

The Bible Study Guide

BY JOHN W. SCHOENHEIT



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The sacred name of God, Yahweh, is indicated by "LORD."

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Bible Study Guide

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Books of the Bible

Old Testament	New Testament
Genesis	Matthew
Exodus	Mark
Leviticus	Luke
Numbers	John
Deuteronomy	Acts
Joshua	Romans
Judges	1 Corinthians
Ruth	2 Corinthians
1 Samuel	Galatians
2 Samuel	Ephesians
1 Kings	Philippians
2 Kings	Colossians
1 Chronicles	1 Thessalonians
2 Chronicles	2 Thessalonians
Ezra	1 Timothy
Nehemiah	2 Timothy
Esther	Titus
Job	Philemon
Psalms	Hebrews
Proverbs	James
Ecclesiastes	1 Peter
Song of Solomon	2 Peter
Isaiah	1 John
Jeremiah	2 John
Lamentations	3 John
Ezekiel	Jude
Daniel	Revelation
Hosea	
Joel	
Amos	
Obadiah	
Jonah	
Micah	
Nahum	
Habakkuk	
Zephaniah	
Haggai	
Zechariah	
Malachi	

ABBREVIATIONS OF THE BOOKS OF THE BIBLE

OLD TESTAMENT



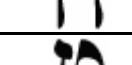
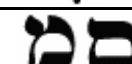
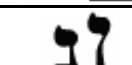
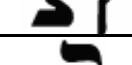
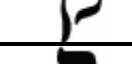
Genesis	Gen.
Exodus	Exod.
Leviticus	Lev.
Numbers	Num.
Deuteronomy	Deut.
Joshua	Josh.
Judges	Judg.
Ruth	Ruth
1 Samuel	1 Sam.
2 Samuel	2 Sam.
1 Kings	1 Kings
2 Kings	2 Kings
1 Chronicles	1 Chron.
2 Chronicles	2 Chron.
Ezra	Ezra
Nehemiah	Neh.
Esther	Esther
Job	Job
Psalms	Ps.
Proverbs	Prov.
Ecclesiastes	Eccles.
Song of Solomon	Song of Sol.
Isaiah	Isa.
Jeremiah	Jer.
Lamentations	Lam.
Ezekiel	Ezek.
Daniel	Dan.
Hosea	Hosea
Joel	Joel
Amos	Amos
Obadiah	Obad.
Jonah	Jon.
Micah	Mic.
Nahum	Nah.
Habakkuk	Hab.
Zephaniah	Zeph.
Haggai	Hag.
Zechariah	Zech.
Malachi	Mal.

NEW TESTAMENT

Matthew	Matt.
Mark	Mark
Luke	Luke
John	John
Acts	Acts
Romans	Rom.
1 Corinthians	1 Cor.
2 Corinthians	2 Cor.
Galatians	Gal.
Ephesians	Eph.
Philippians	Phil.
Colossians	Col.
1 Thessalonians	1 Thess.
2 Thessalonians	2 Thess.
1 Timothy	1 Tim.
2 Timothy	2 Tim.
Titus	Titus
Philemon	Philem.
Hebrews	Heb.
James	James
1 Peter	1 Pet.
2 Peter	2 Pet.
1 John	1 John
2 John	2 John
3 John	3 John
Jude	Jude
Revelation	Rev.

GREEK & HEBREW ALPHABET

Greek Alphabet					
A	α	Alpha	al-fah	a	Father
B	β	Beta	bay-tah	b	Boy
Γ	γ	Gamma	gam-ah	g	Get
Δ	δ	Delta	del-tah	d	Do
Ε	ε	Epsilon	ep-si-lon	e	Pet
Z	ζ	Zeta	zaytah	z	Zebra
H	η	Eta	ay-tah	h	Ate
Θ	θ	Theta	thay-tah	th	thick
I	ι	Iota	eye-o-tah	i	it
K	κ	Kappa	cap-ah	k	kite
Λ	λ	Lambda	lamb-dah	l	lap
M	μ	Mu	mew	m	map
N	ν	Nu	new	n	noble
Ξ	ξ	Xi	zzEye	x	fox
O	ο	Omicron	om-ah-cron	o	hop
Π	π	Pi	pie	p	pig
Ρ	ρ	Rho	row	r	really
Σ	σ	Sigma	sig-ma	s	sit
T	τ	Tau	tawh	t	toy
Υ	υ	Upsilon	oop-si-lon	u	put
Φ	φ	Phi	figh	ph	five
X	χ	Chi	kigh	ch	Bach
Ψ	ψ	Psi	sigh	ps	Lips
Ω	ω	Omega	o-may-gah	o	grow

Hebrew Alphabet				
	Aleph	<i>ahlehf</i>	A	Silent
	Beth	<i>beht</i>	B	Boy, Vine
	Gimel	<i>gheemehl</i>	G, J	Girl
	Daleth	<i>dahleht</i>	D	Door
	Heh	<i>heh</i>	H, E	House
	Vav	<i>vahv</i>	V, W, U	Vine
	Zayin	<i>zahyeen</i>	Z	Zebra
	Cheth	<i>h'eht</i>	Ch	Bach
	Teth	<i>teht</i>	T	Tall
	Yod	<i>yohd</i>	Y, I	Yes
	Kaph	<i>kaf</i>	K	Kitten
	Lamed	<i>lahmehd</i>	L	Look
	Mem	<i>mem</i>	M	Mother
	Nun	<i>noon</i>	N	Now
	Samekh	<i>sahmehh</i>	S	Sun
	Ayin	<i>a'hyeen</i>	O	Silent
	Peh	<i>peh</i>	P, F	People, Food
	Tzaddi	<i>tsahdee</i>	Tz, X	Nuts
	Qoph	<i>qoof</i>	Q	Kitten
	Resh	<i>rehsh</i>	R	Robin
	Shin, S	<i>sheen</i>	Sh	Shape, Sun
	Tav	<i>tahv</i>	Th	Tall

A GUIDE TO BASIC BIBLE STUDY TOOLS

You want to know...	You need the tool that...	English	Greek	Hebrew
Where is a word used? How is a word translated?	Lists all occurrences of a word	English Concordance – Strong’s (KJV); Young’s (KJV); Zondervan (NIV) Exhaustive Concordance	Greek Concordance – The Englishmen’s Greek Concordance (KJV); The Word Study Concordance Volume 2 (KJV); The Greek English Concordance (NIV)	Hebrew Concordance – The Englishmen’s Hebrew Concordance (KJV), The Hebrew English Concordance (NIV)
What does a word mean?	Gives a definition of a word	English Dictionary – Webster’s, etc.	Greek Lexicon (sometimes called a Greek Dictionary) – Look up by English word: Bullinger’s Critical Lexicon & Concordance; Vine’s Expository Greek Dictionary. Look up by Greek word: Thayer’s Greek English Lexicon; Zodhiates The Complete Word Study Dictionary; The Greek English Lexicon of the New Testament Based on Semantic Domains; others such as Bauer, Kittles, et al.	Hebrew Lexicon (may be called a Hebrew Dictionary) – Look up by English word: Old Testament Word Studies by Wilson. Look up by Hebrew word: Brown, Driver Briggs Hebrew & English Lexicon; Theological Wordbook of the Old Testament
What information can I learn about a topic?	Gives general info	Encyclopedia, Bible Dictionary		
Where is a place? How far is it from some other place? How large is the area?...	Shows maps	Bible Atlas – The Oxford Bible Atlas; The MacMillan Bible Atlas; Atlas of the Bible by John Roberson.		

Introduction to the principles and keys of Bible study

The primary purpose of Bible study is that we would be able to know God and the Lord Jesus, love them, have a relationship with them and obey their will. As we gain knowledge of God and of His truths, over time a cohesive picture of God and spiritual things develops, and not only do we then have an understanding of spiritual things, but we have a sound basis upon which to live our lives in a godly manner.

Many Christians agree that the Word of God is “the Truth.” Yet from one Bible come thousands of differing interpretations of exactly what “the Truth” is. It was never God’s intention that people read the same text and come away with different ideas about what it is saying. In Matthew 22:29, Jesus said to the Sadducees, “...You are in error because you do not know the Scriptures or the power of God.” His reference to error implies that there is both a correct understanding and an errant understanding of Scripture.

One of the verses that must be taken to heart in Bible study is in 2 Timothy.

2 Timothy 2:15

Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.

This verse makes it clear that there is a correct way to handle the Word of truth, and if there is a correct way to handle the Word, there is an incorrect way. “Correctly handles” is translated from the Greek roots *ortho* and *temno*, which mean “straight cutting.” There is a way to straightly cut God’s Words so that we get out of it what God intended us to, and not just an opinion of what we think is correct. Also, “do your best” and “workman” imply that we need to be diligent and work hard to get to the truth of the Word. This requires focus, precision and discipline. Our responsibility as God’s children is to correctly handle the Word. Anything less than that does not properly respect and honor the God who created us and fathered us.

God wants us to be likeminded about His Word.

1 Corinthians 1:10

I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought.

One of the major reasons why people have different ideas concerning what the Bible says is that they use different rules or standards for interpreting it. We believe that the following principles of interpretation (also called “canons of interpretation”) are essential to understand and apply if there is to be any hope of Christians getting to the truth when they read the Bible.

We have divided the principles of interpretation into two parts:

- 1. Principles of biblical interpretation**
- 2. Keys to biblical interpretation**

The principles are the basic assumptions upon which we base our study of the Bible. We freely admit that people have challenged and disagreed with these principles through the years. However, we believe that things such as the existence of God, and His communication with man, although some may doubt

them, are truths upon which genuine and profitable study of the Bible must be built. The principles on which we build set forth a basic understanding of the characteristics of the Word of God, and provide a platform from which we can move forward in study.

The keys to biblical interpretation are the rules and guidelines we must follow to come to a correct understanding or interpretation of Scripture. Keys “unlock” what is unknown so that it can be known and understood. It is the keys that clarify how and from where apparent contradictions enter into the Scriptures.

Every serious student of the Bible must keep in mind the principles and the keys as he studies in order to arrive at a proper understanding of the Bible.

Principles of Biblical Interpretation

1. The original text of the Scriptures was given by God. It was perfect and true. It was without error or contradiction, and it represented the very heart and character of God.

In 2 Timothy 3: 16 it states, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.” “God-breathed” means that God gave it by revelation to men who faithfully and accurately recorded what God spoke. (See also Gal. 1:11 and 12). Though there were more than 40 “writers,” there is but one “Author,” God. This is clearly stated in Scripture.

2 Peter 1:20 and 21

(20) Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation.

(21) For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

The God-breathed Word was perfect and true when originally given by God (Ps. 119:160, Ps. 19:7-11, etc.). Since the Bible is God’s Word and is true, it cannot contradict itself. The student must never take the position that there are contradictions or errors in the Word. In addition, no teaching or Scripture interpretation can be right if it creates contradictions with the clear teaching of other Scriptures. However, we recognize that in study we can be faced with apparent contradictions. Then we must continue to work until the pieces of the Word of God fit together perfectly like a well-cut jigsaw puzzle. Patience, prayer, and continued study may be necessary, and the pieces should never be “squeezed into place.” Time is not important, but handling the Word honestly is.

2. The Bible was written for believers, not for skeptics.

The Bible was not written for skeptics, but for those who understand that God is the author of Scripture and who want to obey it. It contains the will of God, which is not always obvious and must be searched for diligently. There are some parts of Scripture that are straightforward and very easy to understand. However, some of the language of Scripture is written in such a way that it confounds those who either do not have ears willing to hear or for those unwilling to be diligent in their study (Prov. 2:1-5, 25:2; Matt. 13:10-13; 1 Cor. 2:14). To arrive at the truth, one must have faith in God and trust in the integrity of His Word.

It is important to be diligent in study and realize that God does not honor study for study’s sake. Those people who are merely curious, or study only for self-centered purposes, have no guarantee from God that He will open the eyes of their understanding. Christ said plainly, “...seek and you will find...” (Luke 11:9b), and the word “seek” is in the imperative present, and as such means “seek diligently and keep on seeking.”

Also, to the God who created the Universe, acts that to us may seem highly improbable or even impossible, are not at all difficult. Multiplying food, stopping the sun, raising the dead, etc., are easy for Him. Notions of the natural mind such as “Unlikely,” “Improbable,” “Hard to Believe,” “Impossible,” and such like, are never to be reasons for rejecting the biblical record. Prayer and faith that God will work in us are necessary for properly understanding the Bible and seeing its awesome precision and harmony.

Action is often a prerequisite for understanding. Sometimes in order to understand a subject we must first obey the Word and be acting on what we already know. The Christian must have a desire both to know and act on the knowledge he finds in Scripture. Part of “seeking” may involve acting on what

you already know. For example, if you are studying prayer, you will not get to the point that you really understand it until you act on what you know and start to pray. Jesus said action was essential to understanding very clearly.

John 7:17

If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own.

Christ said that if we really want to know if something comes from God, we need to choose to "do," to act. When we humble ourselves and obey God we will understand things that we were never able to fully understand until we obeyed. Similarly, if we are living in sin and disobedience, there will be aspects of Scripture that we will not likely understand. Living an obedient lifestyle is a great key to understanding Scripture.

3. God had a purpose for everything He said in His Word, therefore everything in God's Word is important and has a specific reason for being there.

"All Scripture is God-breathed and is useful..." (2 Tim. 3:16a). The Bible student must approach Scripture with the premise that it is "useful," and that God has a purpose for **what** is said, **who** says it, **where** it is said, **when** it is said, **how** it is said, and to **whom** it is said. John 21:25 says, "Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written." If that is true for Jesus in his short ministry, imagine how true it is for God, who dealt with mankind for over 4000 years before the book of Revelation was written as a capstone and close of the biblical writing. Since God could have written a book millions of pages long, the things that are in the Bible are "hand picked" by God as exactly what He wanted to say. We need to treat the Bible that way, and look for God's message and meaning whenever we read the Bible.

We need to keep in mind that God has a purpose for everything He says and how He says it when we pick a version of the Bible to read. Many translations make little attempt to be faithful to the Hebrew, Aramaic, and Greek texts. Although there is no "perfect version," some are better than others.

4. God is alive and well, and wants people to understand and obey Him. He, and the Lord Jesus, will help you understand the Bible.

The Bible is not just any book, it is God's communication to man, and He wants people to understand it. God says if we seek, we will find. James 1:5 (KJV) says that if we lack wisdom we can ask God who gives liberally. God can open the eyes of our understanding, bring to mind things we have read before, and help us in many, many ways. Remember to apply the key of prayer, and pray diligently for help when you study the Bible. We have a living God, and a living Lord, and they can help.

5. The Bible we have today is complete and it is God's basis and standard for truth.

The question often arises as to whether or not the Bible that we currently have includes all that God intended it to include. Critics claim that the canon of Scripture (the books that are recognized as authentic and authoritative) has been established by men, and therefore the possibility remains open that some text or book might have been added or removed from what God originally "breathed." From our study, we are satisfied that this is not the case. Hundreds of years of scholarly committees determined to study the Canon confirm its accuracy and completeness.

The burden of proof, therefore, is upon those who doubt that the accepted canon of Scripture is indeed authoritative. They would have to show irreconcilable contradictions with the whole of Scripture. No one has ever done so, and all extra-biblical documents brought forth by critics of the Canon as “left out of the original” have within them clear contradictions of the God-breathed text.

For the sake of argument, let’s assume for a moment that pieces of the Word of God are missing. Does that mean that the parts we have are of no value and should be ignored? Not at all. If a pirate had most of a treasure map, but it had a piece missing, would he throw out the map? Whether he did or not would depend on whether or not he believed that the treasure existed, and whether he thought he had enough of the map and enough clues to give him a reasonable chance of finding the treasure. If he believed the treasure existed, and that he had enough of the map to find it, he would study the map that he had very diligently, looking for any clues that might help him locate the treasure. In the Bible, Christians have a great deal of information about God, truth, and principles for living a fulfilled life. The Word of God contains, and promises, great treasure to those who diligently seek God and obey Him.

Proverbs 2:1, 4 and 5

- (1) My son, if you accept my words and store up my commands within you,
- (4) and if you look for it as for silver and search for it as for hidden treasure,
- (5) then you will understand the fear of the LORD and find the knowledge of God.

Teachings and doctrines that contradict Scripture, especially as it relates to the Church and that are promoted as being given as new or progressive revelation of God should be held deeply suspect. As Paul warns us in Galatians 1:9 (KJV), “As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.”

As the basis and standard for truth, the Bible contains what people need to develop their spiritual (and to a large degree, physical) lives. There is truth that is found outside the Bible, for example, in the fields of math and science, but nothing that contradicts the “truth” of Scripture is actually “true.” This is especially the case in the spiritual field.

6. Reason and logic are important in the study of Scripture.

The proper understanding of the Bible requires the exercise of reason and logic. Language and writing require interpretation. To fully understand the majority of Scripture, we must logically assess what the Scripture is saying. Conclusions should “make sense,” even if they are not “natural.” For example, it makes sense that God can do miracles, and thus He who created the heavens and the earth, can stop the sun (Josh. 10:13). On the other hand, blatantly illogical or contradictory statements must be rejected. The God who cannot lie, cannot lie. Therefore everything God says is truth. That is a main reason there cannot be contradictions in that which is truly God’s Word.

That reason and logic are part of determining the meaning of Scripture can be seen in the fact that there are thousands of Christian denominations, but only one Bible. Every Christian group reads the same verses, but they arrive at different conclusions as to what those verses mean. Christians have the same document but, reasoning differently about it, they draw differing conclusions. For someone to say, “We do not need to reason, we just have to have faith in what the Bible says,” misses the point. Many groups have propounded that, but those groups believe differently from each other. We must at some level use reason to even begin to have an idea of what to have faith in.

Someone may say, “But can’t you just read the verse and have faith in it?” Our answer is “No.” God wrote the Bible in such a way that reason and logic are required to read it. For example, Isaiah 55:12b

says, "...the mountains and hills will burst into song before you, and all the trees of the field will clap their hands." Can we read that without reason and logic? Are we to believe that we can interpret this verse literally "by faith" and somehow convince ourselves that biblical trees sang and clapped their hands? Of course not. Luke 14:26 says that no one can be a disciple of Christ unless he hates his father and mother. Can we take that at face value? No, for many reasons. For one thing, it would make Christ contradict the 5th Commandment, to honor one's father and mother.

The first five books of the Bible are called the "Torah," which in Hebrew means "instruction," not really "law." In the "Instruction" are examples that give us a basis for making sound decisions in other matters not specifically covered in the Bible. Thus it was right for Jesus to command us, "Stop judging by mere appearances, and make a right judgment." (John 7:24). People who do not use reason to interpret the circumstances around them are called "fools" (Ps. 14:1; Prov. 1:7; Jer. 5:21; Luke 24:25; Gal. 3:1-3).

When reason and logic are discarded as a tool for determining the meaning of Scripture, the result is that many illogical and often hurtful doctrines arise. A good example is the orthodox doctrine of the Trinity, which obscures the true identity of God and Christ, robs God of His uniqueness, robs Christ of the greatness of his accomplishments on earth (after all, "God" can do anything), and creates a "Third Person" in a "Godhead" who does not actually exist. The Trinity is supposedly a "derived" doctrine, meaning that although it is nowhere explicitly stated in Scripture, there is enough evidence for it that one can logically conclude that it exists. However, the foundational tenets of the Trinity are illogical and unsupported in Scripture. There is no verse that explicitly states there is a Trinity, no verse that clearly states that Jesus is God, no teaching that the Father, Son, and Holy Spirit make "one God." The vocabulary that has been developed to support the Trinity is illogical and not in Scripture. The "hypostatic union" of God and man supposes that Jesus is "100% God and 100% man" an obviously illogical doctrine. If Jesus was God, then God died on the cross, also illogical, since by definition, God cannot die. Jesus is supposedly "co-equal and co-eternal" with the Father, so it is stated that he is "eternally begotten" but that is a nonsense word coined to support the doctrine of the Trinity. "Begotten," means to be born, and anything born has a starting point.

Trinitarians agree that the doctrine of the Trinity is illogical, but do not think that fact disqualifies it from being true. We, however, assert that the fact that the Trinity is both illogical and unsupported by clear Scripture disqualifies it from being true, and further assert that if the clear verses of Scripture such as 1 Timothy 2:5 (For there is one God and one mediator between God and men, the man Christ Jesus) were believed at face value, without added explanation, the simple doctrine of God being the Father and Christ being the created Son would be evident any reader of Scripture.

Historically, the fact that the "illogical" doctrine of the Trinity has been considered the foundation of the Christian faith has been a major reason that reason and logic have not been used as determining factors as to whether a doctrine was biblical, and thus through the centuries the door has been open for many more illogical doctrines to enter the Church. The reinstatement of the use of reason and logic as one of the determining factors of whether or not a doctrine is biblical will go a long way in helping us to return to the genuine Christian faith. No wonder God says, "Come now, let us reason together..." (Isa. 1:18a).

7. The Bible should be understood literally whenever possible.

The Bible should be understood to communicate literal and historical fact whenever and wherever possible. For example we should take what appears to be a plain statement of fact as just that, a plain statement of fact, unless we have evidence that it is not. When the Bible says the women went in Jesus' tomb but did not find the body, that should be taken at face value unless there is evidence that would show otherwise.

Luke 24:1-3

- (1) On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb.
- (2) They found the stone rolled away from the tomb,
- (3) but when they entered, they did not find the body of the Lord Jesus.

If we do not take plain statements at face value, we really have no basis for Bible study at all. We must believe that words have meanings, and that God, the author, wrote to us to communicate the truth. Sometimes, verses that appear to be plain statements of fact, upon further study, seem to contradict other statements in Scripture. At that time further study into the subject is required.

8. There is no “perfect version” of the Bible.

Since there is no “perfect version” of the Bible [and even if there were], we must understand principles and apply the keys of Bible study to arrive at an understanding of God and truth. The Word of God was first written in Hebrew, Aramaic, and Greek, and no existing manuscript is the original “God-breathed” document penned by a biblical writer. Scholars agree that none of the “original autographs,” the texts actually written by Moses, David, John, Paul, and others, exist today. Therefore, every Greek, Aramaic, or Hebrew manuscript is a copy that was subject to errors in transmission. Furthermore, no complete text assembled by a textual committee or text editor is “the Word of God.” However, both American and European scholars agree that the Greek text we have today is more than 99% pure, and modern research, especially now that it is being aided by computers, is ongoing to construct a text that is as close to the original as possible.

In addition, to bring the Bible into English (or any other language except Hebrew, Aramaic, or Greek), the manuscripts must be translated. No translation or version can properly be called “the Word of God” as it was originally given by holy men of God (2 Pet. 1:21-KJV). Every translation is inherently limited for several reasons:

1. It is impossible to translate from one language to another and get the sense of the original exactly correct, as any translator of any language will attest. Words in the original can contain figurative or cultural meanings that simply cannot be brought into English, or cannot be brought into English without a lengthy explanation (which is the purpose of a Bible Commentary).
2. The exact understanding of English words may vary from person to person and region to region, so even if you pick a word in English that best represents the original for one state, region, or generation, that would not mean it would be the best for another.
3. The doctrinal bias of the translators affects their choice of how a particular word should be translated in a particular section of Scripture.

One might ask why there are so many versions of the Bible, such as *The King James Version*, *The Revised Standard Version*, *The New International Version*, *The Jerusalem Bible*, etc. The multiplicity of current versions has evolved for several reasons. Among them are:

1. Translators have had varying opinions about the accuracy of source texts and have desired to produce versions based more heavily on one Greek or Hebrew text than another.
2. Translators vary in their theology and desire to produce versions that reflect their theology, which they believe is the true interpretation.
3. Translators vary in the audience they wish to reach. Some want to preserve the textual accuracy, realizing that their version may be more difficult to read and will appeal to a scholarly audience. Some want to produce a version readable by the most people and so are

willing to take a liberal approach to translation. Some want to produce a “feel” and emotional impact rather than strictly translate the original language. Finally, some may choose the vernacular of a particular audience.

All of these factors mean that the Bible student should consult a variety of translations, and make full use of Bible study tools such as concordances, lexicons, Bible dictionaries, and Bible commentaries. In addition, it is most helpful to develop a familiarity with the languages of the early texts.

9. Every student of the Bible must have a willingness to change his theology if a more evident truth becomes known to him.

Every person comes to the Bible with ideas about God and truth. We all have assumptions, and they may or may not be correct. Each student of the Bible should be aware of the assumptions he has and where they came from, and needs to be prepared to challenge them (no matter how dearly they are held) and change them if necessary so that they line up with what is revealed from the Bible. This was certainly how the great men and women of faith have behaved.

- Peter had been convinced from his childhood that the Christ would never die (Matt. 16:22), and had to revise his theology.
- Apollos was a powerful preacher, a “learned man” and had a “thorough knowledge” of the Scriptures, but when it came to the New Testament Church, he had only learned about the baptism of John. In spite of his knowledge, he was open to learn from Aquila and Pricilla, two disciples, and change what he believed (Acts 18).
- Martin Luther, through his own study of the book of Romans, came to the conclusion that many doctrines of the Roman Catholic Church were in error, and not only changed his own belief, but was willing to risk his own life to promote to others what he considered to be the truth of God’s Word.

10. The great subject of the Old Testament and the New Testament is Jesus Christ.

The subject of the Bible from Genesis 3:15 to Revelation 22:21 is Jesus Christ, the Messiah. The “Old Testament (Covenant)” points to his coming and provides many illustrations and foreshadows of his life and ministry. Whenever we read the Old Testament, it is important to be aware of how what we are reading illustrates and illuminates the life of Jesus Christ. For example, the animal sacrifices foreshadowed Christ’s death as a sacrifice. Also, as we read the Old Testament, we should ask ourselves how what we are reading would have affected Jesus Christ, who read the same Scriptures.

Keys to Properly Understanding the Scripture

To properly understand and “rightly divide” the Word of God (2 Tim. 2:15-KJV), we must be aware of a number of keys and principles that allow us to read the Word of God and rightly divide it. Arriving at the Truth, or the “right division,” or “correct interpretation” means understanding where errors or apparent contradictions come from and realizing that obtaining the correct interpretation utilizes the same keys as avoiding an erroneous interpretation.

Apparent Contradictions or Misinterpretations in the Bible come from several sources:

1. Errors in Transmission
2. Errors in Translation
3. Errors in Our Understanding. To properly understand the Bible, we must consider that errors in our understanding, or arriving at a correct understanding, will involve:
 - A. Words in the Verse
 - B. Context
 - C. Scope of topic
 - D. Biblical Customs
 - E. Figures of Speech
 - F. Administrations

These sources of apparent contradiction can be interconnected, and so the keys to solving them are interconnected. Apparent contradictions can be solved, and the truth of God’s Word properly understood, by examining one or more of them. There is no set order that must be followed in using them. Rather the student must understand and work with all of them.

The Bible is a large book and it covers thousands of years, three languages, dozens of cultures, and many, many individual subjects. Do not rush to get an answer to something you do not understand. Learning the Bible will take time. Read and re-read. Develop a scope of Scripture. Learn about the customs of the times. Carefully apply the keys to correct understanding. It is okay to say, “I do not know,” and far worse to confidently assert something is so when it is actually not. Remember, we are not studying “any old book,” we are studying what God, the Creator of the heavens and earth, has communicated to us.

Errors in Transmission (Scribes miscopy or change something)

Errors in transmission occurred when scribes copied manuscripts. For example, if a Hebrew manuscript was being copied to make more manuscripts. Remember, every manuscript was copied by hand until the invention of the printing press in the 1400's. In the process of copying, a scribe may miscopy for any number of reasons. He may simply misspell a word, skip a word or a line, double a word or a line, try to copy from memory but not copy correctly, or even change the text to line up with his theology.

Thankfully, we are in a very good position today to reconstruct the original text. There are more manuscripts of the Bible in existence today than of any other document from the ancient world. There are more than 5,500 Greek manuscripts of the New Testament and more than 10,000 manuscripts of the Latin New Testament. Furthermore, the New Testament was translated into other languages as well, including Aramaic, Ethiopic, Armenian, Slavic, Bohairic, and Anglo-Saxon. There are, in fact, more than 24,000 ancient handwritten manuscripts of the New Testament that can be read and compared and used to rebuild the original text. Also, there are more than 36,000 patristic citations of the Bible (i.e., quotations of the Church Fathers or "Patriarchs") that scholars use to help determine the original text. Thus, it is almost always the case that the more copies of a document that exist, the greater the likelihood is that an accurate original can be reconstructed. This principle is recognized by scholars and is sometimes referred to as "the tenacity of the text."

Generations of biblical scholars have carefully read, reread, and compared these texts to get back to the original New Testament. Furthermore, the use of computers to compare and contrast manuscripts has greatly increased scholarly confidence that we are very close to the original documents penned by Matthew, Paul, Peter, and others. Does that mean the New Testament text we have today is perfect? No, but it is *very* close. Ezra Abbot places the purity of the New Testament text at 99.75% pure, and A. T. Robertson's estimate is 99.9%. Scholars testify there is not one essential doctrine of the Church that is in question because of an inaccuracy in the text. For the remaining few verses that are still in question, the fact that we can use the other keys and principles of rightly dividing the Word helps us to get even closer to the original God-breathed Word.

If you suspect there is an error in transmission, what should you do?

Transmission errors are difficult to solve. First, by definition, transmission errors are in the Hebrew or Greek text, and most Bible students are not fluent enough in the original languages to really understand the problems involved. Secondly, since there may be dozens or even hundreds of manuscripts involved in building a case for one reading in favor of another, a thorough knowledge of manuscript theory is very important. For the majority of Bible students, the opinion of conservative scholars, and reliance upon "context" and "scope" of Scripture are the best ways to arrive at a personal belief about any given text of Scripture.

For example, in John 1:18 (KJV) there is a controversy involving transmission. At some point of time the Greek text was changed, and either "only begotten Son" or "only begotten God" is original. The manuscript evidence is quite evenly divided, showing that the controversy, even early on in the Christian era, ran very deep. We have concluded to our satisfaction that "only begotten son" was the original text in John 1:18 based on several facts. First, our study of the scope of Scripture reveals that Jesus is not God. Second, there is no other reference anywhere in the Bible to the "only begotten God," while there are other references to the "only begotten son" (cp. John 3:16-KJV, etc.). That makes the "only begotten son"

a more standard, and thus more likely, biblical phrase. Furthermore, the context is about truth being revealed by Jesus (John 1:17) and that no one had ever seen “God.” To call Jesus in that context “the only begotten God” would not help, because as God, why would he be more visible? The point is that the “Son” is contrasted with the “Father,” and thus can make known the Father.

Errors in Translation

Errors in translation occur when the original Hebrew, Aramaic, or Greek is not properly translated or not fully translated into English (or the language the people speak other than the original languages). This can occur for a several reasons:

- A. Chapters, verses, punctuation, red letters, etc. are all additions to the text by translators and may be correct or incorrect.
- B. The translators simply mistranslate the Hebrew or Greek.
- C. There is no English word that is closely equivalent.
- D. The theology of the translators causes them to mistranslate.
- E. The translation theory of the translators causes them to mistranslate.

We will examine these 5 points below.

A) The “original” Word of God did not have chapter divisions, verses, punctuation, paragraph or section headings, or red letters. They may be helpful, but they may also be in error.

The above information is significant because punctuation, capitalization, verse divisions and chapter divisions affect how we interpret what we read. So do additions such as chapter headings and red letters. The student of the Bible needs to recognize that altering these features might yield a completely different understanding.

Up until the 800’s A.D. the texts of the Bible were written in uncial script, which has all capital letters and no breaks between the words. Until around the 700’s A.D., with the exception of some chapter breaks, all the words were run together, letter after letter. There were no spaces between the words and no punctuation. Spaces between words and punctuation began to appear around the 700s A.D. Thus the early texts of Romans 10:9 and 10 would read:

THATIFYOUCONFESSWITHYOURMOUTHJESUSISLORDANDBELIEVEINYOURHEART
THATGODRAISEDHIMFROMTHEDEADYOUWILLBESAVEDFORITISWITHYOURHEAR
TTHATYUBELIEVEANDAREJUSTIFIEDANDITISWITHYOURMOUTHHTAHTYOUCONF
ESSANDARESAVED.

The oldest chapter divisions date from about 350 A.D., but they were not standardized. Today’s standardized chapter divisions date from around 1227 A.D. The first standardized verse divisions came into use in the 10th century. Beginning in the 800’s, miniscule script, or lower case, came into use to save resources and cost, because they took up less paper.

Chapter breaks:

An example of a chapter break that has been misplaced is Genesis chapter 2. The first three verses of Genesis 2 actually belong with Genesis 1, because they are the seventh day of the week of creation, and go with the first six days in chapter 1. What is Genesis 2:4 in most versions should logically be Genesis 2:1, because it starts a new account of creation with man as the central focus.

Another example of a chapter division that was misplaced is in Isaiah 52. Isaiah 52:13 starts the subject of the ‘suffering servant’ who we know as the Messiah. The first part of Isaiah 52 is about the people of Israel. Verse 13 starts the section about the “servant” who would suffer to redeem Israel. Isaiah 53 is a very well known chapter, but unfortunately, because the chapter break is in the middle of

God's presentation of his suffering servant, few people read the verses before the chapter brake of Isaiah 53 to discover that God's servant would act wisely, be exalted, be disfigured and marred, and yet sprinkle many nations.

Mark 9:1 is actually the end of Jesus' teaching starting in 8:34, and should have been the last verse of Chapter 8 instead of the first verse of Chapter 9, which starts the subject of the Transfiguration. As it is, the first verse of Chapter 9 goes with the record in chapter 8, but since many people read chapter to chapter, it does not get read that way.

Verse divisions:

Because the original text was all in one continuous line without even spaces between the words, it can sometimes be very difficult to determine how the sentences should be divided. Scholars sometimes disagree on where does one sentence stops and the next begins. An example occurs in Ephesians chapter one: does the phrase "in love" begin the sentence as in the NASB, or end the sentence as in the KJV?

Ephesians 1:4 and 5 (NASB)

(4) just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. **In love**

(5) **He predestined us to adoption** as sons through Jesus Christ to Himself, according to the kind intention of His will,

Ephesians 1:4 and 5 (KJV)

(4) According as he hath chosen us in him before the foundation of the world, that we should be holy and **without blame before him in love:**

(5) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Did God mean for us to be "holy and without blame before him in love," or did He mean "In love he predestined us to adoption." The Greek can be translated either way, and so the versions differ. We of Spirit & Truth Fellowship believe that "in love" goes with verse 4, as is in the KJV. God chose us to stand before him "holy," "without blemish" and "in love." Furthermore, v. 5 already says God acted from His "good pleasure" so placing "in love" in v. 5 is an unnecessary duplication. Furthermore, and importantly, a study of the rest of the New Testament shows that in the writings of Paul, it is his usual, if not constant, habit to place "in love" (*en agape*) **after** the clause it qualifies (Eph. 4:2, 15 and 16, 5:2; Col. 2:2; 1 Thess. 5:13). Thus, seeing how God uses the phrase in other places gives us a clue as to how it is probably used in Ephesians.

Punctuation:

All punctuation, including commas, semicolons, colons, periods, and quotation marks, were added by translators. Usually the translators to an excellent job and make the right decisions that help the reader understand the text. However, they do make mistakes or simply differ in their judgment about what punctuation is proper (e.g., comma or semicolon, colon or period). Hence, Bible versions sometimes disagree about how a particular verse should be punctuated. Modern Hebrew and Greek texts do have some punctuation, but that was also added by scholars and was not part of the original texts.

An example of a punctuation mark that was added wrongly in most translations is Luke 23:43. Most versions of the Bible read something such as, "...I tell you the truth, today you will be with me in paradise." By placing the comma after "truth" and before "today" the reader is directed to believe that both Jesus and the criminal would be in Paradise that very day. However, the Greek text does

not need to be punctuated that way at all. It can also be translated with the comma after “today,” which totally changes the meaning of the verse. It is very common to use a time word to accentuate what you are saying. For example, it is very common to say, “Now I want you all to know....” What is the purpose of “Now” in that verse? Would anyone think that if you did not say it that you might want the audience to know at some different time? If the “now” is left off, does the meaning of the sentence change? No, it does not. Just as we today occasionally use time words for emphasis, the biblical languages did too. Examples include Deuteronomy 4:39 and Joshua 23:14. When the punctuation of a verse is in doubt, the context and scope of Scripture must be used to determine the correct placement. In this case, the scope of Scripture makes it clear that the comma should go after “today.” “I tell you the truth today, you will [in the future] be with me in paradise.”¹

Red Letters:

They can be helpful in studying the four Gospels, because they usually point out what Jesus has said and also provide a break for the eyes. Nevertheless, there are occasions when the red letters are in error. Revelation 1:8 is God speaking, not the Lord Jesus Christ, but the verse is in red in red-letter versions of the Bible. On the other hand, Acts 10:13 is Jesus speaking, but it is not in red in most red-letter editions. John 3:13-21 are in red in red letter versions of the Bible, but Jesus did not speak them. They, like verses 22-25 in the chapter, are narration (E. W. Bullinger has good notes on this in *The Companion Bible*). Technically, if every word from Jesus were put in red, the entire New Testament would be in red, because after he ascended, he and God co-authored the New Testament.

The “New Testament”:

Another addition to the Bible is the designation, “The New Testament,” which is universally placed in Bibles between Malachi and Matthew, leading people to the false belief that the Four Gospels are part of the New Testament (New Covenant). In fact, the New Covenant was not ratified until it was ratified in Christ’s blood by him dying on the cross, and the Four Gospels are actually part of the Old Covenant.

B) There are times when the translators apparently made a simple mistake.

For example, Acts chapter 7 is the record of Stephen speaking about the history of Israel. In Acts 7:45 the KJV says that “Jesus” was the one who brought the Tent of Meeting (Tabernacle) into the Promised Land. Of course, it was not Jesus, but Joshua. The Greek name of both people is the same, but it is still the responsibility of the translators to correctly bring the Greek into English. Almost all other versions properly read “Joshua.”

C) There may be no corresponding English word into which to translate the original text.

In 1 Thessalonians 4:17 it says that we will “meet” the Lord in the air. A study of the Greek word *apantesis* shows that in the New Testament it means, “to meet and come back with the person met” (Bullinger, *Critical Lexicon*; Schoenheit, *The Christian’s Hope*, pp. 29-32). There is no single English word that communicates the fullness of the Greek word, so most translations only have “meet.” It would really take an expanded translation to communicate the meaning of *apantesis*.

Occasionally the Greek word could be more fully translated by using two English words instead of one, most translators will not do that, preferring to keep a one-to-one correspondence. For example, most versions of 1 Timothy 2:4 says that God wants us to come to a “knowledge” of the truth. However, the

1. For a larger discussion on the subject of paradise and Luke 23:43, see our book *Is There Death After Life* by Graeser, Lynn, Schoenheit (Christian Educational Services, Indianapolis, IN, Fifth Edition, 2004), p. 91.

Greek reads *epignosis*, which is a “full knowledge” not just a “knowledge.” In these cases, Bibles such as *The Amplified Bible* can really be helpful.

This principle of “no corresponding word” can apply inside the Biblical text itself. For example, the phrase, “New Testament” and “Old Testament” are themselves mistranslations in the Greek, because the Greek culture, and thus the Greek language, had no “covenant.” So the Hebrew “covenant” was brought over into Greek as *diatheke*, which was a “testament,” a statement or declaration (often given shortly before death). Of course, what got lost in that translation was that most covenants were between two parties, each agreeing to do something, while a “testament” was the declaration of only one party. Any Hebrew person reading “the Old Covenant” would immediately think, “Since this is a ‘covenant,’ if I accept it, what am I agreeing to do?” This question is missing in the minds of most English readers today, who read “Old Testament” and, like the Greeks, assume it is just a statement made by God, not an agreement that they made with God. In any case, the Greek *diatheke* was translated into the Latin *testamentum*, and from there into our English, “Testament.” A study of Scriptures such as Hebrews 8:6-13 make it clear that we should be using the terms, “Old Covenant” and “New Covenant.”

D). The theology of the translators causes them to mistranslate.

The theology of the translator is no doubt the most common reason that there are mistranslations that skew the meaning of the text. In 1 Corinthians 14:1 the NIV has the phrase “the gift of prophecy” because the translators believe that prophecy is a “gift,” and so they added words to the text. The Greek text simply reads “prophecy.”

Almost all versions of the Bible usually translate the Greek word *musterion* as “mystery” in the Epistles of Paul even though some versions translated it “secret” in other places of the New Testament (Cp. the NIV and NRSV in Matt. 13:11; Mark 4:11; Luke 8:10). It should be translated “sacred secret” as Rotherham does in *Rotherham’s Emphasized Bible*.

When it comes to the subject of the Holy Spirit (God and His power in operation) and holy spirit (the gift of God), the ignorance of the translators of the field causes them to use “Holy Spirit” when the gift, holy spirit, is clearly meant. For example, in Acts 19:2 Paul asked the disciples if they had received, not “the Holy Spirit” as most versions read, but simply “holy spirit” the gift of God (the definite article “the” is also added to the English text by most translators because of their theology, even though the “the” does not appear in the Greek text).

The name of God in the Old Testament is יהוה “Yahweh,” (or a very close English equivalent). It is God’s only proper name, and it is used over 6,000 times. Yet it never appears even once in most Bible versions. Some have “Jehovah,” an old rendition of the name, but since the Hebrew text does not have a “J,” that is not correct (despite the fact that we say, “Jerusalem,” “Joshua,” “Jericho,” etc., the Hebrew simply does not read that way.) “LORD” is not a good translation of God’s proper name, Yahweh.

The Living Bible translates John 1:1a as: “BEFORE ANYTHING ELSE existed, there was Christ, with God.” This is not what the Greek text says, which does not have “Christ” in it. However, in the theology of the translators, the *logos*, the “word,” was Jesus Christ, so they substituted “Christ” for “word” in their translation, creating both a mistranslation and a serious error.

E) The translation theory of the translators causes them to mistranslate.

All Bible versions have a theory of the text that dictates how the translators will do their job. Some versions are more literal (*Young’s Literal Translation*, *The New American Standard Version*). Some are very loose and are almost small commentaries (*The Living Bible*). Some try to translate the meaning, not

the actual words (NIV), some try to bring the meaning into a modern setting and vocabulary that is quite divorced from the biblical text (*The Message; The Cotton Patch Bible*). Some use a very restricted vocabulary (*The Bible in Basic English*), and the list of translations with different translation theories goes on and on.

In the Hebrew, the concept of “face” was very important and communicated an intimate relationship. In 2 Samuel 3:13 the NASB reads, “...you shall not see my face unless you first bring Michal, Saul’s daughter, when you come to see me.” However, the last word in the verse, “me” is “my face” in the Hebrew text (so “my face” occurs twice in the verse in the Hebrew). The NIV, thinking to translate the meaning without literally translating the words, leaves “face” out altogether, and reads, “Do not come into my presence unless you bring Michal daughter of Saul when you come to see me.” The problem with this is that not only is the word “face” left out, so is the concept of intimacy that “face” communicates.

The NASB of Psalm 1:1 is a quite literal translation of the Hebrew text: “How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers!” *The Message*, by Eugene Peterson, tries to make that more modern: “How well God must like you—you don’t hang out at Sin Saloon, you don’t slink along Dead-End Road, you don’t go to Smart Mouth College.” Although there are many times Peterson hits the nail on the head in trying to bring the biblical language and culture into modern times, most people would be hard pressed to realize that living by the counsel of the wicked and being one to “hang out at Sin Saloon” were the same thing. Although there is some latitude in loose translations (and they should explain their theory in the Introduction of their Bible), it still behooves the translator to communicate the meaning of the original.

If you suspect that there is an error in translation, what should you do?

- Remember: there may not be a mistranslation; it may be that you do not understand what God is saying in the verse (see “Errors in Our Understanding” below).
- Become clear on the English word or phrase that you suspect has been mistranslated.
- What is the Greek/Hebrew word underlying it, and what is its definition? (Check several good lexicons by scholars with different theologies and backgrounds. Do they agree?) It may be clear to you at this point that there is a better translation than the one that appears in your Bible.
- If the lexicons have more than one definition, or a difference of opinion among lexicographers, is there a definition that clearly fits with the context (see “context” below) and the scope of Scripture (see “scope” below)?
- Where else is the Greek/Hebrew word used and how is it translated in those places?
- If it is translated differently in different places in the Bible, knowing what the lexicons say, can you understand why, and do any of those places help you understand the verse you are studying?
- Read and compare other versions, especially translations from scholars of different backgrounds. Is there a translation that is different, and “fits” for you? Can you back up that translation with good lexical evidence?
- Read conservative commentaries to see what conservative scholars have to say. If something you read really makes sense to you, can you back up what they say with good lexical evidence? Do not shun commentaries. They can be very helpful. There have been many godly men and women through the ages who have diligently studied the Bible. In many cases, they have seen, or God has revealed to them, truths that they have recorded in books or commentaries. These can be immensely helpful in understanding the Scripture. Of course, be discerning. It goes without saying that not everything you read about Scripture will be correct.

Errors in Our Understanding

We now need to consider keys to rightly dividing the Word of Truth (2 Tim. 2:15-KJV) that relate to our understanding. “Understanding” is the great friend, and enemy, of the Bible student. Many people never arrive at Truth because their previously held understanding of the Scripture dominates and overrides their faculty of observation and critical judgment. We must be prepared to discover new truths and discard old beliefs (see Premise #9 (above) in Principles of Biblical Interpretation). As we have already stated above, to properly understand the Bible, we must consider that errors in our understanding, or arriving at a correct understanding, will involve:

- A. Words in the Verse
- B. Context
- C. Scope of topic
- D. Biblical Customs
- E. Figures of Speech
- F. Administrations

A. The Words in the Verse

The words that make up the verse have a specific meaning that God intended to communicate. If we are going to properly understand the Scripture, it is vital that we understand, not only the vocabulary and grammar of the Bible, but its literary structure as well.

Key: The Bible has many different literary forms. The correct interpretation of a passage of Scripture is dependant upon the literary form of the passage being examined.

The Bible contains language used for every purpose for which language is designed. There is narration, lists, salutations, conversation, poetry, song, fiction, parable, allegory, history, prayer, etc. The correct interpretation of a passage of Scripture is dependant upon the literary form of the passage being examined. For example, we would not employ the same rules of interpretation to the content of a parable as we would a section of narrative.

Historical narrative:

The historical narrative in the Bible can be read and accepted as truth just as it is written (see Principle #6 above). For example:

Genesis 22:3

Early the next morning Abraham got up and saddled his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about.

This verse, and thousands like it, can be read at face value.

Proverbs:

Proverbs and proverbial writings are generally true, but may not be true for every single situation. There are many examples of this.

Proverbs 17:8

A bribe is a charm to the one who gives it; wherever he turns, he succeeds.

Like most other proverbs, Proverbs 17:8 is generally true. The fallen nature of man is so strong that, more often than not, when a bribe is offered it is accepted. However, it is not true that a bribe succeeds “whenever” it is offered, because there are people with the moral character to turn down a bribe.

Another example of a proverbial writing is in 1 Peter 3:13.

1 Peter 3:13

Who is going to harm you if you are eager to do good?

Although it is generally true that people do not harm those who do good, the fact is that some people who do lots of good are harmed in random crime, or are persecuted for their godliness, as 2 Timothy 3:12 says.

Allegory and Parable:

Allegories and parables are not to be understood as having actually occurred. Sometimes this is obvious, but sometimes the information in the allegory or parable is “real” enough that it could have literally happened (and this causes some people to think the parable really happened).

Judges 9:8

One day the trees went out to anoint a king for themselves. They said to the olive tree, ‘Be our king.’

This verse is obviously figurative, and the context shows it is part of a parable. In contrast, these next verses, though a parable which never actually happened, are so realistic they could have happened.

Matthew 13:3-5

(3) Then he told them many things in parables, saying: “A farmer went out to sow his seed.

(4) As he was scattering the seed, some fell along the path, and the birds came and ate it up.

(5) Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow.

The parable of the Rich Man and Lazarus (Luke 16) often gets taken literally by people who think that immediately after a person dies he goes to heaven or hell.

Quotations:

The Bible records the quotations of many people. Some of those quotations are accurate, some are not. Any time a human speaks, what that person says may be in error. It is true that the person said it, but what they said may be in error. The error might be unintentional. For example, Job’s “friend” Eliphaz really thought God would not afflict Job unless Job had sinned, and thus thought Job had many secret sins.

Job 22:5 (Eliphaz speaking to Job)

Is not your wickedness great? Are not your sins endless?

Someone who did not read the book of Job carefully might not realize that Eliphaz was wrong, and thus might think that Job did have many sins, which, of course, he did not. The book of Job correctly

records what Eliphaz said, even though what he said was in error. Job, as we learn from the narrative in chapter one, was “blameless,” “upright,” one who “feared God and shunned evil” (Job 1:1). He was not greatly wicked with “endless” sins.

It also occurs that the Bible records people’s lies. What they said was recorded accurately, but what they said was a deliberate lie, not the truth. Does anyone really believe that Jesus “...opposes payment of taxes to Caesar...” (Luke 23:2b) even though the religious leaders accused him of it? He gave money to Peter to pay the taxes (Matt. 17:24-27). The Pharisees said Jesus cast out demons by “Beelzebub,” but that was not true, either (Luke 11:15). *What they said* was not true, but *that they said it* is true. Similarly, the lies of many wicked people are recorded in Scripture, and it sometimes takes a careful reading of the context to discern what in Scripture is a lie.

Gnomes:

A biblical gnome is a quotation from one part of the Bible that is used, or quoted, in another part. Sometimes God quotes Himself exactly, with the exact same meaning. For example, Romans 13:9 quotes several of the Ten Commandments, and quotes them exactly, expecting them to have the same meaning in Romans that they had in Exodus. However, it often happens that when God quotes Himself, He modifies the meaning of what He says, either by quoting Himself in a different context, or altering what He had said. As any author, God has the literary license to change His own quotation, and the reader is expected to know both what He said the first time, and the fact He modified what He said later on.

Lists:

Lists in the Bible are often not complete, even though at first glance they seem to be. God has His reasons for doing this, which are not always easily discovered. A good example is the list of people in the genealogy of Jesus, in Matthew 1. The genealogy in Matthew starts with Abraham and goes to Jesus. In verse 8 we read, “Asa the father of Jehoshaphat, Jehoshaphat the father of Jehoram, Jehoram the father of Uzziah.” This seem quite straightforward, but comparing this with the records and genealogies in the rest of the Bible, we can tell that between Jehoram and Uzziah, three generations are left out. The actual genealogy is Jehoram, Ahaziah (2 Chron. 22:1), Joash (2 Chron. 22:11; 24:1), Amaziah (2 Chron. 24:25-27), and then Uzziah (2 Chron. 26:1).

It is also vital to understand the same thing in the original languages from which the English was translated. In order to arrive at God’s intended meaning, we must consider several things:

1. **What is the English saying?** We need to understand what the English is saying, i.e., what the English words mean. For example, most people **assume** the word “ark” means “boat” (as in “Noah’s ark”), but a good English dictionary and/or a study of the word “ark” will show that it actually means “box” or “chest.” It was only after people started using “ark” synonymously with “boat” because of the Noah story that the English word “ark” came to mean “boat.” The reason that this is important is that when God told Noah to build an “ark” it was a rectangular shape, literally a floating box, not a traditional boat shape with a pointed bow.
2. **What are the grammatical possibilities in the verse?** In other words, what are the possible meanings of the verse based on the words in it? For example, do we understand the genitive case and how it can be translated in different ways? Have we studied the prepositions and connectives so that we have a clear understanding of what they indicate?
3. Most words have more than one definition, and it is important to know the different meanings to arrive at the correct understanding of what is being said in Scripture. In everyday language this poses few problems. If a man has two sons, and one of them says he is going to the

“bank” to cash a check and the other says he is going to go fish from the “bank” instead of his boat, the father is not confused. However, when biblical words are used in different ways, it can cause problems because we are not as familiar with the context and culture. In Hebrew, Greek, and English the word “all” can be used in a universal or limited sense.

4. The meaning of a word can change in Scripture, just as they do in every language. Remember, the Bible was written over a long period of time, and so it is reasonable that in some cases word meanings actually change. The Bible student must recognize which definition applies. For example, in Genesis, “Israel” was a name for the person, Jacob. By Exodus, it also was used for the name of the nation descended from Jacob. In the Kings period, it was used in a third way: the country of “Israel,” composed of the 10 northern tribes, in contrast to “Judah,” the country made up of the southern two tribes. Context is the only way to tell whether “Israel” refers to the person, the 12 tribes together, or “Israel” the northern country. Another example is “gospel.” In the Four Gospels, the word “gospel” referred to the Good News about the coming Kingdom of God. However, after the resurrection of Jesus Christ, the “gospel” also became the Good News about Jesus, so the reader must pay attention to which definition of “gospel” is being used in any given verse.
5. Is the word in question being used in a strictly literal way, or a figurative way (including sarcasm), or is a special meaning being imported from the context (ancestor in a list, “foolishness” in the phrase “foolishness of preaching”), or is the phrase that is being quoted in actually in error (“Jesus the son of Joseph”).

B. Context

The word “context” means, “with (con) the text (text). Every text, i.e., scripture verse, has a context that surrounds it. The context is often the essential key to understanding the meaning of the verse as well as avoiding false conclusions about the Word of God. The “immediate context” is the verses that are very close to the verse being studied, the “remoter context” refers to the verses that are farther away (perhaps even several chapters away, but still the “context” if it helps reveal the meaning of the verse being studied.) If the “meaning” of the verse cannot be made to fit into the broader meaning of the context, then that “meaning” is suspect, and probably in error.

- People who will be apart for a while often quote Genesis 31:49b as if it were a blessing: “...May the LORD keep watch between you and me when we are away from each other.” However, reading the context of that verse shows that the speaker was Laban, who was angry with Jacob, the one leaving. Jacob had married Laban’s daughters and Laban did not trust that Jacob would take care of them, so he uttered a curse to the end that the LORD would watch Jacob, and if he did wrong then the LORD would repay Jacob. Far from being a blessing, the context shows the statement is a curse.
- Isaiah 55:8 is often quoted to show that we cannot really know God: “‘For my thoughts are not your thoughts, neither are your ways my ways,’ declares the LORD.” However, the context shows that the “your” in the verse are not believers, but “the wicked” and “the evil man” (v. 7). Furthermore, the context reveals that God can be “found” and “is near” (v. 6). Also, from the “scope” of Scripture we discover there are many verses that show that we can know God, including Jeremiah 4:22a: “My people are fools; they do not know me....”

The context is essential in determining if two things in the Word are **similar** or **identical**. It is often the case that identical events are recorded in slightly different ways, and careful reading is required to assure that they are identical. On the other hand, similar events can be recorded and the undiscerning reader may think them to be identical. For example, Jesus cursed two fig trees, one in Matthew 21:19 and one in Mark 11:13-20. The one in Matthew withered away immediately, while the one in Mark did not. Additional details do not prove dissimilarity, but one solid point of dissimilarity shows that the records

are not identical. Also, two different things can be called by the same name, or one thing can be called by several names. Paying attention to the context is the great key in correctly interpreting the Word.

The context can reveal:

Who – who is talking, who are the characters, who is being talked about, etc. The key of “who” is very important in properly understanding Scripture. Not only do different things apply to people in different administrations (see “administrations” below), but even in one book or passage of Scripture different people may be addressed. There are a large categories specifically addressed such as Jews (Rom. 2:17), Gentiles (Rom. 11:13), and the Church (1 Cor. 1:2), and there are smaller groups such as “husbands,” “wives,” “children,” “elders,” “deacons,” etc. Sometimes specific individuals are addressed (Phil. 4:2). There are times when a specific group is addressed but the truth applies to all mankind such as in Colossians 4:1 which commands masters to treat their slaves fairly. Although it is addressed specifically in the Roman culture to slave owners, most people, at one time or other, are put in charge of others, and we should recognize the application of the verse to us in that situation. Many problems in Christianity can be avoided by knowing to whom something is addressed. **If the “who” in the verse includes you, then obey the verse. If the “who” in the verse does not include you, then you can learn from it, but do not obey it.** Do not sacrifice an animal just because Leviticus says to, that command is not to Christians. On the other hand, pray, because Scripture addressed to Christians says to pray (Rom. 12:12).

What – what are the events, the ideas, the reasons given, etc.

Where – where is it, did it happen, will it happen, was it said, will it be said, etc.

When – when was it written, when did it or will it occur, etc. Time and time words are essential to proper interpretation. Many times the Bible records events out of chronological order. Read carefully.

Why – why was something said or done. Why say this at all? Etc.

How – how was something said or done. How will it be said or done. Etc.

Remember, when you are putting together a jigsaw puzzle, you look for obvious pieces first, edges, corners, and clearly defined objects. When looking at a context, look for obvious keys first (Is Jesus talking, or the Pharisees? Is the commandment in Exodus or Ephesians? Is it day or night?) Are there clear markers giving you the who, what, where, when, and why

C. Scope

“Scope” is the how a subject is dealt with throughout Scripture, and also, how the biblical topics fit together in Scripture to form a complete theology. It is essential in developing a scope of Scripture that one read it over and over. An understanding of scope will reveal how the topic is addressed throughout the whole Bible.

A proper development of the scope of Scripture helps with correct interpretation and with the right dividing of God’s Word in several ways:

- We will realize that because the Word of God is God-breathed and has no contradictions, **no passage of Scripture will genuinely contradict any other passage of Scripture**, even if at first there is an apparent contradiction.
- We will realize that because the Word of God fits together, **we will not form any doctrine based only on obscure verses.**
- Since in developing an understanding of any particular subject in the Word of God there will be verses that are very straightforward and clear and other verses that are obscure or unclear, **we must always interpret the unclear verses on any subject in light of the clear verses on**

that subject. We never twist the meaning of clear verses to fit a theology based on unclear verses.

- If a verse can be translated or understood in several different ways, and some of those ways do not seem to be clearly supported from other Scriptures, while one is, the way that fits with the rest of Scripture is most likely the proper translation or interpretation.
- The scope of Scripture reveals that different subjects are dealt with in ways particular to them. For example:
 - **Biblical prophecy and prophetic utterances need to be handled with an understanding of how prophecy works.** Prophecy that is foretelling of the future must be distinguished by two criteria: prophecy that is conditional and prophecy that is unconditional. Prophecy must also be examined in light of whether it has been partially or completely fulfilled in the past, partially or completely fulfilled in the present, or is totally reserved for the future. Sometimes prophecy can be fulfilled in more than one way at more than one time.
 - God, like any other author, can use “**literary license.**” For example, He can use proverbs and other forms of “general statements” that may be contradicted by particular experiences or other Scriptures. There are proverbs and other verses that indicate that the righteous will prosper, but there are some verses that say sometimes the righteous suffer and the wicked prosper. The *general* statement is a “truism,” though not necessarily true in every single case.

D. Customs

The Bible is written within the cultures and thought forms of the Middle East. Its language sparkles with references to the everyday life and customs of the times in which it was written. While these references were well known to those who lived in Bible times, we must become familiar with their manner of life, idioms, customs and culture in order to arrive at the proper understanding of Scripture as it would have been understood in Bible times.

The serious Bible student has to become sensitive to the customs of the times and places mentioned in the Bible. Customs changed over time, and from place to place. For example, the customs of Egypt were different from the customs of Israel, just as customs in the United States differ somewhat from customs in France, Germany, etc. So for example, when Joseph was in prison and was to be brought to Pharaoh, Joseph shaved his beard (Gen. 41:14). A study of the customs shows that while Israelites were very proud of full beards, Egyptians did not like beards. The Bible mentions many different countries, such as Israel, Egypt, Syria, Assyria, Babylonia, Persia, Greece, and Rome, and each had some unique customs. The New Testament can be very interesting because there is often a mix of the Greco-Roman customs with the customs of Israel. One clue that a verse or section may contain a custom is if the words in the verse are plain, but the meaning of the phrase is not.

Customs are an integral part of Scripture, and are woven in and through it, because you cannot separate the culture and customs of the people of the Old Testament from the text. A knowledge of biblical customs has many advantages.

1. It increases the pleasure of reading the Bible. It is more enjoyable to read the Bible when you know about the people and how they lived, and understand what you are reading.
2. A knowledge of customs clarifies things in the Bible that would otherwise not be readily known today. For example, why are the tents of Kedar black (Song of Sol. 1:5-KJV)? What is the chaff that the wind drives away (Ps. 1:4)? What is a “Centurion” (Acts 10:1), a “proconsul”

(Acts 18:12), or a “Pharisee?” What is “a python spirit” (Greek text of Acts 16:16)? What are the “games” of 1 Corinthians 9:25, where were they held and what was the prize for winning that Paul calls the “...crown that will not last...”? Why is the Old Testament “Sea of Kinnereth” called “the Sea of Galilee” and the “Sea of Tiberias” in the New Testament?

3. It explains many details of the Bible that would otherwise not seem to make sense. For example, Psalm 119:83 says, “Though I am like a wineskin in the smoke, I do not forget your decrees,” but why would anyone hang a wineskin in smoke? Why does the Bible call the Dead Sea the “Eastern Sea”? Why would Amos give a prophecy to the “cows of Bashan” (Amos 4:1)? How could David kill Goliath with a “sling” and a stone? Modern slingshots use rubber to provide the power, but rubber did not exist in David’s day.
4. Understanding customs can explain apparent contradictions in the Bible. For example, why are Christians said to be “adopted” in Romans 8:15 and 23 (KJV); Ephesians 1:5; and Galatians 4:5, but said to be born again in the book of 1 Peter 1:3 and 23?

Learning the customs of the Bible is fun and exciting. Each custom opens new meaning in the Scripture. The best way to learn about customs is by reading books on the customs of the people.

E) Figures of Speech

What is a figure of speech?²

- A departure from literal word usage such as in the phrase, “...all the trees of the field will clap their hands”(Isa. 55:12c). Trees do not have hands; this is the figure *prosopopoeia*; “personification.”
- A purposeful departure from the normal rules of grammar in order to bring emphasis. For example the repetition of “and” in the phrase, “...breadth, **and** length, **and** depth, **and** height” (Eph. 3:18b-KJV). Ordinary grammar would have “and” only before “height.” This is the figure *polysyndeton*; “many ands.”
- The words are literal and the grammar is normal, but the form that is used conveys a deeper emphasis or has a deeper lesson than just straightforward speech. Most of the figures of speech fall into this category. A few examples are: *simile*, *anabasis* (gradual ascent), *asterismos* (indicating), and *paronomasia* (rhyming words).

What is the purpose of figures of speech?

Figures of speech are universal to human communication. Every language, including the biblical languages, has them. In the Bible God used figures of speech to:

- Give special emphasis.
- Call attention to the point.
- Add force or power to an expression.
- Convey a large amount of meaning or feeling in a text of Scripture.

A figure of speech can pack a lot of meaning into a small sentence. For example, the *metaphor*, “You are the salt of the earth...” (Matt. 5:13a) has a lot of meaning. Salt heals, preserves, and adds flavor and it would take a paragraph to say in straightforward literal words what the one sentence with the *metaphor* does.

2. The most comprehensive study of Figures of Speech in the Bible is E. W. Bullinger’s book, *Figures Of Speech Used In The Bible*.

Why is it important to understand figures of speech in the Bible?

- They are one of the important ways that God places emphasis in the Bible where **He** wants it. It is common for people to read the Bible and pick out what is important to them. But what is important to God? He has marked things that are important by figures of speech.
- They need to be understood to get to the *correct interpretation of Scripture*. Serious misinterpretations of Scripture come from:
 - Calling something figurative that is literal.
For example, the 6 days of creation in Genesis 1 are literal 24-hour periods, as emphasized by the figure *polimerismos*. But many who want to believe creation could not have happened that quickly say that the days are figurative. Another example is that the 1,000 years of the Millennial Kingdom is literal (Rev. 20:4-7) but many Christians take them as figurative.
 - Calling something literal that is figurative.
For example, Jesus took the bread at the last supper and said, “this is my body” (Matt. 26:26). This is a *metaphor*, meaning, this bread represents my body, however there are Christians who teach the verse is to be understood literally and the bread became the body of Jesus. Another example involves Jesus in Gethsemane. Many people teach that Jesus “sweat blood.” But Luke 22:44b says, “...his sweat was **like** drops of blood falling to the ground.” Jesus was sweating so profusely that God uses the figure *simile* to compare his sweating to being cut and bleeding.
- It is not honest biblical interpretation to call something figurative simply because you do not understand it or do not want to believe it.
- The words in God’s word are perfect. God has a reason for everything He says – where He says it; when He says it; to whom He says it; and **how He says it**. We need to realize that and note God’s emphasis when it is there.
- Figures of speech in the Bible are precise and exact, not haphazard.

How do we know when the words should be taken literally or figuratively?

- The Bible should be understood *literally* whenever possible.
- When a statement appears to be contrary to our experience, or to known fact, or to the general teaching of truth, then we can expect that a figure of speech is present.
- If a word or words are truly a figure of speech, then that figure *can be named and described*. It will have a specific purpose.

How can we recognize figures of speech?

The best way to recognize figures of speech is to become familiar with the entire field of study, and especially read the original languages fluently. Obviously, this requires lots of study, as does any other important discipline. One of the most difficult things about the study of figures of speech in the Bible is that they often make a verse not make sense, and so the translators, eager to have their version read easily, translate them out of the text. At that point the English reader cannot see them at all. That is why many figures have to be studied from the original language, from books such as E. W. Bullinger’s *Figures of Speech Used in the Bible*, or from good commentaries. The more literal the version of the Bible is, the easier it is to see the figures. Despite the fact that not all the figures in the original can be seen in the English versions, there are some things that the English speaker can look for to see figures.

1. The words do not make sense if read literally.
 - A. Isaiah 23:1a says, “Wail, O ships of Tarshish! For Tyre is destroyed and left without house or harbor....” Ships do not “wail.” This verse is not asking ships to cry, rather the “ship” is put by the figure *metonymy* for the people on the ship who cry because the great trading city of Tyre is destroyed.
 - B. Daniel 2:36 says, “This was the dream, and now we will interpret it to the king.” There was no “we” with Daniel. He was the lone interpreter. The figure *heterosis* changes forms of words, tenses, moods, number, and gender. We use the figure *heterosis* in our speech without being specifically aware of it. In Daniel, the “we” was a form of humility, but not literal.
 - C. 1 Corinthians 3:2 says, “I gave you milk, not solid food, for you were not yet ready for it....” The Greek word “gave” is *potizo*, which means, “to give to drink,” and it can only apply literally to “milk,” not to “solid food.” The figure is *zeugma*, “double yoke,” where one verb controls two nouns, only one which fits. *Zeugma* puts the emphasis on the noun that fits, i.e., “milk” and deemphasizes “solid food.” This is an example of when you need to understand the Greek to see the figure unless the translation is extremely literal.

2. There is a departure from the normal grammar of the language. The way the words are put together in the Bible brings emphasis to the section. For example, the figure *polysyndeton* (many ands) places “and” in front of every word in a list to bring specific emphasis to each word. The figure *asyndeton* (no ands) omits the “and” in a list to deemphasize the individual parts of the list. The figure *hyperbaton* places words out of their usual order in a sentence for emphasis.

3. The words are clear and literal, but the form that is used is meant to convey a deeper lesson or have a deeper emphasis than just straightforward speech. This is the largest category of figures of speech, which is why the entire field of figures needs to be studied. Some of the figures in this category are: *anaphora* (like sentence beginnings), *asterismos* (indicating), *paronomasia* (rhyming words), *pleonasm* (“redundancy;” when more words are used than grammar requires) *repetitio* (irregular repetition of the same word) and *simile*. Many of these figures can be clearly seen only in the original languages unless the translators work very hard to reproduce them, such as *paronomasia* (rhyming words).
 - A. Genesis 2:17, “...you must not eat from the tree of the knowledge of good and evil, for when you eat of it **you will surely die**.” The Hebrew reads, “dying you will die,” using the figure *polyptoton*, “many inflections,” i.e., the same word in different forms.
 - B. Ezekiel 21:27 starts in the Hebrew, **עֲנָה עֲנָה עֲנָה** *avah avah avah* (“A ruin, a ruin, a ruin, I will make it.) This is the figure *geminatio*, a form of *epizeuxis* (duplication).

What are the various kinds of figures of speech?

- The study of figures of speech is complex because of the number of languages (Hebrew, Greek, Aramaic and English) involved, and because each language has many figures. Furthermore, although some figures are common to every language, there are other figures that exist only in some languages and not others. Thankfully, the patterns of language are common enough among all mankind that most of the figures of speech cross over from language to language in a recognizable way.
- Various scholars through the centuries have offered systems of classifying figures of speech. The clearest and best documented is by E. W. Bullinger, as follows:

1. Figures Involving Omission (words or meaning left out)
 - a. Affecting words (grammar or sentence structure)
 - b. Affecting the sense (the meaning)
2. Figures Involving Addition (words or meaning inserted)
 - a. Affecting words (grammar or sentence structure)
 - b. Affecting the sense (the meaning)
3. Figures Involving Change (words or meaning changed)
 - a. Affecting the meaning
 - b. Affecting the order of words
 - c. Affecting the application of words (interpretation of words)

F. Administrations

One of the great truths of Scripture is that God has dealt with people differently at various times through history. These times, or ages, are called “administrations” or “dispensations.” There are 8 of them in the history of mankind: 4 of them are in the past now, we live in the 5th Administration (the Administration of Grace), and 3 of them are foretold in the Bible and still future. If one does not understand the administrations in the Bible, it becomes full of apparent contradictions.

Throughout history, God has righteously and resourcefully responded to man’s obedience and disobedience by changing the “rules” by which He wants men to live. Examples of God changing the rules from administration to administration abound. Concerning food and eating, God changed the rules several times. In the Garden of Eden, God told Adam and Eve to eat only plants (Gen. 1:29). After the Flood, God changed the rules and allowed man to also eat meat (Gen. 9:3). When the Law Administration started, there were more and more clearly defined rules about eating. For example, eating pork or shellfish was a sin against God. In the Grace Administration, God again changed the rules and eating pork or shellfish is not a sin.

Another clear example concerns the Sabbath. Before the Law Administration, which started when God gave the Law to Moses, there was no specific law concerning the Sabbath. But when God gave the Law to Moses, He stipulated that anyone who worked on the Sabbath should be put to death (Exod. 31:14). Today, in the Administration of Grace, God has changed the rules again and it is not a sin to work on the Sabbath (Rom. 14:5; Col. 2:16 and 17) Of course, it is still a good idea to take a day of rest.

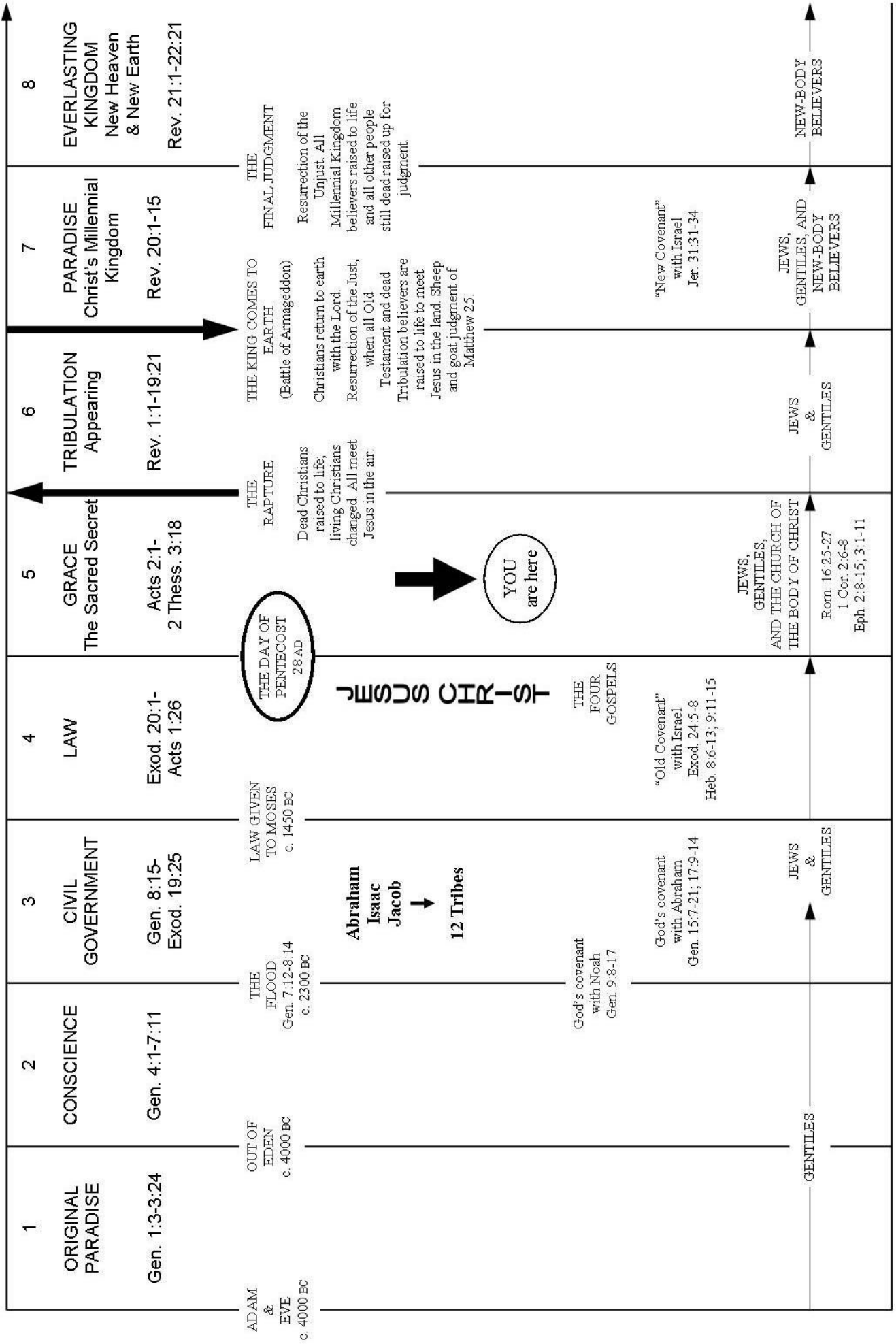
Another clear example of God changing the rules from administration to administration involves marriage regulations. Before the Mosaic Law, Abraham could have more than one wife and even marry his half-sister, Sarah. In the Law Administration God forbade marrying a half-sister (Lev. 18:9) but still allowed a man to have more than one wife. In the Church Age, God changed the rules and now forbids polygamy, saying that each man is to have his “own” wife and each woman her “own” husband (1 Cor. 7:2).

Knowing that there are different administrations, exactly when they begin and end, and the rules distinctly associated with each is indispensable in explaining many of the apparent contradictions in the Bible. It is also indispensable in understanding how we are to live. A person does who does not understand Administrations can become very confused if he thinks that all of God’s commands should be followed, because the commandments are different in different administrations. Martin Anstey wrote: “In this matter the golden rule is, ‘Distinguish the dispensations and the difficulties will disappear.’”³

3. Martin Anstey, *How to Master the Bible* (Pickering & Inglis, London), p. 23.

THE ADMINISTRATIONS IN SCRIPTURE

TIME (THE AGES)



ADDITIONAL STUDY HELPS

HEBREW VERBS

Hebrew verbs do not have the same grammatical qualities that English verbs do, in that they have seven “verbal stems,” or “aspects.” The stem that the verb appears in often greatly influences the translation of the Hebrew word. The examples used with each of the seven stems below are all given in the past tense, but “aspect” in Hebrew relates more to English voice than tense.

Aspect Qal (or “Kal”)	Definition	Example
Niphal	Simple verb, <i>passive</i> or <i>reflexive</i> voice.	“He was broken” or “He broke himself.”
Piel	Expresses <i>intensive</i> action.	“He smashed.”
Pual	Expresses <i>intensive</i> action with a <i>passive</i> voice.	“He was smashed” or “He was severely beaten.”
Hiphil	Expresses <i>causative</i> action with an <i>active</i> voice.	“He caused it to be broken.”
Hophal	Expresses <i>causative</i> action with a <i>passive</i> voice.	“He was caused to be broken.”
Hithpael	Expresses <i>intensive</i> or <i>reflexive</i> action.	“He smashed himself.”

Strong’s number #6605, *pathach* is an example of how understanding the verbal stems can help. A different stem can completely change the translation.

Qal	“... <i>open</i> the door, and flee...”	2 Kings 9:3- KJV
Niphal	“...the windows of heaven <i>were opened</i> ”	Genesis 7:11- KJV
Piel	“You <i>have loosed</i> my bonds”	Psalms 116:16
Hithpael	“ <i>Loose yourself</i> from the bonds of your neck”	Isaiah 52:2

Some Hebrew verbs only occur in one or a couple aspects. Not every verb occurs in every aspect. When you look up a word in a good Hebrew Lexicon such as *Brown-Driver-Briggs*, there will be information about what aspect of the verb any given definition applies to. The definitions are specific to the aspect, so pay attention. Knowing the aspect of the verb can give you a good idea of what is going on in the passage. As with any language, there are exceptions to the rules, so pay attention to the definitions given in the lexicon.

The Genitive Case

General Information

- The genitive further defines a noun
- It is often indicated by the word “of”
- It is often used to add emphasis, instead of using an adjective
 - The phrase “children *of disobedience*” is more emphatic than “disobedient children”.
 - Unfortunately, less literal translations of the Bible, such as the NIV, tend to translate out the genitive case and use adjectives instead.
- It can be used to make a verse have two meanings. For example, Revelation 1:1: “The revelation of Jesus Christ...” Studying the Revelation shows both interpretations are true:
 - Genitive of origin = “the revelation from Jesus Christ.”
 - Genitive of relation = “the revelation about or concerning Jesus Christ.”

Categories of Genitives

Scholars have categorized the uses of the genitive case to help us understand how they further define nouns. The list below comes from studying Appendix 17 in *The Companion Bible* by E. W. Bullinger and *A Manuel Grammar of the Greek New Testament* by Dana and Mantey. In the examples below, the genitive case was taken from the Hebrew or Greek.

1. **Description or Character:** This is the closest to the root meaning of the genitive case.
 - a. “John came preaching a baptism of repentance.” Mark 1:4. *Notice that the emphasis is on “repentance,” a noun in the genitive case.*
 - b. “The hill of My holiness” = “My holy hill” Psalms 2:6.
 - c. “Children of disobedience” = “disobedient children” Ephesians 2:2.
 - d. “Angels of His might” = “His mighty angels” 2 Thessalonians 1:7. It should be noted that when a noun in the genitive case is used instead of an adjective, but an adjective would normally be used (such as in b, c, and d above), this is a form of the figure of speech, *Antimereia*, or “exchange of parts of speech.” For example, we would normally say, “mighty angels,” not “angels of might.” Taking the adjective and using it in the genitive case is the figure.
2. **Origin:** The genitive of origin marks the source from which anything has its origin.
 - a. “The Word of God” = the word coming from God. 1 Kings 12:22-KJV
 - b. “Visions of God” = Visions proceeding from God. Ezekiel 1:1.
 - c. “Righteousness of faith” = Righteousness coming through faith. Romans 4:13-KJV.
 - d. “Man that is born of a woman” = born from a woman. Job 14:1-KJV.
3. **Possession:** perhaps the most frequent, and is generally unmistakable, although some occurrences are difficult to identify. It may be said to answer the question “Whose?”
 - a. “The business of My Father” = “My Father’s business” Luke 2:49-Greek text.
 - b. “The patience of the saints” = “The patience possessed by the saints” Revelation 14:12-KJV.
 - c. “The power of darkness” = “The power belonging to ‘darkness,’ i.e., Satan. Colossians 1:13-KJV.
 - d. “The man of God” = “The man belonging to God,” or “God’s man.” 2 Timothy 3:17.
4. **Apposition:** the “of” is equivalent to “that is to say,” “consisting of,” or “namely.”
 - a. “The breath of life” = the breath, that is to say, life. Genesis 2:7.
 - b. “The temple of his body” = the temple, that is to say, his body. John 2:21-KJV.
 - c. “The sign of circumcision” = the sign, that is to say, circumcision. Romans 4:11.
 - d. “The house of our tabernacle” = the house, that is to say, our tabernacle. 2 Corinthians 5:1-KJV.

- e. "The Spirit of the Lord" = the spirit, that is to say, the Lord (Christ). 2 Corinthians 3:17 and 18.
5. **Relation:** there is a relation between the subject and the noun in the genitive case that must be gathered from the context. Frequently the "of" is equivalent to "pertaining to." It may be objective, subjective, or both.
- "The love of Christ," which may be the love Christ bears to us (subjective); the love we bear to Christ (objective); or it may be an *amphibologia* and both may be true. 2 Corinthians 5:14-KJV.
 - "The tree of life" i.e. the tree that preserved life. Genesis 2:9.
 - "The sure mercies of David" = pertaining, or made to David. Isaiah 55:3-KJV; Acts 13:34-KJV.
 - "Lilies of the field" = which grow in the field. Matthew 6:28.
 - "Sheep of slaughter" = sheep destined for slaughter. Romans 8:36.
 - "Reproach of Christ" = reproach for Christ's sake. Hebrews 11:26-KJV.
6. **Material:** anything of which it is made, hence the "of" here is equivalent to "made of."
- "An ark of gopher wood." Genesis 6:14-KJV.
 - "A rod of iron." Psalms 2:9-KJV.
 - "This head of gold." Daniel 2:38-KJV.
7. **Contents:** anything with which it is filled or contains, hence the "of" is equivalent to "filled with," or "containing."
- "A bottle of wine." 1 Samuel 16:20-KJV.
 - "A cup of cold water." Matthew 10:42.
 - "An alabaster box of very precious ointment." Matthew 26:7-KJV. *If the verb is "to fill," then the genitive of contents always follows it, while the vessel filled takes the accusative case, and the filler is in the dative case.*
 - "Now the God of hope fill you (accusative case) with all joy and peace (genitive case) in (or by) believing (dative case)." Romans 15:13-KJV.
 - "Filled with the Spirit" is the dative case, and therefore should be translated "by the Spirit," where the Spirit is the one doing the filling. Therefore it should not have been translated "with," which would have required the genitive case. Ephesians 5:18.
8. **Partition:** Separation, where this denotes a part taken from the whole; the "of" being equivalent to such expressions as "share in," "part of," or "from among."
- "To attain of that world" = to attain a place in that world. Luke 20:35-ASV.
 - "The least of the Apostles" = the least among the Apostles. 1 Corinthians 15:9.
9. **Two Genitives depending on one another:**
- Sometimes there is a string of two or more genitives. There is no rule determining which genitive is to be used in those cases, but as with other genitives the exact type of genitive is determined by the context.
- "We are witnesses of (genitive of possession) Him of (i.e. in relation to, genitive of relation) these things." Acts 5:32-KJV.
 - "The Gospel of (i.e. concerning, genitive of relation) the grace of (genitive of origin or possession) God." Acts 20:24-KJV.
10. **The Genitive with Nouns of Action:** Sometimes the noun defined by the genitive signifies action, as it indicates the thing to which the action is referred, either as subject or object of the action.

- a. The Subjective genitive: the noun in the genitive *produces* the action, therefore related *as subject* to the action of the noun modified (this is harder to see in English than in Greek because Greek nouns in the genitive case have a specific form).
 - The Ninevites repented at “the preaching of Jonah” = the preaching done by Jonah. Matthew 12:41.
 - Romans 16:25 (ASV) “Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ...” “The preaching of Jesus Christ” = “the preaching about Jesus Christ”(a genitive of relation, rather than a subjective genitive “the preaching done by Jesus Christ”).
 - b. The Objective genitive: the noun in the genitive *receives* the action, thus related *as object* to the action contained in the noun modified. Romans 3:22 below contains two genitives. The first is a genitive of origin, the second an objective genitive. The KJV uses “of” in both cases and lets the reader figure out the meaning. The NIV does not use “of” at all, and interprets for the reader the meaning of the text.
 - Romans 3:22: (KJV) “Even the righteousness **of** God *which is* by faith **of** Jesus Christ...” (NIV) “This righteousness **from** God comes through faith **in** Jesus Christ...”
 - “But the blasphemy of the Spirit shall not be forgiven” = blaspheming the spirit will not be forgiven. Matthew 12:31-NASB.
 - See also: 1 Corinthians 1:6; 1 Peter 3:21.
11. **The Genitive Absolute**: a noun and participle in the genitive case not grammatically connected with the rest of the sentence are called a genitive absolute.
- a. “And the demon having been cast out, the dumb man spoke.” Matthew 9:33.
 - b. See also Matthew 25:5; Mark 9:28.

Connectives

LITTLE WORDS THAT DO BIG JOBS

according as

- to the extent that (Rom. 12:3-KJV)

according to

- in proportion to (Matt. 16:27)
- based on the authority of something else (there is a standard given; 2 Tim. 2:5)

after

- at a time later or more recent than (Ezra 5:12-KJV)
- strings events together in reverse chronological order (Matt. 27:53)

also

- extends a thought (John 20:8)

although

- in spite of the fact that (Gal. 4:1)

and

- connects words and groups of words that are grammatically alike. (Luke 22:2)
- can be used in place of “to” after certain verbs to connect things chronologically (Mark 7:24a).
- an “and” between two things connects them, but does not necessarily mean they are closely connected in time. There may be a large time gap represented by “and.”
- in addition to (Rom. 5:3-KJV)

as

- can be used to almost any clause that does not qualify a noun or a pronoun, or stand in the place of a noun (Acts 16:16-KJV)
- can be used for comparison. (Rom. 6:16)

as...so

- used in comparison of equality, whether affirmed or denied. (Prov. 26:11)

because

- introduces a direct reason. (James 1:3)

before

- describes either sequence or position of an object. (John 8:58)
- earlier than the time that. (Gal. 3:23)

but

- indicates an exception to what is being said. (Mark 14:51)
- introduces a parallel and contrasting statement. (Rom. 2:8)
- used as a contrasting conjunction. (Matt. 20:23)

else

- other; different; instead (Rom. 8:39)
- otherwise (1 Cor. 7:11)

even as

- just; exactly (Rom. 4:6-KJV)

first of all

- begins a list (1 Cor. 12:28)
- first and foremost (1 Tim. 5:4)

for

- shows distance in time or in space (Acts 7:20; 1st use)
- shows that one thing represents, is equivalent to, resembles, or corresponds to another (Rom. 1:16)

- shows the object of a feeling or an attitude (Heb. 11:1)
 - can be an adverb (Acts 7:20 2nd use: he was cared for in his father's house).
- hereby**
- by this means; in this way (1 John 3:19-KJV)
- if**
- expresses conditions (Rom. 8:9a)
 - whether (Gen. 8:8)
- indeed**
- in fact; in truth (1 Cor. 15:20)
 - without doubt; admittedly (Phil. 2:27)
- last of all**
- chronologically last (Matt. 21:37)
- likewise**
- the same; similarly (James 3:5)
- much more**
- more being the comparative form of much, a great deal more (Rom. 5:17-KJV)
- nevertheless**
- in spite of it (Rom. 5:14)
- now**
- at this time, present moment (Rom. 1:10)
 - next chronologically (John 17:5)
 - under the present circumstances (Luke 16:25)
 - introduces and emphasize (John 11:1)
- only**
- one and no more (Rom. 4:9)
 - merely; may be used to trivialize (Exod. 14:14)
- or**
- expresses a choice or a difference (2 Cor. 5:10)
 - gives an ultimatum; and if not; otherwise (Gen. 3:3)
 - that is; being the same as (Rev. 20:2)
- since**
- from a past time until now (2 Cor. 9:2)
 - because; seeing that (Rom. 5:9)
- so**
- in the manner described (Gen. 1:9)
 - to this extent (Rom. 11:7)
 - introduces a conclusion with the force of "therefore" (Gal. 4:7)
- so likewise**
- can usually be replaced with "so also"; not used in modern English (1 Cor. 14:9-KJV)
- so that**
- introduces a clause of purpose or result (Eph. 3:17)
- then**
- at that time (1 Cor. 13:12-KJV)
 - soon afterward (2 Thess. 2:8)
 - next in time or space (1 Cor. 15:7)
 - in that case (2 Cor. 12:10)
- therefore**
- as a result, consequently, for that reason, hence (1 John 4:5)
- this (these)**
- present; near; spoken of (Mark 14:22)
 - referring to the present noun (1 John 2:25)

until

- up to the time of or when (1 Cor. 11:26)
- indicates continuance after a certain point (Mark 14:25)

when

- means “at what time” as a question or an introduction to a clause (John 11:31)

where

- “in, at, or, to what place” as a question or an introduction to a clause (Col. 3:1)

while

- a space or extent of time (Luke 8:13)
- at the same time (1 Cor. 8:13-KJV)
- introduces a contrast (2 Pet. 2:19)

whither

- to what place; which place; where (Heb. 6:20-KJV)

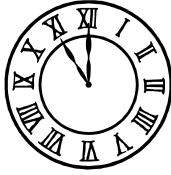
yet

- up to the present time (Heb. 11:7)
- at this time, that time (Acts 8:16)
- eventually or ultimately (Isa. 21:12)
- nevertheless (Lev. 22:3)

Temporal Connectives

Time relationships

1. after-Ezra 5:12-KJV
2. as-(when) Acts 16:16-KJV
3. before -John 8:58
4. now - Luke 16:25
5. then - 1 Corinthians 15:5-7; Matthew 27:38-KJV
6. until - Mark 14:25; 1 Corinthians 11:26
7. when - John 11:31
8. while - Mark 14:43-KJV



Emphatic Connectives

Stresses important points

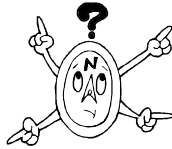
1. indeed - Romans 14:20-KJV
2. only (or not only) - Romans 4:9 and 12, 5:3 and 11, 8:23
3. this (these) - I John 2:25 and 26, 3:11
4. hereby - I John 3:19-KJV, 4:6-KJV



Local Connectives

Place relationships

1. whither - Hebrews 6:20-KJV
2. where - Colossians 3:1; John 19:18-KJV



REPETITION

Not a connective, but a form of emphasis – various figures of speech within this category.

I John 2:13-15; Genesis 1:1ff; Philippians 4:8; Ephesians 6:12; Romans 8:38 and 39

Logical Connectives

Thought relationships

- A. Contrast: shows how two ideas differ.
 1. but – Romans 2:8, 3:21, 5:8, 10:6, 6:23; Ephesians 2:19
 2. much more - Romans 5:17-KJV
 3. nevertheless (in spite of)- 1 Corinthians 9:12-KJV
 4. although - Mark 14:29-KJV
 5. else (otherwise) - 1 Corinthians 14:16-KJV
 6. yet - 1 Corinthians 5:10-KJV
- B. Comparison: shows how two ideas are similar.
 1. also - 2 Corinthians 1:22-KJV
 2. as...so- Romans 12:4 and 5, 5:18, 11:30 and 31
 3. likewise- Romans 6:11-KJV
 4. as - Romans 9:25
 5. so likewise - 1 Corinthians 14:9-KJV
 6. even as - Romans 4:6-KJV
 7. according to/as - Romans 12:3-KJV
- C. Continuation -shows more of the same
 1. and (in addition) - Romans 5:3-KJV
- D. Reason - explains why a statement is true.
 1. because - Romans 1:20 and 21-KJV
 2. for - Romans 1:16ff-KJV
 3. since-Philemon 1:21
 4. if- Romans 8:9a
- E. Result: shows cause and effect.
 1. so (or so then) – Romans 9:16-KJV
 2. then (accordingly)
 3. therefore (wherefore) - 1 Corinthians 10:12-KJV
- F. Purpose - shows the outcome or why
 1. that - 1 Thessalonians 4:13-KJV
 2. so that- 1 Corinthians 1:7-KJV
 3. to the end that– Romans 4:16-KJV
- G. Series – joins a number of facts, events or ideas.
 1. first of all - 1 Timothy 2:1ff
 2. last of all - 1 Corinthians 15:8
 3. or - 2 Corinthians 6:15-KJV
 4. if - Romans 8:9a

GRAMMAR

INTRODUCTION

In order to accurately sort out the “who”, “what”, “when”, “where”, and “why” of any Scripture, it is important to understand grammar – in English and the ancient languages.

TERMS

GRAMMAR	System of a language.
Language	Words, sounds, pronunciation, and method of combining words used and understood by people.
Vocabulary	Words of a language.
Semantics	Meaning of words in a language.
Syntax	Words arranged to form sentences.
Parts of Speech	Classification of a word, based on its function in a sentence. (<i>Noun, verb, pronoun, adjective, adverb, preposition, conjunction, article, and interjection</i>).
Inflection	Change the form of a word, to indicate details, such as number, person, mood, or tense, usually by changing the word ending.
Translation	Change from one language to another , while retaining the original meaning.
Transliteration	Convert letters or words into the equivalent characters of another alphabet.

PARTS OF SPEECH

Noun	Person, place, or thing (e.g.: boy, John, planet, Venus, state, Virginia).
Verb	Action or state of being (e.g.: “David killed Goliath.”).
Pronoun	Replaces a noun, usually the closest to the noun it follows (e.g.: “For <i>God</i> so loved the world that He gave His only son.”). The three types of pronouns are: a. Personal: I, you, he, she, it b. Relative: that, which c. Reflexive: himself, herself, itself
Adjective	Describes a noun or pronoun (e.g.: “The blue sky.”).
Adverb	Describes or modifies a verb, adjective or another adverb (e.g.: “The dog ran quickly .”).
Preposition	Shows the relationship of a noun or pronoun to some other word in the sentence (e.g.: “You, Lord, are a strong tower against the <i>foe</i> .”).
Conjunction	Connects words, phrases, clauses, or sentences.
Article	Uninflected item that has grammatical function but does not clearly belong to one of the parts of speech in a sentence (e.g.: “look up ”, “ to look”). a. Definite (e.g.: the) b. Indefinite (e.g.: a, an)
Interjection	Expresses emotion and can stand alone (e.g.: “Wow!”).

NOUNS

	Properties	English	Greek
Number	Singular (sing.) = one Plural (pl.) = more than one	Indicated by inflection (e.g.: s, es)	Indicated by inflection
Gender	Masculine (m.) Feminine (f.) Neuter (n.)		Indicated by inflection
Case		Indicated by position in the sentence and by changing form (e.g.: 's = possessive)	Indicated by inflection and position in the sentence
	<u>Nominative</u>	Subject of a finite verb (e.g.: "I wrote the letter.")	
	<u>Genitive</u>	Expresses possession, measurement or source. Called "possessive" in English. (<i>See section on "Genitive Case"</i>).	
	<u>Dative</u>	Marks the recipient of action; to or for. It is the indirect object of the verb.	
	<u>Accusative</u>	Noun, pronoun, adjective, or participle that is the direct object of a verb or certain prepositions. Called "objective" in English.	
	<u>Vocative</u>	Indicate the person or thing being addressed.	

GREEK AND ENGLISH VERBS

- ⇒ Greek verbs are recognized by inflection
- ⇒ English verbs are recognized by inflection and helping verbs.

Number	singular (sing.), plural (pl.).
Person	first, second, third; verb is always in the same person as its subject
Tense	Time (all examples below are in the indicative mood)
Present	Action in the present time. "He walks" or "He is walking."
Imperfect	Continuous action that occurred in the past: "He was walking."
Future	Action that will take place in the future: "He will walk" or "He will be walking."
Aorist	Action that has been accomplished, usually in the past; also, a one time action. "He walked." Called "past tense" in English.
Perfect	Action in the past that is completed in the present. "He has walked."
Past Perfect	Action in the past that is completed in the past. "He had walked."
Future perfect	Action that is completed in the future. "He shall have walked."
Voice	Relation between the subject and action (i.e.: who (what) acted, or was acted upon)
Active	The subject acts. "Bob threw the ball."
Passive	Subject is acted upon. "The ball was thrown by Bob."
Middle	The subject acts upon itself. Called "reflexive" in English. "Bob hit himself with the ball."
Mood	The attitude of the speaker toward the action. Most recognizable moods in English:
Indicative	Makes a factual statement. "He went to the store."
Subjunctive	Indicates possibility or doubt. "He might go to the store."
Imperative	Expresses a command. "Go to the store!"
Form	Variations like "to", "-ing," etc.
	1. Regular
	2. Infinitive ("to")
	3. Participle (progressive)
	4. Gerund

Fundamentals of English Grammar

[THIS SECTION CONTAINS SOME BIBLE VERSES IN *ITALICS* WHICH MAY OR MAY NOT BE THE WAY THEY APPEAR IN ANY PARTICULAR VERSION OF THE BIBLE, THIS IS DONE TO GIVE YOU EXAMPLES OF WHAT WE ARE TEACHING IN EACH AREA]

I. The Sentence and its parts

A sentence is a group of words expressing a complete thought and containing a subject and a predicate.

There are several elements or parts that may be in a sentence. They are:

- A. **Subject**
- B. **Predicate**
- C. **complement**
- D. **phrase**
- E. **modifier**
- F. **clause.**

The two necessary parts of a sentence are the subject and predicate.

“Jesus wept.” (John 11:35. Subject and predicate only.)

Stop! (1 Sam. 15:16. “You” is the implied subject of the verb “Stop”)

A. Subject

The subject of a sentence is that part about which something is being said. The subject is the doer of the action. (Exception: Passive Voice)

Peter walked on water.

The *cup* fell off the table.

1. Simple Subject

The simple subject of a sentence is that part about which something is being said. Modifiers are not part of it.

That *Bible* is worth a great deal of money.

This *card* was the prize of his collection.

John Smith was a great man.

2. Complete subject

The complete subject is the simple subject with all its modifiers.

The orange sweater was in the closet.

3. Compound Subject

A compound subject is a subject that consists of two or more words usually connected by “**and**” or “**or**.”

“One day Peter and John were going up to the temple at the time of prayer...” (Acts 3:1).

Peter and John is the compound subject.

Food, shelter, and clothing are necessities.

B. Predicate

The predicate is that part which says something about the subject. The predicate expresses the action of the sentence. It tells what is being done.

I will sing praise to my God as long as I live” (Ps.146:2b).

The *cup fell* off the table.

1. Simple predicate

The simple predicate is the particular word or words that express the action. Modifiers are not part of the simple predicate. The simple predicate is the verb.

*I **prayed** this morning.*
*Henry **studied** his Bible.*

2. Complete Predicate

The complete predicate is the simple predicate with all its modifiers.

*I **read my Bible today.*** In this case, “read” is a verb, and “my Bible” and “today” modify the verb (not the subject).

3. Compound Predicate

The compound predicate is a predicate which consists of two or more verbs that are usually connected by “and.”

*Bill **sang and prayed** in the meeting.*
*He **studies, researches, and reads** his Bible daily.*

C. Complement

The complement is a word that completes the meaning or action of the predicate.

There are several types.

1. Objects

- A. Direct Objects
- B. Indirect Objects

2. Subject Complements

- A. Predicate Nominatives (sometimes divided into predicate noun and predicate pronoun)
- B. Predicate Adjectives

1) Object

An object is a complement that completes the action of transitive verbs (a transitive verb is one that can take an object. An intransitive verb or linking verb cannot take an object.) There are two types of Objects:

- a. the direct object
- b. the indirect object.

a. Direct Object

The direct object of a verb receives the action of the verb (transitive verb) or shows the result of the action. It answers the question “What?” or “Whom?” after an action verb.

*Young David killed **Goliath.*** (Killed whom?)
*She gave her a **hug.*** (Gave what?)

b. Indirect Object

The indirect object of a verb precedes the direct object and usually tells *to whom* or *for whom* the action the verb is being done. There can be a direct object without the indirect object, but there cannot be an indirect object without a direct object. Indirect objects are usually found with verbs like gave, brought, took, offer, showed, etc.

*She spoke of the Bible to the **crowd.*** (Direct object is “Bible,” indirect is “**crowd**”)
*The judge delivered **him** the verdict.* (Direct object is “verdict,” indirect is “him”)

2) Subject Complement

A subject complement is a complement that refers back to the subject. It follows linking verbs and never follows action or transitive verbs. Two kinds of subject complements are the:

- a. **predicate nominative**
- b. **predicate adjective.**

a. Predicate Nominative

A predicate nominative is a noun or pronoun, which refers back to the subject. It is the same person or thing as the subject and can usually be interchanged with it. A predicate nominative follows a linking verb.

*Bill was the **winner***

*It was **he** who prayed.*

b. Predicate Adjective

A predicate adjective is an adjective that follows a linking verb and modifies the subject of the sentence.

*The Bible cover was **blue**.*

*“Cookie” is **famous** for his cooking.*

D. Phrase

A phrase is a group of related words that does not express a complete thought and is without a subject and predicate. A phrase is a part of the sentence and is composed of other parts of speech, such as nouns, verbs, adjectives, etc. There are:

1. prepositional phrases
2. verbal phrases.

1. Prepositional Phrase

A prepositional phrase is a phrase starting with a preposition and is used to modify other words. The prepositional phrases are in parentheses. (Prepositions include: above, at, near, by, for, to, from, in, on, over, under, between, before, after, etc.)

*She prayed (**on her bed**) (**to God**).*

*(**For a long time**) Daniel fasted and prayed (**for the answer**) (**from God**).*

There are two kinds of prepositional phrases:

- a. adjective phrases
- b. adverb phrase.

a. Adjective Phrase

An adjective prepositional phrase is one that modifies a noun or pronoun.

*The door (**of the Church**) was wide open.*

*He helped the man (**with the broken leg**).*

b. Adverb Phrase

An adverbial prepositional phrase is one that modifies a verb, and adjective, or an adverb. When modifying a verb, it tells **how, when, where** or **why**.

*The winds blew (**against the house**).*

*The Bible cover was shiny auburn leather (**with a gold trim**).*

*The cock crowed early (**in the morning**).*

2. Verbal Phrase

A verbal phrase is a phrase introduced by a verbal. A verbal is a word derived from a verb but used as a noun, adjective, or an adverb. The three kinds of verbals are gerund, participle, and infinitive. The three kinds of verbal phrase are:

- a. **participial phrase**
- b. **gerund phrase**
- c. **infinitive phrase.**

a. Participial Phrase

A participial phrase is a phrase starting with a participle. A participle is a word derived from a verb that is used as an **adjective**. The phrase includes the participle and its modifiers and complement. A participial phrase is used like an adjective.

*They watched the men **constructing the temple**.*

***Being right a great deal of the time**, the man was full of pride.*

b. Gerund Phrase

A gerund phrase is a phrase starting with a gerund. A gerund is a word ending in “**ing**” that is used as a **noun**. A gerund phrase includes the gerund and its modifiers and complement. Gerund phrases are used like nouns.

***Digging the hole** was very difficult.*

*For **playing solitaire** at work he was suspended.*

c. Infinitive Phrase

An infinitive phrase is a phrase introduced by an infinitive. An infinitive is a form of a verb usually preceded by **to** and is used as a noun, an adjective, or an adverb. An infinitive phrase is made up of the infinitive and its modifiers and complement. It may be used as a noun, adjective, or an adverb.

***To refuse the offer** seemed foolish. (Infinitive phrase is used as a noun as the subject.)*

*The Bible is a book **to be read frequently**. (The infinitive phrase is used as an adjective modifying “book”.)*

*They listened carefully **to take in all the information**. (The infinitive phrase is used as an adverb modifying the verb **listened**.)*

E. Modifier

A modifier describes or makes the meaning of a word more specific. There are two kinds of modifiers: the **adjective** and the **adverb**. An adjective is a word that modifies a noun or pronoun. An adverb is a word that modifies a verb, an adjective, or another adverb. An adverb modifying a verb tells **how, when, where**, and to **what extent**. Many adverbs end with “ly”.

*The soldiers cast lots for Jesus’ **seamless garment**. (**Seamless** is an adjective)*

*Peter fled **quietly** from the jail. (**Quietly** is an adverb modifier, modifying the verb “fled”).*

F. Clause

A clause is a group of words containing a subject and a predicate and forms part of a compound or complex sentence. In general, there are two kinds of clauses: **main** and **subordinate**. Main clauses are sometimes called principal or independent clauses. Subordinate clauses are sometimes dependent clauses.

1. Main Clause

A main clause is a clause that is not introduced by a subordinating element. It can usually stand alone as a simple sentence; it does not modify anything.

***Jesus prayed intensely** before choosing his Apostles.*

***I knew a man** who could praise God all day long.*

2. Subordinate Clause

A subordinate clause is a clause that is introduced by a subordinate element. It is dependant on the rest of the sentence for its meaning. A subordinate clause does not express a complete thought and cannot stand alone. It must always be attached to the main clause as part of a sentence.

*I remember **what he had done**.*
*He will do it **if he wants to**.*

There are three kinds of subordinate clauses:

- a. **noun clauses**
- b. **adjective clauses**
- c. **adverb clauses.**

a. Noun Clause

A noun clause is a subordinate clause used as a noun. Noun clauses may be used as:

1. Subject of a verb: "***Where you pray** is up to you.*"
2. Object of a verb: "*He prayed **wherever he wanted**.*"
3. Object of a preposition: "*He could hit the target from **where he sat**.*"
4. Predicate Nominative: "*Your walk with God is **what you make of it**.*"

b. Adjective Clause

An adjective clause is a subordinate clause that modifies a noun or pronoun. Adjective clauses are frequently introduced by the relative pronouns **who**, **which**, or **that**. The relative pronoun sometimes serves as the subject of the subordinate clause.

*The revelation **that I got** was the same as Tom's.*
*I am thankful to Jesus, **who saved me**.*

c. Adverb Clause

An adverb clause is a subordinate clause that is used as an adverb. An adverb clause tells **how**, **when**, **where** or **why**.

*Time flies **when you are blessed**.*
*People pray **where they are**.*

II. Kinds of sentences

In general, there are two ways of classifying sentences. Sentences are classed **according to use** and **according to form** or structure.

A. Sentences According to Use

Sentences are classified according to use or purpose as:

1. Declarative Sentences
2. Interrogative Sentences
3. Imperative Sentences
4. Exclamatory Sentences.

1. Declarative Sentence

A declarative sentence is one that states a fact.

Jesus is my Lord and Savior.

2. Interrogative Sentence

An interrogative sentence is one that asks a question.

Who did that?

3. Imperative Sentence

An imperative sentence is one that makes a request or gives a command. The subject is usually understood to be the pronoun “you.”

Pray without ceasing.

4. Exclamatory Sentence

An exclamatory sentence is one that expresses strong feeling.

I love Jesus!

B. Sentences According to Form

Sentences are classified according to form or structure as:

1. Simple sentences
2. Compound sentences
3. Complex sentences
4. Compound-complex sentences.

1. Simple Sentence

A simple sentence is one with one main clause and no subordinate clause.

Alex prays daily.

2. Compound Sentence

A compound sentence is one with two or more main clauses but no subordinate clauses.

Believers have faith but doubters reject God.

3. Complex Sentence

A complex sentence is one that contains one main clause and one or more subordinate clauses.

We agree with your opinion.

4. Compound-Complex Sentence

A compound-complex sentence is one that contains two or more main clauses and one or more subordinate clauses.

John 3:16 “For (God so Loved the World) that (he gave his only begotten Son) that (whoever believes in him shall not perish) but (have everlasting life).”

III. Sentence Errors

The basic sentence errors are the **sentence fragment** and **run-on sentence**.

A. Sentence Fragment

A sentence fragment is a group of words that does not express a complete thought but is used as a sentence. The fragment may be written with a capital letter at the beginning and with end punctuation; however is not a sentence.

The grey cat over there. (No verb)

Dancing along the road. (No subject or verb)

B. Run-on Sentence

A run-on sentence consists of two or more main clauses that are run together without proper punctuation as though they were one clause.

The men and women prayed and prayed they prayed all day and all night.

Words and Their Uses

I. Parts of Speech

The eight ways in which words are used are called the eight parts of speech. The eight parts, or classifications, are **noun, pronoun, verb, adjective, adverb, preposition, conjunction, and interjection**. Some words called homographs can be used as several parts of speech. Words must be used in a sentence before one can determine their use.

- a) A **noun** is a person, place, thing, or idea. (*Joe, Ohio, dog, goodness*)
- b) A **pronoun** takes the place of a noun. (*He, she, it*)
- c) A **verb** expresses action or state of being (*throw, is,)*
- d) An **adjective** modifies a noun or a pronoun. (*Red hair*)
- e) An **adverb** modifies a verb, and adjective, or another adverb. (*Ran quickly*)
- f) A **preposition** shows a relationship between its object, subject, and another word in the sentence. (*To, at, in, on, up, by*)
- g) A **conjunction** connects words, phrases, and clauses. (*And, or*)
- h) An **interjection** expresses strong feeling. (*Wow!, Look!, Oh!*).

A. Nouns and their uses

A noun is a word used to name a person, place, thing, or idea. A word may sometimes be a noun, and sometimes not. For example, the word **car** may or may not be a noun.

The car drove along the road. (It names a thing and thus is a noun.)

The car wreck caused a huge traffic jam. (**Car** here describes the wreck, so it is an adjective.)

Common uses of the noun are:

- i) Subject of a verb. (*The cat jumped.*)
- j) Object of a verb. (*He hit the tree.*)
- k) Object of a verbal. (*She did not want to see the movie.*) (“to see” is an infinitive)
- l) Object of a preposition. (*He fell onto the rock.*)
- m) Predicate nominative, (*Abby is the boss.*)
- n) Appositive. (*James, the brother of Jesus, lived in Jerusalem.*)
- o) Nominative of Address. (*Gayle, what took you so long?*)

1. Kinds of Nouns

In general, there are two kinds of nouns: **proper** nouns and **common** nouns.

a. Proper Noun

A proper noun is a word that names a specific **person, place, or thing**.

(*Whitney, Ronald Regan, Arkansas, Dickinson High School.*)

b. Common Noun

A common noun is a noun that names a **person, place, thing, or idea**, without being specific. Common nouns are not capitalized, and there are four kinds of Common Nouns: **collective, concrete, abstract, and compound**.

1. Collective Noun

A collective noun is a noun that names a group or collection. (*Flock, army, crowd, people, etc.*)

2. Concrete Noun

A concrete noun is a noun that names something material in form. (*Tree, house, man, book, etc.*)

3. Abstract Noun

An abstract noun is a noun that names a quality or idea. (*Faith, hope, love, death, honesty, truth, etc.*)

4. Compound Noun

A compound noun is a noun made up of two or more words. (*Video games, cell phone, etc.*)

B. Pronoun

A pronoun is a word that takes the place of a noun. It is common for a pronoun to take the place of the closest **antecedent** noun. For example, in the sentence, “**Ashley** prayed for her mother,” **Ashley** is the antecedent of “her,” and thus the “her” refers to Ashley. However that is not always that case. To whom or to what the pronoun refers must always be determined by the context. For example, Revelation 11:1b (NASB), “...Rise and measure the temple of God, and the altar, and those who worship in it.” The “in it” refers to the Temple, not the altar, even though the altar is the closest antecedent noun.

1. Kinds of Pronouns

Kinds of pronouns include

- a. Personal
- b. Interrogative
- c. Relative
- d. Indefinite
- e. Reflexive
- f. Demonstrative

a. Personal Pronoun

A personal pronoun indicates the person or persons speaking or spoken to or one or more persons or things spoken of.

Paradigm of Personal Pronouns Showing Case, Person, and Number.

Singular

	<u>Nominative Case</u>	<u>Possessive Case</u>	<u>Objective Case</u>
1 st person	I	my; mine	me
2 nd person	you	your; yours	you
3 rd person	he	his	him
	she	her; hers	her
	it	its	it

Plural

	<u>Nominative Case</u>	<u>Possessive Case</u>	<u>Objective Case</u>
1 st person	we	our; ours	us
2 nd person	you	your; yours	you
3 rd person	they	their; theirs	them

b. Interrogative Pronoun

An interrogative pronoun is a pronoun when it is being used to ask a question. They are: **Who, Whose, Whom, Which, What.**

c. Relative Pronoun

A relative pronoun is one that stands for some word in the principal clause and connects that clause to subordinate clause. The relative pronouns are: **Who, Whose, Whom, Which, That.**

d. Indefinite Pronoun

An indefinite pronoun is one that is used to give a general or indefinite impression. Examples are **one, some, everyone, somebody, each,** etc.

e. Reflexive Pronoun

A reflexive pronoun is one that compounds a personal pronoun with **-self** or **-selves** (*myself, ourselves*)

f. Demonstrative Pronoun

A demonstrative pronoun is one that points out an object definitely.
(**This, that, these, those**)

2. Properties of Pronouns

The properties of pronouns are

- a. Number
- b. Person
- c. Gender
- d. Case.

a. Number

The “number” of a word refers to the difference of word form to indicate whether one or more persons or things are meant. The number of a pronoun may be **singular** or **plural**.

1. Singular Number

A word is in the singular number when it denotes one.
(*Girl, bird, me*)

2. Plural Number

A word is plural in number when it denotes more than one.
(*Girls, birds, we*)

b. Person

“Person” refers to the division of word forms showing relationship to the subject. The three classes are first person, second person, and third person.

- 1st person refers to the speaker.
- 2nd person refers to the one spoken to.
- 3rd person refers to the one spoken about.

c. Gender

Gender is that form or use of a word by which it denotes sex. The four genders are:

1. Masculine
2. Feminine,
3. Neutral,
4. Common

1. Masculine Gender

Masculine gender refers to the male sex.
(*I.e. boy, man, he, him*)

2. Feminine Gender

Feminine gender refers to the female sex.
(*I.e. girl, woman, she, her*)

3. Neutral Gender

Neutral gender refers to something without or of neither sex.
(*Leaf, rock, speaker*)

4. Common Gender

Common gender refers to either sex or both.
(*Professor, employee, boss*)

d. Case

Case is that form or use of a word, which shows its relationship to other words in the sentence. The three cases are **nominative**, **objective**, and **possessive**.

1. Nominative Case

A word is in the nominative case when it is subject, predicate nominative, appositive of either subject or predicate nominative, or nominative of direct address.
(*I, we, he, she*)

2. Objective Case

A word is in the objective case when it designates or pertains to an object. Common instances of the objective case are direct and indirect object of a verb, object of a preposition, and object of verbals.
(*Me, us, him, her*)

3. Possessive Case

The possessive case denotes ownership or possession.
(*My, our, his*)

C. Verb

A verb is a word that expresses action or state of being. All verbs are either **regular** or **irregular**, and either **transitive** or **intransitive**.

1. Regular Verb

A regular verb is one that forms its past tense and past participle by adding **ed**, **d**, or **t** to the present tense. We can conjugate a regular verb simply by knowing the standard pattern of conjugation.

hear	heard	heard
play	played	played
deal	dealt	dealt

2. Irregular Verb

An irregular verb forms its past tense and past participle by changing a vowel of the present tense or by other changes in spelling. The only way to know how to properly conjugate an irregular verb is by memorizing it.

begin	began	begun
go	went	gone

3) Transitive Verb

A transitive verb is one that requires an **object** to complete its meaning (see “object” above).
(*He started his ministry.*)

4) Intransitive Verb

An intransitive verb is one that expresses complete action without an object.

(He prayed constantly.)

5) Linking Verb

A linking verb is an intransitive verb that connects the subject to the predicate complement. They are sometimes called state-of-being verbs or copulative verbs. Common linking verbs are **be (am, is, are, was, were, been) seem, appear, feel, become, smell, taste, and sound.**

6) Auxiliary Verb

An auxiliary or helping verb helps to form the mood, voice, tense, etc., of other verbs. *(Be, do, may, have, shall, will)*

7) Principal Parts

The principal parts of a verb are those forms which its moods and tenses are formed. The principal parts are:

Present Tense	Past Tense	Past Participle
played	played	played
go	went	gone
drink	drank	drunk

8) Properties of Verbs

The properties of a verb are:

- a. voice
- b. tense
- c. mood.

a. Voice

Voice refers to the distinction in the form of the verb to indicate whether the subject of a sentence acts or is acted upon. A verb may be in either the active voice or the passive voice (The Greek language has another voice, the “middle voice,” in which the subject acts upon itself, but English does not have the middle voice.)

1. Active voice
2. Passive voice.

1. Active Voice

A verb is in the active voice when the subject is the doer of the action.

(Joan prays for her family.)

2. Passive Voice

A verb is in the passive voice when the subject is acted upon by someone or something else, and is thus the receiver of the action. “Goliath **was killed** in the battle.” (The word **by** is often a sign of the passive voice: *Goliath was killed by David*).

b. Tense

Tense is the form of the verb that indicates the time of the action. The six tenses are:

- a) Present
- b) Past
- c) Future

- d) Present Perfect
- e) Past Perfect
- f) Future Perfect

1. Present Tense

Present tense denotes action that is going on at the present time.
(She goes to school.)

2. Past Tense (sometimes called the “perfect” tense)

Past tense denotes action completed at a definite time in the past.
(She went to school early today.)

3. Future Tense

Future tense denotes action that will take place in the future.
(She will go to school tomorrow.)

4. Present Perfect Tense

Present perfect tense denotes action completed at the present.
(She has gone to school without eating breakfast.)

5. Past Perfect Tense (sometimes called “pluperfect”)

Past perfect tense denotes an action completed before some indicated time in the past. The helping verb **had** is an indication of the past perfect. *(He had gone to the store before she arrived.)*

6. Future Perfect Tense

Future perfect tense denotes action that will be completed before a certain time in the future. *(She will have gone to school before the package arrives.)*

c. Mood

Mood is the distinction in the form of the verb to express the manner in which the action or state it denotes is conceived. The moods are:

1. Indicative
2. Imperative
3. Subjunctive.

1. Indicative Mood

A verb is in the indicative mood when it expresses a command or makes a request. Most sentences are in the indicative mood.

2. Imperative Mood

A verb is in the imperative mood when it expresses a command or makes a request. “**You**” is the subject of the sentence in the imperative mood but it is not stated, it is simply understood to be there. Many times the imperative mood is communicated in speaking by the tone of voice, and in writing a strong imperative may have an exclamation point after it.

Sit down!
Stop Complaining.

3. Subjunctive Mood

A verb is in the subjunctive mood when it expresses doubt, a condition contrary to fact, a wish or regret, or a supposition. The clause in the subjunctive mood is usually introduced by **if**. The other clause is usually in the indicative mood.

If you wait (subjunctive), I will go with you (indicative).

d. Conjugation

The “conjugation” of a verb is the schematic arrangement of voices, moods, tenses, persons, and number of verb. (Verbs are “conjugated,” nouns are “declined.”)

Conjugation of the Verb to See (See, saw, seen)

Indicative Mood - Active Voice

	Singular	Plural
	Present Tense	
1 st	I see	we see
2 nd	you see	you see
3 rd	he (she, it) sees	they see
	Past Tense	
1 st	I saw	we saw
2 nd	you saw	you saw
3 rd	he saw	they saw
	Future Tense	
1 st	I will (shall) see	we will (shall) see
2 nd	you will see	you will see
3 rd	he will see	they will see
	Present Perfect Tense	
1 st	I have seen	we have seen
2 nd	you have seen	you have seen
3 rd	he has seen	they have seen
	Past Perfect Tense	
1 st	I had seen	we had seen
2 nd	you had seen	you had seen
3 rd	he had seen	they had seen
	Future Perfect Tense	
1 st	I will (shall) have seen	we will (shall) have seen
2 nd	you will have seen	you will have seen
3 rd	he will have seen	they will have seen

Indicative Mood - Passive Voice

	Present Tense	
1 st	I am seen	we are seen
2 nd	you are seen	you are seen
3 rd	he (she, it) is seen	they are seen
	Past Tense	
1 st	I was seen	we were seen
2 nd	you were seen	you were seen
3 rd	he was seen	they were seen

Future Tense

1 st	I will (shall) be seen	we will (shall) be seen
2 nd	you will be seen	you will be seen
3 rd	he will be seen	they will be seen

Present Perfect Tense

1 st	I have been seen	we have been seen
2 nd	you have been seen	you have been seen
3 rd	he has been seen	they have been seen

Past Perfect Tense

1 st	I had been seen	we had been seen
2 nd	you had been seen	you had been seen
3 rd	he had been seen	they had been seen

Future Perfect Tense

1 st	I will (shall) have been seen	we will (shall) have been seen
2 nd	you will have been seen	you will have been seen
3 rd	he will have been seen	they will have been seen

D. Adjective

An adjective is a word that modifies a noun or pronoun.

The blue Bible was left at camp. (Blue modifies the noun “Bible”)

She carried the Blue one. (Blue modifies the pronoun “one.”)

Her Bible was blue. (Blue is a predicate adjective modifying Bible.)

1. Articles

The adjectives **a**, **an**, and **the**, are sometimes called articles. Articles are classified as “definite” and “indefinite.”

a. Definite Article

“**The**” is the definite article it points out particular persons or things.

b. Indefinite Article

“**A**” and “**an**” are the indefinite articles. Indefinite articles do not point out a particular place or thing.

2. Comparison of Adjectives

Adjectives have three degrees of comparison: positive, comparative, and superlative.

POSITIVE	COMPARATIVE	SUPERLATIVE
good	better	best
old	older	oldest
eager	more eager	most eager

E. Adverb

An adverb is a word that modifies a verb, an adjective, or another adverb. An adverb modifying a verb tells **how**, **when**, **where**, and to **what extent**. Many adverbs end with “-ly”. It should be noted that in modern incorrect speech, the “ly” is often not spoken. For example, “Mom, my tooth is hurting bad,” is incorrect. “Badly” is correct.

He speaks clearly. (tell how)

He speaks soon. (when)

He speaks there. (where)

He speaks shortly. (to what extent)

1. Comparison of Adverbs

Adverbs like adjectives have three degrees of comparison: positive, comparative, and superlative.

POSITIVE	COMPARATIVE	SUPERLATIVE
well	better	best
badly	worse	worst
sweetly	more sweetly	most sweetly

Some adjectives (round, square, dead) and some adverbs (uniquely, perfectly) are incapable of comparison.

F. Preposition

A preposition is a word that shows a relationship between its object and some other word in the sentence. Common prepositions are: **to, at, in, on, up, by, for, from, with, under, over, above, between, after.**

For hours he sat (in the waiting room).

G. Conjunction

A conjunction is a word used to connect words, phrases, and clauses. The two kinds of conjunctions are:

1. co-ordinate
2. subordinate.

1. Co-ordinate Conjunction

A co-ordinate conjunction is one that connects words, phrases, and clauses of equal rank. Common co-ordinate conjunctions are **and, or, but, for, and either-or.**

*In the morning **and** evening he prays to God.*

*Ron fixed the pipes **but** Dan got the supplies.*

2. Subordinate Conjunction

A subordinate conjunction is one that connects subordinate clauses to main clauses. Common subordinate conjunctions are **if, because, as, although, until, when, since.**

*He will do it **if** you will.*

*They couldn't go **because** they didn't buy tickets.*

H. Interjection

An interjection is a word that expresses strong feeling. It is independent of the sentence and is not used very often. Examples are: *Oh! , Ah! , Ouch! , Help! Behold!*

III. Verbals

A verbal is a word derived from a verb but used as a noun, adjective, or an adverb. There are three kinds of verbals:

- A. Gerund
- B. Participle
- C. Infinitive.

A. Gerund

A gerund is a word ending in “-ing” that is used as a **noun**. A gerund is a noun, and expresses an incomplete action.

Reading is a good habit. (Subject)

They enjoy singing. (Object)

B. Participle

A participle is a word derived from a verb that is used as an **adjective**. A participle is an adjective.

*The **weeping** women were comforted.*

***Running** water seldom freezes.*

C. Infinitive

An infinitive is a form of a verb usually preceded by **to** and is used as a noun, an adjective, or an adverb.

***To err** is human. (noun)*

*Bibles **to read** were everywhere. (adjective)*

*He might want **to read**. (adverb)*

EXAMPLES OF FIGURES OF SPEECH

[Most categories have many more figures than the few examples given]

1) Figures Involving Omission (words or meaning left out)

a. Affecting words (grammar or sentence structure)

Ellipsis – words are left out.

Matthew 11:18, “For John came neither eating nor drinking...” Being human, John had to eat and drink. What is left out is “with others.” John did not eat or drink with the sinners or the religious leaders, while Jesus ate and drank with both. In the figure ellipsis, the words that are in the text are emphasized, while the words left out are deemphasized.

b. Affecting the sense (the meaning)

Tapeinosis – lessening, demeaning or understatement

Acts 5:36, “Some time ago Theudas appeared, claiming to be somebody...” The word “somebody” is a lessening of the actual implied meaning, which is “someone great.”

Antenantiosis – meaning “opposite.”

Psalm 84:11, “...no good thing does he withhold from those whose walk is blameless.” “no good thing will he withhold” is a strong way of saying that He will give every good thing.

2. Figures Involving Addition (words or meaning inserted)

a. Affecting words (grammar or sentence structure)

Epizeuxis – duplication; the repetition of the same word in the same sense in a sentence.

Isaiah 40:1, “Comfort, comfort my people...”

John 1:51 (KJV), “...Verily, verily I say unto you...” The NIV translates out the figure, and reads “I tell you the truth.”

Anaphora – like sentence beginnings; repetition of the same word at the beginning of successive clauses or sentences.

Matthew 5:3-11, “Blessed are the poor...Blessed are those who mourn...Blessed are the meek...”

Polysyndeton – many ands; repetition of the word “and.”

Acts 1:8, “...and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

Paradiastole – neithers and nors; repetition of neither or nor.

Romans 8:38 and 39, “For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God...”

Epistrophe – like sentence endings; repetition of the same word at the end of successive clauses or sentences.

Psalm 115:9-11 all end in “...he is their help and shield.”

Epanadiplosis – encircling; the same word at the beginning and end of a sentence.

Philippians 4:4, “Rejoice in the Lord always. I will say it again: Rejoice!”

Anadiplosis – like sentence endings and beginnings; the same word at the end of a sentence or clause and beginning of the next.

Genesis 1:1 and 2 (KJV), “In the beginning God created the heaven and the earth. And the earth was without form...”

Repetitio – repetition of the same word irregularly in the same passage.

John 16:12-15, the words shall and will, depending on the translation, appear 11 times in 4 verses.

Polyptoton – many inflections. The repetition of the same noun in several cases, or the same verb in several moods or tenses. It is the repetition of the same word in the same sense, but not in the same form.

2 Kings 21:13b “...I will wipe out Jerusalem as one wipes a dish, wiping it and turning it upside down.”

Revelation 17:6 (KJV), “...I wondered with great wonder.”

2 Sam. 12:16 (KJV) “David fasted” is in the Hebrew, David “fasted a fast.”

b. Affecting the sense (the meaning)

Hyperbole – exaggeration. This was as common in biblical times as it is today. For example, when we are hungry we exaggerate the point by saying, “I’m starving.”

2 Samuel 1:23(KJV), “Saul and Jonathan...they were swifter than eagles, they were stronger than lions.”

1 Kings 1:40 (KJV), “And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent [split] with the sound of them.

Matthew 5:30, “And if your right hand causes you to sin, cut it off and throw it away....” In other words, take drastic measures not to sin.

3. Figures Involving Change (words or meaning changed)

a. Affecting the meaning

Metonymy – change of one noun for another related noun.

Proverbs 10:20, “The tongue (words, speech) of the righteous is choice silver....”

Luke 16:29, “...They have Moses and the Prophets; let them listen to them.” Moses and the prophets are put by metonymy for what they have written.

Synecdoche – transfer; exchange of one idea for another associated idea.

Genesis 3:19 (KJV), “In the sweat of thy face shalt thou eat bread, till thou return unto the ground....” Bread was such a staple of the diet that it was put by synecdoche for food in general. The NIV translates the figure out of the text and reads “food.”

Philippians 3:19, “...their god is their stomach (themselves)...” A part of the person being put for the whole person.

**Metonymy* and *synecdoche* are very similar. The distinction is that in *metonymy*, the exchange is made between two related nouns; in *synecdoche*, the exchange is made between two related ideas.

Hendiadys – two for one; two words used, one thing meant.

1 Timothy 1:17, “honor and glory” meaning “glorious honor.”

Luke 1:17, “...he will go on before the Lord, in the spirit and power of Elijah...” (the powerful spirit, or spiritual power of Elijah)

Antonomasia – name-change; change of a proper name for an appellative or other name.
Acts 3:14, “You disowned the Holy and Righteous One (meaning Jesus). . .”
In 2 Kings 9:31 Jehu is called “Zimri” because Zimri killed the king, even as Jehu had done.
In Malachi 4:5 John the Baptist is called “Elijah” because of their similarities.

Euphemismos – euphemism, change of what is unpleasant for something pleasant.
Genesis 15:15, “You, however, will go to your fathers (die) in peace. . .”
John 11:11, “. . .Our friend Lazarus has fallen asleep (died). . .”

b. Affecting the order of words

Hyperbaton – transportation; placing a word out of its usual order in a sentence.
John 6:60 (Greek text), “Hard is this word. . .”
1 Timothy 3:16 (Greek text), “Great is, of Godliness, the secret!” We would normally say, “Great is the secret of godliness.”

c. Affecting the application of words (interpretation of words)

Simile – resemblance; a comparison by resemblance, usually using “like” or “as.”
Psalm 17:8, “Keep me as the apple of your eye. . .”
Job 32:19, “inside I am like bottled-up wine, like new wineskins ready to burst.”
Psalm 118:12, “They swarmed around me like bees. . .”

Metaphor – representation; a comparison by one thing’s representing another.
Psalm 23, “. . .The LORD is my shepherd. . .”
Matthew 26:26 (KJV), “. . .Take, eat; this is my body.”

Hypocatastasis – implication; implied resemblance of one thing to another.
Matthew 7:6, “Do not give dogs what is sacred; do not throw your pearls to pigs. . .”
(both dogs and pigs imply people)
Matthew 16:6 “. . .Be on your guard against the yeast of the Pharisees and Sadducees.” Jesus said “yeast” (leaven in some versions) but the implied meaning is “doctrine.” The disciples at first misunderstood him, which is always a danger when figures are involved, but Jesus corrected their thinking.

Gnome – quotation.
Matthew 1:22 and 23 quotes Isaiah 7:14.

Amphibologia – double meaning; has two interpretations both of which are true.
Acts 13:22, “. . .I have found David son of Jesse a man after my own heart; he will do everything I want him to do.” A man after my own heart could have two correct interpretations. From God’s perspective, David was like-hearted with God; from David’s, he was after, or seeking, God’s heart.
Psalm 37:4, “Delight yourself in the LORD and he will give you the desires of your heart.” God will give you what you desire. Also, God will give you the very desires themselves.

Eironeia – irony or sarcasm. An expression that actually conveys something other than the literal meaning, often the opposite what was said.
Judges 10:14, “Go and cry out to the gods you have chosen. Let them save you when you are in trouble!” Yahweh knew the idols could not save, but sarcastically told the people to cry out to those gods they had made.
Job 12:2, “Doubtless you are the people and wisdom will die with you.”

Oxymoron – wise-foolly; a wise saying that seems foolish at first, but with reflection turns out to be very wise. This biblical (and older English) meaning of *oxymoron* has changed to a modern meaning, which is “combining contradictory terms” with no consideration of whether or not they are wise in any way.

Isaiah 58:10, “...your light will rise in the darkness, and your night will become like the noonday.”

Matthew 6:23, “...If then the light within you is darkness, how great is that darkness!” How can “light” be “darkness?” This statement, which at first seems foolish, is very wise. This is also *hypocatastasis*, where “light” is knowledge and godliness, and “darkness” is ignorance and evil.

Idioma – idiom; peculiar usage of words or phrases. Idioms are difficult to recognize unless you are familiar with the language and culture.

One idiom of the Hebrew language is that when a person is said to do something, it can mean that he just tried to do it. Exodus 8:18 (KJV) “And the magicians did so with their enchantments to bring forth lice, but they could not...” This idiom confuses English readers who are not used to it, so many versions translate the idiom out of the text and make it more understandable. Exodus 8:18, “But when the magicians tried to produce gnats by their secret arts, they could not...”

Another idiom in the Hebrew language is that when something was going to absolutely happen in the future, it was often spoken of in the past, as if it had already happened. Thus the prophecy of the Messiah in Isaiah 53 speaks of him in the past tense even though Jesus would not be born for another 700 years: “He was despised and rejected... (v. 3), ...he up took our infirmities... (v. 4), ...he was pierced for our transgressions... (v. 5). This idiom is called the prophetic perfect.⁴

Prosopopoeia – personification; things represented as persons.

1 Corinthians 12: 15 and 16, “If the foot shall say, ‘Because I am not the hand, I am not of the body...’ And if the ear shall say, ‘Because I am not the eye...’” Obviously, feet and ears cannot talk.

Leviticus 18:25, “...the land vomited out its inhabitants.”

4. For more information on “The Prophetic Perfect” see our book by John W. Schoenheit, *The Christians Hope: The Anchor of the Soul*, (Christian Educational Services, Indianapolis, IN, 2004) Appendix E, pp. 223-240.

FIGURES OF SPEECH IN THE BIBLE⁵

[The figures listed below are in the verses listed, however in some cases they can only be seen by reading the context or reading the Hebrew or the Greek text]

Alphabetical List by Greek Name

1. Accismus (Ac-cis'-mus); **Apparent Refusal** (Matt. 15:22-26). So named because it is an apparent or assumed refusal.
2. Acrostichion (Ac-ro'-stichion); **Acrostic** (Ps. 119; Prov. 31:1; Esther 5:4). Repetition of the same or successive letters at the beginnings of words, clauses, or sentences.
3. Aenigma (also sometimes spelled Enigma); **Dark Saying** (Gen. 49:10; Judg. 14:14; Isa. 11:1). A truth expressed in obscure language such that the meaning has to be searched for.
4. Aetiologia (Ae'-ti-o-log'-ia); **Cause Shown** (Rom. 1:16). This rhetorical figure occurs whenever the speaker gives a reason for what is said or done. It occurs many, many times in Scripture.
5. Affirmatio; **Affirmation** (Phil. 1:18). This rhetorical figure emphasizes words by affirming what no one has questioned or disputed.
6. Aganactesis (Ag'-an-ac-te'-sis); **Indignation** (Gen. 3:13; Acts 13:10). This rhetorical figure occurs when there is an exclamation that proceeds from the deep feeling of indignation.
7. Allegory (Al'-le-go-ry); **Speaking Otherwise** (Judg. 9:7-15; Isa. 5:1-6; Gal. 4:22-24). The Greek word means, "Speaking otherwise than one seems to speak." Teaching a truth about one thing by substituting another that is unlike it. Nothing seems to be more confusing to grammarians than what exactly is an allegory, and how does it compare and contrast with parable and fable.
8. Amoebaeon (Am-oe-bae'-on); **Refrain** (Ps. 136; Isa. 9:12, 17, 21, and 10:4; Amos 4:6, 8-11). This rhetorical figure is the repetition of the same phrase at the end of successive paragraphs.
9. Amphibologia (Am-phi-bo-log'-ia); **Double Meaning** (Gen. 3:7; Ezek. 12:13; John 19:22). We call this "double entendre." A word or phrase susceptible of two interpretations, both absolutely true. In the unpointed Hebrew text of Genesis 3:7, the word means either "naked" or "crafty" according to the context. In this case, both meanings are perfectly true.
10. Amphidiorthosis (Am'-phi-di-or-tho'sis); **Double Correction** (1 Kings 14:14; 1 Cor. 11:22). This rhetorical figure is a correction that corrects both hearer and speaker.
11. Ampliatio (Am'-pli-a'-tio); **Adjournment** (Exod. 7:12; 1 Sam. 30:5; Matt. 26:6). A retaining of an old name after the reason for it has passed away. In Exodus 7:12 Aaron's staff is called a staff even though it was now a snake.
12. Anabasis (An-ab'-a-sis); **Gradual Ascent** (Ps. 18:37 and 38; Isa. 1:4; 1 Cor. 4:8). This rhetorical figure is an increase of emphasis or sense in successive sentences.

5. (This list is mainly from E. W. Bullinger's *Figures Of Speech Used In The Bible* and Appendix 6 of the Companion Bible).

13. Anachoresis (An-a-cho'-re-sis); **Regression** (Eph. 3:14; Rom. 1:7). This rhetorical figure is a return to the original subject after a digression.
14. Anacoenosis (An'-a-coe-no-sis); **Common Cause** (Isa. 5:4; Mal. 1:6; 1 Cor. 4:21). This rhetorical figure is an appeal to the feelings or opinions of others that they have in common with ourselves.
15. Anacoluthon (An'-a-co-lu'-thon); **Non-Sequence** (Mark 11:32; Luke 11:2; 1 Cor. 7:13). A breaking off the sequence of thought. This figure occurs when there is a lack of sequence or connection in the sentence, the latter part not following upon the first part.
16. Anadiplosis (An'-a-di-plo'-sis); **Like Sentence Endings and Beginnings** (Gen. 1:1 and 2-KJV; Exod. 12:4 and 5-KJV; Ps. 121:1 and 2). The word or words concluding one sentence are repeated at the beginning of another.
17. Anamnesis (An'-a-mne'-sis); **Recalling** (Rom. 9:3). This rhetorical figure is an expression of feeling used when the course of direct statement is changed to call something to mind.
18. Anaphora (An-a'-pho-ra); **Like Sentence Beginnings** (Deut. 28:3-6-KJV; Ps. 115:12 and 13; Rom. 8:33-35). This rhetorical figure is used when a word or phrase is repeated at the beginning of successive sentences.
19. Anastrophe (An-a'-stro-phe); **Arraignment** (Deut. 22:1-KJV; Acts 7:48). This is a kind of Hyperbaton, where the position of one word changed, so as to be out of its proper or usual place in a sentence, however, it only affects one word, not several like Hyperbaton proper.
20. Aneisis (An'-eis-sis); **Abating** (2 Kings 5:1). This rhetorical figure occurs when the addition of a concluding phrase or sentence diminishes the effect of what has been said.
21. Antanaclasis (An-ta-na-cla-sis); **Word Clashing** (1 Sam. 1:24-Hebrew text; Isa. 37:18-Hebrew text; Matt. 8:22-KJV; John 1:10, "world"). This rhetorical figure occurs when the same word is used in a phrase or sentence, but it has different meanings. Ben Franklin used this figure powerfully when arguing for the formation of the USA. He said, to the assembled statesmen: "...we must all hang together, or most assuredly we will hang separately."
22. Anteisagoge (Ant-eis'-a-go-ge); **Counter-Question** (Judg. 14:18; Matt. 21:23-25; Rom. 9:19 and 20). The answering of one question by asking another.
23. Anthropopatheia (Ant-throp'-o-path-ei'a); **Condescension** (Gen. 1:2, 8:21; Ps. 74:11; Jer. 2:13; Hosea 11:10). Ascribing to God what belongs to human and rational beings, irrational creatures, or inanimate things.
24. Anticategoria (Ant-i-cat'-e-gor'-ia); **Tu Quoque** or **Counter Charge** (Ezek. 18:25). Restoring upon another the very insinuation or accusation he has made against us.
25. Antimereia (Ant'-i-me'-rei-a); or **Exchange of Parts of Speech**.
 - a. Of the Verb. The Verb used instead of some other part of speech (Gen. 32:24; Luke 7:21).
 - b. Of the Adverb. The Adverb used instead of some other part of speech (Gen. 30:33; Luke 10:29).
 - c. Of the Adjective. The adjective used instead of some other part of speech (Gen. 1:9; Heb. 6:17).
 - d. Of the Noun. The Noun used instead of some other part of speech (Gen. 23:6; James 1:25).

26. Antimetabole (Ant-i-me-tab'-o-le); **Counter-Change** (Gen. 4:4 and 5; 2 Chron. 32:7 and 8; Isa. 5:20.) A word or words repeated in a reverse order, with the object of opposing them to one another.
27. Antimetathesis (Ant-i-met-a-the'-sis); **Dialogue** (Rom. 11:18 and 19; 1 Cor. 7:16; 1 Cor. 15:35) A transference of speakers; as when the reader is addressed as if actually present.
28. Antiphrasis (Ant-i'-phras-is); **Permutation** (Gen 3:22; Isa. 44:25). A type of irony, in which a word or phrase is used in a sense opposite to its original signification.
29. Antiprosopoeia (Ant'-i-pros-o'-po-poe-I-a); **Anti-Personification** (2 Sam. 16: 9) Persons represented as inanimate things.
30. Antiptosis (Ant'-i-ptos'-is); **Exchange of Cases** (Exod. 19:6, Cp, 1 Pet. 2:9; Ps. 1:1; 2 Cor. 8:8) One case is put for another case, the governing noun being used as the adjective instead of the noun in regimen.
31. Antistrophe (Ant-i'-stro-phe); **Retort** (Matt. 15:26 and 27; 2 Cor 11:22). Turning the words of a speaker against himself.
32. Antithesis (Ant-i'-thes-is); **Contrast** (Prov. 15:17; Rom. 8:13; Phil. 3:7). A setting of one phrase in contrast with another.
33. Antonomasia (Ant'-o-no-ma'-si-a); **Name Change** (Gen. 31:21; Hosea 12:13; Matt 26:18). The putting of a proper name for an appellative or common noun, or the reverse.
34. Aphaeresis (Aph-aer'-e-sis); **Front Cut** (Jer. 22:24) The cutting off of a letter or syllable from the beginning of a word.
35. Apodioxis (Ap'-o-di-ox'-is); **Detestation** (Isa. 1:12-15; Jer. 9:2; Matt. 16:23). An expression of feeling by way of detestation.
36. Apophasis (Ap-o'-phas-is); **Insinuation** (Philem. 19). When, professing to suppress certain matters, the writer adds the insinuation negatively.
37. Aporia (A-po'-ria); **Doubt** (Hosea 11:8; Matt. 21:25 and 26; Luke 16:3). An expression of feeling by way of doubt.
38. Aposiopesis (Ap-o-si-o-pes'-is); **Sudden Silence**. It may be associated with:
- Some great promise (Exod. 32:32).
 - Anger and threatening (Gen. 3:22).
 - Grief and complaint (Gen. 25:22; Ps. 6:3).
 - Inquiry and deprecation (John 6:62).
39. Apostrophe (Ap-o'-stro-phe); **Apostrophe**. When the speaker turns away from the real auditory whom he is addressing to speak to another, who may be -
- God (Neh. 6:9).
 - Men (2 Sam. 1:24 and 25).
 - Animals (Joel 2:22).
 - Inanimate things (Jer. 47:6).

40. Association; or, **Inclusion** (Acts 17:27; Eph. 2:1-3; Heb. 3:6). When the writer or speaker turns and includes himself in what he says for others, or includes others in what he says for himself, or includes many in what he says for one.
41. Asterismos (As'-ter-is'-mos); **Indicating** (Ps. 133:1). Employing some word that directs special attention to some particular point or subject.
42. Asyndeton (A-syn'-de-ton); **No-Ands** (Isa. 33:7-12; Mark 7:21-23; Luke 14:13). A list is given without the usual conjunction "and" between the next to the last item and the last item, such that no part of the list receives emphasis. The point of asyndeton is to deemphasize the list, and emphasize the point being made in the context. (Cp. Polysyndeton, and Luke 14:21-KJV).
43. Batologia (Bat-to-log'-i-a); **Vain Repetition** (1 Kings 18:26; Acts 19:34). Not used by God; only by man.
44. Benedictio (Ben'-e-dic'-ti-o); **Blessing** (Gen. 1:22 and 28; Ps. 2:12; Matt. 5:3-11). An expression of feeling by way of benediction or blessing.
45. Brachylogia (Bra-chy'-lo-gi-a); **Brachyology**. From *brachus*, "short" and *logos*, "word." It refers to a special form of Ellipsis, in which words are omitted mainly for the sake of brevity; words or phrases that can easily be supplied from the context (Gen. 25:32; Luke 7:43; Eph. 4:29).
46. Catabasis (Cat-a'-bas-is); **Gradual Descent** (Jer. 9:1; Amos 9:2 and 3; Phil. 2:6-8). The opposite of Anabasis. Used to emphasize humiliation, sorrow, etc.
47. Catachresis (Cat'-a-chres-is); or, **Incongruity**. One word used for another, contrary to the ordinary usage and meaning of it.
 - Of two words, where the meanings are remotely akin. (Lev. 26:30).
 - Of two words, where the meanings are different (Exod. 5:21).
 - Of one word, where the Greek receives its real meaning by permutation from another language (Gen. 1:5; Matt. 8:6).
48. Cataploce (Cat'-a-ploc'-e); **Sudden Exclamation** (Ezek. 16:23-KJV; Rom. 9:2 and 3). The name is given to a parenthesis when it takes the form of a sudden exclamation.
49. Chleuasmos (Chleu-as'-mos); **Mocking** (Ps. 2:4; Prov. 1:24-33; Mic. 2:4). An expression of feeling by mocking and jeering.
50. Chronographia (Chron'-o-graph'-i-a); **Description of Time** (Matt. 11:25 and 26; Mark 6:48; John 10:22). The teaching of something important by mentioning the time of an occurrence.
51. Climax; **Gradation** (John 1:4 and 5; Rom. 5:3-5; 2 Pet. 1:5-7). Anadiplosis repeated in successive sentences (see "Anadiplosis," above).
52. Coenotes (Coe'-no-tes); **Combined Repetition** (Ps. 118:8 and 9, 136:1-3). The repetition of two different phrases, one at the beginning, and the other at the end of successive paragraphs.

53. Correspondence. **Repetition of Subjects**. This term relates to the “Structure” of any portion of Scripture. It is applied to the repetition of a subject or subjects, which reappear in varying order, thus determining the “Structure” of that portion of Scripture. This Correspondence is found in the following forms:
- Alternate. Where the subjects of the alternate members correspond with each other, either by way of similarity or contrast. (Josh. 9:22-25)
 - Introverted (Chiasmus). Where the first subject of the one series of members corresponds with the last subject of the second (Gen. 43:3-5; Lev. 14:51 and 52).
 - Complex or Combined. Where there is a combination of Alternate and Introverted structure. (Ps. 148)
54. Cycloides (Cy-clo-id'-es); **Circular Repetition** (2 Sam. 1:19, 25 and 27; Ps. 80:3, 7 and 19). The repetition of the same phrase at regular intervals.
55. Deasis (De'-a-sis); **Adjuration** (Deut. 4:26; 2 Sam. 20:20-KJV; Job 27:5). An expression of feeling by oath or asseveration.
56. Deprecatio (Dep-re-ca'-ti-o); **Deprecation** (Exod. 32:32). An expression of feeling by way of deprecation.
57. Dialogismos (Di'-a-log-is-mos); **Dialogue** (Isa. 14:16-19, 63:1-6; Zech. 8:20-23). When one or more persons are represented as speaking about a thing, instead of saying it oneself.
58. Diasyrmos (Di'-a-syrm-os); **Raillery** (Matt. 26:50; John 7:4). Tearing away disguise, and showing up a matter as it really is.
59. Diexodos (Di-ex'-od-os); **Expansion** (2 Pet. 2:13; Jude 12:13). A lengthening out by copious exposition of facts.
60. Ecphonesis (Ec'-pho-ne-sis); **Exclamation** (Ps. 22:1; Ezek. 9:8; Rom. 7:24). An outburst of words, prompted by emotion.
61. Eironeia (Ei'-ron-ei-a); **Irony**. The expression of thought in a form that naturally conveys its opposite. This is not necessarily sarcasm. Sarcasm is usually meant to hurt. When God uses irony, He uses it to make a point and/or wake people up to what is going on.
- Divine Irony. Where the speaker is Divine. (Gen. 3:22; Judg. 10:14).
 - Human Irony. Where the speaker is a human being (Job 12:2).
 - Peirastic Irony. Where the words are not spoken ironically in the ordinary sense, but by way of trying or testing (Gen. 22:2).
 - Simulated Irony. Where the words are used by man in dissimulation or hypocrisy (Gen. 37:19; Matt 27:40).
 - Deceptive Irony. Where the words are not only hypocritical, but are clearly false as well (Gen. 3:4 and 5; Matt 2:8).
62. Ejaculatio (E-jac'-u-la'ti-o); **Ejaculation** (Hosea 9:14). A parenthesis that consists of a short wish or prayer.
63. Eleutheria (El-eu'-ther-i-'a); **Candour** (Luke 13:32; John 8:44; 1 John 3:10). The speaker, without intending offence, speaks with perfect freedom and boldness.

64. Ellipsis (El-lips'-is); **Omission** (2 Sam. 6:6-KJV; Matt. 14:19-KJV; 1 Cor. 15:53). When a gap is purposely left in a sentence through the omission of some word or words. Ellipsis emphasizes the word that is there, not the word that is missing.
65. Enallage (E-nal-la-ge); **Exchange**. This is the general category of figure when one part of speech is exchanged for another. This category includes Antimereia, Antiptosis, Heterosis, Hypallage.
66. Enantiosis (En-nan-ti-o'-sis); **Contraries** (Isa. 45:22; Luke 7:44-46; Rom. 8:15). Affirmation or negation by contraries.
67. Enigma (see under Aenigma #3).
68. Enthymema (En'thy-me-ma); **Omission of Premises** (Matt. 27:19; Rom. 7:1-6). Where the conclusion is stated, and one or both of the premises are omitted.
69. Epidiplosis (Ep-i-dip'-lo-sis); **Double Encircling** (Ps. 47:6; Rom. 14:8-Greek text). Repeated Epanadiplosis (see below).
70. Epanadiplosis (Ep'-an-a-di-plo'sis); **Encircling** (Gen. 9:3; Ps. 27:14; Luke 12:5). The repetition of the same word or words at the beginning and end of a sentence.
71. Epanalepsis (Ep'-an-a-leps'-is); **Resumption** (1 Cor. 4:13, 10:29-KJV; Phil. 1:22 and 24). The repetition of the same word after a break or parenthesis.
72. Epanodos (Ep-an'-od-os); **Inversion** (Gen. 10:1-3; Isa. 6:10; 2 Cor. 1:3). The repetition of the same word or words in an inverse order, the sense being unchanged.
73. Epanorthosis (Ep'-an-or-tho-sis); **Correction** (John 16:32; 1 Cor. 7:10; Gal. 2:20). A recalling of what has been said in order to substitute something stronger in its place.
74. Epibole (Ep-i'-bo-le); **Overlaid Repetition** (Num. 9:18-KJV; Ps. 29:3-9; Matt. 6:19 and 20). The repetition of the same phrase at irregular intervals.
75. Epicrisis (Ep'-i-cri'-sis); **Judgment** (John 3:24, 12:33; Acts 19:20). A short sentence added at the end by way of an additional conclusion.
76. Epimone (Ep'-i-mo-ne); **Lingering** (Matt. 7:21-23; John 21:15-17; Col. 2:14 and 15). Repetition in order to dwell upon, for the sake of impressing.
77. Epiphonema (Ep'-i-pho-ne'-ma); **Exclamation** (Ps. 135:21; Matt. 20:16; Rev. 22:20). An exclamation at the conclusion of a sentence.
78. Epiphora (Ep-i'-pho-za); **Epistrophe in Argument** (2 Cor. 11:22). The repetition of the same word or words at the end of successive sentences used in argument.
79. Epistrophe (Ep-i-stro-phe); **Like Sentence Endings** (Gen. 13:6; Ps. 24:10, 136:1-26). The repetition of the same word or words at the end of successive sentences.
80. Epitasis (Ep-i'-ta-sis); **Amplification** (Exod. 3:19; John 13:34; Acts 7:5). Where a concluding sentence is added by way of increasing the emphasis.

81. Epitherapeia (Ep'-i-ther-a-pei'-a); **Qualification** (Matt. 26:40 and 41; Phil. 4:10). A sentence added at the end to heal, soften, mitigate, or modify what has been said before.
82. Epitheton (Ep-i'-the-ton); **Epithet** (Gen. 21:16; Exod. 25:25; Luke 22:41). The naming of a thing by describing it.
83. Epitimesis (Ep'-i-ti-me'sis); **Reprimand** (Luke 9:55, 24:25; Rom. 9:20). A rhetorical figure in which a censure, reproof, or reproach is conveyed. Since God's ways are not man's ways, it is expected that there would be many of these.
84. Epitrechon (Ep'-i-tre-chon); **Running Along** (Gen. 15:13; Matt. 9:6; John 2:9). A sentence, not complete in itself, thrown in as an explanatory remark. A form of Parenthesis (see below).
85. Epitrochasmus (Ep'-i-troch-as'-mos); **Summarizing** (Heb. 11:32). A running lightly over by way of summary.
86. Epitrope (Ep-i'-trop-e); **Admission** (1 Kings 22:15; Eccles. 11:9; John 13:27). Admission of wrong, in order to gain what is right.
87. Epizeuxis (Ep'-i-zeux'is); **Duplication** (Gen. 22:11; Ps. 77:16). The repetition of the same word in the same sense. If the words are right next to each other, as in "holy, holy, holy..." the figure is properly called "Geminatio," a form of Epizeuxis.
88. Erotesis (Er'-o-te-sis); **Interrogating** (Gen. 13:9; Ps. 35:10; Luke 23:22). The asking of questions, but not for information, or for an answer. Such questions may be asked 1) in positive affirmation, 2) in negative affirmation, 3) in affirmative negation, 4) in demonstration, 5) in wonder and admiration, 6) in rapture, 7) in wishes, 8) in refusals and denials, 9) in doubts, 10) in admonition, 11) in expostulation, 12) in prohibition or dissuasion, 13) in pity and commiseration, 14) in disparagement, 15) in reproaches, 16) in lamentation, 17) in indignation, 18) in absurd and impossibilities, 19) in double questions.
89. Ethopoeia (Eth'-o-poe'-i-a); **Description of Manners** (Isa. 3:16; Luke 18:9-14; 1 Pet. 3:3). A description of a person's peculiarities as to manners, caprices, habits etc.
90. Euche (Eu'-che); **Prayer** (Ps. 118:25; Isa. 64:1-2). An expression of feeling by way of prayer, curse, or imprecation.
91. Euphemismos (Eu'-phem-is'-mos); **Euphemy** (Gen. 15:15; Ruth 3:9; John 11:2). Where a pleasing expression is used for one that is unpleasant.
92. Exemplum; or, **Example** (Luke 17:32). Concluding a sentence by employing an example.
93. Exergasia (Ex-er-gas'-i-a); **Working Out** (Ps. 18:1 and 2-KJV; Jon. 2:3 and 4-KJV; Zech. 6:12 and 13). A repetition so as to work out or illustrate what has already been said.
94. Exouthenismos (Ex'-ou-then-is'-mos); **Contempt** (2 Sam. 6:20; Job 26:2; Jer. 22:23). An expression of feeling by way of contempt.
95. Gnome (Gno'-me); or, **Quotation**. The citation of a well-known saying without quoting the author's name. There are many things to be aware of with Gnome. The sense originally intended may be preserved but the words may vary (Matt. 26:31), or the original sense may be modified (Matt. 12:40),

or the sense may be quite different from that which was first intended (Matt. 2:15) or even two or more citations may be amalgamated (Matt. 21:13). The quotation may be from the Hebrew or from the Septuagint (Luke 4:18 and 19).

96. Hendiadys (Hen-di'-a-dys); **Two for One** (Gen. 2:9; Luke 1:17; Eph. 6:18). Two words used, but one thing is meant.
97. Hendiatris (Hen-di-a-tris); **Three for One** (Jer. 4:2; Dan. 3:7; John 14:6). Three words used, but one thing meant.
98. Hermeneia (Her-men'-ei-a); **Interpretation** (Ps. 77:19; Isa. 44:3; John 7:39). An explanation immediately following a statement to make it more clear.
99. Heterosis (Het'-er-o'-sis); **Exchange of Accidence**. Exchange of one voice, mood, tense, person, number, degree, or gender for another.
 - a. Of forms and voices (1 Pet. 2:6).
 - b. Of moods (Gen. 20:7; Exod. 20:8).
 - c. Of tenses (Gen. 23:11; Matt. 3:10).
 - d. Of persons (Gen. 29:27; Dan. 2:36).
 - e. Of adjectives (degree) and adverbs (2 Tim. 1:18).
 - f. Of nouns (number), adjectives, and pronouns (Gen. 3:8; Heb. 10:28).
 - g. Of gender (Gen. 2:18; Heb. 7:7).
100. Homoeoptoton (Ho-moe-o'-pto-ton); **Like Inflections** (Rom. 12:15; 2 Cor. 11:3; 2 Tim. 3:2 and 3). Similar endings arising from the same inflections of verbs, nouns, etc. This figure belongs peculiarly to the original languages; it is difficult to reproduce in English.
101. Homoeopropheron (Ho-moe-o-pro'-pher-on); **Alliteration** (Judg. 5; Rom. 11:33; 1 Thess. 1:2). The repetition of the same letter or syllable at the commencement of successive words.
102. Homoeoteleuton (Ho'-moe-o-tel-eu'-ton); **Like Endings** (Mark 12:30; 1 Pet. 1:3 and 4). The repetition of the same letters or syllables at the end of successive words. Used also of an omission in the text caused by such-like endings; the scribe's eye going back to the latter of such similar words, instead of the former. See Josh. 2:1.
103. Hypallage (Hyp-al'-la-ge); **Interchange** (Gen. 10:9; 1 Kings 17:14; Rom. 5:17). A word logically belonging to one connection is grammatically united with another.
104. Hyperbaton (Hyp-er'-bat-on); **Transposition** (Isa. 34:4; Luke 16:2; Rom. 5:8). The placing of a word out of its usual order in a sentence.
105. Hyperbole (Hy-per'-bo-le); **Exaggeration** (Gen. 41:47-KJV; Deut. 1:28; Judg. 20:16). When something is exaggerated beyond the literal situation.
106. Hypocatastasis (Hy'-po-cat-as'ta-sis); **Implication** (Matt. 15:13, 16:6; John 2:19) A comparison by implication. See "Metaphor" below.
107. Hypotimesis (Hy'-po-ti-me'-sis); **Under Estimating** (Rom. 3:5; 2 Cor. 11:23). Parenthetical addition by way of apology or excuse.

108. Hypotyposis (Hy'-po-ty-po'-sis); **Word-Picture** (Deut. 28:1-14; Isa. 1:11-15, 5:26-30). Representation of objects or actions by words.
109. Hysteresis (Hys'-ter-e-sis); **Subsequent Narration** (Gen. 31:7 and 8; Ps. 105:18; Matt. 2:23). When a later record gives supplemental or new particulars, not inserted in the historical record.
110. Hysterologia (Hys'-ter-o-log'-ia); **The First Last** (Gen. 10 and 11; Judg. 20 and 21; 2 Sam. 24). A prior mention of a subsequent event.
111. Hysteron-Proteron (Hys'-te-ron Pro-te-ron); **The Last First** (Phil. 3:19; Heb. 3:8, 4:2). The second of two things is put first.
112. Idioma (Id-i-o'-ma); **Idiom**. The peculiar usage of words and phrases in the language of one group of people.
- a. Idiomatic usage of verbs (Gen. 42:38-KJV; 1 John 1:10).
 - b. Special idiomatic usages of nouns and verbs (Gen. 33:11-KJV; Jer. 15:16-KJV).
 - c. Idiomatic degrees of comparison (Luke 22:15-KJV).
 - d. Idiomatic use of prepositions (Luke 22:49-KJV).
 - e. Idiomatic use of numerals (Ps. 109:2).
 - f. Idiomatic forms of quotations (Ps. 109:5).
 - g. Idiomatic forms of question (Luke 22:49-KJV).
 - h. Idiomatic phrases (Gen. 6:2-4; Matt. 11:25).
 - i. Changes of usage of words in the Greek language (Gen. 43:18; Matt. 5:25).
 - j. Changes of usage of words in the English language (Gen. 24:21; 2 Kings 3:9).
113. Interjectio (In'-ter-jec'-ti-o); **Interjection** (Ps. 42:2; Ezek. 16:23 and 24-KJV). Parenthetical addition that expresses feeling.
114. Maledictio (Mal'-e-dic'-ti-o); **Imprecation** (Ps. 109:6-19; Isa. 3:11; Ezek. 34:2). An expression of feeling by way of malediction or execration.
115. Meiosis (Mei-o-sis); **Belittling** (Gen. 18:27; Num. 13:33). A belittling of one thing to magnify another.
116. Merismos (Me-ris'-mos); **Distribution** (Isa. 24:1-3; Ezek. 36:4; Rom. 2:6-8). An enumeration of the parts of a whole that has been just previously mentioned. (One form is "Polarmerismos," see below).
117. Mesarchia (Mes-ar-chi'-a); **Beginning and Middle Repetition** (Num. 9:20; Eccles. 1:2-KJV; Ezek. 37:25). The repetition of the same word or words at the beginning and middle of successive sentences.
118. Mesodiplosis (Mes-o-di-plo'-sis); **Middle Repetition** (2 Cor. 4:8 and 9). The repetition of the same word or words in the middle of successive sentences.
119. Mesoteleuton (Mes-o-tel-eu'-ton); **Middle and End Repetition** (2 Kings 19:7-KJV; Isa. 8:12-KJV; Mark 5:2 and 3). The repetition of the same word or phrase in the middle and at the end of successive sentences.
120. Metabasis (Met-a'-bas-is); **Transition** (1 Cor. 12:31, 15:12; Heb. 6:1-3). A passing from one subject to another.

121. Metalepsis (Met'-a-lep'-sis); **Double Metonymy** (Gen. 19:8; Eccles. 12:6; Hosea 14:2). Two metonymies, one contained in the other, but only one expressed.
122. Metallage (Met-al'-la-ge); **Changing Over** (Hosea 4:18). A different subject of thought substituted for the original subject.
123. Metaphor (Met'-a-phor); or, **Representation** (Ps. 84:2; Matt. 5:13, 26:26). A comparison by representation, i.e., a comparison by stating that one thing "is" another. In contrast, Simile is a comparison by resemblance, and Hypocatastasis is a comparison by implication. "He eats **like** a pig," is a simile; "He **is** a pig," is a metaphor; and "**Pig!**" is a Hypocatastasis, because it implies the meaning without stating it openly.
124. Metastasis (Met-a-sta-sis); **Counter-Blame** (1 Kings 18:17 and 18) A transferring of the blame from one's self to another.
125. Metonymy (Met-o'-ny-my); **Change of Noun**. When one name or noun is used instead of another, to which it stands in a certain relation.
 - Of the Cause. When the cause is put for the effect (Gen. 23: 8; Luke 16:29).
 - Of the Effect. When the effect is put for the cause producing it (Gen. 25:23; Acts 1:18).
 - Of the Subject. When the subject is put for something pertaining to it (Gen. 41:13; Deut. 28:5).
 - Of the Adjunct. When something pertaining to the subject is put for the subject itself (Gen. 28:22; Job 32:7).
126. Mimesis (Mi-me-sis); **Description of Sayings** (Exod. 15:9; Ps. 137:7; 1 Cor. 15:35). Used when the sayings (or sometimes the thoughts or emotions) of another person are described or imitated for emphasis.
127. Negatio (Neg-a'-ti-o); **Negation** (Gal. 2:5). A denial of that which has not been affirmed, i.e., when the speaker, instead of making a statement, speaks in the form of a denial.
128. Oeonismos (Oe'-on-is'-mos); **Wishing** (Ps. 55:6; Isa. 48:18; Gal. 5:12). An expression of feeling by wishing or hoping for a thing.
129. Oxymoron (Ox'-y-mor-on); **Wise-Folly** (Isa. 58:10; 2 Cor. 6:8-10-KJV, 12:10; 1 Tim. 5:6). The meaning of oxymoron has changed in our society even since Webster's 1828 dictionary was printed. Oxymoron, as a rhetorical figure, has historically meant, and means in the Bible, "A wise saying that [at first] seems foolish." Today the "wise saying" part has fallen away, and any saying in which seemingly contradictory words are combined is considered an oxymoron.
130. Paeanismos (Pae-an'-is'-mos); **Exultation** (Isa. 44:23; Zeph. 3:14; Phil. 4:4). Calling on others to rejoice over something.
131. Palinodia (Pal'-in-od'-i-a); **Retracting** (2 Chron. 15:17; Rev. 2:6, 3:4 and 5) Approval for one thing after reproving for another thing.
132. Parabola (Par-a-bol-a); **Parable**. From the Greek *para* (beside, against) and *bole* (to throw), a "throwing beside or against for comparison." It is a continued (or extended) simile (Matt. 13:31 and 32, 13:33), metaphor, or hypocatastasis (Luke 13:6-9, 18:9-13) in order to make a

specific point. It is a mistake to think that in a parable every part or detail represents something else. The parable usually has one major point or moral.

133. Paradiastole (Par'-a-di-a'-stol-e); or, **Neithers and Nors** (Exod. 20:10; John 1:13; Rom. 8:35, 38 and 39). The repetition of the disjunctives “neither” and “nor,” or, “either” and “or.”
134. Paraeneticon (Par'-ae-net'-ic-on); **Exhortation** (1 Tim. 2:1ff) this figure is employed when a direct statement is changed, and put into the form of an exhortation.
135. Paraleipsis (Par-a-leips'-is); **Passing By** (Heb. 11:32). When a speaker expresses a wish to not mention a subject, which he then briefly alludes to anyway.
136. Parallelism; or, **Parallel Lines**. The repetition of similar, synonymous, or opposite thoughts or words in parallel or successive lines. cp. “Correspondence.”
 - a. Simple *synonymous, or gradational*. When the lines are parallel in thought, and in the use of synonymous words (Gen. 4:23 and 24; Ps. 1:1).
 - b. Simple *antithetic*, or opposite. When the words are contrasted in the two or more lines, being opposed in sense the one to the other (Prov. 10:1).
 - c. Simple *synthetic*, or constructive. When the parallelism consists only in the similar form of construction (Ps. 19:7-9).
 - d. Complex *alternate*. When the lines are placed alternately (Gen. 19:25; Prov. 24: 19 and 20).
 - e. Complex *repeated alternation*. The repetition of the two parallel subjects in several lines (Isa. 65:21 and 22).
 - f. Complex *extended alternation*. Alternation extended so as to consist of three or more lines (Judg. 10:17).
 - g. Complex *introversion*. When the parallel lines are so placed that the first corresponds with the last, the second with the last but one, etc. (Gen. 3:19; 2 Chron. 32:7 and 8).
137. Parecbasis (Par-ec'-bas-is); **Digression** (Gen. 2:6-15; Gen. 36; Rom. 1). A temporary turning aside from one subject to another.
138. Parechesis (Par-e-che'-sis); **Foreign Paronomasia** (Matt. 3:9; 11:29; John 10:1). When the repeated words of similar sound are in a different in language (Cp. Paronomasia, above). Because at least some of the Greek New Testament was translated from (or parallel to) a Hebrew or Aramaic original, or represents the words of a Hebrew or Aramaic speaker (Jesus did not speak Greek to his followers), there may be the figure paronomasia in the underlying language that is not represented in the Greek.
139. Paregmenon (Par-eg'-men-on); **Derivation** (Matt. 16:18; Acts 8:31; Rom. 5:19). The repetition of words derived from the same root.
140. Parembole (Par-em'-bol'-e); **Insertion** (Mark 7:3 and 4; Phil. 3:18 and 19; 1 John 1:2). The insertion of a sentence (or sentences) that is independent and complete in itself between other sentences. It is a parenthetical addition.
141. Parenthesis (Par-en'-the-sis); **Parenthesis** (Heb. 2:9; 2 Pet. 1:19) Insertion of a word or sentence, parenthetically, which is necessary to explain the context.
142. Paroemia (Par-oe'-mi-a); **Proverb** (Gen. 10:9; 1 Sam. 10:12; Ezek. 16:44). A short, pithy saying in common use.

143. Paromoeosis (Par'-o-moe-o'-sis); **Like Sounding Inflections** (Matt. 11:17; John 1:5; 10:1). The repetition of inflections similar in sound.
144. Paronomasia (Par-o-no-ma'-si-a); **Rhyming Words** (Gen. 1:2, 18:27; Ps. 18:7). The repetition of words similar in sound, but not necessarily in sense.
145. Pathopoeia (Path'-o-poe'-i-a); **Pathos** (Isa. 22:4; Jer. 9:1 and 2; Luke 19:41 and 42). The expression of feeling or emotion.
146. Perisphrasia (Per-i'-phras-is) **Circumlocution** (Gen. 20:16; Judg. 5:10). When a description is used instead of the name.
147. Peristasis (Per-i'-stas-is); **Description of Circumstances** (John 4:6, 18:18).
148. Pleonasm (Ple'-on-asm); **Redundancy**. When more words are used than proper grammar requires, and the sense of what is said is grammatically complete without them. It may be used for emphasis, for intensifying the feeling, for enhancement, or to make it impossible for the sense to be missed. The figure may affect words (Gen. 16:8; 40:23; 1 Kings 8:53); or sentences (Gen. 1:20; Deut. 32:6).
149. Ploke (Plok'-e); **Word-Folding** (Jer. 34:17; Matt. 8:22; Rom. 9:6). The repetition of the same word in a different sense, implying more than the first use of it.
150. Polarmerismos; (Pol-ar-me-ris'-mos); **Opposite Parts**. When two opposite ends are mentioned with the intention of meaning the entire subject. The common expression, "That's the long and the short of it," means that is all there is. Gen. 1:5-KJV, "...And the evening and the morning..." = the whole day. 1 Kings 3:7-KJV, "...I know not *how* to go out or to come in..." means, "I do not know how to live [behave]." 1 Kings 4:25, "from Dan to Beersheba," means "all Israel." (2 Chron. 9:29).
151. Polyonymia (Po-ly-o-ny'-mi-a); **Many Names** (Gen. 26:34 and 35; 2 Kings 23:13; Isa. 14:4). Persons or places mentioned under different names.
152. Polypoton (Po-ly-pto'-ton); **Many Inflections** The repetition of the same part of speech in different inflections.
 - Verbs (Gen. 50:24; 2 Kings 21:13).
 - Nouns and pronouns (Gen. 9:25-KJV; Rom. 11:36).
 - Adjectives (2 Cor. 9:8).
153. Polysyndeton (Po'-ly-syn'-de-ton); **Many Ands** (Gen. 22:9-11-KJV; Josh. 7:24-KJV; Luke 14:21-KJV). The repetition of the word "and" at the beginning of successive words or clauses. This places the emphasis on each individual part. (Cp. Asyndeton and Luke 14:13).
154. Pragmoatographia (Prag'-mato-graph-i-a); **Description of Actions** (Joel 2:1-11; Mark 8:33; Acts 6:15).
155. Proecthesis (Pro-ec'-the-sis); **Justification** (Matt. 12:12). A sentence added at the end by way of justification.
156. Prolepsis (Pro-lep'-s-is) (**Ampliatio**); or, **Anticipation** (Exod. 10:29; 1 Kings 22:50; Heb. 2:8) This first kind of prolepsis (see the second immediately below) anticipates what is going to be in the future and speaks of them as if they were present realities.

157. Prolepsis (Pro-lep'-s-is) (**Occupatio**); or, **Anticipation**. Answering an argument by anticipating it before it is used.
- Open. When the anticipated objection is both answered and stated (Matt. 3:9).
 - Closed. When the anticipated objection is either not plainly stated or not answered (Rom. 10:18).
158. Prosapodosis (Pros-a-po'-do-sis); **Detailing** (John 16:11; Rom. 11:22; Phil. 1:15-17). A return to previous words or subjects for purposes of definition or explanation.
159. Prosopographia (Pros'-o-po-graph'-i-a); **Description of Persons** (Isa. 63:1-6; Ezek. 16:4-26; Matt. 3:4). A vivid description of a person by detailed delineation.
160. Prosopopoeia (Pros'-o-po-poe'-i-a); **Personification**. Things represented as persons.
- The members of the human body (Gen. 48:14; Ps. 35:10-KJV).
 - Animals (Gen. 9:5-KJV; Job 12:7).
 - The products of the earth (Neh. 1:4).
 - Inanimate things (Gen. 4:10).
 - Kingdoms, countries, and states (Ps. 85:10).
 - Human actions, etc., attributed to things, etc. (Gen. 18:20; Ps. 85:10).
161. Protherapeia (Pro'-ther-a-pei'-a); **Conciliation** (Matt. 19:16; John 3:2; Acts 17:22). Conciliating others, by way of precaution, because of something we are about to say.
162. Protimesis (Pro'-ti-me-sis); **Description of Order** (1 Cor. 15:5-8, 15:22-24; 1 Thess. 4:15-17). The enumeration of things according to their places of honor or importance.
163. Repeated Negation; or, **Many "No"s** (Matt. 24:21-KJV; Luke 18:7; John 10:28-KJV). A form of Synonymia (synonyms), it is the repetition of many or diverse negatives.
164. Repetitio; **Repetition** (2 Chron. 20:35-37-KJV; Ezek. 36:23-29; John 14:1-4). Repetition of the same word or words irregularly in the same passage.
165. Simile (Sim'-i-le); **Resemblance** (Gen. 25:25-KJV; Ps. 1:3; Matt. 7:24-27). Simile is a comparison, as are metaphor and hypocatastasis. Simile is a comparison by "resemblance," and it usually uses "like" or "as" to compare two things, such as "He swims **like** a duck" (Cp. Metaphor, above #123).
166. Simultaneum (Sim'-ul-ta'-ne-um); **Insertion** (Matt. 15:12-14; Rev. 16:13-16). A kind of historical parenthesis, an event put out of its historical place between two others that are simultaneous.
167. Syllepsis (Syl-leps'-is); **Combination** (2 Chron. 31:8-KJV; Joel 2:13-KJV). A rhetorical syllepsis. When one word is used, but of necessity it has two meanings at the same time. "And when Hezekiah and the princes came and saw the heaps, they blessed the LORD and his people Israel." The word "blessed" carries a different meaning when applied to the LORD and to the people. The NIV represents this (and translates the figure out of the text) by adding a verb to the text, saying "praised the LORD" and "blessed his people."
168. Syllepsis (Syl-leps'-is); **Change in Concord** (John 16:13 and 14, 21:12; 2 Cor. 5:19). A grammatical syllepsis. There is a change in ideas such that the agreement among the words is logical rather than grammatical.

169. Syllogismus (Syl'-lo-gis'-mus); **Omission of the Conclusion** (1 Sam. 17: 4-7; Isa. 4:1; 2 Thess. 3:10-KJV). The conclusion though implied, is unexpressed, in order to add emphasis to it.
170. Symbol (Isa. 22:22; Eph. 5:32). A material object is substituted for a moral or spiritual truth. The word is not used in the New Testament, and nothing specially called a "symbol" in Scripture. It comes very close to being a "mystery" or "secret sign" (Cp. Rev. 1:20).
171. Symperasma (Sym'-per-as'-ma); **Concluding Summary** (Matt. 1:17; John 20:30; Heb. 11:39). When what has been said is briefly summed up.
172. Symploke (Sym'-plo-ke'); **Intertwining** (Isa. 65:13 and 14; 1 Cor. 15:42-44; Rev. 18:21-23). The repetition of different words in successive sentences in the same order and the same sense.
173. Synathroesmos (Syn'-ath-roes'-mos); **Enumeration** (Isa. 1:11-13; 1 Tim. 4:1-3; 1 Pet. 4:3). The enumeration of the parts of a whole which has not been mentioned.
174. Synchoreisis (Syn'-cho-re'-sis); or, **Concession** (Jer. 12:1; Hab. 1:13; 1 Cor. 4:8). Making a concession of one point in order to gain another.
175. Syncrisis (Syn'-cri-sis); **Repeated Simile** (Isa. 1:18, 32:2, 66:12). Repetition of a number of resemblances.
176. Synechdoche (Syn-ec'-do-che); **Transfer**. The exchange of one idea for another associated idea.
 - Of the Genus. When the genus is put for the species, or universals for particulars (Gen. 6:12).
 - Of the Species. When the species is put for the genus or particulars for universals (Gen.3:19; Matt. 6:11).
 - Of the Whole. When the whole is put for a part (Gen. 6:12).
 - Of the Part. When a part is put for the whole (Gen. 3:19; Matt. 27:4).
177. Synoeceiosis (Syn'-oe-cei-o'-sis); **Cohabitation** (Matt. 19:16 and 17-KJV; John 6:28 and 29-KJV; Acts 26:28 and 29-KJV). The repetition of the same word in the same sentence with an extended meaning.
178. Synonymia (Syn-o-ny-mi-a); **Synonymous Words** (Exod. 1:7; Deut. 20:3; Prov. 4:14 and 15). The repetition of words similar in sense, but different in sound and origin.
179. Syntheton (Syn'-the-ton); **Combination** (Gen. 18:27; Ps. 115:13; Acts 7:22). When two words are placed together in common use for emphasis, such as when we say "peace and quiet," or "hugs and kisses."
180. Tapeinosis (Ta-pei-no'-sis); **Demeaning** (Gen. 27:44; Zech. 8:17; Rom. 4:19). Referring to something in a lesser way in order to intensify that same thing. Acts 20:12-KJV, "...they...were not a little comforted." Romans 5:6-KJV, "...when we were without strength..." (we were dead!).
181. Thaumasmos (Thau-mas'-mos); **Wondering** (Num. 24:5; Rom. 11:33; Gal. 1:6). An expression of feeling by way of wonder.
182. Tmesis (Tme'-sis); **Mid Cut** (Eph. 6:8). A change in which one word is cut in two, and another word put in between.

183. Topographia (Top'-o-graph'-i-a); **Description of Place** (Isa. 10:28-32; John 6:10; Rev. 21:1). Throwing light on the subject dealt with or adds to what is said by describing the locality.
184. Type; **Type** (Rom. 5:14). Type primarily means, "a blow, a strike," then the impression left by a blow, then a mark or print of any kind. In the New Testament the word occurs in several of these senses: print (John 20:25-KJV); figure or image (Acts 7:43-KJV); form (Rom. 6:17); fashion or pattern (Acts 7:44); manner (Acts 23:25-KJV); example (1 Cor. 10:6). The special and theological use of "type," which is close to "shadow" is perhaps best found in Romans 5:14 where Adam is spoken of as a "type" of the Coming One. Modern theology see types everywhere, but the fact is that they are usually not called that in Scripture and so it is tenuous at best to absolutely describe them that way. We are safe to say that many of the things Theologians have called types are at best "illustrations."
185. Zeugma (Zeug'-ma); **Unequal Yoke**. Zeugma occurs when one verb is applied to two subjects, only one of which actually can apply. Grammatically, a second verb is required. Grammarians say that Zeugma (Greek: "yoke") occurs when a verb is "yoked" on to two subjects. The Greek text of 1 Cor. 3:2 reads, "I have given you milk to drink and not solid food," as if one could "drink" solid food. The Zeugma emphasizes the word that the verb fits, and de-emphasizes the one it does not. Thus, "milk" is emphasized.
- Proto-zeugma, or **Ante-yoke** or **Fore-yoke** (Gen. 4:20; 1 Tim, 4:3).
 - Meso-zeugma, or, **Middle yoke** (Luke 1:64).
 - Hypo-zeugma, or, **End yoke** (Acts 4:27 and 28).
 - Syne-zeugmenon , or, **Joint yoke** (Exod. 20:18).

Alphabetical Listing of Figures of Speech by English Name

Number	Name	125	Change of Noun
20	Abating	122	Changing Over
2	Acrostic	54	Circular Repetition
11	Adjournment	146	Circumlocation
55	Adjuration	177	Cohabitation
86	Admission	167	Combination A
5	Affirmation	179	Combination B
101	Alliteration	52	Combined Repetition
80	Amplification	14	Common Cause
156	Anticipation A (Amphiatio)	174	Concession
157	Anticipation B (Occupatio)	161	Conciliation
29	Anti-Personification	171	Concluding Summary
39	Apostrophe	23	Condescension
1	Apparent Refusal	94	Contempt
19	Arraignment	66	Contraries
117	Beginning and Middle	32	Contrast
	Repetition	73	Correction
115	Belittling	124	Counter-Blame
44	Blessing	26	Counter-Change
45	Brachyology	24	Counter Charge
63	Candour	22	Counter-Question
4	Cause Shown	3	Dark Saying
168	Change in Concord	180	Demeaning

56	Deprecation	140	Insertion A
139	Derivation	166	Insertion B
154	Description of Action	36	Insinuation
147	Description of Circumstance	103	Interchange
89	Description of Manners	113	Interjection
162	Description of Order	98	Interpretation
159	Description of Persons	88	Interrogating
183	Description of Place	172	Intertwining
126	Description of Sayings	72	Inversion
50	Description of Time	61	Irony
158	Detailing	75	Judgment
35	Detestation	155	Justification
27	Dialogue A	111	Last First
57	Dialogue B	102	Like Endings
137	Digression	100	Like Inflections
116	Distribution	18	Like Sentence Beginnings
10	Double Correction	79	Like Sentence Endings
69	Double Encircling	16	Like Sentence Endings and Beginnings
9	Double Meaning		
121	Double Metonymy	143	Like Sounding Inflections
37	Doubt	76	Lingering
87	Duplication	153	Many Ands
62	Ejaculation	152	Many Inflections
70	Encircling	151	Many Names
173	Enumeration	163	Many "No"s
78	Epistrophe in Argument	182	Mid Cut
82	Epithet	119	Middle and End Repetition
91	Euphemy	118	Middle Repetition
105	Exaggeration	49	Mocking
92	Example	33	Name Change
99	Exchange of Accidence	127	Negation
30	Exchange of Cases	133	Neithers and Nors
25	Exchange of Parts of Speech	42	No-Ands
60	Exclamation A	15	Non-Sequence
77	Exclamation B	64	Omission
134	Exhortation	68	Omission of Premises
59	Expansion	169	Omission of the Conclusion
130	Exultation	74	Overlaid Repetition
110	First Last	150	Opposite Parts
34	Front Cut	132	Parable
138	Foreign Paronomasia	136	Parallel Lines
51	Gradation	141	Parenthesis
12	Gradual Ascent	135	Passing By
46	Gradual Descent	145	Pathos
112	Idiom	28	Permutation
106	Implication	160	Personification
114	Imprecation	90	Prayer
40	Inclusion	142	Proverb
47	Incongruity	81	Qualification
41	Indicating	95	Quotation
6	Indignation	58	Raillery

17	Recalling
148	Redundancy
8	Refrain
13	Regression
175	Repeated Simile
164	Repetition
53	Repetition of Subjects
123	Representation
83	Reprimand
165	Resemblance
71	Resumption
31	Retort
131	Retracting
144	Rhyming Words
84	Running Along
7	Speaking Otherwise
109	Subsequent Narration
48	Sudden Exclamation
38	Sudden Silence
85	Summarizing
178	Synonymous Words
97	Three for One
176	Transfer
120	Transition
104	Transposition
24	Tu Quoque (Counter Charge)
96	Two for One
184	Type
107	Under Estimating
185	Unequal Yoke
43	Vain Repetition
129	Wise-Folly
128	Wishing
181	Wondering
21	Word Clashing
149	Word-Folding
108	Word-Picture
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