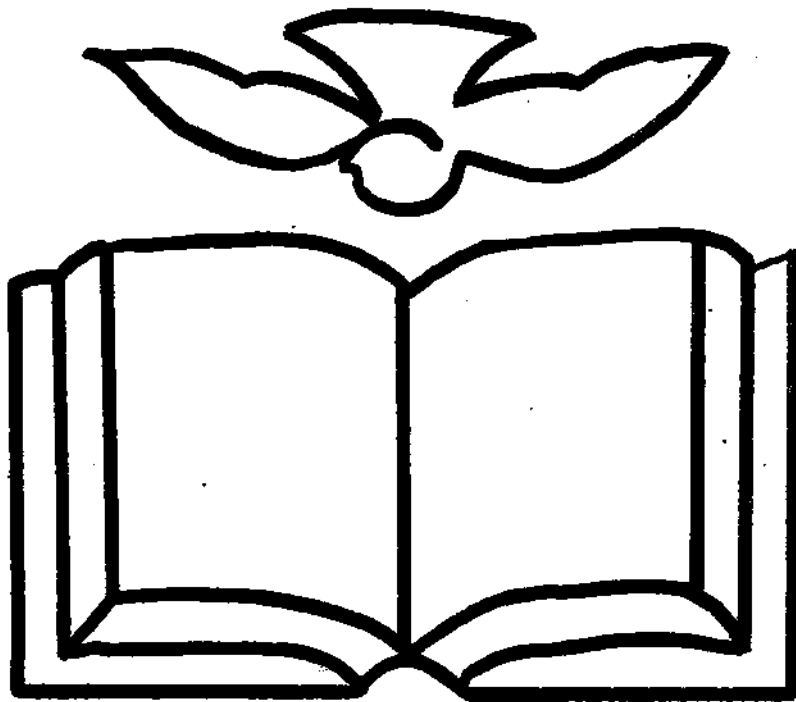


**INTERPRETING THE SCRIPTURES**  
**FIGURES AND IDIOMS**



**BIBLE SERIES**

**DR. J. ROBERT CLINTON**

FIGURES AND IDIOMS  
Interpreting The Bible Series

Disclaimer. The original edition of Figures and Idioms was typed using an IBM selectric and a courier font. This edition was scanned into Word.doc format using an OCR program. Hence there are various fonts which show up in the text. Margins vary. Bold faced material varies. I corrected only where necessary to correct spelling or some other obvious error. I have put in **red font items which are linked in the PDF version.** You may simply click on an item and go to it.

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(Revised 2007. Now available only in PDF.)

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INTERPRETING THE SCRIPTURES -- OVERVIEW

HERMENEUTICS SERIES

Introduction This unit is one of a series related to the Biblical science known as hermeneutics. The series as a whole is intended to give a unified, systematic approach to interpretation of the Scriptures. The principles are valid whether used with the original languages or Bible translations, though there is always loss of accuracy when working with translations.

Definition Hermeneutics is an objective science made up of rules discovered in the Scriptures (and other literature also) which when used will yield the meaning of Scripture.

Series The series includes 9 basic books. Five booklets deal with topics usually handled under the category-General Hermeneutics. Four booklets handle subjects generally discussed under the category -- Special Hermeneutics. In addition to the 9 basic booklets there are a number of supplementary booklets dealing with specific aspects of applied hermeneutics.

<u>Unit</u>	<u>Title</u>
1	HISTORICAL BACKGROUND
2	STRUCTURE AND THEME
3	CONTEXT AND GRAMMAR
4	WORDS
5	BOOK AND BOOKS
6	IDIOMS AND FIGURES OF SPEECH
7	HEBREW POETRY
8	PARABLES
9	TYPES, SYMBOLS AND PROPHECY

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Figures And Idioms Unit This unit, 6, is one of the Special Hermeneutics booklets and deals specifically with the 11 most commonly occurring figures of speech in the Bible. It also lists a number of idioms. Definitions are given which aid you in recognizing the figures. Principles for interpreting figures for emphatic meaning are also given.

WHERE YOU ARE IN THE SERIES

GENERAL HERMENEUTICS

LAW 1 HISTORICAL BACKGROUND LAW

2 THEME LAW

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4 CONTEXT LAW

5 GRAMMAR LAW

6 WORDS LAW

7 BOOK AND BOOKS

THIS UNIT  
DEALS WITH

SPECIAL HERMENEUTICS

IDIOMS

FIGURES OF SPEECH

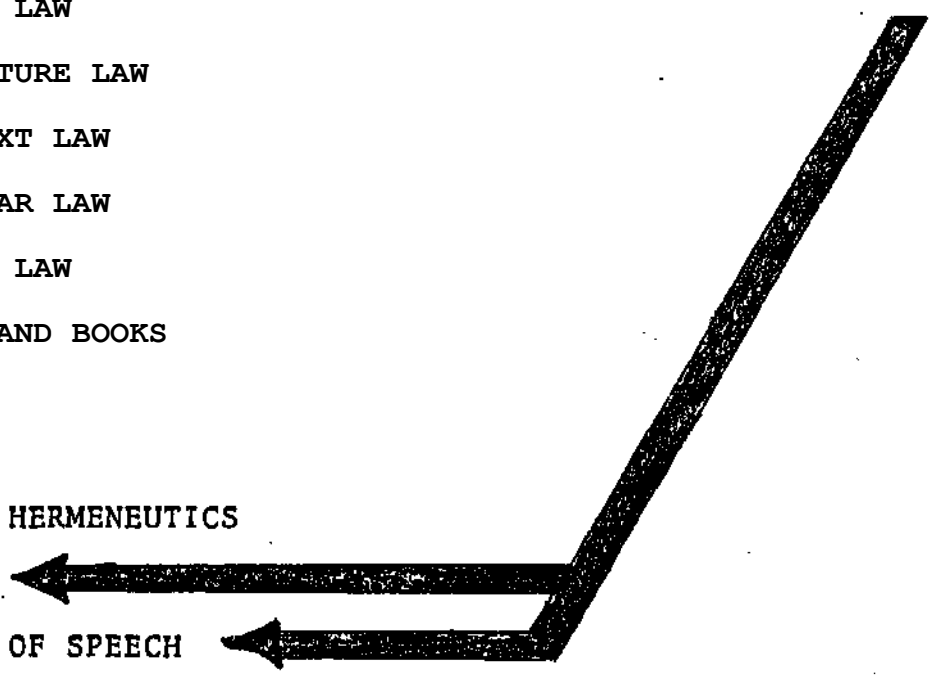
HEBREW POETRY

PARABLES

TYPES

SYMBOLS

PROPHECY



## STATEMENT OF THE GENERAL LANGUAGE LAWS

Introduction Below I give a brief statement of each law. Of course each is amplified in much detail in the individual booklets of the series.

Law	TITLE OF LAW	STATEMENT OF LAW
1	BOOK AND BOOKS	IN THE SPIRIT, PRAYERFULLY, STUDY THE BOOK AS A WHOLE IN TERMS OF ITS RELATIONSHIP AND CONTRIBUTION TO THE BIBLE AS A WHOLE.
2	HISTORICAL BACKGROUND	IN THE SPIRIT, PRAYERFULLY STUDY THE HISTORICAL BACKGROUND OF THE BOOK WHICH INCLUDES INFORMATION SUCH AS, a. the author of the book and historical perspective from which he wrote, b. the recipients of the book and their situation, c. occasion for the book, d. purpose for the book including where pertinent the people for whom it was intended and their situation, e. the style the author used in his writing, f. any geographical or cultural factors bearing
3	THEME	IN THE SPIRIT, PRAYERFULLY STUDY THE BOOK AS A WHOLE UNTIL YOU CAN IDENTIFY AND STATE CONCISELY ITS THEME.
4	STRUCTURE	IN THE SPIRIT, PRAYERFULLY STUDY THE BOOK AS A WHOLE UNTIL YOU SEE THE AUTHOR'S PLAN OR STRUCTURE OR THE WAY HE RELATES HIS PARTS TO ACCOMPLISH HIS PURPOSE OR DEVELOP HIS THEME.
5	CONTEXT	IN THE SPIRIT, PRAYERFULLY, STUDY THE AUTHOR'S PARAGRAPHS AND SECTIONS IN RELATION TO EACH OTHER SO THAT YOU CAN CONCISELY STATE THE CENTRAL IDEA OF EACH.
6	GRAMMAR	IN THE SPIRIT, PRAYERFULLY, STUDY THE AUTHOR'S GRAMMAR SO THAT YOU CAN DISCERN AND STATE THE FLOW OF THOUGHTS WITHIN A PARAGRAPH OR
7	WORDS	IN THE SPIRIT, PRAYERFULLY STUDY THE AUTHOR'S WORDS TO DETERMINE THE SENSE IN WHICH HE USES THEM IN DEVELOPING A GIVEN CONTEXT.

comment The principles for interpreting figures and idioms supplement laws 6 and 7 highlighted in blue.

## A NOTE ON THE FORMAT OF THIS BOOKLET

- Format            The Interpreting the Scriptures series is written in a format known as information mapping, a format designed to make initial learning and later reference easier. Here are some of the most noticeable features.
- Maps              Information is concentrated in units called maps. A map deals specifically with one subject or idea which is named at the top of each page. All the information directly related to that one subject or idea is included in the map.
- Blocks            Information within a map is presented in units called blocks. A block is comparable to a paragraph, and deals with one particular aspect of the subject of the map. Blocks are set off visually by double-spacing or by a horizontal line and by labels to the left of each block which identify the contents.
- Related Maps Often at the end of a map a reference will be made to a related map. The material in the related maps will often help you understand the subject better.
  - Overview, preview At the beginning of each major section within the book, overviews and previews introduce the contents and specific objectives of each.
  - Feedback, exercises Feedback questions and exercises are included throughout the book, designed to help you interact with the material presented and to test your learning progress. Completion of these is an important and integral part of a self-study unit such as this is, and should be done in sequence.
- Selective Reading    Information mapping lends itself to selective reading. You may at a glance decide from a label whether or not a block is important enough for you to read. You may by the use of related maps skip about picking up concepts you feel important. Or you may carefully proceed through a detailed reading of each map--at your own pace of course. In any case whether you proceed at a selective rapid pace or a detailed slower pace you will find that map titles and block labels organize the information so that your initial learning and especially later reference learning will be efficient.



## OVERVIEW: FIGURES AND IDIOMS

Introduction Figures and idioms represent special language forms. These special language forms require specific principles of interpretation. If you plan to minister in the Word then you, from the depths of your heart, should always want to know what God means in His Word and to interpret His Word accurately. You need to know and use the principles. This booklet will help you. It lists some of the common figures and idioms which occur in the scriptures. It defines them so that you will be able to recognize them yourself in Scripture. It gives principles to reduce these figures and idioms to emphatic meaning statements. You should be able not only to recognize, these special forms of language but also to see with the author his intended forceful meaning. You'll be better able to read the commentaries. You'll be able to judge for yourself whether or not a given comment is right on. In short, you will increase your proficiency in "handling God's Word."

Goals for  
Figures  
and  
Idioms

By the time you complete this booklet you should be able,

For Figures,

- to list in your own words the definition of 11 figures,
- to differentiate between these definitions since you will understand the essential concepts of the definitions,
- to identify any of these figures when seen in Scripture,
- to recognize the degree to which a commentator has captured any of these figures,
- to capture many of these figures yourself.

And for Idioms,

- to recognize any of the idioms discussed when they occur in Scripture,
- to list in your own words the definitions of the patterned idioms,
- to give in your own words the non-idiomatic simple language translation of each of the non-patterned idioms,
- to capture any patterned idioms you encounter in Scripture.

**OVERVIEW: FIGURES AND IDIOMS** cont

- Instructions
- Study the **NOTE OF THE FORMAT OF THIS BOOKLET, p.7** so that you are completely at ease with the way this book is organized.
  - Remember this is a self-study booklet. You are your own grader. Suit yourself.
  - Study carefully goals and objectives. Before you study a module make sure you understand what is expected of you: as you study the module. Read those specific objectives carefully.
  - After completing a module go back and read again those objectives. Don't be satisfied to go on unless you feel sure you have met the objectives.
  - Be sure and do the feedback exercises. They are based on objectives and will help you ascertain whether or not you are meeting the objectives.
  - The section tests give a comprehensive review of the goals and objectives for the entire section. Don't be satisfied unless you have mastered the material.
  - Use Map Titles, Block Labels, The Index to Major Maps and the Related Maps as helps for quick review. If you can't remember something take a moment and learn to use the above aids to quickly review and relearn the concept.

Sections                    The two sections in this booklet deal with the two major concepts reflected in the title.

**SECTION I. FIGURES OF SPEECH**  
**SECTION II. IDIOMS**

General                    It is my hope that after studying this book you will appreciate the importance  
Conclusions                of both recognition and analysis of figures and idioms in order to  
"handle aright" the Scriptures containing them.

I hope you will evince confidence in approaching and studying any of these figures or idioms wherever they occur in the Bible. I hope you will inwardly delight each time you see one--"Oh, that's a metonymy. Look at what he is saying!" Or something like that.

Perhaps you'll want to go on further in the study of figures and idioms. I've only introduced you to them. Have a good time as you study the fascinating subject of figures and idioms.

**SECTION I. FIGURES--PREVIEW**

Introduction      You need to understand what figurative language is. And how you can reduce its meaning to simple nonfigurative wording. At least you do if you plan to explain the Scripture to others. So, this section first says what a figure is, in general. It then groups figures into 3 broad categories in terms of the way they function. This general overall organization helps orient you as you tackle each specific figure and add it to your repertoire.

Objectives        See each Module introduction for specific objectives.

Contents of Section I      Map Titles (To go to an item just click on it.)

- FIGURE
- CAPTURING
- DEGREES OF CAPTURE
- 3 WAYS OF CLASSIFYING FIGURES
  
- MODULE 1. FIGURES OF COMPARISON
- SIMILE
- METAPHOR
- TWO BASIC CATEGORIES OF COMPARISON
- HOW TO ANALYZE SIMPLE COMPARISONS
- HOW TO ANALYZE COMPLEX COMPARISONS
- 7 REASONS COMPARISONS ARE MISUNDERSTOOD
  
- MODULE 2. FIGURES OF SUBSTITUTION
- METONYMY/SYNECDOCHE
- 4 MAJOR METONYMY RELATIONSHIPS
- 2 MAJOR SYNECDOCHE RELATIONSHIPS
- HOW TO STUDY METONYMY/SYNECDOCHE
  
- MODULE 3. FIGURES OF APPARENT DECEPTION
- 3 WAYS OF CLASSIFYING APPARENT DECEPTIONS
  
- HYPERBOLE
- HOW TO ANALYZE HYPERBOLE
  
- NEGATIVE EMPHATIC
- HOW TO ANALYZE NEGATIVE EMPHATICS
  
- RHETORICAL QUESTION
- HOW TO ANALYZE RHETORICAL QUESTIONS
- IRONY
- HOW TO ANALYZE IRONY
- PERSONIFICATION/APOSTROPHE
- HOW TO ANALYZE ANIMATION FIGURES

<b>FIGURE</b>	syn: figurative language
introduction	All language is governed by law—that is, it has normal patterns that are followed. But in order to increase the power of a word or the force of expression, these patterns are deliberately departed from, and words and sentences are thrown into and used in unusual forms or patterns which we call figures. A figure then is a use of language in a special way for the purpose of giving additional force, more life, intensified feeling and greater emphasis. A figure of speech is the author's way of underlining. He is saying, "Hey, take note! This is important enough for me to use a special form of language to emphasize it!" And when we remember the fact that the Holy Spirit has inspired this product we have—the Bible—we are not far wrong in saying figures are the Holy Spirit's own underlining in our Bibles. We certainly need to be sensitive to figurative language.
Definition	A figure is the unusual use of a word or words differing from the normal use in order to draw special attention to some point of interest.
Comment	The unusual use itself follows a set pattern, which can be identified.
Examples	<ul style="list-style-type: none"><li>• I will make you <u>fishers of men</u>.</li><li>• Go tell that fox...</li><li>• Quench not the Holy Spirit.</li><li>• I came not to send peace but a sword.</li><li>• The morrow will worry about itself.</li><li>• Her eyes are stars.</li><li>• He is a brain.</li><li>• The kettle is boiling.</li><li>• I'll teach you to sass your mom!</li><li>• Her <u>teeth are pearls</u>.</li></ul>
Why So Important	Bullinger ( <b>Figures of Speech Used in the Bible</b> ) lists over 400 different kinds of figures. He lists over 8000 references in the Bible containing figures (and he doesn't even list the occurrences of the most common figures). In Romans alone, Bullinger lists 253 passages containing figurative language.
Beekman's Helpful notes	John Beekman (noted Wycliffe Bible Translator Consultant) in his notes on Translation #23 devoted the entire issue to defining metonymy and synecdoche (relatively little known figures to many Bible readers) and lists over 830 instances in the New Testament alone of these figures.
Major Reason	But of course the major reason figures are so important is not that there are so many of them but that we will not get the author's meaning from the Scripture if we don't recognize them or interpret them.

CAPTURING	syn: interpreting a figure, displaying a figure
Introduction	Remember, figurative language is a form of pictorial language in which the author uses a legitimate departure from a normal language pattern in order to call attention to some point he wants to emphasize. It is your job as an interpreter to recognize this point of emphasis. You should seek to replace the figurative language with simple non-figurative language which reflects both the meaning and emphasis of the figure in its context. This is what I mean when I speak of capturing a figure.
Definition	A figure or idiom is said to be captured when one can display the intended emphatic meaning in non-figurative simple words.
Note On Capturing Idioms	Idioms unlike figures do not always follow set patterns. Sometimes the meaning of an idiom can be traced back to some figure which has since become dead and now is used idiomatically. But other idioms seem to have no set patterns. Some do and some don't. Capturing an idiom usually means "finding out what some expert" in the language things it means.
Some Steps Involved In Capturing A Figure	Remember, a figure is the unusual use of words according to a set pattern differing from the normal (sometimes called literal) use in order to draw special attention to something. In order to capture a figure one must, <ul style="list-style-type: none"><li>• know the definition of the figure (i.e. the set pattern and essential items that make it up),</li><li>• know the basic emphasis in general of each figure,</li><li>• know how to determine the specific contextual emphasis of a given figure,</li><li>• be able to replace the figure by simple words which explain its meaning and bring out its intended emphasis (i.e. one must reverse the set pattern of the figure used and get back to its simple meaning).</li></ul>
Bible Example	Psa 23:1 The Lord is my shepherd. I shall not lack.
Farm Example	Captured: God <u>personally provides</u> for my <u>every need</u> .  My, how thirsty the ground is.  Captured: We <u>desperately</u> need rain.

**DEGREES OF CAPTURE** syn: extent of capture  
evaluating figurative interpretation

**Introduction** In speaking of commentaries or versions of the Bible it is good to have some standard for evaluating the extent to which they capture a figure. The following two tables give a continuum whereby you can assign a number which represents your opinion of the extent to which a commentator or Bible version captures a figure. No claim is made that this process is totally objective. No two people may evaluate a given example in exactly the same way. However, the evaluations should be relatively close.

**CONTINUUM TABLE FOR EVALUATING VERSIONS OF THE BIBLE**

Description of figure →	Translates figure verbatim	Modifies figure slightly	Makes Some Implicit Items Explicit	Partially captures figure	Fully captures figure
Degree of Capture →	0	1 2	3 4 5	6 7	8 9 10

**Explanatory examples** Romans 1:16 contains a negative emphatic figure. Here's how I would rate the KJV, PHILLIPS, and TEV on capturing it.

KJV--0 PHILLIPS--0 TEV--10

Titus 2:10 contains a complex metaphor (adorn the doctrine). Here's how I would rate the KJV, PHILLIPS, NLT, and TEV.

KJV--0 PHILLIPS--10 TEV--10 LB-10

**CONTINUUM TABLE FOR EVALUATING COMMENTARIES**

Description of comments →	No mention of figure	Sees figure there	Labels figure	Gives items of figure	Gives meaning	Partial capture	Full capture
Degree of Capture →	0	1	2	3 4	5 6 7	8 9	10

**Comment** Some of the terms on the continuum which appear confusing now will be cleared up after you study the various figures.

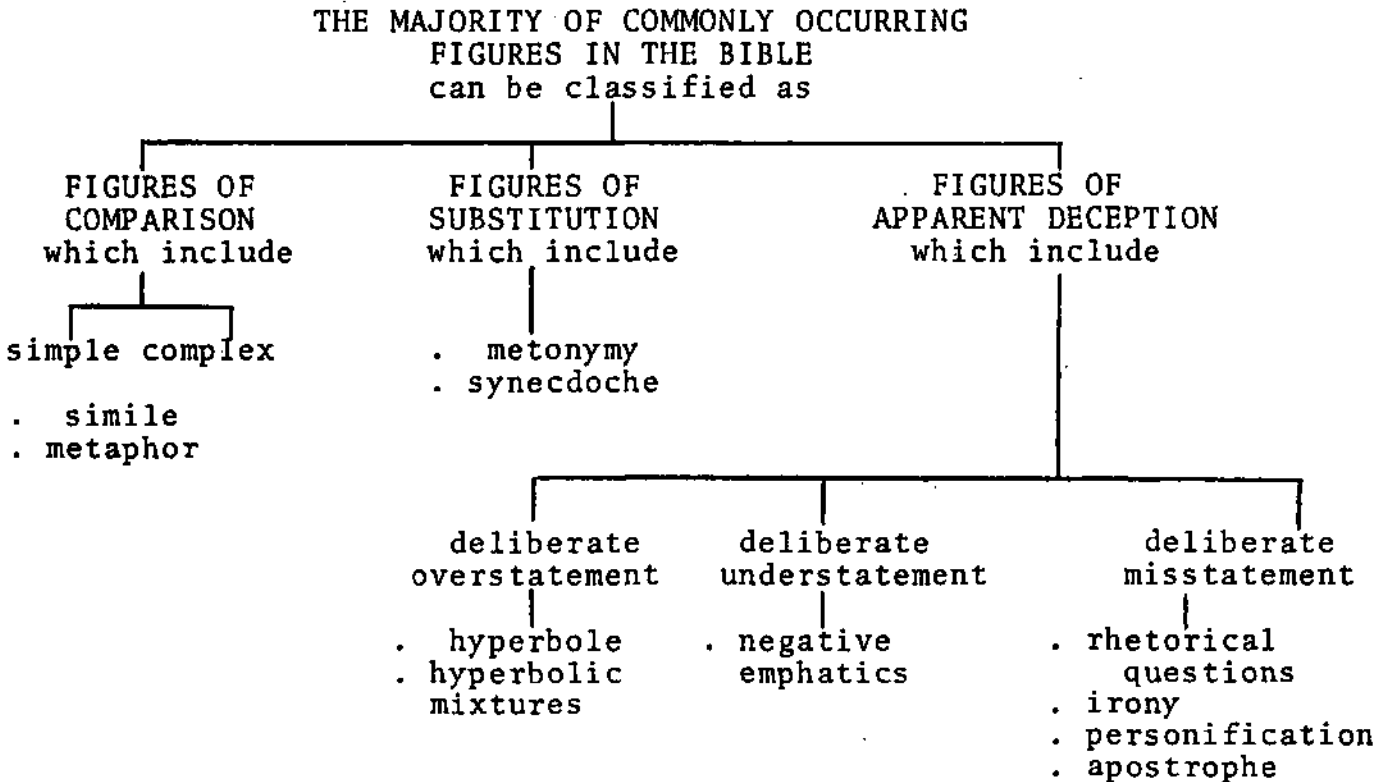
**related maps** see **CAPTURE, NEGATIVE EMPHATIC, METAPHOR, HOW TO ANALYZE COMPLEX FIGURES OF COMPARISON**

### 3 WAYS OF CLASSIFYING FIGURES

Introduction Remember, figurative language is a form of pictorial language in which the author uses a legitimate departure from a normal language pattern in order to call special attention to some point of interest. E.W. Bullinger in his mammoth work *Figures of Speech Used in the Bible* (Baker, 1968) lists over 400 different figures of speech occurring in the Bible. Obviously I can't classify all of those figures under 3 headings. But the 11 figures I do classify are important figures and occur many, many times in the Bible. The 3 categories I use are:

- FIGURES OF COMPARISON
- FIGURES OF SUBSTITUTION
- FIGURES OF APPARENT DECEPTION

Perhaps the following tree diagram will help you see how I categorize figures.



related maps see **FIGURE, TWO BASIC WAYS OF CLASSIFYING COMPARISONS, 3 WAYS OF CLASSIFYING APPARENT DECEPTION.**

## MODULE 1. FIGURES OF COMPARISON

**Introduction** Not all comparisons are figurative. All comparisons do help us learn. For we are led to see things in terms of other things. When the two things being compared are essentially unlike we are most likely dealing with figures of comparison. It is this essential difference between the objects that arrests our attention. We force ourselves to look for the resemblance or comparison between these unlike things. And when we find it we delight in sharing with the author in his choice of comparison to bring out his emphasis. The more subtle the comparison the more we enjoy it when we see it for ourselves. But of course there is the danger of missing the comparison altogether. This module helps avoid such a danger by explaining carefully two figures of comparison – simile and metaphor. These two figures are the most common of all figures occurring in the Bible. By defining them in detail and categorizing them in terms of complexity and by giving some procedures for analyzing them you are well on your way "to delighting yourself" in this special aspect of God's Word.

**Objectives** By the time you complete this module you should be able to:

- write in your own words the definitions of both figures,
- distinguish between a simile and metaphor by giving their differences and likenesses,
- name and describe in your own words the three essentials of a figure of comparison,
- identify a given simile or metaphor as simple or complex by listing the comparison items,
- identify from Scripture examples of both figures,
- capture a simple metaphor or simile,
- recognize what must be done to capture a complex metaphor or simile,
- read a given analysis from a commentary and analyze it for degree of capture,
- examine a given captured figure for fit in the context and if not suggest reasons why not. In addition, you should be able to select a better alternative capture,
- compare figures of comparisons given in the KJV (or other literal oriented translation) with any of the modern versions (dynamic equivalent versions) and evaluate degree of capture in each,
- list in your own words at least two reasons why the average Bible reader may misinterpret or miss altogether figures of comparison.



MODULE 1. FIGURES OF COMPARISON cont

Contents

Map Title

SIMILE  
FEEDBACK

METAPHOR  
FEEDBACK

2 BASIC WAYS OF CLASSIFYING COMPARISONS  
HOW TO ANALYZE SIMPLE FIGURES OF COMPARISON  
HOW TO ANALYZE COMPLEX FIGURES OF COMPARISON  
METAPHOR OR SIMILE STUDY SHEET

7 REASONS WHY METAPHOR AND SIMILE ARE MISUNDERSTOOD

FEEDBACK ON FIGURES OF COMPARISON

FOR FURTHER STUDY

Acknow-  
ledgement  
To  
John  
Beekman

I have used ideas from John Beekman's very helpful analysis on metaphor and simile. Though I have not quoted directly, many of this expert Bible translation consultant's ideas express themselves dressed up in my clothes. For an excellent analysis on Metaphor and Simile see "Notes On Translation No. 31 2-69" edited by John Beekman and available through the Wycliffe Bible Translators.

SIMILE syn: similar comparison, stated comparison

Introduction In conversation people often explain things to each other by using comparisons. Sometimes the comparisons are of like things which differ in degree though not in kind. "Her hair is kinky like Joan's hair." But sometimes the comparisons are of unlike things which differ in kind. These comparisons are usually striking and arrest our attention. "Her hair is like a thousand miniature springs." Usually you are forced to "think through" such striking comparisons to get what is meant. And in so doing you come to appreciate what you have seen and will remember it much longer than a simple statement of fact. Such is the intent of the similes in the Bible.

Definition A simile is a stated comparison of two unlike items (one called the real item and the other the picture item) in order to display one graphic point of comparison.

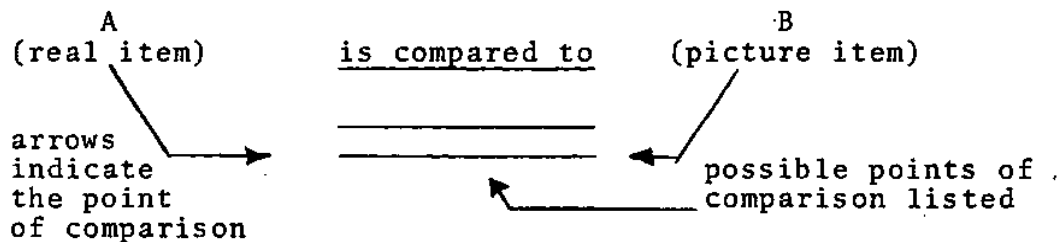
Stated Comparison The words "like" or "so" or "as" or "than" are used to indicate the stated comparison between real and picture items.

Real Item And Picture Item The real item refers to the subject under consideration (sometimes called the non-image). The picture item refers to that to which the subject is being compared (sometimes called the image).

Graphic Point Of Comparison Even though the real and picture items are basically unlike things, they share at least one common resemblance. The one common resemblance intended by the author by his use of the comparison is called the point of comparison (also called the grounds of comparison or the comparison item). It is this intended use of the comparison that gives meaning to the figure.

Context Helps Determine In many similes there is more than one possible shared resemblance between the picture and real items. Often the context will indicate by an explanatory word or phrase the intended point of comparison.

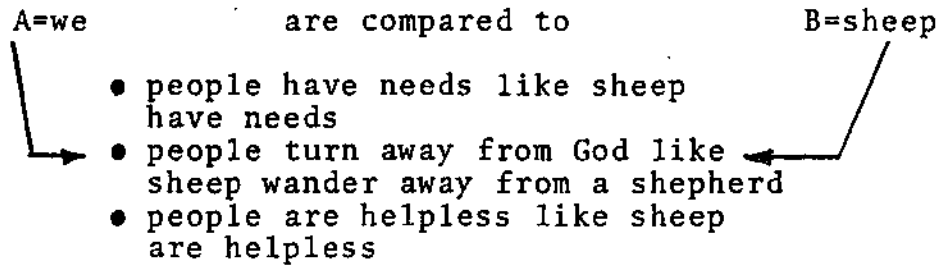
Simile Display Here's how I display the essentials of a simile.



shorthand A ~ B the point of comparison

SIMILE cont  
Example

Isa 53:6 All we like sheep have gone astray. We have turned everyone to his own way.



Comparison

we (compared to) sheep  
turn away from God

Isa 53:6  
Captured

Capture: All people (that the author is talking about)  
have turned away from God.

Other  
Examples

II Pet 3:10 The day of the Lord will come as a thief  
in the night.

I Pet 1:24 For all flesh is as grass.

Job 5:26 Thou shall come to thy grave in a full age like a  
shock of grain cometh in its season.

Proverbs 11:22 As a ring of gold in a swine's nose \$is a  
fair woman that is without discretion.

Simple  
simile

A simple simile will include some indication of the  
comparison item as well as the real and picture items.

complex  
simile

A complex simile leaves out (leaves implicit) the  
comparison item. The interpreter must determine this.

related maps

See CAPTURE 2 BASIC WAYS OF CLASSIFYING FIGURES OF  
COMPARISON, HOW TO ANALYZE SIMPLE FIGURES OF COMPARISON,  
HOW TO ANALYZE COMPLEX FIGURES OF COMPARISON.

FEEDBACK ON SIMILE

1. Give here in your own words the definition of a simile.
2. What words usually "hint" that a simile may be present?
3. For the following similes list the real and picture items (caution: more than one comparison may be present):

<u>Reference</u>	<u>Real Item</u>	<u>Picture Item</u>
------------------	------------------	---------------------

- a. Deut 32:2
- b. Job 5:26
- c. Job 7:9
- d. Prov 11:22
- e. SOS 2:2
- f. Isa 40:15
- g. 1 Pet 2:25

4. Why is the comparison given in 1 Sam 17:7 not a simile?
5. For the following similes list the phrase or words which relate to the comparison item (point of comparison).

<u>Reference</u>	<u>Point of Comparison</u>
------------------	----------------------------

- a. Deut 32:2 speech
- b. I Pet 2:2
- c. I Pet 2:25

6. Identify the real item, picture item, and indications of the comparison item for the simile given in Psa 1:3.  
Optional: capture the figure.

<u>Reference</u>	<u>real item</u>	<u>picture item</u>	<u>comparison item</u>
------------------	------------------	---------------------	------------------------

Psa 1:3

Optional Capture:

7. Study the simile of I Pet 2:2 then select the statement below which best captures the figure and fits the context.

- a. New Christians should first learn simple truth.
- b. Believers should have an intense desire for correct spiritual truth.
- c. Believers should recognize that they begin their spiritual lives as immature Christians.
- d. A believer should be sincere about his Bible study.

FEEDBACK ON SIMILE cont

ANSWERS

1. A simile states directly a comparison between two unlike items to point out some resemblance.

2. "like" "as" "so" "than"

3. <u>Reference</u>	<u>real item</u>	<u>picture item</u>
a. Deut 32:2	doctrine speech	rain dew small rain showers
b. Job 5:26	thou (Job)	shock of grain
c. Job 7:9	he (one who dies)	cloud
d. Prov 11:22	woman without discretion	swine with a ring in nose
e. SOS 2:2	my love among daughters	lily among thorns
f. Isa 40:15	nations	drop of a bucket
g. 1 Pet 2:25	ye (see 1:1)	sheep

4. The items being compared are not really unlike things. Both are material objects basically having a similar shape. The comparison is of degree not kind—e.g. the size of each is compared.

5. <u>Reference</u>	<u>Phrase Indicating Comparison Item</u>
a. Deut 32:2	shall distil
b. I Pet 2:2	desire the sincere milk
c. I Pet 2:25	going astray

6. <u>Reference</u>	<u>real item</u>	<u>picture item</u>	<u>comparison item</u>
Psa 1:3	man who bases Word and bases his life values on it	tree	planted by rivers of water; brings forth fruit in season; whatsoever he doeth shall prosper

Capture: The person who bases his lifestyle on the principles of truth seen in God's Word will be stable in the pressure times of life and will be successful in life.

7. xb .

**METAPHOR** syn: identity comparison, implied comparison, equated comparison

**Introduction** Both similes and metaphors are figurative comparisons. Both compare two unlike objects in order to point out some resemblance. The major difference is this— a simile is a stated comparison while a metaphor is an implied comparison. The use of "like" "as" or "so" indicating a simile comparison does not occur with a metaphor. Also both real and picture items always occur in a simile while in a metaphor they may not both be present. One may be implied (left implicit). And sometimes we miss the implication altogether and do not see that the author has used comparison to give his point. These complications—missing items and implication of comparison—point out the need for a "serious, would be, interpreter" to study in detail one of the most common Bible figures — the metaphor.

**Definition** A metaphor is an implied comparison in which two un-like items (a real item and a picture item) are equated to point out one point of resemblance.

**Implied Comparison** There is nothing in a metaphor which overtly signals a comparison. No hint words appear. Sometimes the verb "to be" in some form will link the real item and the picture item by equating one with the other. But usually it is your familiarity with how language works that lets you know that a metaphor has been used. Language reflects reality as classified and interpreted by its speakers. In order to reflect experience and reality each language permits the combination (collocations) of certain words which are considered compatible. Those which are outside of these conventions do not combine in regular speech. Such combinations do occur in figurative language. These apparent non-go-together combinations are the only signal for metaphor.

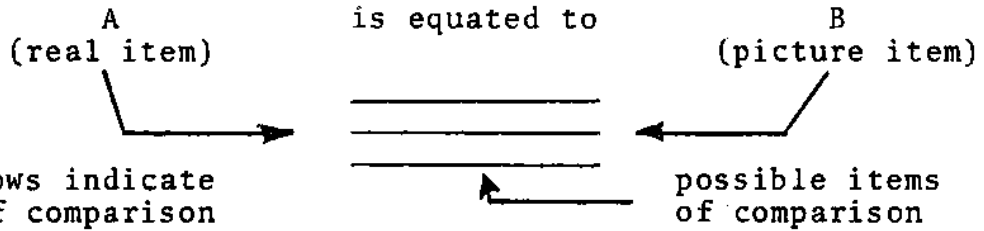
**Two Unlike Items Real And Picture** The real item refers to the subject under consideration and if not directly stated is usually implied by the context (sometimes non-image is used to describe the real item).

The picture item refers to that to which the subject is being compared (sometimes called image). It may be a noun, adjective, or verb.

**Comparison Item** Even though the real item and picture item are basically unlike things they share at least one common resemblance. The one common resemblance which is intended by the author is called the point of comparison or the grounds of comparison or the comparison item. It is this intended use of the comparison that gives meaning.

METAPHOR cont

metaphor display



shorthand notation

A = B

(comparison item)

example

Psa 23:1 The Lord is my shepherd. I shall not lack.

A=Lord is equated to B=my shepherd

- protects me as a shepherd protects sheep
- knows me personally as a shepherd knows his sheep
- takes care of my every need as a shepherd does his sheep

Captured Figure

Capture: God personally provides for my every need.

Simple Metaphor

A simple metaphor (sometimes called full) includes 3 elements:

- the real item
- the picture item
- an indication of the comparison item

Complex Metaphor

A complex metaphor (sometimes called abbreviated) is a metaphor lacking any one of the 3 items above.

Examples Picture Only

Lk 12:49 I came to cast fire upon the earth.

Lk 13:32 Go tell that fox...

Mt 16:6 Beware of the leaven of the Pharisees ...

Complex Partial Picture & Partial Real

I Thess 5:19 Quench not the Holy Spirit.

This is called a verbal metaphor. Most are complex and give only partial real and picture items.

related maps

see CAPTURE, 2 BASIC WAYS OF CLASSIFYING COMPARISONS , HOW TO ANALYZE SIMPLE COMPARISONS, HOW TO ANALYZE COMPLEX COMPARISONS,

FEEDBACK ON METAPHOR

1. Give in your own words the definition of metaphor.
2. For the following metaphors list real and picture items.

<u>Reference</u>	<u>Real Item</u>	<u>Picture Item</u>
------------------	------------------	---------------------

- a. Mt 5:13
- b. Mt 26:26
- c. Psa 119:105

3. For the metaphor in John 1:29 give the phrase or words which relate to the comparison item.

Jn 1:29 Comparison Item:

4. In what ways does a metaphor differ from a simile (give 2)?

5. Classify the following metaphors as simple or complex. List any items you see.

Metaphor in	simple	complex	Real Item	Picture Item	Comparison Item
a. Psa 22:12					
b. Isa 7:18 (2 given)					
c. Jer 2:13 (2 given)					
d. Amos 4:1					
e. Mt 7:6					
f. Jn 21:16					
g. 1 Cor 12: 27					
h. 2 Cor 2: 15					
i. Tit 2:10					
j. 1 Pet 2:25					
k. Rev 5:5					

6. Identify the real and picture items in Jas 3:6. Then using the context and any pertinent phrases determine the comparison item. Optional: capture the figure.

Jas 3:6 Comparison Item:

Capture:



FEEDBACK ON METAPHOR cont

ANSWERS TO FEEDBACK ON METAPHOR

1. A metaphor is an implied comparison between two unlike things to bring out a point of resemblance.

2. Reference            Real Item    Picture Item

- a. Mt 5:13            ye (?)            salt  
 b. Mt 26:26            body            bread  
 c. Psa 119:105        word            lamp; light

3. Jn 1:29 Comparison Item: taketh away the sin of the world

4. • simile—a stated comparison; metaphor—an implied comparison  
 • simile always has picture and real items but a metaphor may sometimes have only picture or partial picture

5. Metaphor	S	C	Real Item	Picture Item	Comparison Item
a. Psa 22:12		X		bulls	many; strong; of Bashan
b. Isa 7:18		X	something in Egypt	fly	rest in desolate valleys
		X	something in Assyria	bee	in clefts of rocks thorn hedges pastures
c. Jer 2:13	X	X	God	fountains cisterns	of living water hold no water
d. Amos 4:1	X		ye	kine	of Bashan; in mountain of Samaria; oppress poor
e. Mt 7:6		X		cast pearls swine	turn; trample; rend
f. Jn 21:16		X		feed sheep	
g. 1 Cor 12:27	X		ye	body	of Christ; several members thereof
h. 2 Cor 2:15	X		we	savour	in them that are saved and them that perish; death unto death; life unto life
i. Tit 2:10		X	partial doctrine j	adorn partial	in all things
j . 1 Pet 2:25		X		Shepherd	bishop of your souls
k. Rev 5:5		X		Lion	of the tribe of Judah

6. Jas 3:6 Comparison Item: widespread destructive damage

Capture: A person's words can cause widespread damage to others and express a sinful attitude within the person.

### TWO BASIC WAYS OF CLASSIFYING FIGURES OF COMPARISONS

Criteria  
For  
Classifying

Figures of comparison are classified into 2 basic categories:

- simple (sometimes called a full comparison)
- complex (often called an abbreviated comparison)

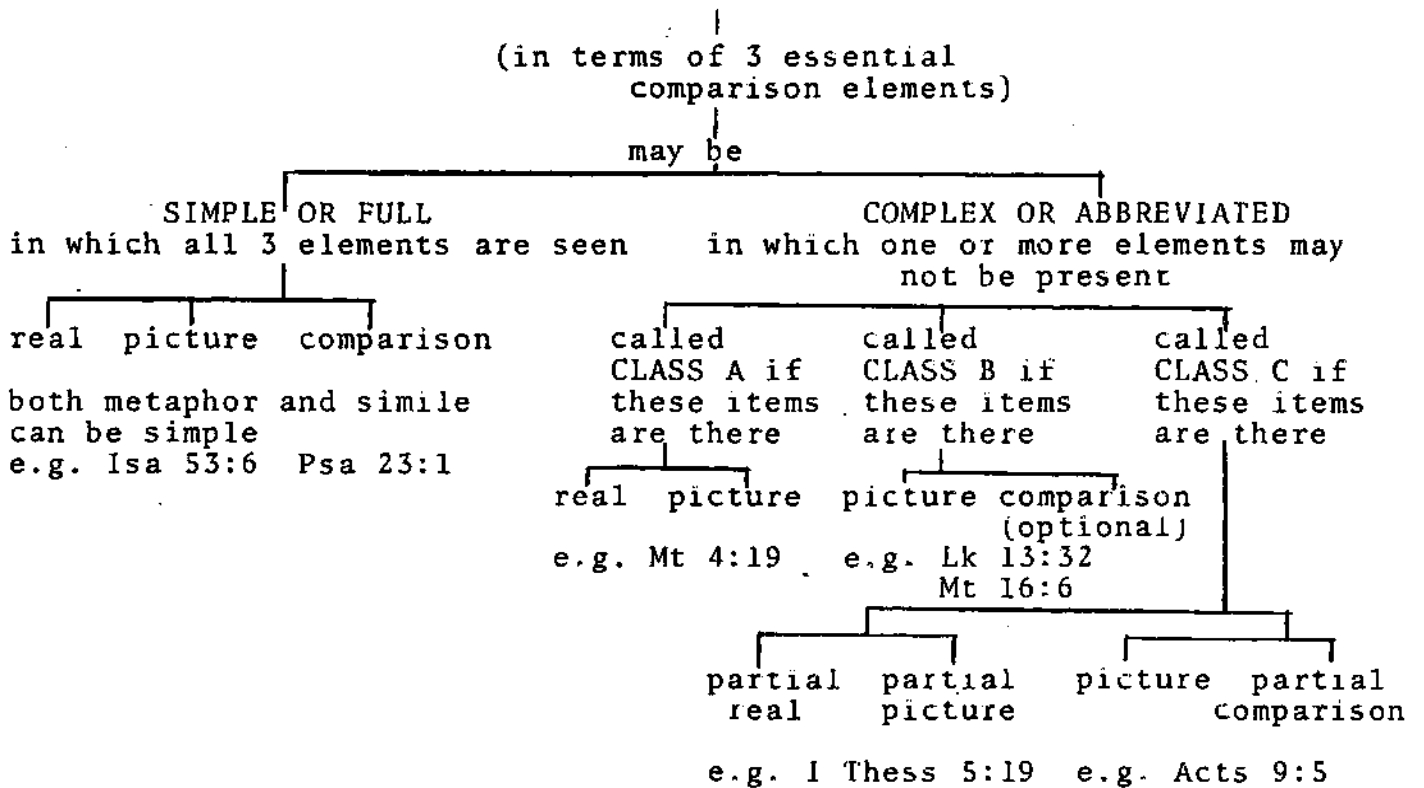
If one or more of the 3 following comparison elements are missing the figure is complex. Otherwise it is simple. The 3 essential elements are:

- real item (subject being compared to something)
- a picture item (that to which the subject is compared)
- comparison item (any words or phrases hinting at the intended point of comparison between the two items)

Don't  
Confuse  
Complex  
With  
Difficult

Don't confuse complex with complicated or difficult. A simple metaphor or simile can be very complicated to interpret even though something of all three items are present. And a complex simile or metaphor can sometimes be easy to interpret. Complex then does not refer to degree of difficulty of interpretation but to the presence or absence of essential comparison items.

### FIGURES OF COMPARISON



HOW TO ANALYZE SIMPLE FIGURES OF COMPARISON

introduction      The procedure for analyzing a simple metaphor or simple simile is the same since both contain all 3 essential elements (real, picture, and comparison items).

Given: a full comparison		Example: Jehovah is my rock in whom I will take refuge Psa 18:2
STEP	PROCEDURE	EXAMPLE
1	IDENTIFY FULLY THE PICTURE ITEM	1.Rock-mountainous formation of large rocks-good for shelter or shade.
2	IDENTIFY FULLY THE REAL ITEM	2.Jehovah-David's God in whom he trusts
3	FROM POSSIBLE SHARED MEANINGS SELECT THE ONE MOST LIKELY INTENDED BY THE AUTHOR AS INDICATED BY THE PHRASE DESCRIBING THE POINT OF COMPARISON.	3.Though rocks could indicate strength, permanence, a foundation, or place of protection, the use of the word refuge indicates that a place of protection is the comparison point.
4	HAVING IDENTIFIED THE POINT OF COMPARISON SEEK TO DETERMINE THE EMPHASIS OR IMPORTANCE OF THE FIGURE AS INTENDED BY THE AUTHOR STUDY CAREFULLY THE CONTEXT WITH THIS QUESTION IN MIND. "Why did the author choose this particular comparison?"	4.In his early experiences many times David had hidden among the rocks. They had protected him from being captured. He saw how natural it was to use them for protection. So too he thought of God just as naturally to protect him.
5	REPHRASE THE FIGURATIVE COMPARISON WITHOUT USING THE PICTURE BY GIVING A FACTUAL STATEMENT. USE UNDERLINING OR OTHER EMPHATIC TECHNIQUES TO BRING OUT EMPHASIS.	5.Capture: It is natural for me to trust Jehovah to protect me in crisis times.

related maps      see SIMILE      METAPHOR, TWO WAYS OF CLASSIFYING FIGURES OF COMPARISONS.

HOW TO ANALYZE COMPLEX FIGURES OF COMPARISONS

introduction Complex figures of comparison (sometimes called abbreviated figures of comparison) are similes or metaphors which leave implicit (imply but do not actually give) one or more of the three following essential elements of a figure of comparison.

- A REAL ITEM (subject being compared)
- A PICTURE ITEM (what the subject is being compared to)
- A COMPARISON ITEM (the point of the comparison, the intended shared resemblance)

For a simile to be complex it means that the comparison item is missing. For a metaphor to be complex it means that the real item or comparison item is missing. It could also mean that the real or picture item is partial.

First Step In Analyzing A first step in analyzing a complex comparison is to see what items are missing. The second step involves supplying the items that are missing and interpreting the point of comparison.

CLASSIFYING THE FIGURE IN TERMS OF OMITTED ITEMS

STEP	PROCEDURE								
1	<p>CLASSIFY THE ABBREVIATED FIGURE AS ONE HAVING:</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 33%;">CLASS A</th> <th style="width: 33%;">CLASS B</th> <th style="width: 33%;">CLASS C</th> </tr> </thead> <tbody> <tr> <td style="padding: 5px;"> <ul style="list-style-type: none"> <li>• real item</li> <li>• picture item</li> <li>• no point of comparison</li> </ul> <p>e.g. Mt 5:16 Mt 4:19</p> </td> <td style="padding: 5px;"> <ul style="list-style-type: none"> <li>• no real item</li> <li>• picture item</li> <li>• point of comparison may, may not be given</li> </ul> <p>e.g. Lk 13:32 Mt 16:6</p> </td> <td style="padding: 5px;"> <ul style="list-style-type: none"> <li>• partial real item</li> <li>• partial picture item</li> <li>• point of comparison may or may not be given</li> </ul> <p>e.g. many verbal metaphors are in this class, Tit 2:10, I Thess 5:19</p> </td> </tr> </tbody> </table>	CLASS A	CLASS B	CLASS C	<ul style="list-style-type: none"> <li>• real item</li> <li>• picture item</li> <li>• no point of comparison</li> </ul> <p>e.g. Mt 5:16 Mt 4:19</p>	<ul style="list-style-type: none"> <li>• no real item</li> <li>• picture item</li> <li>• point of comparison may, may not be given</li> </ul> <p>e.g. Lk 13:32 Mt 16:6</p>	<ul style="list-style-type: none"> <li>• partial real item</li> <li>• partial picture item</li> <li>• point of comparison may or may not be given</li> </ul> <p>e.g. many verbal metaphors are in this class, Tit 2:10, I Thess 5:19</p>		
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CLASS B	HOW TO ANALYZE A CLASS B FIGURE, p.29								
CLASS C	HOW TO ANALYZE A CLASS C FIGURE, p.30								

related maps See How To Analyze a Class A Figure, How To Analyze a Class B Figure, How To Analyze a Class C Figure.

HOW TO ANALYZE CLASS A COMPLEX FIGURE OF COMPARISON

STEP	PROCEDURE	EXAMPLE: using Mt 5:13 ye are the salt
1	IDENTIFY FULLY THE PICTURE ITEM.	1. Salt was a natural compound found in eastern countries in veins or layers sometimes exposed to the sun. When exposed to the sun and rain it would deteriorate and lose it's salty quality. It was used to give taste to food and also to preserve food and keep it from spoiling.
2	IDENTIFY FULLY THE REAL ITEM.	2. Ye=most likely referred to those listeners of the sermon on the mount who fulfilled the description just given in Mt 5:3-12. Those who demonstrated the Kingdom attributes or attitudes often called the Beatitudes.
3	LIST POSSIBLE SHARED MEANINGS BETWEEN REAL AND PICTURE ITEMS.	3. Salt was used to preserve meat and keep it from decaying. So too, the lives of those who demonstrated the Kingdom attitudes through the influence that their lives would have would keep the world from moral corruption. Salt gives taste to food. So too, these Kingdom representatives could give meaning to life by showing how life can be lived in accordance with God's will.
4.	SELECT THE POSSIBLE SHARED MEANING WHICH BEST FITS THE CONTEXT.	4. Both of the shared meanings of 3. could equally fit the context. With no sure way to decide I am forced to retain the possibility of both.
5.	DETERMINE WHY THE GIVEN FIGURE WAS CHOSEN.	5. Salt was commonly used. Probably all of Jesus' hearers had seen salt that was worthless. So they probably took this figure to be a strong warning that if they did not fulfill their role they would be worthless. That emphasis—being good for nothing—would be a strong warning.
6.	FOR EACH POINT OF COMPARISON YOU SELECTED REPHRASE THE FIGURE TO BRING OUT THE EMPHASIS.	6.Preservative—YOU ARE THE PEOPLE WHO CAN INFLUENCE THE WORLD FOR GOOD IF YOU DEMONSTRATE RIGHTEOUS LIVING BY YOUR OWN EXAMPLES OF LIFE. IF NOT, THEN AS GOD'S KINGDOM REPRESENTATIVES YOU WILL HAVE PROVEN WORTHLESS. Taste—YOU ARE THE PEOPLE WHO CAN DEMONSTRATE TO OTHERS THE TRUE MEANING AND PURPOSE OF LIFE—TO LIVE IT IN ACCORDANCE WITH GOD'S KINGDOM PRINCIPLES. BUT IF YOU DON'T GOD WILL CAST YOU ASIDE AS WORTHLESS REPRESENTATIVES OF HIS KINGDOM.

HOW TO ANALYZE A CLASS B COMPLEX COMPARISON

STEP	PROCEDURE	EXAMPLE:using Lk 13:32 Go tell that fox...
1	IDENTIFY FULLY THE PICTURE ITEM.	1. a small four legged animal; not always distinguished from the jackal by Palestinian people.
2	LIST POSSIBLE SHARED MEANINGS	2.Various references in the Bible tell us a number of things about foxes: • they like grapes (SOS 2:15) • they live in holes (Lk 9:58) • they eat birds, small quadrupeds, and follow armies that they may feed on such bodies that are left behind by the armies on the march (Psa 63:10) • they are known for their craftiness and cunning nature (Eze 13:4) • they become scared and run (Jud 15:4) • they prefer isolated places rather than inhabited places (Lam 5:18)
3	SUGGEST POSSIBLE REAL ITEMS	3.In this case the context almost for certain limits the real item to Herod.
4	REREAD CONTEXT CAREFULLY WITH POSSIBLE REAL ITEMS AND SHARED MEANINGS IN MIND. SELECT THE ONE COMBINATION THAT BEST FITS. OR NO MORE THAN 2.	4.Most likely the shared meaning is slyness. Jesus is here using this to sharply let the Pharisees know he has seen through their pretended friendliness. Jesus has recognized Herod's strategy to send these men who have pretended friendship and are "letting Jesus in on the secret to protect him." Jesus is in effect saying I know what you are trying to do and it won't work. I'll leave when my task is finished.
5	DETERMINE WHY THE GIVEN FIGURE WAS CHOSEN.	5.Go tell that fox. Jesus emphasizes the slyness of Herod in trying to rid his territory of Jesus and at the same time accuses the Pharisees of complicity with Herod. It was probably a shocking answer akin to a slap in the face.
6	FOR EACH POSSIBILITY YOU ARE LEFT WITH REPHRASE THE FIGURE IN NON-FIGURATIVE LANGUAGE.	6. You go back to Herod and tell him his sly plan to scare me away didn't work. You are no friends of mine by pretending to warn me. I see through your subtle plan.

HOW TO ANALYZE A CLASS C COMPLEX COMPARISON

introduction Class C complex comparisons are comparisons which have partial picture items or partial real items. For example, 1 Thess 5:19 Quench not the Holy Spirit. Here quench is an action that is done to a fire or to a person in satisfying thirst or passions. So that quenching something is compared to doing something to the Holy Spirit. For a verbal metaphor like this you simply fill out both missing items.

quenching a fire is compared to diminishing the activity of the Holy Spirit

The very process of filling in the partial items forces one to determine the comparison item. Metaphors based on verbs usually are of this type and present partial real and partial picture items. The use of the metaphor has become usually commonplace and the verb comes to take on a new extended meaning. It is thus spoken of as being a dead metaphor and the verb will have an accepted metaphorical meaning when used that way. Other examples of class C complex comparisons include:

- Mt 5:6 Blessed are they which do hunger and thirst after righteousness.
- Jn 21:16 Feed my sheep.
- Tit 2:10 ...that they might adorn the doctrine...
- Acts 9:5 ...it is hard for thee to kick against the pricks

John Beekman discusses at length the treatment of these metaphors which follows the completion pattern given above for 1 Thess 5:19.

STEP	PROCEDURE	DETAILED SUGGESTIONS
1	COMPLETE THE PICTURE ITEM WITH POSSIBLE CHOICES THAT GO WITH THE PARTIAL PICTURE.	1. If the partial picture item is a verb add agents or goals to determine who does what to complete the verbal picture. 2. If the partial picture is an adjective add objects which are usually modified by the adjective to complete the adjective picture.
2	SUGGEST WHAT REAL ITEMS ARE BEING COMPARED. IF REAL ITEM IS PARTIAL THEN COMPLETE IT WITH POSSIBLE CHOICES.	
3	DO STEPS 4,5,6 FOR A CLASS A COMPLEX COMPARISON,p.28	

METAPHOR OR SIMILE STUDY SHEET

Passage:

Date:

1. Identify clearly the two objects being compared and the point of comparison. (Use appropriate simple or complex analysis procedures to arrive at the answer to this question)

2. Now paraphrase the verse containing the figure of comparison by removing the comparison and replacing it with your own words which bring out the emphasis of the figure.

3. Read some of the modern versions of the Bible to see if the figure was captured to any degree. Modern versions will often make explicit items which were implicit in order to clarify meaning. If you learn something new, change your paraphrase if necessary to reflect this new piece of information. Also note confirmation of your own work.

4. Read available commentary analysis of the figure. Note any confirmation or help. (I have found Albert Barnes good on identity of comparison elements and capture statements. I have found William Barclay to be especially good on complex comparisons which involve knowledge of historical setting to unravel—other commentators could be given but these examples should give you the idea).

5. Give here your suggested reasons why the comparison was used. Does your paraphrase reflect this?

6. Give here your final paraphrase.

7. List here any principles of truth discovered during the study.



## 7 REASONS WHY METAPHOR AND SIMILE ARE MISUNDERSTOOD

**Introduction** People do misunderstand figures of comparison. Sometimes they try to accept a "straight forward" use rather than a figurative use of the words. Notice the disciples' confusion at Jesus' words about "leaven" in Mt 16:6. And then many people are not aware of the cultural significance of the items being compared. And further many of us have our own ideas about these comparisons because of present use of similiar figures. These kinds of hindrances need to be recognized. John Beekman has discussed them in some detail in "Notes On Translation 31 No 2-29" from the translator's perspective. Let me use his basic ideas.

### 7 Hindrances To Full Under- standing Of Figures Of Comparison

PEOPLE ARE NOT SENSITIVE TO METAPHOR AND SIMILE. At best they use them idiomatically without thinking of the emphasis. Many comparisons quickly pass into the language as ordinary idioms and are used without full realization of what they mean—so called dead metaphors.

THE COMPARISON ITEM IS LEFT UNSTATED. This is particularly confusing when the picture item has several resemblances which could fit the real item. Frequently, the reader will choose a resemblance not intended by the author simply because the reader's own culture highlights a given resemblance.

THE PICTURE ITEM HAS A DEFINITE USE IN THE READER'S CULTURE. The comparison of a real item with a given picture item is already defined in the reader's mind according to his culture's use of the figure. He is psychologically blocked from seeing other resemblances. THE REAL ITEM IS LEFT UNSTATED. A person who is reading carefully will catch contextual signals mentally and will supply the real item. But most readers will not and at best will get little or no benefit from the figure (called zero meaning). But what may be worse the reader may get a confused understanding by supplying some wrong real item. THE PICTURE ITEM IS UNKNOWN TO THE READER. Sometimes the picture items are not a real fact of the reader's culture. He knows them only from second hand experiences. Or there may be very real differences in the use of a picture item in one culture and its use in another culture.

THE READER CAN SEE NO PLAUSIBLE RESEMBLANCE BETWEEN THE PICTURE ITEM AND REAL ITEM.

THE SAME FIGURATIVE COMPARISON IS USED ELSEWHERE IN THE BIBLE WITH DIFFERENT EMPHASIS. Somewhere along the line the reader has heard some Bible teacher say a given figure means something. From then on the reader superimposes this meaning whenever the figure occurs whether or not it fits the context.

related maps see **SIMILE METAPHOR, TWO WAYS...**

FEEDBACK ON FIGURES OF COMPARISON

1. The following passages contain figurative as well as non-figurative language. Not all of the figurative passages are simile and metaphor. Some are other figures. Read carefully the passage to identify similes and metaphors. Place an "s" in the blank for each simile you see and an "m" in the blank for each metaphor. Typical answers might look like,

SSM meaning two similes and one metaphor are present  
MM meaning two metaphors are present  
0 \_\_\_ meaning no similes or metaphors are present

- |                   |                 |                 |                     |
|-------------------|-----------------|-----------------|---------------------|
| ___ a. De 1:28    | ___ f. Mal 3:16 | ___ k. Mt 5:6   | ___ p. Jn 10:30     |
| ___ b. De 32:2    | ___ g. Mt 3:7   | ___ l. Mt 5:9   | ___ q. Jn 14:11     |
| ___ c. I Sam 17:7 | ___ h. Mt 3:10  | ___ m. Mt 6:34  | ___ r. Rom 3:13     |
| ___ d. 2 Sam 2:3  | ___ i. Mt 3:16  | ___ n. Mt 9:15  | ___ s. Rom 16:4     |
| ___ e. Job 12:2   | ___ j. Mt 4:19  | ___ o. Lk 12:49 | ___ t. I Cor 3:16   |
|                   |                 |                 | ___ u. I Thess 5:19 |
|                   |                 |                 | ___ v. Tit 2:10     |

2. Name and describe in your own words the three essential elements of a figure of comparison.

3. Given the following descriptions of capture, study the figure in its context and then determine the degree to which the capture statement is accurate. Use,

- M = missed altogether—wrong meaning
- No = did not entirely capture because your capture statement is itself figurative
- P = possible alternative—context justifies or at least does not contradict this possible point of comparison
- G = I think this is a good capture (probably could be improved but it basically sets forth the meaning.
- ? = I don't know

- \_\_\_ a. De 32:2 replacing 4 simile comparisons: Capture: My words that I'm going to say to you will be refreshing and penetrating and will encourage you.
- \_\_\_ b. Psa 119:105 Capture: Your Word gives truth which I can use to help me make decisions in daily life.
- \_\_\_ c. Prov 11:22 Beauty is only skin deep.
- \_\_\_ d. Prov 21:1 God does not control rulers of government for they are free to make their own decisions.
- \_\_\_ e. Mt 5:13 Capture: You have the potential to preserve righteousness but if you do not do so then you will have failed in the purpose for which this potential was given to you.
- \_\_\_ f. Mt 9:36 Capture: But when he saw the many people he was sorry for them for they were people who were in trouble and in need of someone who could guide them and help them meet their needs.

FEEDBACK ON FIGURES OF COMPARISON cont

4. Study Mt 10:16 carefully. Then capture this verse by replacing the 2 metaphors and 2 similes with their emphatic meaning.

CAPTURE :

ANSWERS

1.	<u>  O  </u> a.	<u>  MMM  </u> g.	<u>  O  </u> m.	<u>  O  </u> s.
	<u>  SSSS  </u> b.	<u>  M  </u> h.	<u>  MM  </u> n.	<u>  M  </u> t.
	<u>  O  </u> c.	<u>  S  </u> i.	<u>  M  </u> o.	<u>  M  </u> u.
	<u>  O  </u> d.	<u>  M  </u> j.	<u>  O  </u> p.	<u>  M  </u> v.
	<u>  O  </u> e.	<u>  M  </u> k.	<u>  O  </u> q.	
	<u>  O  </u> f.	<u>  O  </u> l.	<u>  MM  </u> r.	

- 2.
- real item (subject being compared)
  - picture item ( what the subject is being compared to)
  - comparison item (point of the comparison)

3.   P   a.     P   b.     no   c.     M   d.     P   e.     g   f.

4. CAPTURE: Behold, I send you forth knowing that there are enemies who will try to persecute you and destroy you. Therefore, I warn you to exercise wisdom and avoid these enemies and confrontations when you can. Also make sure you don't provoke them so that they justly can retaliate against you.

As you can see I have taken much liberty in interpreting these figures. The points of comparison are not explicit. Yet I don't think my capture is prohibited by the context.

FOR FURTHER STUDY

introduction I have studied in depth the material found in the following references. I have found them helpful in general—particularly in a broadening of perspective. Most of these writers seem to work on the presupposition that if one talks about figurative language then others will be able to recognize it and interpret it. No one really tackles the problem (with the exception of John Beekman's short remarks on collocation) of identifying figurative language. Except for Beekman none give any practical help in interpreting figures. That is, they don't describe any procedures to follow which will lead to clarification of the figures. However, I would recommend the serious Bible student to read these recommended portions. Several of the writings abound with examples. I would caution about Bullinger. He is overly dogmatic and to me takes figurative language to the extreme. And yet he is suggestive and must be studied.

Beekman, John Notes On Translation No 31 2-69 (Summer Institute of Linguistics, Academic Publication, 7500 West Camp Wisdom Road, Dallas, Texas 75211). Pages 1-22 represent an excellent treatment of the analysis of metaphor and simile. It is very practical. It shows how to identify essential elements and how to interpret them. Difficulties in translating metaphor and simile into other languages have forced translators to study, in detail figurative language. These notes contain a good reference list of other sources on these figures. I would recommend any hermeneutics teacher to obtain this article and also the article on metonymy and synecdoche as they are "musts" for a library. The articles on metaphor and simile and on metonymy and synecdoche were reproduced as single articles and are available at [http://www.ethnologue.com/show\\_author.asp?auth=769](http://www.ethnologue.com/show_author.asp?auth=769).

Bullinger, E.W. Figures of Speech Used In the Bible (Baker, reprinted 1966) Grand Rapids) see pages 726-743. Bullinger, taken up with the whole idea of figurative language, defends it with zeal. This is an excellent work to use as a jumping off place. However, one must carefully evaluate the things suggested and confirm them for himself. Yet, I wouldn't study any figure without seeing what Bullinger had said about it. Still available. See Amazon.com.

Mickelsen, A. Interpreting the Bible (Eerdmans, Grand Rapids, 1963) Mickelsen gives a fairly lengthy treatment of figurative language (pages 179-235). Should be read. Still available. See [http://www.eerdmans.com/shop/product.asp?p\\_key=9780802847812](http://www.eerdmans.com/shop/product.asp?p_key=9780802847812)

Terry, Milton Biblical Hermeneutics (Zondervan, reprinted in paperback) Terry's two chapters (10-Figurative Language, 11-Simile and Metaphor) are well worth reading. I am always amazed at this scholar's stimulating insights. Still available. See <http://www.antiqbook.com/boox/win/WS2255.shtml>

## MODULE 2. FIGURES OF SUBSTITUTION

Introduction "Oh, well he should make good grades, he's a brain!" I've heard my kids use this statement (excuse?) many times. Or, "Look at my new threads." Or, "Whose got the wheels for tonight?" Or "We need some bread." All of these are modern day examples of figures of substitution in which one word is substituted for another to which it is closely related:

- brain is substituted for the person having the good brain (or more sophisticated – a high intellectual capacity to succeed in the grocery list educational environment),
- threads is substituted for clothes which are a product involving cloth and threads,
- bread is substituted for money which can buy necessities (and luxuries too) like bread.

And so it goes. Our modern society constantly is introducing new examples of figures of substitution. Sometimes we use these expressions almost without really knowing what they mean. They are so familiar to our culture. And so too the Bible writers use figures of substitution—many of them. And because we don't live in their society and use their expressions every day we don't always recognize the substitutions. Different cultures substitute in different ways. The result may be that we miss the meaning or worse misconstrue some meaning. This module will deal with two figures of substitution. You'll be amazed at all the different ways words are substituted for other words.

Objectives By the time you complete this module you should be able:

- to write in your own words the definition for metonymy and synecdoche.
- to name and describe in your own words the three essential elements of a substitution figure,
- if given a list of substitution relationships, to identify examples of metonymy and synecdoche which illustrate these relationships,
- to identify in Scripture examples of metonymy and synecdoche,
- to capture a metonymy or synecdoche,
- to read a given analysis of a substitution figure as normally occurs in commentaries and determine if the figure has been captured. If not you should be able to list what is needed to complete the capture.

MODULE 2. FIGURES OF SUBSTITUTION cont

Objectives  
Continued

- to examine a given captured figure and determine if the capture fits the context or if some other capture more reasonably fits the context. Further, you should be able to list reasons why it fits or why it does not fit the context. And if you select an alternative capture you should be able to list reasons why the alternative better fits the context,
- to compare figures of substitution given in the KJV (or other literal oriented translation) with some modern dynamic equivalent translation and list any elements of the substitution figures captured by the modern version.

Map Title (To go to any item, simply click on it. Red Font indicates a linked item.)

[METONYMY/SYNECDOCHE](#)  
[FEEDBACK ON METONYMY/SYNECDOCHE](#)  
[4 MAJOR CATEGORIES OF METONYMY RELATIONSHIPS](#)  
[METONYMY-SPECIFIC SEQUENTIAL RELATIONSHIPS](#)  
[METONYMY-SPECIFIC SPACIAL RELATIONSHIPS](#)  
[METONYMY-SPECIFIC TEMPORAL AND ATTRIBUTIVE](#)  
[2 MAJOR CATEGORIES OF SYNECDOCHE RELATIONSHIPS](#)  
[SYNECDOCHE - SPECIFIC EXAMPLES OF PART FOR WHOLE](#)  
[SYNECDOCHE - SPECIFIC EXAMPLES OF WHOLE FOR PART](#)  
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[SOME EXAMPLES OF CAPTURED METONYMY](#)  
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[STUDY SHEET FOR METONYMY/SYNECDOCHE](#)  
[FEEDBACK ON FIGURES OF SUBSTITUTION](#)

Acknowledge-  
ment John  
Beekman

I have used ideas from John Beekman's article on metonymy and synecdoche which appeared in "Notes on Translation No. 23". I have received permission to quote from this article and do so when listing some of the various substitution relationships. My thanks to John Beekman and staff (translation consultants) who are doing so much to expand practical methodology for interpreting and translating the Scriptures.

**METONYMY/SYNECDOCHE syn: figures of substitution**

**Introduction** Probably one of the most difficult parts of studying metonymy and synecdoche is learning to pronounce them and spell them. But if that bothers you just use "substitution figures" or abbreviate metonymy by met. and synecdoche by syn. The important thing is not spelling or pronouncing but understanding what these tongue twisters mean. And they are important. Beekman lists over 837 occurrences in the New Testament alone. And I bet the Old Testament has more than that. Remember these figures have the basic idea of substituting a word (or sometimes words) for a closely related word. The substitution which takes place is not made on an arbitrary basis. You do not substitute buttons for soup or theology for hair pieces. We need to be able to see What is substituted for something and Why it is substituted. A starting place is of course definitions. Later I'll give a number of examples and typical relationships.

**Definition** A metonymy is a figure of speech in which (usually) one word is substituted for another word to which it is closely related in order to emphasize something indicated by the relationship.

**Definition** A synecodoche is a special case of metonymy in which (again usually) one word is substituted for another to which it is related as, a part to a whole or a whole to a part.

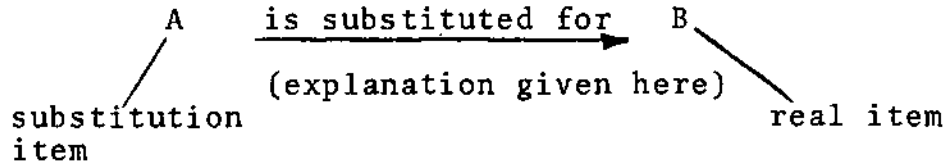
**3 Essential Substitution Elements** Figures of substitution are comprised of 3 essential elements (one always given in the text and two left implicit):

- substitution item (the word which appears in the text and has been substituted for the missing word)
- real item (the subject or missing word which has been replaced by the substitution item)
- substitution relationship (the association between the missing word and substituted word - i.e. the closely related idea)

The substitution item and real item are sometimes called the substitution pair.

**METONYMY/SYNECODOCHE cont**

Symbol and  
Visual  
Display



Modern  
Examples

He is a brain, brain → person having mental capacity

(Brain the physical part of the body in which mental processes occur is used to highlight the mental capacity this person has)

He sure has neat wheels. wheels → car

(Part of the car stands for the whole car and emphasizes the mobility.)

Bible  
Examples

John 3:16 For God so loved the world that he...  
world → people of the world

(The world is substituted for mankind or the inhabitants of the earth to emphasize the extent of God's love to all the people of the whole earth.)

Rom 13:4 ...for he beareth not the sword in vain.

Sword → killing by the sword

(The sword is substituted for the execution act using the sword in order to emphasize the extent to which God has delegated authority to human governments.)

captured: For he even has the authority to execute captial punishment to enforce obedience.

related maps

see **CAPTURE, 4 MAJOR CATEGORIES, 2 MAJOR CATEGORIES, EXAMPLES-METONYMY, EXAMPLES-SYNECODOCHE, CAPTURED METONYMY, CAPTURED SYNECODOCHE,**



FEEDBACK ON METONYMY/SYNECDOCHE

1. Give here in your own words the definition for:

- a. metonymy-
- b. synecdoche-

2. List the three elements of a substitution figure:

- a.    b.    C.

3. Given below the Scripture and capture, identify the three essential elements of this metonymy, (You may want to turn and read the context if you are not familiar with it.)

Scripture: Luke 16:29 ...they have Moses and the prophets, let them hear him.

Capture: No they don't need a miracle« They have all they need. They have the truth available to them in the writings of Moses and the Prophets but they won't heed them.

- a.
- b.
- c.

4. Identify the substitution item for the following figures of substitution.

- a. Prov 12:19    e. Acts 1:18
- b. Matt 5:13    f. Rom 3:13
- c. Matt 10:34 \_\_\_\_\_    g. 2 Tim 4:17 \_\_\_\_\_
- d. Matt 27:24 \_\_\_\_\_    h. Heb 13:4

5. (optional) List here some current figures of substitution heard commonly in our modern society (other than the ones I already suggested) :

ANSWERS

- 1. a. metonymy—the substitution of one word for another to emphasize something brought out in the relationship between them.
- b. synecdoche—a special metonymy—part for whole, whole for part.
- 2. a. real item b. substitution item c. substitution relationship
- 3. a. Moses and Prophets (substitution item) b. writing of Moses and Prophets (real item) c. author for what he wrote—stresses particularly the authority of truth from Moses which a Jew would have to respect. This truth was presented as in harmony with what Jesus was teaching them.
- 4. a. lip b. earth c. sword d. blood e. man (Judas) f. throat
- g. mouth h. bed

**4 MAJOR CATEGORIES OF METONYMY RELATIONSHIPS**

**Introduction** If you refer to Beekman's article on metonymy and synecdoche you will see that I have kept his 4 major categories of relationships though the descriptive wording varies. I also eliminated some sub-categories which either occur infrequently or are not often mis-interpreted. The four major categories are:

- 4 Major Categories**
- **SEQUENTIAL ASSOCIATIONS** in which a prior action or object is substituted for a later action or object (or vice versa).
  - **SPACIAL ASSOCIATIONS** in which a place or location is substituted for what is located there, what is done there, or for the person who acts there (or vice versa).
  - **TEMPORAL ASSOCIATIONS** in which time and events are interchanged.
  - **ATTRIBUTIVE ASSOCIATIONS** in which attributes and the person or object possessing them are interchanged.

**SEQUENTIAL SUBCATEGORIES**

Substitution Pairs (either item may be real or substitution)		Examples
Item	Item	
1. person	what the person has done or will do	Acts 15:21 Lk 16:31 Acts 8:28 1 Jn 4:1-3
2. body part	what it can cause or do	2 Tim 4:17 Jn 5:2 Mk 9:43 Acts 13:11
3. person initiating an act	person carrying out the act	Mt 14:3 Acts 3:15 Acts 1:18
4. result	person or thing causing the result	Lk 1:69 2 Cor 1:10 1 Mk 14:40
5. instrument	for what the instrument can cause or do	Mt 10:34 Rom 13:4 Acts 20:22

4 MAJOR CATEGORIES OF METONYMY RELATIONSHIPS cont

SPACIAL SUBCATEGORIES

Substitution Pair		Examples
Substitution Item	Real Item	
1. place	what is done at the place	Heb 13:4 Lk 1:32 Mt 16:24
2. place	what is located at the place	Mt 3:2 Jn 19:11 Mk 11:30,31 Mt 5:14 Mt 3:5 Mt 21:10
3. what is located at the place	place	Mt 2:11

Substitution Pair		Examples
Substitution Item	Real Item	
1. time	events done in time	2 Pet 3:12 Lk 17:22 Jn 8:56
2. one event	another event occurring simultaneously	Jn 21:18 Acts 22:3 Lk 4:18

Substitution Pair		Examples
Substitution Item	Real Item	
1. attribute	object possessing that attribute	Mt 6:9 Mt 12:21 Lk 6:22 Lk 1:35 Acts 4:12
2. object	associated attribute of the object	Mk 16:19 Mt 17:22 Lk 1:69 Heb 1:8

related maps see METONYMY/SYNECDOCHE,

METONYMY--SOME SPECIFIC EXAMPLES OF SEQUENTIAL RELATIONSHIPS

Format of Examples

Reference, phrase with substitution item underlined, (explanation)

TYPE 1. PERSON FOR WHAT THE PERSON HAS DONE OR WILL DO

Acts 15:21 for Moses...them that preach, (writer for his writing)  
I Jn 4:1-3 believe not every spirit but try the spirits, (spirit for teaching coming from spirit or person who claims to be under the influence of the Holy Spirit)

TYPE 2. BODY PART FOR WHAT IT CAN CAUSE OR DO

Mt 15:11 cometh out of the mouth, (mouth for what is said)  
Jn 10:28 pluck them out of my Father's hand, (hand for watchful care)  
II Tim 4:17 delivered out of the mouth of the lion, (mouth for death by the lion)  
Mt 15:8 honor me with their lips, (lips for that spoken)  
Mk 9:43 if thy hand offend thee, (hand for deeds of the hand)

TYPE 3. PERSON INITIATING AN ACT FOR PERSON CARRYING OUT THE ACT

Mt 14:3 Herod laid hold on John, (Herod for his soldiers)  
Acts 3:15 Ye (Jews) killed the Prince of Glory, (Jews for Roman soldiers)

TYPE 4. RESULT FOR PERSON OR THING CAUSING THE RESULT

Lk 1:69 raised up a horn of salvation, (salvation for the Saviour)  
II Cor 1:10 delivered us from so great a death, (death for any cause of death)

TYPE 5. INSTRUMENT FOR WHAT THE INSTRUMENT CAN CAUSE OR DO

Mt 10:34 send a sword, (sword for dissension)  
Rom 13:4 carry the sword, (sword for power to punish or kill)

METONYMY--SOME SPECIFIC EXAMPLES OF SPACIAL RELATIONSHIPS

Format of Examples

Reference, phrase with substitution item underlined, (explanation)

TYPE 1. PLACE FOR WHAT IS DONE AT THE PLACE

Lk 1:32 give him the throne, (throne for dominion) Heb 13:4  
the bed is undefiled, (bed for marital relation)

TYPE 2. PLACE FOR WHAT IS LOCATED AT THE PLACE

Mt 3:2 the kingdom of heaven is at hand, (heaven for God)  
Mt 3:5 went out to him Jerusalem, (city for its inhabitants)  
Mt 5:14 ye are the light of the world, (world for inhabitants of  
the world)  
Jn 15:18 if the world hate you, (world for mankind as without God)  
Heb 13:10 we have an altar, (altar for what is sacrificed there: a  
sacrifice)

TYPE 3. WHAT IS LOCATED AT THE PLACE FOR THE PLACE

Mt 2:11 opened their treasures, (treasures for treasure chest)

**METONYMY—SOME SPECIFIC EXAMPLES OF TEMPORAL AND ATTRIBUTIVE**

Format of Examples

Reference, phrase with substitution item underlined, (explanation)

**TEMPORAL RELATIONSHIPS**

**TYPE 1. TIME FOR EVENTS DONE IN TIME**

Lk 17:22 one of the days of the Son of Man, (day or time for the presence or return of Christ)

II Pet 3:12 hasting unto the coming of the day of God, (day or time for the judgement)

**TYPE 2. ONE EVENT FOR ANOTHER EVENT OCCURRING SIMULTANEOUSLY**

Lk 4:18 he hath anointed me to preach the Gospel, (anoint for chosen or appointed)

Jn 21:18 thou shalt stretch forth thy hands, (stretch forth thy hands for crucifixion)

**ATTRIBUTIVE RELATIONSHIPS**

**TYPE 1. ATTRIBUTE FOR OBJECT POSSESSING THAT ATTRIBUTE**

Mt 6:9 hallowed be thy name, (name for you)

Mt 12:21 and in his name shall the Gentiles trust, (name for Him)

Lk 1:35 the highest shall overshadow thee, (highest for God)

Lk 6:22 cast out your name, (name for you)

Acts 4:12 for there is none other name, (name for person--Jesus)

**TYPE 2. OBJECT FOR ASSOCIATED ATTRIBUTE OF THE OBJECT**

Mt 16:19 give thee the keys of the kingdom, (keys for authority)

Mt 17:22 betrayed into the hands of men, (hand for power or authority)

Lk 1:69 raised up an horn of salvation, (horn for strength or might, this is also an idiom)

Heb 1:8 a sceptre of righteousness is the sceptre of thy Kingdom, (sceptre for rule)

## 2 MAJOR CATEGORIES OF SYNECDOCHE RELATIONSHIPS

Introduction Because the "whole for part" and "part for whole" type of metonymy occurs so often it has been given its own name—synecdoche. The two broad categories of it are,

- PART FOR WHOLE
- WHOLE FOR PART.

These become clearer if you will examine the subcategories of each below.

### PART FOR WHOLE

Substitution Pair		Examples
Substitution Item	Real Item	
1. part of body	body, person, human nature, life itself	Lk 12:19 Acts 2:41 Eph 6:22 Rom 12:1 Mt 16:17 Rom 3:15
2. specific example	general idea	Mt 5:45 I Jn 4:2,3
3. part of object	object	Mt 8:8
4. one of a class	total class	Mt 6:11
5. some inhabitants	all inhabitants	Mt 21:5

### WHOLE FOR PART

Substitution Pair		Examples
Substitution Item	Real Item	
1. total group	part of group	Jn 1:19 Gal 2:13 Jn 12:19 Mk 16:15 Mt 9:11 Mt 16:1
2. absolute negatives	partial negatives	Mk 4:25 Mk 6:5 Mk 6:8 Jn 3:32 Jn 15:5 1 Tim 5:23
3. whole of quantity, extent, or duration	some part of it	Mt 10:22 Mk 16:20 Lk 18:1 Lk 24:53 Jn 8:2 Jn 10:8

related maps see **METONYMY/ SYNECDOCHE**.

SYNECDOCHE--SOME SPECIFIC EXAMPLES OF PART FOR WHOLE

Format of Examples

Reference, phrase with substitution item underlined, (explanation)

TYPE 1. PART OF BODY FOR BODY, PERSON, HUMAN NATURE, LIFE ITSELF

Lk 12:19 I will say to my soul, (soul put for myself)

Acts 2:41 were added...about 3000 souls, (souls put for people)

Rom 12:1 present your bodies a living sacrifice, (bodies for entire person)

TYPE 2. SPECIFIC EXAMPLE FOR THE GENERAL IDEA

Mt 5:45 for he maketh the sun to rise on the evil and on the good, (sun to rise is a specific example of God's love for all)

TYPE 3. PART OF AN OBJECT FOR OBJECT. Mt 8:8

come under my roof, (roof for house)

TYPE 5. SOME INHABITANTS FOR ALL INHABITANTS

Mt 21:5 tell ye the daughter of Zion, (one kind of inhabitant for all the inhabitants of Jerusalem--also treated under idiom)



SYNECDOCHE--SOME SPECIFIC EXAMPLES OF WHOLE FOR PART

Format of Examples

Reference, phrase with substitution item underlined, (explanation) TYPE

1. TOTAL GROUP FOR PART OF THE GROUP

Jn 1:19 when the Jews sent..., (Jews for part of the Jews who were opposed to Christ or the gospel)

Gal 2:13 and the other Jews dissembled likewise, (Jews for Christian Jews)

Jn 12:19 behold, the world is gone after him, (world for many people or general public)

Mk 16:15 preach the gospel to every creature, (creature for person)

TYPE 2. ABSOLUTE NEGATIVES FOR PARTIAL NEGATIVES

Mk 4:25 he that hath not, from him shall be taken even that which he hath, (that which he has not for the little that he has)

Mk 6:5 he could there do no mighty work save..., (no miracle for a few miracles)

Jn 3:32 he testifieth, and no man receiveth his testimony, (no one for not many)

Jn 15:5 for without me ye can do nothing, (do nothing for nothing good in God's sight)

TYPE 3. WHOLE OF QUANTITY, EXTENT, OR DURATION FOR SOME PART OF IT

Mt 10:22 ye shall be hated of all men, (all for all kinds or the larger part, rather than, all without exception)

Lk 18:1 men ought always to pray, ( always to pray for at every occasion or at every opportunity)

Lk 24:53 were continually in the temple, (were continually in the temple for at every opportunity or regularly)

FEEDBACK ON MAJOR RELATIONSHIPS

Given the following substitution relationships (A-I), show that you understand these relationships by identifying the figures in the Scriptures given below which illustrate them. In the first blank place the substitution item of the figure and in the second blank place the letter (A-I) of the relationship seen.

- A. Person for what the person has done or will do
- B. Body part for what it can cause or do
- C. Result for person or thing causing the result
- D. Place for what is done at the place
- E. Place for what is located at the place
- F. Time for Events done in time
- G. Attribute for object or person possessing that attribute
- H. Object for an associated attribute of that object
- I. Instrument for what the instrument can do or cause

Substitution Item	Substitution Relationship	Reference
e.g. throat	B	1. Rom 3:13
_____	_____	2. Mk 14:40
_____	_____	3. Mt 10:38
_____	_____	4. Jn 19:11
_____	_____	5. Lk 11:13
_____	_____	6. Lk 19:9
_____	_____	7. Lk 6:22
_____	_____	8. Jn 17:11
_____	_____	9. Heb 13:4
_____	_____	10. Acts 8:28
_____	_____	11. Mk 11:30,31
_____	_____	12. Mt 12:22
_____	_____	13. Rev 1:18
_____	_____	14. Eph 2:16
_____	_____	15. Jn 8:56
_____	_____	16. Phil 1:6
_____	_____	17. I Cor 14:21

ANSWERS

- 1. throat B 2. eyes were heavy C 3. cross D 4. above E
- 5. Holy Spirit A 6. salvation C 7. name G 8. name G & H
- 9. bed D 10. Isaiah A 11. heaven E 12. blind (or dumb)G
- 13. keys H 14. cross I 15. day F 16. day F 17. lips (or tongues)B

HOW TO ANALYZE FIGURES OF SUBSTITUTION

**Introduction** Capturing a substitution figure for meaning involves a reversal of the substitution process and an explanation of why the substitution was made. The context will give necessary clues to the importance and implications of the substitution relationship.

**Con-** I believe the parallel gospel account confirms my view  
**troversial** of Holy Spirit in Lk 11:13 as a figure. I'll use this  
**Example** as my example here but caution you that others disagree  
 and take it literally.

ANALYSIS OF METONYMY OR SYNECDOCHE

STEP	PROCEDURE	DETAILS	EXAMPLE using Lk 11:13
1	IDENTIFY THE SUBSTITUTION ITEM	none	Holy Spirit
2	IDENTIFY THE REAL ITEM	You may need to do Step 3 before this step or do them together	the things that the Holy Spirit gives us in answer to prayer
3	IDENTIFY THE SUBSTITUTION RELATIONSHIP	1. Use the following list as a quick reference. 2. Make up your own description if one does not fit.	person or source of a result for the result itself

Quick Check List

- person for what the person has done or will do
- body part for what it can cause or do
- person initiating an act for person doing the act
- result or effect for the person or source of the effect
- person or source of a result for the result itself
- instrument for what the instrument can cause or do
- place for what is done at the place
- place for what is located at the place
- what is located or done at a place for the place
- time for events occurring during that time
- one event for another occurring simultaneously
- a quality or attribute for the person or thing having it
- an object for the associated attribute of the object
- a part of body for body, person, human nature, life itself
- a specific example for the general idea
- a part of the object for the object
- one of a class for a total class
- some inhabitants for all inhabitants
- total group for part of the group
- absolute negatives for partial negatives
- whole of quantity, extent, or duration for some part of it

HOW TO ANALYZE FIGURES OF SUBSTITUTION cont

STEP	PROCEDURE	DETAILS	EXAMPLE--Lk 11:13	f
4	STUDY CAREFULLY THE CONTEXT KEEPING IN MIND THE SUBSTITUTION RELATIONSHIP IN ORDER TO DETERMINE THE EMPHASIS AND IMPLICATIONS.	My example captures given later, will give you ideas on describing implications and emphasis.	The use of Holy Spirit emphasizes the source of the answered prayer. It is the Holy Spirit who will make real to us the best answers our Father has for us. He is himself God's great gift to us and the means whereby all other gifts are given or appropriated.	
5	REWRITE THE PASSAGE REPLACING THE SUBSTITUTION ITEM WITH THE REAL ITEM AND ADDING AN EXPLANATORY PHRASE TO SHOW THE IMPORTANCE OR IMPLICATIONS.	You may want to include the substitution item in your explanatory phrase to help enforce the emphasis or implications.	If you being evil, know how to give good gifts you better believe that God your heavenly Father is going to answer your prayers with that which is best for you. And note carefully that it is the Holy Spirit who is the source and means by which these answers will be given you.	

related maps see METONYMY/SYNECDOCHE, EXAMPLES-CAPTURED METONYMY, EXAMPLES-CAPTURED SYNECDOCHE, STUDY SHEET FOR METONYMY/SYNECDOCHE.

## SOME EXAMPLES OF CAPTURED METONYMY

### Example 1

Heb 11:13 KJV These all died in faith, not having received the promises , but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth.

substitution item = promises; real item=fulfillment of those promises; substitution relationship = sequential-intermediate cause for effect; emphasis of relationship = The use of promises for fulfillment of promises brings out the continuing aspect of trusting God. The promises were YET to be fulfilled still these believers looked forward trusting God to fulfill them even though they hadn't seen the final results.

Capture: THE ABOVE MENTIONED OLD TESTAMENT BELIEVERS ALL DIED STILL BELIEVING IN GOD AND TRUSTING HIM YET TO FULFILL WHAT HE HAD PROMISED. THEY KNEW THAT THE PROMISE GOD GAVE WOULD BE FULFILLED NO MATTER HOW LONG THEY WAITED EVEN IF IT MEANT AFTER THEY HAD LIVED THEIR SHORT LIVES HERE ON EARTH.

### Example 2

1 Jn 4:1 KJV Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world,

substitution item = spirit, spirits; real item = teaching or truth coming from, people claiming influence of God's Spirit; substitution relationship = person (the spirit) for what the spirit does - gives truth through men; emphasis of relationship = spirit calls attention to the source or guiding motivation behind the truth. Something may sound good but it must be tested in light of its source-Is it from God or not?

Capture: BELOVED, BE CAREFUL AS YOU HEAR SOMEONE PRESENTING TRUTH. EXAMINE THE TRUTH CAREFULLY, VERY CAREFULLY, TO SEE WHETHER THE SPIRITUAL SOURCE FOR THE TEACHING IS GOD OR OTHERWISE, THERE ARE MANY WHO ARE FALSELY CLAIMING TO HAVE GOD'S TRUTH. HENCE YOU HAD BETTER BE EXTREMELY CAREFUL.

## SOME EXAMPLES OF CAPTURED SYNECDOCHE

### Example 1

Rom. 16:3,4 KJV Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks : unto whom not only I give thanks, but also all the churches of the Gentiles.

substitution item = necks; real item = lives; substitution relationship = part of body for life itself; emphasis of relationship = the use of neck calls attention to the extreme danger these believers had faced on Paul's behalf. "Neck" alludes to execution by sword in which the head is decapitated. These believers certainly demonstrated that they understood the love of God (Hereby we perceive the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 1 Jn 3:16). Paul goes on to pay them a well deserved public compliment for these acts of extreme devotion.

Capture: GREET PRISCILLA AND AQUILA MY HELPERS IN CHRIST JESUS WHO SAVED ME FROM DANGER AND EVEN EXPOSED THEMSELVES TO DEATH IN SAVING ME. YOU SHOULD BE AS THANKFUL AS I AM FOR I WOULDN'T BE ALIVE NOR WOULD THE GENTILE CHURCHES I BEGAN HAVE COME INTO EXISTENCE.

### Example 2

1 Jn 4:2,3 KJV Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

substitution item = confession of Jesus coming in the flesh; real item = revealed truth from God; substitution relationship = specific example for general idea; emphasis of relationship = This is a specific example of revealed truth that was being denied by some. One of John's purposes in writing was to deal with this heresy. However, in the wider sense it is a specific example of the general idea—emphasizing that the test for truth is that new claims of truth should never contradict certain and sure truth already revealed by God.

Capture: BELOVED, BE CAREFUL AS YOU HEAR SOMEONE PRESENTING TRUTH. EXAMINE THE TRUTH VERY CAREFULLY TO SEE WHETHER THE SPIRITUAL SOURCE FOR THE TEACHING IS GOD OR OTHERWISE. THERE ARE MANY WHO ARE FALSELY CLAIMING TO HAVE GOD'S TRUTH. HENCE YOU HAD BETTER BE EXTREMELY CAREFUL. USE THIS TEST. DOES THE TEACHING AGREE WITH GOD'S PREVIOUSLY REVEALED TRUTH. LET ME GIVE YOU A SPECIFIC EXAMPLE WHICH APPLIES TO YOU RIGHT NOW. PEOPLE WHO TEACH ABOUT JESUS, DOES THEIR TRUTH CONFIRM THAT HE WAS GOD COME IN HUMAN FLESH?

STUDY SHEET FOR METONYMY/SYNECDOCHE

Passage:

Date:

1. Identify the word being substituted and the most likely word for which it is being substituted.
2. Suggest the relationship between the two words. Indicate the importance of the figure by showing what the author was emphasizing by the use of the figure.
3. Read modern paraphrases of the verse to see if the figure was captured. Note here any help received.
4. Read available commentary analysis of the figure. Note here any comments which help you to understand the figure;
5. Give here your final analysis of the meaning of the figure and its intended emphasis.
6. Now paraphrase the verse by removing the figure and replacing it with your own words which bring out the meaning and emphasis of the figure.
7. List here any principles of truth discovered during the study.

FEEDBACK ON FIGURES OF SUBSTITUTION

1. The following passages contain either metaphor or simile or metonymy or synecdoche or contain no figure. Show that you understand the definition of metonymy and synecdoche by identifying them. Place sub in the blank to indicate that the passage has at least one metonymy or synecdoche or no in the blank if the passage is literal or contains a metaphor or simile (p.s. one contains both figures.)

- |                      |                   |                      |
|----------------------|-------------------|----------------------|
| _____ a. Ex 15:1     | _____ f. Mt 14:3  | _____ k. I Cor 13:11 |
| _____ b. Lev 19:32   | _____ g. Jn 1:14  | _____ l. I Thess 5:2 |
| _____ c. Psa 119:105 | _____ h. Rom 3:15 | _____ m. I Pet 2:2   |
| _____ d. Prov 6:17   | _____ i. Rom 4:12 |                      |
| _____ e. Jer 8:7     | _____ j. Rom 5:9  |                      |

2. Identify the substitution items by listing the word which is the substitution item.

- \_\_\_\_\_ a. Gal 2:7
- \_\_\_\_\_ b. Eph 1:7
- \_\_\_\_\_ c. Rom 1:18

3. Show that you understand the substitution relationships by underlining with one line the substitution item in Rom 5:9 which goes with the first listed relationship and by underlining with two lines the substitution item in Rom 5:9 which goes with the second relationship.

Relationship 1 -- attribute for the results of that attribute

Relationship 2 -- something occurring or present at an event for the event itself

Rom 5:9 Much more then, being justified by his blood, we shall be saved from wrath through him.

4. Because of the symbolic nature of the cross it is wise to retain it when you are interpreting the real item for which it has been substituted. This can be done easily by including it in the explanatory phrase. Capture Col 1:20 by replacing the underlined metonymy.

Col 1:20 KJV And having made peace through the blood of his cross by him to reconcile all things unto himself...

Capture :



ANSWERS TO FEEDBACK ON FIGURES OF SUBSTITUTION

1. sub a. sub b. no C. sub d. sub e. sub f. sub g. sub h. sub j.  
no k. both l. no m.

2. uncircumcision (2 times), circumcision a. Gal 2:7

blood b. Eph 1:7 wrath c. Rom 1:18 (maybe heaven)

3. Rom 5:9 Much more then being justified by his blood we shall be saved from wrath through him.

wrath or anger (an attribute) is substituted for the effects of it which will be punishment or judgment.

blood is substituted for atoning death by violent blood shedding

4. Col 1:20 capture: AND HAVING MADE PEACE BY HIS VIOLENT ATONING DEATH WHICH TOOK PLACE ON THE CROSS, HE COULD AND DID RECONCILE ALL THINGS...

FOR FURTHER STUDY

I highly recommend John Beekman's comprehensive article on Metonymy and Synecdoche in "Notes on Translation No 23" (Summer Institute of Linguistics, Academic Publication, 7500 West Camp Wisdom Road, Dallas, Texas, 75211). Much thanks to this group for permission to quote from this article.

Bullinger, E.W. Figures of Speech in the Bible (Baker, 1968). Bullinger on metonymy and synecdoche and metalepsis (a double metonymy) is overwhelming.

See pages 539-608 on metonymy.  
See pages 619-612 on metalepsis.  
See pages 613-656 on synecdoche.

### MODULE 3. FIGURES OF APPARENT DECEPTION

**Introduction** Peter warned his readers in 2 Peter that some of Paul's writings were easily misunderstood—even "twisted" by some to say things never intended by Paul. May I give my own warning—THERE EXISTS SEVERAL FIGURES OF SPEECH WHICH IF INTERPRETED AT FACE VALUE ARE DECEPTIVE. Understood figuratively they not only make sense but carry additional force in communicating the concepts they represent. These figures of apparent deception do not occur nearly as often as figures of comparison and substitution. This is both good and bad. It is bad because we don't become familiar enough with them to recognize and interpret them. But it is good too, since there are fewer opportunities for the casual Bible reader to misinterpret these passages. And too, since there are fewer of them, it is possible for all such passages to be studied by experts and interpreted for us. That would be impossible to do for substitution and comparison figures. This module describes 7 figures of apparent deception. I hope you will come to appreciate these unusual ways to make a point.

**Objectives** By the time you complete this module you should be able to,

- write in your own words the definitions of each of the figures of apparent deception,
- write in your own words in what way the figure may deceive and the implications of such deception,
- identify any of these apparent deception figures from given Scripture passages containing them,
- recognize the steps necessary to capture a given apparent deception figure,
- read a given analysis of any one of these figures as normally occurs in a commentary and determine the degree to which the figure has been captured,
- capture any one of these figures.

**MODULE 3. FIGURES OF APPARENT DECEPTION cont**

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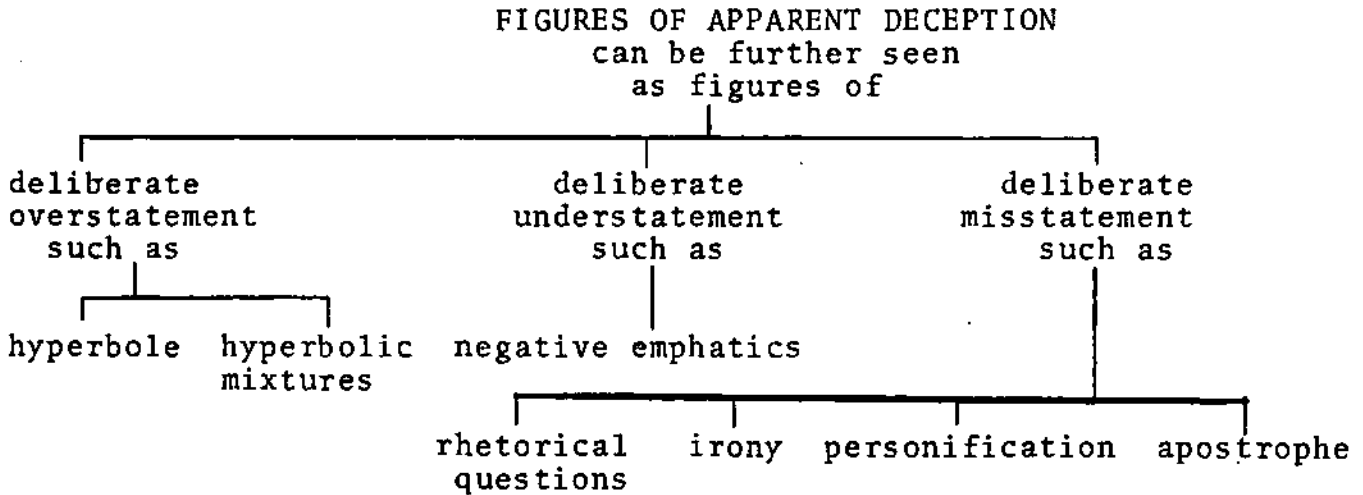
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### 3 WAYS OF CLASSIFYING FIGURES OF APPARENT DECEPTION

**Introduction** It is a dangerous thing God has done—His use of figures of apparent deception. It is almost as if God deliberately takes a chance that readers will not understand Him when He uses these figures of apparent deception. Perhaps He does so to cause those who are sensitive and really want His truth to see it in its depth and beauty. But many will not and will be deceived by these figures. The average Bible reader is usually unaware of figures of apparent deception. As a result his/her normal reaction when reading these figures is to accept what they say as if they were not figures. This kind of reaction can lead to several negative results:

- the true emphatic meaning is missed,
- the credibility of Scripture in general is weakened for subconsciously the reader does not feel the statements are consistent with what he/she knows of truth,
- the reader may become discouraged from reading the Scripture as he/she says to himself, "Well, who can understand the Bible anyway?"

At least you should be aware that figures of apparent deception do exist and can be classified as given below:



**Some guide-lines**

Some steps that a sensitive reader can take to overcome these possible negative results include:

- first, become familiar with the definitions of these figures and examples of them,
- second, become sensitive to them as you read,
- third, learn to appreciate why the figures are used (what is the author calling attention to?)
- fourth, learn to capture these figures by replacing them in your own words with emphatic statements.

HYPERBOLE	syn: figure of exaggeration, boastful figure
Introduction	We all like to stretch a point now and then and make our story a little taller than it is in order to emphasize something. "I've told you a million times not to exaggerate." Now the listener knows that he hasn't been told a million times. He gets the point. Don't exaggerate. Hyperbole is the technical name for this conscious exaggeration (an overstatement of truth) for effect.
Definition	Hyperbole is the use of conscious exaggeration (an overstatement of truth) in order to emphasize or strikingly excite interest in the truth.
Comment	Hyperbole is sometimes combined with other figures such as comparison and substitution. When such is the case it is called a <u>hyperbolic mixture</u> figure.
Hyperbolic Simile	Sometimes a comparison figure is hyperbolic. That is, it is a conscious over comparison.
Example	2 Sam 1:23 David in his eulogy for Saul and Jonathan uses hyperbolic simile,  Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided; they were <u>swifter than eagles</u> , they were <u>stronger than lions</u> .
Others	Gen 15:5,6 Psa 133:2 Jer 4:13,19 I Ki 10:27 II Chron 1:15 Job 6:3
Hyperbolic Synecdoche	The <i>relatives for absolute</i> and <i>absolutes for relative</i> , <i>parts for whole</i> and <i>whole for parts</i> are examples of hyperbolic synecdoche.  Jn 12:19 The Pharisees therefore said among themselves Perceive ye how ye prevail nothing? Behold the world is gone after him.
Others	Jn 3:32 Ex 8:17 Mk 6:5
Other Typical Hyperbole	De 1:28 The response to the spies report: Where shall we go up? Our brethren have discouraged our hearts saying The people are greater and taller than we; the cities are great and <u>walled up to heaven...</u>  Jn 21:25 and there are many other things which Jesus did which if they should be written every one, I suppose that even the <u>world itself could not contain the books that should be written.</u>

**HOW TO ANALYZE HYPERBOLE**

**Introduction** To fail to recognize hyperbole is not as serious as failure to recognize comparison or substitution figures. Here are two implications of missing them:

- You will miss the emphatic force of the words.
- You will err to the good side—that is, you will see something as more than was really intended.

**How To Overcome Insensitivity** To develop sensitivity I suggest that you read every known passage in the Bible containing hyperbole. I'll give you a list of the ones I have seen. You will find that even when someone points out something as hyperbolic that you will sometimes refuse to believe so. Jn 21:25 was that way for me. Then one day I saw what John was doing and with glee I accepted it. Practice capturing some. This will make you sensitive to how they are used.

STEP	PROCEDURE	DETAILS	EXAMPLE De 1:28
1	IDENTIFY THE PHRASE THAT REPRESENTS THE EXAGGERATION.		"walled up to heaven"
2	NOTE WHAT IS INTENDED BY THE EXAGGERATION.	Hyperbole is usually an emotional figure so get the emotional tone of the context	The people were extremely frightened at the thought of siege warfare, They wanted to rationalize away their responsibility to attack.
3	REMOVE THE CONSCIOUS INTENDED EXAGGERATION.	Replace the verse or phrase by using an emphatic paraphrase which does not contain an exaggeration but brings out the emphasis. Be sure to paraphrase enough of the immediate setting to bring out the force of the figure.	What are we going to attack them for? The report from our spies has really scared us. Our enemies are stronger than we are. Their fortified cities are practically impossible to capture. Many of us will die.

related maps see **HYPERBOLE, STUDY SHEETS.**

EXAMPLES—CAPTURED HYPERBOLE

Example 1. 1 Cor 4:14-16

I write not these things to shame you, but as my beloved sons I warn you (emphatic comparison idiom).. For though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you through the Gospel. Wherefore I beseech you, be ye followers of me.

Capture: I NOT ONLY WRITE THESE SPECIAL WORDS TO SHAME YOU BUT EVEN MORE IMPORTANTLY TO CAUTION AND WARN YOU. I CAN DO THIS BECAUSE I HAVE A VERY SPECIAL AND UNIQUE RELATIONSHIP TO YOU. I AM RESPONSIBLE FOR YOUR KNOWLEDGE OF JESUS AS YOUR SAVIOUR. IF IT WEREN'T FOR ME YOU WOULDN'T HAVE A SINGLE TEACHER. THEREFORE, DON'T BE LED ASTRAY BY THESE TEACHERS, I DON'T CARE HOW MANY, BUT INSTEAD LISTEN CAREFULLY TO ME AND FOLLOW MY EXAMPLE.

Example 2. Jn 21:25

And there are also many other things which Jesus did, which, if they should be written everyone, I suppose that even the world itself could not contain the books that should be written.

Capture: FROM MANY POSSIBLE THINGS THAT I COULD HAVE WRITTEN ABOUT JESUS, NOTE THAT I HAVE CAREFULLY SELECTED ONLY A FEW IN ORDER TO TEACH YOU WHAT I WANTED YOU TO SEE ABOUT JESUS. THEREFORE, PAY SPECIAL ATTENTION TO EACH OF THESE CAREFULLY SELECTED INCIDENTS TO GET THE INTENDED IMPORTANT TRUTH ABOUT JESUS.

Example 3. Acts 17:6

And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, these that have turned the world upside down are come here also.

Capture: THEY TOOK JASON AND OTHERS WHO WERE AT THE RIOT AND APPEARED BEFORE SOME CIVIL AUTHORITIES AND MADE THEIR FALSE ACCUSATIONS. "THESE MEN ARE TROUBLE MAKERS. EVERYWHERE THEY GO THERE ARE RIOTS AND PROBLEMS JUST AS WE HAVE SEEN IN THIS CITY THESE PAST HOURS."

### FEEDBACK EXERCISES—HYPERBOLE

1. In order to become sensitive to hyperbole you need to expose yourself to a large number of passages containing hyperbole. The following is a list of passages containing hyperbole. Read each passage and see if you can catch the hyperbole. I won't give any answers to this one. You are on your own to see these.

Gen 13:16 15:5 22:17 Ex 8:17 De 1:28 Jud 7:12 20:16 1 Sam 5:12 7:6 13:5  
25:37 2 Sam 1:23 17:13 1 Ki 1:40 4:20,29 10:27 20:10 2 Ki 19:24 2 Chron  
1:9,15 28:9 Ezra 9:6 Job 6:3 29:6,18 40:18 Psa 6:6 78:27 107:26 133:3  
139:8 Prov 27:22 Isa 29:5 34:3 Jer 4:13,19 9:1 15:8 51:9,53 Lam 2:1,11  
4:7,8 Eze 32:5,6,7,8 Amos 9:13 Obad 4 Hab 2:5 Mt 11:23 Mk 8:36 Jn 3:26  
12:19 21:25 Rom 7:9 9:3 Gal 1:8 Heb 11:12 Jas 4:1 1 Jn 3:15

2. Underline the hyperbole in the following verse (you may want to read the entire Psalm to get the context):

Psa 6:6 I am weary with my groaning; all the night make I my bed to swim;  
I water my couch with tears. Mine eye is consumed because of grief; it  
groweth old because of my enemies.

Then select the statement below which best captures the meaning of the hyperbole.

- a. The bed is a sign of grief and indicates the loneliness he feels because of his enemies.
- b. I am overwhelmed with joy. I am crying because I'm so happy.
- c. I am deeply grieved because of the situation I am in due to my enemies.
- d. My grief is like a flood of water.

3. Read Jn 12:19. Identify the hyperbole. Then capture the figure.

Capture:

### ANSWERS

1. you are on your own. If you need help write me. Bullinger covers most of these in his book, Figures of Speech in the Bible.

2. x c. make my bed to swim. . water my couch with tears

3. capture: THE PHARISEES SAID TO THEMSELVES. WE AREN'T ACCOMPLISHING MUCH IN TRYING TO STOP JESUS. MANY, TOO MANY, ARE TAKING HIM SERIOUSLY AND BEGINNING TO FOLLOW HIM.



NEGATIVE EMPHATICS syn:litotes, tapenosis, understatement figures

**Introduction** One way to call attention to something is to say it in a varied way. That is, in a way different from the expected way to describe it. For example, in responding to the common daily greeting, "How are you doing?", you could respond, "O.K." or "fine" or you could reply, "Not bad." (Now days this latter is so common that it probably doesn't call attention as it once did). This is an illustration of a figure which negates a concept to emphasize the opposite positive concept. When a figure either diminishes (plays down or makes something less than expected) or negates a concept to emphasize the opposite concept we have a case of the figure I call negative emphatics. (Actually I have synthesized two figures into one since they function in a similar way).

**Definition** A figure of negative emphasis represents the deliberate use of words to diminish a concept and thus call attention to it or the negating of a concept to call attention to the opposite positive concept.

**Examples** Mk 12:34 Thou art not far from the Kingdom really means You are very near to the Kingdom of God.

Lk 1:37 ...with God nothing will be impossible really means with God everything is possible including this virgin birth.

Acts 20:12 ...not a little comforted really means greatly comforted.

Rom 1:13...I would not have you ignorant really means I very definitely want you to know these things and thus be established in them.

Rom 1:16...for I am not ashamed really means I have great confidence in the Gospel and have seen it work...

**Occurrence** Luke uses this figure quite often in Acts.

Paul uses it to emphasize many of the important points of his writings.

HOW TO ANALYZE NEGATIVE EMPHATICS

Introduction Very simply stated, the process of analyzing negative emphatics involves the removing of the diminishing or negative emphasis and replacing it with the positive concept with proper adjectives or a phrase to bring out the emphatic point.

ANALYZING NEGATIVE EMPHATICS

STEP	PROCEDURE	EXAMPLE: 2 Tim 1:12	1
1	IDENTIFY THE NEGATIVE OR DIMINISHED CONCEPT	not ashamed are the negative emphatic words. The idea contained is this, I have not been put to shame, or it has never failed me.	
2	IDENTIFY THE POSITIVE CONCEPT THAT YOU WILL USE TO REPLACE THE NEGATIVES.	The positive concept could be stated as, "I have complete confidence" or I haven't lost my confidence". The TEV captures this concept.	
3	ADD AN EMPHATIC PHRASE OR ADJECTIVES TO BRING OUT THE POINT OF EMPHASIS. PARAPHRASE ENOUGH OF THE SURROUNDING CONTEXT TO GET THE FEEL FOR THE EMPHASIS.	Although I have suffered for my God-Given ministry, nevertheless I have complete confidence in God who will not fail me. I have committed my situation into his hands. On the judgment day it will be clear.	

Other Examples Captured

Acts 26:19 Whereupon, O King Agrippa, I was not disobedient to the heavenly vision...

Captured: Whereupon, O king Agrippa, I was very zealous to carry out all that God had entrusted to me to do...

Rom 4:19 And being not weak in faith, he (Abraham) considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb...

Captured: Because God had encouraged him with promises Abraham was confident in his belief that God could use his old body and even Sarah's body to reproduce...

2 Cor 11:5 For I suppose I was not a whit behind the very chiefest apostles.

Captured: For I must say it plainly though it sounds like boasting, I am even more of a leader than the chief apostles.

FEEDBACK ON NEGATIVE EMPHATICS

1. Use the King James Version and read the following passages. Identify the emphatic negative and list the emphatic negative words beside the reference.

- a. Psa 51:17   --example: will not despise
- b. Psa 78:50   --
- c. Psa 83:1     --
- d. Psa 84:11   --
- e. Psa 107:38   --
- f. Prov 12:3    --
- g. Prov 17:21   --
- h. Zech 8:17    --
- i. Mt 2:6       --
- j. Mk 9:41      --
- k. Jn 6:37      --
- l. Jn 14:18     --
- m. Jn 20:17     --
- n. Acts 22:18   --
- o. Rom 5:5       --
- p. Rom 10:2     --
- q. Eph 1:16     --
- r. Heb 11:16    --

2. Read the KJV of Heb 13:2 and identify the emphatic negative. Then read this same passage in the following translations if available to you. Indicate which versions made any attempt to capture the figure.

- a. Phillips—yes or no   b. Living Bible—yes or no   c. TEV(Good News for Modern Man)—yes or no   d. NEB—yes or no

3. Capture the emphatic negatives in the following passages:

- a. Zech 8:17 Capture:
- b. Jn 6:37 Capture:
- c. Heb 13:5 Capture:

ANSWERS

1. a. will not despise   b. spared not   c. keep not silent, hold not thy peace, be not still,   d. no good thing withhold,   e. suffered not to decrease,   f. shall not be established,   g. hath no joy,   h. no wise cast out,   i. not the least,   j. shall not lose his reward,   k. no wise cast out,   l. will not leave comfortless,   m. do not hold,   n. will not receive,   o. not ashamed,   p. not according to knowledge,   q. do not cease,   r. not ashamed.

2. Phillips—no, LB—no, TEV—yes, NEB—yes

- 3. a. ... and hate any hint of a false oath
- b. I will always accept and keep those who come to me.
- c. I will always most certainly, stick by you and support you...

**RHETORICAL QUESTION**        syn: thought questions ant:  
                                      information questions

**Introduction**        Questions are an important means of communication. Many times we ask questions because we desire information. But other times we use questions not for information but for other purposes. Rhetorical questions are used in this way. Bullinger (p.946) lists 19 different specific purposes for which rhetorical questions are used. Beekman (Notes, 1965, p. 304) classifies rhetorical questions by function into 3 major categories:

- to express negation or affirmation,
- to arouse or direct thought, attention, or interest,
- to state one's attitude.

Well, why all this fuss about rhetorical questions? Are they important? Yes, most definitely! Bullinger has done massiye research in this area. He says (p. 944) that in the 1189 chapters into which the Bible has been divided that no less than 3,298 questions occur in figurative use. That means that there are on the average nearly 3 per chapter. And the normal reader skims over them without a thought. I hope you will become attuned to this important figurative device to the extent that when you see one you will automatically translate it into a direct statement which brings out the import of the question as used by the author.

**Definition**        A rhetorical question is a figure of speech in which a question is not used to obtain information but is used to indirectly communicate,

- an affirmative or negative statement,
- the importance of some thought by focusing attention on it,
- one's own feeling or attitudes about something.

**Frequency**        In the Old Testament Job and Jeremiah use this technique many times. In the New Testament Matthew uses the most though John is a close second. Paul's writings use this device especially in argumentation.

**Examples**        1 Tim 3:5 For if a man know not how to rule his own house, how shall he take care of the church of God?

Gal 4:16 Am I therefore become your enemy because I tell the truth?

Jn 18:35 Pilate answered, Am I a Jew?

HOW TO ANALYZE A RHETORICAL QUESTION

introduction Before analyzing a rhetorical question, you need to be sure you have one. Make sure the question isn't being asked to obtain information. Once you are sure the question is rhetorical you need to capture it by replacing the question with a direct statement which communicates what the author intends.

STEP	PROCEDURE	EXAMPLES
1	SEEK TO ANSWER THE QUESTION IN TERMS OF THE ANSWER THE AUTHOR IS EXPECTING.	Which of you shall have an ass or ox fall into a pit and will not straightway pull him out on the Sabbath day? Lk 14:5 Answer: Not one of you hearing me would hesitate to do this even though it is the Sabbath.
2	NOW RESTATE THE QUESTION BY REMOVING THE INTERROGATION AND GIVING A DIRECT STATEMENT WHICH INCLUDES THE EXPECTED ANSWER INTERWOVEN IN IT.	Not a person hearing me now would hesitate to get his ox or ass out of a pit even if it were on the Sabbath.
3	NOW ADD EMPHATIC WORDS TO BRING OUT THE REASON WHY THE RHETORICAL QUESTION WAS USED.	You hypocrites, I know your thoughts. You are accusing me as I seek to help this man on the Sabbath and yet you yourselves would not hesitate to pull his ox or ass (of much less value than this man) out of a pit on the Sabbath.

Some Examples Captured

Gen 18:14 Is anything too hard for the Lord?

Capture: ABRAHAM, YOU SHOULD KNOW BY NOW THAT NOTHING IS BEYOND MY POWER, EVEN GIVING YOU A CHILD BY SARAH. I WILL DO IT!

Jn 7:48 Have any of the elders or of the Pharisees believe on him?

Capture: YOU DON'T SEE ANY OF US, THEOLOGICALLY TRAINED LEADERS, BELIEVING THIS MAN'S TEACHING AND NEITHER SHOULD YOU!

FEEDBACK ON RHETORICAL QUESTIONS

1. Each of the passages referred to below contain a question. Decide if the question was asked for information or if it is a rhetorical question. Place an "x" beside each one containing a rhetorical question.

- |                    |                  |                    |
|--------------------|------------------|--------------------|
| a. Gen 13:9        | g. Mt 24:3       | m. Jn 9:17         |
| b. Ex 4:14         | h. Mk 1:24       | n Acts 2:7,8       |
| _____ c. Psa 56:7  | _____ i. Mk 3:4  | _____ o. Gal 4:16  |
| _____ d. Psa 94:16 | _____ j. Mk 4:38 | _____ p. 1 Tim 3:5 |
| _____ e. Mt 2:2    | _____ k. Jn 3:4  | _____ q. Heb 1:14  |
| _____ f. Mt 12:26  | _____ l. Jn 6:70 |                    |

2. Answer the following rhetorical questions with the answer the person asking the question had in mind.

- a. Mk 4:38...and they woke him and said, Teacher, do you not care if we perish?
- b. Mk 2:9 Which is easier, to say to the paralytic, your sins are forgiven you, or to say, rise, take up your pallet and walk?
- c. Jn 3:4 How can a man be born when he is old?
- d. Jn 18:35 Pilate answered, Am I a Jew?
- e. Acts 5:4 While it remained unsold was it not thine own? And after it was sold, was it not at your disposal?
- f. Rom 8:31 If God be for us, who can be against us?

3. Capture the following rhetorical questions.

- a. Jn 5:47 But if you do not believe his writings, how will you believe my words?  
Capture:
- b. Jn 13:6... and Peter said to him, Lord, do you wash my feet?  
Capture:
- c. Rom 3:3 For what if some were without faith? shall their want of faith make of none effect the faithfulness of God.  
Capture:
- d. Rom 8:31 If God be for us who can be against us?  
Capture:
- e. Rom 11:1 I say then, Did God cast off his people?  
Capture:

FEEDBACK ON RHETORICAL QUESTIONS cont

ANSWERS

1.  a.  b.  c.  d.  e.  f.  g.  h.  i.  
 j.  k.  l.  m.  n.  o.  p.  q.
2.
  - a. You don't care—you are sleeping.
  - b. Both are impossible for you—but one is just as easy for me as the other,
  - c. A man can't be born when he is old.
  - d. No. I don't know what these Jews are up to.
  - e. Before you sold it it was yours to do as you pleased. And after you sold it you could still do what you wanted to with the money.
  - f. No one can be against us for it is God who is judging us and He is for us.
3.
  - a. Capture: You don't even believe what is written by Moses about me and you claim to know his writings. I don't expect you then to believe what I say.
  - b. Capture: Lord, I will not let you wash my feet. No sir!
  - c. Capture: I admit that many did not believe but a few did. God can still be faithful and keep his promises even though so many did not believe.
  - d. Capture: No one can be against us for it is God who is our judge and He is on our side. Nobody else matters!
  - e. Capture: Let me emphasize, God did not cast off his people!

FOR FURTHER STUDY

Bullinger has a detailed section [Figures of Speech Used in the Bible] p. 943-956 loaded with examples. It is well worth reading.

Beekman in Notes On Translation (1965, Summer Institute of Linguistics) has a section, p. 304-309 which is certainly helpful.

As far as I can ascertain none of the modern versions capture rhetorical questions.

## IRONY

- Introduction** Many languages have special devices for communicating ridicule or sarcasm or bitterness which often occurs in emotionally heavy confrontation or argumentation. On the surface the language may not appear so severe. But the hearer recognizes at once the negative import of the message. Irony is such a device. It is particularly deceptive in that all the signals which suggest irony are not present to the reader. Emotional tone, intonation, body language and other such signal devices which when heard are suggestive of ironical language are missing to a reader. Take this example, "I'll teach you to sass your mom," says father to son with a razor strop in hand. No young lad growing up in the rural sections of Mississippi would misunderstand it. He knew he was not going to learn how to sass mom, but just the opposite—to never sass mom again. Yet people not familiar with that culture when reading those words would miss the heavy emotional tones and maybe even the intent of the words. You do well then to understand and to recognize this dangerously deceptive figure and the purposes for which it is used. It does not occur frequently in Scripture. You should become familiar with all known occurrences of it. I will give a list of the ones I know of in the feedback section.
- Definition** Irony is the use of words by a speaker in which his intended meaning is the opposite (or in disharmony with) the literal use of the words.
- Telltale Signs**
- passages with heavy emotion • debates • arguments
  - confrontations by opposing factions • situations where deception is likely
- comments** Where confrontation occurs such as in Job's dialogue with "his friends" or Jesus' sessions with the Pharisees, you can expect irony to occur. Heavy emotion is involved, Or where Paul is defending his apostleship you can expect him to be deeply involved emotionally and to use this device "to sting" his opponents with the truth.
- purposes**
- to shock a person with truth in an accepted face saving euphemistic approach.
  - to ridicule an opponent,
  - to wound or hurt the opponent;
  - to make fun of an opponent and put him in a bad light before others



IRONY cont

Examples

Jas 5:3 Ye have heaped treasures for the last days.

Jn 9:29 We know that God has spoken to Moses, but as for this man, we do not know where he comes from.

Ecc 11:9 Rejoice, O Young man, in thy youth and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgement.

Amos 4:4,5 Come to Bethel and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years: and offer a sacrifice of thanksgiving with leaven and proclaim and publish the free offerings: for this liketh you, O ye children of Israel.

II Cor 13:5 Examine yourselves whether ye be in the faith; prove your own selves.

II Cor 12:13 Forgive me this wrong.

Combined  
With  
Rhetorical  
Questions

Sometimes irony is combined with a rhetorical questions such as is seen in:

Jn 3:10 Art thou a master of Israel and knowest not these things?

Jn 7:41 Others said, this is the Christ. But some said, Is the Christ to come from Galilee? (the TEV captures this one)

Jn 8:57 You are not yet fifty years old, and have you seen Abraham?

Mk 12:10 and have you not read the Scriptures?

Hard To  
See

Sometimes you will find it difficult to see the irony in a passage even after someone tells you it is there. Recognition and understanding increases with experience in this figure. You must learn to put yourself back into the situation of author and hearer and feel the emotional tension involved. A vivid image of the actual situation is a great help to seeing irony. Holman in his book (Handbook To Literature) points out that the ability to recognize irony is one of the surest tests of intelligence and sophistication. So don't give up if it seems difficult

Modern  
Versions

Modern versions are rather reluctant to translate the meaning of irony. I have noticed that the TEV does so occasionally. It also will insert explicit signals to warn of irony.

HOW TO ANALYZE IRONY

**Introduction** Thorough familiarity with irony is the first step in interpreting it. I suggest that you read and reread the passages containing irony (see **Feedback question 2**). Also read what Bible experts say as they interpret these passages. See Bullinger who discusses many irony passages. Read other expert exegetes for their comments. Finally, seek to put yourself in the situation and involve yourself emotionally with the scene and feelings of the participants. Then you are in a much better position to reverse the irony into straightforward language and add phrases which explicitly signal the emotion, attitudes, and intent of the speaker.

STEP	PROCEDURE	EXAMPLE: John 9:29
1	IDENTIFY SPECIFICALLY THE WORDS EXPRESSING THE IRONY. READ CAREFULLY AND REPEATEDLY THE CONTEXT UNTIL YOU CAN EMOTIONALLY IDENTIFY WITH THE SITUATION. NOTE ATTITUDES OF SPEAKER AND LISTENER.	<u>we do not know where he comes from</u> The Pharisees are quite upset over the apparent miracle done by Jesus and are seeking to discredit it. They here ridicule this man who won't back down by referring to their religious authority and implicitly comparing it to his unlearned state. They are hoping to badger him into renouncing the miracle.
2	IDENTIFY THE INTENT OF THE SPEAKER AND HIS ATTITUDE AS HE UTTERED THE IRONY.	The intent is to force the man to back down before their authority and denounce Jesus. They appeal to their authority and learning.
3	REVERSE THE IRONY BY PUTTING THE OPPOSITE STATEMENT IN ITS PLACE. (If the irony is also a rhetorical question you will have to reduce it also.)	We know where this man comes from.
4	INTERWEAVE WORDS OR PHRASES INTO YOUR DIRECT STATEMENT WHICH CONVEY THE ATTITUDE AND INTENT OF THE SPEAKER.	As religious authorities we know for certain that God gave us truth through Moses. But we say Jesus is an imposter. We know all about him and where he comes from. He is an ordinary man pretending to represent God. You have been taken in by

## FEEDBACK ON IRONY

1. To show that you understand the figure of irony give here some present day examples of irony that you are familiar with.

2. Here is a list of passages thought by some to contain irony. Notice they don't all fit my too rigid definition. Read through all these passages. This exercise will help you become familiar with irony, its purposes and uses. If you have difficulty in seeing the irony in a passage then I suggest you consult Bullinger (p.807-815). Many of these are discussed. Check also commentaries for their explanations. I will not give any answers to this exercise.

Gen 3:4,5,22 19:2 37:19 De 32:27 Jud 10:14 1 Sam 26:15 2 Sam 6:20 1  
Ki 18:27 22:15 2 Ki 8:10 Job 12:2 26:2,3 38:4 Psa 22:8 60:8 Ecc 11:9  
Isa 2:10 5:19 8:9,10 17:3 21:5 29:1 50:11 57:12,13 Jer 7:21 11:15  
22:20 46:9,11 51:8 Lam 4:21 Eze 3:24 20:39 28:3 Amos 4:4,5 Nah 3:14  
Zech 11:13 Mal 1:9 Mt 2:8 11:19 22:16 27:29,40,42,43 Mk 7:9  
15:18,29,32 Lk 11:41 13:33 15:2 Jn 3:10 7:28,41 8:57 9:28 18:38  
19:14 Rom 2:19,20 1 Cor 4:8,10 6:4 2 Cor 5:3 10:12 11:19 12:13  
13:5 Jas 5:3

3. Beekman suggest (Notes, 1965, p.331) that it is important to note the attitudes involved when irony is being used. Examine the following ironical passages and decide which of the following three attitudes (or combinations) are evident in the speaker:

- ridicule—to mock at one especially through jesting words which express your unbelief or acceptance of him or his words
- sarcasm—irony with bitter intent to wound or hurt the hearer
- jeering—making fun of in a rude way by exposing the one before others—could lead to violence

Place R for ridicule, S for sarcasm, J for jeering or D for don't know in the blank before the passage. You may need to read the context around the immediate words to get emotional tone.

- \_\_\_ a. Jas 5:3 Ye have heaped treasures in the last day.
- \_\_\_ b. 1 Cor 4:10 We are fools for Christ's sake, but ye are wise in Christ.
- \_\_\_ c. Mk 15:32 Let the Christ, the King of Israel come down.
- \_\_\_ d. Rom 2:19,20...and if you are sure that you are a guide to the blind, a light to those who are in darkness, a corrector to the foolish,...
- \_\_\_ e. Jn 9:27 We know that God has spoken to Moses but as for this man, we do not know where he comes from.

4. Capture the following irony figures:

- a. 2 Cor 12:13 Capture:
- b. Job 12:2 Capture:

FEEDBACK ON IRONY cont

ANSWERS

1. I'm not sure of what you might have chosen. I wish I could see them. Here are some I thought of:

"A fine friend you turned out to be..." "With such friends who needs enemies?"

2. no answers

3. I wouldn't be at all surprised if you had many "don't knows." This is a hard-exercise, is it not? Perhaps it will enforce the necessity to put oneself back into the situation and identify emotionally with the speaker and hearer. Here is the way I answered this but I certainly don't claim infallibility here.

S a.    R b.    J c .    J d.    R e .

4. a. Capture:    You certainly must recognize that I carefully exercised my rights with you. I never once asked for financial support for myself or sought to make financial gains at your expense. Surely you should have recognized this as evidence of my sincere apostolic role among you and commended me instead of my having to point it out to you.
- b. Capture:    You really think that you are smart and that you have all the answers. Well, you're not the only people who claim to know things. I know plenty myself.

PERSONIFICATION/APOSTROPHE

syn: figures of animation

Introduction

Personification is a figure that Hebrew writers are particularly fond of. The oriental mind seems to delight in imaginative pictures of truth. For example who but one with a vivid sense of imagination would see righteousness and peace as people embracing each other with a kiss (see Psa 85:10). Yet their evident compatibility and complementary nature probably could not have been stated with more gusto. I first became intrigued with personification in the book of Proverbs. Later I have come to see it all over the Bible. Proverbs 1-8 came alive to me when I began to recognize that the harlot was not a literal woman but a personification in contrast to wisdom. And wisdom as a woman said much to me. I found it difficult to try to capture these figures. And it was only as I attempted to capture them that I was stimulated to think and meditate upon what the writer was saying. Personification to me is the most difficult figure to capture and the most challenging. The effort will stimulate your thought" processes as the capture of no other figure will. It is not just the reading and feeling a personification figure that helps one. It is the effort to reduce it to emphatic non-figurative language that is the challenge. I hope you will "take up the gauntlet" and capture these elusive figures.

Definition

Personification is the use of words to speak of animals, ideas, abstractions, and inanimate objects as if they had human form, character, or intelligence in order to vividly portray truth.

Definition

An apostrophe is a special case of personification in which the speaker addresses the thing personified as if it were alive and listening.

Comment

Since personification is the language of emotion and imagination you will see that it occurs quite frequently in conjunction with Hebrew Poetry.

Examples  
Personi-  
fication

Psa 73:9 Their tongue walketh through the earth.

Joel 1:10 The land mourneth—the oil languisheth.

Psa 96:12 Let the field exult, and all that is therein; Then shall all the trees of the wood sing for joy.

Luke 7:35 Wisdom is justified by all her children.

Heb. 4:12 For the word of God is a discerner of the thoughts and intents of the heart.

examples  
apostrophe

1 Cor 15:55 O death, where is thy sting? O grave, where is thy victory?

Mark 4:39 He said to the sea, Peace be still.

HOW TO ANALYZE PERSONIFICATION AND APOSTROPHE

**Introduction** Personification and apostrophe are difficult to analyze since the things being personified vary so and the reasons for personifying them are not always clear. As a first step in analyzing these animation figures you need to become thoroughly familiar with them. In the **feedback exercise: 1.**, I list a number of references in the Bible containing these figures. Read these so as to recognize the occurrence of them and to see when and how these figures are used. Always read with this question in mind, "How would I say this without using this figure?"

STEP	PROCEDURE	EXAMPLE: James 1:15
1	IDENTIFY WHAT IS BEING PERSONIFIED AND SEEK TO SEE WHY IT IS PERSONIFIED.	The sinful process of "thought to deed" is personified. Probably no stronger picture of desire could be given than to use the sexual act as is done here. The danger of giving in to desire concerning the sexual act is disastrous. There is no stopping until the deed is completed. This seemingly powerful reminder should warn us that all sinful desire is the same way and just as dangerous.
2	BECOME THOROUGHLY FAMILIAR WITH THE IMMEDIATE CONTEXT. IF THE FIGURE IS EXTENDED NOTE DISTINCT ACTIONS AND UTTERANCES.	<ul style="list-style-type: none"> <li>• Lust intices a man.</li> <li>• Lust conceives.</li> <li>• Lust gives birth to sin.</li> <li>• Sin grows up and dies.</li> </ul>
3	DETERMINE THE EQUIVALENT CONCEPT BEING FIGURED,	<ul style="list-style-type: none"> <li>• desires become central</li> <li>• gives in to a desire</li> <li>• sinful action occurs</li> <li>• sin makes other sin easier</li> </ul>
4	GIVE YOUR PARAPHRASE BY REPLACING THE FIGURE WITH A SUMMARY STATEMENT INTERWEAVING ANY EQUIVALENT CONCEPTS.	But each man is tempted when he allows his thinking to become centered on his desires. Sooner or later he will give in to a desire and commit some action as a result of it. Finally sinful thoughts and actions will be a natural pattern of life.

FEEDBACK ON ANIMATION FIGURES

1. Below are listed a number of references. Read the passages and note the various things being animated. Seek to become familiar with the use of these figures.

Personification

Gen 4:7,10 18:20 30:33 42:9,12 Lev 18:25,28 Deut 32:42 Josh 24:27 Jud 5:20 Job 3:9 28:22 29:11 30:7 31:38 38:7 Psa 35:10 68:31 73:9 77:16 85:10 96:11,12 98:7,8 103:16 104:19 137:5 Prov 1:20ff 3:13ff 4:6ff 4:13 5:1ff 7:4ff 8:1-36 9:1-6, 13-18 SOS 1:6 Isa 1:5,6 3:26 5:14 14:8 24:4,23 32:9-11 55:12 59:12,14 Jer 14:7 31:15 Lam 1:4 3:1 Eze 32:21,22 Hos 2:22 Joel 1:6,10 Hab 3:17 Mt 6:3,34 Mk 5:34 Lk 7:35 Jn 1:5,17 Acts 20:32 28:4 Rom 8:19 10:6-8 1 Cor 12:15,16 13:4,5,6,7 Heb 4:12 Jas 1:15,20 Rev 6:8,9,10 18:5

Apostrophe

Deut32:1 2 Sam 1:21,26 1 Ki 13:2 Psa 114:5 148:3-5,7 Isa 1:2 Jer 2:12 22:29 47:6 Eze 13:11 36:4,8 Hos 13:14 Joel 2:21 Mic 6:2 Zech 11:1 Mt 2:6 Mk 4:39 11:14 Lk 13:34 1 Cor 15:55 Rev 12:12

2. Identify what is being personified by what for the animation figures seen in the passages referred to below:

<u>Passage</u>	<u>Thing Being Personified</u> (inanimate item)	<u>Personified as</u> (animate item)
a. Gen 4:7		
b. Gen 4:10		
c. Mt 6:34		
d. Lk 7:35		
e. Acts 20:32		
f. Rom 8:19		

FEEDBACK -- ANIMATION cont

3. Read carefully the personification passage in 1 Cor 13:4-7. Note the personification is extended. First list the distinct actions in the personification. Then give the equivalent concept behind the action. Finally, suggest a reason why this personification is used.

Distinct Actions

Equivalent Concept

Why personified:

4. Capture the personification of Matt 6:34

Capture:

ANSWERS

2.	<u>Passage</u>	Thing Being <u>Personified</u>	<u>Personified As</u>
a.	Gen 4:7	sin	an animal about to spring
b.	Gen 4:10	death of Abel	a person in anguish pleading
c.	Mt 6:34	future cares and anxieties	a person who is worrying about problems
d.	Lk 7:35	wise decisions; results	mother having children
e.	Acts 20:32	God's truth	a builder who is constructing
f.	Rom 8:19	creation	a person waiting for the climactic event

3.	<u>Distinct Actions</u>	<u>Equivalent Concept</u>
	• love suffers long	A person who loves is very patient with others.
	• love is kind	A person who loves is kind to others.
	• love envieth not	A person who loves does not envy another person's situation.
	• love vaunteth not itself	A person who loves does not flaunt his superiority over others.
	• love is not puffed up	A person who loves does not appear overly proud to others.

Love is basically expressed in actions toward others.

4. Capture: Don't worry about the problems and pressures you will face tomorrow. Those problems will come soon enough. Just take care of the problems of today.



STUDY SHEETS FOR FIGURES OF APPARENT DECEPTION

HYPERBOLE Passage:

- A. IDENTIFY THE EXAGGERATION
  - 1. Identify the phrase that represents the exaggeration. Then note what is being emphasized by the exaggeration.
  - 2. Remove the conscious intended exaggeration by replacing the verse or phrase with an emphatic paraphrase which does not contain an exaggeration but brings out with emphasis the point intended by the figure. Be sure you paraphrase enough of the immediate context to bring out the force of the figure.
- B. CHECK OUTSIDE HELPS
  - 1. Read any modern versions to note how they worded the hyperbole Read any available comments in commentaries. Use this outside study to change your paraphrase if necessary.
  - 2. List here in concise form any principles of truth seen in this study.

NEGATIVE EMPHATIC Passage:

- A. IDENTIFY THE NEGATIONS OR DIMINISHING
  - 1. Identify specifically the negation or words diminishing the concept. Be sure you identify the positive will concept that you use to replace the negative.
  - 2. Remove the negation and replace it with the positive concept. Make sure you have adjectives or a phrase which heightens the positive concept. Be sure you paraphrase enough of the immediate context to bring out the force of the figure.
- B. CHECK OUTSIDE HELPS
  - 1. Read any modern versions to see if they captured the figure. If so note any intensifying words or phrases they used to describe the positive concept. Read any available comments in commentaries. Use this outside study to change your own paraphrase if necessary.
  - 2. List here in concise form any principles of truth seen in this study.

RHETORICAL QUESTION Passage:

- A. IDENTIFY THE STATEMENT BEHIND THE QUESTION
  - 1. In order to make sure you understand the statement behind the question, answer the rhetorical question with the answer you think the author intended. Next restate the question by removing the interrogation and giving a direct statement which includes the expected answer interwoven in it.
  - 2. Now add emphatic words to bring out the reason why the rhetorical question was used. Your paraphrase should be smooth, contain emphatic descriptive language and have no interrogation in it.
- B. CHECK OUTSIDE HELPS
  - 1. Read comments in commentaries to help you. Modify if necessary,
  - 2. List here in concise form any principles of truth seen in this study.

STUDY SHEETS FOR FIGURES OF APPARENT DECEPTION cont

IRONY Passage:

A. IDENTIFY THE IRONY

1. Identify the phrase or word that you feel expresses the irony. Note the attitude of the speaker and listeners and the intent of the irony or its effect upon the listeners.
2. Identify the opposite concept from the ironical words. Paraphrase the verse, removing the figure of irony, and adding whatever phrasing is necessary to bring out the attitude of the speaker and his intent in using the irony.

B. OUTSIDE HELPS

1. Check modern versions and commentaries to be sure that the figure you have intended as irony is actually in fact that figure. Note any helpful comments explaining the opposite concept or emphasizing its force.
2. Reword your paraphrase if necessary in terms of help found in outside sources.
3. List here in concise form any principles of truth seen in your study.

ANIMATION FIGURES Passage:

A. IDENTIFY THE PERSONIFICATION, OR APOSTROPHE

1. Identify what is being figured and what it is being figured as. State here why you feel the figure is being used.
2. If the figure is extended note each distinct action or speaking and the equivalent concept it represents.
3. Give here your paraphrase by replacing the figure with a summary statement which represents the equivalent concept of the animation.

B. OUTSIDE HELP

1. Read modern versions and commentaries to get further help in understanding the animation. Revise your paraphrase if necessary.
2. List here in concise form any principles of truth seen.

SECTION I. TEST

The following questions should be done without reference to this book.  
Use only your Bible.

I. DEFINITIONS—Show that you understand the concepts involved in the definitions of the various figures by writing in the name of \_\_\_\_\_, the figure beside the concept associated with it. Here is a list of the figures we have covered: metaphor, simile, metonymy, synecdoche, hyperbole, - negative emphatic, rhetorical question, irony, personification, apostrophe.

- \_\_\_\_\_ a. the use of words conveying the opposite meaning of that really is intended
- \_\_\_\_\_ b. a method of vividly portraying truth by giving life to some inanimate thing
- \_\_\_\_\_ c. a special case of personification in which the speaker addresses the thing personified
- \_\_\_\_\_ d. sometimes combined with other figures such as comparison and substitution
- \_\_\_\_\_ e. one word is substituted for another word to which it is closely related like an author for his book
- \_\_\_\_\_ f. contains an implied comparison
- \_\_\_\_\_ g. in minimum form could contain only a picture item
- \_\_\_\_\_ h. always has explicit a real item and a picture item
- \_\_\_\_\_ i. the real item is always equated to the picture item
- \_\_\_\_\_ j. use of ridicule to shock a person with truth
- \_\_\_\_\_ k. represents the deliberate use of words to diminish a concept
- \_\_\_\_\_ l. an indirect means of communicating an affirmative or negative statement
- \_\_\_\_\_ m. contains a stated comparison
- \_\_\_\_\_ n. this figure gives life to inanimate objects such as rocks, mountains, etc.
- \_\_\_\_\_ o. a form of interrogation not used to obtain information
- \_\_\_\_\_ p. negates a concept to call attention to the opposite positive concept
- \_\_\_\_\_ q. addresses an inanimate object as if it were alive
- \_\_\_\_\_ r. involves a conscious overstatement of truth
- \_\_\_\_\_ s. a special case of substituting one word for another like roof for the house
- \_\_\_\_\_ t. could evidence a spacial relationship with the real item
- \_\_\_\_\_ u. could evidence a part to whole relationship with the real item
- \_\_\_\_\_ V. equates two things in order to display one graphic point of resemblance

SECTION I. TEST cont

II. RECOGNITION OF FIGURES—Identify the following figures by placing the letter of the figure in the blank beside the verse reference indicating the passage containing the figure. Remember use only your Bible.

- |  |                        |                                 |
|--|------------------------|---------------------------------|
| A. Metaphor  | D. Hyperbole           | H. Figure of Animation          |
| B. Simile  | E. Negative Emphatic   | (personification or apostrophe) |
| C. Figure of Substitution (metonymy or synecdoche) | F. Rhetorical Question | I. Literal (no figure present)  |
|  | G. Irony               |                                 |

If more than one figure occurs (or combination figure) then place one letter for each occurrence of any figure.

- |                      |                      |                       |
|----------------------|----------------------|-----------------------|
| _____ 1. Jn 10:30    | _____ 16. Isa 53:6   | _____ 31. Job 12:2    |
| _____ 2. Mk 12:34    | _____ 17. Mt 12:26   | _____ 32. Acts 9:5    |
| _____ 3. Gal 4:19    | _____ 18. Lk 13:32   | _____ 33. Acts 20:12  |
| _____ 4. Rom 13:4    | _____ 19. Jn 12:19   | _____ 34. Rom 1:16    |
| _____ 5. Jn 13:6     | _____ 20. Jn 21:16   | _____ 35. Mt 4:19     |
| _____ 6. Rom 3:13    | _____ 21. Acts 15:21 | _____ 36. Rom 4:19    |
| _____ 7. Jud 10:14   | _____ 22. 2 Sam 1:23 | _____ 37. Jn 14:11    |
| _____ 8. Prov 1:20   | _____ 23. Psa 1:4    | _____ 38. Psa 1:3     |
| _____ 9. Psa 22:12   | _____ 24. Jn 21:25   | _____ 39. Mt 16:6     |
| _____ 10. Heb 13:4   | _____ 25. Jer 2:12   | _____ 40. I Tim 3:5   |
| _____ 11. De 32:2    | _____ 26. Mt 3:16    | _____ 41. Jn 5:47     |
| _____ 12. I Sam 17:7 | _____ 27. Jn 3:26    | _____ 42. Heb 11:16   |
| _____ 13. Josh 24:27 | _____ 28. I Pet 2:25 | _____ 43. Tit 2:10    |
| _____ 14. Ex 36:33   | _____ 29. Lk 1:32    | _____ 44. I Cor 15:55 |
| _____ 15. Psa 56:7   | _____ 30. Mt 3:2     | _____ 45. Mt 4:1      |

III. CAPTURING FIGURES—RECOGNITION OF ESSENTIAL ELEMENTS

a. Identify the real item and picture item for the metaphor contained in the following Scripture,

Gen 15:1 After these things the word of Jehovah came unto Abram in a vision saying, Fear not Abram: I am thy shield, and exceeding great reward.

Real  
Item

Picture Item

b. Identify the substitution item, and real item, and substitution relationship for the metonymy contained in Gen 15:1 (just quoted in III a.)

Substitution  
Item

Real Item

Substitution Relationship

SECTION I. TEST cont

III. cont

c. In your own words identify the exaggeration of the hyperbole of 1 Ki 10:27.

1 Ki 10:27 And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the lowland, for abundance.

Exaggeration:

What is he emphasizing?

d. Underline the words of the emphatic negative of Psa 78:10.

Psa 78:10 They kept not the covenant of God:  
and they refused to walk in his law.

What positive concept is being emphasized?

e. Examine the three questions given below. Identify any rhetorical questions and give the answer the author intended his hearers to see. (Place an R in the blank of any rhetorical question.)

\_\_\_\_\_ question 1. Mt 2:2 Saying, where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him«

\_\_\_\_\_ question 2. John 13:6...and Peter said to him, Lord, do you wash my feet?

\_\_\_\_\_ question 3. Rom 11:1 I say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin...

f. In the following rhetorical question irony is used. What words are irony? Underline them.

John 8:57 You are not yet fifty years old, and have you seen Abraham?

g. Identify the animate item and the inanimate item of the following personification.

Psa 73:9 ...their tongue walketh through the earth.

Inanimate Item

Apparent Animate Item

SECTION I. TEST cont

IV. CAPTURE-RESTATING IN NON-FIGURATIVE EMPHATIC LANGUAGE

a. Capture the metaphor and metonymy of Genesis 15:1 (see question III a. above). You will need to read Genesis 14 and 15 to get the context:

Capture:

b. Capture the emphatic negative of Psa 78:10 (see question III d, above)

Capture:

ANSWERS TO SECTION I. TEST

I. irony a. personification b. apostrophe c. hyperbole d. metonymy e. metaphor f. metaphor g. simile h. metaphor i. irony j. negative emphatic k. rhetorical ques. l. simile m. personification n. rhetorical ques. o. negative emphatic p. apostrophe q. hyperbole r. synecdoche s. metonymy t. synecdoche u. metaphor v.

II. I 1. E 2. A 3. C 4. F 5. AACC 6. G 7. H 8. A 9. C 10. BBBB 11. I 12. H 13. I 14. F 15. B 16. F 17. A 18. DCC 19. A 20. C 21. DBB 22. B 23. D 24. H 25. B 26. CD 27. B 28. C 29. C 30. G 31. A 32. E 33. E 34. A 35. EE 36. I 37. B 38. A 39. CF 40. F 41. E 42. A 43. HA 44. I 45.

III. a. real item = Jehovah picture item = shield  
b. substitution item = reward real item = Jehovah  
substitution relationship = effect for cause, the reward is substituted for the one who will give that reward.  
c. exaggeration: silver as plentiful as stones on ground  
cedars (a species of tree not native to Jerusalem as plentiful as sycamores)

What is he emphasizing? The writer is showing how prosperous Israel was under Solomon's rule.

SECTION I. TEST Cont

ANSWERS cont

- III. d. kept not positive concept: they openly violated
- e. R question 2. ans. = no, I will not allow it.
- f. R question 3. No, God has not cast off Israel. I am an example myself. (see vs. 2 for Paul's rhetorical answer.)
- g. inanimate item = speech coming from people (synecdoche of tongue represents this) apparent animate item = a person walking all over the earth, that is, the tongue is given life as if it were a person walking all over the earth and spreading its rumors and evil talk
- IV. a. Gen 15:1 captured = And after the battle of Genesis 14 Abram was concerned that the kings might retaliate, but God reassured him through a vision by saying to him. Abram I will defend you from retaliation. And don't worry about all the spoils that you refused after the battle. I will supply you with exceeding riches. More than you will need.
- b. They openly defied the covenant they had ratified with God: They not only refused to keep it they deliberately broke it.

## SECTION II. IDIOMS--PREVIEW

### Introduction

Idioms present a fascinating challenge. It is much easier to use one than to capture one. But the challenge is to spot one, identify it, and capture it. During my preparation for the writing of this section I captured one that had been eluding me for some time (fear and trembling). It is a delightful experience. I hope you will also come to enjoy the challenge of capturing idioms. As a first step in capturing idioms you must become sensitive to them. I hope this section will open your eyes to the many occurrences of Bible idioms. A second step for progressing toward capture is an ability to recognize the pattern an idiom follows if indeed it happens to have a pattern. If not then you must pick up Bible idioms just like you pick up idioms in your own language. By hearing them used in a given situation and context enough so that you almost "intuitively feel" what they mean. Of course the best way to progress toward capture is to ask someone who knows what the idiom means. This section utilizes all of these approaches in order to alert you to capturing an idiom.

By the time you finish this section you should be able

### Goals

- to give in your own words the definitions of all the pattern idioms and the following non-pattern idioms: success, anthropomorphisms, body language.
- to recognize these same idioms when given a passage containing them, (identify by name.)
- to capture the pattern idioms, success idioms, anthropomorphisms, and body language idioms.
- to be generally familiar with the various non-pattern miscellaneous idioms.

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ANTHROPOMORPHISMS

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ledgement  
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Though I have defined many of the idioms I give in this section from my own study I do also want to gratefully acknowledge the help of others (However don't blame them if you think one of the in here is way off—I'll bear the blame.) I would also recommend these to you for further study.

- "English Idioms" an article by Alan Healey appearing in the "Journal of the Linguistic Society of the University of Papua and New Guinea." A linguistic analysis.
- E. W. Bullinger, *Figures of Speech in the Bible* (Baker, Grand Rapids, 1969, p. 881-897)
- Young's Analytical Concordance (Eerdmans: Grand Rapids, page entitled "Hints and helps to Bible Interpretation")

## IDIOM

**Introduction** At the Jamaica Bible College when special hermeneutics rolled around I looked forward to my introduction to idioms. I always got a kick out of my two attention getters. One was this. I would ask the class to listen carefully to the following statement and then tell me what they had in common. Of course I filled in the blanks with the names of appropriate students from the class. See if you can spot what these statements have in common.

- When \_\_\_\_\_ turned around \_\_\_\_\_ fired a broadside at him.
- \_\_\_\_\_, don't take another step forward, because I smell a rat.
- \_\_\_\_\_ wanted to play but he got cold feet.
- \_\_\_\_\_ studies hermeneutics at full bore.
- \_\_\_\_\_ waited till the cows came home, and still the \_\_\_\_\_ services didn't begin.
- What do you think of this method of introducing my lecture? Horsefeathers! ! ! !
- When I heard that sermon I knew the axe had fallen.
- \_\_\_\_\_ really has the grey matter.
- \_\_\_\_\_ is a lone wolf.
- \_\_\_\_\_ is dragging his feet.

Did you spot the common thing? Of course you did. All of these are idioms. After introducing them to these statements I would ask class members to define various statements. The class always got a laugh when one of the Dutch island students (English was their 4th language, Papienmento, Dutch, Spanish and English) would try to explain an idiom. Almost invariably the Dutch Antillian would attempt to take the words literally and produce a non-sense answer—at least it was nonsense to those who knew the idiom. But the last laugh is on us—the foreign students who try to interpret the Bible idioms. Being foreigners we don't recognize idioms and hence try to take them literally. Unfortunately there is no class to laugh at us and thus warn us that we have missed the meaning. Perhaps this little illustration will alert you to the dangers of taking idioms literally. Another warning! It is hard for you being a foreigner to really believe the "idiomatic words" really have a corporate meaning not equal to the literal meaning of each word. You will refuse to believe this and will attempt a piece-by-piece literal interpretation.

**Definition** An idiom is a group of words which have a corporate meaning that can not be deduced from a compilation of the meanings of the individual words making up the idiom.

IDIOM cont

- Other
- an ace up the sleeve
- English
- make the head swim
- Examples
- blew his top
  - once in a blue moon
  - a red herring

Some Bible Examples

1 Peter 3:3,4 Whose adorning, let it not be that outward adorning of the braiding of the hair, and of wearing of gold, or of putting on of apparel but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price.

Acts 7:54 When they heard these things they gnashed on him with their teeth.

Phil 2:12 . . .work out you own salvation with fear and trembling.-.

Mal 3:16 Then they that feared Jehovah spake oft with one another; and Jehovah hearkened and heard and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name.

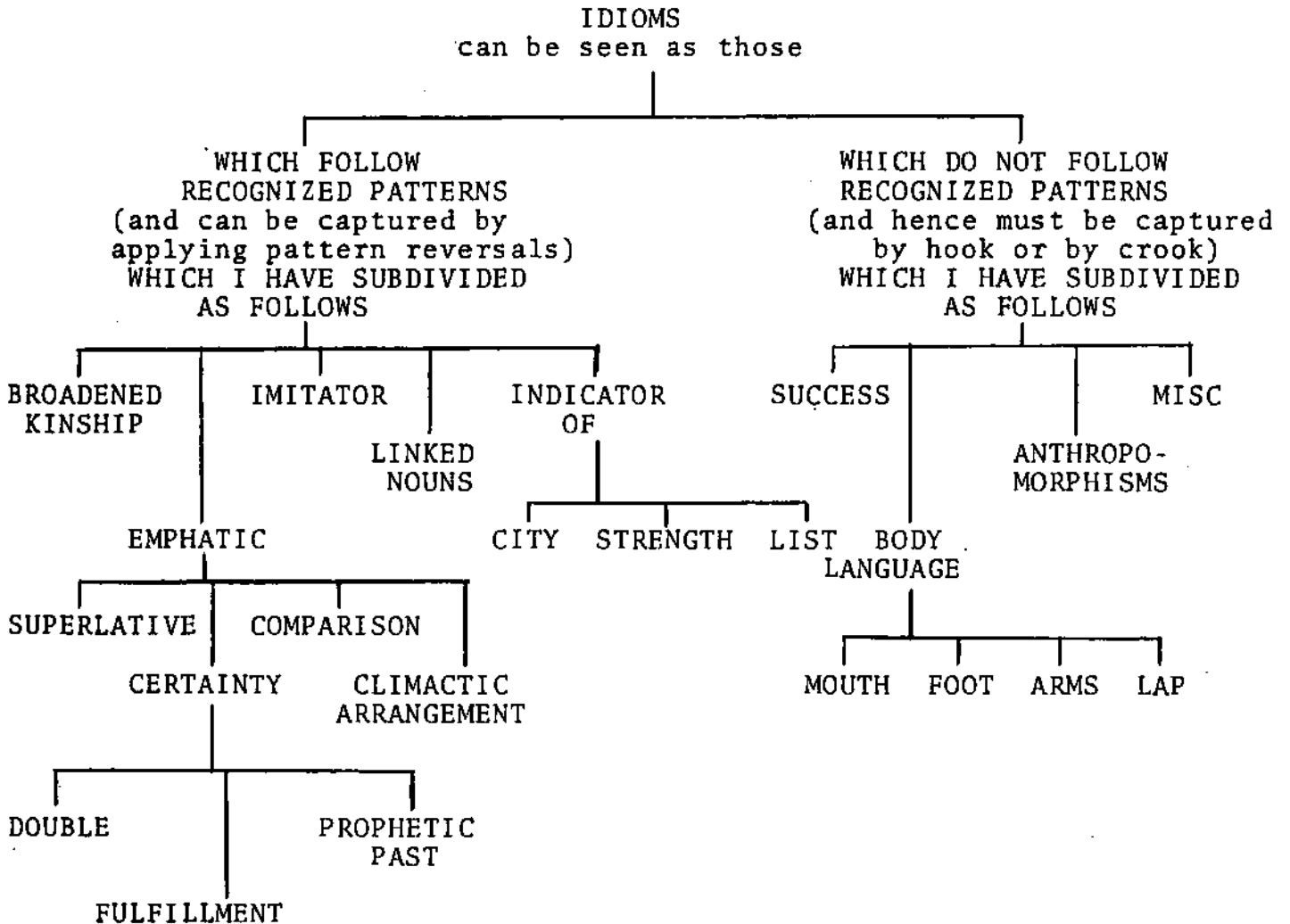
Some Conclusions On Idioms

Helps in identifying idioms.

- Recognize that some phrase taken literally just does not seem to fit or make sense or taken literally it contradicts reason or other Scripture.
- If the same phrase occurs several times in the Bible then study each occurrence in the context trying to find a general definition of the phrase which makes sense in the various contexts.
- See if there is a substitution frame pattern, that is, some words which are repeated each time and a slot in which words are varied each time. Seek to identify a relationship between the fixed and variable.
- Be especially alert to occurrences of idioms in poetic sections of Scripture since parallel phrases often are very helpful in defining them.
- Ask an expert in the original language. Speakers of a language always use idioms as idioms. Hopefully modern commentators will be so familiar with the original languages that like original speakers they will be familiar with idioms. (Is this too much wishful thinking? Hope not.)

## 2 MAJOR CLASSIFICATIONS ON IDIOMS

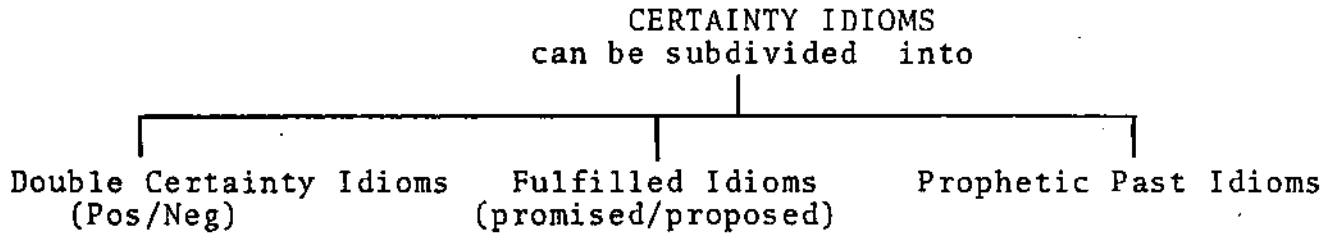
**Introduction** It is difficult to say with certainty how idioms become used in a language. Perhaps some are loans from other cultures. Perhaps someone accidentally used one in a given situation and it "caught-on." Some are simply dead figures of speech which no longer are thought of as figures but are used with only the idiomatic meaning. Some come from "body language" of the culture which gets reduced to words. Some don't have any apparent patterns or logical reasons (at least not apparent today) for existence. They are simply picked-up and passed-on in the everyday conversations of a culture. I have not happened upon any absolutely right way to categorize idioms. I have chosen my way because as a teacher I want people to learn and remember what I teach. So it is with the idea of learning and retaining idioms that I have classified them as follows.



### 3 CERTAINTY IDIOMS

**Introduction**      Certainty idioms express a strong degree of confidence that "such a thing is true or will occur. They often are a strong indication of faith in what God has said or done or revealed will happen. The user of the idiom is from his personal vantage point expressing his trust in God usually concerning truth God has revealed.

**Definition**        Certain idioms include strong positive statements that declare confidence concerning a truth, a promise, or future proposed event.



**Examples**        1 Ki 18:36 But the people held their peace and answered him not a word; for the King's commandment was saying, answer him not.

**Double Certainty**

**Fulfilled**        Gen 15:18 In the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

**Prophetic Past**      John 13:31 Now is the Son of Man glorified, and God is glorified in him.

**Time Focus**        Certainty idioms can be used in terms of affirming past, present, or future reality.

**Reversal**        See the individual maps for method of capturing each patterns of these idioms.

CERTAINTY IDIOM—DOUBLE CERTAINTY syn: Pos/Neg idiom

Introduction	A Hebrew person expressing strong certainty or trying to imply utter truthfulness could use a double means of indication. He would say it positively then say it negatively (or vice versa). He would thus signify his confidence or certainty. With this idiom in mind, how much more does Hezekiah's answered prayer mean to us who believe in prayer. See Isa 38:1 for the idiom and then see what happened when Hezekiah prayed.
Definitive Principle	A negative and positive statement (in either order) are often used to express or imply certainty.
Examples	<p>Isa 38:1 In those days was Hezekiah sick unto death. And Isaiah, the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the Lord, Set thine house in order, for thou <u>shalt die</u>, and <u>not live</u>.</p> <p>Psa 118:17 I shall <u>not die</u>, <u>but live</u>, and declare the works of the Lord.</p> <p>Rom 9:1 I <u>say the truth</u> in Christ, I <u>lie not</u>...</p>
Example Capture	Psa 118:17 I know for certain that I am going to live through this battle because God has answered my prayer, Afterwards I shall give public testimony concerning God's deliverance.
Surrounding Context of Psa 118:17	The Psalmist was in a battle and surrounded or nearly surrounded by enemies. Death was imminent and certain. He cried out in desperate ejaculatory prayer to God for deliverance. He was certain that God had heard him. This is the background for the couplet of Psa 118:17. P.S. He did later praise God publicly for this miracle of deliverance. As a matter of fact that is the occasion for this concluding Egyptian Psalm—the 118th.
Pattern Indication	To capture a double certainty idiom remove the double reversal (positive and negative declarations) and simply use one of them (either will do, whichever is stronger). Then add adjectives or adverbs or other phrases to intensify the certainty. Your paraphrase may need to include explanatory phrases drawn from the surrounding context to clarify the issue on which certainty is espoused.
Others Possibly	2 Ki 18:36 Lk 1:20 Jn 1:3,20 Rom 4:17 1 Jn 2:21

CERTAINTY-FULFILLMENT IDIOM syn: promosed/proposed idiom

Introduction One way of showing certainty in a promise of God is to speak of its fulfillment as if it had already happened. How often I have thrilled when I heard another believer claim in prayer what he was asking for and confidently thank God for answering. So too, I thrill when I see a Bible character evidence confidence in God and express it using this idiom.

Definitive Principle In this fulfillment idiom things are spoken of as given, done, or possessed, which are only promised or proposed.

Example Proposed 2 Tim 1:9...who hath saved us, and called us, with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Example Promised Gen 15:18 In the same day the Lord made a covenant with Abram saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

Pattern Reversal To capture this idiom reverse the pattern by giving a statement of the promise or proposed thing and add an explanatory phrase describing certainty of its fulfillment.

Example Capture Gen 15:18 Surrounding contextual explanation: God had made a symbolic (so called unilateral) covenant in chapter 15 with Abram. Following the symbolic enactment of this covenant God promises Abram 7 things. One of those promises was the promise of this verse which is stated as having already been accomplished.

capture: The Lord made a promise to Abram at this same time and declared that he would without a doubt give all the land from the river of Egypt unto the Tigris river to Abram<sup>1</sup>'s descendants. And remember, Abram didn't even have any descendants yet.

Other Possibles Gen 27:37 37:21 Josh 1:3 Jer 1:10 Eze 24:13  
1 Cor 10:33 Eph 1:3,4 Rev 13:8

CERTAINTY IDIOM-PROPHETIC PAST syn: futuristic idiom

**Introduction** This idiom is much like the fulfillment idiom in that it looks ahead at future events and accomplishments and describes them as already having taken place. It is that certain. It takes what should be prophetic language and transforms it to historical language. It again expresses absolute certainty that the events or actions will take place right on cue.

**Definitive Principle** In the prophetic past idiom the past tense is used to describe or express the certainty of future action.

**Example** Jn 13:31 Now is the Son of Man glorified and God is glorified in him.

Rom 8: 29,30...For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. (Note: when this was written it was all prophetic past as far as you and I are concerned. However, there is a special sense in which the last phrase is prophetic past language for all believers of all time).

**Example Capture** God's total process of salvation is a complete process which is guaranteed from start to finish. You will certainly be made like Christ. This will insure that Christ be pre-eminently recognized as the ideal pattern of all humanity. This process is so certain that I can describe it as if all of it had already happened to you, for

- if God desired to make you like Christ- then he will select you out from others;
- if He selects you as one of His own- then he will declare you righteous in His sight.
- if He declares you righteous in His sight- then He will definitely complete the whole process and make you righteous which includes making you fully like Christ-a triumphant conclusion to the whole process and one that will last throughout eternity.

**Pattern Reversal** Remove the past tense language and write the future action as future but describe it as certainly to be accomplished.

**Possible Examples** Jn 15:6 17:18 Jude 14 Rev 10:7 Psa 20:8 and many others in Psalms



FEEDBACK ON CERTAINTY IDIOMS

1. Label the kind of certainty idiom seen in the following passages by placing the letter of the idiom in the blank,

A. Double Certainty    B. Fulfillment    C. Prophetic Past

- \_\_a. Jer 1:10    \_\_b. Lk 1:20    \_\_c. Jn 1:3    \_\_d. 1 Cor 10:33  
\_\_e. Psa 20:8    \_\_f. Psa 3:7

2. Capture the idioms in the following passages: a.

double certainty--Rom 4:17    Capture:

b. fulfillment--2 Tim 1:9    Capture:

c. prophetic past--Psa 3:7    Capture:

ANSWERS

1. B a.    A b.    A c.    B d.    C e.    C f.

2. a. Rom 4:17 Capture: God's promise to provide Abraham with descendants – even enough to form many nations—was believed by Abraham for, he knew for certain that God could absolutely accomplish the fulfillment of the promise,

b. 2 Tim 1:9 Capture: ..who saved us and called us to a holy life, not because we deserved it by what we had done but according to his purpose and grace which was the intent of God before our existence and brought about through our relationship to Christ.

c. Psa 3:7 Capture: Reveal your power to me and deliver me from this situation, dear God. Oh, I know you will defeat them totally and render them helpless. I am sure you have heard my prayer.

**SUPERLATIVE IDIOM syn: repetitive superlative**

**Introduction** Someone has said that if you repeat something enough times people will believe it to be true. Now that's not exactly the idea of this superlative idiom but it is close. A repetition of a word ( or the use of a cognate verb, and noun) indicates the superlative.

**Definitive Principle** The Hebrew superlative is often shown by the repetition of the word.

**Examples** SOS 1:1 Song of Songs = the most wonderful song Gen 9:25 servant of servants = the lowliest form of a servant Isa 26:3 Thou wilt keep him in peace of peace = perfect peace ( and so captured by KJV)

**Reversal Pattern** To capture this idiom remove the repeated word and put in its place the English superlative (the most..., the best..., the greatest..., etc.) describing the word,

**Other Possible Examples** Ex 8:14 26:7 36:33 De 10:17 1 Sam 2:3 2 Ki 10:15 Psa 79:13 Eccl1:2 7:24 Isa 6:3 Exe 32:28 Mie 2:4 Hab 1:5 1 Tim 6:15 Heb 9:3 Rev 19:16

**Caution** Most of the O.T. examples occur in the original and not in the translation which tends to obscure that the idiom is even there.

**FEEDBACK**

1. Capture the following superlative idioms:

a. Eccl 1:2 Capture:

b. I Tim 6:15 Capture;

**ANSWERS**

1. a. Eccl 1:2 Capture: The debater concluded before he even began that all of life is totally empty of real purpose and meaning.

b. 1 Tim 6:15 Capture: When the Lord Jesus shall appear he will clearly reveal who the authoritative ruler is, the supreme King, the most high Lord before whom all will bow.

EMPHATIC COMPARISON syn: absolute for relative, relative for absolute

**Introduction**      The old Negro spiritual, "Not my brother, not my sister, but its me O Lord, standing in the need of prayer" is a modern example of this idiom. Certainly the singer knew that his friends needed prayer too – but most of all his concern was for prayer for his own special problem. This apparent denial of one thing over against a positive expression is to be understood relatively. The thing absolutely denied is not meant to be denied but is overstated as absolutely denied in order by comparison to highlight just how important the positive statement is. This idiom is often missed by English readers who will take the absolute denial as a true denial. Such a literal interpretation of this idiom (1 Pet 3:3,4) has caused church splits. The relative for the absolute occurs less frequently and is even more difficult for an English reader to spot.

**Definitive Principles**      absolute for relative: One thing (importance or focus item) is emphasized as being much more important in comparison with the other thing (the denial item).

relative for absolute: One thing is positively compared to another when in effect it is meant to be taken absolutely and the other denied altogether.

abbreviated emphatic comparisons: Half of the comparison is not given (either the focus item or denial item). Half of the statement is given. The half missing is an example of ellipsis and is to be supplied by the reader.

**Display**      Not A (denial item) and all of B (focus or emphasized item) really means B is much more important than A in terms of the context in which I am describing them.

**Example**      Lk 14:12-14 Then he said unto them that bade him, when thou givest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsman, nor thy rich neighbors lest they also bid thee again, and a recompense be made thee. But thou when thou givest a feast call the poor, the maimed, the lame, and the blind, and thou shalt be blessed for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

Denial Item--A

friends, brethren,  
kinsman, rich neighbor

Emphasized Item--B

poor, maimed, lame,  
blind

EMPHATIC COMPARISON cont

Example Lk 10:20 not withstanding, in this rejoice not, that spirits are subject unto you; but rather rejoice because your names are written in heaven.

A--Denial Item

B--FOCUS Item

rejoice not that  
spirits are  
subject

rejoice in your  
salvation

Pattern Reversal Remove the absolute denial and bring out the relative comparison in an emphatic manner.

Example Capture Lk 10:20 Capture: It is wonderful that in your ministry you have seen success and experienced the power of God at work in overcoming demonic activity. It is good to rejoice in this successful ministry but a more important thing than success in your ministry is the fact that you are God's own children and belong to Him because He has saved you. Hallelujah!! Rejoice much more in this foundational fact. It will never change. Your ministry will.

Other Possible Examples Gen 45:8 Ex 16:8 1 Sam 18:7 Prov 8:10 Jer 7:22,23 Joel 2:13 Hos 6:6 Mt 9:13 Lk 14:12,13,33 Jn 5:22 6:27 15:16 Rom 13:8 1 Cor 1:17 3:7 4:14,15,16 Col 3:2 1 Tim 1:9 1 Pet 3:3,4

FEEDBACK ON EMPHATIC COMPARISON

1. Identify the denial items and emphasized items for the emphatic comparisons occurring in the following passages (assume for purposes of this exercise that they are to be interpreted as these figures).

	<u>Denial Item</u>	<u>Emphasized Item</u>
a.	Gen 45:8	
b.	Ex 16:8	
c.	Mt 9:13	
d.	Rom 13:8	
e.	Col 3:2	
2.	Capture the following emphatic comparisons:	
a.	1 Pet 3:3,4 Capture:	
b.	1 Cor 1:17 Capture:	
c.	1 Tim 1:9 Capture:	

ANSWERS

	<u>Denial Item</u>	<u>Emphasized Item</u>
1. a.	Gen 45:8 not you who sent	God who sent
b.	Ex 16:8 not against us	against God
c.	Mt 9:13 not sacrifice	mercy
d.	Rom 13:8 not come for righteous	sinners
e.	Col 3:2 owe nothing	save love
		things above
2. a.	1 Pet 3:3,4 Capture: Though it is important and right to make certain that your external appearance is pleasing and attractive it is much more important to insure that your inner attitudes and personality and manner of life be submissive and pleasing to God.	
b.	1 Cor 1:17 Capture: For though Christ did send me to make disciples (including baptizing them) I recognized that it was much more important in the Corinthian situation to clearly explain the atoning death of Christ in plain words than to emphasize the externals of salvation such as baptism. I did not care that my words might sound foolish to the philosophical Corinthians. For the simple truth contains power.	
c.	I Tim 1:9 Capture: You should recognize that the law does apply to the righteous but is of prime importance to control those who disregard it in society.	

CLIMACTIC ARRANGEMENT IDIOM syn: climactic list

**Introduction** One way of showing something to be important is to list it alongside of other things so that it can be compared with them. The Hebrews had a method of doing this in which they placed the thing they wanted to focus on at the bottom of the list. Sometimes in order to bring out or stress just how important the last item was, items were placed on the list which in absolute terms or in another context were far more important than the last term.

**Definitive Principle** To emphasize a particular item it is sometimes placed at the bottom of a list of other items and is thus stressed in the given context as being the most important item being considered.

**Example** Prov 6:16-19  
There are six things which Jehovah hateth;  
Yea, seven which are an abomination unto him.

- haughty eyes
- a lying tongue
- hands that shed innocent blood
- a heart that deviseth wicked purposes
- feet that are swift in running to mischief
- a false witness that uttereth lies
- he that soweth discord among brethren

**Pattern Reversal** Replace the list and use the following kinds of words.

There are many things that could be considered as (emphasis of list context) but of them all (last on list) is more important because (contextual explanation).

**Example Above Captured** Prov 6:16-19 Captured: God is displeased with many things like our actions and thoughts which violate his commands but of the many things one stands out in God's sight—that is, to cause disunity. That is particularly terrible in God's evaluation.

**Possibles** Prov 27:3 27:4 Rom 3:10-18

FEEDBACK

1. Assume that Rom 3:10-18 is a climactic list. What is emphasized?

ANSWER

1. The last item on the list is "there is no fear of God before their eyes." I paraphrase, "They could care less for God—and are not concerned about Him at all."

## BROADENED KINSHIP IDIOM

- Introduction** Sometimes other cultures view kinship terms more broadly than we who are English users do. When they say mother they may mean not only the person who gave physical birth to a child but also the sisters of the mother. Brother may mean any male cousins. Ancestors way back in the family line are spoken of as if they were direct mother or father of descendants who occur generations later. An extremely interesting case of this is Moses and Aaron and Miriam. A comparison of Num 3:17-19,27,28 with Ex 2:1-10, 6:20 indicates clearly that Amram and Jochebed were not the parents of Moses and Aaron and Miriam but ancestors way back on the family tree. I ran across this delightful idiomatic use while reading Whitcomb and Morris, *The Genesis Flood* (Presbyterian and Reformed Pub. Co., Phil, 1961, p. 481ff).
- Definitive Principle** Sometimes the terms son of, daughter of, mother of father of, brother of, sister of, or begat, which in English imply a close relationship have a much wider connotation in the Bible.
- brother and sister could include various male and female relatives such as cousins,
  - mother and father could include relatives such as grandparents or great-great-grandparents, in the direct family line.
  - begat may simply mean was directly in the family line of ancestors.
- Example** A comparison of Mt 1:8 with 1 Chron 26:24 shows that Joram was an ancestor of Uzziah and not his physical father.
- Another Example** Gen 29:5 And he said know ye Laban the son of Nahor? and they said we know him. (really means Laban the descendant of Nahor-his grandson).
- Reversal Pattern** Remove the near kinship term and replace it with the broadened concept term which is more exactly equivalent with English usage.
- Captured Example** Gen 29:5 and he said do you know Laban the grandson of Nahor. And they said yes.
- Possibles** Genealogies of Gen 5, 11, 1 Chron 1-7, Mt 1, Lk 4 Gen 46:21,22 Josh 17:16 Ruth 4:17 2 Sam 19:24 Lk 1:5 3:23 13:16

## IMITATOR IDIOM

Introduction	Perhaps this idiom has a natural explanation. Children usually imitate their parents. What they see their parents do they usually do themselves. This idiom, which I call the imitator idiom describes people and things as children of _____, sons of _____, daughters of _____, where the _____, contains that which is imitated. Children of wrath are people who become angry quickly or who allow anger to control their actions.				
Definitive Principle	To indicate that people or things are governed by or are characterized by some quality, they are called children of, or a son of, or daughter of that quality,				
Display	<table><thead><tr><th><u>Imitator Indicator</u></th><th><u>Quality Indicator</u></th></tr></thead><tbody><tr><td>children of</td><td>wrath, etc.</td></tr></tbody></table>	<u>Imitator Indicator</u>	<u>Quality Indicator</u>	children of	wrath, etc.
<u>Imitator Indicator</u>	<u>Quality Indicator</u>				
children of	wrath, etc.				
Examples	<p>sons of Abraham = those descendants of Abraham who are following Jewish tradition</p> <p>children of God or Sons of God = those who are following God's ways</p> <p>Son of God (when referring to Jesus) = the one who is uniquely God-like or reveals God<sup>1</sup>'s character</p> <p>Son of Man (when referring to Jesus) = the unique ideal representative of mankind who follows the pattern that all humans should follow</p> <p>son of perdition = one who is controlled by Satan or satanic influences</p> <p>sons of disobedience = those who disobey God's truth</p> <p>children of light = those who know God's revealed truth and follow it in their lives</p> <p>children of the bridegroom = those who follow the bridegroom or those of his wedding party closely associated with him</p>				
Reversal Pattern	Replace the imitator indicator with the person, people, or thing referred to. Then use a descriptive phrase or word to replace the quality indicator.				
Captured Example	son of perdition (referring to Judas) Capture: Judas who was controlled by the evil one...				
Possible Examples	Gen 6:2 11:5 23:7 32:32 many more O.T. references Mt 5:9,45 8:12 9:15 13:38 23:31 27:9 Lk 6:35 16:8 20:34,36 Jn 11:52 12:36 Acts 3:25 Rom 9:8 Gal 4:28 Eph 2:2,3 1 Th 5:5				



## FEEDBACK ON IMITATOR IDIOM

1. For purposes of this exercise assume that all of the following are imitator idioms. Capture them. Paraphrase as much of surrounding context as is needed to clarify and bring out the idiom.

- a. Gen 6:2 Capture:
- b. Gen 11:5 Capture:
- c. Mt 5:9 Capture:
- d. Mt 5:44,45 Capture:
- e. Mt 13:38 Capture:
- f. Mt 23:31 Capture:
- g. Lk 16:8 Capture:
- h. Lk 20:36 Capture:
- i. Rom 9: 8 Capture:
- j. Eph 2:2 Capture:

## ANSWERS

- 1. a. Gen 6:2 Capture: Those men who were seeking to follow God's ways were attracted to beautiful women who were descendants of those not following God's ways. And they intermarried with them.
- b. Gen 11:5 Capture: The Lord was specifically aware that men who did not follow him were building a great building or tower as a project to demonstrate their importance and to unite themselves and promote their humanistic centered ways.
- c. Mt 5:9 Capture: Those who seek to promote peaceful ways demonstrate that they follow after God and they shall be rewarded.
- d. Mt 5:44,45 Capture: When you react to your enemies with good treatment instead of the normal acts of revenge you are outwardly showing that you are followers of the God to whom you have a special relationship. For he himself is not partial in demonstrating his love for good or bad people. Consider his provision in nature such as sun and rain.
- e. Mt 13:38 Capture: The field represents people scattered over the world. The good seed represents those who belong to God and obey his authoritative will for their lives, but the tares represent those who lives evidence wickedness.

FEEDBACK ON IMITATOR IDIOM cont

- f. Mt 23:31 Capture: By your actions toward me you are demonstrating that you are just like those in the Old Testament who rebelled against God by rejecting and killing God's prophets whom he sent to them.
- g. Lk 16:8 Capture: And the rich land owner commended the deceitful manager of his affairs because he showed foresight in providing for his future. Those who follow the ways of this age in which we live certainly know how to get ahead and are wise in taking care of themselves as far as preparing for the future is concerned. They are much wiser in getting along in this time than those who follow God's truth and await a future age. You would think that they would be using foresight to plan for that future age by what they do today—God's followers, that is.
- h. Lk 20:36 Capture: They won't die anymore; for they will live eternally like the angels do. They possess God's eternality as shown by their being resurrected from the dead.
- i. Rom 9:8 Capture: That is, those who were physical descendants of Abraham are not the same as those who are spiritual followers of Abraham's God. But these spiritual followers of Abraham's God are the fulfillment of God's promises to Abraham and are considered the same as Abraham's physical descendants. You see God's character is vindicated — He has faithfully kept His word — even if many of Abraham's physical descendants have failed to obey God.
- j. Eph 2:2 Capture: In your life before you became Christians you followed the lifestyle of this age which reeks with Satanic control and influence. His control is seen even now in many who are so disobedient to God.

LINKED NOUN IDIOM syn: noun-adjective pair

**Introduction** Sometimes two nouns are coupled by a conjunction. The writer intends the second to be used as descriptive of the first—like an adjective. We don't normally do this in English so that we don't recognize it when we read the English translation of it. Sometimes it strikes our ears as part of quaint Bible language that doesn't quite fit. When we transform the second noun into a descriptive adjective and allow it to modify the first noun it makes good sense.

**Definitive Principle** Occasionally two nouns are linked together with a conjunction in which the second noun is really to be used like an adjective modifying the first noun,

**Examples** Lk 21:15 For I will give you a mouth (metonymy) and wisdom which all your adversaries shall not be able to contradict or withstand.

Jn 3:5 Jesus answered, Verily, Verily, I say unto you except a man be born of water (metaphor) and the Spirit, he can not enter into the kingdom of God.

**Pattern Reversal** Replace the second noun with an adjective or descriptive phrase which then is placed so as to modify the first.

**Captured Example** Lk 21:15 For will give you wise words and answers that you will need when these who oppose your ministry and testimony question you and seek to persecute you. They will not be able to out argue you or contradict the words that I will give you..

**Other Possibles** Jer 29:11 (may be pos/neg also) Jn 14:6 Acts : 23:6 Col 2:8 2 Tim 1:10 2 Pet 1:3

**FEEDBACK**

1. Assume that the linked noun idiom is present in Acts 1:25. Capture it.

**Capture:**

**ANSWER**

1. Capture:... to take the place in this apostolic ministry from which Judas absented himself by committing suicide.

INDICATOR IDIOMS syn: list indicator, city- indicator, strength indicator

Introduction I have come across three different kinds of indicators--that is, idiomatic words or phrases which are used to indicate something or stand for it or point it out,

DEFINITIVE INDICATOR TABLE

Name of Idiom	Idiomatic Words	Example	Indicates
city indicator	daughter of virgin of mother of	Lam 1:6 daughter of Zion	a city or town
List indicator	2 consecutive numbers	Prov 6:16 these 6 things yea 7 things	an incomplete list of items of which the ones on the list are representative; other like items could be included
Strength indicator	horn	I Sam 2:1,10 exalt the horn; Psa 75:10 cut off the horn	horn denotes aggressive strength or power or authority

Reversal city indicator – replace by city which is hinted at in patterns the name following "of" or use generic city or town.

list indicator—replace by the following or equivalent; "Here is a list of things, not a complete list, but a list of representative things which..."

strength indicator – replace horn with words like strength, source of strength, power to accomplish. If the preposition "of" occurs the object of the preposition should be descriptive of the strength or what it is to do.

Other Examples City virgin—Psa 45:12,13 Jer 31:4,21 daughter—Lam 2:5,8,10 2 Sam 1:20,24 Psa 48:11 97:8 Isa 3:16ff 4:4 16:1,2

List Job 5:19 40:5 Prov 30:15,18,21,24,29 Amos 1:3,6,9, 11,13 2:1,4,6

Strength denoting aggressive strength: De 33:17 2 Chron 18:10 Psa 22:21 92:10 Dan 8:5-8 Hab 3:4 Zech 1:18-21

horn of salvation = one who will powerfully deliver Lk 1:69

to exalt the horn = to enable, give strength to, become the source of power, etc. 1 Sam 2:1,10 Psa 75:4 to cut off = render powerless, helpless, Psa 75:10

ANTHROPOMORPHISMS abbreviation: anmo

**Introduction** When trying to describe concepts not familiar to people it is natural to describe them in terms of things that are familiar. Anthropomorphism is just such an attempt. The Bible describes God's actions, thoughts, or sayings in terms of human attributes. Bullinger deals in an exhaustive way (see p. 871-897) with this subject. I will list some indications of this idiom which I have noted in Scripture. It is very surprising how many English readers take these idioms literally and almost refuse to believe otherwise when it is explained to them. The danger in this of course is that such an attitude limits God.

**Definitive Principle** In order to convey concepts of God—human passions, or actions, or attributes are used to describe God.

<b>Examples</b>	<u>Descriptive Item</u>	<u>Basic Idea Conveyed</u>
	face	divine presence; usually intimate, close presence
	eyes, ears	divine awareness; knowledge of all that is happening; personal attention
	voice, mouth, lips tongue	God's revelation of His will or way or truth in a situation
	arms, hands, finger	denotes strength or authority or power or actions involving God's miraculous intervention
	books	God's infinite knowledge of all . that has ever taken place, even minutest actions or thoughts of anyone

**Reversal Pattern** Replace the human passion, action, or attribute with the concept it is seeking to represent (it will be almost impossible to divest yourself of human things when describing God but at least reduce them to a minimum).

**Example** Lk 11:20 uses finger of God to indicate divine intervention, in this case the miracles done by Christ.

Capture: But if I, in casting forth these demons have demonstrated the direct and miraculous power of God, then no doubt you see the implications. God's rule and authority are mine. And I am demonstrating the fact to you who are thus rejecting God in rejecting me.

FEEDBACK ON ANTHROPOMORPHISMS (ANMOS)

1. For your own reference knowledge here are passages containing anthropomorphisms. There are of course many, many more such passages. I arrange them somewhat topically.

Ex 33:20,23 Psa 31:20 27:8,9 Psa 11:4 Prov 5:21 2 Chron 16:  
Psa 10:17 Jas 5:4 Num 12:8 De 8:3 Josh 9:14 Job 11:5 Isa 52: 50:2  
53:1 Num 11:23 Jn 10:29 Psa 74:3 Lk 1:78 For a fuller listing see  
Bullinger (p. 882-897). He gives good explanations.

2. Identify the anthropomorphisms of the following. Give actual words.
  - a. Ex 33:20,23 words=
  - b. Num 12:8 words=
  - c. Psa 31:20 words=
  - d. Prov 5:21 words=
  - e. Isa 50:2 words=
  - f. Isa 53:1 words=
  - g. Jn 10:29 words=
  - h. Jas 5:4 words=

3. Capture the anthropomorphisms which occur in the following passages
  - a. Mai 3:16 Capture:
  - b. Jn 10:29 Capture
  - c. Rev 20:12 Capture:

ANSWERS

- a. Ex 33:20,23 words= my face, mine hand, my back, my face
  - b. Num 12:8 words= speak mouth to mouth, similitude c. Psa 27:8,9  
words= my face, thy face, thy face, anger d. Prov 5:21 words=  
eyes of the Lord, he pondereth e. Isa 50:2 words=my hand
  - f. Isa 53:1 words = arm of the Lord g. Jn 10:29 words= Father's hand  
(actually Father is an anmo also) h. Jas 5:4 words=ears
3. a. Mal 3:17 Capture: Those who followed after God<sup>f</sup>'s ways shared with one  
another often. Their words and even meditative thoughts about God are  
known by God to the extent that at some future time these pleasing actions  
will be reviewed and the followers rewarded.
  - b. Jn 10:29 Capture: My Father (don't know how to eliminate) has  
greater power than any one or thing. He will protect his followers  
from anyone or thing causing them to not follow his ways.
  - c. Rev 10:12 Capture: Everyone who had died, whether formerly of  
importance or not, were judged by God who knew every last thing  
about their previous existence. On the basis of all this  
encompassing knowledge God judged them fairly. Those who were not  
God's own chosen ones received fair judgment on the basis of their  
previous existence and what they had done in it.

MISCELLANEOUS IDIOMS

introduction A number of idioms occur which either do not occur frequently or don't have a discernible pattern have, been included in this catch-all map. I list them and indicate what I have found out about them. On some of these discoveries I have later seen confirmation in exegetical comments but some of them are my untested observations. I include in this table the miscellaneous body language idioms, the success idoms as well as many, many one time or few times idioms. This table will be continued on the next several pages.

TABLE GIVING VARIOUS MISCELLANEOUS IDIOMS

Name	Word, phrase usually seen	Sample occurrence	Meaning or Concept involved
Body Language idioms			
foot gesture	shake off the dust	Mt 10;14 Lk 9: 5 others	have nothing more to do with them
mouth gesture	gnash on them with teeth; gnashing of teeth	Psa 35:16 37:12 Acts 7:54 others	indicates angry and cursing words given with deep emotion and feeling
invitation	I have stretched forth my hand	Rom 10:21 Prov 1:24 Isa 49:22	this indicates to invite, or to receive or welcome, or call for mercy
new desire	enlighten my eyes, lighten the eyes	Psa 13:3 19:8 I Sam 14:29 Ezra 9:8	to give renewed desire to live; sometimes physical problem sometimes motivation problem
sin	her filthiness in her skirts	Jer 2:34 13:22,26 Lam 1:9 Nah 3:5	to openly and utterly and completely reveal the sins of a town or people or nation to others
judgment	to stretch forth the hand to put forth the hand	Ex 7:5 Psa 138:7 Job 1:11	to send judgment upon; to inflict with providential punishment
fear	to shake the hand, to not find the hand, knees tremble	Isa 19:16 Psa 76:8	to be afraid; to be paralyzed with fear and incapable of action
increase punishment	to make the hand heavy	Psa 32:4	to make the punishment more severe

Name	Word, Phrase usually seen	Sample Occurrence	Meaning or Concept Involved
decreased punishment	to make the hands light	I Sam 6:5	to make punishment less severe
remove punishment	to withdraw the hands	Eze 20:22	to stop punishment
repeat punishment	to turn the hand upon	Isa 1:25	to repeat again some punishment which was not previously heeded
generosity	to open the hand	Psa 104:28 145:16	to generously give or bestow
anger	to clap the hands together	Eze 21:17 22:13	to show anger; to express derision
oath	to lift up the hand	Ex 6:8 17:16 De 32:40 Eze 20:5,6	to swear solemnly ; take an oath
promise	to strike the hands with someone	Prov 6:1 Job 17:3	become a co-signer on a loan; to conclude a bargain
accept	to lift up the face	Num 6:26 Ezra 9:6 Job 22:26	to consider worthy to be accepted; to accept someone or be accepted by someone
end body language idioms			
success	tree of life	Prov 3:18 11:30 13:12 15:4	idea of success, guarantee of success, source of motivation to successful life
speech cue	answered and said	Mt 11:25 13:2 many others	indicates manner of speaking denoted by context; e.g. responded, prayed, asked, addressed, etc.
notice	verily, verily	Many times in Jn	I am revealing absolute and important truth; give close attention. Superlative Idiom



MISCELLANEOUS IDIOMS cont

NAME	Word, Phrase usually seen	Sample Occurrence	Meaning or Concept Involved
time	days and nights	Jon 1:17 Mt 12:40 I Sam 30:11 Est 4:16	any portion of time of a day is indicated by or represented by the entire day
lifetime	forever and ever	Psa 48:14 and many others	does not mean eternal life as we commonly use it but means all through my life; as long as I live
separation	what ave I to do with thee	Jn 2:4 Jud 11:12 2 Sam 16:10 I Ki 17:18 II Ki 3:13 Mt 8:29 Mk 5:7 Lk 8:28	an expression of indignation or contempt between two parties having a difference or more specifically not having something in common; usually infers that some action about to take place should not take place
reaction	heap coals of fire	Rom 12:20 Prov 25:21	to incur God's favor by reacting positively to a situation in which revenge would be normal
orate	open the mouth	Job 3:1	to speak at great length with great liberty or freedom
claim	thou sayest	Mt 26:25,63,64	means it is your opinion
excellency	living, lively	Jn 4:10,11 Acts 7:38 Heb 10:20 I Pet 2:4,5 Rev 1:17	used to express the excellency of perfection of that to which it refers
abundance	riches	Rom 2:4 Eph 1:7 3:8 Col 1:27 2:2	used to describe abundance of or a great supply
preeminence	firstborn	Psa 89:27 Rom 8:29 Col 1:15,18 Heb 12:23	special place of preeminence; first place among many others
freedom	enlarge my feet; enlarge	2 Sam 22:37 Psa 4:1 18:36	freed me; brought me into a situation that has taken the pressure off, taken on to bigger and better things
confrontation	fear and trembling	Psa 55:5 Mk 5:33 Lk 8:47 I Cor 2:3 2 Cor 7:15 Eph 6:5 Phil 2:12	means to openly confront a difficult situation or thing with an awareness of possible consequences

SECTION II. TEST

1. Give in your own words the definition or description of the following idioms.

- a. double certainty idiom--
- b. emphatic comparison idiom--
- c. broadened kinship idiom--
- d. imitator idiom--
- e. anthropomorphism--

2. Show that you are familiar with idioms by recognizing them in the following Scriptures. Place the correct letter of the idiom in the blank. Note the letter "n" is used for "no idiom" in a passage.

- |                          |                             |
|--------------------------|-----------------------------|
| A. Broadened Kinship     | J. Invitation Idiom         |
| B. Emphatic Comparison   | K. Angry Word Idiom         |
| C. List Indicator        | L. Have' Nothing To Do With |
| D. Climactic Arrangement | M. Anthropomorphism         |
| E. Hebrew Superlative    | N. No Idiom present         |
| F. Imitator Idiom        | O. Double Certainty         |
| G. City Indicator        | P. Prophetic Past           |
| H. Success Idiom         | Q. Fulfillment Idiom        |
| I. Strength Indicator    | R. Linked Noun Idiom        |

- |                     |                    |                   |                     |
|---------------------|--------------------|-------------------|---------------------|
| ___ 1. Mt 3:9       | ___ 15. 2 Sam 2:3  | ___ 29. Jn 17:12  | ___ 43. Ex 33:23    |
| ___ 2. Prov 6:16    | ___ 16. Eph 4:28   | ___ 30. Prov 3:18 | ___ 44. Lk 10:6     |
| ___ 3. Gen 14:14    | ___ 17. Prov 27:3  | ___ 31. Mk 6:11   | ___ 45. Amos 1:3    |
| ___ 4. Lk 14:12     | ___ 18. Prov 1:24  | ___ 32. Mal 3:16  | ___ 46. Psa 75:10   |
| ___ 5. Prov 30:18   | ___ 19. De 11:12   | ___ 33. Prov 27:4 | ___ 47. Psa 45:12   |
| ___ 6. Gen 6:2      | ___ 20. Gen 2:7    | ___ 34. Eph 2:2   | ___ 48. Eph 5:6     |
| ___ 7. Ex 36:33     | ___ 21. Psa 79:13  | ___ 35. Prov 15:4 | ___ 49. Rom 3:10ff  |
| ___ 8. Jer 7:22,23  | ___ 22. Psa 104:28 | ___ 36. Psa 22:21 | ___ 50. Heb 9:3     |
| ___ 9. Mt 8:12      | ___ 23. Lk 10:20   | ___ 37. Jas 5:4   | ___ 51. Eph 1:3,4   |
| ___ 10. Rom 10:21   | ___ 24. Josh 17:16 | ___ 38. Mt 9:13   | ___ 52. Psa 20:8    |
| ___ 11. Heb 7:5     | ___ 25. Mic 3:5    | ___ 39. De 8:3    | ___ 53. Rom 9:1     |
| ___ 12. I Pet 3:3,4 | ___ 26. Isa 42:8   | ___ 40. Ex 8:19   | ___ 54. Col 2:8     |
| ___ 13. Psa 35:16   | ___ 27. De 33:17   | ___ 41. Lk 1:69   | ___ 55. Prov 6:17ff |
| ___ 14. Lam 1:6     | ___ 28. Psa 11:4   | ___ 42. Isa 49:22 |                     |

SECTION II. TEST cont

3. Capture any idioms you see in the following passages. Name them and then capture them.

a. Jer 1:10 idioms seen:

Capture:

b. Jn 15:16 idioms seen:

Capture:

c. Gal 4:28 idioms seen:

Capture:

d. 2 Pet 1:3 idioms seen:

Capture:

e. Prov 6:1 idioms seen:

Capture:

f. Prov 6:1 idioms seen:

Capture:

g. Phil 2:12 idioms seen:

Capture:

4. What is being emphasized as the most important item in the climactic arrangement idiom in Prov 27:4?

focused item:

5. Consider the passage of Rom 13:8 Owe no man anything, save to love one another...I believe this to be an emphatic comparison. Others take this literally. What difference, practically speaking, does it make for my Christian life,

a. If I take it literally?

b. If I take it as an emphatic comparison idiom?

6. I believe Psa 13:3 contains a miscellaneous idiom--new desire (see table p. 110). Assuming this to be so, capture Psa 13:3.

Capture :

SECTION II. TEST cont

ANSWERS

1. a. double certainty—expresses certainty by first giving a positive assertion and then a negative assertion.
- b. emphatic comparison—stresses how much more important something is by denying something else and positively describing the important something.
- c. broadened kinship—kinship terms as used by Hebrews are much broader in concept than our English usage.
- d. imitator idiom—children of, son of, etc. are descriptive of people who do whatever comes after the "of."
- e. anthropomorphism—means using human things to describe God.

2. A 1.    N 15.    F 29.    M 43.
- C 2.    N 16.    H 30.    M 44.
- A 3.    D 17.    L 31.    C 45.
- B 4.    J 18.    M 32.    I 46.
- C 5.    M 19.    D 33.    G 47.
- F 6.    M 20.    F 34.    F 48.
- N 7.    N 21.    H 35.    D 49.
- B 8.    M 22.    I 36.    E 50.
- F 9.    B 23.    M 37.    Q 51.
- MJ 10. A 24.    B 38.    P 52.
- A 11. K 25.    M 39.    O 53.
- B 12. M 26.    M 40.    R 54.
- K 13. I 27.    I 41.    D 55.
- G 14. M 28.    J 42.

SECTION II. TEST cont

ANSWERS cont

3. a. Jer 1:10 name: certainty idiom Capture: I will give you authority to speak to rulers even harsh words concerning the overthrow of their kingdoms and nations. Count on the fact that when the time comes you will have my backing and my words for that difficult time.

b. Jn 15:16 name: emphatic comparison, also anthropomorphism Capture: While it is true in a certain sense that you chose to follow me it is much more important to realize that it was I who made the foundational choice of selecting you. And I did it so that you could demonstrate to people all over the world a God-like life and that you could in turn ask of God who especially cares for you anything on my say-so and He will answer your prayers.

c. Gal 4:28 name: linked noun (maybe imitator?) Capture: Now we, brethren, are the promised people who are God's own special representatives just as much as Isaac was the result of God's promise to Abraham.

d. 2 Pet 1:3 name: 2 instances of linked nouns (life and godliness, glory and virtue), fulfillment=hath given. Capture: Seeing that He has empowered us with divine life and has promised to provide us with whatever resources we need in order that we may certainly live lives that are characterized by God-like qualities. All of this has come about because we have come to personally know God who saved us for his own excellent purposes of revealing Himself.

e. Prov 5:21 name: anthropomorphism Capture: Jehovah is completely aware of the schemes and doings of all mankind. He can judge them carefully as to right and wrong.

f. Prov 6:1 name: stricken hands=conclude bargain idiom Capture: If you have agreed to co-sign a loan note for a neighbor and have even already concluded the agreement by all means seek to find some way of getting released from the agreement. Otherwise, you may find yourself in a situation impossible to take care of.

g. Phil 2:12 name: confrontation idiom, see misc. idioms p. 112. Capture: Continue to obey God's truth whether I am there to note it or not. As a matter of fact do better than you would if I were there. Make every effort to live Godly, Christ-like lives as those who are aware of the various difficulties involved in living out the Christian life and never let yourself forget that it is God who will motivate you and enable you and lead you through these difficulties as you live out your life for him.

SECTION II. TEST cont

ANSWERS cont

4. focused item: jealousy

5. a. If I take it literally then I will never, never, never, owe a man anything—money, favors, whatever. I will also do my best to make sure I show love to everyone.

b. If I take it as an emphatic comparison then I will see that I am under obligation to love others and must see this as more important than anything else I may owe them. Just as I try to be punctual and repay anything I owe to someone, even more so I must seek to give them love as demonstrated by my actions.

6. Psa 13:3,4 Capture: Lord, My God let me know your reality and encouraging presence lest I lose all hope and desire to live, Test those who oppose me and you get the best of me.

## Bibliography

Bratcher, Robert

1970 Unpublished Note *Regarding Some ABS/TEV NEW Testament Passages*. New York: American Bible Society.

Comments: Bratcher who was hit hard by fundamentalists for his "capture of blood" and not using the literal defended his translations with a two page note which talks about translating blood (a double metonymy technically called a metalypsis), virgin, the only begotten son, and the Greek text that was used. Should Xerox for your records. Good insights on these items.

Bullinger, E. W.

1968 **Figures of Speech Used in the Bible**. Grand Rapids: Baker Book House.

Comments: This man was a crazy genius. He is looked at today by modern scholars sometimes with suspect. But I found him very good, if technically overboard sometimes.

Beekman, John

196? *Metonymy and Synecdoche* in **Notes On Translation No. 23**, pages 12-25. Mexico: Wycliffe Bible Translators.

Comments: Beekman was one of my early heroes. His stuff is outstanding! This article lists (in his opinion) every metonymy and synecdoche in the New Testament in its proper category. Wonderful help. In the early years when I thought I was going to be in Bible translation work I subscribed to Notes on Translation. Beekman was the genius who was the inspiration of those early notes. His work on the major substitution figures—metonymy and synecdoche, and figures of comparisons—metaphor and simile, are outstanding. You must Xerox these notes for your file on figures.

1969 *Metaphor and Simile* in **Notes On Translation No. 31 2-69**, pages 1-22. Mexico: Wycliffe Bible Translators

Comments: Beekman's work here is outstanding. My own analysis of metaphor and simile comes from this.

Healey, Alan

1968 *English Idioms* in **Journal of the Linguistic Society of the University of Papua and New Guinea**, Volume 1, Number 2. Port Moresby: University of Papua and New Guinea.

Comments: I have not run across much formal work on idioms. Expert commentators will frequently comment on some idiom in passing. It is available at [http://www.sil.org/pacific/png/show\\_author.asp?pubs=biblio&auth=3201](http://www.sil.org/pacific/png/show_author.asp?pubs=biblio&auth=3201)

**All of the above entries have greatly helped me in my study and capture of figures.**

