

**A GUIDE TO FIGURES
OF SPEECH**
Used in Scripture

by
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A Guide to Figures of Speech Used in Scripture

*To the living memories of The Teacher,
Dr. Victor Paul Wierwille.*

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INTRODUCTION

Part 1: The Neglected Field

Without figures of speech, the power of language to communicate would be crippled. Like a dog without bark or bite, like a flower without color or scent, like an uncut gem left encrusted in stone, language devoid of figures of speech would lack something vital to its essence.

Using language without of figures of speech would be akin to taxiing a jet aircraft off the runway and onto a highway. It may get you where you're going—if the roadway stays wide enough—but why didn't you fly? It would be like building a watch while wearing mittens. The finer points are going to be impossible to put together.

Figures of speech are essential to meaningful and rich communication via language. Yet no discipline in the study of language or literature—not to mention Biblical exegetics—has suffered more neglect since classical times than the study of figures of speech. Although the ancient Greeks and Romans knew and named nearly two hundred and fifty different figures of speech, fewer than twenty percent of these are recognized today.

It was the revivals of Biblical and classical learning, after what historians have called the Dark Ages—during the periods known as the Renaissance, the Reformation and the Enlightenment—that set the stage for most of the advances in the modern world of the West. The roots of whatever has been achieved in literature and the arts, in industry and technology, and in the political and natural sciences can be traced back almost wholesale to these revivals in learning.

But despite their importance to language comprehension, there has never been a revival of knowledge in the field of figures of speech. Most of what was known in Biblical and classical times, two millennia and more ago, remains lost.¹

Unknown Figures

While most high school students learn the difference between a Metaphor and a Simile in English class, who among English professors or Biblical scholars know of the closely related figure *Hypocatastasis* (Implication)? Although it occurs frequently—in the Bible, general literature and everyday speech—this figure of speech remains universally unrecognized, being broad-brushed as "metaphorical" or "symbolic" language.

Likewise, several major figures of grammar involving change in the usage of words by exchange (one of the categories under which figures fall) are known. The figures Metonymy, Synecdoche, Euphemism, Antonomasia, Antiphrasis, Hypallage, Syllepsis, and Hendiadys are sufficiently recognized to have been included by lexicographers in most English dictionaries. Very little, however, is known about these figures' relationship to one another or the category they all fall under.

Meanwhile other figures in the category remain unknown. Called by the Greeks, *Enallage*,² or figures of exchange, the category also includes at least six other figures of speech: *Catachresis* (Incongruity), *Ampliatio* (Adjournment or Anticipation), *Metallage* (Changing-Over), *Heterosis* (Exchange of Accident), *Antimereia* (Exchange-of-Parts-of-Speech), *Antiptosis* (Exchange-of-Case), and *Hendiatrix* (Exchange-of-One-for-Three).

Figures of Speech Defined

Every language of mankind has rules and norms which govern pronunciation, spelling, diction, syntax, usage, etc. Although these rules and norms vary from language to language and evolve over time, every language—if it is going to be mutually-comprehensible among its speakers—has to have them. For example: although spelling rules, and indeed whole alphabets, vary among languages, still, every written language has to have rules that govern spelling.

Common sense dictates that for language to communicate, the rules and norms that govern it must be followed. A simple test illustrates the point. Pull out a dictionary and begin pronouncing words of two or more syllables at random with the accent on a wrong syllable. You will find that many words become difficult to understand by this one simple departure from the rules for those words' pronunciation.³

It is possible, however, to depart from the rules or norms of language with a different result—in a way that lends an expression more force, more-vivid imagery, stronger feeling, more-distinct detail. When the rules or norms of language are departed from in this manner, it throws expressions into what can be described as new, unusual or different *forms* or *shapes* or *figures* linguistically.

These are figures of speech.

Expect the Unexpected

It is, in fact, the departure they make from the "norm"—putting before readers and listeners something unconventional, something out of the ordinary, something unexpected—that marks out figures of speech from normative expressions. It is their departure from the rules or norms that a speaker or writer utilizes to command the attention of the reader or listener.

Dr. E.W. Bullinger illustrated this aspect of figures of speech well in the "Introduction" to his landmark work, *Figures of Speech Used in the Bible* (p. vi):

As the course of language moves smoothly along, according to the laws which govern it, there is nothing by which it can awaken or attract our attention. It is as when we are traveling by railway. As long as everything proceeds according to the regulations we notice nothing; we sleep, or we read, or meditate as the case may be. But, let the train slacken its speed, or make an unexpected stop;—we immediately hear the question asked, "What is the matter?" "What are we stopping for?" We hear one window go down and then another: attention is thoroughly aroused and interest excited. So it is exactly with our reading. As long as all proceeds smoothly and according to law we notice nothing. But suddenly there is a departure from some law, a deviation from the even course—an unlooked for change—our attention is attracted, and we at once give our mind to discover why the words have been used in a new form, what the particular force of the passage is, and why we are to put special emphasis on the fact stated or on the truth conveyed.

Figures of Speech—the Art and Science

Although figures of speech depart from the rules or norms, they do not do so haphazardly, particularly when they are used by God in His Word. They depart by design, making available the full-est-possible use of language as a medium of communication. The study of figures of speech is therefore a study in both the art and the science of language. The science lies in their discovery and analysis; the art lies in their use.

Proverbs 25:11

A word fitly spoken *is like* apples of gold on trays of silver.⁴

Figurative expressions, used effectively, communicate beyond what any corresponding literal wording could express, allowing words to say what would otherwise have to be left unsaid. Well-coined figures of speech, therefore, always appear "truer-to-truth" than any corresponding literal expressions. That's why, in their rich numbers and multiple varieties, figures of speech open broad and myriad avenues that lead to "a word fitly spoken."

Notwithstanding their departure from the rules or norms, however, their usage is neither accidental nor arbitrary. Understanding their usages and how they give emphasis and exactness to expressions is not arrived at by guesswork.

Figures of speech conform both to classification and to analytical description. That puts the field of figures of speech in the category of a science. Indeed, the study of figures of speech is as logically rigorous as the study of any other branch of language or literature.

Figures of Speech in Scripture

Figures of speech have been neglected, not only in the study of language and literature, but also in the study of the Bible. Yet in Biblical exegesis—or more precisely—in Biblical research and teaching, their study has immense importance and yields abundant fruit.

The aim of this work is to provide a guide to figures of speech in Scripture that will impart an understanding and appreciation of their use to students of the Bible.

Although men are prone to use figures of speech—along with language generally—more-or-less accurately, God has placed them in His Word with absolute precision. God utilizes figures of speech in His Word for the same reason men do: to give emphasis and exactness to expressions. But occurrences in Scripture have an important distinction: the figures of speech in conversation and general literature express men's ideas and men's thoughts; the figures of speech in the Word of God express God's ideas and God's thoughts.

Dr. Victor Paul Wierwille, in Segment 7 of the Foundational Class on Power for Abundant Living, quoted himself from a *Way Magazine* article where he had written about the use of figures of speech in the Bible:

The Word of God is to be accepted literally whenever and wherever possible. But when a word or words fail to be true to fact, they are always figures of speech. Figures of speech have a godly-designed emphasis which must be grasped and understood in order to fully obtain the impact of the Word. A figure of speech is always truer-to-truth than the exact or actual word or words would be.

There are over 212 different figures of speech used in the Bible, as high as 40 variations. Men may say, and they are prone to use figures of speech haphazardly, but in the Word of God they are used with divine design. Each and every one of them may be accurately catalogued and itemized as to its exactness.

There is absolutely no guesswork, for these figures of speech in the Bible are the Holy Spirit's markings of that which God would have emphasized, for, holy men of God spoke as they were moved by the Holy Spirit.⁵

Buried Treasure

Because of the emphasis and exactness they build into expressions—the depths they reach, the heights the scale, the facets they carve, the nuances they unveil—figures of speech are among the most important linguistic tools that God uses in His Word. They are, as Dr. Wierwille wrote, "the Holy Spirit's markings"—God's yellow magic marker, if you will—pointing out what He has highlighted in His Word.

This is good news for those who want to receive instruction at the fountainhead of truth itself—the Word of God—rather than at the stagnant and leaky cisterns of tradition and private interpretation. In the face of the myriad brands of sectarian Christianity—which stress this, that, or the other dogma based on mere tradition or mere personal and corporate taste—figures of speech as they occur in Scripture serve to remove all such guesswork.

The splendor, the majesty and the precision of the figures of speech used in the Bible are yet another awe-inspiring witness to its Divine authorship, inerrant accuracy and singular authority to all who hunger and thirst for God's eternal truth.

This writer's prayer is that this work may help enable such to discover more of the greatness of God's wonderful, matchless Word. After the neglect and forgetfulness of centuries treasure lies all around, buried just beneath the surface waiting to be unearthed. An adventure of discovery lies ahead!

Part Two: The Use and Effect of Figures of Speech

By definition figures of speech depart, in one way or another, from the rules or norms of language. Therefore when studying a particular expression that contains a figure of speech, it is possible to remove the figure by simply reversing that departure—a little linguistic "reverse engineering" so to speak. This produces a nonfigurative "literal" expression of the same general idea.

Then, by comparing the literal or normative expression with the figurative, the effect of that particular figure—the added force, the more-vivid imagery, the stronger feeling, the additional detail—comes beautifully and unmistakably into view.

Consider the following figurative expression:

"The ground is thirsty."

The fact that this sentence contains a figure of speech can be detected by the use of the word "thirsty" to describe "the ground." Since it is impossible for the ground to feel thirst, the word "thirsty" departs from the norms of language. According to the norms of language, a statement attributing feelings to something that's inanimate is untrue. So, literally-speaking, the statement makes no sense. Literally-speaking the response would be, "No it's not."

This departure from the norm is the attention-grabber, the linguistic *figure* or *form* which signals that the expression contains a figure of speech. The figure that attributes living characteristics to inanimate objects is called Personification in English, *Prosopopoeia* in Greek. Now, compare this figurative statement with the same idea expressed literally:

"The ground is dry."

Although this literal, plain statement of fact communicates essentially the same idea as the figurative, it lacks the emphasis and exactness of the figurative. Although the figurative expression cannot literally be true—the ground cannot literally feel thirst—it is in effect "truer-to-truth" than the literal because of what it evokes. The reader who reads "the ground is thirsty" knows what thirst feels like. The reader who reads "the ground is thirsty" is aware of the need for water to sustain life.

Imparting "thirst" to "the ground" paints a picture far more vivid and detailed than any mere statement of fact could impart. One can almost see the blowing dust, the withered grass, the wandering animals dying of thirst, the cracks in the hardened ground so wide it's as though the earth had its mouth open ready to receive the rain. In the figurative expression the dryness of the ground is more than just a bare fact: it can be felt.

The Scope of This Work

Every individual figure of speech has its own unique usage, its own way of imparting emphasis and exactness. Therefore what is highlighted, how it is highlighted and to what degree it is highlighted will vary from figure to figure. These details, indeed, make up the subject matter of this guide. But the purpose of every figure of speech always remains the same: to communicate.

As previously stated, this work is designed as a guide to figures of speech used in the Bible. The fact that they are used so extensively in the Word of God that broad knowledge of the field is needed to look at their Biblical uses is significant, but incidental. The primary purpose of the guide is to enable students of the Bible to gain a deeper understanding of what God says in His Word.

Psalm 12:6 [literal]

The words of Jehovah are pure words; words of earth [i.e., via the figure of speech Metonymy, words from the languages of men] tried in a furnace, purified seven times.

Most of the figures of speech discovered throughout history can be found in the Bible. In this guide we will study more than two hundred different figures with up to forty varieties each—out of the two-hundred-fifty or so that have ever been named.

Figures of Speech Ring True

These numbers may seem daunting to student just setting out in the field. But the study of figures of speech is much simpler than it appears at first glance. Consider the fact that everyone who uses language uses and understands the different parts of speech, whether or not he knows them by name. Likewise everyone who uses a language must follow its rules of syntax, whether or not he is aware that such rules exist.

In the same way, everyone who uses language uses, understands and even coins numerous figures of speech, whether or not he has any knowledge of their names or their classifications. The fact that most of them are no longer recognized doesn't stop figures, such as *Hypocatastasis*, from being used all the time in both general literature and everyday conversation.

Discussing this very point, Prof. John Vialant Macbeth in *The Might and Mirth of Literature* assured his students that:

"Molière, the great French comedian, tells of one who, taking to grammar late in life, was amazed to find that he had all his life been using substantives, adverbs, and such like, without his knowing of it. Many a capital metonymy have you produced in your day without ever dreaming of it." (p. 202)

So despite the numbers involved, the study of figures of speech will ring true to the general reader. The one requirement for the Bible student who wants to begin gaining an analytical understanding of their use, is a knowledge of basic grammar.

The Task of This Guide

The task of this Guide is to make the field of figures of speech accessible to the modern Bible student.

The majority of works on the subject since ancient times date from the Middle Ages through the nineteenth century. The two best modern works in English, already cited, date from the nineteenth century: Dr. Bullinger's work, *Figures of Speech Used in the Bible*, was first published in 1898 and remains in print today; Prof. Macbeth's work, covering both Biblical and secular literature, *The Might and Mirth of Literature*, was published in 1875 and is long out of print. This writer has yet to run across any comprehensive work in the field from the twentieth century, now past.

Prof. Macbeth noted the paucity of serious work in his day, in his "Introduction" (p. xxxviii):

Farther, there is no even tolerably good treatise on Figures existing at present in our language—Is there in any other tongue? There is no consecutive discussion of them of more than a few pages; the examples brought forward by all others being trivial in the extreme and threadbare; while the main conception of what constitutes the chief class of figures is altogether narrow, erroneous, and unphilosophical. Writers generally, even the ablest, are wholly in the dark as to the precise distinction between a trope and a metonymy; and very few even of literary men have so much as heard of Implication or Hypocatastasis, one of the most important figures, and one, too, that is constantly shedding its light on us.⁶

Students of these men, and especially of Dr. Bullinger, will recognize the debt this guide owes them. It is rare in any field to start from scratch when doing research. In the field of figures of speech, this writer counts himself privileged to stand upon the shoulders of great men.

Still, this work does not represent merely a rehash of previous efforts. Rather it represents a complete reworking of the subject, according to the abilities at hand buttressed with prayer and—by the mercy and grace of God our Father—by the working of the spirit of Christ within.

The work is designed to be a guide that will teach students of the Bible how to recognize figures of speech, how each figure communicates, and how the various figures fit into their various classifications. And while not being an exhaustive catalog of every use in the Bible of every figure, with its numerous illustrations from Scripture, this guide is presented in hopes that it will be of value as a reference work.

My prayer is, that as the student of the Word of God studies the figures of speech used in the Bible in all their richness and depth, that his or her understanding of that magnificent Word will ex-

pand and grow to the end that he or she is better able walk, here on earth, to the glory and praise of God and of His Son, Jesus Christ. Far from being a mere intellectual exercise, the study of the Word of God imparts life to all who heed it.

What thanksgiving belongs to our God through Christ Jesus, for His tender mercy, matchless grace, and abundant kindness for unfolding to us, His people, His will in His Word.

Psalm 119:32

I will run the way of Thy commandments, When Thou shalt enlarge my heart.

May God Almighty through Christ Jesus so enlarge our hearts as we receive with meekness the great and mighty revelation of His Word, that we may run the way that He commands.

Part Three: The Names and Classifications of Figures of Speech

In beginning to lay out this field for the modern reader and Bible student, the tasks of naming and classifying figures of speech rear up as the most daunting. Gladly, valuable work has been done.

The Names of Figures of Speech

Only a relative handful of figures have English names, because only a relative handful are recognized. The classical names that have come down from ancient times in Greek and Latin often appear as long, hard-to-remember tongue-twisters. However, the meanings of these ancient names are an important help to understanding the figures they denote. The Greek and Latin names of figures of speech given in this guide, along with their meanings, have Dr. Bullinger's and Prof. Macbeth's works as their source.

In this guide, the Greek and Latin names will be transliterated into the English alphabet, italicized and capitalized. Where there are English names, such as Personification and Metaphor, these will be capitalized and will generally be preferred in the text over the Greek and Latin names. When there is no English name, the text will almost always prefer the Greek transliteration over the Latin. When there is no ancient name or English name—for instance the figures discovered by Dr. Bullinger or those discovered during the course of this work by this writer and others—the text will use the name given by figure's the discoverer.

The Classifications of Figures of Speech

Figures of speech classify themselves in two ways: first, according to *how they function*; and second, according to *how they are formed*.

FUNCTION

A figure of speech that departs from the rules of a language or of languages in general functions as a *Figure of Grammar*. A figure of speech that departs only from the norms of a language or of languages in general functions as a *Figure of Rhetoric*. These two, *Figures of Grammar* and *Figures of Rhetoric*, are the initial classifications into which, one or the other, every figure of speech falls.

Figures of speech that function as *Figures of Grammar* depart from the rules of language either:

1) in the usage of words; or 2) in the arrangement of words. Figures of speech that function as *Figures of Rhetoric* depart from the norms of language either: 1) in the application of words; or 2) in the manner which ideas are expressed.

Note that, any form or pattern that is used in speech or writing to communicate is, by definition, "rhetorical." Therefore—in the broadest sense—all figures of speech are rhetorical in how they function. Both Figures of Grammar and Figures of Rhetoric function by departing from the "norm." But Figures of Grammar depart, not just from the norms; they depart from the very rules—the grammar—of language.

An understanding of these two initial categories—*Figures of Grammar* and *Figures of Rhetoric*—is foundational to gaining a scope of the field of figures of speech. *This is square one.*

Figures of Grammar versus Figures of Rhetoric—An Illustration

The difference between Figures of Grammar and Figures of Rhetoric can be illustrated by comparing an example of the figure Metonymy (Exchange-of-Nouns) with an example of the figure Metaphor (Representation).

A Metonymy changes the usage of words by changing their meanings; a Metaphor, however, changes the application of words without changing their meanings. Thus Metonymy departs from the rules, while Metaphor departs only from the norms—making Metonymy a *Figure of Grammar* and Metaphor a *Figure of Rhetoric*.

Metonymy: A Figure of Grammar in Luke 16:29

In an expression containing a Metonymy, the literal meaning of a word or words is not what is being communicated; it must be exchanged for the proper figurative meaning. If a reader or listener misses the figurative meaning, and sticks with literal meaning of the word or words of a Metonymy, what the speaker or writer means will be lost and the expression most likely won't make sense.

Consider the following Metonymy in Luke 16:29:

"They have Moses..."

These words were spoken by Jesus Christ in a fictional illustration that was addressed to people who were alive long after Moses' death. To "have Moses" literally, Moses would have to have still been living. What the people Jesus was speaking to still had was—not Moses—but the writings of Moses. Therefore—via the figure of speech Metonymy—the word "Moses" in Luke 16:29 must be understood as "the writings of Moses."

Metonymy is a Figure of Grammar because it departs from the rules of language, in this case, the rules that govern the usage of proper nouns. "Moses," instead of denoting a particular person—as it would in a literal expression—means "the writings of Moses," or more expansively, "the witness of Moses in his writings." Retaining the proper name's normal meaning would not make sense given that Moses, the man, was long dead.

The Metonymy in this expression emphasizes the importance of Moses' witness in his writings. Even though Moses himself was gone, the people of Israel whom Jesus was addressing still had the Scriptures that Moses wrote, and therefore had no excuse for their unbelief.

Now let's compare this Figure of Grammar, Metonymy, with the Figure of Rhetoric, Metaphor.

Metaphor: A Figure of Rhetoric in John 6:65

Unlike Metonymy, Metaphor leaves the meanings of words intact. No words are meant to be understood apart from their normal meanings. In a Metaphor, it is not in the usage of words *grammatically*, but in the application of words *rhetorically*, where there is a departure from the "norm," making Metaphor a Figure of Rhetoric.

Consider the following Metaphor in John 6:35:

"I am the bread of life."

The meaning of every word in this phrase is to be retained: *I* is meant to mean *I*—*am* is meant to mean *am*—*the* is meant to mean *the*—*bread* is meant to mean *bread*—*of* is meant to mean *of*—*life* is meant to mean *life*.

There is nothing in this phrase that affects the meaning or any other aspect of *the grammar* of these words. It is only in *the rhetorical* aspects of how the words are used—with each word's meaning left intact—where the Figure of Rhetoric, Metaphor, and its impact are seen.

Clearly, it is impossible for a man literally to be bread. Yet Jesus Christ declared, "I am the bread of life." Thus—with every word's meaning intact—the reader is invited, *rhetorically*, to compare Jesus Christ with bread.

By departing from the normal application of words, a Metaphor focuses the reader or listener's attention on an unlooked-for comparison between the thing represented and the thing said to represent it. Jesus Christ in John 6:35 afforded his listeners—along with us reading the verse today—an opportunity to expand their understanding of the Christ by applying the characteristics of bread to him.

Bread—made from wheat in the Near East since before ancient times—was the staff of life during Christ's time, just like it is a staple over much of the world today. But lack of bread meant much more than, just a lack of something to spread peanut butter and jelly on. It meant starvation, famine, and death for individuals, families, nations and tribes.

This Metaphor presents Jesus Christ as the basic food for all of life. Just like literal bread was the staff of life for physical survival, Jesus Christ declared, "I am the staple, the basic necessity, the staff of life, for all of life." For such deep, intricate, and rich truth to be woven into one short statement shows the power figures of speech.

Metonymy versus Metaphor

Now, by comparing the Metonymy in Luke 16:29—in how it departs from the rules of language—with the Metaphor in John 6:35—in how it departs from the norms of language—the difference between Figures of Grammar and Figures of Rhetoric begins to dawn more clearly.

In Luke 16:29, the Metonymy—a Figure of Grammar—changed the usage of the proper noun "Moses" from denoting a particular man, to meaning "the writings of Moses." Within the expression in that verse, the Metonymy suspends the word's "dictionary meaning" and replaces it with another.

In John 6:35, the Metaphor—a Figure of Rhetoric—changed the rhetorical application of the word "bread" by using it, with its "dictionary meaning" left intact, to represent Jesus Christ, who is truly "the bread of life."

In conclusion as to how figures of speech *function*: All figures of speech—like the examples of Metonymy and Metaphor just illustrated—will classify themselves either as Figures of Grammar or as Figures of Rhetoric. Figures of Grammar—in one way or another—depart from *the rules* of language. Figures of Rhetoric—in one way or another—depart from *the norms* of language.

FORM

Figures of speech also classify themselves according to how they are formed. Whether it is a Figure of Grammar or a Figure of Rhetoric, every figure of speech will be formed by, 1) omitting from, 2) adding to, or 3) changing the nonfigurative expression.

Dr. Bullinger discovered how figures classify themselves this way, and he used this method in *Figures of Speech Used in the Bible*. This guide combines Dr. Bullinger's classifications, which are based on how figures of speech are formed, with what we have seen regarding how figures of speech function as Figures of Grammar or Figures of Rhetoric.⁷

As to their form:

Figures of Grammar Involving Omission omit something that the rules of language require. *Figures of Grammar Involving Addition* add something beyond what the rules of language require. And *Figures of Grammar Involving Change* change something from what the rules of language require.

Likewise:

Figures of Rhetoric Involving Omission omit something that the norms of language require. *Figures of Rhetoric Involving Addition* add something beyond what the norms of language require. And *Figures of Rhetoric Involving Change* change something from what the norms of language require.

Rather than detail these classifications of form in this introduction—which is long enough already—the reader can get an overview of the whole system in the "Analytical Outline of Categories" and the "Analytical Outline of Figures" that follow. The first outlines the categories that figures of speech fall under, while the latter outlines each individual figure of speech covered in this guide within its classification.⁷

1. Not that modern linguists haven't been busy. Along with attempting to deconstruct traditional grammar, they've tried to narrow down most tropes—which in this work encompasses twenty-eight different figures of speech—into one figure, namely, Metaphor. And although they have made important strides in linguistically and scientifically analyzing Metaphor comprehension, they may have in their boiling down boiled away far too much, as our forthcoming appendix "Modern Linguistics and the Varying Asymmetries of Rhetorical Tropes" will point out.

2. For an in-depth analysis of this category, see the forthcoming "Figures of Grammar, Involving Change—An Introduction"

3. Here's three to start: *symPAthetic* instead of *sympaTHEtic*; *arSEnic* instead of *ARsenic*; *haphAZARD* instead of *hapHAzard*; *difFiculty* instead of *DIFficulty*.

4. "Pictures" in the KJV should be translated "trays." See the *Companion Bible* note on this verse, p. 898.

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5. It was in this class, and in later studies under Dr. Wierwille, that this writer began his study of the field.

6. As noted, research for this guide has turned up little to show that things have changed in the way of comprehensive treatments. The "Bibliography" will list the works sourced by this guide. But Dr. Bullinger's and Prof. Macbeth's works, along with what was produced under Dr. Wierwille's tutelage at American Christian Press for use in academic classes offered by the Way Ministry, have so far been the most useful.

Prof. Macbeth's *The Might and Mirth of Literature* can be looked for at booksellers that specialize out-of-print works. *Figures of Speech used in the Bible* by E.W. Bullinger is currently published by Baker Book House. In his "Introduction" Dr. Bullinger canvassed the significant works in English, and one Latin work, extant at the time of his writing. The books he lists are difficult to find, however, due to their age and rarity. The "Figures of Speech" Class Syllabus (Unattributed, American Christian Press, 1977)—now out of print itself—also lists a number of works in a variety of languages, dating from ancient times up to the nineteenth century.

7. Dr. Bullinger wrote in the "Introduction" to *Figures of Speech Used in the Bible* (p. x-xi) :

[There is an] utter absence of any classification. [Figures of speech] do not seem to have ever been arranged in any satisfactory order. If the Greeks did this work, no record of it seems to have come down to us.

The three great Divisions into which they usually fall are:

- I. Figures of Etymology: which are departures from the ordinary spelling of words....
- II. Figures of Syntax or Grammar: which are alterations of the ordinary meaning of words.
- III. Figures of Rhetoric: which are deviations from the ordinary application of words....

These have been sometimes mixed together, and then divided into two classes:

- I. Figures that affect words.
- II. Figures that affect thoughts.

But this is a very imperfect arrangement; and, as Dr. Blair says, 'Is of no great use; as nothing can be built upon it in practice, neither is it always clear.'

Another arrangement is (1) figures that are the result of feeling, and (2) those that are the result of imagination. But this also is defective and inadequate.

In the absence of any known authoritative arrangement of the Figures, we have grouped them in this work under three great natural divisions:—

- I. Figures which depend for their peculiarity on any OMISSION: in which something is omitted in the words themselves or in the sense conveyed by them (Elliptical Figures).
- II. Figures which depend upon any ADDITION: by REPETITION of words or sense (Pleonastic Figures): and
- III. Figures which depend on CHANGE, or Alteration in the usage, order, or application of words.

As stated, in our classification system in this guide: We have retained Dr. Bullinger's classifications of how figures are formed—by omission, addition, or change—and combined them with "the three great Divisions," which we have narrowed down in function to two, one of which we have renamed. (Since figures affecting etymology and syntax depart from "the rules," they fall under our more-broadly defined "Figures of Grammar.")

