

The Poet of Poets, Our Creator

(The Exquisite Poetry of Yahweh)

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo'-ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Samuel Taylor Coleridge (1772-1834), an English poetic, defined poetry as, 'the best words in the best order.' He who could accomplish such a task would be the greatest poet of all times. Such a Poet does exist! Yahweh, the Creator of the greatest star and the smallest cell, is also the Creator of Hebrew words, their meanings, their various arrangements and figures of speech. He is a lover of words, the master of meaning, expressing his very thoughts and ideas to us, the hearers. Words and their order are the sacred vehicles that Yahweh chose to communicate himself to the world. His words, in general, as recorded in the Hebrew and Greek text, are presented in poetic form, not necessarily in verse but rather in prose. Prose writing is poetic when the words that are chosen are the best words, arranged in the best order, an example of which is Job 3:3; *Job opens his mouth and cursed his day by saying,*

*Perish, the day wherein I was born,
And the night it was said,
Lo! a manchild!*

Do you not feel his agony and despair through the words that were chosen and in what order they have been arranged? Meaning is communicated not only by the words chosen but also by how they are arranged. Words, used by a poet, affect us emotionally as do colors in a painting by Michelangelo or the notes in a Bach concerto. Yahweh, the Poet of all Poets, has composed a masterpiece in prose and verse, presented to those who will transfigure their standard way of reading into a mediatorial way of reading; to those who will become keenly sensitive to the individual words used and not used; to their meanings and to their placements; to those who will open their eyes and hearts to the many beautiful figure of speeches used in his Word. Adonai's words are precious gems that speak a royal language; words which overflow with meaning, full of emotion, transporting us into a living, breathing, heavenly world, where only a very few will visit in its fullness, such as did Isaiah when he declared, "Woe to me!—for I am undone."¹ Yahweh's Word and words are an epic; epic because the Word of Yahweh is a lengthy narrative poem, elevated in language, celebrating the adventures and achievements of legendary heroes.

The definition of drama is, "a composition in prose or verse, adapted to be acted upon a stage, in which a story is related by means of dialogue and action, and is represented with

¹ Isa 6:5 ¶ Then said I—Woe to me!—for I am undone, Because, a man of unclean lips, am, I, And, in the midst of a people of unclean lips, do, I, dwell,—For, the King, Yahweh of hosts, have mine eyes seen!

accompanying gesture, costume, and scenery, as in real life."² Is not this the very Word of Yahweh? The Word of Yahweh is not just a simple instruction manual for living life; it is not just an epic, as was Homer's Odyssey but rather it is 'The Epic,' the lengthy narrative poem of Creation, Destruction and Redemption; it is not just a Drama, as was Shakespeare's Hamlet but rather it is 'The Drama,' a composition in prose of Life and Death, Love and Hate, a Father and his family presented in all of their grandeur accompanied by eloquent costumes and exotic sceneries. The words of Yahweh are poetry in motion.

E. W. Bullinger wrote, "The Word of Yahweh may, in one respect, be compared to the earth. All things necessary to life and sustenance may be obtained by scratching the surface of the earth: but there are treasures of beauty and wealth to be obtained by digging deeper into it. So it is with the Word of Yahweh, "All things necessary to life and godliness" lie upon its surface for the humblest saint: but, beneath the surface are "great spoils" which are found only by those who seek after them as for "hid treasure.""³ A lover of words is a philologist; *philo* loving plus *logos* speech. Two individuals who reverently loved each individual word that came from the lips of our Father, were E. W. Bullinger and Joseph Rotherham.⁴ These will be our guides into a world composed of 'Words,' a profound world, created by the Creator. Joseph Rotherham's Bible is the absolute best representation of this world of words, the Hebrew and Greek text being the actual world.⁵ He has presented our Father's words in their poetic fashion as they were written in the texts. E. W. Bullinger's book, 'Figures of Speech Used in the Bible,' is a treasure chest of great wealth, which we will open, enabling us to behold the wonder of figures and their meanings. His figures of speech are his way of marking, underlining and **highlighting** what is important.

A man can stand in wonder gazing at the heavens, which testifies to the Creator but they will not tell us his name. One can hear the song of a bird, which also testifies to the Creator, but it will not tell us of Paradise. One can smell the fragrance of a lily but the lily will not tell us of the Messiah. One can feel the warmth of the sun, from which life issues but the sun will not tell us how it was created, which leads us back to the question, 'What will?' The words of Yahweh will! They are profound, holy, perfect in order and arrangement, words which came forth from the very lips of the Poet or all Poets, our beloved Creator, Adonai Yahweh!

Words

The purpose of language is meaning. John Locke, in the 1700's, wrote on the meaning of words by saying, "Words are sensible signs necessary for communication. Man, though he

² OED

³ Figures of Speech Used in the Bible; pg XII

⁴ Robert Young, of Scotland, was also a lover of Yahweh's words, who labored all of his life upon Yahweh's beloved words.

⁵ The Hebrew & Greek Text can be viewed with BibleWorks 9 software.

have great variety of thoughts, and such, from which others, as well as himself, might receive profit and delight; yet they are all within his own breast, invisible, and hidden from others, nor can of themselves be made appear. The comfort, and advantage of society, not being to be had without communication of thoughts, it was necessary, that man should find out some external sensible signs, whereof those invisible ideas, which his thoughts are made up of, might be made known to others. For this purpose, nothing was so fit, either for plenty or quickness, as those articulate sounds, which with so much ease and variety, he found himself able to make. Thus we may conceive how words, which were by nature so well adapted to that purpose, come to be made use of by men, as the signs of their ideas; not by any natural connection, that there is between particular articulate sounds and certain ideas, for then there would be but one language amongst all men; but by a voluntary imposition, whereby such a word is made arbitrarily the mark of such an idea. The use then of words, is to be sensible marks of ideas; and the ideas they stand for, are their proper and immediate signification.

Words are the sensible signs of his ideas who uses them. The use men have of these marks, being either to record their own thoughts for the assistance of their own memory; or as it were, to bring out their ideas, and lay them before the view of others: words in their primary and immediate signification, stand for nothing, but the ideas in the mind of him that uses them, how imperfectly so ever, or carelessly those ideas are collected from the things, which they are supposed to represent. When a man speaks to another, it is that he may be understood; and the end of speech is, that those sounds, as marks, may make known his ideas to the hearer..."⁶

Another individual stated, "Language is a unified system of symbols that permits the sharing of meaning. A symbol stands for, or represents, something else. Words are symbols, and thus words represent things. Notice the words represent and stand for rather than are. This is a very important distinction. Words stand for, or represent, things but are not the things they stand for. Words are spoken sounds or the written representations of sounds that we have agreed will stand for something else.

The process of communication involves using words to help create meanings and expectations. However, as important as words are in representing and describing objects and ideas, meaning is not stamped on them. Meanings are in people, not in words. Even a common word such as cat can bring to mind meanings ranging from a fluffy Angora to a sleek leopard. Yahweh's goal in communicating with us is to have his and our meanings overlap, so that we can view his masterful painting in its fullness. Thus, to receive communication from Yahweh in its fullness, we must learn the meaning of his words, his arrangement of words and his figures of speech used in his Word."

⁶ An Essay Concerning Human Understanding by John Locke; pg. 178 (Chap. II Of the signification of words)

Whether "sayings" or "words," a revelation, in writing, is impossible apart from words; hence the importance of studying, not merely the Word of Yahweh as a whole, but the actual words and their arrangements, as they were given to us.⁷ Hence the importance of our great subject, on how to study the "Words" and their "Arrangements," which come from the very mouth of Yahweh,⁸ enabling us to discover the very mind and thoughts of Yahweh, who is revealing Himself in his words and their arrangements.

Special Words

Yahweh has given us words that have only one meaning and he has given words that have multiple meanings. Yahweh gave us the Hebrew noun, shemesh,⁹ which means and is translated, sun. This noun has one meaning unless it is used as a figure. Every language has a word for the sun. Yahweh has also given us the noun, 'ruah,' which has been translated into English as, spirit, breathe, wind etc. We should ask ourselves, why didn't Yahweh give us one word for the wind and a different word for breath and a different word for spirit, as we have in the English language. He has the ability to create a word for each noun listed above but chose rather to use his one Hebrew word 'ruah' for all three nouns. Why? What has he communicated to us by doing so? By using one word to express many ideas, he has informed us that all the nouns that are expressed by ruah have something in common. They all are an invisible force or power or air in motion. We must learn this lesson when studying Yahweh's words that have many different usages; nephesh (soul) being another example. The different usages will expose a common thread that ties them all together; a puzzle that must be constructed to view the entire picture. That Yahweh has such words is no accident or oversight but rather he has a designed purpose to teach us his thoughts, fully. Which one of the three English nouns (wind, breath, spirit) best expresses the Hebrew word, 'ruah?' None of them, which is why we must use the Hebrew word, 'ruah' to express 'ruah' in order that we comprehend fully Yahweh's complete meaning!

Yahweh has also spoken to us in figures of speech, in order for us to obtain additional meaning; figures of speech being the way Yahweh is underlining (highlighting) a part of scripture. For example, Yahweh uses the word, 'Verily,' which is the Greek word, 'Amen.'¹⁰ In the Gospel of John, Yahoshua would begin a sentence by saying, 'Verily,

⁷ When, of course, we speak of the "words" it must be borne in mind that we mean Hebrew and Greek words; for in these, the original languages, have the words been given to us.

⁸ Then came Moses, and called for the elders of the people,—and put before them all these words, which Yahweh had commanded him. (Ex. 19:7)

⁹ 08121 שמש shemesh sheh' - mesh

¹⁰ 281 ἀμην amen am-ane' The OT uses the term in relation to both individuals and the community 1. to confirm the acceptance of tasks whose performance depends on God's will, {#1Ki 1:36} 2. to confirm the application of divine threats or curses, {#Nu 5:22} and 3. to attest the praise of God in response to doxology. {#1Ch 16:36} In every case acknowledgment of what is valid or binding is implied. In Judaism Amen is widely used, e.g., in response to praises, to the Aaronic blessing of #Nu 6:24ff., to vows, and to prayers. It denotes concurrence, or in the case of a vow commitment, or at the end of one's own prayer the hope for its fulfilment. TDNT

Verily, which is the figure, Geminatio (Doubling),¹¹ which means the word is repeated in close and immediate succession. The word 'verily' is also a figure called, Asterismos (Indicating),¹² which means the calling attention to by making a star or mark. Using 'Verily' in a sentence directs our eye and heart to some particular point or subject, such as would the words, **Lo!** and **Behold!** Most newer Bible translations have removed, 'Verily, Verily,' thereby omitting Yahweh's figure of speech Doubling, and replaced it with 'I tell you the truth,' writing it only once instead of twice.

Poetry in Words & Word Arrangements

Words are vehicles that transport meaning. For example, the sentence, "I am very afraid" denotes great fear but this sentence presented in a different manner, such as, "Fear has swallowed me," denotes even more meaning, not only by the words selected and the order they have been arranged but also the figure of speech employed. The selection of the words that are used signifies meaning, as well as the arrangement of the selection of words. For example, we will examine the words used and their arrangement in Job 3:3. Rotherham translated this section of scripture as, 'Perish the day wherein I was born, and the night it was said, Lo! a manchild!' which is accurate according to the Hebrew text.¹³ In contrast, the NIV Bible paraphrases this line by writing, "May the day of my birth perish, and the night it was said, 'A boy is born!'" The underlying meaning of this verse is still present in the NIV paraphrase but the full emotion and full meaning is lost by its word usage and rearrangement of the word order, that was placed by Yahweh in the Hebrew text. Yahweh began the verse with the word 'Perish,' which is very emphatic and emotional. And what is to perish but the very day that Job was born and perish also the very night when it was said; what was said? A manchild? No, but rather 'Lo! a manchild.' 'Lo' is used to direct attention to the presence or approach of something, or to what is about to be said; Lo = Look! See! Behold! The Hebrew words used for man-child are geber¹⁴ and harah.¹⁵ Geber means, man, strong man, warrior (emphasizing strength or ability to fight) and harah means to conceive, become pregnant. Man-child is a very descriptive translation of geber and harah, which Young's Bible also uses. Most of all the newer Bible translations have translated these two words as 'A boy is born,' or 'A male child is conceived.' The majority of Bibles have rearranged the Hebrew words, in verse three, thereby losing the full meaning of the verse and it's poetic beauty, making the verse prosaic.

¹¹ Figures of Speech Unseen in the Bible by E. W. Bullinger; pg. 189

¹² Figures of Speech Unseen in the Bible by E. W. Bullinger; pg. 926

¹³ יָאבֵד יוֹם אֲנִלְדָּ בּוֹ וְהַלֵּילָה אָמַר הָרָה גְבֵר: (Job 3:3 WTT) Hebrew is read from right to left. Accurate information can be attained from BibleWorks 9 software.

¹⁴ 01397 רֵבֵג geber gheh' - ber 1) man, strong man, warrior (emphasising strength or ability to fight)

¹⁵ 02029 הָרָה harah haw-raw' 1) to conceive, become pregnant, bear, be with child, be conceived, progenitor

Poetic changed to Prosaic

The public has encouraged Bible publishers to create new translations, such as the NIV and NLT, that remove a considerable amount of Yahweh's poetry, his arrangement of words and his figures of speech, making it prosaic. Yahweh is the Poet, the master writer and composer of verse and prose. Words are the paint upon his canvas but many people do not like or desire poetry and figures of speech. They prefer prosaic writing. (Prosaic is an adjective that is defined as lacking poetic beauty, feeling, or imagination; plain, matter-of-fact.) This fact is illustrated by observing how the popular Bible translations, of today, recorded Job 3:3;

Perish, the day wherein I was born, and the night it was said, Lo! a manchild! (Roth..)

Let the day of my birth be erased, and the night I was conceived. (NLT)

May the day of my birth perish, and the night it was said, 'A boy is born! (NIV)

The changing of Job 3:3 is just an example of what is done throughout the whole Word of Yahweh. The majority of people have paid book publishers to remove Yahweh's poetic expression of words, their spiritual order and his figures of speech; words and orders that resound with emotion, feeling, imagination and meaning into words that are plain, matter-of-fact, placed in a normal everyday order, thereby losing, in part, the fullness of the ideas Yahweh was desiring to communicate to us.

Verse & Prose

Many of us understand poetry to be verse and not prose, which is incorrect. Owen Barfield, a famous writer discusses this topic in detail by writing, "At the opposite pole to the wide sense in which I have been using the phrase 'poetic diction', stands the narrowest one, according to which it signifies 'language which can be used in verse but not in prose'. This artificial identification of the words poetry and poetic with metrical form is certainly of long standing in popular use; but it has rarely been supported by those who have written on the subject.' As Verse is an excellent word for metrical writing of all kinds, whether poetic or unpoetic, and Prose for un-metrical writing, in this book the formal literary distinction is drawn between verse and prose; whereas that between poetry, poetic on the one hand and prosaic on the other is a spiritual one, not confined to literature. The meanings which I attach to these latter words should already be fairly clear from the foregoing chapters. I will, however, add four definite examples:

*On the roof
Of an itinerant vehicle I sate
With vulgar men about me...*

is *verse*, and at the same time *prosaic*.

*The crows and choughs that wing the midway air
Show scarce so gross as beetles; half way down
Hangs one that gathers samphire, dreadful trade!
Methinks he seems no bigger than his head.*

is *verse* and at the same time *poetry*.

I told the butcher to leave two and a half pounds of best topside.

is *prose* and at the same time *prosaic*.

Behold now this vast city, a city of refuge ...

is *prose* and at the same time *poetry* or *poetic*.

But if those writers who have seriously set out to discuss and define poetry have very rarely made metre their criterion, yet, for historical reasons, most of the poetry with which they have actually had to deal has, in fact, been in metrical form; and it is this, in all probability, which has given rise to the terminological confusion.

All literatures are, in their infancy, metrical, that is to say, based on a more or less regularly recurring rhythm. Thus, unless we wish to indulge all sorts of fanciful and highly logomorphic notions, we are obliged to assume that the earliest verse-rhythms were 'given' by Nature in the same way as the earliest 'meaning'. And this is comprehensible enough. Nature herself is perpetually rhythmic. Just as the myths still live on in a ghostly life as fables after they have died as real meaning, so the old rhythmic human consciousness of Nature (it should rather be called a participation than a consciousness) lives on as the tradition of metrical form. We can only understand the origin of metre by going back to the ages when men were conscious, not merely in their heads, but in the beating of their hearts' and the pulsing of their blood—when thinking was not merely of Nature, but was Nature herself.

It is only at a later stage that prose (= not-verse) comes naturally into being out of the growth of that rational principle which, with its sense-bound, abstract thoughts, divorces man's consciousness from the life of Nature. In our own language, for example, it is only during the last three centuries that there has grown up any considerable body of prose, on which the critic could work. Consequently, the derivation from prose (= not-verse) of the adjective *prosaic* (=not-poetic) is not accidental. On the contrary, it is a record of certain historical facts. And yet we are wrong if we deduce from it the apparently logical conclusion that not-verse = not-poetry. Why? The question can only be answered

historically, and in connection with other questions, such as that which has just been discussed, of the responsibility of individuals for poetic values."¹⁶

Yahweh's Emphases, Figures of Speech

Yahweh marks (**highlights** or underlines) his Book with figures of speech. Applied to words, a figure denotes some form which a word or sentence takes, different from its ordinary and natural form. This is always for the purpose of giving additional force, more life, intensified feeling, and greater emphasis. For example, Revelation 5:12 could read, "...Worthy, is Yahoshua that hath been slain, to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing," but it does not say Yahoshua but rather, 'The Lamb.' Calling Yahoshua, 'The Lamb,' which is the figure, hypocatastasis,¹⁷ brings additional force, intensified feelings with additional meaning; the lamb sacrifice being part of the Passover feast. A figure is always used to add force to the truth conveyed, emphasis to the statement of it, and depth to the meaning of it. Job 3:1 could have read, "At last Job spoke, and he cursed the day of his birth" (NLT), but it did not. What came from the mouth of Yahweh was, "After this, opened Job his mouth, and cursed his day." Yahweh has emphasized this verse by using the figure, 'opened his mouth' for speaking. This figure is called, 'synechoche,' or 'transfer;' the exchange of one idea for another associated idea.¹⁸ To 'open the mouth' is also an idiom; a Hebraism, used for speaking at length or with great solemnity, liberty, or freedom.¹⁹ The NLT Bible has removed meaning from this verse by removing Yahweh's mark (figure of speech), '*opened Job his mouth.*'

"There is much in the Holy Scriptures, which we find hard to understand: nay, much that we seem to understand so fully as to imagine that we have discovered in it some difficulty or inconsistency. Yet the truth is, that passages of this kind are often the very parts of the Bible in which the greatest instruction is to be found: and, more than this, the instruction is to be obtained in the contemplation of the very difficulties by which at first we are startled. This is the intention of these apparent inconsistencies. The expressions are used, in order that we may mark them, dwell upon them, and draw instruction out of them. Things are put to us in a strange way, because, if they were put in a more ordinary way, we should not notice them."²⁰ (See Appendix A for more information on Figures of Speech.) For example, Yahoshua, in John 6:53, proclaims, "...Verily, verily, I say unto you—Except ye eat the flesh of the Son of Man, and drink his blood, ye have not life within yourselves." Is this statement presented in a strange way; did it get our attention? (The book, 'Figures of

¹⁶ Poetic Diction A Study in Meaning by Owen Barfield, 3rd Edition, pg. 145-147

¹⁷ hypocatastasis is implied resemblance or representation. Simile would state 'Yahoshua is like a lamb,' while metaphor would state 'Yahoshua is the lamb,' while hypocatastasis states, 'The lamb.'

¹⁸ Figures of Speech Used in the Bible by E. W. Bullinger; pg. 611 and 632

¹⁹ Figures of Speech Used in the Bible by E. W. Bullinger; pg. 842

²⁰ Figures of Speech Used in the Bible by E. W. Bullinger; pg. xi

Speech Used in the Bible' can be freely downloaded at Internet Archive:
<http://archive.org/details/cu31924029277047>)

Conclusion

The purpose of this article is to awaken those who, as Jeremiah, would say,

*"Thy words, were found, and I did eat them,
Then became thy words unto me, the joy and gladness of my heart..."*
(Jer. 15:16)

Yahweh's words and arrangement of these words and his figures of speech are best preserved in Rotherham's Emphasized Bible, which I will use as our guide. (The software version of the Rotherham Bible is helpful but to observe the greatness of Yahweh's poetry, you must use Rotherham's actual Emphasized Bible, as presented in its poetic format. I have attached two pages from his Bible for your viewing. (See Appendix C & D) You can download the entire PDF version of his Bible at our website.)²¹ A pleasurable exercise would be to go through every book of Yahweh's Word and find for yourself the poetic beauty that breaks forth from its very pages. Stop and meditate upon the words used in a single verse of scripture, study their arrangement and count the many figure of speeches in the verse; observe and study Yahweh's living organisms as one would a garden of living flowers, examining the flowers hue, petals, stamens and ovaries, smelling the aroma of life. Our Father's words are held in higher esteem than any flower, which will fade away, because his words will never fade away. His words are living, breathing organisms that penetrate our very thoughts, will and emotions. Our Father will open our understanding to his words of life, when we ask him, when we seek his help, when we humbly receive his words with reverence, curiosity and appetite;

*"Be asking, and it shall be given you
Be seeking, and ye shall find,
Be knocking, and it shall be opened unto you.
For, whosoever *asketh, receiveth*,
And, he that *seeketh, findeth*,
And, to him that *knocketh*, shall it be *opened*.
(Mt. 7:7-8)*

(For illustrations of the Poetry in our Father's Word, read Part 2.)

²¹ <http://www.teleiosministries.com/rotherhambible.html>

Appendix A

Figures of Speech Used in the Bible

by
E. W. Bullinger

Figures in General

A figure is simply a word or a sentence thrown into a peculiar form, different from its original or simplest meaning or use. These forms are constantly used by every speaker and writer. It is impossible to hold the simplest conversation, or to write a few sentences without, it may be unconsciously, making use of figures. We may say, "the ground needs rain:" that is a plain, cold, matter-of-fact statement; but if we say " the ground is thirsty," we immediately use a figure. It is not true to fact, and therefore it must be a figure. But how true to feeling it is! how full of warmth and life! Hence, we say, "the crops suffer;" we speak of "a hard heart," "a rough man," "an iron will." In all these cases we take a word which has a certain, definite meaning, and apply the name, or the quality, or the act, to some other thing with which it is associated, by time or place, cause or effect, relation or resemblance.

Some figures are common to many languages; others are peculiar to some one language. There are figures used in the English language, which have nothing that answers to them in Hebrew or Greek; and there are Oriental figures which have no counterpart in English; while there are some figures in various languages, arising from human infirmity and folly, which find, of course, no place in the word of Yahweh.

It may be asked, "How are we to know, then, when words are to be taken in their simple, original form (i.e., literally), and when they are to be taken in some other and peculiar form (i.e., as a Figure)?" The answer is that, whenever and wherever it is possible, the words of Scripture are to be understood literally, but when a statement appears to be contrary to our experience, or to known fact, or revealed truth; or seems to be at variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed. And as it is employed only to call our attention to some specially designed emphasis, we are at once bound to diligently examine the figure for the purpose of discovering and learning the truth that is thus emphasized.

From non-attention to these Figures, translators have made blunders as serious as they are foolish. Sometimes they have translated the figure literally, totally ignoring its existence; sometimes they have taken it fully into account, and have translated, not according to the letter, but according to the spirit sometimes they have taken literal words and translated them figuratively. Commentators and interpreters, from inattention to the figures, have been led astray from the real meaning of many important passages of Yahweh's Word; while ignorance of them has been the fruitful parent of error and false doctrine. It may be truly said that most of the gigantic errors of Rome, as well as the erroneous and conflicting views of the Lord's People, have their root and source, either in figuratively explaining away passages which should be taken literally, or in taking literally what has been thrown into a peculiar form or Figure of language: thus, not only falling into

error, but losing the express teaching, and missing the special emphasis which the particular Figure was designed to impart to them.

This is an additional reason for using greater exactitude and care when we are dealing with the words of Yahweh. Man's words are scarcely worthy of such study. Man uses figures, but often at random and often in ignorance or in error. But "the words of Yahweh are pure words." All His works are perfect, and when Yahweh takes up and uses human words, He does so, we may be sure, with unerring accuracy, infinite wisdom, and perfect beauty.

We may well, therefore, give all our attention to "the words which Yahweh teaches."

Introduction to Figures of Speech Used in the Bible

Yahweh has been pleased to give us the revelation of His mind and will in words. It is therefore absolutely necessary that we should understand not merely the meanings of the words themselves, but also the laws which govern their usage and combinations.

All language is governed by law; but, in order to increase the power of a word, or the force of an expression, these laws are designedly departed from, and words and sentences are thrown into, and used in, new forms, or figures.

The ancient Greeks reduced these new and peculiar forms to science, and gave names to more than two hundred of them.

The Romans carried forward this science: but with the decline of learning in the Middle Ages, it practically died out. A few writers have since then occasionally touched upon it briefly, and have given a few trivial examples: but the knowledge of this ancient science is so completely forgotten, that its very name today is used in a different sense and with almost an opposite meaning.

These manifold forms which words and sentences assume were called by the Greeks *Schema* and by the Romans, *Figura*. Both words have the same meaning, viz., a shape or figure. When we speak of a person as being "a figure" we mean one who is dressed in some peculiar style, and out of the ordinary manner. The Greek word *Schema* is found in 1 Cor. 7:31, "The fashion of this world passeth away"; Phil. 2: 8, "being found in fashion as a man." The Latin word *Figura* is from the verb *figere*, *to form*, and has passed into the English language in the words figure, transfigure, configuration, effigy, feint, feign, etc., etc.

We use the word figure now in various senses. Its primitive meaning applies to any marks, lines, or outlines, which make a form or shape. Arithmetical figures are certain marks or forms which represent numbers (1, 2, 3, etc.). All secondary and derived meanings of the word "figure" retain this primitive meaning.

Applied to words, a figure denotes some form which a word or sentence takes, different from its ordinary and natural form. This is always for the purpose of giving additional force, more life, intensified feeling, and greater emphasis. Whereas to-day "Figurative language" is ignorantly spoken of as though it made less of the meaning, and deprived the words of their power and force. A passage of Yahweh's Word is quoted; and it is met with the cry, "Oh, that is figurative" — implying that its meaning is weakened, or

that it has quite a different meaning, or that it has no meaning at all. But the very opposite is the case. For an unusual form (*figura*) is never used except to add force to the truth conveyed, emphasis to the statement of it, and depth to the meaning of it. When we apply this science then to Yahweh's words and to Divine truths, we see at once that no branch of Bible study can be more important, or offer greater promise of substantial reward.

It lies at the very root of all translation; and it is the key to true interpretation... 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. In fact, it is not too much to say that, in the use of these figures, we have, as it were, Yahweh's own markings of our Bibles.

This is the most important point of all. For it is "...not in words taught of human wisdom, but in such as are taught of ruah (spirit), by spiritual words, spiritual things, explaining," are to be understood. The natural man cannot understand the Word of Yahweh. It is foolishness unto him. A man may admire a sun-dial, he may marvel at its use, and appreciate the cleverness of its design; he may be interested in its carved-work, or wonder at the mosaics or other beauties which adorn its structure: but, if he holds a lamp in his hand or any other light emanating from himself or from this world, he can make it any hour he pleases, and he will never be able to tell the time of day. Nothing but the light from Yahweh's sun in the Heavens can tell him that. So it is with the Word of Yahweh. The natural man may admire its structure, or be interested in its statements; he may study its geography, its history, yea, even its prophecy; but none of these things will reveal to him his relation to time and eternity. Nothing but the light that cometh from Heaven. Nothing but the Sun of Righteousness can tell him that. It may be said of the Bible, therefore, as it is of the New Jerusalem—"The Lamb is the light thereof."

On this foundation, then, we have prosecuted this work. And on these lines we have sought to carry it out.

We are dealing with the words "that proceed from the mouth of Yahweh." All His works are perfect. "The words of Yahweh are pure words;" human words, indeed, words pertaining to this world, but purified as silver is refined in a furnace. Therefore we must study every word, and in so doing we shall soon learn to say with Jeremiah 15:16, " Thy WORDS were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart . . ."

It is clear, therefore, that no branch of Bible-study can be more important: and yet we may truly say that there is no branch of it which has been so utterly neglected.

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 on any Addition,

III. Figures which depend on Change, or Alteration in the usage, order, or application of words.

Thomas Boys has well said (Commentary, 1 Pet. 3.), "There is much in the Holy Scriptures, which we find it hard to understand: nay, much that we seem to understand so fully as to imagine that we have discovered in it some difficulty or inconsistency. Yet the truth is, that passages of this kind are often the very parts of the Bible in which the greatest instruction is to be found: and, more than this, the instruction is to be obtained in the contemplation of the very difficulties by which at first we are startled. This is the intention of these apparent inconsistencies. The expressions are used, in order that we may mark them, dwell upon them, and draw instruction out of them. Things are put to us in a strange way, because, if they were put in a more ordinary way, we should not notice them."

This is true, not only of mere difficulties as such, but especially of all Figures: i.e., of all new and unwonted forms of words and speech: and our design in this work is that we should learn to notice them and gain the instruction they were intended to give us. The Word of Yahweh may, in one respect, be compared to the earth. All things necessary to life and sustenance may be obtained by scratching the surface of the earth: but there are treasures of beauty and wealth to be obtained by digging deeper into it. So it is with the Bible. * ' All things necessary to life and godliness " lie upon its surface for the humblest saint; but, beneath that surface are " great spoils " which are found only by those who seek after them as for "hid treasure."

APPENDIXES 5 (cont.) AND 6.

a denial of the inspiration of the Scriptures, in order to weaken it. This is the special work undertaken by the so-called "Higher Criticism", which bases its

conclusions on human assumptions and reasoning, instead of on the documentary evidence of manuscripts, as Textual Criticism does.

6 (Acc.)

FIGURES OF SPEECH.

(Ant.)

It is most important to notice these. It is absolutely necessary for true interpretation. God's Word is made up of "words which the Holy Ghost teacheth" (1 Cor. 2. 13. 1 Thess. 2. 13. 2 Tim. 3. 16. 2 Pet. 1. 21, &c.).

A "Figure of speech" relates to the *form* in which the words are used. It consists in the fact that a word or words are used out of their ordinary sense, or place, or manner, for the purpose of attracting our attention to what is thus said. A Figure of speech is a designed and legitimate departure from the laws of language, in order to emphasise what is said. Hence in such Figures we have the Holy Spirit's own marking, so to speak, of His own words.

This peculiar form or unusual manner may not be true, or so true, to the *literal* meaning of the words; but it is more true to their *real* sense, and truer to truth.

Figures are never used but for the sake of emphasis. They can never, therefore, be ignored. Ignorance of Figures of speech has led to the grossest errors, which have been caused either from taking literally what is figurative, or from taking figuratively what is literal.

The Greeks and Romans named some hundreds of such figures. The only work on Biblical *Figures of speech* in the English language is by Dr. Bullinger¹, from which we have taken the whole of the information given here as well as in the marginal notes. He has classified some 217 separate figures (some of them with many varieties or subdivisions), and has given over 8,000 illustrations.

In Gen. 3. 14, 15 we have some of the earliest examples. By interpreting these figures literally as meaning "belly", "dust", "heel", "head", we lose the volumes of precious and mysterious truth which they convey and intensify. It is the *truth* which is literal, while the *words* employed are figurative. (See under Ap. 19.)

In the marginal notes will be found the names of most of these figures; and we append a list with their pronunciation and English definitions (giving one or more references as examples):—

Ac-cis'-mus; or, **Apparent Refusal** (Matt. 15. 22-26). So named because it is an apparent or assumed refusal.

Ac-ro'-stichion; or, **Acrostic** (Ps. 119). Repetition of the same or successive letters at the beginnings of words or clauses.

Æ-nig'-ma; or, **Dark Saying** (Gen. 49. 10. Judg. 14. 14). A truth expressed in obscure language.

Æ-ti-o-log'-ia; or, **Cause Shown** (Rom. 1. 16). Rendering a reason for what is said or done.

Affirmatio; or, **Affirmation** (Phil. 1. 18). Emphasising words to affirm what no one has disputed.

Ag'-an-ac-te'-sis; or, **Indignation** (Gen. 3. 13. Acts 13. 10). An expression of feeling by way of indignation.

Al'-le-go-ry; or, **Continued Comparison by Representation** (*Metaphor*) (Gen. 49. 9. Gal. 4. 22, 24), and **Implication** (*Hypocatastasis*) (Matt. 7. 3-5). Teaching a truth about one thing by substituting another for it which is unlike it.

Am-œ-bae'-on; or, **Refrain** (Ps. 136). The repetition of the same phrase at the end of successive paragraphs.

Am-phi-bo-log'-ia; or, **Double Meaning** (Ezek. 12. 13). A word or phrase susceptible of two interpretations, both absolutely true.

Am'-phi-di-or-thō'-sis; or, **Double Correction** (1 Cor. 11. 22). A correction setting right both hearer and speaker.

Am'-pli-a'-tio; or, **Adjournment** (Gen. 2. 23. 1 Sam. 30. 5). A retaining of an old name after the reason for it has passed away.

An-āb'-a-sis; or, **Gradual Ascent** (Ps. 18. 37, 38). An increase of emphasis or sense in successive sentences.

An-a-cho'-rē-sis; or, **Regression** (Eph. 3. 14). A return to the original subject after a digression.

An'-a-œ-nō-sis; or, **Common Cause** (1 Cor. 4. 21). An appeal to others as having interests in common.

An'-a-co-lū'-thon; or, **Non-Sequence** (Gen. 35. 3. Mark 11. 32). A breaking off the sequence of thought.

An'-a-di-plo'-sis; or, **Like Sentence Endings and Beginnings** (Gen. 1. 1, 2. Ps. 121. 1, 2). The word or words concluding one sentence are repeated at the beginning of another.

An'-a-mnē'-sis; or, **Recalling** (Rom. 9. 3). An expression of feeling by way of recalling to mind.

An'-a-pho-ra; or, **Like Sentence Beginnings** (Deut. 28. 3-6). The repetition of the same word at the beginning of successive sentences.

An-a'-stro-phe; or, **Arraignment** (Acts 7. 48). The position of one word changed, so as to be out of its proper or usual place in a sentence.

An'-ē-sis; or, **Abating** (2 Kings 5. 1). The addition of a concluding sentence which diminishes the effect of what has been said.

Ant-eis'-a-gō-ge; or, **Counter Question** (Matt. 21. 23-25). The answering of one question by asking another.

An-thrōp'-o-path-ei'-a; or, **Condescension** (Gen. 1. 2; 8. 21. Ps. 74. 11. Jer. 2. 13. Hos. 11. 10). Ascribing to God what belongs to human and rational beings, irrational creatures, or inanimate things.

Ant-i-cat'-ē-gor'-ia; or, **Tu Quoque** (Ezek. 18. 25). Retorting upon another the very insinuation or accusation he has made against us.

Ant'-i-me-rei-a; or, **Exchange of Parts of Speech.**

1. Of the Verb. The Verb used instead of some other part of speech (Gen. 32. 24. Luke 7. 21).

2. Of the Adverb. The Adverb used instead of some other part of speech (Gen. 30. 33. Luke 10. 29).

3. Of the Adjective. The Adjective used instead of some other part of speech (Gen. 1. 9. Heb. 6. 17).

4. Of the Noun. The Noun used instead of some other part of speech (Gen. 23. 6. Jas. 1. 25).

Ant-i-me-tab'-o-le; or, **Counterchange** (Gen. 4. 4, 5. Isa. 5. 20). A word or words repeated in a reverse order, with the object of opposing them to one another.

Ant-i-met-a-the'-sis; or, **Dialogue** (1 Cor. 7. 16). A transference of speakers; as when the reader is addressed as if actually present.

Ant-i'-phras-is; or, **Permutation** (Gen. 3. 22). The use of a word or phrase in a sense opposite to its original signification.

Ant'-i-pros-o'-po-pœ-i-a; or, **Anti-Personification** (2 Sam. 16. 9). Persons represented as inanimate things.

Ant'-i-ptōs'-is; or, **Exchange of Cases** (Ex. 19. 6, cp. 1 Pet. 2. 9). One Case is put for another Case, the governing Noun being used as the Adjective instead of the Noun *in regimen*.

Ant-i'-strō-phe; or, **Retort** (Matt. 15. 26, 27). Turning the words of a speaker against himself.

Ant-i'-thēs-is; or, **Contrast** (Prov. 15. 17). A setting of one phrase in contrast with another.

Ant'-o-no-mā'-si-a; or, **Name Change** (Gen. 31. 21).

¹ Published by Eyre and Spottiswoode, London, 1898.

<p>The putting of a proper name for an Appellative or common Noun, or the reverse.</p> <p>Aph-aer'-e-sis; or, Front Cut (Jer. 22, 24). The cutting off of a letter or syllable from the beginning of a word.</p> <p>Ap'-o-di-ōx'-is; or, Detestation (Matt. 16, 23). An expression of feeling by way of detestation.</p> <p>Ap-o'-phas-is; or, Insinuation (Philem. 19). When, professing to suppress certain matters, the writer adds the insinuation negatively.</p> <p>A-pō'-ria; or, Doubt (Luke 16, 3). An expression of feeling by way of doubt.</p> <p>Ap-o-si-o-pes'-is; or, Sudden Silence. It may be associated with:—</p> <ol style="list-style-type: none"> 1. Some great promise (Ex. 32, 32). 2. Anger and threatening (Gen. 3, 22). 3. Grief and complaint (Gen. 25, 22. Ps. 6, 3). 4. Inquiry and deprecation (John 6, 62). <p>Ap-o'-stro-phe; or, Apostrophe. When the speaker turns away from the real auditory whom he is addressing to speak to another, who may be—</p> <ol style="list-style-type: none"> 1. God (Neh. 6, 9). 2. Men (2 Sam. 1, 24, 25). 3. Animals (Joel 2, 22). 4. Inanimate things (Jer. 47, 6). <p>Association; or, Inclusion (Acts 17, 27). When the speaker associates himself with those whom he addresses, or of whom he speaks.</p> <p>As'-ter-is'-mos; or, Indicating (Ps. 133, 1). Employing some word which directs special attention to some particular point or subject.</p> <p>A-syn'-de-ton; or, No-Ands (Mark 7, 21-23. Luke 14, 13). The usual conjunction is omitted, so that the point to be emphasised may be quickly reached and ended with an emphatic climax (cp. Polysyndeton, and Luke 14, 21).</p> <p>Bat-to-log'-i-a; or, Vain Repetition (1 Kings 18, 26). Not used by the Holy Spirit; only by man.</p> <p>Ben'-e-dic-ti-o; or, Blessing (Gen. 1, 22, 28. Matt. 5, 3-11). An expression of feeling by way of benediction or blessing.</p> <p>Bra-chy'-lo-gi-a; or, Brachyology. A special form of Ellipsis (Gen. 25, 32). See Ellipsis I. 3.</p> <p>Cat-a'-bas-is; or, Gradual Descent (Phil. 2, 6-8). The opposite of Anabasis. Used to emphasise humiliation, sorrow, &c.</p> <p>Cat'-a-chres-is; or, Incongruity. One word used for another, contrary to the ordinary usage and meaning of it.</p> <ol style="list-style-type: none"> 1. Of two words, where the meanings are remotely akin (Lev. 26, 30). 2. Of two words, where the meanings are different (Ex. 5, 21). 3. Of one word, where the Greek receives its real meaning by permutation from another language (Gen. 1, 5. Matt. 8, 6). <p>Cat'-a-ploc'-e; or, Sudden Exclamation (Ezek. 16, 23). This name is given to a parenthesis when it takes the form of a sudden exclamation.</p> <p>Chleu-as'-mos; or, Mocking (Ps. 2, 4). An expression of feeling by mocking and jeering.</p> <p>Chron'-o-graph'-i-a; or, Description of Time (John 10, 22). The teaching of something important by mentioning the time of an occurrence.</p> <p>Climax; or, Gradation (2 Pet. 1, 5-7). Anadiplosis repeated in successive sentences (see "Anadiplosis", above).</p> <p>Cos'-nō-tes; or, Combined Repetition (Ps. 118, 8, 9). The repetition of two different phrases, one at the beginning, and the other at the end of successive paragraphs.</p> <p>Correspondence. This term is applied to the repetition of a subject or subjects, which reappear in varying</p>	<p>order, thus determining the "Structure" of any portion of the Sacred Text. This Correspondence is found in the following forms:—</p> <ol style="list-style-type: none"> 1. Alternate. Where the subjects of the alternate members correspond with each other, either by way of similarity or contrast. <ol style="list-style-type: none"> (a) Extended. Where there are two series, but each consisting of several members (Ps. 72, 2-17. Ps. 132). (b) Repeated. Where there are more than two series of subjects, either consisting of two members each (Ps. 26. Ps. 145), or consisting of more than two members each (Ps. 24). 2. Introverted. Where the first subject of the one series of members corresponds with the last subject of the second (Gen. 43, 3-5. Lev. 14, 51, 52). 3. Complex or Combined. Where both Alternation and Introversion are combined together in various ways (Ex. 20, 8-11. Ps. 105). <p>Cy-clo-id'-es; or, Circular Repetition (Ps. 80, 3, 7, 19). The repetition of the same phrase at regular intervals.</p> <p>De'-i-sis; or, Adjuration (Deut. 4, 26). An expression of feeling by oath or asseveration.</p> <p>Dep-re-ca'-ti-o; or, Deprecation (Ex. 32, 32). An expression of feeling by way of deprecation.</p> <p>Di'-a-log-is-mos; or, Dialogue (Isa. 63, 1-6). When one or more persons are represented as speaking about a thing, instead of saying it oneself.</p> <p>Di'-a-syrm-os; or, Raillery (Matt. 26, 50). Tearing away disguise, and showing up a matter as it really is.</p> <p>Di-ex'-od-os; or, Expansion (Jude 12, 13). A lengthening out by copious exposition of facts.</p> <p>Ec'-phō-nē'-sis; or, Exclamation (Rom. 7, 24). An outburst of words, prompted by emotion.</p> <p>Ei'-ron-ei-a; or, Irony. The expression of thought in a form that naturally conveys its opposite.</p> <ol style="list-style-type: none"> 1. Divine Irony. Where the speaker is Divine (Gen. 3, 22. Judg. 10, 14). 2. Human Irony. Where the speaker is a human being (Job 12, 2). 3. Peirastic Irony. By way of trying or testing (Gen. 22, 2). 4. Simulated Irony. Where the words are used by man in dissimulation (Gen. 37, 19. Matt. 27, 40). 5. Deceptive Irony. Where words are clearly false as well as hypocritical (Gen. 3, 4, 5. Matt. 2, 8). <p>E-jac'-u-la'-ti-o; or, Ejaculation (Hos. 9, 14). A parenthesis which consists of a short wish or prayer.</p> <p>El-eu'-ther-i'-a; or, Candour (Luke 13, 32). The speaker, without intending offence, speaks with perfect freedom and boldness.</p> <p>El-lips'-is; or, Omission. When a gap is purposely left in a sentence through the omission of some word or words.</p> <ol style="list-style-type: none"> Absolute Ellipsis. Where the omitted word or words are to be supplied from the nature of the subject. <ol style="list-style-type: none"> 1. Nouns and Pronouns (Gen. 14, 19, 20. Ps. 21, 12). 2. Verbs and participles (Gen. 26, 7. Ps. 4, 2). 3. Certain connected words in the same member of a passage (Gen. 25, 32. Matt. 25, 9). Called Brachyology. 4. A whole clause in a connected passage (Gen. 30, 27. 1 Tim. 1, 3, 4). Relative Ellipsis. <ol style="list-style-type: none"> 1. Where the omitted word is to be supplied from a cognate word in the context (Ps. 76, 11). 2. Where the omitted word is to be supplied from a related or contrary word (Gen. 33, 10. Ps. 7, 11).
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3. Where the omitted word is to be supplied from analogous or related words (Gen. 50. 23. Isa. 38. 12).
4. Where the omitted word is contained in another word, the one word comprising the two significations (Gen. 43. 33).

III. Ellipsis of Repetition.

1. Simple; where the Ellipsis is to be supplied from a preceding or a succeeding clause (Gen. 1. 30. 2 Cor. 6. 16).
2. Complex; where the two clauses are mutually involved, and the Ellipsis in the former clause is to be supplied from the latter; and, at the same time, an Ellipsis in the latter clause is to be supplied from the former (Heb. 12. 20).

E-nan-ti-ō-sis; or, **Contraries** (Luke 7. 44-46). Affirmation or negation by contraries.

En'-thy-mē-ma; or, **Omission of Premiss** (Matt. 27. 19). Where the conclusion is stated, and one or both of the premisses are omitted.

Ep-i-dip'-lo-sis; or, **Double Encircling** (Ps. 47. 6). Repeated Epanadiplosis (see below).

Ep'-an-a-di-plō'-sis; or, **Encircling** (Gen. 9. 3. Ps. 27. 14). The repetition of the same word or words at the beginning and end of a sentence.

Ep'-an-a-leps'-is; or, **Resumption** (1 Cor. 10. 29. Phil. 1. 24). The repetition of the same word after a break or parenthesis.

Ep-an'-od-os; or, **Inversion** (Gen. 10. 1-31. Isa. 6. 10). The repetition of the same word or words in an inverse order, the sense being unchanged.

Ep-an-or-thō-sis; or, **Correction** (John 16. 32). A recalling of what has been said in order to substitute something stronger in its place.

Ep-i'-bo-le; or, **Overlaid Repetition** (Ps. 29. 3, 4, 5, 7, 8, 9). The repetition of the same phrase at irregular intervals.

Ep-i'-cri'-sis; or, **Judgment** (John 12. 33). A short sentence added at the end by way of an additional conclusion.

Ep-i-mo-ne; or, **Lingering** (John 21. 15-17). Repetition in order to dwell upon, for the sake of impressing.

Ep'-i-phō-nē'-ma; or, **Exclamation** (Ps. 135. 21). An exclamation at the conclusion of a sentence.

Ep-i'-pho-za; or, **Epistrophe in Argument** (2 Cor. 11. 22). The repetition of the same word or words at the end of successive sentences used in argument.

Ep-i'-stro-phe; or, **Like Sentence-Endings** (Gen. 13. 6. Ps. 24. 10). The repetition of the same word or words at the end of successive sentences.

Ep-i'-ta-sis; or, **Amplification** (Ex. 3. 19). Where a concluding sentence is added by way of increasing the emphasis.

Ep-i-ther-a-peī'-a; or, **Qualification** (Phil. 4. 10). A sentence added at the end to heal, soften, mitigate, or modify what has been before said.

Ep-i'-the-ton; or, **Epithet** (Gen. 21. 16. Luke 22. 41). The naming of a thing by describing it.

Ep-i-ti-mē'-sis; or, **Reprimand** (Luke 24. 25). An expression of feeling by way of censure, reproof, or reproach.

Ep-i-tre-chon; or, **Running Along** (Gen. 15. 13. John 2. 9). A sentence, not complete in itself, thrown in as an explanatory remark. A form of Parenthesis (see below).

Ep-i-troch-as'-mos; or, **Summarising** (Heb. 11. 32). A running lightly over by way of summary.

Ep-i'-trop-e; or, **Admission** (Ecc. 11. 9). Admission of wrong, in order to gain what is right.

Ep-i-zeux'-is; or, **Duplication** (Gen. 22. 11. Ps. 77. 16). The repetition of the same word in the same sense.

Er'-o-tē-sis; or, **Interrogating** (Gen. 13. 8. Ps. 35. 10). The asking of questions, not for information, or for an answer. Such questions may be asked (1) in positive affirmation, (2) in negative affirmation, (3) in affirmative negation, (4) in demonstration, (5) in wonder and

admiration, (6) in rapture, (7) in wishes, (8) in refusals and denials, (9) in doubts, (10) in admonition, (11) in expostulation, (12) in prohibition or dissuasion, (13) in pity and commiseration, (14) in disparagement, (15) in reproaches, (16) in lamentation, (17) in indignation, (18) in absurdities and impossibilities, (19) double questions.

Eth'-o-pce'-i-a; or, **Description of Manners** (Isa. 3. 16). A description of a person's peculiarities as to manners, caprices, habits, &c.

Eu'-che; or, **Prayer** (Isa. 64. 1, 2). An expression of feeling by way of prayer, curse, or imprecation.

Eu'-phēm-is'-mos; or, **Euphemy** (Gen. 15. 15). Where a pleasing expression is used for one that is unpleasant.

Exemplum; or, **Example** (Luke 17. 32). Concluding a sentence by employing an example.

Ex-er-gas'-i-a; or, **Working Out** (Zech. 6. 12, 13). A repetition so as to work out or illustrate what has already been said.

Ex'-ou-then-is'-mos; or, **Contempt** (2 Sam. 6. 20). An expression of feeling by way of contempt.

Enō'-mē; or, **Quotation**. The citation of a well-known saying without quoting the author's name.

1. Where the sense originally intended is preserved, though the words may vary (Matt. 26. 31).

2. Where the original sense is modified in the quotation or reference (Matt. 12. 40).

3. Where the sense is quite different from that which was first intended (Matt. 2. 15).

4. Where the words are from the Hebrew or from the Septuagint (Luke 4. 18).

5. Where the words are varied by omission, addition, or transposition (1 Cor. 2. 9).

6. Where the words are changed by a reading, or an inference, or in number, person, mood, or tense (Matt. 4. 7).

7. Where two or more citations are amalgamated (Matt. 21. 13).

8. Where quotations are from books other than the Bible (Acts 17. 28).

Hen-dī'-a-dys; or, **Two for One** (Gen. 2. 9. Eph. 6. 18). Two words used, but one thing meant.

Hen-dī'-a-tris; or, **Three for One** (Dan. 3. 7). Three words used, but one thing meant.

Her-men'-ei-a; or, **Interpretation** (John 7. 39). An explanation immediately following a statement to make it more clear.

Het'-er-ō'-sis; or, **Exchange of Accidence**. Exchange of one voice, mood, tense, person, number, degree, or gender for another.

1. Of forms and voices (1 Pet. 2. 6).

2. Of moods (Gen. 20. 7. Ex. 20. 8).

3. Of tenses (Gen. 23. 11. Matt. 3. 10).

4. Of persons (Gen. 29. 27. Dan. 2. 36).

5. Of adjectives (degree) and adverbs (2 Tim. 1. 18).

6. Of nouns (number), adjectives, and pronouns (Gen. 3. 8. Heb. 10. 28).

7. Of gender (Gen. 2. 18. Heb. 7. 7).

Ho-mœ-o'-pto-ton; or, **Like Inflections** (2 Tim. 3. 2, 3). Similar endings arising from the same inflections of verbs, nouns, &c. This figure belongs peculiarly to the original languages.

Ho-mœ-o-pro'-pher-on; or, **Alliteration** (Judg. 5). The repetition of the same letter or syllable at the commencement of successive words.

Hō-mœ-o-tel-eu'-ton; or, **Like Endings** (Mark 12. 30). The repetition of the same letters or syllables at the end of successive words. Used also of an omission in the text caused by such-like endings: the scribe's eye going back to the latter of such similar words, instead of the former. See Josh. 2. 1.

Hyp-al'-la-ge; or, **Interchange** (Gen. 10. 9. 1 Kings 17. 14). A word logically belonging to one connection is grammatically united with another.

Hyp-er'-bat-on; or, **Transposition** (Rom. 5. 8). The placing of a word out of its usual order in a sentence.

- Hy-per'-bo-le**; or, **Exaggeration** (Gen. 41. 47. Deut. 1. 28). When more is said than is literally meant.
- Hy-po-cat-as'-ta-sis**; or, **Implication** (Matt. 15. 13; 18. 6). An implied resemblance or representation.
- Hy-po-ti-mé'-sis**; or, **Under Estimating** (Rom. 3. 6). Parenthetic addition by way of apology or excuse.
- Hy-po-ty-po'-sis**; or, **Word Picture** (Isa. 5. 26-30). Representation of objects or actions by words.
- Hys-ter-é-sis**; or, **Subsequent Narration** (Gen. 31. 7, 8. Ps. 105. 18). When a later record gives supplemental or new particulars, not inserted in the historical record.
- Hys-ter-o-log'-ia**; or, **The First Last** (Gen. 10 and 11. 2 Sam. 24). A prior mention of a subsequent event.
- Id-i-ó'-ma**; or, **Idiom**. The peculiar usage of words and phrases, as illustrated in the language peculiar to one nation or tribe, as opposed to other languages or dialects.
1. Idiomatic usage of verbs (Gen. 42. 38. 1 John 1. 10).
 2. Special idiomatic usages of nouns and verbs (Gen. 33. 11. Jer. 15. 16).
 3. Idiomatic degrees of comparison (Luke 22. 15).
 4. Idiomatic use of prepositions (Luke 22. 49).
 5. Idiomatic use of numerals (Ps. 103. 2).
 6. Idiomatic forms of quotations (Ps. 109. 5).
 7. Idiomatic forms of question (Luke 22. 49).
 8. Idiomatic phrases (Gen. 6. 2, 4. Matt. 11. 25).
 9. Idioms arising from other figures of speech (see notes in margin).
 10. Changes of usage of words in the Greek language (Gen. 43. 18. Matt. 5. 25).
 11. Changes of usage of words in the English language (Gen. 24. 21. 2 Kings 3. 9).
- In'-ter-jec'-ti-o**; or, **Interjection** (Ps. 42. 2). Parenthetic addition by way of feeling.
- Mal'-e-dic'-ti-o**; or, **Imprecation** (Isa. 3. 11). Expression of feeling by way of malediction and execration.
- Mei-ó'-sis**; or, **a Belittleing** (Gen. 18. 27. Num. 13. 33). A belittleing of one thing to magnify another.
- Mé-ris'-mos**; or, **Distribution** (Rom. 2. 6-8). An enumeration of the parts of a whole which has been just previously mentioned.
- Mes-ar-chi'-a**; or, **Beginning and Middle Repetition** (Ecc. 1. 2). The repetition of the same word or words at the beginning and middle of successive sentences.
- Mes-o-di-plo'-sis**; or, **Middle Repetition** (2 Cor. 4. 8, 9). The repetition of the same word or words in the middle of successive sentences.
- Mes-o-tel-eu'-ton**; or, **Middle and End Repetition** (2 Kings 19. 7). The repetition of the same word or words in the middle and at the end of successive sentences.
- Met-a'-bas-is**; or, **Transition** (1 Cor. 12. 31). A passing from one subject to another.
- Met-a-lep'-sis**; or, **Double Metonymy** (Gen. 19. 8. Ecc. 12. 6. Hos. 14. 2). Two metonymies, one contained in the other, but only one expressed.
- Met-al'-la-ge**; or, **a Changing Over** (Hos. 4. 18). A different subject of thought substituted for the original subject.
- Met-a-phor**; or, **Representation** (Matt. 26. 26). A declaration that one thing is (or *represents*) another: while **Simile** *resembles* it, and **Hypocatastasis** *implies* it.
- Met-a-sta-sis**; or, **Counter-Blame** (1 Kings 18. 17, 18). A transferring of the blame from one's self to another.
- Met-o'-ny-my**; or, **Change of Noun**. When one name or noun is used instead of another, to which it stands in a certain relation.
1. Of the Cause. When the cause is put for the effect (Gen. 23. 8. Luke 16. 29).
 2. Of the Effect. When the effect is put for the cause producing it (Gen. 25. 23. Acts 1. 18).
 3. Of the Subject. When the subject is put for something pertaining to it (Gen. 41. 13. Deut. 28. 5).
 4. Of the Adjunct. When something pertaining to the subject is put for the subject itself (Gen. 28. 22. Job 32. 7).
- Mi-mé'-sis**; or, **Description of Sayings** (Ex. 15. 9). Used when the sayings, &c., of another are described or imitated by way of emphasis.
- Neg-a'-ti-o**; or, **Negation** (Gal. 2. 5). A denial of that which has not been affirmed.
- Œ'-ón-is'-mos**; or, **Wishing** (Ps. 55. 6). An expression of feeling by way of wishing or hoping for a thing.
- Ox'-y-mór-on**; or, **Wise-Folly** (1 Tim. 5. 6). A wise saying that seems foolish.
- Pae-an'-is'-mos**; or, **Exultation** (Zeph. 3. 14). Calling on others to rejoice over something.
- Pal'-in-ó-d'-i-a**; or, **Retracting** (Rev. 2. 6). Approval of one thing after reproving for another thing.
- Par-a-bol-a**; or, **Parable**, i. e., **Continued Simile** (Luke 14. 16-24). Comparison by continued resemblance.
- Far'-a-di-a'-stol-e**; or, **Neithers and Nors** (Ex. 20. 10. Rom. 8. 35, 38, 39). The repetition of the disjunctives neither and nor, or, either and or.
- Par'-ae-net'-ic-on**; or, **Exhortation** (1 Tim. 2). An expression of feeling by way of exhortation.
- Par-a-leips'-is**; or, **a Passing By** (Heb. 11. 32). When a wish is expressed to pass by a subject, which is, notwithstanding, briefly alluded to subsequently.
- Parallelism**; or, **Parallel Lines**. The repetition of similar, synonymous, or opposite thoughts or words in parallel or successive lines. Cp. "Correspondence".
1. Simple *synonymous*, or *gradational*. When the lines are parallel in thought, and in the use of synonymous words (Gen. 4. 23, 24. Ps. 1. 1).
 2. Simple *antithetic*, or opposite. When the words are contrasted in the two or more lines, being opposed in sense the one to the other (Prov. 10. 1).
 3. Simple *synthetic*, or constructive. When the parallelism consists only in the similar form of construction (Ps. 19. 7-9).
 4. Complex *alternate*. When the lines are placed alternately (Gen. 19. 25. Prov. 24. 19, 20).
 5. Complex *repeated alternation*. The repetition of the two parallel subjects in several lines (Isa. 65. 21, 22).
 6. Complex *extended alternation*. Alternation extended so as to consist of three or more lines (Judg. 10. 17).
 7. Complex *introversion*. When the parallel lines are so placed that the first corresponds with the last, the second with the last but one, &c. (Gen. 3. 19. 2 Chron. 32. 7, 8).
- Par-ec'-bas-is**; or, **Digression** (Gen. 2. 8-15). A temporary turning aside from one subject to another.
- Par-é-che'-sis**; or, **Foreign Paronomasia** (Rom. 15. 4). The repetition of words similar in sound, but different in language.
- Par-eg'-men-on**; or, **Derivation** (Matt. 16. 18). The repetition of words derived from the same root.
- Par-em'-bol'-e**; or, **Insertion** (Phil. 3. 18, 19). Insertion of a sentence between others which is independent and complete in itself.
- Par-en'-the-sis**; or, **Parenthesis** (2 Pet. 1. 10). Insertion of a word or sentence, parenthetically, which is necessary to explain the context.
- Par-œ'-mi-a**; or, **Proverb** (Gen. 10. 9. 1 Sam. 10. 12). A wayside-saying in common use.
- Par'-o-mœe'-o'-sis**; or, **Like-Sounding Inflections** (Matt. 11. 17). The repetition of inflections similar in sound.

<p>Par-o-no-ma'-si-a ; or, Rhyming Words (Gen. 18. 27). The repetition of words similar in sound, but not necessarily in sense.</p> <p>Path'-o-poe'-i-a ; or, Pathos (Luke 19. 41, 42). The expression of feeling or emotion.</p> <p>Per-i'-phras-is ; or, Circumlocution (Gen. 20. 16. Judg. 5. 10). When a description is used instead of the name.</p> <p>Per-i'-stas-is ; or, Description of Circumstances (John 4. 6).</p> <p>Ple'-on-asm ; or, Redundancy. Where what is said is, immediately after, put in another or opposite way to make it impossible for the sense to be missed. The Figure may affect (1) words (Gen. 16. 8) ; or (2) sentences (Gen. 1. 20. Deut. 32. 6).</p> <p>Plok'-e ; or, Word-Folding (Jer. 34. 17). The repetition of the same word in a different sense, implying more than the first use of it.</p> <p>Po-ly-o-ny'-mi-a ; or, Many Names (Gen. 26. 34, 35. 2 Kings 23. 13). Persons or places mentioned under different names.</p> <p>Po-ly-ptō'-ton ; or, Many Inflections. The repetition of the same part of speech in different inflections.</p> <ol style="list-style-type: none"> 1. Verbs (Gen. 50. 24. 2 Kings 21. 13). 2. Nouns and pronouns (Gen. 9. 25. Rom. 11. 36). 3. Adjectives (2 Cor. 9. 8). <p>Po-ly-syn'-de-ton ; or, Many Ands (Gen. 22. 9, 11. Josh. 7. 24. Luke 14. 21). The repetition of the word "and" at the beginning of successive clauses, each independent, important, and emphatic, with no climax at the end (Compare Asyndeton and Luke 14. 13).</p> <p>Prag'-mato-graph-i-a ; or, Description of Actions (Joel 2. 1-11).</p> <p>Pro-ec'-thē-sis ; or, Justification (Matt. 12. 12). A sentence added at the end by way of justification.</p> <p>Pro-lēp'-s-is (Amphiatio) ; or, Anticipation (Heb. 2. 8). Anticipating what is going to be, and speaking of future things as present.</p> <p>Pro-lēp'-s-is (Occupatio) ; or, Anticipation. Answering an argument by anticipating it before it is used.</p> <ol style="list-style-type: none"> 1. Open. When the anticipated objection is both answered and stated (Matt. 3. 9). 2. Closed. When the anticipated objection is either not plainly stated or not answered (Rom. 10. 18). <p>Pros-a-po'-do-sis ; or, Detailing (John 16. 8-11). A return to previous words or subjects for purposes of definition or explanation.</p> <p>Pros-ō-po-graph'-i-a ; or, Description of Persons (Matt. 3. 4). A vivid description of a person by detailed delineation.</p> <p>Pros-ō-po-poe'-i-a ; or, Personification. Things represented as persons.</p> <ol style="list-style-type: none"> 1. The members of the human body (Gen. 48. 14. Ps. 35. 10). 2. Animals (Gen. 9. 5. Job 12. 7). 3. The products of the earth (Nah. 1. 4). 4. Inanimate things (Gen. 4. 10). 5. Kingdoms, countries, and states (Ps. 45. 12). 6. Human actions, &c., attributed to things, &c. (Gen. 18. 20. Ps. 85. 10). <p>Pro'-ther-a-pe'i'-a ; or, Conciliation (Matt. 19. 16). Conciliating others, by way of precaution, because of something we are about to say.</p> <p>Pro'-ti-mā-sis ; or, Description of Order (1 Cor. 15. 5-8). The enumeration of things according to their places of honour or importance.</p> <p>Repeated Negation ; or, Many Noes (John 10. 28). The repetition of divers negatives.</p> <p>Repetitio ; or, Repetition (2 Chron. 20. 35-37. John 14. 1-4). Repetition of the same word or words irregularly in the same passage.</p>	<p>Sim'-i-le ; or, Resemblance (Gen. 25. 25. Matt. 7. 24-27). A declaration that one thing resembles another. (Cp. Metaphor, above.)</p> <p>Sim'-ul-ta'-ne-um ; or, Insertion (Rev. 16. 13-16). A kind of historical parenthesis, an event being put out of its historical place between two others which are simultaneous.</p> <p>Syl-leps'-is ; or, Combination (2 Chron. 31. 8). The repetition of the sense without the repetition of the word.</p> <p>Syl-leps'-is ; or, Change in Concord (John 21. 12). A change in the grammatical concord in favour of a logical concord.</p> <p>Syl'-lo-gis'-mus ; or, Omission of the Conclusion (1 Sam. 17. 4-7). The conclusion, though implied, is unexpressed, in order to add emphasis to it.</p> <p>Symbol (Isa. 22. 22). A material object substituted for a moral or spiritual truth.</p> <p>Syn'-per-as'-ma ; or, Concluding Summary (Matt. 1. 17). When what has been said is briefly summed up.</p> <p>Sym'-plo-ke' ; or, Intertwining (1 Cor. 15. 42-44). The repetition of different words in successive sentences in the same order and the same sense.</p> <p>Syn'-ath-rōes'-mos ; or, Enumeration (1 Tim. 4. 1-3). The enumeration of the parts of a whole which has not been mentioned.</p> <p>Syn'-chō-rē'-sis ; or, Concession (Hab. 1. 13). Making a concession of one point in order to gain another.</p> <p>Syn'-cri-sis ; or, Repeated Simile (Isa. 32. 2). Repetition of a number of resemblances.</p> <p>Syn-ec'-do-che ; or, Transfer. The exchange of one idea for another associated idea.</p> <ol style="list-style-type: none"> 1. Of the Genus. When the genus is put for the species, or universals for particulars (Gen. 6. 12. Matt. 3. 5). 2. Of the Species. When the species is put for the genus, or particulars for universals (Gen. 3. 19. Matt. 6. 11). 3. Of the Whole. When the whole is put for a part (Gen. 6. 12). 4. Of the Part. When a part is put for the whole (Gen. 3. 19. Matt. 27. 4). <p>Syn'-œ-cei-o'-sis ; or, Cohabitation (Matt. 19. 16, 17). The repetition of the same word in the same sentence with an extended meaning.</p> <p>Syn-o-ny-mi-a ; or, Synonymous Words (Prov. 4. 14, 15). The repetition of words similar in sense, but different in sound and origin.</p> <p>Syn'-the-ton ; or, Combination (Gen. 18. 27). A placing together of two words by usage.</p> <p>Ta-pe'i-nō'-sis ; or, Demeaning (Gen. 27. 44. Rom. 4. 19). The lessening of a thing in order to increase and intensify that same thing. (Cp. Meiosis.)</p> <p>Thau-mas'-mos ; or, Wondering (Rom. 11. 33). An expression of feeling by way of wonder.</p> <p>Tmē'-sis ; or, Mid-Cut (Eph. 6. 8). A change by which one word is cut in two, and another word put in between.</p> <p>Top'-o-graph'-i-a ; or, Description of Place (Isa. 10. 28-32). Throwing light on the subject dealt with by alluding to locality.</p> <p>Type (Rom. 5. 14). A figure or ensample of something future, and more or less prophetic, called the Anti-type.</p> <p>Zeug'-ma ; or, Unequal Yoke. When one verb is yoked on to two subjects, while grammatically a second verb is required.</p> <ol style="list-style-type: none"> 1. Proto-zeugma, or, Ante-yoke or Fore-yoke (Gen. 4. 20. 1 Tim. 4. 3). 2. Meso-zeugma, or, Middle yoke (Luke 1. 64). 3. Hypo-zeugma, or, End yoke (Acts 4. 27, 28). 4. Syne-zeugmenon, or, Joint yoke (Ex. 20. 18).
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Appendix B

(A New Metrical Version)

JOB'S LAMENTATION

(3: 3-26)

Perish the day when born I was to be,
Or night which said a man-child is brought forth.
That day ! may it be darkness evermore;
Let not Eloah care for it above,
And let not light shed on it one clear ray.
Let darkness stain it and the shade of death.
Let densest clouds upon it settle down;
Let gathering darkness fill it with alarm.
That night ! Let darkness take it for its own;
Be it not joyous, mid the other days,
Nor come into the number of the months.
Lo! let that night be cheerless evermore;
And let no joyful sound be heard therein.
Let those engaged in banning days curse this;
Those ready e'en to rouse Leviathan.
Let all the twilight stars thereof be dark:
Let it look forth for light, but look in vain;
Nor ever see the eyelids of the dawn.

Because it shut not up my mother's womb,
And from mine eyes hid all this misery.

Why should I not have died within the womb?
Or, when brought forth, why not have then expired?
Wherefore were [nursing] knees prepared for me?
Or why were breasts [prepared] that I should suck?

For then, in silence had I been laid down;
I should have sunk to sleep and been at rest
With monarchs and with counsellors of Earth;
(The men who build their mouldering monuments),
With princes who [in life] possessed much- gold,
(And who, with silver, had their houses filled).
Would I had been but an untimely birth,
Like stillborn babes which never see the light.
For there the wicked cause no more annoy.
And there the wearied ones [at last] find rest:
Together with them captives find repose,
And hear no more the harsh taskmasters' voice.
The small and great alike are gathered there; The
servant from his masters is set free.

Wherefore unto the toilworn gives He light?
Or life [prolongs] to the embittered soul?
(To those who look for death that cometh not,
And seek for it as those who treasure seek,
Who would rejoice with exultation—yea!
Be glad indeed, if they could find the grave).
The grave—'Tis for the man whose way is hid,
For him whom Eloah hath hedged round about.

For sighing cometh in, in place of food,
My groanings are like water poured forth.
For, that which I so feared bath come on me,
And what I dreaded, that bath come to me.
I was not careless; nor did feel secure;
Nor rested without thought: yet, trouble came.

(See the Companion Bible for the additional chapters.)

Appendix C

²² <In all this> Job sinned not,^a nor imputed folly unto God.

² ¹ And there came a certain day when the sons of God entered in, to present themselves unto Yahweh,—so the accuser also entered in their midst, to present himself unto Yahweh. ² And Yahweh said unto the accuser,

Whence comest thou?

And the accuser answered Yahweh, and said,
From going to and fro in the earth, and from wandering about therein.

³ And Yahweh said unto the accuser,

Hast thou applied thy heart unto my servant Job, that there is none like him in the earth, a man blameless and upright,^b one who revereth God, and avoideth evil; and still he is holding fast his integrity,^c although thou movedst^d me against him, to swallow him up without cause.

⁴ Then the accuser answered Yahweh, and said,
Skin for skin, and so <all that a man hath> will he give for his life.^e

⁵ ¶In very deed|| put forth, I pray thee, thy hand, and smite unto his bone, and unto his flesh,—verily <unto thy face> will he curse^f thee.

⁶ And Yahweh said unto the accuser,
Behold him! in thy hand,—only <his life> preserve thou!

⁷ So the accuser went forth from the presence of Yahweh,—and smote Job with a sore boil,^g from the sole of his foot, unto his crown. ⁸ And he took him a potsherd, to scrape himself therewith; he being seated in the midst of ashes. ⁹ Then said his wife unto him,^h

Art thou still holding fast thine integrity? Curse^f God, and die!

¹⁰ And he said unto her,

<As one of the base women speaketh> speakest thou?ⁱ ¶Blessing|| shall we accept from God, and [misfortune] shall we not accept?

<In all this> Job sinned not with his lips.

¹¹ Now when the three friends of Job heard of

^a Some cod. (w. S-p. and Vul.) add: "with his lips." Cp. chap. ii. 10.

^b Or: "straightforward." Ml.: "straight."

^c Or: "blamelessness." ^d Or: "incitedst."

^e U.: "soul." Cp. chap. i. 5, 9, nn.

^f "Prob. *elephantiana*, the most dreadful kind of leprosy" —Davies' H.L.

^g Sep. here reads:—

How long wilt thou take courage and say,
Lo! I will wait yet a little while, looking out for my hope of deliverance?

when lo! thy memorial is cut off out of the earth, the sons and the daughters, the offspring of my womb and my pains, for whom I toiled vainly in distress; and [thou] <in the putridity of worms> dost sit and tarry the night outside; and I am wandering and serving from place to place and from house to house; longing for such time as the sun shall go in, that I may rest from my wearying toil and from my pains which are wont to seize me now. Verily curse, etc.

^h Cp. chap. vii. 5.

ⁱ Gt.: "even [thou]" [emp.]—G.n.

all this misfortune which had befallen him,—they came, every man from his own place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite,—for they had by appointment met together to come to shew sympathy with him, and to comfort him. ¹² And <when they lifted up their eyes afar off, and knew him not> they lifted up their voice, and wept,—and rent, every one his robe, and sprinkled dust upon their heads, toward the heavens. ¹³ And they sat with him upon the ground, seven days and seven nights,—and none was speaking unto him a word, for they saw that [exceeding great] was the stinging pain.

Job curses the Day on which he was Born.

¹ [After this] opened Job his mouth, and ³ cursed his day. ² So then Job began,^a and said:—

³ [Perish] the day' wherein I was born,
And the night' it was said,
Lo! a manchild!^b

⁴ <That day> be it darkness,—
Let not God enquire after it from above,
May there shine upon it no clear beam:

⁵ Let darkness and death-shade buy it back,^c
May there settle down upon it a cloud,
Let a day's dark eclipse cause it terror:

⁶ <That night> darkness take it,—
May it not rejoice among the days of the year,
<Into the number of months> let it not enter.

⁷ Lo! <that night> be it barren,
Let no joyous shouting enter therein:

⁸ Let day-cursers denounce it,
¶Those skilled in rousing the dragon of the sky!:

⁹ Darkened be the stars of its twilight,—
Let it wait for light, and there be' none,
Neither let it see the eyelashes of the dawn:—

¹⁰ Because it closed not the doors of the womb
wherein I was,^d—
And so hid trouble from mine eyes.

¹¹ Wherefore' <in the womb> did I not die?
<From the womb> come forth and cease to breathe?

¹² <For what reason> were there prepared for me—knees?
And why—breasts, that I might suck?

¹³ Surely <at once> had I lain down, and been quiet,
I had fallen asleep, [then] had I been at rest:—

¹⁴ With kings, and counsellors of the earth,
Who had built them pyramids:^e

¹⁵ Or with rulers possessing [gold],—

^a Or: "responded"—O.G.

^b So it shd be (w. Sep.)—G.n.

^c Cp. Gen. i. 2.

^d Ml.: "the doors of my

womb."

^e So it shd be (w. Sep. and Vul.)—G.n.

^f So Fuerst; "ruins"—

T.G., O.G., Davies.

Who had filled their houses with silver :
 16 Or that <like an untimely birth hidden
 away> I had not come into being,^a
 Like infants that never saw light :
 17 There' ||the lawless|| cease from raging,
 And there' the toil'-worn are at rest :
 18 At once' are prisoners at peace,
 They hear not the voice of a driver :
 19 <Small and great> |there| they are',
 And ||the slave|| is free from his master.^b
 20 Wherefore' give, to the wretched, |light| ?
 Or |life|^c to the embittered in soul?—
 21 Who long for death, and it is' not,
 And have digged for it, beyond hid
 treasures :
 22 Who rejoice unto exultation,
 Are glad, when they can find the grave :
 23 To a man, whose way is concealed,
 And **God** hath straitly enclosed him ?
 24 For <in the face of my food> ||my sighing||
 cometh in,
 And <poured out like the water> are my
 groans :
 25 For <a dread> I dreaded, and it hath come
 upon me,
 And ||that from which I shrank|| hath over-
 taken me.
 26 I was not careless, nor was I secure, nor had
 I settled down,—
 When there came—consternation !

*Job's Three Friends, essaying to comfort him,
 assume his Guilt as the Cause of his Chastise-
 ment, and provoke bitter Replies from the
 Sufferer.*

- 4 ¹ Then responded Eliphaz the Temanite, and
 said :—
 2 <If one attempt a word unto thee> wilt
 thou be impatient ?
 But <to restrain speech> who' can en-
 dure ?
 3 Lo ! thou hast admonished many,
 And <slack hands> hast thou been wont
 to uphold :
 4 <Him that was stumbling> have thy words
 raised up,
 And <sinking knees> hast thou strength-
 ened.
 5 But ||now|| it cometh upon thee,
 And thou despairst,
 It smiteth even thee,
 And thou art dismayed.
 6 Is not ||thy reverence|| thy confidence ?
 And is not |thy hope| ||the very integrity of
 thy ways||?^d
 7 Remember, I pray thee, ||who|| <being inno-
 cent>^e hath perished,

^a *Gr.*: "Oh that I had
 been"—G.n.

^b *ML.*: "masters," but
 ?"plu. of excellence."
Cp. Pro. xxvii. 18; xxx.

^c *Cp. Intro. Chap. II.,*

Synopsis A, e.

^d *Gr.*: "And is not |the
 integrity of thy ways|
 ||thy hope||?"
^e Or: "who' it is' that be-
 ing innocent." *Cp. O.G.*
 216, 4, 5, 6.

- Or when' ||the upright|| have been cut off.
 8 <So far as I have seen>
 ||They who plow for iniquity
 And sow misery||,
 Reap the same :
 9 By the blast of **God**> they perish,
 And <by the breath of his nostrils> are
 they consumed :
 10 <[Notwithstanding] the roaring of the lion,
 and the noise of the howling lion >
 Yet ||the teeth of the fierce lions|| are
 broken :
 11 <The strong lion perishing for lack of prey>
 ||Even the whelps of the lioness|| are scattered.
 12 But <unto me> something was brought by
 stealth,^a—
 And mine ear caught a whispering of the
 same :
 13 <When there were thoughts, from visions
 of the night,—
 When deep sleep falleth upon men>
 14 ||Dread|| came upon me, and trembling,
 <The multitude of my bones> it put in
 dread :
 15 Then ||a spirit|| <over my face> floated along,
 The hair of my flesh bristled-up' :
 16 It stood still, but I could not distinguish its
 appearance,
 I looked, but there was no' form before mine
 eyes,^b—
 <A whispering voice>^c I heard :—
 17 Shall ||mortal man|| be more just than
God ?
 Or a man' be more pure than his Maker !?
 18 Lo ! <in his own servants> he trusteth not,
 And <his own messengers> he chargeth
 with error :^d
 19 How much more' the dwellers in houses of
 clay,^e
 Which <in the dust> have their founda-
 tion,
 Which are crushed sooner than^f a moth :
 20 <Betwixt morning and evening> are they
 broken in pieces,
 <With none to save>^g they utterly' perish :
 21 Is not their tent-rope^h within them |torn
 away| ?
 They die, disrobed of wisdom !
 1 Call, I pray thee—is' there one to answer thee? **5**
 Or <to which of the holy ones> wilt thou
 turn ?
 2 For <to the foolish man> death is caused by
 vexation,
 And ||the simple one|| is slain by jealousy.

^a The *Sep.* here reads :—

But <if there had been |anything true| in thy
 words>
 None of these misfortunes would have come upon thee
 [:"Nor would mine ear," etc.].

^b So it shd be (*w. Sep.*)—G.n.

^c *ML.*: "a whisper and a voice."

^d *Cp. chap. xv. 15.*

^e *Cp. chap. x. 9; xxxiii. 6; 2 Cor. v. 1.*

^f *Gr.*: "from before"—G.n.

^g So it shd be (*w. Sep.*)—G.n.

^h *Perh.* [with different reading]: "tent-peg." *Cp. O.G., 452.*

Appendix D

AN
EXPOSITORY INTRODUCTION
TO THE
EMPHASISED BIBLE.

CHAPTER I.

THE SPECIAL FEATURES OF THIS TRANSLATION.

THAT this purports to be an "Emphasised" Bible is naturally the first thing to be noticed. But as it seems desirable to devote an entire chapter to the subject of Emphasis, further discussion of this prominent characteristic may be conveniently deferred until it falls to be considered in due course. In the meantime there are other features which have grown up around this, which it will be of advantage to set forth in order.

1. **The size of the page.** It is with design that this has been made large; mainly for the purpose of bringing into one view connected portions, the constituent parts of which can be so much more easily grasped and remembered when readily seen in their relation to each other and to the whole, than when extended over several smaller pages. The familiar fifteenth chapter of the Gospel by Luke affords an excellent example; the whole chapter being here brought within two columns, in which its historical introduction and the three parables of which it is composed are at once taken in by the eye.

2. **The varying indentations of the lines.** These have been employed to serve several important purposes.

a. They mark *the transition from Narrative to Speech*. The first chapter of Genesis comes out into beautiful relief by this means. After a few introductory words, the arrangement of the lines seems like a commentary on the text "He spake, and it was done." "He spake"—and the words of the speech are distinguished by being set in; "and it was done"—the record of the fact is given as narrative, shown by the nearer approach of the lines to the left-hand margin. The effect is solemnly dramatic. Sometimes the deeper questions of criticism are thus brought to the surface, and the humblest reader is moved to consider whether, for example, the Speeches of Moses recorded in the Book of Deuteronomy were afterwards edited. It is tolerably plain they were; and the perception of the fact would appear to favour

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the genuineness of the Speeches themselves by the formal removal of objections. Sometimes, again, a subtle question of exegesis is brought very near to a solution by the mere process of rightly indenting the lines. For instance: Does the eighteenth verse of the second chapter of Galatians present a conclusion to which the Apostle Paul had for himself arrived?—or is he still addressing his erring brother Peter, and delicately suggesting that Peter was now, at Antioch, “building up” an invidious distinction which, at Cæsarea, he had “destroyed”? The cited-speech indentation appears to be correctly continued there; and the aptness of the words to describe Peter’s inconsistency, coupled with the independent fact that there is nothing to show that his faithful brother had yet done addressing him, goes far to settle the true explanation.

- b. The indentations indicate the existence of *Speech within Speech*. Thus: Moses in the land of Moab, in relating the desert experiences through which the Sons of Israel, with himself, had newly come, cites previous speeches made at the respective times to which he refers—what the people had said to him and how he had answered the people. And it is an undoubted gain to be vividly confronted with the inquiry, Would any historical romancist have dared not only to put invented speeches into the mouth of Moses, but similar speeches into the mouth of God? “Speech within speech” is to be found in many places, and is sometimes discovered to be invested with great interest: as when Solomon, in his Dedicatory Prayer,^a cites Divine promises previously made to his father David; or as when the Apostle Paul, in addressing King Agrippa, quotes the very words in which the Risen Jesus had addressed him.^b
- c. The indentations call attention to the existence of *Poetic Parallelism*. This special kind of parallelism is, of course, not to be confounded with parallel texts or parallel narratives, important though these both are in their own way. Poetic Parallelism is that beautiful, measured reduplication of thought, whereby the same sentiment or fact or promise is doubly expressed, the second time with a difference, still within the general scope of the first; the variation serving not only to cluster together beauties of speech, such as synonyms, contrasts, subservient natural images, and so forth, but to fix the general scope and outlook of the couplet or stanza, the one line hinting the limit to which the other may be assumed to submit, or defining the subject to which it also relates. From this point of view Parallelism steps in as a most graceful and useful handmaid to Exposition. But the charm of it, is what first is felt. “So God created man in his image”: that sounds like prose, however weighty. But when Parallelism breaks in with its balanced couplet—

In the image of God created he him,
Male and female created he them,—^c

then we know we are in the presence of Poesy—a most fitting place, surely, for her first appearance!

There the lawless cease from raging,
And there the toilworn are at rest,^d

is so plaintive as to be like a mother’s lullaby over her sick child.

^a 1 K. viii. ; 2 Ch. vi.

^b Acts xxvi. 14–18.

^c Gen. i. 27.

^d Job iii. 17.

Another strain is touched when we read—

For a child hath been born to us,
A son hath been given to us,—^a

in which it may be noted that *this* and not the *current* rhythm is undoubtedly the true one; since this it is which, closely following the Hebrew, throws the emphasis in the right place—on “child” and “son.” *There* lies our hope—in Him! These samples will suffice to point to the thousands of instances of Parallelism which, in this translation, lie before the reader. The present is not the place for discussing the many varieties of Parallelism to be found in the Bible. The subject is necessarily familiar in all treatises on Hebrew poetry. Better, however, than the perusal of any printed treatise will be the collating and classifying of instances by each student for himself. He can label his samples at pleasure, as “synonymous,” “antithetic,” “recurrent,” “progressive,” and so forth, provided he correctly describe them. It is uncertain whether due attention has generally been given to what may be described as semi-parallelism, not infrequently to be found in Isaiah. Its presence is intimated in this Bible, either by a couple of responding extra capitals, as in the following :—

I am sated With ascending-offerings of rams,
And the fat of fed beasts.^b
So have I sworn—Not to be vexed with thee,
Nor to rebuke thee;^c

or, when space has required it, by an extra line bestowed upon it, sooner than do it an injustice. Thus—

And they shall call thee—
The city of Yahweh,
The Zion of the Holy One of Israel.^d

There is one especial form of Parallelism to which much interest attaches, if not by reason of any novelty in the attention given to it, yet at least by virtue of its inherently striking character and the help it occasionally renders to right reading and interpretation. Dr. R. Moulton^e terms it the *Envelope* arrangement of lines. Its simplest form is where the first line is responded to by the fourth, and the second is answered by the third. A single example will show what is meant :—

Let me see thy form,
Let me hear thy voice,—
For thy voice is sweet,
And thy form comely.^f

Its bearing upon the correct reading of the original is seen in Isa. ix. 3; the much-needed emendation of which is reached by Dr. Ginsburg through a wholly independent process, dealing with questions of abbreviation and letter grouping. The result of his critical revision of the Hebrew text is strongly confirmed by the fact that thereby is produced this very special and beautiful form of parallelism :—

Thou hast increased the exultation,
Thou hast made great the joy,—
They joy before thee according to the joy of harvest,
As men exult when they distribute spoil.^g

^a Isa. ix. 6.

^b Isa. i. 11.

^c Isa. liv. 9.

^d Isa. lx. 14.

^e In “The Bible as Literature.”

^f S.S. ii. 14.

^g Isa. ix. 3.

How it touches exegesis may be discovered by turning to Mat. vii. 6; in explaining which we need no longer fear it as an undue liberty, to attribute to the "dogs" the "turning" and "tearing," and to the "swine" the "trampling underfoot."*

- d. The indentations of the lines further present the results of *Logical Analysis*. This is the case where, without any suspicion of poetry, the thought-relation of the clauses is more readily seen by means of the exact place assigned to the line-commencements; whether, for example, a second line is to be regarded as co-ordinate with the first—that is, of an equally leading character; or as subordinate, subservient, helping. An extremely simple instance may be found in the setting forth of Martha's reply to our Lord, who has just said, "Believest thou this?"

She saith unto him—
 Yea, Lord! I have believed,
 That thou art the Christ, the Son of God,—
 He who into the world should come.

Here, the first line of course is narrative. In the second, Martha confesses that she has faith, but the line stops short of saying what it is she believes; *that* being reserved for a new and further-indented line, so indented partly because thereby greater distinctness is given to the proposition which first defines her faith, and partly also because her answer appears to be, if not evasive, yet a little indirect. She, at any rate, does not say quite simply, "Yea, Lord! I believe this!" For some reason, she prefers to formulate her own faith. Why she did this may be worth inquiry. Was it that she felt the answer she gave fully endorsed the statements Jesus had just made: "Believing thee to be who and what thou art, I at once confide in the truth of whatsoever thou art pleased to tell me?" Or was it perhaps rather that she was diffident of herself, and hesitated to say whether she believed a revelation so lofty and of such a sweeping amplitude as that just disclosed; and therefore in her grief and perplexity preferred to fall back upon a more elementary truth, to which she felt she had already attained, and upon which she could still rely? The indentation of that line conducts the reader to this profoundly interesting psychological inquiry. Then the further pushing in of the last line is merely to point out—what is seen after a moment's reflection to be true—that this final line is subordinate to the one that precedes it, being of an explanatory character, as showing who and what the Christ, the Son of God, must be, and as indicating Martha's persuasion that in the sympathetic Teacher standing before her she saw Him whom the prophetic Scriptures had foretold and for whom the ages had waited. Now if all this food for thought is presented, in what may be termed a digestible form, by means of four lines of varying indentation, surely the average thoughtful reader can take the hint, and not deem "Logical Analysis" beyond him, but do a little of it for himself, just when he is analytically inclined; and, for the rest, can come to a working confidence in the Translator for having presented

* To these references may be added Job xxvii. 16, 17; Jer. ix. 4; x. 11; and especially Is. vi. 10, with Mat. xiii. 15, where the rhetorical

movement is "heart—ears—eyes: eyes—ears—heart."

Scripture thoughts (which had to be presented somehow) after what appeared to him the most apt and helpful arrangement; about which no one is counselled to trouble himself prematurely or overmuch. This, however, is certain—namely, that a little perseverance will soon render it easy to the reader of this Bible to pay a profitable regard to the parentheses and digressions which so strikingly characterise the writings of the Apostle Paul. To a principal statement, he subordinates another; then, to that, another; and so on to such a degree that, although for a time we can comfortably indent more and more, yet at length the device of indentation comes perilously near breaking down; and to avoid being driven quite up to the right-hand margin, and so having no column at all left, we are constrained to use substitutionary initial capitals (as in Ephesians i. and Colossians i.) to indicate where further-indented new lines would begin if only there were room. Extreme indentation, as the initiated know well, is literally, in printing, an expensive luxury; but the student reaps the benefit, and his sense of triumph becomes a keen enjoyment as he watches the return of the great Evangelical Thinker to the point from which—a good while ago—he started. He confesses that his Guide has wandered; but he boasts that his Master never comes back empty. What, for example, though the entire Third of Ephesians is a parenthesis? The world would have been poorer without it. Furthermore, when industrious readers wake up to the gains which Logical Analysis promises to bring home, they may find themselves marking with the greatest interest the unexpected appearance of a similar Logical Idiom in the Book of Ezekiel to that which is found in the Book of Daniel—pursued to such a remarkable extent, in these two Books alone, as to give colour to the assumption that, after all, in spite of the contrary assertions of certain critics, the prophets Ezekiel and Daniel were very nearly contemporaries, just as the sacred history would naturally lead us to suppose they were.

- e. The arrangement of the lines is occasionally used to set forth, in a becoming style, *Divine Proclamations* and certain obvious approximations to *Divine Signature*. For example: to centralise the words

Thus saith Yahweh—

is simply to invoke the assistance of the eye to give to that formula the dominating force over the announcement which follows which by the intention of the prophet it should naturally have. And so again there are cases in the Pentateuch and in the Prophets in which the oft-recurring formula, "As Yahweh commanded Moses,"^a or "Declareth Yahweh,"^b can be more becomingly appended, and with better effect, as a line by itself drawn towards the right hand, after the manner of a signature, than in any other way.

3. **Varieties of type.**—These have been but sparingly resorted to, partly on the score of economy, but chiefly because continual changes of type soon become annoying and even distressing to the eye. For these reasons Emphasis, in particular, has not been thus indicated. At the same time the discreet employment of other than the ordinary type has been made to answer a few very serviceable ends.

^a Exo. xl.

^b Jer., Eze., Hag. ii., Zech. ii., viii., x., and often.

- a. *Refrains* in the Old Testament have been distinguished by *italic* type. These naturally abound in the Psalms;^a and there are few readers who will not be pleased to find them so made prominent throughout that favourite Book. The presence of "refrains" in the early chapters of Isaiah will surprise some readers; while the existence of them in the prophecies of Jeremiah will astonish still more, especially if we are allowed to classify under the heading of "refrains" the recurrence of a biting phrase, *magor missaviv* ("terror round about"), which (after being found in chap. vi. 25, hurled by Jeremiah against his priestly persecutor Pashhur [xx. 3]), then seems to have been mockingly flung back on himself by a tell-tale populace (ver. 10); afterwards to be solemnly directed by Yahweh against Egypt (chap. xlvi. 5) and against Kedar (chap. xlix. 29); strikingly enough to reappear, finally, in the plaintive dirge of the same weeping prophet (Lam. ii. 22), thereby, at last, well-nigh proving its claim to a place among actual refrains. Of course the most beautiful refrain in the Book of Jeremiah is the melodious couplet—

*The voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride,—*

which occurs in chaps. vii. 34; xvi. 9; xxv. 10; and xxxiii. 11—three times as a lament, as of something that was to cease; but, on the fourth and last occasion, reappearing as a lovely flower in a gay garland of joyful prophetic news. Not for ever, to Israel, is that fourfold voice to be hushed! If, however, we can tolerate the extension of the word "refrain" to the most inspiring recurrence of consolatory truth, apart from any further thought of poetic composition, then we may surely distinguish by that name the brightest promise of the Old Testament, which meets us in the form of an announcement by the Most High of his own character. Taking its rise in the Ten Commandments,^b it expands in volume on that later, momentous, re-instating occasion, when Yahweh caused "all his goodness to pass before" Moses, and when in answer to prayer He graciously restored Israel to covenant favour.^c Further references will be found under the last-named passage; and whoever will take the trouble to look through those texts, and will thoughtfully note how this manifestation of "all the Divine goodness" forms the sheet-anchor of hope for after times, will probably admit the fitness of terming it, by way of eminence, THE REFRAIN OF THE OLD TESTAMENT.

- b. Some peculiarities in the use of *Divine Names* are thereby (viz., by varieties of type) indicated. Concerning the especial proper name of God (Yahweh) the reader will naturally consult Chapter IV. of this Introduction. But the present is the fitting place for naming some further information which has been conveyed throughout the Old Testament part of this Bible by typographical means. It should be understood, then, that when the familiar word "God" is found printed in ordinary type, then the Hebrew is *Elohim*; when the same word is printed "GOD" (one capital and two small capitals), then the Hebrew is "*Él*"; and when "**God**" is printed in **Old English** letter, then the

^a See, for examples, Psalms cvii. and cxxxvi.

^c Exo. xxxiii. 17; xxxiv. 6, 7.

^b Exo. xx. 6; cp. Deu. v. 10.

Hebrew is *Eloah* (principally confined to the Book of Job). It is not, perhaps, to be assumed that these discriminations are of supreme importance; nevertheless, when connected with other things, they are certainly invested with considerable interest. For the word *Elohim*, see note on Gen. i. 1. *Él* will be readily remembered as entering into the composition of proper names, such as "Beth-el," "Immanu-el," and many others. It may also be discovered—the evidence would seem to point that way—that in the use of the independent monosyllable *Él*, just where the moral feeling is most intense, there *Él* shows an aptitude to step in, in preference to *Elohim*. The ordinary reader can now judge of this for himself. Without imagining anything less sacred in *Eloah* than in its longer or shorter companions, this at least is clear, that *Eloah*—as compared with the most sacred Name (the Tetragrammaton—see Chapter IV.)—is held to be good enough for the controversial spirit which undeniably pervades all the middle portion of the Book of Job.

- c. *Quotations* from the Old Testament in the New are by the italics rendered conveniently conspicuous. That it is of great convenience and of considerable practical utility to be able to see at once what portions from the Jewish Scriptures are quoted in the Christian, will not be denied by anyone who has given a fair amount of attention to the matter; nor can it be questioned that the employment of *italic letter* for the purpose is far more effective than the adoption even of quotation marks would have been. Thereby, for example, the reader perceives without any appreciable trouble how largely the Book of the "Revelation" is constructed out of Old Testament language and imagery. Thereby also he sees instantly how even a single word out of a citation becomes the pivot on which an argument is made to turn.^a

4. **Section-headings, Footnotes, References, and Appendices.**—These may be left to speak for themselves, when once two or three needful explanations have been offered.

- a. It was not at first intended to insert *Section-headings* in the Prophetical Books, owing to the risk of needlessly determining or attempting to determine difficult questions of interpretation; but an experiment having been made, the result seemed to promise so much convenience and assistance to average readers that the hazard and the additional labour were accepted. In most cases it will be found that, where these headings appear most startling, they are expressly warranted by the very terms of the Sacred Text.
- b. The *Footnotes* include both "alternative renderings" and "various readings," the difference between which, being partly technical, is worth a moment's attention. An "alternative rendering," then, comes of the process of translating, and merely expresses the translator's feeling that some other English word than that adopted in the text might have given the sense of the original nearly or quite as well; and that for the reader to know this may be of practical service. It is well for the reader to be aware that oft-times no one word wholly and absolutely and alone says precisely what is conveyed by the Hebrew or Greek. It is no question of variance between one

^aGal. iii. 16: Eph. iv. 9: Heb. ii. 11-14: iii. 5. 6: iv. 7: vii. 24: viii. 13: x. 10. 39: xii. 27: xiii. 11-13.

copy of the original and another, but exclusively concerns the best way of representing what is admitted to be in the original. One rendering conveys the meaning more readily or more precisely than another, and to ring the changes on fair alternatives is often very helpful, supplying a breadth or an exactness which can be had in no other way. Sometimes a rendering is too literal for the text, yet not too literal for the margin. Questions of decorum and euphemism may be allowed some influence. Humorous translations may sometimes do good service in the margin which could never be tolerated in the text. Moreover, a freer rendering may the sooner be allowed in the text, provided a more literal one be placed at the foot of the page. So much for "alternative renderings." "Various readings" are a very different matter. They have sole regard to variations which, in the course of transmission from an earlier age, have crept into different copies of or witnesses to the original. Concerning these, more information will be found in Chapter III. of this Introduction.

- c. *References*, as commonly understood, can readily be found elsewhere. Those here given have come into the Translator's hands mostly through special channels or as the result of personal study; and in any case, it is believed, will be found trustworthy and useful.
- d. The *Appendices* present, in orderly collected form, matter which would have been suited for longer notes, but can be more conveniently studied as actually given. These appended notes mostly touch upon subjects of the highest importance, and are respectfully submitted in the hope that they will prove helpful to not a few readers of THE EMPHASISED BIBLE.

CHAPTER II.

CONCERNING EMPHASIS

AS AUTHORITATIVELY INDICATED IN THE HOLY SCRIPTURES.

1. "Strike, but hear me!" exclaimed an ancient orator to an infuriated mob; that is, "Strike, if you will; but hear me first." In reading aloud this citation, some little stress is instinctively laid on the two words "strike" and "hear," thereby assisting the ear to catch the plainly intended contrast. A few years since, the same saying was modified in sense by a change of emphasis. A trade strike was pending, when an illustrated paper, giving an imposing figure representing "Law," put beneath the figure the legend, "Strike, but hear me!" in this way not only investing the word "strike" with a modern significance, but suggesting, by the emphasis laid on the word "me," a timely contrast—as much as to say, "You have listened to other advisers: before you act on their counsel, hearken to *me*—consider whether your contemplated strike would be *legal*." This new point put into the old words would perhaps scarcely have been caught, even with the help of the symbolic figure of the cartoon, but for the outward and visible sign of emphasis attached to the closing word "*me*."

2. It is freely granted that context and circumstance, when known and considered, are in many cases alone sufficient to guide to correct emphasis, whether it be in ordinary

literature or in the Bible. For example, the bold contrast made by Christ, in the Sermon on the Mount, between other teachers and himself would naturally prompt any reader of taste to lay stress on the pronoun "I" in the recurring formula—

Ye have heard that it hath been said . . . but I say unto you.^a

3. Context and circumstance, however, are not always sufficient, because not always clear. We have therefore to be thankful that our Public Versions of the Bible furnish further guidance in the matter of emphasis by means of Idiom. The words are frequently so arranged as by their very order to indicate where the stress should be placed. Thus, in the history of Joseph, where "the butler," in confessing his fault in forgetting Joseph, narrates the diverse fate of "the baker" and himself, he says—

And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.^b

In this sentence it is at once felt that the pronouns "me" and "him" are as certainly emphasised by their mere position as if they had been printed in capitals. So, again, where the Apostle Paul, after thanking God that he spake with tongues more than any of the Corinthian Christians, proceeds to say—

Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue,^c

it is easily seen from the context that the clause "in the church" governs the whole sentence, and should receive the leading stress. Nor is it by order of words alone that an emphatic idiom is constituted. Certain forms of circumlocution serve the same purpose :

But as for me, I shall behold thy face in righteousness,^d

is an altogether effective means of reproducing the force of the emphatic pronoun which opens the verse in the Hebrew. Or a simple repetition secures the result—

The living, the living, he shall praise thee, as I do this day.^e

Or a qualifying word of a manifestly emphasising force is employed, like "surely" in the following :—

In the day that thou eatest thereof, thou shalt surely die ;^f

or "certainly" in this place—

Could we certainly know that he would say, Bring your brother down ?^g

or "diligently" in this—

If thou shalt hearken diligently unto the voice of the LORD thy God.^h

4. Yet, varied as is the Emphatic Idiom of our Public Versions and numerous as are the examples which meet us in which that indication of stress has been turned to most admirable account, the pity is that it has not been resorted to ten times more frequently than is the case. For, be it observed, the Emphatic Idiom of the English is but a faint and fitful reflex of the Emphatic Idiom of the Hebrew and Greek.ⁱ This fact is well-known to scholars, though scarcely dreamt of by the general Bible-reading public. A fact

^a Mat. v. 22, 28, 32, 34, 39, 44.

^c Gen. xli. 13.

^b 1 Cor. xiv. 19.

^d Pa. xvii. 15.

^e Isa. xxxviii. 19.

^f Gen. ii. 17.

^g Gen. xliii. 7.

^h Deu. xxviii. 1.

ⁱ For an example of total neglect in A.V., and timid change in R.V., see Deu. vi. 13.

however it is, and one which can be substantiated just as conclusively as any law which governs language. The great point at present is that all this accession of force and guide to the sense is, in the Sacred Originals, secured simply by Idiom—order of words, fulness of expression, repetitions and the like—and is therefore both pervading and authoritative. It is “pervading”: not, of course, as though all Scripture needed to be formally emphasised to the same degree—to imagine such a thing would be absurd; some styles of Sacred composition, instead of bristling with points, calmly flow on, keeping the even tenor of their way—but “pervading” in the satisfactory sense of being ever available when required. Whenever a point has to be made, a quiet contrast to be rather hinted at than expressed, a sharp and sudden home-thrust to be delivered, Idiom is at hand to accomplish it. From which, when the numberless living interests enshrined in the Bible are considered, it will be expected to follow—and follow it does—that a very large amount of indicated stress underlies almost every page of the Sacred Volume. And—does it need to be repeated?—Emphasis so conveyed is surely “authoritative”: which is not the same thing as saying there is no room for misapprehension in this place or in that; nor is it the same as affirming that all scholars are absolutely agreed about every little point. But the emphasis is “authoritative,” inasmuch as it is in the original—is a part of the original—is of the very spirit and essence of the original. And being in this way “authoritative,” it is in all its main indications worthy of unspeakably more diligent heed in exposition than the most brilliant fancies of men who dream they may make what they please of Holy Writ. Sober students are bound by the laws of Grammar: they are equally bound by the laws of Emphasis.

5. It is one of the leading aims of *THE EMPHASISED BIBLE* to do justice to the Emphatic Idioms of the original tongues, and thereby place all earnest Bible readers for practical purposes, on the same footing as that occupied by such as are familiar with Hebrew and Greek.

6. Mainly by Idiom has this been attempted. So that if all the artificial signs of Emphasis used in this Bible were swept away, an amount of Emphatic Idiom would remain far surpassing that to be found in any other version known to the Translator. Although emphatic inversion, for instance, is not infrequently discovered in our Public Versions: yet far more frequently and—if the expression may be pardoned—far more consistently does it appear in this translation. Take two examples out of thousands:

A. V. Wilt thou break a leaf driven to and fro?
And wilt thou pursue the dry stubble?

Em. B. A driven leaf wilt thou cause to tremble?
Or dry stubble wilt thou pursue?^a

The latter rendering reproduces the idiom of the Hebrew, and therewith also more naturally shows where the primary stress should be laid.

A. V. And when he putteth forth his own sheep, he goeth before them.

Em. B. As soon as all his own he putteth forth
Before them he moveth on.^b

The Idiom, the Emphasis, is in the Greek. It would be endless to cite examples of all the various forms which the Original Idiom takes for the sake of conveyin

^a Job xiii. 25.

^b Jn. x. 4.

emphasis. Suffice it to say: that in this Bible these forms have been sacredly reproduced whenever possible—so long, that is, as the English remained easily intelligible and was not too constrained.

7. But Idiom alone would have been utterly inadequate to the attainment of the object in view. In many instances the endeavour to preserve in English the order of the words in the original would have resulted in obscurity; or, worse still, would have conveyed the very opposite of the meaning intended. In the following passage from the Book of Lamentations, it could have been wished that, for the sake of preserving the exact rhythm of the Hebrew, it had been perspicuous English to say—

For this cause hath sickened our heart,
For these things have darkened our eyes;*

inasmuch as there is some little weight naturally resting on the paired words (ending words in the Hebrew) "heart" and "eyes" which, if that position could have been preserved in English, would have secured a fine cadence and a satisfying ending to each line of the couplet. But the construction would in two or three ways have been ambiguous—in fact a wrong meaning to some of the terms would have been favoured. Therefore, inasmuch as a clear conveyance of the sense is rightly the first requirement, the Hebrew arrangement can only in part be followed, and we have to be content with some such approximation as this—

For this cause hath our heart' sickened,
For these things have our eyes' darkened.

An acute accent on "heart'" and "eyes'" may be allowed as a slight compensation for loss of position; and, to anticipate for a moment, if our angular sign be then attached to the two opening phrases ("For this cause" and "For these things"), those words will be instinctively caught as adverbial clauses, strongly emphasised by their commanding position, and so gathering up into themselves the whole stream of the prophet's foregoing lament—

<For this cause> hath our heart' sickened,
<For these things> have our eyes' darkened.

This illustration may stand for thousands, and evince beyond a doubt the impossibility of mechanically giving idiom for idiom in translation: hopeless obscurity would frequently be the inevitable result. And as a sufficient proof that in some cases idiom for idiom would cause the translation to express the very opposite meaning to its original, it is enough to cite one instance.

Elijah calleth this man^b

is the order of the words in the Greek; yet "this man" is the nominative (that is, the caller) and "Elijah" the objective (that is, the person [supposed to be] called upon), and the true rendering is—

This man calleth Elijah;

though rightfully a decided stress should be laid, where indicated, on "ELIJAH."

8. That, notwithstanding this risk of overdoing, a very free use of Emphatic Idiom has been made in this Bible will soon appear upon examination. Few sympathetic readers will complain of this. Such readers will perceive and bear in mind that inversions in the language of THE EMPHASISED BIBLE are always intentional—always

* Lam. v. 17.

^b Mat. xxvii. 47.

according to the original—always expressive. They will go on to observe that an inversion which at first seemed harsh, especially if incautiously read, soon commends itself when tastefully uttered. Finally, the Translator's purpose will be remembered. It is due to himself to confess that he has deemed himself privileged, and therefore has carried the process of imitating the inversions of the originals to a degree scarcely tolerable in any version designed for public use. It is quite true that the larger number of the inversions here ventured would, as he conceives, adorn any translation, and because of their apt reflection of the Hebrew or Greek he honestly thinks they possess strong claims on general adoption; but not all of them. Speaking approximately, possibly in one case out of ten the Editor of THE EMPHASISED BIBLE would have himself shrunk back from what he has actually dared, if he had been so presumptuous as to think of producing a competitive translation. His aim throughout has been to form a Companion Version; and he respectfully asks the measure of indulgence which that intention makes reasonable.

9. One thing at least is clear—namely, that English Idiom alone could never have expressed all the Emphasis enshrined in the originals. It follows that either numerous tokens of stress contained in the sacred tongues must have been lost, or else artificial means were necessary to give them effect. As for the best method of doing this, there is, of course, no accounting for individual preferences; and, given the necessity, some would have chosen varieties of type, not sufficiently considering, perhaps, how soon these annoy the eye when multiplied. Others, again, would have preferred the underscoring which was used in the first and second editions of the Translator's New Testament, unaware, probably, that the costliness of that method seemed prohibitive when thought of for the entire Bible. In favour of the plan now adopted, suffice it to claim economy, elasticity, and effectiveness. The signs here employed practically cost nothing, since the compositor can pick up a sign of emphasis as easily as he can pick up a comma. The elasticity springs from the combination of diverse signs: for example, an interposed accent can appear in the midst of an already emphasised clause. And the effectiveness is quite as great as was desired, seeing that delicacy of touch was also wished, and even a fitness to be temporarily disregarded—a quality commended to all who find the marks in the least perplexing. Such persons as would have been better pleased with some heavier and more obtrusive style of emphasising will kindly bethink them, that stress is mostly quite effective if laid on one syllable of a word, one word in a clause, and so forth; and that all the guidance the eye requires is to be enabled to take in at a glance the beginning and ending of the word, the phrase, the clause within which the enhanced stress is to take effect.

10. One explanation further, and nothing will be needed for completing this chapter beyond a few annotated examples and the synopsis at the end, which will be convenient for reference both to the scholar and to the learner. The explanation is this: Idiom alone, it may be thought, might have been trusted to convey a portion of the emphasis indicated in the original, and artificial signs might have been restricted to the conveyance of the rest; instead of which (it may be objected), in this Bible, the artificial signs, in point of fact, mostly *accompany* the idiom *when present*, as well as serve as a *substitute* for it *when absent*. In fact, however, it was difficult to draw a line, especially as, in many cases, the signs of emphasis served as a species of magnificent punctuation, for which reason it seemed better to go through with them. Beside

which, is it not sometimes welcome to hurried eyes to have pointed out to them what might have been discovered by unaided vision ?

11. Now for a few ANNOTATED EXAMPLES, before submitting which the hint is given that a glance at the Table of Signs placed at the end of this Introduction will here be found convenient.

Doth ||this|| cause |you| to stumble?*

The A.V. rendering of this passage leaves much to be desired ; partly because of the wrong impression which the word "offend" conveys, as though Jesus feared He had hurt His disciples' feelings to the degree of provoking their resentment ; and partly because it leaves the point of the question uncertain. The R.V. obviates the wrong impression, by substituting "cause to stumble" for "offend," but it fails to bring out the fine point seen by laying a little stress on "you." "Doth THIS cause *you* to stumble"—*you, My disciples, who might have known better?* It is a clear case ; for the Greek sets the noun governed before the verb that governs it (cp. *post. Synopsis, A, b*).

And he said,

I know not, <the keeper of my brother> am ||I||?*

How the point of Cain's defence of his professed ignorance leaps to his lips ! The arrangement, "Am I my brother's keeper?" is tameness itself in comparison.

<What is right, what is right> shalt thou pursue.†

In this place both A.V. and R.V. preserve the inversion which opens the verse, and for that we are thankful : "That which is altogether just shalt thou follow." But why not have given it with the greater simplicity and vivacity of the original?—*zédhek zédhek tirdóf*—it is all there. And why not have given the full force of the verb "pursue"—"pursue" with determination, and not merely "follow" with half-heartedness or from a dull sense of duty ?

Then thou scarest me with dreams,
And <by visions> dost terrify me :
So that my soul chooseth strangling,
|Death| rather than these my bones.†

Note here how parallelism and emphasis enhance the effect of each other. There being two synonymous couplets, constituting a duplicate expression for each thought (viz., first the Divine visitation, then the effect on the sufferer), emphasis steps in at the second line of each couplet, and strongly accentuates the closing word of the preceding line : "dreams—*visions*"; "strangling—*death*." Note also how well the sharp expression which the word "death" draws to itself, prepares the way for the lingering and piteous lament over "these my bones."

<Righteousness> I put on, and it clothed me,
<Like a robe and a turban> was my |justice| ;
<Eyes> became I to |the blind|,
And <feet to the lame> was ||I||.†

It would be difficult to name a passage more studded with the beauties of combined parallelism and emphasis than this. Observe that, here again, there are two couplets ; then, that an emphatic inversion leads off in the first line of the first couplet—an accusative before its verb (*Synopsis, A, b*) ; next, that the thought of "clothing" oneself, given in the first line, is emphatically and rhetorically amplified in the second line,

* Jn. vi. 61. † Gen. iv. 9. ‡ Deu. xvi. 20. § Job vii. 14, 15. ¶ Job xxix. 14, 15.

“robe” and “turban” forming not merely clothing, but an adornment fit for any assembly; further, that the term “righteousness” at the beginning of the first line is answered by its synonym “justice” at the end of the second—a not infrequent device in Hebrew poetry, and that as the two substantives respond to each other and ending words also have a natural advantage (cp. Synopsis, *A, f*), a slight stress is marked on “justice.” In line three, note how the word “eyes” at the opening comes into rhythmic relation with the term “blind” at the close, the verb “to become” being unemphatically thrown in between them, with no stress on the pronoun “I,” which is merely implied in the verb; and how finally, in the last line, “feet” and “lame,” instead of being parted like “eyes” and “blind” in the third line, are swiftly and unexpectedly welded into a single emphatic phrase at the head of the line, to be simply followed by the pronoun “I,” which, though having primarily to serve, after Hebrew fashion, for the verb “to be,” yet, with its long-drawn pausal vowel (*'d'ni*), lingers on the ear with an unspeakable pathos (Synopsis, *B, a*, last sentence).

See ||now|| that ||I||, ||I|| am he,
 And there are no' gods with me:
 ||I|| kill—and make alive,
 I wound, and ||I|| heal;
 And there is none' who <from my hand> can deliver.*

The inquisitive will not begrudge the trouble of examining the context which leads up to this animated and impressive passage. It will be seen that, with keenest irony, idolatrous Israel has just been advised to apply in her extremity to the false gods of which she has boasted. “See now”—if haply ye have at length discovered how utterly vain is *their* help—“that *I, I*—emphatically repeated, as if to invite a penitent nation to fill in the blanks from the stores of reviving memories—“*I*”—your own, your real, your living God; “*I*”—your long forgotten, but yet faithful, loving God, still waiting, even now after all this, to be gracious. “See now, that *I, I* am he;” or, “am the one, and the only one, that can help you.” “And there are no' gods with me”—strong negative of the substantive verb, hence accent on “no'.” “*I* kill”—separate nominative pronoun (Synopsis, *B, a*); hence strong emphasis on the pronoun. “And make alive”—nominative pronoun not repeated, hence none needed in English: the contrast between “kill” and “make alive” at this point suffices. “*I* wound”—again no separate nominative, and no emphasis on “*I*” this time permissible. But then finally, when bringing in the climax “*I* heal,” there is a triumphant stress to be laid on the “*I*” (*wa'a'ni 'erpd'*).—The Translator protests that, while he does real homage to the elocutionary instinct which is common to all men, and is well trained in most educated men, he considers it very unlikely that such instinct could ever, unaided, have divined the existence of such authoritatively indicated variations as these; of which, indeed, familiarity with the original idiom can alone give trustworthy information.

He was despised and forsaken of men,
 A man of sorrows, and acquainted with grief,—
 Yea <like one from whom men turn away the face>
 He was despised, and we esteemed him not.^b

So far the discourse flows calmly on in description of the Suffering Servant, without any use for emphatic pronouns. But now an entire change of mood is felt. From a

* Deu. xxxii. 39.

^b Isa. liii. 3.

bare statement of the matter of fact, reflective Israel passes to a revised and deeper view of the cause of the Sufferer's sorrows :—

|Yet surely| <our griefs> ||he|| carried,
And <as for our sorrows> he bare them,—

where note what a break-up of the historical style occurs, and how the emphasising strokes come throbbing in : “ *Yet surely OUR GRIEFS* ”—the real cause of the Servant's sufferings by bold inversion being set at the head and front of the sentence (the accusative before its verb : Synopsis, A, b). “ *HE* carried ”—the pronoun is, indeed, implied in the verb (*nāsá'*), but that is not enough, and so it is also separately expressed, in order that stress may be laid upon it (*hu' nāsá'*—cp. Synopsis, B, a). *He* was *our* Substitute and bare *our* burden. That in this couplet the phrases “our griefs” and “our sorrows” are synonymous, is at once evident.

What, perhaps, we desiderate in the second line is that the pronoun “he” should have been again emphasised in like manner as in the line foregoing ; and though it is absent from the Massoretic or traditional text, and therefore, according to rule, we can scarcely so mark it, yet we note with intense interest that there is a various reading^b relating to that very point, to the effect that some Hebrew written copies actually have the emphatic “he” ; in which, moreover, the ancient Syriac and Latin versions keep them company (implying that the ancient Hebrew standards from which *they* were formed had the pronoun emphatic). And we are further informed that there are some existing Hebrew copies which, though they have not the emphatic *hu'* in the text, yet have it set down in the margin as a *keri'*, that is, to be *read*, though not *written*. We have purposely expanded this short note of variance, bearing as it does on a point of much interest.

To return to the text :—

||We|| however, esteemed him—
Stricken, smitten of God, and humbled.
But ||he|| was Wounded for our transgressions,
Bruised for our iniquities,
||The chastisement for our well-being|| was |upon him|,
And <by his stripes> there is healing |for us|.^c

As much as to say : “ *WE*,” however, away in the past, when the true light of the matter had not dawned upon us, esteemed him divinely chastised for some cause unknown. We then little thought how his sufferings were related to us ; “ *But* ” we see it all now ! And so on, until the ultimate explanation is reached—

But ||Yahweh|| caused to light upon him' the iniquity of us all.^d

YAHWEH did what none other had any right or power to do. Compare verse 10 where the same stress as in verse 6 is laid on the Divine Doer of the work of Salvation. And so we close our brief hints as to the expository value of the emphasis indicated throughout this wonderful prophecy ; and we close them by respectfully claiming that it is not at all by the play of pious fancy, but exclusively by giving effect to a well-proved idiomatic law that we lay decided stress upon the Divine interposition through which there is healing for Israel and for Mankind. Before

^a Isa. liii. 4.

^b Cp. ante, Chap. I. 4, b.

^c Isa. liii. 4, 5.

^d Isa. liii. 6.

dismissing our notice of this example of emphasis in the famous Fifty-third of Isaiah, it may be worth reminding the reader that in at least three places in the New Testament^a do the words of this Prophecy re-appear, and each time with something of the significant emphasis with which the words were originally penned. In fact, speaking broadly, the emphasis of the Old Testament is the emphasis of the New—the main idioms are the same, their exegetical value is the same. When successfully rendered, the ancient tones and suggestions of the Hebrew are reproduced—in Greek in English. The language again lives.

^a Mat. viii. 17; Acts viii. 32, 33; 1 Pet. ii. 24.

A SYNOPSIS OF THE PRINCIPAL LAWS OF EMPHASIS DISCOVERABLE IN THE BIBLE ORIGINALS.

Words are emphatic—

A. By POSITION.

- a. Nominatives before verbs—always.^a
- b. Genitives,^b datives^c and accusatives^d before verbs—always.
- c. Verbs before nominatives—slightly;^e but able to command strong emphasis reduplication, see below, *B, b*.
- d. Adjectives before nouns—chiefly in N.T., and slightly.^f
- e. Words brought into juxtaposition—sometimes, in prose, internal evidence of currying;^g more frequently in poetry, where the last word of one line is of varied and emphatically echoed by the first in next line.^h
- f. Words postponed to end of sentence—sometimes in prose, sense concurring more frequently in lyric poetry, in which the last word is mostly weight and claims secondary stress.ⁱ

B. By REPETITION.

- a. Separate nominative pronoun.^k Prolific source of emphasis both in Hebrew and Greek, as the separate pronoun is independent of position. Always relied on when construed with finite verb, which has the pronominal element also with itself. Sometimes also, when used instead of a verb, seems by association of ideas to lend itself to some little stress.^l
- b. Reduplicated verb—chiefly in Hebrew,^m reappearing by quotation in Greek. Always indicates lively emphasis. Infinitive verb generally set before its finite—then emphasis only: occasionally placed after its own finite—perhaps sometimes suggesting continuance or repetition of action.ⁿ
- c. Independent words,^o phrases,^p and sentences.^q The mere repetition of the one of the most simple and obvious devices for indicating stress.

C. By FORMAL EXPRESSION.

This chiefly applies to Hebrew particles. Owing to the extraordinary facility with which the consecution of facts and thoughts can be carried forward by the peg-letter *waw*, it follows that when more formal and precise connecting particles are employed, some emphasis can generally be felt. Hence springs the more or less vigorous, which in THE EMPHASISED BIBLE is frequently met on such connectives as "now" (*'attah*), "therefore" (*laken*), "for this cause" (*'al ken*), and so on; in respect of which appeal is confidently made to the elocutionary instinct as to the validity of the result.

^{**} By all means compare Prof. A. B. Davidson's admirable "Hebrew Syntax" on the various ramifications of Hebrew Emphatic Idiom; and see the Oxford Gesenius, p. 252 for the particles p. 441 under "yesh."

^a Gen. i. 2; Isa. ix. 6; Jn. x. 8, 10.

^b 1 Tim. iii. 1.

^c Gen. i. 29; Deu. xxii. 19, 29; Ps. cxviii. 18; 1 Cor. iv. 8; Jn. xix. 10; Gal. vi. 14.

^d Gen. i. 5; Deu. vi. 23; Josh. ii. 18; Mt. xxvii. 47.

^e Gen. i. 8, 4, 6, 7, 8, 16, 17, 18, 21.

^f Rom. i. 23; Heb. xiii. 18, 19.

^g Mat. x. 21; 2 Cor. v. 4; Gal. ii. 19; Heb. xi. 4.

^h Job iii. 20; vii. 14, 15.

ⁱ Gen. xxi. 8.

^j Ps. ii. 3; Lam. v. 17.

^k Gen. xiv. 23; Ps. ii. 6; Mat. v. 22, 23, 32, 34, 35.

^l Gen. iv. 9; Job xxix. 15.

^m Gen. ii. 16, 17; xxii. 17; xliiii. 7; Deu. vi. 17.

ⁿ Num. xxiii. 11; Isa. vi. 9.

^o Gen. xiv. 10; Num. x. 32; xv. 41; Deu. ii. 27; x.

xvii. 5; Josh. vii. 11; xxii. 22; 1 S. ii. 3.

^p Ps. cxxiv. 1, 2; Isa. xxxviii. 17, 19; Eze. xi. 14.

^q Ps. cxviii. 1-4; cxxxvi.; Isa. viii. 9.

The Poet of Poets, Our Creator

(The Exquisite Poetry of Yahweh)

Part 2

Illustrations of our Father's Poetry

I will present a verse in its poetic format, which is taken from Rotherham's Emphasized Bible. I will underline words that are emphatic in the Hebrew text, according to Rotherham. Many of the figures of speech that occur in the verse, I will note at the first and then I will start asking you to find the figures yourself, which will exercise your observation. (E. W. Bullinger classified 217 figures of speech, which can be overwhelming. I have drawn upon 26 of the most common figures and presented them in English in Appendix A. I suggest that you print these out and use them as a simple reference for this adventure into words and their usages.) The prosaic (plain and matter-of-fact) version of the verse taken from the NLT version, will be lastly presented for comparison with the poetic. This comparison will illustrate how the new Bible translations are removing many of Yahweh's **highlights** by removing many of his figures of speech. Also notice how the new translations rearranged Yahweh's word order and notice their choice of words chosen to represent Yahweh's Hebrew words. These material changes to the text are designed to make the readings plain and matter-of-fact (prosaic), as requested by the public. The prosaic version will help us see the many times unseen figures of speech.

(Genesis 1:2)

Now, the earth, had become waste [to' - hoo] and wild [bo' - hoo] , and
darkness was on the *face*²² of the roaring deep²³ ,
but, the ruah of Elohim,
was brooding²⁴ on the *face* of the waters.

Tohu bohu is the figure Paronomasis (Repetition of Words), meaning the repetition of words similar in sound, but not necessarily in sense. *Face* is the figure of speech, Pleonasm, meaning when more words are used than the grammar requires. Brooding is an exact rendering of the Hebrew word rachaph.

"The earth was formless and empty, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters" (NLT).

²² 06440 פנימ panim paw-neem' pl. (but always as sing.) of an unused noun פנה paneh paw-neh' face

²³ 08415 תהום teh-home' or תהום teh-home' deep, depths, deep places, abyss, the deep, sea

²⁴ 07363 רָחַף rachaph raw-khaf' hover. This verb Occurs only in the Piel. {#Ge 1:2 De 32:11} De 32:11 As, an eagle, stirreth up his nest, Over his young ones, fluttereth,—Spreadeth abroad his wings, taketh one, Beareth it up on his pinions,

(Exodus 1:7)

But, the sons of Israel were fruitful,
and swarmed²⁵
and multiplied
and waxed mighty,
with, exceeding vigour²⁶,
so that the land was filled with them.

The figure polysyndeton is used meaning the repetition of the word 'and' at the beginning of successive clauses. The words fruitful, swarmed and multiplied is the figure synonymia meaning the repetition of words similar in sense, but different in sound and origin.

"But their descendants, the Israelites, had many children and grandchildren. In fact, they multiplied so greatly that they became extremely powerful and filled the land" (NLT).

(Leviticus 1:1-2)

Then called he unto Moses,
and Yahweh spake unto him, out of the tent of meeting, saying:
Speak thou unto the sons of Israel, and thou shalt say unto them
When, any man, would *bring near*²⁷ from among you an **oblation**²⁸, unto Yahweh,
from the beasts,
from the herd or
from the flock,
shall ye *bring near* your **oblation**.

Then called he unto Moses implies a previous conversation making us ask, 'What was it and who is *He*.' *Bring near* is the Hebrew word qarab, the derivative of which is the Hebrew word, qorban, which is translated *oblation*, which denotes that which is brought near. The Hebrew name of Leviticus is Vayyikra, being the first word, 'Then he called.'

"The LORD called to Moses from the Tabernacle and said to him, "Give the following instructions to the people of Israel. When you present an animal as an offering to the LORD, you may take it from your herd of cattle or your flock of sheep and goats" (NLT).

²⁵ 08317 שָׂרָץ sharats shaw-rats' Ex 8:3 so shall the river swarm with frogs,

²⁶ מֵעוֹד מֵעוֹד this word is used twice.

²⁷ 07126 בָּרַק qarab kaw-rab' Basically our root denotes being or coming into the most near and intimate proximity of the object (qorban, below, is a derivatives of qarab)

²⁸ 07133 קֹרְבָן qorban kor-bawn' or קֻרְבָּן qurban koor-bawn' This noun denotes that which is brought near,

(Numbers 6:21)
This, is the law of *One Separate*,²⁹
what he shall **vow**,
his offering³⁰ unto Yahweh with respect to his *separation*,³¹
besides what his hand may obtain:
as required by the **vow** that he shall **vow**, so, must he do,
with respect to the law of his *separation*.

The Hebrew words naziyr (One Separate) and separation (nezer) are both derivatives of 'nazar,' the meaning of which is to separate. Vow is used three times, three denotes completeness, signifying Divine perfection and completeness.

"This is the ritual law of the Nazirites, who vow to bring these offerings to the LORD. They may also bring additional offerings if they can afford it. And they must be careful to do whatever they vowed when they set themselves apart as Nazirites" (NLT).

(Deuteronomy 1:12)
How should I carry, by myself,
the fatigue of *you* and
the burden of *you*, and
your controversies?

Verse nine states, "...I am unable, by myself, to **carry** you" and verse thirty-one states, "also in the desert which thou hast seen, where Yahweh thy Elohim **carried** thee as a man will **carry** his son." Numbers 11:12-14 declares, "Did, I, conceive all this people, or, I, beget them,—that thou shouldest say unto me, Carry them in thy bosom, as a nursing father carrieth a suckling, unto the soil which thou didst swear unto their fathers...Unable, am, I, by myself, to carry all this people,—for they are too heavy for me." Three, the Divine number, is represented in carrying, fatigue, burden and controversies.

"But you are such a heavy load to carry! How can I deal with all your problems and bickering" (NLT)?

²⁹ 05139 naziyr naw-zeer' or nazir naw-zeer' The basic meaning of nazar is to separate.

³⁰ 07133 qorban kor-bawn' or qurban koor-bawn' bring near

³¹ 05145 nezer neh' - zer or nezer nay' - zer separation

(Joshua 1:8)

This scroll of the law must not cease out of thy mouth,
but thou must talk to thyself³² therein, day and night,
that thou mayest take heed to do according to all that is written therein,
for, then, shalt thou make thy way prosperous,
and, then, shalt thou have good success.

Out of thy mouth is the figure metonymy, meaning when one name or noun is used instead of another, to which it stands in a certain relation. Talk to thyself is the Hebrew word *hagah*, which means audible musing (Ps. 1:2).

"Study this Book of Instruction continually. Meditate on it day and night so you will be sure to obey everything written in it. Only then will you prosper and succeed in all you do" (NLT).

(Ruth 3:9)

And she said,
I, am Ruth, thy **handmaid**,³³
spread,³⁴ therefore, *thy wing*³⁵ over thy **handmaid**,
for, a kinsman,³⁶ thou art.

'Spread, therefore, thy wing over thy handmaid,' means to receive me in the way of marriage is the figure Euphemismos (Euphemy),³⁷ which changes what is unpleasant for pleasant. *Spread* and *Wing* are the same Hebrew words used in the cherubim spreading its wings over the Ark of the covenant.³⁸ Handmaid is applied both to literal slaves and to those who figuratively call themselves by this term as an expression of humility and submission. The primary meaning of this root of kinsman is to do the part of a kinsman and thus to redeem his kin from difficulty or danger.

"I am your servant Ruth," she replied. "Spread the corner of your covering over me, for you are my family redeemer" (NLT).

³² 01897 הגה *hagah daw-gaw* 'The basic meaning of *hagâ* and its cognates is a low sound, characteristic of the moaning of a dove {#Isa 38:14 Isa 59:11} or the growling of a lion over its prey {#Isa 31:4} .

³³ 0519 אמה *'amah aw-maw* 'The term is applied both to literal slaves and to those who figuratively call themselves by this term as an expression of humility and submission.

³⁴ 06566 רפש *paras paw-ras* 'spread

³⁵ 03671 כנף *kanaph kaw-nawf* 'wing, extremity, edge, winged, border, corner, shirt

³⁶ 01350 לאג *ga'al gaw-al* 'to redeem, act as kinsman-redeemer, avenge, revenge, ransom, do the part of a kinsman

³⁷ Figures of Speech Used in the Bible by E W Bullinger; pg. 685

³⁸ Ex 25:20 And the cherubim shall be spreading [paras] out two wings [kanaph] on high—making a shelter with their wings over the propitiatory, with their faces, one towards the other,—towards the propitiatory, shall be the faces of the cherubim.

(1 Samuel 1:11)
 And she *vowed* a *vow*, and said
 Yahweh of hosts!
 If thou wilt, look, upon the humiliation of thy **handmaid**,³⁹
 And *remember* me,
 And *not forget* thy **handmaid**,
 But wilt give unto thy **handmaid** a man-child,⁴⁰
 Then will I give him unto Yahweh, all the days of his life,
 And no, razor, shall come upon his head.

The figure, 'And *remember* me, And *not forget* thy handmaid,' is called, Pleonasm (Redundancy),⁴¹ which is when more words are used than the grammar requires. The term, **handmaid**, is applied both to literal slaves and to those who figuratively call themselves by this term as an expression of humility and submission and is used three times, a divine number.

"And she made this vow: "O LORD of Heaven's Armies, if you will look upon my sorrow and answer my prayer and give me a son, then I will give him back to you. He will be yours for his entire lifetime, and as a sign that he has been dedicated to the LORD, his hair will never be cut" (NLT).

(2 Chronicles 36:23 & Ezra 1:2)
Thus, saith Cyrus, king of Persia,
 All the kingdoms of the earth,
 hath Yahweh Elohim of the heavens, given to me,
 and, he himself, hath laid charge upon me,
 to build for him a house,⁴²
 in Jerusalem, which is in Judah.

A house (bayith) is not a palace (heykal),⁴³ temple, nave or sanctuary but rather a place to dwell, the figure being Condescension, meaning the ascribing of human attributes, etc., to Yahweh.⁴⁴ The phrase, "God of the heavens," is always plural. 2 Chronicles, being the end

³⁹ 0519 המא 'amah aw-maw' The term is applied both to literal slaves and to those who figuratively call themselves by this term as an expression of humility and submission.

⁴⁰ 0582 ונאש 'enowsh en-oshe' (man); 02233 ערז zera' zeh'- rah (Sowing, seed, offspring)

⁴¹ Figures of Speech Used in the Bible by E W Bullinger; pg. 417

⁴² 01004 תיב bayith bah'- yith house, dwelling habitation

⁴³ 01964 לכהי heykal hay-kawl' palace, temple, nave, sanctuary

⁴⁴ Figures of Speech Used in the Bible by E W Bullinger; pg. 871

of the Old Testament and not Malachi, makes this sentence even more significant because Yahweh has also given Yahoshua all the kingdoms of the earth and Yahoshua will also build Yahweh a house, in Jerusalem during his 1,000 year reign as king.

"This is what King Cyrus of Persia says: "The LORD, the God of heaven, has given me all the kingdoms of the earth. He has appointed me to build him a Temple at Jerusalem, which is in Judah" (NLT).

(Nehemiah 1:5-6)
*I beseech*⁴⁵ thee, O Yahweh Elohim of the heavens,
the great and fearful El,
keeping the covenant and lovingkindness for them who love him and
keep his commandments:
Let, *I pray* thee,
thine ears be attentive⁴⁶ and
thine eyes open...

"I beseech thee" and "I pray thee" that thine ears and thine eyes open... This prayer is continued through to verse eleven when the request is finally submitted to Yahweh Elohim of the heavens, which is to grant Nehemiah "compassion before this man" (Artaxerxes). The figure *Condescension* is used in the words, ears and eyes.

"O LORD, God of heaven, the great and awesome God who keeps his covenant of unflinching love with those who love him and obey his commands, listen to my prayer! Look down and see..." (NLT)

(Esther 6:1)
During that night,
*the sleep of the king fled,*⁴⁷
and he commanded to bring in *the book of remembrance,*⁴⁸
*the chronicles,*⁴⁹
and they were read before the king.

Sleep is personified by saying it fled, which paints a picture of extreme restlessness.

"That night the king had trouble sleeping, so he ordered an attendant to bring the book of the history of his reign so it could be read to him" (NLT).

⁴⁵ 0577 אָנָּה 'anna' awn-naw' or הִנָּה 'annah awn-naw' (ah now! I beseech you)

⁴⁶ 07183 קָשַׁב qashshab kash-shawb' or קָשַׁח qashshub kash-shoob' This root denotes the activity of hearing, emphasizing either paying close attention or obeying (heeding).

⁴⁷ 05074 נָדַד nadad naw-dad' to retreat, flee, depart, move, wander abroad, stray, flutter

⁴⁸ 02146 זִכְרוֹן zikrown zik-rone' memorial, reminder, remembrance

⁴⁹ 01697 דָּבָר dabar daw-baw' speech, word, speaking, thing

(Job 3:3 - 4)
Perish, *the day* wherein I was born,
and *the night* it was said,
Lo! a manchild!
That day, be it darkness,
Let not Eloah enquire after *it* from above,
May there shine upon *it* no clear beam:⁵⁰

The forty-two chapters of Job are all poetic. E. W. Bullinger, has written an excellent New Metrical Version for chapters three through forty-two in his Companion Bible. (See Appendix B)

“Let the day of my birth be erased, and the night I was conceived. Let that day be turned to darkness. Let it be lost even to God on high, and let no light shine on it” (NLT).

(No need to illustrate Yahweh's poetry in the books, Psalms and Proverbs.)

(Ecclesiastes 1:2)
*Vanity*⁵¹ of *vanities*! saith the Proclaimer,
vanity of vanities!
all, is *vanity*.

Vanity is the Hebrew word, hebel, which means wind or breath and is used five times in this verse. Five is the number that denotes divine grace.⁵² The first figure to be used is Epanadiplosis (Encircling) which is the repetition of the same words or words at the beginning and end of the sentence.⁵³ The figure, Polyptoton (Many Inflections) is also used in this verse, which means the repetition of the same part of speech in different inflections.⁵⁴

“Everything is meaningless,” says the Teacher, “completely meaningless” (NLT)!

(No need to illustrate Yahweh's poetry in the book, The Song of Songs.)

⁵⁰ 05105 הַרְהַבְתָּ הַרְהַבְתָּ harah neh-haw-raw’ used one here; Our word signifies the first ‘rays’ of the morning sun.

⁵¹ 01892 לְבָבָה hebel heh’bel or (rarely in the abs.) לְבָבָה habel hab-ale’ The basic meaning of hebel is ‘wind’ or ‘breath.’ This is illustrated best in #Isa 57:13, ‘The wind (rūah) will carry them off, a breath (hebel) will take them away,’ and #Pr 21:6, ‘The getting of treasures by a lying tongue is a fleeting vapor (hebel niddap).’

⁵² Companion Bible; Appendix 10

⁵³ Figures of Speech Used in the Bible by E. W. Bullinger; pg. 247

⁵⁴ Figures of Speech Used in the Bible by E. W. Bullinger; pg. 284

(Isaiah 1:21)
How, hath she become **unchaste!**
The city that was *Faithful*,
Full of *justice*,
Righteousness lodged in her,
But now **murderers!**

The figure Ellipsis (Omission) is used, which means a word or words are omitted, the word being Jerusalem. Judah and Jerusalem are only mentioned in verse one of this chapter. The figure Prosopopoeia (Personification) is also used, which means things are represented or spoken of as persons.⁵⁵

"See how Jerusalem, once so faithful, has become a prostitute. Once the home of justice and righteousness, she is now filled with murderers" (NLT).

(Jeremiah 1:5)
Before I formed thee at thy birth
I took knowledge of thee,
And, **before thy nativity**
I hallowed thee,
A prophet to the nations
I appointed thee.

The figure Metonymy (Change of Noun) is used, which is a figure by which one name or noun is used instead of another, to which it stands in a certain relation.⁵⁶ "I took knowledge of thee" represents "cared for and loved thee."

"I knew you before I formed you in your mother's womb. Before you were born I set you apart and appointed you as my prophet to the nations" (NLT).

⁵⁵ Figures of Speech Used in the Bible by E. W. Bullinger; pg. 861

⁵⁶ Figures of Speech Used in the Bible by E. W. Bullinger; pg. 554

(Lamentations 1:1)
How is seated alone, the city that abounded with people,
Hath become as a widow,
She who abounded among the nations,
Was a princess among provinces,
Hath come under tribute.

The figure Erotesis (Interrogating), which means, the asking of questions without waiting for the answer is used in the line that states, "How is seated alone, the city that abounded with people."⁵⁷ There are many example of this figure in this book. The figure Ellipsis (Omission) is also used because of the absents of Jerusalem.

"Jerusalem, once so full of people, is now deserted. She who was once great among the nations now sits alone like a widow. Once the queen of all the earth, she is now a slave" (NLT).

(Ezekiel 2:8)
Thou, therefore, son of man,
hear what *I, am speaking* unto thee,
become not perverse, like the perverse house,
open thy mouth,
and *eat* that which *I, am giving* unto thee.

The figure Idioma (Idoiom) means, the common manner of speaking, is used in "eat that which I am giving unto thee," meaning, consider these words, make them a part of you.

"Son of man, listen to what I say to you. Do not join them in their rebellion. Open your mouth, and eat what I give you" (NLT).

(Daniel 2:3)
And the king, said to them,
A dream, have I dreamed,
and *my spirit* is troubled to know the **dream.**

Dream is used three times which is a divine number. 'My ruah (spirit)' is the figure Metonymy (Change of Noun) which represents one's life in its manifestations.⁵⁸

"he said, "I have had a dream that deeply troubles me, and I must know what it means" (NLT).

⁵⁷ Figures of Speech Used in the Bible by E. W. Bullinger; pg. 954

⁵⁸ Figures of Speech Used in the Bible by E. W. Bullinger; pg. 545

(Hosea 1:2)

The beginning of the word of Yahweh with Hosea, was,
that Yahweh said unto Hosea,
Go take thee a woman of *unchastity*,
and the children of *unchastity*,
for, *unchastely* indeed,
hath **the land** been going away from following Yahweh.

The statement, 'Go take thee a woman of *unchastity*, and the children of *unchastity*,' is the figure Ellipsis (Omission) because the sense of this phrase is to [marry and have sexual intercourse] with the woman and [beget] children.⁵⁹ 'The Land' is the figure Synecdoche (Transfer) because it is put for a city.⁶⁰

"When the LORD first began speaking to Israel through Hosea, he said to him, "Go and marry a prostitute, so that some of her children will be conceived in prostitution. This will illustrate how Israel has acted like a prostitute by turning against the LORD and worshiping other gods" (NLT).

(Joel 1:3-4)

Concerning it, to your *children*, tell ye the story,
and your *children*,
to their *children*,
and their *children*,
to the generation following:
That ***which was left*** by the creeping *locust*,
hath the swarming *locust eaten*,
and, that ***which was left*** by the swarming *locust*,
hath the grass *locust eaten*;
and, that ***which was left*** by the grass *locust*,
hath the corn *locust eaten*.

The figure Climax (Gradation), which means, a ladder, a gradual ascent, a going up by steps, is used in both verses.⁶¹ "It is a beautiful figure, very expressive; and at once attracts our attention to the importance of a passage." Ellipsis (Omission) is also used throughout these two verses.

"Tell your children about it in the years to come, and let your children tell their children. Pass the story down from generation to generation. After the cutting locusts finished eating the crops, the swarming locusts took what was left! After them came the hopping locusts, and then the stripping locusts, too" (NLT)!

⁵⁹ Figures of Speech Used in the Bible by E. W. Bullinger; pg. 57

⁶⁰ Figures of Speech Used in the Bible by E. W. Bullinger; pg. 638

⁶¹ Figures of Speech Used in the Bible by E. W. Bullinger; pg. 257

(Amos 1:2)
So then he said
Yahweh, *out of Zion*, will **roar**,
And, out of Jerusalem, will **utter** his voice,
And the pastures of the shepherds, shall mourn,
And the top of Carmel, be dried up.

Roar is the figure, Anthropopatheia (Condescension), which means the ascription of human (animal) passions, actions or attributes to Yahweh.⁶² Pastures, as a figure, represent sheep.

"This is what he saw and heard: "The LORD roars from his Temple on Mount Zion; his voice thunders from Jerusalem! Suddenly, the lush pastures of the shepherds dry up. All the grass on Mount Carmel withers and dies" (NLT).

(Obadiah 1:4)
Though thou build high like an eagle,
And though, *among the stars*, thou set thy nest,
From thence, will I bring thee down,
Declareth Yahweh.

The figure Hyperbole (Exaggeration), which means, more is said than is literally meant. Sometimes we have Exaggerated Hypotheses, 'among the stars, thou set thy nest,' which is impossible in itself, but is used to express the greatness of the subject spoken of. This figure emphasizes the certainty of the coming judgment of Edom.⁶³ Like an eagle is the figure, Simile (Resemblance).

"But even if you soared as high as eagles and built your nest among the stars, I would bring you crashing down," says the LORD" (NLT).

⁶² Figures of Speech Used in the Bible by E. W. Bullinger; pg. 894

⁶³ Figures of Speech Used in the Bible by E. W. Bullinger; pg. 427

(Jonah 2:3)
For *thou* hast cast me
into the deep,
into the *heart*⁶⁴ of the *seas*,
And, a flood,⁶⁵ enveloped me,
All thy breakers and thy rolling waves,
over me, passed.

Seas is in the plural form, when it should be singular, which is the figure Heterosis (Exchange of Accidence), which means, the exchange of one voice, mood, tense, person, number, degree or gender for another.⁶⁶ Men actually cast him into the deep, but the figure, 'thou,' is used to refer to Yahweh. What figure would, 'heart,' be?⁶⁷

"You threw me into the ocean depths, and I sank down to the heart of the sea. The mighty waters engulfed me; I was buried beneath your wild and stormy waves" (NLT).

(Micah 1:3-4)
For lo! Yahweh, coming forth out of *his place*,
That he may descend, and *march* along upon the high places of the earth.
Then shall the mountains be *melted* beneath him,
And, the valleys, be cleft,
As *wax* before the fire,
As *waters* poured out in a steep place.

It appears that the mountains and valleys are put for their inhabitants, which would be the figure, Metonymy (Change of Noun), which means the change of one noun for another related noun.⁶⁸ Can you identify the figure, Condescension (ascribing of human attributes, etc., to Yahweh) in this verse?⁶⁹

"Look! The LORD is coming! He leaves his throne in heaven and tramples the heights of the earth. The mountains melt beneath his feet and flow into the valleys like wax in a fire, like water pouring down a hill" (NLT).

⁶⁴ 03824 לבב lebab lay-bawb' 1) inner man, mind, will, heart, soul, understanding

⁶⁵ 05104 נהר nahar naw-hawr' 1) stream, river

⁶⁶ Figures of Speech Used in the Bible by E. W. Bullinger; pg. 529

⁶⁷ Metonymy (Change of Noun). Heart represents the internal center part of the sea.

⁶⁸ Figures of Speech Used in the Bible by E. W. Bullinger; pg. 576

⁶⁹ Yahweh coming forth, marching and descending.

(Nahum 1:3)
Yahweh, is slow to anger, but great in vigour,
 He will not leave, unpunished,
As for Yahweh, in storm-wind⁷⁰ and in tempest, is his way,
 And, clouds, are the dust of his feet.

There are at least three figures of Omission. Can you identify them?⁷¹ Can you identify what figure, 'feet,' is?⁷²

"The LORD is slow to get angry, but his power is great, and he never lets the guilty go unpunished. He displays his power in the whirlwind and the storm. The billowing clouds are the dust beneath his feet" (NLT).

(Habakkuk 1:8)
 Then, *swifter* than **leopards**, are his horses,
 And, *more sharply*⁷³ they attack, than evening **wolves**,
 And forward have *leapt* his chargers,⁷⁴
 Yea, his chargers, from afar, will come in,
 They will *fly* as an **eagle** hath hastened to devour.⁷⁵

Evening wolves is the figure, Antimereia (Exchange of Parts of Speech), which means the exchange of one part of speech for another, as a noun for a verb or a verb for a noun; 'evening wolves' is put for 'the wolves of evening.'⁷⁶ Find the three figures of Resemblance (Simile), which means a declaration that one thing resembles another; or, comparison by resemblance.⁷⁷

"Their horses are swifter than cheetahs and fiercer than wolves at dusk. Their charioteers charge from far away. Like eagles, they swoop down to devour their prey" (NLT).

⁷⁰ 05492 אַחַד הַפּוֹס cuwphah soo-faw' It is used of Yahweh's judgment, {#Ps 73:19 Jer 8:13 Am 3:15} especially in the end of things, {#Isa 66:17 Zep 1:2ff} and of the unending annual observation of Purim. {#Es 9:28}.

⁷¹ Yahweh is slow to anger [against them who do evil.] He will not leave [the evildoers] unpunished. As for Yahweh, in storm-wind and in tempest, is his way [of executing his punish?]

⁷² Condescension (ascribing of human attributes, etc., to Yahweh).

⁷³ 02300 חָדָד chadad khaw-dad' sharp

⁷⁴ 06571 רִפֵּשׁ parash paw-rawsh' Both of these translations are covered by the one Hebrew word. The various lexica differ radically among themselves as to how often and where parash = 'horse' and where 'rider.' Some have suggested that the proper translation of parash is always 'horse' and if 'horsemen' is ever allowable, the reference is to those who were charged with managing the horses (as in a chariot), not to those who mount for riding (Mowinckel).

⁷⁵ 0398 אָכַל akal aw-kal' The primary meaning of this root is 'to consume.' The object consumed depends on the subject. Predominantly, the subject is man or some animal and therefore the object consumed is some kind of food.

⁷⁶ Figures of Speech Used in the Bible by E. W. Bullinger; pg. 500

⁷⁷ swifter than leopards; more sharply they attack, than evening wolves; fly as an eagle

(Zephaniah 1:14-16)
Near is the great **day of Yahweh**,
Near, and very speedy,
The noise of the **day of Yahweh**,
A strong man—there!—bitterly crying out!
A **day** of indignation,—that **day**!
Day of danger *and* distress,
Day of rush, *and* of crash,
Day of obscurity, *and* deep gloom,
Day of cloud, *and* thick darkness;
Day of horn, *and* war-shout,
Against the fortified cities, *and*
Against the high towers.

The figure, Epizeuxis (Duplication) is the repetition of the same word in the same sense.⁷⁸ The words *near*, *day*, and *against* are use throughout these verses. The figure, Polysyntheton (Many-Ands) is also in this verse. This figure is a common and powerful way of emphasizing a particular word, by thus marking it and calling attention to it. Also, *day*, as used in the 'day of Yahweh,' is the figure Metonymy (Change of Noun) which means, judgment; day [judgment] of Yahweh. Find the figure Omission in the verse.⁷⁹ What figure would 'The noise of the day of Yahweh,' be?

"That terrible day of the LORD is near. Swiftly it comes — a day of bitter tears, a day when even strong men will cry out. It will be a day when the LORD's anger is poured out — a day of terrible distress and anguish, a day of ruin and desolation, a day of darkness and gloom, a day of clouds and blackness, a day of trumpet calls and battle cries. Down go the walled cities and the strongest battlements" (NLT)!

⁷⁸ Figures of Speech Used in the Bible by E. W. Bullinger; pg. 189

⁷⁹ A strong man—there!—bitterly crying out [because of the judgments of Yahweh]!

(Haggai 1:10-11)

Wherefore—on your account,
Have the heavens, held back, dew,
And, the earth, held back her fruit;
And I have called for drought,
Upon the land **and** *upon* the mountains, **and**
Upon the corn **and** *upon* the new wine **and** *upon* the oil, **and**
Upon that which the ground, bringeth forth,—**and**
Upon man, **and** *upon* beast, **and**
Upon all the labour of the hands.

'*Upon*' is used nine times. Nine denotes Finality of Judgment. It is 3 X 3, the product of Divine Completeness. The number nine, or its factors or multiples, is seen in all cases when judgment is the subject.⁸⁰ '**And**' is also used nine times in verse eleven. Can you find the figure, 'Personification?'⁸¹ What figure is 'the labour of the hands?'

"It's because of you that the heavens withhold the dew and the earth produces no crops. I have called for a drought on your fields and hills — a drought to wither the grain and grapes and olive trees and all your other crops, a drought to starve you and your livestock and to ruin everything you have worked so hard to get" (NLT).

(Zechariah)

Then *lifted I up mine eyes and looked,—and lo!* **Four Horns.** (1:18)
Then *lifted I up mine eyes and looked, and lo!* **a Man...** (2:1)
And once more *lifted I mine eyes, and looked,—and lo!* **a Flying Volume.** (5:1)
Then *lifted I up mine eyes and looked, and lo!* **Two Women...** (5:9)
And once again I *lifted mine eyes, and looked, and lo!* **four chariots...** (6:1)

How many figures are there in the phrase, '*lifted I up mine eyes and looked,—and lo!*'⁸²
How many times was the phrase used and what is the significance of the number?⁸³

"1:18 Then I looked up and saw four animal horns. 2:1 When I looked again, I saw a man... 5:1 I looked up again and saw a scroll flying... 5:9 Then I looked up and saw two women 6:1 Then I looked up again and saw four chariots..." (NLT).

⁸⁰ The Spiritual Significance of Numbers; The Companion Bible by E. W. Bullinger; Appendix 10.

⁸¹ Have the heavens, held back, dew, And, the earth, held back her fruit

⁸² and Lo! is the figure Asterismos (Indicating); and looked [*and saw*] is the figure Ellipsis (Omission); lifted I up mine eyes is the figure Pleonasm (Redundancy).

⁸³ Five denotes Divine Grace.

(Malachi 2:7)

For, the lips of a priest, should keep⁸⁴ knowledge,
And, a deliverance,⁸⁵ should men seek at his *mouth*,
For, the messenger⁸⁶ of Yahweh of hosts, he is.

Behold all the gems that are in this passage of scripture, which issued forth from the lips of Yahweh to the ears of his holy representative, the priest, who then is to open his mouth, releasing and guarding, from his lips, Yahweh's deliverance (torah) to his people. Torah is used five times in Malachi. Why did Rotherham translated it 'deliverance,' four out of the five times?⁸⁷

"The words of a priest's lips should preserve knowledge of God, and people should go to him for instruction, for the priest is the messenger of the LORD of Heaven's Armies" (NLT).

⁸⁴ 08104 שרמ shamar shaw-mar' The basic idea of the root is 'to exercise great care over.'

⁸⁵ 08451 תורת towrah to-raw' or תורה torah to-raw;' Teaching is the special task of the wisdom school as seen especially through the book of Prov and of the priesthood. The latter accompanies a revealed religion. The priests are to teach the law given by Moses; {#Le 10:11 De 33:10} e.g. King Jehosh acted uprightly because he was instructed by the high priest (#2Ki 12:2 [H 3]). Ezra the priest faithfully taught the Law of Moses in the fall Feast of Tabernacles in accordance with the Deuteronomic injunction. {#De 31:9-11 Ezr 8:1} Unfortunately the priests were not always true to God; they taught for money and became teachers of lies (#Isa 9:15 [H 14]; #Mic 3:11). Similarly an idol is deemed 'a teacher of lies'. {#Hab 2:18ff}

⁸⁶ mal'ak. Messenger, representative, courier, angel. 'Messenger' is an inadequate term for the range of tasks carried out by the OT mal'ak. These were 1. to carry a message, 2. to perform some other specific commission, and 3. to represent more or less officially the one sending him. There were both human and supernatural mela'kim, the latter including the Angel of Yahweh (i.e. the Angel of the Lord).

⁸⁷ Mal 2:6 The deliverance of truth, was in his mouth, and, perverseness, was not found in his lips,— In well-doing and in uprightness, walked he with me, and, multitudes, did he turn from iniquity.

Mal 2:7 For, the lips of a priest, should keep knowledge, and, a deliverance, should men seek at his mouth,— for, the messenger of Yahweh of hosts, he is.

Mal 2:8 But, ye, have departed out of the way, ye have caused multitudes to stumble at the deliverance,— ye have violated the covenant of Levi, saith Yahweh of hosts.

Mal 2:9 Therefore, I also, will suffer you to be despised and of no account unto all the people,—in proportion as none of you have been keeping my ways, but have had respect to persons, in giving your deliverance.

Mal 4:4 ¶ Remember ye the law of Moses my servant,—which I commanded him in Horeb, for all Israel, statutes and regulations.

Appendix A

26 Figures of Speech

3 Classifications

- A) **Omission** of words
- B) **Addition** of words
- C) **Change** of words

A) **Omission**

1.) **Omission (Ellipsis)**; when a word or words are omitted; words which are necessary for the grammar, but are not necessary for the sense.

For this corruptible [*body*] must needs clothe itself with incorruptibility, and this mortal [*body*], clothe itself, with immortality. (1 Cor. 15:53)

For, John, came, neither eating [*with others*] nor drinking [*strong drink*], and they say—A demon, he hath! (Mt. 11:18)

... And so it was, that Joseph was [*a*] comely [*person*] in form and [*a*] comely [*person*] in countenance. (Gen. 39:6)

B) **Addition**

1.) Addition; various forms of repetition and addition are used for the purpose of attracting our attention, and of emphasizing what is said, which might otherwise be passed by unnoticed. (Repetition, Amplification, Description, Argumentation)

Repetition (Repetitio); the repetition of the same word or words irregularly in the same passage.

Vanity of vanities! saith the Proclaimer, vanity of vanities! all, is vanity. (Ecc. 1:2)

A day of indignation,—that day! day of danger and distress, day of rush, and of crash, day of obscurity, and deep gloom, day of cloud, and thick darkness; (Zep. 1:15)

Many-Ands (Polysyndeton); the repetition of the word, 'and,' at the beginning of successive clauses.

And Joshua, and all Israel with him, took Achan—son of Zerah, *and* the silver *and* the mantle *and* the wedge of gold, *and* his sons *and* his daughters, *and* his oxen *and* his asses *and* his sheep *and* his tent, *and* all that he had, and brought them up the valley of Achor. (Jos. 7:24)

saying—Amen! The blessing, *and* the glory, *and* the wisdom, *and* the thanksgiving, *and* the honour, *and* the power, *and* the might,—be unto our God, unto the ages of ages. (Rev. 7:12)

No-Ands (Asyndeton); without conjunctions; no-ands.

Said the foe—I will pursue-overtake, divide spoil,—Take her fill of them—shall my soul, I will bare my sword, root them out—shall my hand. (Ex. 15:9)

Between her feet, he bowed—he fell, he lay,—Between her feet, he bowed—he fell, Where he bowed, There, he fell—destroyed! (Ju. 5:27)

Acrostic (Acrostichion); it is a figure of repetition, not of the same letter, but of different letters at the beginning or end of words arranged in lines.

Psalm 111, 112, 119; Lam. 1 is an acrostic chapter; acrostic occur only in the original Hebrew and Greek text and cannot be reproduced in a translation.

Exaggeration (Hyperbole); when more is said than is literally meant.

For this cause, will a man leave his father, and his mother,—and cleave unto his wife, and they shall become one flesh. (Gen. 2:24) *This is not to mean that he is to forsake and no longer to love or care for his parents.*

...all the dust of the land, became gnats, in all the land of Egypt. (Ex. 8:17)

...A people greater and taller than we, cities large and walled-up into the heavens,—yea, (Deu. 1:28)

Gradation (Climax); a ladder, a gradual ascent, a going up by steps.

And it shall come to pass in that day, that I will respond, Declareth Yahweh, I will respond to the heavens,—and, they, shall respond to the earth; And, the earth, shall respond to the corn, and to the new wine and to the oil,—and, they, shall respond to Jezreel (Hos. 2:21-22)

Concerning it, to your children, tell ye the story,—and your children, to their children, and their children, to the generation following: (Joel 1:3)

Parenthesis; parenthetical addition, by way of explanation.

But, Jesus, made some little less than messengers, we do behold: (by reason of the suffering of death, crowned with glory and honour,) to the end that, by favour of God... (Heb. 2:9)

And we have, more firm, the prophetic word; -whereunto ye are doing, well, to take heed,—as unto a lamp shining in a dusky place, (until, day, shall dawn, and, a day-star, shall arise) in your hearts: (2 Pe. 1:19)

Redundancy (Pleonasm); when more words are used than the grammar requires.

The figure is so called when there appears to be a redundancy of words in a sentence; and the sentence is grammatically complete without them.

Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep... (Gen. 1:2) *i.e., upon the deep.* Face is redundant but by using it makes the verse more forcible and emphatic.

So Yahweh scattered them from thence, over the face of all the earth... (Gen. 11:8)

i.e., all over the earth.

And Peter, opening his mouth, said—Of a truth, I find that God is no respecter of persons; (Acts 10:34) *i.e., and Peter said.* Opening his mouth is also the figure idiom.

C) Change

Simile, Metaphor & Hypocatastasis:

Simile states, *He is like or as a lion*, while Metaphor states, *He is a lion*, while Hypocatastasis states, *Lion*. (In a metaphor, two nouns (a pronoun can represent a noun) are both named and given (*He & lion*), while in hypocatastasis, only one is named (*Lion*).)

Simile (Resemblance): Hear ye the word of Yahweh, O ye nations, And declare ye in the Coastlands, afar off,—And say—He that scattereth Israel, will gather him, And watch over him, as a shepherd his flock; (Jer. 31:10) *Yahweh is as a shepherd.*

Metaphor (Representation): Yahweh, is my shepherd—I shall not want: (Ps. 23:1) *Yahweh is a shepherd.*

Hypocatastasis (Implication): O Shepherd of Israel, give ear, Thou who leddest forth Joseph like a rock, Thou who art throned on the cherubim, appear! (Ps. 80:1) *Shepherd has become his name; a proper noun.* (A hypocatastasis does not have to be a proper noun, for example, *...dogs have surrounded me,—An assembly of evil doers, have encircled me, They have pierced my hands and my feet,* (Ps. 22:16); *Jesus answered, and said unto them—Take down this shrine, and, in three days, will I raise it.* (Jn. 2:19))

Change of Noun (Metonymy); is a figure when one name or noun is used instead of another, to which it stands in a certain relation.

...They have Moses [*his writings*] and the Prophets [*their writings*]: Let them hearken unto them. (Lk. 16:29) The writer is put for his writings or book.

...at the mouth [*on the testimony*] of two witnesses, or at the mouth [*on the testimony*] of three witnesses, must a matter be establish. (Deu. 17:6)

...and began to be speaking with other kinds of tongues [*languages*]...(Acts 2:4)

Personification (Prosopopoeia); things represented as person. A figure by which things are represented or spoken of as persons; or, by which we attribute intelligence, by words or actions, to inanimate objects or abstract ideas.

With a voice, the shed-blood of thy brother is crying out to me from the ground. Now, therefore, accursed, art thou,—from the ground, which hath opened her mouth, to receive the shed-blood of thy brother at thy hand. (Gen. 4:11-12)

Wisdom, in the open place, soundeth forth, in the broadways, she raiseth her voice; (Pr. 1:20)

...And, the sun, knoweth his place for entering in. (Ps. 104:19)

Condescension (Anthropopatheia); the ascribing of human attributes, etc., to Yahweh.

Yahweh, is in his holy temple As for Yahweh, in the heavens, is his throne, His eyes, behold—His *eyelashes* test the sons of men. (Ps. 11:4)

...O Yahweh, Thou wilt establish their heart, Thou wilt make attentive thine *ear*: (Ps. 10:17)

Idiom (Idioma); the common manner of speaking; the language peculiar to one nation, as opposed to other languages. All the scribes of the Bible were Hebrews, so it will abound with Hebraisms.

To 'open the mouth,' is a Hebraism, used for speaking at length or with great solemnity, liberty or freedom; *After this, opened Job his mouth, and cursed his day.* (Job 3:1)

To 'break bread,' is a Hebraism, used to partake of food; *Neither shall they break bread to them in mourning...* (Jer. 16:7); *And, on the first of the week, when we were gathered together to break bread...* (Acts 20:7)

'The mouth of the sword,' is a Hebraism, but is generally translated as 'edge [ped] of the sword,' in most translations except for Young's; *Ge 34:26 and Hamor, and Shechem his son, they have slain by the mouth of the sword, and they take Dinah out of Shechem's house, and go out.* *Ex17:13 and Joshua weakeneth Amalek and his people by the mouth of the sword.*

Two for One (Hendiadys); two words used, but one thing meant. The two words are of the same parts of speech; two nouns or two verbs joined together by the conjunction, 'and.'

And, Yahweh, rained, upon Sodom and upon Gomorrah, *brimstone and fire*,—from Yahweh, out of the heavens: (Gen. 19:24)

...he, will immerse you, in *holy spirit and fire*: (Mt. 3:11)

...And, he, shall go before him, in the *spirit and power* of Elijah,... (Lk. 1:17) (Acts 10:38)

...and have the keys *of death and of sheol* [hades]. (Rev. 1:18, 6:8, 20:13-14)

Three for One (Hendiatris); three words used but one thing meant.

...they were falling down—even all *the peoples, the races, and the tongues*... (Dan. 3:7)

...I, am *the way, and the truth, and the life*: (Jn. 14:6)

Parable (Parabola); comparison by continued resemblance; continued simile.

Another parable, put he before them, saying—The kingdom of the heavens hath become like a man sowing good seed in his field; (Mt. 13:24)

Proverb (Paroemia); a wayside-saying in common use; rules for guiding life.

As saith the proverb of the ancients, From the lawless, proceedeth lawlessness,—mine own hand, therefore shall not be upon thee. (1 Sam. 24:13)

There hath befallen them the thing spoken of in the true proverb—A dog, turning back unto his own vomit, and—A sow, as soon as washed, unto wallowing in mire. (2 Pe. 2:22)

Quotation (Gnome); a quotation.

But, he, said unto them—Well, prophesied Isaiah concerning you, ye hypocrites, as it is written—"This people, with the lips do honour me, while, their heart, far off, holdeth from me," (Mt. 7:6)

And, even as Isaiah hath before said,—"If, Yahweh of hosts, had not left us a seed, as Sodom, had we become, and, as Gomorrha, had we been made like." (Rm. 9:29)

Indicating (Asterismos); the calling attention to by making a star or mark. The figure is used when we employ (not an asterisk) but some word, which answers the same purpose, in directing the eye and the ear to some particular point or subject, such as 'Lo!' 'Behold!' 'Ah'

And God said—*Lo!* I have given to you—every herb yielding seed... (Gen. 1:29)

And, I, *behold me!* bringing in the flood—even waters, upon the earth... (Gen. 6:27)

Then said I—*Ah!* My Lord, Yahweh! *Lo!* I know not how to speak,—For, a child, am, I! (Jer. 1:6)

Irony (Eironeia); the expression of thought in a form that naturally conveys its opposite.

Then said Yahweh God—*Lo!* man, hath become like one of us, in respect of knowing good and evil... (Gen. 3:22) *Man had not become 'one of us,' but rather a wreck and a ruin.*

Where wast thou, when I founded the earth? Tell, if thou knowest understanding! (Job 38:4)

...Cry with a loud voice, for, a god, he is, either he hath, a meditation, or an occasion to retire, or he hath, a journey,—peradventure, he, sleepeth, and must be awaked.

(1 Kg. 18:27)

Interrogating (Erotesis); the asking of questions without waiting for the answer.

Can any hide, himself in secret places, that, I, shall not see him? Demandeth Yahweh,—The heavens and the earth, do I, not fill? Demandeth Yahweh.

(Jer. 23:24)

Shall not the day of Yahweh be, darkness, and not light? yea, thick darkness and no brightness in it? (Amos 5:20)

So then Sarah laughed within herself, saying: After I am past age, hath there come to me pleasure, my lord, also being old? (Gen. 18:12)

Euphemy (Euphemismos); change of what is unpleasant for pleasant; a figure by which a harsh or disagreeable expression is changed for a pleasant and agreeable one.

...But, thou, shalt go in unto thy fathers... (Gen. 15:15) *i.e., shalt die*

...And she said, I, am Ruth, thy handmaid, spread, therefore, thy wing over thy handmaid, for, a kinsman, thou art. (Ru. 3:9) *i.e., receive me in the way of marriage.*

...Lazarus, our dear friend, hath fallen asleep; but I am going, that I may awake him. (Jn. 11:11) *i.e., he is dead and I am going to raise him from the dead.*

Contrast (Antithesis); a setting of one phrase in contrast with another. It is a figure by which two thoughts, ideas, or phrases, are set over one against another, in order to make the contrast more striking and thus to emphasize it.

...The city that was Faithful,—Full of justice, Righteousness lodged in her, But, now, murderers! (Is. 1:21)

How is seated alone, the city that abounded with people, hath become as a widow,— She who abounded among the nations was a princess among provinces, hath come under tribute. (La. 1:1)

Promising, freedom to them, they themselves, being all the while, slaves of corruption... (2 Pe. 2:19)