure **CORRECTIO**, *correction*.

The Greeks had other names for it, owing to its beauty and power, and also to the frequency of its employment. They called it

DIORTHOSIS (*di-or-thō'-sis*), from διά (*dia*), through, and ὀρθοῦν (*orthoun*), to set straight.

EPIDIORTHOSIS (*ep'-i-di-or-thō'-sis*). The above name with ἐπί (*epi*), upon, prefixed.

METANCEA (*met'-a-næ'-a*), an after-thought, from μετανοέω (*metanoēō*), to change one's mind.

Epanorthosis is of three kinds :

1. Where the retraction is *absolute*.
2. Where it is *partial* or *relative*.
3. Where it is *conditional*.

1. WHERE THE RETRACTION IS ABSOLUTE.

Mark ix. 24.—"Lord, I believe; [but, remembering his weakness, the speaker immediately corrects this great profession of faith, and says] **help thou mine unbelief.**"

John xii. 27.—The Lord Jesus prays as perfect man, "Father, save me from this hour: [and then, remembering, as perfect God, the work which He had come to do, He adds] **but for this cause came I unto this hour.**"

See under *Metonymy*.

Rom. xiv. 4.—“Who art thou* that judgest another man’s servant? to his own master he standeth or falleth. [And then, remembering the blessed fact of the security of such an one, and the provision made for all his need, the Apostle adds] Yea, he shall be holden up: for God is able to make him stand.”

2. WHERE IT IS PARTIAL OR RELATIVE.

This phase of the figure has been called *COLLATIO*, *Collation*.

Prov. vi. 16.—“These six things doth the LORD hate: yea, seven are an abomination unto him.” See chap. xxx. 15, 18.

Matt. xi. 9.—“But what went ye out for to see? A prophet? (and then, as though correcting it and them, the Lord adds), yea, I say unto you, and more than a prophet.”

John xvi. 32.—“Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own home.” (See A.V. margin.)

Then another *Epanorthosis* immediately follows:—

“and shall leave me alone; [with respect to men, but not with respect to God. Therefore we have the *Epanorthosis*], and yet I am not alone, because the Father is with me.”

Acts xxvi. 27.—“King Agrippa, believest thou the prophet? I know that thou believest.”

1 Cor. vii. 10.—“And unto the married I command: yet not I but the Lord.”

See also under *Zeugma*.

1 Cor. xv. 10.—“I laboured more abundantly than they all: yet not I, but the grace of God which was with me.”

Gal. i. 6.—“I marvel that ye are so soon removed . . . unto another (*ἕτερος*, a *different*) Gospel. Which is not another (*ἄλλος*, another of the same kind).”

Gal. ii. 20.—“Nevertheless I live: yet not I, but Christ liveth in me.”

See under *Zeugma*, *Epanadiplosis*, and *Polyptoton*.

Gal. iv. 9.—“But now, after that ye have known God: or rather are known of God.”

* See under *Apostrophe*.

2 Tim. iv. 8.—“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: [then comes a beautiful *Epanorthosis*] and not to me only, but unto all them also that love his appearing.”

1 John ii. 2.—“And he is the propitiation for our sins: [then comes the *Epanorthosis*, pointing out that He was the Propitiation for Gentiles as well as Jews, so John adds], and not for our’s only, but also for the whole world.”

See especially under *Synecdoche* and *Metonymy*.

3. WHERE IT IS CONDITIONAL.

Gal. iii. 4.—“Have ye suffered so many things in vain?—If it be yet in vain.”

AMPHIDIORTHOSIS ; or, DOUBLE CORRECTION.

A setting both Hearer and Speaker right by a Correction which acts both ways.

Am'-phi-di-or-thō'-sis. From ἀμφί (*amphi*), *about, on both sides*, διά (*dia*), *through*, and ὀρθοῦν (*orthoun*), *to set straight* (from ὀρθός (*orthos*), *straight*).

The figure is so called because, like the former Figure, *Epanorthosis*, it is a recalling or correction of what has been said, yet not merely with reference to the meaning of the speaker, but also as to the feeling of the hearer. So that the correction is *on both sides*. When this, or rather a similar figure, is used in *Argumentation*, it is called *Prodiorthosis*; and in *Prodiorthosis* it is not so much *are calling*, so that there may be no shock at all (as in *Amphidiorthosis*), but a preparing for a shock that does actually come.

Some have confounded these two figures, but this is the distinction between them.

1 Kings xiv. 14.—“. . . that day: but what? even now”; as if the prophet meant (being led of the Spirit) to say, first, “that day”; and then to add shock upon shock by going on, “But what am I saying? ‘that day?’ even now.”

See also under *Ellipsis* and *Aposiopesis*.

1 Cor. xi. 22.—“What am I to say to you? Commend you herein? No, indeed.”

ANACHORESIS; or, REGRESSION.

A Return to the Original Subject after a Digression.

An-a-cho'-ree-sis. Greek, ἀναχώρησις, a going or drawing back, from ἀνά (ana), back, and χώρησις (choreesis), a withdrawing or retiring (from χωρέω, choreō, to retire, withdraw).

This figure is a return from a digression which has been made. Hence called by the Latins, REGRESSIO, a regression, and RECESSIO, a receding or recession.

The Greeks had another name for it, calling it EPANACLESIS, *Ep-an-a-lee-sis*, from ἐπί (epi), upon, ἀνά (ana), back, κλήσις (kleesis), a calling (from καλέω (kaleō), to call), a calling back upon, or recalling, in the sense of returning from a digression.

See Eph. iii. 14, where the subject commenced in verse 1 is resumed.

Rom. i. 7, where the subject (the salutation) commenced in verse 1 is resumed.

Further examples will easily be found by the observant reader.

PROLEPSIS (AMPLIATIO); or, ANTICIPATION.

*An Anticipation of some future Time which cannot yet be enjoyed :
but has to be deferred.*

Pro-leep-sis. Greek, πρόληψις, a taking beforehand, anticipation.

The Figure is so called when we anticipate what is going to be done, and speak of future things as present.

The name is also given to the Figure when we anticipate what is going to be said, and meet an opponent's objection. But that *Prolepsis* is distinguished by the further description "*Occupatio*"; because, in that case, the opponent's objection is not only anticipated, but *seized* and *taken possession of* (as the word means).

Whereas *Prolepsis*—when it anticipates *time* which it cannot *hold* or *keep possession of*, but has to *defer* it, after having anticipated it—is distinguished from the other by the word "*Ampliatio*," which means *an adjourning*.

God Himself used the figure in Gen. i. 28, when he spoke to both our first parents as then already present, though the building of Eve did not take place till the time spoken of in chap. ii. 20-23.

Ex. x. 29 is proleptic of the final departure of Moses from Pharaoh; as Moses did speak to him again. See xi. 4-8.

1 Kings xxii. 50 (51).—Jehoshaphat's death is spoken of proleptically. See 2 Kings iii.

Isa. xxxvii. 22 beautifully speaks of the then future rejoicing of Jerusalem at her deliverance from Sennacherib, as already present: "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn"; etc.

Isa. xlvi. 5-7.—Jehovah describes how He had from the beginning spoken of future things in this way, and why He had done so.

Luke iii. 19, 20.—The imprisonment of John is recorded by *Prolepsis*. Compare Matt. xi. 2, etc.

Heb. ii. 8.—"Thou hast put all things in subjection under his feet."

This is said by *Prolepsis*, as it is distinctly declared that "We see not yet all things put under him."

In like manner we are to understand those Psalms which are written for use in millennial days; especially those commencing "the

LORD reigneth." The Lord does not now reign in the special sense and manner definitely spoken of and described in these and similar Psalms. We use them now (by way of application and) by *Anticipation* or *Prolepsis*. But the day is coming when they will be used literally, and be true by a real interpretation to the very letter.

There are three Psalms that commence "The LORD reigneth": viz., Pss. xciii., xcvi., and xcix.; and it is remarkable that they each end with a reference to *holiness*. This is because, when the Lord does actually reign, as here described, all will be holy. His name will be "hallowed" on earth as it is in heaven. "In that day shall there be upon the bells (or bridles) of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts" (Zech. xiv. 20, 21). And it is written in Isa. xxiii. 18: "Her merchandise and her hire shall be holiness to the LORD."

This is why also, the four living creatures who call for judgments (Rev. vi.) which shall issue in the Lord's reign on earth, do so with the three-fold cry of these three Psalms. "Holy, holy, holy" (Rev. iv. 8).

This is why their cry is foretold in Isa. vi. 3 in connection with Adonai upon his "throne, high and lifted up" (verse 1).

The songs and words of the Apocalypse, though then (and for the most part, if not all, now) future, are spoken of as present. In other words they are *proleptic*, being given to us under the figure *Prolepsis*.

Only by the use of this figure can we sing many of the hymns which are put into our mouths, when they speak of future heavenly realities as though resurrection had already taken place; which it has not.

5. AS TO FEELING.

PATHOPŒIA ; or, PATHOS.

The Expression of Feeling or Emotion.

Path'-o-pæ-i-a. Greek, παθοποιία, from πάθος (*pathos*), a feeling or passion, and ποιῆν (*poiein*), to make.

This figure is so called, because the writer or speaker manifests some *pathos* or *emotion* : or betrays some strong and excited condition of mind.

It is of four kinds :—

Two arising out of pleasure : *love* and *joy*. And

Two arising out of pain : *hatred* and *sorrow*.

Examples, which are too many and too long to be quoted in full, may be found in Isa. xxii. 4 ; xlix. 15. Jer. ix. 1, 2 ; xxiii. 9, 10 ; xxxi. 20. Hos. xi. 8, 9. Mark iii. 5 ; vii. 34 ; x. 14, 21. Luke xix. 41, 42. Acts vii. 54, 57. 2 Cor. ii. 4. Gal. iv. 19, 20. 2 Tim. i. 16-18.

ASTEÏSMOS ; or, URBANITY.

An Expression of Feeling by way of Politeness.

As-te-is'-mos. Greek, ἀστεῖσμός, *refined or polite talk ; clever, witty, or pleasing language ; graceful or happy turn of phrase.*

It is from ἀστεῖος (*asteios*), *of the town* (from ἄστυ (*astu*), *city*): *i.e.*, the polite and genteel expressions of society: Urbanity as opposed to Rusticity.

It is used as a *change* involving the *application* of words by way of expression of feeling.

Sometimes *Asteïsmos* is used as an *addition* affecting the sense of words by way of reasoning. For this, see page 488.

EUCHE; or, PRAYER.

An Expression of Feeling by way of Prayer, Curse, or Imprecation.

Eu'-chee. Greek, εὐχή, a *prayer, wish, or vow.* Latin VOTUM.

This includes a *prayer, or wish*; also a *prayer for evil*; hence *curse, imprecation.*

This figure is a change by which a statement is expressed as a prayer, instead of as a matter of fact. And where the prayer comes in by way of parenthesis caused by the sudden change.

Its use arises from and betokens an excited condition of feeling.

The Scriptures abound with examples of all kinds, which may be sought out and studied for instruction and example.

See Deut. xxviii. 67. Isa. lxiv. 1, 2 (lxiii. 19; lxiv. 1). Acts xxvi. 29. Rom. ix. 3.

The subject to which this figure introduces us may be treated of quite separately: as the prayer may be introduced as an ejaculation, as a parenthesis, or as an addition or conclusion, etc.

Ps. cxviii. 25.—“Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.”

PARÆNETICON; or, EXHORTATION.

An Expression of Feeling by way of Exhortation.

Par'-æ-net'-i-con. Greek, παραινετικός, hortatory, from παραινέω (*paraineō*), to recommend, advise, exhort.

This figure is employed when a direct statement is changed, and put into the form of exhortation.

The Scriptures abound with examples, which the reader may easily find and note for himself.

PÆANISMOS; or, EXULTATION.

*An Expression of Feeling by calling on Others
to Rejoice.*

Pæ-an'-is'-mos. Greek, *παιανισμός*, the chanting of the *pæan*. The *παιάν* (*pæan*) was a term first applied to a *physician*, then generally of any *saviour*, or *deliverer*. Then it was used of a *song of deliverance*, or of *triumph* after victory, and even before it, as a war-song. Then it was used of any *solemn song of triumph*.*

So that the figure consists of a *calling on others to rejoice* over something, instead of merely stating the thing as a matter of fact; thus emphasizing and calling attention to it.

Deut. xxxii. 43.—The song of Moses, having commenced with an *Apostrophe* (*q.v.*), and carried us through the whole history of Israel (see under *Correspondence*, page 375), ends with a glorious and triumphant *Pæanismo*s, in which Jehovah calls on all the nations to rejoice with His People for His judgment on their enemies, and the cleansing of His People and His land: thus carrying us right on to the glory of millennial days.

The fourth book of the Psalms anticipates this time of rest and peace for the earth. Hence all are called on to rejoice now (by *Prolepsis*) in view of that glorious time.

* This is also written *παιωνισμός*; as the name from which it is derived is also written *παιών*. Indeed, according to the 1890 edition of Liddell and Scott, the "ω" in these words and their derivatives would seem to have been the Attic form. Moreover, according to L. and S., *παιάν*, *παιήων* (whence perhaps the Attic form) was, originally, the name of "the physician of the gods"! In this character, they tell us, "he cures the wounded Hades and Ares" (see Hom. *Il.* v. 401 and 899). From him, it seems, the name came to be applied to human physicians. After Homer, L. and S. tell us, "the name and office of healing were transferred to Apollo." And from his son, Esculapius (Asclepius, in its more Greek form), physicians got another of their titles. So, then, *παιάν* meant a choral song, of which the main burden was *ἰή* (contracted from *ἰήϊε*, apparently, which would seem to be connected with *ἰδομαι*, "I heal") or *ἰώ*, *παιάν*, sung in commemoration of deliverance from some evil—[a *pestilence*, perhaps, originally]—and hence a song of triumph generally. Such a song would be sung *before* as well as *after* battle. Thence, again, any solemn song or chant; often sung, as an omen of success, *before* an undertaking.

A | xcv. Exhortation for His People and sheep (verse 1), "to come before His presence with thanksgiving" (verse 2). For the LORD is "great" (verse 3).

B | a | xcvi. A summons to sing the "New Song," "for he cometh."

b | xcvii. The New Song, "The LORD Reigneth."

B | a | xcviii. A summons to sing the "New Song" "for he cometh."

b | xcix. The New Song, "The LORD Reigneth."

A | c. Exhortation for His People and sheep (verse 3), to "come before his presence with singing" (verse 2), for the Lord is "good" (verse 5).

Isa. xliv. 23.—"Sing, O ye heavens; for the LORD hath done it, Shout," etc.

Zeph. iii. 14.—"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem."

Then follows the reason to the end of the prophecy.

Zech. ix. 9.—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee:" etc.

Luke x. 21.—"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

See under *Catachresis*.

Phil. iv. 4.—"Rejoice in the Lord alway: and again I say, Rejoice."

See under *Epanadiplosis*.

Jas. i. 9.—"Let the brother of low degree rejoice in that he is exalted."

The Scriptures abound with beautiful examples. See Ps. lvii. 8 (9), Isa. xlii. 10; xlix. 13. Jer. li. 48. Rev. xviii. 20, etc.

deserts. Of such an exclamation the result is ever (as recorded in the next verse) "THEN flew," etc.

Ezek. ix. 8.—"I fell upon my face, and cried, and said, Ah Lord God (Adonai Jehovah)!" etc.

Hos. xiii. 9.—"O Israel, thou hast destroyed thyself; but in me is thine help."

Matt. xv. 28.—"Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt."

Matt. xvii. 17.—"Then Jesus answered and said, O faithless and perverse generation," etc.

Acts vii. 51 is also an *Ecphonesis*.

Rom. vii. 24.—"O wretched man that I am! who shall deliver me from this body of death?" (marg.). See *Hypallage*, *Ellipsis*, and *Metonymy*.

This is a true *Ecphonesis*; but, as concluding the whole of the chapter, it is also in that respect a kind of *Epiphonema* (*q.v.*).

This verse expresses the continuous experience of every true child of God, who understands the conflict between the two natures:—the old man and the new man: the flesh and the spirit, the old nature and the Divine nature implanted within him by the Holy Spirit.

This conflict is the one thing of which a merely *religious* person is destitute. It is the one thing that cannot be imitated by the hypocrite. He never has an abiding sense of inward corruption and of the conflict with it; because he has not the New nature by which alone it is manifested and brought to light. He has no standard within him to detect it, or by which to try it.

Until the truth of the abiding conflict between the two natures is seen no spiritual peace can be enjoyed.

The *fruits* of the old tree are dealt with in the former portion of this Doctrinal part of the Epistle (Rom. i. 16 to v. 11): and then the *old tree itself* is dealt with in chap. v. 12 to viii. 39, and is shown to be (in God's sight) as dead, having been crucified with Christ. Thus, the conflict goes on till this body of death (*i.e.*, until this dying body). either dies, or is "changed" at Christ's appearing.

Then the longing desire will be realised, and faith will be rewarded, as expressed in the words that follow, where the *Ellipsis* must be supplied:—"I thank God—*He will deliver me*—[and reckoning myself even now as already having died with Christ (vi. 11)—I thank God, that He will deliver me] through Jesus Christ our Lord."

APORIA; or, DOUBT.

An Expression of Feeling by way of Doubt.

A-pō'-ri-a. Greek, ἀπορία, a being in doubt, or at a loss, from ἄπορος (*aporos*), without a passage (ἀ, privative, and πόρος (*poros*), a passage).

The figure is used when the speaker expresses himself as though he were at a loss what course to pursue; or when we express a doubt as to what we ought to think or say or do.

It was also called DIAPORESIS (*Di'-a-po-ree'-sis*). Greek, διαπόρησις, from διὰ (*dià*), through, and ἀπορησις (*aporeesis*), a being without passage or resource.

The Latins called it DUBITATIO, a wavering, a doubting, uncertainty, doubt, and ADDUBITATIO, the former word with *ad, to*, denoting the beginning of the hesitation or doubting.

Hos. vi. 4.—"O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?"

See under *Erotesis*.

Hos. xi. 8.—"How shall I give thee up, Ephraim? how shall I deliver thee, Israel?" etc.

See under *Anthropopatheia*.

Matt. xxi. 25, 26.—"The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet."

Luke xvi. 3.—"Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed."

ELEUTHERIA; or, CANDOUR.

*An Expression of Feeling by way of bold Freedom of Speech in
Reprehension.*

El-eu'-ther-i'-a. Greek, ἐλευθερία, *liberty* or *licence*. Hence, ἐλευθέριος, (*eleutherios*), *speaking* or *acting like a free man, frank*.

The figure is so called, because the speaker or writer, without intending offence, speaks with perfect freedom and boldness.

Eleutheria is therefore the bold reprehension of *free speech*.

It is called PARRHESIA (*Par-rhee'-si-a*). Greek, παρρησία, *free spokenness, openness, boldness, frankness*.

The Latins called it LICENTIA, *licence*.

The words of Elihu (Job xxxii.-xxxvii.) are a beautiful example of this figure.

Luke xiii. 32.—“Go ye, and tell that fox,” was a very frank and fearless message to Herod.

John viii. 44.—“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.” etc.

See under *Idiom* and *Metonymy*.

1 John iii. 10.—“In this the children of God are manifest, and the children of the devil.”

This is free-speaking indeed; too free for the false toleration and charity-mongering of the present day; but these are the words of the God of love, through John the apostle of love.

The following places where the word *Parrhesia* is used in the New Testament will furnish many interesting examples.

The word is translated:

“Boldness of speech,” 2 Cor. vii. 4.

“Plainness of speech,” 2 Cor. iii. 12 (marg. *boldness*).

“Boldness,” Acts iv. 13, 29, 31. Eph. iii. 12. Phil. i. 20. 1 Tim. iii. 13. Heb. x. 19 (marg. *liberty*). 1 John iv. 17.

“Be much bold,” Philem. 8 (πολλήν . . . παρρησίαν ἔχων).

“With . . . confidence,” Acts xxviii. 31. Heb. iii. 6; x. 35. 1 John ii. 28; iii. 21; v. 14.

Dative: "Boldly," John vīk. 26. "Openly," Mark viii. 32. John vii. 13; xi. 14; xvi. 25, 29.

With ἐν (*en*) *in* or *with*, "boldly," Eph. vi. 19. "Openly," John vii. 4. Col. ii. 15.

With μετά (*meta*), *with*, "boldly," Heb. iv. 16. "Freely," Acts ii. 29.

AGANACTESIS; or, INDIGNATION.

An Expression of Feeling by way of Indignation.

Ag'-an-ak-tee'-sis. Greek, ἀγανάκτησις, *physical pain and irritation*; hence *vexation, indignation.*

The figure is used when an exclamation proceeds from the deep feeling of indignation.

See Gen. iii. 13; iv. 10; xx. 9; xxxi. 26.

Acts xiii. 10.—Here we have a forcible example of Paul's indignation at the opposition of Elymas the Sorcerer.

APODIOXIS; or, DETESTATION.

An Expression of Feeling by way of Detestation.

Ap' o-di-ōx' is. Greek, ἀποδίωξις, a chasing away; from ἀπό (*apo*), away from, and διώκειν (*diōkein*), to pursue.

The figure is so called, because the speaker or writer repels something, and spurns it as absurd or wicked.

The Latins called it REJECTIO, a rejecting or rejection; DETESTATIO, a detesting or detestation; and ABOMINATIO, an abominating or abomination.

Ps. l. 16.—“But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?”

Isa. i. 12-15 is a solemn expression of Jehovah's detestation of religion, *per se*, such as existed among, and was manifested by, the Jews at Christ's first coming. This passage describes the most minute attention to every religious observance, which only heightens the indignation with which the Lord repudiates it all, because it does not proceed from the heart.

See this passage also under *Ellipsis*, *Anthropopatheia*, *Synathræsmus*, and *Hypotyposis*.

Jer. ix. 2 (1).—We have Jeremiah's detestation of Israel's idolatry.

Matt. iv. 10.—“Get thee hence, Satan:” etc.

Matt. xvi. 23.—“He . . . said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God.”

The fact of this repulsion following so closely upon the other words addressed to Peter in verses 17, 18, should have for ever precluded the Romish perversion of them.

Acts viii. 20-23.—Peter repels with horror the thought of Simon Magus that the gift of the Holy Ghost could be purchased with money.

DEPRECATIO ; or, DEPRECATION.

An Expression of Feeling by way of Deprecation.

Dep-re-ca'-ti-o. The name of this figure is from the Latin, and means literally a *praying against, an act of deprecation.*

The figure is used in three senses :—

(1) A praying against evil, so as to avert or prevent its results : as when an Advocate pleads former good character, etc., on behalf of the accused person.

(2) Where the speaker prays against others, that evil may fall upon them ; or even against himself. This is properly IMPRECA-TION.

(3) When the ejaculatory prayer is for the prevention or removal of any evil generally.

We have an example in the *Deprecation* of Moses :—

Ex. xxxii. 32.—“Blot me, I pray, thee out of thy book.”

See this passage under *Aposiopesis* and *Anthropopatheia*.

DIASYRMOS ; or, RAILLERY.

An Expression of Feeling by way of tearing away Disguise.

Di'-a-syrm-os. Greek, διασυρμός, a tearing in pieces, from διασύρειν (*diasurein*); and this from διά (*dia*) and σύρειν (*surein*), to drag, to force away.

Twice the word is used in connection with Paul: Acts viii. 3, "haling"; and Acts xiv. 19, "drew."

This figure is so called, because it tears away the veil, or whatever may be covering the real matter in question, and shows it up as it really is. Hence, *raillery* which tears away all disguise.

Matt. xxvi. 50.—"Friend, wherefore art thou come?"

John vii. 4.—The Lord's brethren seek to reflect upon Him, as if He were mismanaging His affairs. But, in this case, the *Diasyrmos* proceeded from their own mistake as to what His mission really was. "There is no man that doeth anything in secret, and he himself seeketh to be known openly."

CATAPLEXIS; or, MENACE.

An Expression of Feeling by way of Menace.

Cat'-a-pleex'-is. Greek, κατάπληξις, *a striking down, terrifying menace.*

This figure is used where the speaker or writer employs the language of menace.

EXOUTHENISMOS; or, CONTEMPT.

An Expression of Feeling by way of Contempt.

Ex'-ou-then-is'-mos. Greek, ἐξουθενισμός, *scorn, contempt, or disparagement.*

The figure is used where a speaker or writer expresses *contempt* of anything.

See 2 Sam. vi. 20. Job xxvi. 2. Jer. xxii. 23.

MALEDICTIO ; or, IMPRECATION.

Expression of Feeling by way of Malediction or Execration.

Mal'-e-dic'-ti-o. This is the Latin name, and means *denunciation, cursing, imprecation, or execration.*

Hence the other Latin names, IMPRECATIO and EXECRATIO, COMMINATIO. Also ARA, *an altar*, by which, and at which, oaths and execrations were pronounced.

The Greeks called it APEUCHE, *ap-eu-chee*, from ἀπεύχομαι, *to pray a thing away, to pray that a thing may not be*, and MISOS, *mi-sos*, Greek μῖσος, *hate, hatred, a hateful object or thing.*

See 1 Sam. iii. 17. Ruth i. 17.

Ps. cix. 6-19, where we have the *Imprecation* of David's enemies for evil to come upon him. See under *Ellipsis*.

Ezek. xxxiv. 2.—“Woe be to the shepherds of Israel that do feed themselves!”

A woe that comes upon all shepherds to-day who do not “feed the flocks.”

See the whole chapter for the reasons for this solemn “Woe.”

A concordance will enable students to find the examples for themselves, as they begin with “Woe,” such as those in Deut. xxviii. 11-19. Isa. iii. 11. Jer. xlviii. 46. Matt. xi. 21.

DEASIS ; or, ADJURATION.

An Expression of Feeling by Oath or Asseveration.

De'-a-sis, from Greek, *δέησις*, an entreating, obtestation, or calling to witness.

The Latins called it OBSECRATIO, a beseeching, imploring, and OBTESTATIO, an adjuring, or calling of God to witness.

The figure is used when the speaker or writer calls God or heaven to witness to the truth of what is said, or to the facts which he states. Apart from this *calling to witness*, the figure is of the nature of *Apostrophe* (q.v.).

For examples, see Deut. iv. 26; xxx. 19. 2 Sam. xx. 20. Job xxvii. 5. Isa. xiv. 24; lxii. 8. Jer. xxii. 5; xxvii. 5. Ezek. v. 11; xxxiii. 11; xxxiv. 8. Acts xx. 26.

It is exemplified in such phrases as : " Be it far from me " ; " The LORD do so unto me," if I do or do not, etc. ; " As the LORD liveth, and as thy soul (thy own self) liveth."

" Be it far from me " seems to mean " profane be it to me " : *i.e.*, be it as far from me as I could wish a profane thing to be.

CHLEUASMOS ; or, MOCKING.

An Expression of Feeling by Mocking and Jeering.

Chleu-as'-mos. Greek, χλευασμός, *mocking, scoffing, sneering, jeering*, from χλεύη (*chleuee*), *a jest*, and χλευάζω (*chleuazō*), *to make a jest of, scoff at.*

EPICERTOMESIS, Greek, ἐπικερτόμησις (*Ep-i-ker-to-mee-sis*), *a sneering or jeering.*

MYCTERISMOS, Greek, μυκτηρισμός (*muk-teer-is-mos*), *a turning up of the nose at, sneering, or snuffing*, from μυκτήρ (*mukteer*), *the nose, snout, nostrils.*

The figure is used when the speaker or writer excites laughter by a jeer or sneer; or excites ridicule by turning up the nose.

This is exactly what the Holy Spirit says the Pharisees did at the Lord's teaching in Luke xvi. 14, and which led Him to rebuke them, and put them to shame and silence by a parable similar to those they were fond of using (See Lightfoot).

It is also what Jehovah will do, in return, to those who have thus treated His Anointed.

Ps. ii. 4.—“He that sitteth in the heavens shall laugh: the Lord shall have them in derision.”

Prov. i. 24-33.—This is a solemn example of the figure.

See also Isa. xiv. 4, 12. Micah ii. 4.

5. AS TO ARGUMENTATION.

WE now come to the last part of the third great branch of Figures involving Change, and to the last division of these, affecting 'the application of words as to Argumentation.

It is neither the smallest division, nor is it the least in importance.

The application of words is so wide that it is difficult to separate every Figure, and say that one belongs to a certain class; because they frequently overlap, and belong to more than one class.

For example: we have put in this last section, *Argumentation*, *Erotesis*, or Interrogating; but interrogation is not always used by way of argument. In like manner we have included *Dialogismus*; but as it represents two or more persons speaking, it might have been classed under the use "as to *Persons*."

So that, while each figure cannot be arbitrarily arranged under the separate heads, we have placed them in the order which seemed to be most proper to themselves, and most instructive and helpful to the Bible student.

Under this last division, *Argumentation*, we have put no less than nineteen figures; and first, as being one of the most important, *Erotesis*.

Separate works have been published on this figure alone; and it would form the subject of years of fruitful study by itself.

EROTESIS; or, INTERROGATING.

The Asking of Questions without waiting for the Answer.

Er'-ō-tee'-sis. Greek, ἐρώτησις, *interrogation* (from ἐρωτᾶν, *to ask, to enquire, to question*: also *to request*).

This figure is used when a speaker or writer asks animated questions, but not to obtain information. Instead of making a plain and direct statement, he suddenly changes his style, and puts what he was about to say or could otherwise have said, into the form of a question, without waiting for an answer. Instead of declaring a conviction, or expressing indignation, or vindicating authority, he puts it in the form of a question without expecting any reply

The figure is so important that not only is it of frequent occurrence, but it has several other names. It is called

PEUSIS (*peu'-sis*). Greek, *πεῦσις*, an asking, inquiry (from *πεύθομαι* (*peuthomai*): poetic present of *πυνθάνομαι* (*punthanomai*), to ask, inquire).

PYSMA (*pys'-ma*). Greek, *πύσμα* (*pusma*), what is learnt by the interrogation (from the same root).

The Latins called it PERCONTATIO, an asking, inquiring after; and INTERROGATIO, an interrogating.

While these names are all used of the act of interrogation, the question itself is called EROTEMA (*er'-o-tee'-ma*).

There are questions in the Hebrew which are not reproduced in the English; and some are given below, though the labour of making an exhaustive list would be too great.

But, counting the questions as they appear in the English Bible, the importance of this figure *Erotesis*, or *Interrogating*, will be seen when we state that, in the 1,189 chapters into which the Bible is divided, there are no less than 3,298 questions. It is clear, therefore, that it is impossible for us here to quote, or even to give, all the references. Out of the 1,189 chapters of the Bible there are only 453 which are without a question.

These are divided as follows:—The 929 chapters of the Old Testament contain 2,274 questions; while the 260 chapters of the New Testament contain no less than 1,024. The average of questions in the New Testament is much higher, per chapter, than that in the Old Testament. For, while the average of the whole Bible is 2.75 (*i.e.*, 2¾ questions for every chapter), the Old Testament average is 2.3 (or 2¼), and the New Testament nearly twice as much: *viz.*, 3.9 (or nearly 4).

This is how the Bible is affected as a whole. When we come to the separate Books, we find that Job stands first with 329 questions; while Jeremiah comes next with 195.

In the New Testament, the Gospel of Matthew stands first with 177 questions; then John's Gospel with 167: etc.

When we come to separate chapters, Job xxxviii. stands first with 40 questions; then 2 Sam. xix., with 22 questions. In the New Testament, 1 Cor. ix. stands first, with 20 questions; followed closely by John vii., which has 19.

These facts are interesting, but are not important, as to the chapters; inasmuch as these are only human in their origin, and are often very incorrectly divided. As to the two Testaments and the

separate books, however, they serve to show us the relative distribution of this beautiful figure *Erotesis*.

With regard to the questions themselves, their classification is another matter altogether. Some are *searching*, causing the mind to pause, wonder, and admire. Some are *revelations* of the attributes of God, and of the depravity of man. The very first Divine question of the Old Testament reveals the condition of man by nature: "WHERE ART THOU?" It comes from God to the sinner, now "far off" (Eph. ii. 13), from God. While the first question in the New Testament reveals the effect of this on the sinner's heart, causing him to turn to that Saviour whom the New Testament reveals, and cry, "WHERE IS HE?"

The questions of the Bible, whether God addresses them to man; or whether man turns to God; or whether he questions himself; contain a mine of truth and teaching; while the heart is awakened, and the attention is aroused to seek out the answer, which is ever fraught with deep and blessed instruction.

We have only to reflect on the interesting fact that the figures used most frequently by the Lord Jesus are *Interrogation* and *Implication* (*Erotesis* and *Hypocatastasis*). The very first thing that is mentioned concerning Him as the first act of His life, is that He was found "in the temple, sitting in the midst of the doctors, both hearing them, and *asking them questions*" (Luke ii. 46).

Doubtless He could teach them much that would astound them, by the use of this Figure, in spite of the disparity of age. For a child of twelve years of age may *question*, when he may not *teach*; and yet, by this simple means, teach more effectively than the greatest of teachers. No wonder that "all that heard him were astonished."

All writers and speakers have always drawn largely on this Figure, and many interesting examples might be given from general literature.

Science lifts its head against the word of God as though all were uncertainty outside of its own proud boastings. And yet a few questions soon prick and burst the bubble.

Scientia means real or intuitive *knowledge*, as does its Greek representative *γνώσις* (*gnōsis*). (Hence our words "know" and "knowledge"). Neither of these words means *acquired* knowledge. But beyond a very few facts and the small circle of mathematical demonstrations: How little is really *known*! What is matter? What is mind? What is life? What is light? What is electricity? What is gravitation? or, Is there any such thing at all? What is the history of our own earth geologically? Who can tell us this? So long ago as 1806, the French

Institute tabulated more than eighty geological theories, and how many have there been since then?

We merely give this as illustrating how we may ourselves, by a few questions, dispose of the giants who would demolish us and rob us of the Inspired Word of God, which comes to us in all its blessed and Divine certainty.

We turn, then, to its questions; and our best course will be to indicate certain divisions into which they may be classified; so that the Bible-searching student may have somewhere to place the questions, as he seeks them out and finds them.

Several classifications have been attempted by various writers from Glassius downwards, and probably none is either correct or complete. The subject is too large, and its divisions over-lap too much, to allow of too minute an arrangement.

We might classify them under their subject matter, or under the words with which they commence ("Who," "How," "Why," "Whether," etc.).

If we used both these divisions they would get mixed up, and many questions would appear in each. So that we present the following, as embracing practically all the divisions into which the questions of the Bible may be classified.

1. In positive affirmation.
2. In negative affirmation.
3. In affirmative negation.
4. In demonstration.
5. In wonder and admiration.
6. In rapture.
7. In wishes.
8. In refusals and denials.
9. In doubts.
10. In admonition.
11. In expostulation.
12. In prohibition or dissuasion.
13. In pity and commiseration.
14. In disparagement.
15. In reproaches.
16. In lamentation.
17. In indignation.
18. In absurdities and impossibilities.
19. Double questions.

1. IN POSITIVE AFFIRMATION.

Where the answer must be in the affirmative.

"Wilt not thou deliver my feet from falling?" (Ps. lvi. 13 (14)). [Yes, thou wilt]. Here the *present* comes in between the *past* ("thou hast delivered my soul from death") and the *future* ("that I may walk before God in the light of the living.")

"These two things are come unto thee; who shall be sorry for thee? [Every one]. Desolation and destruction, and the famine, and the sword: by whom shall I comfort thee?" (Isa. li. 19): *i.e.*, by every one.

"Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?" (Luke xiv. 5). [No one].

2. IN NEGATIVE AFFIRMATION.

Where the question is put in the negative form, and the answer must be in the affirmative, and very emphatically so; the truth being thus much more forcibly brought out by the question than by a mere cold and formal statement of the fact.

"Is not the whole land before thee?" (Gen. xiii. 9): *i.e.*, yes, it is.

"Do not thy brethren feed in Shechem?" (Gen. xxxvii. 13). [Yes, they do.] Here, in A.V. and R.V., the words "the flock" are inserted (in the latter not in italics). This is because of the words "their father's flock," which occur in the previous verse. But this is one of the fifteen dotted words in the Hebrew Text, which means that they had got into the Text at a very early date; and the scribes, not liking actually to remove them from the Text, put a row of small dots along the top to show that the word or words ought not to be in the Text, though they had not been taken out. As the words "the flock" are dotted in the Hebrew, verse 12, means that they had gone to feed *themselves* in Shechem! (Compare Ezek. xxxiv. 2, 8, 10, and Isa. lvi. 11, 12).

"Is not Aaron the Levite thy brother, whom I know to be eloquent?" (Ex. iv. 14): *i.e.*, I know that he is so.

"Are they not on the other side Jordan?" etc. (Deut. xi. 30).

"Shall I not seek rest for thee?" etc. (Ruth iii. 1).

"Is it not I that commanded the people to be numbered?" (1 Chron. xxi. 17; compare 2 Sam. xxiv. 17).

"Is there not a warfare to man upon the earth?" (Job vii. 1, R.V.); marg., *a time of service*. (See the A.V. margin).

"Do not all go to one place?" (*i.e.*, to *Sheol*, or the grave) (Ecc. vi. 6). The answer is: Yes, they do!

"Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?" (Isa. i. 2). Here, we have a combined affirmative and negative:—No; my hand is not shortened. I can redeem; and, I have power to deliver. Compare lix. 1.

"Do not I fill heaven and earth? saith the LORD" (Jer. xxiii. 24). Yes. The previous question is positive.

"Is not the meat cut off before our eyes?" (Joel i. 16).

"Is it not even thus, O ye children of Israel? saith the LORD" (Amos ii. 11).

"Shall not the day of the LORD be darkness, and not light?" (Amos v. 20). See under *Metonymy* and *Pleonasm*.

"Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" (Matt. vii. 22). See under *Epizeuxis*.

"Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" (Mark xii. 24). Here, the "not" is *μή* (*mee*) which denies subjectively, and implies not merely negative ignorance, but positive unwillingness to know the Scriptures. See Matt. xxii. 29.

"The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. x. 16). Yes, it is the fellowship of the members of the one Body in partaking of all the merits of Christ's blood. "The bread which we break, is it not the communion (or fellowship) of the Body of Christ?"

The next verse makes it perfectly clear that the Body here mentioned is Christ Mystical, because the Holy Spirit goes on to give the reason—"For we being many are one bread, and, one Body." See 1 Cor. xii. 12.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14).

So Obad. 5, 8. Jonah iv. 11. John iv. 35; vi. 70; xi. 9.

Sometimes the negative is omitted by *Ellipsis* (*q.v.*).

2 Sam. xv. 27.—"The king said also unto Zadok the priest, *Art not thou a seer?*"

Here the negative is supplied in italics. But not in

Ezek. viii. 6.—"Son of man, seest thou what they do?" : *i.e.*, seest thou not?

So 1 Sam. ii. 27, and especially Jer. xxxi. 20, where it should be "*Is not Ephraim my dear son? Is he not a pleasant child?*" as is clear from what follows.

3. IN AFFIRMATIVE NEGATION.

This is a very important division, because some of the weightiest truths are conveyed by this form of question: *i.e.*, where the question is put in the affirmative, and the answer to be supplied by the mind is a very emphatic negative.

"Is anything too hard for the LORD?" (Gen. xviii. 14). No! there is nothing too hard for Him, for compare Jer. xxxii. 17. Zech. viii. 6. Matt. iii. 9; xix. 26. Luke i. 37.

"Shall I hide from Abraham that thing which I do?" (Gen. xviii. 17).

"How can I dispossess them?" (Deut. vii. 17): *i.e.*, I cannot do it.

"Who is like unto thee?" is the cry of all the "poor and needy" ones whom Jehovah has delivered. (Ps. xxxv. 10). See Ex. xv. 11. Deut. xxxiii. 26, 27. 1 Sam. ii. 2. Ps. lxxi. 19; lxxiii. 25; lxxxix. 6 (7); cxliii. 5.

"Shall they escape by iniquity?" (Ps. lvi. 7 (8)). No, they shall not.

"Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?" (Ps. xciv. 16): *i.e.*, there is no one to do this but God; as verse 17 clearly shows.

"Who can utter the mighty acts of the LORD? who can show forth all his praise?" (Ps. cvi. 2). The answer is that no one can.

Ps. ix. 14 (15) does not conflict with this: for there it is a prayer for Jehovah's mercy, so that he "may show forth" all His praise. Compare Ps. xl. 5 (6); cxxxix. 17, 18.

Ecc. iii. 21.—Here, we must take the question "who know . . . whether," etc., as requiring a negative answer. See under Appendix E.

"Can any hide himself in secret places that I shall not see him? saith the LORD" (Jer. xxiii. 24). No, none can so hide. The following question is negative.

"How shall then his kingdom stand?" (Matt. xii. 26): *i.e.*, it is impossible.

“Which of you convicteth me of sin?” (John viii. 46). ἐλέγχο (*elengcho*) does not mean to convince, but to convict by bringing in guilty, lay bare, expose. No one could ever bring Christ in guilty of sin. This explains John xvi. 8. See *Prosapodosis*.

“What if some did not believe? Shall their unbelief make the faith of God without effect?” (Rom. iii. 3). See under *Tapeinosis*.

“If God be for us, who can be against us?”

“Who shall lay anything to the charge of God’s elect?”

“Who is he that condemneth?”

“Who shall separate us from the love of Christ?” (Rom. viii. 31-35). See under *Epistrophe*, *Anaphora*, *Ellipsis*, which are all employed in these verses.

“Who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again?” (Rom. xi. 34, 35).

“Who goeth a warfare any time at his own charges?” etc. (1 Cor. ix. 7).

“Unto which of the angels said he at any time, Thou art my Son?” (Heb. i. 5): *i.e.*, to none of them, but to the Son only. These words, “Thou art my Son,” appear to be the Divine formula for the anointing of Christ: Matt. iii. 17, for His office of *prophet*; Matt. xvii. 5, for His office of *priest*,* and Ps. ii. 7 (cf. Heb. i. 5), for His office of *king*.

“To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?” (Heb. i. 13), *i.e.*, He never said this to any created angelic being.

See, for other instances, Gen. 1. 19. 1 Sam. ii. 25. Job xl. 2, etc. Isa. xl. 13, 14. Joel i. 2, etc., and many other places.

Sometimes the negative in the answer is not absolute,
but only relative.

“Who knoweth the power of thine anger?” (Ps. xc. 11). Not every one. See verses 13 and 16.

See also under *Metonymy*.

“Who can find a virtuous woman?” (Prov. xxxi. 10): *i.e.*, not that there are absolutely none, but that they are relatively few. See the structure under *Acrostichion*.

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

“Who hath believed our report?” (Isa. liii. 1). Not, no one, but those to whom it is given—the Remnant. See under *Hypotyposis* and *Metonymy*.

“Who is wise, and he shall understand these things? prudent, and he shall know them?” (Hos. xiv. 9 (10)): *i.e.*, not that no one is wise, but that such are relatively few.

4. IN DEMONSTRATION.

Sometimes a question is used to make an affirmation as to a certain subject, demonstrating a fact or proving a truth.

“What man is he that feareth the LORD?” (Ps. xxv. 12). This is to call attention to the demonstration in the next verse.

“Son of man, seest thou [*not*] what they do?” (Ezek. viii. 6). We have already had this under a negative affirmation, but its object was to say, Behold, thou art a witness of their abominable idolatry.

“What went ye out into the wilderness to see?” This question is three times repeated: to demonstrate to the People the greatness of John the Baptist (Matt. xi. 7, 8, 9).

So Ps. xxxiv. 12, 13 (13, 14). Jer. ix. 12 (11). Hos. xiv. 9 (10) might also be put under this head. Prov. xxii. 29; xxix. 20.

5. IN WONDER AND ADMIRATION.

“Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear?” (Gen. xvii. 17), in wonder at the Divine power. See Rom. iv. 17-21. Abraham laughed for *joy*, for he fell upon his face in reverence (John viii. 56. Gen. xxi. 8). Sarah laughed from *incredulity* (xviii. 12). Contrast Martha and Mary in John xi. 21 and 32. Mary “fell down at his feet.”

“How is it that thou hast found it so quickly, my son?” (Gen. xxvii. 20).

“What is this that God hath done unto us?” (Gen. xlii. 28).

“How good and how pleasant it is for brethren to dwell together in unity!” (Ps. cxxxiii. 1). See under *Asterismos*.

“Who is this that cometh from Edom, with dyed garments from Bozrah?” (Isa. lxiii. 1, 2). See under *Prosopopæia*.

This refers not to Christ's work of redemption for His People, but to the day of His vengeance and judgment on His enemies; as the context clearly shows.

“How weak is thine heart, saith the Lord God (Adonai Jehovah)?” (Ezek. xvi. 30).

“How soon is the fig-tree withered away?” (Matt. xxi. 20). Or better—How can the fig-tree have withered by this time?

So also Mark vi. 37.

See also 1 Sam. ix. 21. Hab. iii. 8.

6. IN RAPTURE OR EXULTATION.

“Oh how great is thy goodness!” (Ps. xxxi. 19 (20)).

“How precious also are thy thoughts unto me, O God (El)! How great is the sum of them!” (Ps. cxxxix. 17). See *Anthropopatheia*.

“What is man, that thou art mindful of him?” (Ps. viii. 4 (5); cxliv. 3. Job vii. 17. Heb. ii. 6), to magnify the grace of God in lifting up such an one from the dunghill to make him inherit the throne of glory (1 Sam. ii. 8). See Ps. cxiii. 7, 8.

“Who am I, O Lord God (Adonai Jehovah)?” (2 Sam. vii. 18).

It was the revelation of the greatness of God's grace that enabled David thus to take the place of a true worshipper. In verse 1, David “sat in his house,” and before himself; then his thought was to build a house for God; but, when he learnt that God was going to build him a house, then he went in, and “sat before the LORD.”

“Is this the manner of man, O Lord God (Adonai Jehovah)?” (2 Sam. vii. 19). The margin of the R.V. reads “*Is this the law of man, O Lord God,*” and the A.V. margin says, “*Heb. law.*” But idiomatically it means, “Is this the law for humanity?”: *i.e.*, the promise to David embraced blessing for the whole of humanity, and David by faith saw it, and exulted in it.

7. IN WISHES.

“Who will give me drink of the water of the well of Bethlehem, which is by the gate?” (2 Sam. xxiii. 15, Heb.). See under *Æonismos*.

“Whom shall I send, and who will go for us?” (Isa. vi. 8).

“Who shall deliver me from this body of death?” (Rom. vii. 24 (marg.)). See under *Ecphonesis*, *Metonymy*, *Hypallage*, and *Ellipsis*. By these figures is this height of Christian experience emphasised: *i.e.*, the knowledge of the fact as to what God had done with “sins” (Rom. i. 16-v. 11), and also as to what He had done with “sin” (v. 12-viii. 39); so that, although the *fruits* of the old tree are still seen and mourned

over, there is the blessed knowledge that God reckons it as dead—as having died with Christ, and that we are to reckon the same.

8. IN REFUSALS AND DENIALS.

“How shall I curse, whom God (EL) hath not cursed? or how shall I defy, whom the LORD (Jehovah) hath not defied?” (Num. xxiii. 8): *i.e.*, I neither can nor dare do so.

“What have I to do with thee?” (John ii. 4). See under *Idiom*. Also Judges xi. 12. 2 Sam. xvi. 10. 1 Kings xvii. 18. 2 Kings iii. 13. Matt. viii. 29. Mark v. 7. Luke viii. 28.

9. IN DOUBTS.

“Therefore Sarah laughed within herself, saying, After I am waxen old shall I have pleasure?” (Gen. xviii. 12). See above.

“O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?” (Hos. vi. 4). See under *Aporia*. So Hos. xi. 8.

“Wherewith shall I come before the LORD, and bow myself before the high God?” (Micah vii. 6).

“But the righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heaven?” (Rom. x. 6, 7). See under *Epitrechon*. These doubts, raised by self-righteousness, are seen to be removed only by the imputation of a Divine righteousness.

10. IN ADMONITION.

“Hearest thou not, my daughter?” (Ruth ii. 8): *i.e.*, diligently hearken. “Go not to glean in another field.”

“Who hath warned you (with the emphasis on the “you”) to flee from the wrath to come?” (Matt. iii. 7).

11. IN EXPOSTULATION.

“Where art thou?” (Gen. iii. 9). To show Adam where he really was, and the condition into which he had fallen, having lost fellowship and communion with God.

“What is this that thou hast done unto me?” etc. (Gen. xii. 18, 19).

“What is that betwixt me and thee?” (Gen. xxiii. 15).

“Who am I that I should go into Pharaoh?” (Ex. iii. 11).

"What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" (Isa. v. 4).

"Wherefore, have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" (Isa. lviii. 3).

So Gen. xxxi. 26, 27; xliv. 4, 15. Ps. xi. 1; l. 16 (see *Apodioxis*). Ezek. xii. 22; xviii. 1 (2). Dan. iii. 14; and many examples in the prophecy of Malachi.

12. IN PROHIBITIONS.

"Why should I be deprived also of you both in one day?" (Gen. xxvii. 45).

"Why should I kill thee?" (1 Sam. xix. 17): *i.e.*, let me not have to kill thee.

"Wherefore should the heathen say," etc.? (Ps. lxxix. 10): *i.e.*, let not the heathen say.

"Wherefore should God be angry at thy voice, and destroy the work of thine hands?" (Ecc. v. 6).

"Why shouldest thou die before thy time?" (Ecc. vii. 17).

"Why will ye die, thou and thy people, by the sword?" (Jer. xxvii. 13). So verse 17, "Wherefore should this city be laid waste?" *i.e.*, Do not die. Do not let this city be laid waste.

"Why will ye die, O house of Israel?" (Ezek. xxxiii. 11): *i.e.*, Turn from your ways, so that ye die not. See under *Epizeuxis* and *Obtestatio*.

So 2 Sam. ii. 22. 2 Chron. xxv. 16. Dan. i. 10, etc.

13. IN PITY AND COMMISERATION.

"How doth the city sit solitary, that was full of people?" (Lam. i. 1; see ii. 1, etc.). See under *Antithesis* and *Ellipsis*.

"How often would I have gathered thy children, etc.?" (Matt. xxiii. 37).

There are many examples in the Book of Lamentations.

14. IN DISPARAGEMENTS.

"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. ii. 22).

"What cities are these which thou hast given me, my brother?" (1 Kings ix. 13).

15. IN REPROACHES.

"When this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD" (Jer. xxiii. 33. So 35, 36).

"What is truth?" (John xviii. 38). See *Irony*.

16. IN LAMENTATION.

"Lord, how are they increased that trouble me!" (Ps. iii. 1 (2)): *i.e.*, how come mine enemies to be so many?

"Why hast thou forsaken me?" (Ps. xxii. 1 (2)).

"Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" (Ps. lxxvii. 7-9 (8-10)). These lamentations arise from *self-occupation* (see verses 1-6). It is our natural "infirmity" (verse 10), that leads us into it. The only remedy is to cease from self-occupation, and look away from ourselves to God (verses 10-20): then happiness and praise take the place of lamentation.

Compare Ps. lxxiii.; where the same experience is gone through, only then the trouble arises from *looking around* instead of *looking within*. But the remedy for this "foolishness" (verse 22) is the same as for the "infirmity": *viz.*, *looking up* (verses 17 and 23-28).

The lesson from questions in these two Psalms (lxxvii. and lxxiii.) is this. If we want to be *miserable*, all we have to do is to look within. If we want to be *distracted*, all we have to do is to look around. But if we would be *happy*, we must look up, away from ourselves and others, to God.*

"How is the faithful city become an harlot!" (Isa. i. 21). Or, "How is it that the loyal city has turned harlot?" See under *Synecdoche* and *Antithesis*.

"Shall the women eat their fruit, and children of a span long? Shall the priest and the prophet be slain in the sanctuary of the Lord?" (Lam. ii. 20).

* See *Things to Come* for Oct., 1899.

17. IN INDIGNATION.

"Why do the heathen rage? and [*why do*] the people imagine a vain thing?" (Ps. ii. 1).

"How long shall I be with you? How long shall I suffer you?" (Matt. xvii. 17). See *Ecphonesis*.

18. IN ABSURDITIES AND IMPOSSIBILITIES.

"Who can bring a clean thing out of an unclean?" (Job xiv. 4).

"Shall mortal man be more just than God? or shall a man be more pure than His Maker?" (Job iv. 17).

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. xiii. 23). See *Paræmia*.

"How can a man be born when he is old?" etc. (John iii. 4).

"How can this man give us his flesh to eat?" (John vi. 52). It was "a hard saying" (verse 60), and hence they thought it absurd.

"Have any of the elders or of the Pharisees believed on him?" (John vii. 48). This question forms, from that day to this, the excuse for not acknowledging the claims of God or His Truth, unless the great and the influential of the Church receive them. It is the putting of man before God, instead of studying to show ourselves approved only to God.

"Who is this Son of man?" (John xii. 34). This was the expression of the absurdity on the part of Christ's enemies.

19. DOUBLE QUESTIONS.

Sometimes double questions are employed, repeating the same question in different words so as to express the fact more emphatically.

See Job iv. 17; vi. 5, etc.; viii. 3; x. 4, etc.; xi. 2, 7; xxii. 3. Isa. x. 15. Jer. v. 9, 29.

DIALOGISMOS; or, DIALOGUE.

Di'-al-o-gis-mos. Greek, διαλογισμός, *conversation, arguing*, from διαλογίζεσθαι (*dialogizesthai*), *to converse, argue*.

This figure is used when we represent one or more persons as speaking about a thing, instead of saying it ourselves: *Dialogue*.

The persons speak in a manner suitable to their character or condition.

When there are not two persons represented, but the objecting and answering is done by the one speaker, the figure is called LOGISMUS, and what is stated is said to be *in dialogismo*, or *in logismo*.

Sometimes the speaker brings forward another as speaking, and uses his words, adapting them to the object in view.

The Latins called this figure SERMOCINATIO, which means the same thing.

Isa. xiv. 16-19.—“They that see thee shall narrowly look upon thee, and consider thee, saying,

Is this the man that made the earth to tremble, that did shake kingdoms? etc.,

But thou art cast out of thy grave like an abominable branch,” etc.

Isa. lxiii. 1-6.—“Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?

I that speak in righteousness, mighty to save.

Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.” etc.

Thus, vividly and powerfully, is the day of vengeance, and of judgment, described. And yet there are persons who take this passage as treating of Christ's past work of grace on Calvary!

Micah ii. 4.—“In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled:” etc. (See under *Polyptoton*).

Zech. viii. 20-23.—“It shall yet come to pass that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying,

Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

Yea, many people and strong nations shall come,” etc. See *Polyptoton*.

Some think that Paul, when he says, in

1 Cor. ix. 24, “So run, that ye may obtain,” does not directly exhort the Corinthians himself; but by a *Sermocinatio*, brings forward and uses that incitement which the trainers and spectators in the public contests usually employed.

Other examples may be found under *Antimetathesis*, and in Matt. xxv. 37-39. Luke xiii. 6-9; xv. 20-32.

DIANCEA ; or, ANIMATED DIALOGUE.

Di'-a-næ'-a. Greek, *διάνουα*, *a revolving in the mind.* This Figure is employed when the speaker uses animated questions and answers in developing an argument. —

The Latins called it SUBJECTIO, *a substituting*, RESPONSIO, *a responding.*

It is a form of *Dialogismos* (*q.v.*).

AFFIRMATIO ; or, AFFIRMATION.

Spontaneous Affirmation.

Affirmation becomes a Figure when it is used otherwise than in answer to a question ; or, instead of a bare statement of the fact.

It emphasizes the words thus to affirm what no one has disputed.

The Apostle uses it in Phil. i. 18, "What then ? notwithstanding, every way, whether in pretence, or in truth, Christ is preached ; and I therein do rejoice, yea, and will rejoice."

NEGATIO; or, NEGATION.

Spontaneous Negation.

Negation is used in a similar way as a Figure, when it is a *denying* of that which has not been affirmed: *i.e.*, when, instead of merely making a statement, it is put in the form of a denial.

Paul uses it in Gal. ii. 5, "To whom we gave place by subjection, no, not for an hour." (See *Synecdoche*).

When the negation is very important, the negative is repeated, or combined with another negative to increase its emphasis. See *Repeated Negation*.

ACCISMUS; or, APPARENT REFUSAL.

Ac-cis'-mus, a cutting all but through, from the Latin, *accido*. This Figure is so named because it is an apparent or assumed refusal.

Matt. xv. 22-26.—When the woman of Canaan cried “Have mercy on me, O Lord, thou Son of David,” the Lord did not intend to reject her : but, having no claim (as a Gentile) on Christ as the “Son of David,” He uses the figure *Accismus*, and apparently refuses her request by saying, “I am not sent but unto the lost sheep of the house of Israel.”

“Then came she and worshipped him, saying, Lord help me.” But again, there was no confession as to the “me.” It was not like the Publican, “God be merciful to me—A SINNER.” It might have been a self-righteous “me.”

So the Lord again uses the Figure *Accismus*, but He now combines it with *Hypocatastasis*; and says :

“It is not meet to take the children’s bread, and to cast it to dogs.”

Now came the confession—she saw the point. She admitted the fact as to her condition as “*a dog of the Gentiles*,” and said, “Truth, Lord :” and received the blessing which had been determined for her.

Matt. xxi. 29 is sometimes given as an example ; but this was a real refusal, altered by after repentance.

ÆTIOLOGIA ; or, CAUSE SHOWN.

The rendering a Reason for what is said or done.

Æt-i-o-log'-ia (Aetiology). Greek Αἰτιολογία, *rendering a reason*, from αἰτία (*aitia*), *a cause*, and λόγος (*logos*), *a description*.

The figure is used when, either directly or indirectly, the speaker or writer renders a reason for what he thinks, says, or does.

The figure was also called APODEIXIS (*Ap-o-deix'-is*). Greek, ἀπόδειξις, *full demonstration*, from ἀποδεικνύειν (*apodeiknunai*), *to point out, demonstrate*.

The Latins called it CAUSÆ REDDITIO: *rendering a reason, or showing the cause*.

Rom. i. 13.—“Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.”

Verses 15, 16: “I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation.”

So Rom. iii. 20; iv. 14, 15, and all other passages where the word “For” points out the reason, or “Therefore” shows the cause.

These are too numerous to be quoted; but their significance should always be noted.

ANTEISAGOGE; or, COUNTER-QUESTION.

The Answering of one Question by asking another.

An-teis'-a-gō'-gee. Greek, ἀντεισαγωγή, a bringing in instead; from ἀντί (anti), against or instead; εἰς (eis), in; ἄγειν (agein), to lead or bring.

The figure is so called, because a question is answered by asking another.

It is called also ANTICATALLAXIS (an'-ti-cat'-al-lax'-is). Greek, ἀντικατάλλαξις, a setting off or balancing of one thing against another (as in trade).

The Greeks called it also ANTHUPOPHORA (an'-thu-poph'-o-ra). Greek, ἀνθυποφορά, a reply to an objection; from ἀντί (anti), against, ὑπό (hupo), φέρειν (pherein), to bring.

Hence the Latin names of the Figure: COMPENSATIO, compensation, and CONTRARIA ILLATIO, a bringing in against.

Judges xiv. 8.—The answer to Samson's "riddle" is given in the form of a question, and is thus an *Anteisagoge*. See under *Enigma*.

A beautiful example is furnished in

Matt. xxi. 23-25; where, when the chief priests and elders asked Christ by what authority He acted; He said, "I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things." He then goes on, in verse 25, to answer the question by asking another.

In the answer of His enemies we have the Figure *Aporia* (q.v.).

Rom. ix. 19, 20.—"Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?"

"Nay but, O man, who art thou that repliest against God?" See below, under *Prolepsis*.

ANTISTROPHE ; or, RETORT.

A turning the Words of a Speaker against himself.

An-tis'-tro-pher. Greek, ἀντιστροφή, *a turning about*, from ἀντί (*anti*), *against*, and στρέφω (*stropho*), *to turn*.

The figure is so called because the words of a speaker are turned against himself in Retort.

When the retort is violent, it is called BIÆON (*Bi-ae'-on*), Greek, βίαιον, *forcible, violent, compulsory*.

Hence the Latin, VIOLENTUM, *violent*, and INVERSIO, *inversion, a turning against*.

Matt. xv. 26, 27.—The woman of Canaan used this figure in her reply to Christ. He had said “It is not meet to take the children’s bread, and to cast it to dogs.” And she said, “Truth, Lord; yet the dogs eat of the crumbs which fall from their master’s table,” and thus turned His words against Himself.

2 Cor. xi. 22.—“Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.” See also under *Epiphora*.

When the words thus turned against the speaker are an *accusation*, then the figure is called

ANTICATEGORIA; or, TU QUOQUE.

The use of a Counter-Charge, or Recrimination.

An'-ti-cat'-ee-gor'-i-a. Greek, ἀντικατηγορία, a counter-charge: from ἀντι (*anti*), against, and κατηγορέω, to speak against: hence, to recriminate, to accuse in turn.

The figure is used when we retort upon another the very insinuation or accusation which he has made against us. It differs from *Antistrophe* (see above); in that it has to do, not with any general kind of words, but with a particular *accusation*.

It is what the Latins called a TU QUOQUE; or, ACCUSATIO ADVERSA, an opposite accusation, or an accusation turned against another; or, TRANSLATIO IN ADVERSARIUM, a transferring against an adversary.

Ezek. xviii. 25.—“Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?” So verse 29, and xxxiii. 17.

This would be *Anteisagoge*, were it a simple question instead of an accusation.

METASTASIS ; or, COUNTER-BLAME.

A transferring of the Blame from one's self to another.

Me-tas'-ta-sis. Greek, *μετάστασις*, from *μετά* (*meta*), *beyond, over,* and *στίσις*, a *standing or placing* (from *ἵσταναι* (*histanai*), *to put or place*).

Hence, *Metastasis* means a placing beyond : *i.e.*, a transferring.

Hence called by the Latins *TRANSLATIO*, *a translating*.

The Figure is so called because it is a transferring of blame from one person or thing to another.

Elijah used the figure in his answer to Ahab in

1 Kings xviii. 17, 18.—“ When Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house,” etc.

2 Kings ix. 19.—“ Is it peace? . . . What hast thou to do with peace?” This is also the Figure *Anteisagoge* (*q.v.*).

Rom. vii. 14.—“ We know that the law is spiritual: but I am carnal, sold under sin.”

ANACÆNOSIS ; or, COMMON CAUSE.

An Appeal to others as having interests in Common.

An'-a-cæ-nō'-sis. Greek, ἀνακοίνωσις (*anakoīnōsis*), from ἀνακοινοῦν (*anakoīnouōn*), to communicate ; from ἀνά (*ana*), up, and κοινοῦν (*koīnouōn*), to make common (from κοινός, *koīnos*, common).

A Figure by which a speaker appeals to his opponents for their opinion, as having a common interest in the matter in question : as, " If the case were yours, how would you act ? " or " What do you think about it ? " or " What would you say ? "

The Greeks also called it SYMBOULESIS (*sym-boul-ee'-sis*, συμβούλησις, a counselling together : from σύν (*sun* or *syn*), together, and βουλή, a counselling. Hence, βουλευέσθαι (*bouleuesthai*), to deliberate.

The Latins called it COMMUNICATIO, a making common.

The figure is an appeal to the feelings or opinions of others, which they have in common with ourselves, and to which we submit the matter.

When this is done by way of *question*, it is a form of *Erotesis* (*q.v.*).

Isa. v. 3, 4.—" And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could I have done more to my vineyard, that I have not done in it ? " etc.

Mal. i. 6.—" If then I be a father, where is mine honour ? and if I be a master, where is my fear ? saith the LORD of hosts unto you, O priests, that despise my name."

Luke xi. 19.—" If I by Beelzebub cast out devils, by whom do your sons cast them out ? therefore shall they be your judges."

Acts iv. 19.—" But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

I Cor. iv. 21.—" What will ye ? Shall I come unto you with a rod, or in love, and in the spirit of meekness ? "

I Cor. x. 15.—" I speak as to wise men ; judge ye what I say."

I Cor. xi. 13, 14.—" Judge in yourselves : is it comely that a woman pray unto God uncovered ? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him ? "

Gal. iv. 21.—“Tell me, ye that desire to be under the-law, do ye not hear the law?”

See also Jer. xxiii. 23. Gal. iii. 1, 2, 5, etc.

SYNCHORESIS ; or, CONCESSION.

Making a Concession of one Point to gain another.

Syn'-chō-ree'-sis. Greek, *συνχώρησις*, *concession, acquiescence, consenting*, from *συνχωρέω* (*synchoreō*), *to come together, agree.*

The figure is used when we make a *concession* of one point in order to gain another. In this case the concession or admission is made, and may be rightly made, in order to gain a point.

It thus differs from *Epitrope* (see below), where we admit something that is wrong in itself for the sake of argument.

Synchoresis, therefore, is *concession*, while *Epitrope* is *admission* or *surrender*.

The Latins called it *CONCESSIO*, *concession*, while the Greeks had another name for it, *EPICHORESIS* (*Ep'-i-chō-ree'-sis*), *an agreement upon a point.*

Jer. xii. 1.—"Righteous art thou, O LORD, when I plead with thee : yet let me talk (marg. *reason the case*) with thee of thy judgments : Wherefore doth the way of the wicked prosper ? wherefore are all they happy that deal very treacherously ? "

Hab. i. 13.—"Thou art of purer eyes than to behold evil, and canst not look on iniquity ; wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he ? " etc.

Rom. ii. 17-20.—All these claims of the Jew are admitted for the sake of argument, in order to emphasize the weighty reproof in verse 21, "Thou therefore, which teachest another, teachest thou not thyself ? " etc., to the end of verse 23.

1 Cor. iv. 8.—He concedes the point as to their desire to reign, but ironically adds, "I would to God ye did reign, that we also might reign with you."

2 Cor. x. 1.—He concedes the point that he was base among them : but verses 2 and 11 show that he does so only to gain another point. So in xii. 16.

Gal. iv. 15.—The apostle grants the fact, which was indisputable, as to the great friendship and love that existed between himself and the Galatian saints ; in order to gain another point, and add to his

argument, when he asks in the next verse, "Am I therefore become your enemy because I tell you the truth?"

Jas. ii. 19.—"Thou believest that there is one God; thou doest well: the devils also believe, and tremble."

EPITROPE; or, ADMISSION.

Admission of Wrong in order to gain what is Right.

E-pit'-ro-pee. Greek, ἐπιτροπή, *reference, arbitration*, from ἐπιτρέπειν, *to turn over, surrender*, (from ἐπί (*epi*), *upon*, and τρέπειν (*trepein*), *to turn*).

The Figure is used when we surrender a point which we feel to be wrong, but we admit it for the sake of argument. In *Synchoresis* (*q.v.*), we concede what is right in itself; but, in *Epitrope*, we admit what is wrong, giving way to the feelings or unreasonableness of another, in order that we may more effectually carry our point.

The Latins called it PERMISSIO, *a giving up, unconditional surrender.*

The figure sometimes approaches to *Irony* (*q.v.*); when "what is admitted" is not *really* granted, but only apparently so for argument's sake.

1 Kings xxii. 15.—"Go, and prosper: for the LORD shall deliver it into the hand of the king." Micaiah (by *Epitrope* and *Irony*) admitted what was in Jehoshaphat's heart, and thus exposed and condemned it.

Ecc. xi. 9.—"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

Jer. ii. 28.—"But where are thy gods that thou hast made thee?" Here, the admission as to these gods is made; but only for the sake of exposing, by *Irony*, the fact that they were no gods. So vii. 21, and Ezek. xx. 39.

Amos iv. 4, 5.—See under *Irony*.

Matt. xxiii. 32.—"Fill ye up then the measure of your fathers." Christ was not inciting to murders and martyrdoms; but, using the figure *Epitrope*, He granted their position, and ironically told them to act accordingly.

John xiii. 27.—"That thou doest, do quickly." The Lord is not sanctioning the evil, but permitting it.

Rom. xi. 19, 20.—"Thou (Gentile, verse 13) wilt say then, The branches were broken off, that I might be grafted in. Well; because

of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear."

Here, it is not *Synchoresis*, *i.e.*, a concession of what is right, but an admission of what is wrong, for the sake of argument. Indeed, it is a mixture of the two, for there are two propositions. "The branches were broken off": *i.e.*, the Jews were cast off for a time (though not cast away, verse 1), that is true. That point is conceded; but "that I might be grafted in"? No! that was not the object: that is what you Gentiles will say, "Thou wilt say." It is not what the Holy Spirit says. That was not the cause why the Jews were broken off. It was "because of unbelief"! That was the true reason!

PAROMOLOGIA ; or, CONFESSION.

A Concession in Argument to gain Favour.

Par-o-mo-log'-i-a. Greek, παρομολογία, *confession*, from παρά (*para*), *by, or near*, and ὁμολογεῖν (*homologeîn*), *to confess*.

This Figure is used when we acknowledge some fault or wrong with a view to gain favour. Hence the Latins called it CONFESSIO, *confession, acknowledgment*.

PROTHERAPEIA ; or, CONCILIATION.

The securing of Indulgence for what is about to be said.

Pro-ther-a-pei-a. Greek, προθεραπεία, *previous care or treatment*, from πρό (*pro*), *before*, and θεραπεία (*therapeia*), *service*.

The Figure is used when, by way of precaution, we secure indulgence, or conciliate others, with reference to something we are about to say.

It is called also PROEPIPLEXIS, *pro^l-ep-i-pleex^l-is*, from πρό (*pro*), *before*, and ἐπιπληξίς, *blame, a blaming* (of one's self) *beforehand* : *i.e.*, in order to secure the attention or favour of another.

When it is added at the end of what is said, it is called *Epitherapeia* (*q.v.*).

John iii. 2.—“Rabbi, we know that thou art a teacher come from God,” etc.

Matt. xix. 16.—“And, behold, one came and said unto him, Good Master.” See under *Synocæsis*. So Mark x. 17. Luke xviii. 18.

Acts xvii. 22.—“Ye men of Athens, I perceive that in all things ye are very religious.” This is the meaning of the word (see R.V. margin) δεισιδαιμονέστερος (*deisidaimonesteros*), *careful in the discharge of religious services*. For religion in itself is nothing. It depends entirely on what the religion is, whether true or false.

There are only two religions in the world ; and there never have been more from Gen. iv. to the present day. They are put in the forefront of Revelation. Abel's and Cain's ; God's way and man's way ; God's way, and man's attempted improvement on it.

All kinds of false religion agree in one thing. They are all alike, and all at one in demanding that the sinner must do *something*, be *something*, give, pay, feel, experience, or produce *something*, to merit God's favour. They quarrel bitterly as to what that something is to be. Controversies rage concerning it ; the blood of martyrs has been shed ; battles have been fought ; but yet they are all agreed that the sinner must say, “Something in my hand I bring.”

Whereas the one and only true religion is expressed in the words,

“NOTHING in my hand I bring.”

So that a man may be "very religious," and yet be unsaved, and "far off" from God (Eph. ii. 13).

Acts xxvi. 2, 3 is another beautiful example of true *Protherapeia*. See also xxii. 3-6, etc.

PRODIORTHOSIS; or, WARNING.

Something said to prepare for a shock.

Pro'-di-or-tho'-sis. Greek, προδιόρθωσις, a preparatory apology, from πρό (*pro*), before, and διόρθωσις (*diorthosis*), a making straight, putting right; from διορθῶ (*diorthoō*), to make straight, set straight.

This is the previous Figure of *Protherapeia* used to prepare the hearers or readers for what might otherwise shock or offend them.



PALINODIA ; or, RETRACTING.

Approval of one Thing after reproving for another Thing.

Pal'-i-nōd'-i-a. Greek, *παλινῳδία*, a song repeated a second time ; hence a *retracting* of a former one.

The Figure is used when, having spoken against or reproved any person or thing, we speak well of him or it.

Examples may be found in some of the Epistles to the Seven Churches.

EPHESUS : Rev. ii. 6, after the reproof of verses 4 and 5.

SARDIS : Rev. iii. 4 and 5, after the reproof of verse 1.

In the Old Testament, examples may be seen in 2 Chron. xv. 17 ; xix. 3. Ps. lxxxix. 33 ; cvi. 8, 44.

PROLEPSIS (OCCUPATIO) ; or, ANTICIPATION.

The answering of an Argument by anticipating it before it is used.

Pro-leep'-sis. Greek, πρόληψις, a taking beforehand, from πρό (*pro*), beforehand, and λαμβάνειν (*lambanein*), to take or receive.

This is a beautiful figure ; by which we *anticipate* objections to what we are stating.

The other general names of this figure are :

PROCATALEPSIS (*Pro'-cat-a-leep'-sis*). Greek, προκατάληψις, a seizing beforehand, *pre-occupation*.

APANTESIS (*Ap'-an-tee'-sis*). Greek, ἀπάντησις, a meeting ; hence a meeting of an objection by anticipation.

The Latins called it :

OCCUPATIO, *anticipation*.

ANTEOCCUPATIO, *anticipation beforehand*.

PRÆMONITIO, *a defending beforehand, obviating objections*.

All these different names show us the importance of the figure in argumentation.

There is another kind of *Prolepsis*, which has to do only with *time*. It is distinguished from our present figure in that while it anticipates and speaks of future things as present it really *adjourns* the application of the words, and is called AMPLIATIO, or *adjournment*. (See pages 689 and 914).

The form of *Prolepsis* which we are considering is an anticipation which has to do with *Argumentation* ; and hence is distinguished from the other by the word OCCUPATIO : *i.e.*, we not only anticipate what is coming, but *occupy and deal with it*, instead of adjourning or putting it off. See Section 4, above.

Prolepsis, as relating to Argumentation is of two kinds : (i.) *Tecta*, or, *closed* ; and (ii.) *Aperta*, or, *open*.

- I. *Tecta*, or Closed *Prolepsis*, is where the anticipated objection is merely stated or implied, not answered ; or answered, but not plainly stated.
- II *Aperta*, or Open *Prolepsis*, is where the anticipated objection is both answered and stated.

We will consider these in order with the different names which have been given to them.

I. TECTA:

From the Latin *tego*, to roof or cover. The *Prolepsis* is so called when it anticipates the objection, but confines itself merely to stating it. It is called *HYPOPHORA*, *hy-poph'o-ra*. Greek, ὑποφόρα, a holding under, putting forward; then, that which is held forth, an objection.

Sometimes the objection is not stated, but is implied by the answer which is given.

Rom. ix. 6.—“Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel.”

The objection which is met is this: If Israel be rejected and cast off for a time (as is going to be shown), then the Word of God has failed, and is ineffectual. No! For they are not all Israel which are of Israel. And there is to be a People taken out from among the Gentiles for His name, as well as a remnant of Israel, according to the election of grace.

Rom. x. 18.—“But I say, Have they not heard? (Anticipating the objection that they have not heard.) Yes verily,” etc.

Rom. xi. 1.—“I say then, Hath God cast away his people?” (Anticipating the objection, which many make even until to-day.) To which he replies, “God forbid,” etc.

Rom. xi. 11.—“I say then, Have they stumbled that they should fall [for ever]?” (Thus anticipating the objection that they had done so, and meeting it in the words that follow), or, “Their falling away was not the object (or purpose) of their stumbling, was it?”

II. APERTA.

Latin, *aperta*, open. This use of the figure is so called, because not only is the objection anticipated; but it is stated, and the answer also is given.

The names for this variation are *ANTHYPOPHORA*, *an'-thy-poph'o-ra*. Greek, ἀνθυποφόρα, a reply to an objection; from ἀντί (*anti*), against, ὑπό (*hypo*), under, and φέρω (*phoreō*), to bring or put under. Hence, a substitution by stealth. The figure being so called because, by stealth, we take our opponent's objection, and substitute it for our own.

It was also called

SCHEISIS, *schee'-sis*. Greek, στήσις, a checking; because, by anticipating the objection, we check the opponent, and keep him from speaking or replying.

ANASCHESIS, *an-a'-sche-sis'*. Greek, ἀνάσχεσις, a taking on one's self.

PROSAPODOTON, *pros-a-pod'-o-ton*. Greek, προσαπόδοτον, a giving back to or besides.

HYPOBOLE, *hy-pob'-o-lee*. Greek, ὑποβολή, a throwing under.

Isa. xlix. 14.—Zion's objection is not merely anticipated in this verse, but is answered in the next.

"But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me."

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

Matt. iii. 9.—"Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able even of these stones to raise up children unto Abraham." See under *Parechesis*.

Rom. iii. 1-10.—Under the figure *Antimetathesis*, we have shown how the objections of an imaginary Jewish opponent are here stated and met. See section 2, above: "As to *persons*."

Rom. iv. 1-3.—The objection is met, that Abraham was justified by works—his faith being a work. This is shewn in verse 4 and the following verses to be impossible, as denying the very first principles of grace.

Rom. vi. 1, 2.—"What shall we say then? Are we to continue in sin that grace may abound? God forbid. How shall we, who have died to sin, live any longer therein?"

That is to say: If those who are "in Christ" died in God's purpose when Christ died, how can they live in sin?

Rom. vii. 7.—"What shall we say then? that the Law is sin? God forbid. Nay, I had not known sin, but by the Law."

Rom. ix. 14, 15.—"What shall we say then? Is there unrighteousness with God? God forbid. For," etc.

Rom. ix. 19.—See above under *Anteisagoge*.

Rom. xi. 20, 21.—See above under *Epitrope*.

1 Cor. xv. 35, 36.—“But some man will say, How are the dead raised up? and with what body do they come? Thou foolish man! that which thou sowest is not quickened, except it die.”

APPENDICES.

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APPENDIX A

ON

THE USE OF DIFFERENT TYPES IN THE ENGLISH VERSIONS.

ON page 2, under the figure *Ellipsis*, we have referred to the way in which this was indicated in the English Versions.

It may be well to add, by way of Appendix, some brief account of the use of different types.

The practice of indicating, by different types, words and phrases which were not in the original Text was, it is believed, first introduced by Sebastian Münster, of Basle, in a Latin Version of the Old Testament, published in 1534. The first of the "Former Translations" that used a different type, or what was then called "a small letter in the Text," was Cranmer's Bible (1539). But this was with quite a different object: *viz.*, to distinguish clauses from the Latin which were not in the Hebrew or Greek: *e.g.*, Matt. xxv. 1, "and the bride."

Subsequent Translations disregarded the Vulgate more, and reverted to the original purpose in the employment of *italic type*.

The English New Testament (published at Geneva, 1557) and the Geneva Bible (1560) "put in that word, which, lacking, made the sentence obscure, but set it in such letters, as may easily be discerned from the common text." The example was followed and extended in the Bishops' Bible (1568, 1572); and the *Roman* and *Italic** types of these Bibles (as distinguished from the *black letter* and *Roman* type of previous Bibles) were introduced into the A.V. (1611).

The italics were used very loosely and inconsistently in the A.V. These inconsistencies were manifest on the same page and in the same verse.

The Cambridge Bibles of 1629 and 1639 made a great reform; which was extended by Dr. Paris in 1762 and Dr. Blayney in 1769. In these two Bibles, the number of words in italics was largely increased, though their use and application is far from being consistent.

The following seem to have been the principles guiding the translators of the A.V.

* The word *Italic* means *relating to Italy*, and is used of a kind of type dedicated to the States of Italy, by Aldus Manutius, about the year 1500.

1. To supply the omissions under the figure *Ellipsis*, or what they considered to be *Ellipsis*.

2. To supply the words necessary to give the sense, when the figure called *Zeugma* is employed (a kind of *Ellipsis*).

3. Once, at least, to indicate a word or words of doubtful MS. authority. 1 John ii. 23 (first introduced in Cranmer's Bible—doubtless from the Vulgate). Perhaps also Judges xvi. 2 and xx. 9.

4. Where the English idiom differs from that of the Originals, and requires essential words to be added, which are not necessary in the Hebrew or Greek.

When we speak of the *Authorized Version* of the English Bible (published in 1611), we are immediately confronted with the fact that two editions were published in that same year; and that they differ in many material points, the one from the other. Both are in the British Museum.* Many subsequent editions followed, which contain very many not unimportant changes. Some of these may be attributed to oversight arising from human infirmity; but most of them are changes, deliberately made and introduced without any authority, by men whose names are for the most part unknown.

Some of these emendations have been discarded in later editions, and also some notable misprints, but many have been retained.

The Cambridge folio editions of 1629 and 1638 appear to have been a complete revision; but, though wholly unauthorised, it cannot be doubted that the work was well done, and moreover was greatly needed on account of the corrupt state of the then current editions. The parallel textual references in the margin were greatly increased in these editions, and have been still further extended in those published subsequently.

Some of its emendations have dropped out in later editions, while some of its mistakes have been perpetuated! Among the former the word "and" in John xiv. 6 ("and the truth") was correctly inserted, but disappeared again in editions since 1817. Among the latter, Jer. xxxiv. 16: "He had set," instead of "ye had set," as in 1611.

Ezek. xviii. 1: "The word of the LORD," instead of "And the word," as in 1611.

* Press marks:—3050 g. 2 and 3050 g. 1 respectively. There can be no doubt as to which of these is the original edition, as one of them contains a serious printer's error in Exodus, which in the other is corrected: this must therefore have been printed subsequently, *though in the same year*.

Hos. xiii. 3: "The whirlwind," instead of "A whirlwind," as in 1611.

Acts vi. 3: "Whom ye may appoint," instead of "we may appoint," as in 1611. This mistake continued down to 1646.

An edition published in 1660, by Hills and Field, is remarkable for certain marginal notes then added; and subsequently increased in a Cambridge Bible of 1682 with a great number of fresh textual references, probably by Dr. Scattergood.

An edition of 1701 first contained the marginal dates, which were chiefly those of Archbishop Ussher. There were also tables of Scripture measures, weights, and coins; tables of kindred and of time, etc. Additional references were also given. This was the work of William Lloyd at the request of Convocation. But Lloyd exercised his own judgment in the insertion of Archbishop Ussher's dates. Ussher (in 1580-1656) had given 455 B.C., as the date of the Decree given to Nehemiah (in Neh. ii.); but Lloyd altered this to 445 B.C., as it now stands in our English Bibles! This was done to suit his own theories, and is of no value as against Ussher's elaborate calculations.

The editions of Dr. Paris, in 1762, and of Dr. Blayney, which superseded it in 1769, contained additions in the use of italic type, marginal notes, dates, and textual references. These versions modernised the diction, and made many emendations of the Text; some of them very needless; and also introduced errors of their own, not always those pertaining to the printer.

Since that date controversies have been carried on; and attempts have been made to effect a revision of the A.V., with the view to provide an edition which should prove to be a standard Text. But all efforts came to nothing; and a new Revised Version was issued instead in 1881. The remarks of the revisers in their preface, as to the use of italic type, should be carefully studied; inasmuch as they reviewed the whole subject and adopted certain principles which tended "to diminish rather than increase the amount of italic printing."

The Old Testament Company in their preface (1884) state that they have "departed from the custom of the Authorised Version, and adopted, as their rule, the following resolution of their Company:—

"That all such words, now printed in italics, as are plainly implied in the Hebrew and necessary in the English, be printed in common type.

"But where any doubt existed as to the exact rendering of the Hebrew, all words which have been added in order to give completeness to the English expression are printed in italic type," etc.

The use of large capital letters for certain words and phrases originated with the Authorised Version. None of the previous or "former translations" have them.

The revisers abandoned this practice, but have not been consistent in the plan they substituted for it. In most of the cases they have used small capital letters instead of the large capitals; but, in three cases (Jer. xxiii. 6 and Zech. iii. 8; vi. 12), they have used ordinary Roman type.

The use of the large capitals by the translators of the A.V. are destitute of any authority, and merely indicate the importance which they attached to such words and phrases thus indicated.

The following is a complete list:—

Large capitals in A.V. Small capitals in R.V.

Ex. iii. 14: "I am that I am."

Ex. iii. 14.—"I am."

Ex. vi. 3: "Jehovah."

Ex. xxviii. 36; xxxix. 30: "Holiness (R.V., "HOLY") to the Lord."

Deut. xxviii. 58: "The Lord thy God."

Ps. lxxviii. 4: "Jah."

Ps. lxxxiii. 18: "Jehovah."

Isa. xxvi. 4: "Jehovah."

Dan. v. 25-28: "Mene, Mene, Tekel, Upharsin" (verse 28, Peres).

Zech. xiv. 20: "Holiness (R.V., "holy") unto the Lord."

Matt. i. 21: "Jesus."

Matt. i. 25: "Jesus."

Matt. xxvii. 37: The inscriptions on the Cross. Also Mark xv. 26. Luke xxiii. 38. John xix. 19.

Luke i. 31; ii. 21: "Jesus."

Acts xvii. 23: "To the (R.V., "an") unknown God."

Rev. xvii. 5: "Mystery, Babylon the Great, the Mother of (R.V., "the") Harlots and (R.V., "of the") Abominations of the Earth."

Rev. xix. 16: "King of kings, and Lord of lords."

Large capitals in A.V. Small Roman letters in R.V.

Jer. xxiii. 6: "The Lord our Righteousness."

Zech. iii. 8: "Branch."

Zech. vi. 12: "Branch."

APPENDIX B

ON

THE USAGE OF THE GENITIVE CASE.

WE have observed, on page 497, under the figure of *Antimereia*, that while a noun *in regimen* (i.e., governed by another noun, and thus placed in the genitive case) is used instead of an adjective, it is not *always* that the genitive case thus used stands for an adjective. The word "of" therefore does not carry with it a uniform signification.

It is used in many ways: and it is ever the business of the student to stop whenever the word "of" is met with, and ask, "What is the meaning of it?" in each case.

Grammarians differ widely as to the mode of classifying the various usages of the genitive case. They differ both as to the classes themselves; the number of their varieties; and the names by which they are called. We therefore present our own.

The name of the case in which the latter of these two nouns is placed is called the genitive, from γενική (*genikee*), because it designates the *genus* to which anything is referred, or from which it is *generated*.

It is, therefore, what we may call *the birth-case*: i.e., the case of birth or origin, and from that primal sense all its other meanings may be drawn. Our English word "of" is, properly speaking, a preposition governing the objective case; and is thus very often, but by no means always, a representative or substitute for the true genitive. There is therefore a danger in supposing that "of" in English always represents a genitive case in Hebrew or other languages.

The genitive case, of itself, answers the question, *Whence?* and as the answers to the question may be various in kind, so are the classifications of the nature of the genitive case (in *Antimereia* of the noun) of various kinds also.

It is sometimes difficult to decide to which class an example particularly belongs. It might often be quite correct to place it under more than one head.

It is for the student, whenever he finds the word "of" as the sign of the genitive, to consider and decide to which of these classes it belongs; and to test it by trying it under each until he can determine the head under which it is to be placed.