**Antanaclasis**

The figure of speech antanaclasis is “word clashing.” Antanaclasis means “reflection” or “echo” and is composed of three Greek words, *anti* (“against”), *ana* (“up”), and *klasis* (“breaking”), hence it connotes “a breaking up against.” The figure occurs when a single word or phrase is repeated more than once, but the meanings of the words do not stay consistent. For example, consider how the word “tie” is used with two different meanings in the question, “How do you tie a tie?”

Here are four examples of antanaclasis.

1. Isaiah 58:10 – “if you pour out your soul to the hungry, and satisfy the afflicted soul, then your light will rise in the darkness and your gloom will be as noonday;”  
     
   Here the word “soul” is first put for the feelings of kindness, liberality, and charity; and then it is used for the “soul,” the person himself, who is in trouble.
2. 1 Samuel 1:24 – “Now when she had weaned him, she took him up with her, with three bulls and one ephah of flour and a skin-bottle of wine, and brought him to the house of Yahweh in Shiloh. And the child was *just* a child.”  
     
   In this verse, the word “child” has two different meanings. The child (little boy) was a child (very young). By utilizing the figure of speech antanaclasis, emphasis is put on the great sacrifice that Hannah made in taking her child Samuel to the Tabernacle when he was of a very young age.
3. Luke 9:60 – “But he said to him, ‘Leave the dead to bury their own dead, but you go and proclaim everywhere the Kingdom of God.’”  
     
   The first use of the word “dead” in this verse refers to those who are spiritually dead but physically alive. The latter use refers to those people who have died and are physically dead. The purpose of Jesus’ use of antanaclasis here was to teach that we need to be wise with our time and choices, and be willing to make tough choices and sacrifices to follow the Lord.
4. Romans 9:6b – “For they are not all Israel, who are *descended* from Israel,”  
     
   A person born an Israelite was not automatically saved but had to have trust in God to get everlasting life. The first use of “Israel” in this verse refers to the true spiritual seed of Israel while the second use denotes Israel according to the flesh, the natural descendants of Jacob, who was later called Israel.

To see more uses of and commentary about figures of speech used in the Bible, use the [Rev search tool](http://revisedenglishversion.com/search), and articles on figures of speech can also be found at: [stfi.org/tag/figures/](https://stfi.org/tag/figures/).

[For antanaclasis, see E. W. Bullinger, *Figures of Speech Used in the Bible* (Grand Rapids: Baker, 1979. Originally published by Eyre and Spottiswoode: London, 1898), 286-293.]