

5-1-1974

# An Investigation Into the Relationship Between Figurative Language and Biblical Typology

Thomas Mohr

---

## Recommended Citation

Mohr, Thomas, "An Investigation Into the Relationship Between Figurative Language and Biblical Typology" (1974). *Western Evangelical Seminary Theses*. 241.  
[https://digitalcommons.georgefox.edu/wes\\_theses/241](https://digitalcommons.georgefox.edu/wes_theses/241)

This Dissertation is brought to you for free and open access by the Western Evangelical Seminary at Digital Commons @ George Fox University. It has been accepted for inclusion in Western Evangelical Seminary Theses by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact [arolf@georgefox.edu](mailto:arolf@georgefox.edu).

AN INVESTIGATION INTO THE RELATIONSHIP BETWEEN  
FIGURATIVE LANGUAGE AND BIBLICAL TYPOLOGY

---

A Thesis  
Presented to  
The Faculty of  
Western Evangelical Seminary

---

In Partial Fulfillment  
of the Requirements for the Degree  
Master of Divinity

---

by  
Thomas Mohr  
May 1974

APPROVED BY

Major Professor: Philip S. Clapp

Cooperative Reader: Wayne M. Con.

## TABLE OF CONTENTS

CHAPTER	PAGE
I. THE PROBLEM AND DEFINITION OF TERMS USED . . . . .	1
Statement of the Problem . . . . .	1
Method of Procedure . . . . .	2
Definition of Terms . . . . .	2
Limitation of the Problem . . . . .	2
II. THE VALIDITY OF TYPOLOGY . . . . .	3
Biblical Investigation of Typology . . . . .	3
Jesus Christ . . . . .	3
The Apostle Paul . . . . .	7
The Disciples of Christ . . . . .	12
Ezra and Other Old Testament Men . . . . .	14
Historical Investigation of Typology . . . . .	16
Ancient Period . . . . .	16
Rabbinic Literature . . . . .	16
Second Century . . . . .	18
Theological Schools . . . . .	21
Reformation Period . . . . .	23
Martin Luther . . . . .	23
John Calvin . . . . .	24
Post-Reformation Period . . . . .	25
Cocceian School . . . . .	25
John Wesley . . . . .	26

CHAPTER	iv PAGE
Modern Period . . . . .	27
Hutchinsonian School . . . . .	27
Bishop Marsh . . . . .	28
Patrick Fairbairn . . . . .	28
Bernard Ramm . . . . .	30
Other Scholars . . . . .	30
Philosophical Investigation of Typology . . . . .	31
Conclusions . . . . .	33
III. THE VARIETIES OF TYPOLOGY . . . . .	35
Linguistical Investigation of Typology . . . . .	35
The Methods of Communication . . . . .	36
The Analysis of Linguistics . . . . .	37
The Origin of Communication . . . . .	39
The Advancement of Communication . . . . .	45
The Introduction of Figurative Language . . . . .	48
The Relationship between Figurative Language and Typology	50
Linguistical Classification of Typology . . . . .	54
Trope Terms . . . . .	58
Distal Tropes . . . . .	58
Dual Tropes . . . . .	62
Structural Tropes . . . . .	66
Factual Tropes . . . . .	98
Pictorial Tropes . . . . .	113

CHAPTER	PAGE
Transitional Terms . . . . .	121
Topical Terms . . . . .	124
The Formation of Figurative Language . . . . .	127
Relationship Between Types and Allegory . . . . .	128
Interrelationship Within Tropes . . . . .	129
Relationship Among Tropes . . . . .	130
Relationship With Type . . . . .	134
Relationship Between Types and Transitional Terms . . .	134
The Application of Communication . . . . .	137
Conclusions . . . . .	137
IV. THE VIEW OF TYPOLOGY . . . . .	139
The Exegetical Aspect of the Subject . . . . .	139
Type . . . . .	140
Other Greek Terms . . . . .	149
The Hermeneutical Aspect of the Subject . . . . .	151
The Determining Factors of Bible Types . . . . .	152
Primary Types . . . . .	152
Positive Secondary Types . . . . .	154
Negative Secondary Types . . . . .	156
The Descriptions of Bible Types . . . . .	157
People . . . . .	157
Numbers . . . . .	158
Places . . . . .	160
Shapes . . . . .	162
Animals . . . . .	163
Colors . . . . .	167
Events . . . . .	168

CHAPTER	PAGE
The Distinctions of Bible Types . . . . .	169
Types must be progressive . . . . .	172
Types must be prefigurative . . . . .	173
Types must be predictive . . . . .	174
Types must be purposeful . . . . .	174
Types must be proven . . . . .	174
Types must be picturesque . . . . .	175
Types must be pure . . . . .	175
The Definitions of Bible Types . . . . .	175
The Applications of the Definition . . . . .	181
V. SUMMARY . . . . .	187
BIBLIOGRAPHY . . . . .	192
INDEX TO SCRIPTURE REFERENCES . . . . .	202

## CHAPTER I

### THE PROBLEM AND DEFINITIONS OF TERMS USED

Because of those who have taken an extreme position concerning typology, the subject has been either distorted or discarded. In both cases it has been very unfortunate. If it can be established that typology is a valid tool to use in studying the Bible, then "a great door and effectual is opened" to the Bible student. The problem is, has been, and always will be: "there are many adversaries." The preliminary assumption of the writer was that typology is not unscriptural or dangerous; rather the misuser of typology is the one that needs to be feared. Biblical laws or guidelines need to be formed that will harmonize the study of typology with typology itself; then the scholar will have freedom "of the entire pasture without jumping the fence." The need was thus seen to encourage the informed scholar, educate the uninformed, and edify the misinformed in the field of Biblical typology. It was the objective, therefore, of this writer to accomplish this purpose.

Statement of the Problem. The fact appears to be evident that God instituted and ordained typology as a method of announcing His coming Redeemer and future events. This statement, however, needs proving. Other concerns were related to it; such as, the place and importance of typology in Biblical study, and what is properly to be included as Biblical typology. The intention of this study, then, was to construct a sound, evangelical position of typology, and then to describe and classify it in a concise and comprehensive form.



Method of Procedure. The subject of Biblical typology was approached by the inductive method. First, a study was made of what the Scriptures themselves said about the subject, followed by a general historical review. This procedure brought the subject current in its usage. The next aspect of the problem was to make a logical and thorough analytical study of the grammar and rhetoric involved: namely, figures and expressions of speech. From this developed an examination of the word "type" itself, including its function and meaning. The final part of the research dealt with the formation of guidelines, a description of typological categories, and an acceptable definition of the subject.

Definition of Terms. The words "type" and "typology," unless otherwise stated, are used in their most comprehensive meaning. No attempt is made at this point to establish a formal definition of these terms, since this was the major emphasis of this study. The definitions are found in the concluding portion of this writing. However, a working definition for type could be; anything that represents something else, and typology is the study of types.

Limitation of the Problem. This study dealt with typology as adopted and applied in the framework of those who accept the Bible as the authoritative Word of God. This study was concerned with the total perspective view of Biblical typology and its concepts. No thorough or exhaustive attempt was made to locate and list all the "types" found in the Bible. Samples will be given throughout this paper to serve as illustrations. However, an attempt was made to define the total scope and sequence of Biblical typology and in that area no stone was meant to be left unturned.

## CHAPTER II

### THE VALIDITY OF TYPOLOGY

Typology must first be established as necessary, valuable and scriptural. To validate this premise a study must be made biblically and historically.

#### A. BIBLICAL INVESTIGATION OF TYPOLOGY

The special requirement for studying and interpreting Scripture is to be Spirit-filled. Christ made the statement, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). The Holy Spirit does the work of teaching and recalling. The importance of the ministry that the Holy Spirit performs must be held pre-eminent when studying typology.

If it can be established that typology is part of Christ's ministry, then it must be included in the "all things," both in the "teaching" and in the "remembrance," referred to in the above verse. It also confirms this truth: the Holy Spirit must sanction all that is considered typology.

Jesus Christ. It has been reduced to this issue: what should be considered as Jesus' words. Is it just what He said in the Gospels? This seems unlikely. He said more during His three-year ministry than what is recorded in the Gospels. The reasonable position is to make it all inclusive and consider everything Jesus ever uttered. This state-

ment has the backing of Scripture. During the seven-mile walk to Emmaus Jesus had dialogue with the men: "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke 24:27). This statement is also verified in Luke 24:44; "And he said unto them, These are the words which I spake unto you, while I was yet with you..." This obviously includes subjects not mentioned in the Gospels, as well as further explanations regarding what was said in the Gospels. In Acts 1:3 it is noted that Jesus spent forty days with the Apostles after His resurrection "speaking of the things pertaining to the kingdom of God." The comment that Herman Horne makes contributes to this view. He remarks, "scholars say that all the incidents reported in the gospels fall on only thirty-five different days throughout a period of some three years."<sup>1</sup> If this be true, it is most certain there are many examples of truths Jesus revealed to His disciples that are not recorded in the Bible. The basic and essential facts are in the Bible. It is the explaining, illustrating, and enlarging of these statements, which would be essentially repetition of the Scriptures, that Jesus spoke about.

The two verses in Luke are explicit that the Old Testament writings refer or relate to Jesus Christ. In verse twenty-seven we read, "all the Scriptures the things concerning himself;" and, in verse forty-four "which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." The books of Moses, the prophetic

---

<sup>1</sup>Herman Harrell Horne, Jesus The Master Teacher (Grand Rapids: Kregel Publications, 1964), pp. 96-97.

books, and the Psalms contain truths about Christ. Bernard Ramm reminds us that these three sections compose the Jewish canon or make up the entire Old Testament.<sup>2</sup> Therefore, the Old Testament conceals verities of Jesus Christ. Our Lord cited one case particularly. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. . . . For had ye believed Moses, ye would have believed me: for he wrote of me" (John 5:39,46). Wilbur Smith sums it up in one sentence. "He is God's eternal Word, and, wherever God is revealed, there may the Lord Jesus Christ be found."<sup>3</sup>

From these verses a couple of conclusions can be made; namely, we are exhorted in verse thirty-nine to search the Scriptures (the Old Testament) until Christ is found in them, and according to the forty-sixth verse Moses and the prophets definitely wrote about Christ. Jesus used a definite example of this in John 3:14. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Christ was very definite in declaring that this incident was a "type" of Christ. It represented Him. Yet, no place in the Old Testament account does Moses mention, refer, suggest, or imply that he is talking about Christ. Very few Old Testament authors ever stated specifically that they were relating their remarks to Jesus Christ. If prophecy, "types," etc. are rejected, little is left concerning Christ. What then

---

<sup>2</sup>Bernard Ramm, Protestant Biblical Interpretation (Boston: W. A. Wilde Company, 1950), p. 139.

<sup>3</sup>Wilbur M. Smith, Profitable Bible Study (Boston: W. A. Wilde Company, 1939), p. 50.

did Moses write in connection with Christ?

Likewise, it was these "hidden truths" wrapped up in various forms of "typologies" that necessitated the explanations and expounding of Jesus. The Scripture records plainly that Jesus spent the entire time on the journey to Emmaus uncovering Old Testament truths referring to Himself. This would be at least three hours. The inference is drawn that unless Jesus accepted "typology," there would not be the need for that amount of time to discuss the Scripture.

It is definitely true, then, that all the words and actions of Jesus are not recorded in the Bible. Only a selection is written, as it is told us by the Apostle John: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book" (John 20:30). John 21:25 records the same truth: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Since only a few of His actions are recorded, it is most certain not all typological truths are explained in the Scripture. Thus, it can be concluded that Jesus believed, accepted, sanctioned, and expounded typology. It can also be concluded that not all of the Old Testament "typologies" were uncovered or revealed by Jesus in the New Testament. This means that typology is found in the Bible and that more is recorded in the Word than is so stated in the Gospels. Examples of typology found in the Epistles that are not mentioned in the Gospels prove this fact.

George Smeaton summarizes and evaluates our Lord's reaction and

attitude towards typology as follows:

With reference to the types, the Lord, from His boyhood to the close of His career, seems to have wistfully gazed on them with a steady application to Himself (Luke 2:49; Mark 11:11). An attentive study of the Evangelists will leave little doubt of this on any mind. We find express allusion by Him to the typical character of the man (John 6:32), to the brazen serpent (3:14), and to the history of Jonah (Matt. 12:40); clear proofs that He found himself in the Old Testament. That He did not in express terms expound the sacrifices with reference to Himself may be explained by the circumstance that the disciples were not yet able to bear it. He speaks of Himself and of the work to which He had devoted Himself under representations which, we may affirm, took for granted, in the most indubitable way, that He was at once Priest and Victim (John 17:19; 6:51-58; Matt. 20:28). But it was only after His resurrection that the nature of His death could be fully expounded and correctly apprehended, in the light of the ancient types. And accordingly we find that the entire typical system by which His own mind had been fed for thirty years was then explained to the disciples (Luke 24:27). We find these comments of our Lord repeated and interwoven in the texture of the apostolical Epistles, but especially in the Epistle to the Hebrews, which was devoted to this purpose.<sup>4</sup>

Thus, Jesus accepted and interpreted much, if not all, of the Old Testament in typological language.

The Apostle Paul. Our Lord is not the only one who attested typology in Scripture though He is the most important. Paul was another who did. Both Biblical and secular history agree that Paul was a "learned" man. He was well informed in the area of Old Testament Bible knowledge. But yet, before his conversion he saw nothing in the law about Christ in His real function and ministry. After he was converted God spent three years training and teaching Paul. Why should He have to? Paul was familiar with the law and the prophets! The answer is found in

---

<sup>4</sup>George Smeaton, The Doctrine of the Atonement (Grand Rapids: Zondervan Publishing House, 1953), p. 80.

the fact that it was the "hidden" truths foretelling Christ that he did not know. Paul would never have been able to write the Books of the New Testament attributed to him, and speak with authority on doctrinal issues if it had not been for his "spiritual enlightenment" received after he was saved. He had passed all his courses but typology!

Paul had a healthy attitude toward the Old Testament as Earle Ellis points out:

To him the Scriptures are holy and prophetic; they constitute the very oracles of God . . . and they "were written . . . for our learning." All his important doctrines are buttressed by an appeal to his Bible; to place the origin of Scripture in God, Paul's phrase "God-breathed" . . . could hardly be improved upon. In his view of the OT the apostle is in agreement not only with Christ and the other NT writers but also with the whole of Judaism and the early church.<sup>5</sup>

The Apostle Paul definitely used typology as seen in such references as these: Adam (Romans 5:14; I Corinthians 15), the Paschal lamb (I Corinthians 5:7), the Exodus and the rock (I Corinthians 10), and Hagar (Galatians 4). Paul quotes from the Old Testament ninety-three times and thirty-three of them are from the Pentateuch.<sup>6</sup> Many of these verses are used in a typological sense. Ellis says that Paul draws his typology "chiefly from three OT periods: the Creation, the Age of the Patriarchs, and the Exodus."<sup>7</sup>

Many other references imply typology. In Colossians 2:16 Paul lists: meat, drink, holyday, new moon, and sabbath days and in the very

---

<sup>5</sup>E. Earle Ellis, Paul's Use of the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957), pp. 20-21.

<sup>6</sup>Ibid., p. 11.

<sup>7</sup>Ibid., p. 129.

next verse announces "which are a shadow of things to come . . ." This suggests the ministry of typology. Again, in the first chapter of Colossians he explains the "mystery which hath been hid from ages and from generations" as being "Christ in you, the hope of glory." How was this hid? It was not hid within the writings themselves, because all the Hebrew scholars had access to them. It was in part a spiritual blindness that kept them from seeing this truth. Jesus suggests this in such verses as Matthew 11:25 "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Another answer is because the deep spiritual truths of God's plan of redemption were bedded in codes of prophecy, types, illustrations, etc. Paul acknowledges such in these verses:

Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God: Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus: (Colossians 1:25-28).

The key words in these verses are "fulfill," "mystery," and "manifest." Paul declares it is his responsibility to "teach" every man and make the secret things known. He makes a blanket statement in Romans 15:4 that would also include typology; "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

Note Paul's exhortation to Timothy:

But continue thou in the things which thou hast learned and



hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" (2 Timothy 3:14-16).

Paul's advice to Timothy has a two-fold involvement in relation to typology. First, he is told to continue in what he had been taught by Paul and others and found to be true. With Paul's frequent use of typology it can be assumed that this was an aspect of Timothy's training and was included in Paul's curriculum. Secondly, Paul declares that all the Scriptures were inspired by God. Since this is true (and Jesus, Paul, and others acknowledge typology as being in the Bible) then typology is inspired by God and is most certain to be Biblical, valuable, useful, and essential.

What has already been presented regarding Paul and his use of typology can be underscored by Ellis' observations:

Paul's typological use of the OT also reflects in large degree--and in a complex interlocking pattern--the teachings of Christ. The "rock" or "stone" . . . as a messianic title was, according to Selwyn, probably "first made by the Lord Himself." Although this probably needs some qualification, there can be little doubt that Christ is the source of the NT usage (cf. Matt. 21:42). Paul also identifies Christ with the "rock" in the wilderness in I Cor. 10:1ff; this may be closely related to the 'rejected stone' tradition in the early Church. In any case, other elements in the Exodus typology appear to be rooted in applications made by the Lord. In John 6 Christ, taking the setting of the Exodus, depicts Himself as the true Manna: "I am that bread of life. Your fathers did eat manna in the wilderness and are dead. . . . I am the living bread which came down from heaven. . . . Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day." Paul refers to the Lord's Supper, the symbolic eating of Christ's flesh and drinking of His blood, in the same Exodus context; and granting Paul's knowledge of Christ's typological application there is no reason to doubt that it--or a common apostolic typology derived from it--lies behind the apostle's

usage.<sup>8</sup>

Another writer expressed this same position in correlating the subject of typology as dealt with by Jesus and Paul:

Above all, in the Last Supper Jesus interprets the Old Testament idea of a covenant, and of a new spiritual covenant, in relation to himself and his disciples. It is this interpretation which provides a seed for the growth of the later Christocentric exegesis of the Old Testament. Paul, for example, not only repeats the words of the Lord at the Last Supper (1 Cor. 11:24-25), but goes on to take the whole experience of Israel at the Exodus as typical of the later experience of Jesus and his church (1 Cor. 10:1ff).<sup>9</sup>

Three observations relate to Paul's writings. (1) He uses many Old Testament events, people, acts, etc. in making a spiritual application. An example of this would be Ephesians 5:2. "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." (2) In his advice and instruction to other saints, there is an air of typology regarding it. Colossians 1:25-28 and 2 Timothy 3:14-16, which have already been quoted, serve as examples. (3) Scattered throughout Paul's writings, phrases are found that support the use and practice of typology. Two such references are: "Now these things were our examples . . ." (1 Corinthians 10:6); and "Now all these things happened unto them for ensamples . . ." (1 Corinthians 10:11). Another example that proves this fact is here cited:

Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this

---

<sup>8</sup>Ibid., pp. 88-89.

<sup>9</sup>Robert M. Grant, "History of the Interpretation of the Bible," The Interpreter's Bible (Nashville: Abingden Press, 1952), I, 108.

day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away (2 Corinthians 3:12-16).

Whatever may be the reader's belief concerning the authorship of Hebrews, he is forced to believe that typology is found there. "One book of the New Testament is almost entirely devoted to interpretation of the meaning of Jesus in terms of the Old Testament. This book is the Epistle to the Hebrews."<sup>10</sup> The writer of Hebrews makes typology as part of his basic premise: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets" (Hebrews 1:1). Typology is one of the "divers manners." Again, in the eighth and tenth chapters the author uses typological language specifically. Examples are here cited:

Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount (Hebrews 8:5):

and,

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect (Hebrews 10:1).

Thus, the entire Book of Hebrews is saturated with "types" and the use of typology. The office of Moses (ch.3), Aaron (ch.5), Melchizedek (ch.7), and the tabernacle (ch.9) are only a few that could be noted.

The Disciples of Christ. John used typological language as is

---

<sup>10</sup>Ibid.

recorded in 1 John 5:6 "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood . . ." The Book of Revelation, which is written by John, is full of figurative expressions.

Peter and Stephen, likewise, expressed themselves via typology. Jasper Huffman is commenting on Deuteronomy 18:15 when he states:

It is evident to all readers of the Old Testament that Joshua was the near and partial fulfilment of the promise; but Peter, in his Pentecostal sermon, quotes this prophecy as applicable to Christ (Acts 3:22), as does Stephen also, in his defence before the council (Acts 7:37). Peter and Stephen were not in error in their interpretation of this prophetic utterance from the lips of Moses, but they were dealing with the more distant and complete fulfilment of it.<sup>11</sup>

In Acts 6:14 is another case in point where Stephen believed in the use of typology. "For we have heard him [Stephen] say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." In Peter's first epistle he speaks of typology.

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into (1 Peter 1:10-12).

Philip is another disciple who saw Christ and typology in the Old Testament, when he expounded the Scripture that the Ethiopian eunuch in-

---

<sup>11</sup>Jasper A. Huffman, The Messianic Hope in Both Testaments (Marion: The Standard Press, 1939), p. 156.

trations of New Testament truths. For an example, he believed that the scarlet cord of Rahab was a "foreshowing that all who believe and hope on God shall have redemption through the blood of the lamb."<sup>21</sup>

Other second-century scholars made use of typology along with Clement of Rome. Barnabas was an extremist in his use of typology. Justin Martyr, also, leaned heavily in the direction of Barnabas. "For the New Testament Justin Martyr not only offers no exegesis, but seems uneasy unless he can base its simplest statements upon prophecies in the Old Testament."<sup>22</sup> Ignatius strove for pure interpretations; but though he tried to avoid areas implicating typology he did not always succeed. Holding the same position as Ignatius was Irenaeus, who insisted upon a correct interpretation and upon a literal method of exegesis.<sup>23</sup> Irenaeus and Tertullian declared "that the only correct exegesis is to be made according to the 'rule of faith'--essentially the common Christian creed."<sup>24</sup> Tertullian surpassed Irenaeus in the art of allegorizing.<sup>25</sup>

Clement of Alexandria was the founder of the School of Alexandria. He was also Origen's teacher. According to Terry, Clement was a fanciful interpreter. "He was charmed with Greek philosophy, read Philo's work

---

<sup>21</sup>A. B. Mickelsen, op. cit., p. 30.

<sup>22</sup>Frederic W. Farrar, History of Interpretation (Grand Rapids: Baker Book House, 1961), p. 172.

<sup>23</sup>Charles Augustus Briggs, Biblical Study (New York: Charles Scribners' Sons, 1883), p. 321.

<sup>24</sup>Grant, op. cit., p. 109.

<sup>25</sup>Archibald M. Hunter, Interpreting The Parables (Philadelphia: The Westminster Press, 1960), p. 24.

with avidity, and adopted his allegorical methods of exposition."<sup>26</sup> It was perhaps Clement of Alexandria who brought the phase of typology known as allegory into a "science" and declared that Scripture had a fourfold use.<sup>27</sup> Pantaeus was the first proponent of the allegorical system. Clement of Alexandria and Origen continued and advanced it. It was this form of typology that dominated the church to the Reformation.<sup>28</sup> Clement's view was, "The literal sense is milk; the allegorical sense is meat."<sup>29</sup> Thus, Clement's contribution was to improve on the allegorical method of interpreting Scripture.

Origen became the champion in this field within the second century. Briggs writes, "Origen carried out the principles of interpretation still further and became the father of the allegorical method in the church."<sup>30</sup> Terry considers Origen the most distinguished Biblical critic of the ancient Church and yet with all of his true devotion and interpretation of the Scriptures he is classified as "a mystico-allegorical interpreter."<sup>31</sup> According to Patrick Fairbairn, Origen "differed from the other Greek fathers chiefly in the extent to which he went in decrying the literal sense as carnal and puerile, and extolling the mystical as alone suited for those who had become acquainted with the true wisdom."<sup>32</sup>

---

<sup>26</sup>Terry, op. cit., p. 36.

<sup>27</sup>Grant, loc. cit.

<sup>28</sup>Ramm, op. cit., p. 23.

<sup>29</sup>Ibid.

<sup>30</sup>Briggs, op. cit., p. 322.

<sup>31</sup>Terry, op. cit., p. 36-37.

<sup>32</sup>Patrick Fairbairn, The Typology of Scripture, (Grand Rapids: Zondervan Publishing House, 1965), p. 4.

Theological Schools. There were three different schools of thought during the second and third centuries. Farrar categorizes them quite well:

Those schools are the LITERAL and REALISTIC as represented predominantly by Tertullian; the ALLEGORICAL, of which Origen is the foremost exponent; and the HISTORIC and GRAMMATICAL, which flourished chiefly in Antioch, and of which Theodore of Mopsuestia was the acknowledged chief.<sup>33</sup>

These exegetical schools were found in four geographical locations. The school of Alexandria was made famous by Clement of Alexandria and Origen. This school thrived on typology. It relied upon typology to defend the faith. The criticism against this manner of interpretation is abundant. Hunter says, "It was the misfortune of history that Alexandrian allegory was destined to prevail over the good sense of Antioch."<sup>34</sup> Although allegory as used in that day does not pass today's code of hermeneutics, the argument Klausen offers is worthy of attention:

By the assertion and vindication of this principle of interpretation the Alexandrian teachers have been the preservers of the pure Christian doctrine, when the crass literal interpretation in many parts of the Latin church, especially the African provinces, worked to justify from the sacred Scriptures the grossest ideas of the being of God, the nature of the soul, and the future of life.<sup>35</sup>

Another school was located in North Africa with Tertullian as its famous teacher. This school held the same views as Tertullian and "gave to the Latin Christianity its prevailing theological type."<sup>36</sup> The least

---

<sup>33</sup>Farrar, op. cit., p. 177.

<sup>34</sup>Hunter, op. cit., p. 28.

<sup>35</sup>Briggs, op. cit., p. 322, citing Klausen, (in l. c. p. 103).

<sup>36</sup>John R. Crooks and John F. Hurst, eds., The History of the Christian Church, 1897. (Vol. I of Library of Biblical and Theological Literature. New York: Eaton and Mains, 1897), p. 306.

of these schools was the school of Asia Minor. This school "consisted more of a group of theological writers and teachers than of any formal educational center."<sup>37</sup> Polycarp, Papias, Melito of Sardis, Hegesippus, Irenaeus, Hippolytus, and Julius Africanus were the school's great leaders. This school can be evaluated in this brief sentence: "Its first tendency was toward a literal and Judaistic type of Christianity, but in the third century it assumed a broader character."<sup>38</sup>

The school of Antioch concerned itself with doctrine, theology, and criticism of the sacred text. The stress was placed upon the literal meaning of the Scripture. This school gave way to the Alexandrian school; a suggested reason being that the Alexandrian exegesis met the emotional needs whereas the Antioch school seemed unemotional and cold.<sup>39</sup> Noting that the Alexandrian school was the victor, Hunter says; "This meant the continuation--and even extension--of the allegorical method."<sup>40</sup>

It was the Alexandrian school that prevailed throughout the middle ages. Mickelsen notes: "There was no fresh, creative thinking about the Scriptures themselves."<sup>41</sup> According to Hunter, "the medieval exegetes went one better than Origen. Origen's 'spiritual' sense of Scripture they divided in the 'allegorical' and the 'anagogical.' This, with the 'literal' and the 'moral' gave a grand total of four senses!"<sup>42</sup>

It can be summarized, then, that the schools which sought a lit-

---

<sup>37</sup>Ibid.      <sup>38</sup>Ibid.      <sup>39</sup>Hunter, loc. cit.

<sup>40</sup>Ibid. pp. 28-29.

<sup>41</sup>Mickelsen, op. cit., p. 36.      <sup>42</sup>Hunter, op. cit., p. 29.



eral interpretation did not attain it, but rather found themselves using typology at least in a modest degree and died an early death. The school which emphasized typology survived and influenced the Christian church throughout the centuries until the reformation. As Mickelsen states; "although there are examples of careful exegetical study on major questions, allegorizing itself continued to grow until it had a firm hold on biblical studies that could not be broken for one thousand years."<sup>43</sup>

#### Reformation Period

Martin Luther. Martin Luther was influenced by two former Scholars. One of them was Wicklif; the other was Nicolaus Lyra, a converted Jew born in the fourteenth century. He was considered a noted and responsible scholar of the Old Testament. Therefore, Luther and other reformers "urged the one literal sense against the fourfold sense, but they still more insisted that Scripture should be its own interpreter, and that it was not to be interpreted by tradition or external ecclesiastical authority."<sup>44</sup> Luther himself said:

Every word should be allowed to stand in its natural meaning and that should not be abandoned unless faith forces us to it. . . . It is the attribute of Holy Scripture that it interprets itself by passages and places which belong together, and can only be understood by the rule of faith.<sup>45</sup>

He is recorded as saying that mystical and allegorical interpretations are "trifling and foolish fables, with which the Scriptures were rent

---

<sup>43</sup>Mickelsen, op. cit., p. 30.      <sup>44</sup>Briggs, op. cit., p. 331.

<sup>45</sup>Ibid., p. 332.

into so many and diverse senses, that silly poor consciences could receive no certain doctrine of any thing."<sup>46</sup> But, Luther's preaching does not follow his practice, because "Luther remained quite hospitable to the allegories of the Fathers, and his exposition of The Good Samaritan shows as many 'monkey tricks' as Origen's."<sup>47</sup>

John Calvin. Zwingli and Calvin are to be identified with Luther as great exegetes. Calvin especially blazed new trails in Biblical interpretation. Fairbairn quotes Calvin and comments on his position:

'the true meaning of Scripture is the natural and obvious meaning, by which we ought resolutely to abide;' and speaks of the 'licentious system' of Origen and the allegorists, as 'undoubtedly a contrivance of Satan to undermine the authority of Scripture, and to take away from the reading of it the true advantage.'<sup>48</sup>

Like Luther, Calvin identifies himself as a literalist. The four-fold sense of interpretation and allegorism is rejected. Yet, he claims that the Psalms, for an example, are to be interpreted as typical; David not only wrote of himself but of Christ.<sup>49</sup>

What is very important to notice is this: in a testimonial declaration Luther, Calvin and the rest of the leading reformers are quick to denounce typological methods, but yet in practice are guilty of them! Fairbairn remarks, "in spite of their avowed principles of interpretation, the writers of the Reformation period not unfrequently fell into

---

<sup>46</sup>Fairbairn, op. cit. p. 9.      <sup>47</sup>Hunter, op. cit. p. 32.

<sup>48</sup>Fairbairn, loc. cit.

<sup>49</sup>Elijah Porter Barrows, Companion To The Bible (New York: American Tract Society, 1867), p. 621.

the old method of allegorizing, and threw out typical explanations of a kind that can not stand a careful scrutiny."<sup>50</sup> Also, they put the importance upon the "rule of faith," but failed to define what they really meant, thus, adding more confusion and using a different premise but still coming to the same conclusions.

#### Post-Reformation Period

Cocceian School. This school existed in the middle of the seventeenth century. Cocceius, from whom the school received its name, believed in the literal and historical sense of Scripture; but yet, like the others before him, is charged with typical or allegorical interpretations. As Fairbairn states "He evidently conceived that every event in Old Testament history, which had a formal resemblance to something under the New, was to be regarded as typical."<sup>51</sup> Fairbairn continues his presentation by saying:

There seems to have been no essential difference between the typological principles of Glass, Cocceius, Witsius, and Vitringa; and though the first wrote some time before, and the last about half a century later than Cocceius, no injustice can be done to any of them by classing them together, and referring indifferently to their several productions. Like the Fathers, they did not sufficiently distinguish between allegorical and typical interpretations, but regarded the one as only a particular form of the other, and both as equally warranted by New Testament Scripture . . . . They held, then, that there was a twofold sort of types, the one innate, consisting of those which Scripture itself has expressly asserted to possess a typical character; the other inferred, consisting of such as, though not specially noticed or explained in Scripture, were yet, on probable grounds, inferred by interpreters as conformable to the analogy of faith, and the practice of the inspired writers in regard to similar examples.<sup>52</sup>

---

<sup>50</sup>Fairbairn, loc. cit.    <sup>51</sup>Ibid. p. 10.    <sup>52</sup>Ibid. p. 11.

Cocceius is considered to be the first man to attempt a definite theory of typology; however, it was more of the same in essence.<sup>53</sup> Again, it has to be admitted, no matter what position or viewpoint one takes regarding typology, history shows that typology seems to serve as the lifeline. The schools and the leaders of today's evangelical Christianity trace their spiritual inheritance through those who accept typology as a method of interpretation or a mode of defense. Briggs substantiates this statement in his discussion about the Cocceian school.

. . . the school of Cocceius maintained a more biblical cast of doctrine in the system of the covenants, and afterward gave birth to Pietism in Reformed and Lutheran Germany, producing the biblical school of Bengel and the Moravians; subsequently bursting forth in England in the form of Methodism, which is a genuine child of Puritanism in the stress that it lays upon piety and a Christian life, although it shares with all these movements that have grown out of Puritanism, the common fault of undue emphasis upon the religious element, and a more or less sharply defined mysticism, to the neglect of the doctrinal and the ethical.<sup>54</sup>

John Wesley. John Wesley, like Luther and Calvin, was more concerned in proclaiming a personal and religious freedom than in establishing a Biblical study of theology. A few remarks that Wesley makes, however, indicates that typology was one of his ingredients with which he seasoned his ministry. His comments on Mark 4:2 suggest this:

After the usual manner of the eastern nations, to make his instructions more agreeable to them, and to impress them the more upon attentive hearers. A parable signifies not only a simile or comparison, and sometimes a proverb, but any kind of instructive speech, wherein spiritual things are explained and illustrated by natural, Prov. 1:6. To understand a proverb and the interpretation--The proverb is the literal sense, the interpretation is the

---

<sup>53</sup>Ramm, op. cit. p. 141.      <sup>54</sup>Briggs, op. cit. pp. 372-373.

spiritual; resting in the literal sense killeth, but the spiritual giveth life.<sup>55</sup>

Again, in expressing himself on Luke 24:44 he clearly admits that types are found in Scripture, mainly in the Old Testament. "The prophecies as well as types, relating to the Messiah, are contained either in the books of Moses (usually called the law), in the Psalms, or in the writings of the prophets; little being said directly concerning him in the historical books."<sup>56</sup>

Wesley followed in the paths of his theological predecessors. Naturally, therefore, he accepted typology. The evangelical, holiness arm of the church of Jesus Christ is indebted to typology for being an avenue by which their precious doctrine has been and can be presented and preserved.

#### Modern Period

Hutchinsonian School. This school had a different philosophy. It was an extremist for advocating typology.

One of the maxims of its founder was, that 'every passage of the Old Testament looks backward and forward, and every way, like light from the sun; not only to the state before and under the Law, but under the Gospel, and nothing is hid from the light thereof.'<sup>57</sup>

This view seemed only to add confusion. From this background arose the counter influence and reaction; namely, "those only were to be reckoned types to which Scripture itself, by express warrant, or at least by ob-

---

<sup>55</sup>John Wesley, Explanatory Notes upon the New Testament (New York: Eaton & Mains, 1754), p. 105.

<sup>56</sup>Ibid., p. 208.      <sup>57</sup>Fairbairn, op. cit., p. 18.

vious implication, had assigned that character.<sup>58</sup>

Bishop Marsh. It was these extreme views like the Hutchinsonian School, that caused Bishop Marsh to take the position that he did on the subject. In his lectures he says:

'There is no other rule by which we can distinguish a real from a pretended type, than that of Scripture itself. There are no other possible means by which we can know that a previous design and a pre-ordained connection existed. Whatever persons or things, therefore, recorded in the Old Testament, were expressly declared by Christ or by His apostles to have been designed as prefigurations of persons or things relating to the New Testament, such persons or things so recorded in the former, are types of the persons or things with which they are compared in the latter. But if we assert that a person or thing was designed to prefigure another person or thing, where no such prefiguration has been declared by divine authority, we make an assertion for which we neither have, nor can have, the slightest foundation.<sup>59</sup>

Bishop Marsh is considered the originator of the view: if it is stated in the Scripture that it is a type, then it is a type; if not, it is not. The tragedy of this position is that if God has intended for more of the New Testament to be found in the Old Testament, what great spiritual blessings and resources of truth would never be claimed. The second tragedy is found in observing the theological trail and destiny of spiritual bodies who hold to this position. They have died or are in the process of dying away from the evangelical faith.

Patrick Fairbairn. Of all the Biblical scholars who sought an answer to typology Patrick Fairbairn came the closest. Ramm lists six points where Fairbairn disagrees with Marsh:

- 1) The relationship in Marsh's system between type and antitype is too artificial.

---

<sup>58</sup>Ibid., pp. 18-19.

<sup>59</sup>Ibid., p. 19.

- 2) in order to escape from the lawless aberrations of other schools the system of Marsh limits itself to too meagre a field.
- 3) As we do not wait for the fulfilment of a prophecy to declare it to be a prophecy, so we do not need the New Testament to declare everything to be a type that is a type.
- 4) The very implications of Hebrews itself are that only a fraction of the great parallel between the two covenants is dealt with, and that it is left to our Christian maturity to draw out the rest of the parallels.
- 5) If a whole . . . is typical, then the parts are typical, and
- 6) The avoidance of extravagance in typology is not to be done by narrowing typology mercilessly, but to establish a typology from the empirical investigation of the Scriptures themselves.<sup>60</sup>

Fairbairn does not fall in the camp of Marsh, and yet he is not an extremist in the other direction. He seeks to follow "the middle of the road" more closely than any other scholar on the subject. In his book he lists a number of principles to serve as guidelines in typology. They are:

- 1) Nothing is to be regarded as typical of the good things under the Gospel which was itself of a forbidden and sinful nature.
- 2) In determining the existence and import of particular types, we must be guided, not so much by any knowledge possessed, or supposed to be possessed, by the ancient worshippers concerning their prospective fulfilment, as from the light furnished by their realization in the great facts and revelations of the Gospel.
- 3) Be careful to make ourselves acquainted with the truths or ideas exhibited in the types, considered merely as providential transactions or religious institutions.
- 4) While the symbol or institution constituting the type has properly but one radical meaning, yet the fundamental idea or principle exhibited in it may often be capable of more than one application to the realities of the Gospel, and
- 5) Due regard must be had to the essential difference between the nature of type and antitype.<sup>61</sup>

What he says is true, but yet it is vague, wordy, and leaves some

---

<sup>60</sup>Ramm, op. cit., pp. 142-143.

<sup>61</sup>Fairbairn, op. cit., pp. 141, 145, 150, 154 & 158.

things to be desired. It is scholarly; but not satisfactorily. Saying it another way, his nine-hundred page book still leaves things unsaid. A cry for help is still being heard from many Christians who want the subject of typology explained in a simple and Scriptural manner.

Bernard Ramm. Ramm is a disciple of Fairbairn. He mentions three special areas in the field of hermeneutics--typology, prophecy and parables. By recognizing these facets of study, he acknowledges and accepts typology. He justifies the use of typology by these arguments:

The fact that Old Testament prophecy includes the typical, the invitation of our Lord to find Him in all the Old Testament which includes the typical, and the vocabulary of the New Testament indicating the typical element of the Old, are adequate justification of the theological study of typology.<sup>62</sup>

His rules for interpreting typology are here cited:

- 1) Commence with a thorough New Testament study and find out what it teaches on typology.
- 2) From the study of the New Testament locate the great typical areas of the Old Testament.
- 3) Locate in any given type the typical and the accidental.
- 4) Keep within the bounds of good sense.
- 5) Do not prove doctrine from types unless there is clear New Testament authority, and
- 6) Clothe your interpretations with humility.<sup>63</sup>

Other Scholars. No consideration was given to Barth, Brunner, Niebuhr and others whose theological views differ from the position taken earlier in this paper on the acceptance of Scripture as the authoritative word of God.

The final category of theologians is those who place much em-

---

<sup>62</sup>Ramm, op. cit., p. 140.

<sup>63</sup>Ibid., pp. 146-147.



phasis upon typology and welcome it heartily. The downfall of these in this camp is they have not established any foundation or consistent guidelines for Bible types. They immediately and unreservedly declare something as a type but make no attempt to give any basis for their reasoning. Haberson and Terry rise a little higher than the rest in seeking clarification as well as declaration of the subject.

It is observed, therefore, that all of these theological leaders fell into two camps; either they advocated typological procedures openly or refused the ministry of typology in theory, but in reality they practiced it. In both cases typology was used.

#### C. PHILOSOPHICAL INVESTIGATION OF TYPOLOGY

It has been established that typology is Biblically founded and historically grounded. This phase of the study will conclude by presenting logical and reasonable arguments that will further prove the validity of typology.

Haberson gives seven reasons for studying types:

- 1) God Himself sets great value upon them,
- 2) Our Lord thought much of them,
- 3) They speak of Him,
- 4) They are accorded a high place by the writers of the New Testament,
- 5) Many passages in the New Testament cannot otherwise be understood,
- 6) The types cover the whole range of New Testament teaching, and
- 7) The study is a sure antidote for the poison of 'Higher Criticism.'<sup>64</sup>

---

<sup>64</sup>Ada Haberson, The Study of the Types (Grand Rapids: Kregel Publications, 1961), p. v.

Other writers have offered other reasons. Unger suggests that typology makes the "Word of God relevant for every age and situation."<sup>65</sup> Jean Danielou comments, "Indeed it was these very dissensions concerning the Old Testament which led the Fathers to develop typology, which brought out, as against the Gnostics, the unity of the two Testaments, and the superiority of the New, against the Jews."<sup>66</sup> Clarence Larkin reminds us that types serve as examples and for our spiritual edification according to 1 Corinthians 10:1-11.<sup>67</sup> Also, typology "proves beyond question that the Scriptures had but one Author--the Holy Spirit."<sup>68</sup> Ramm considers typology valid for "it is part of prophecy which forms the nexus between the Testaments."<sup>69</sup> In The Interpreter's Bible another good reason is given when the writer states, "within Christianity and Judaism it was the first line of defense for the Old Testament."<sup>70</sup> Other secondary reasons could be given, but may one more suffice. This is not the most important reason. However, it is perhaps a more valid reason than some would like to admit, namely, the "typological method does have a certain spirit of warmth to it that is commendable."<sup>71</sup> Thus, if it

---

<sup>65</sup>M. F. Unger, Unger's Bible Handbook (Chicago: Moody Press, 1966), p. 8.

<sup>66</sup>Jean Danielou, From Shadows To Reality (Westminister: The Newman Press, 1960), p. 1.

<sup>67</sup>Clarence Larkin, The Greatest Book on Dispensational Truth in the World (Philadelphia: Rev. Clarence Larkin Est.), p. 153.

<sup>68</sup>Ibid.                      <sup>69</sup>Ramm, op. cit., p. 139.

<sup>70</sup>Grant, op. cit., p. 107.      <sup>71</sup>Ramm, op.cit., p. 24.

does not prove any spiritual truth it satisfies a certain need in the heart of a Christian.

### CONCLUSIONS

From the investigation made in the Biblical and historical areas of this subject, the following conclusions are drawn:

1. Since typology is ordained of God, it must be studied under the surveillance of the Holy Spirit.
2. Ezra, the disciples, the Apostle Paul, the writer to the Hebrews, our Lord--all accepted, endorsed and displayed the use of typology.
3. The early Hebrew writings, Midrash and Mishna, along with the early church Fathers; as, Clement of Rome, Barnabas, Justin Martyr, Ignatius, Irenaeus, Tertullian, Clement of Alexandria, and Origen--all practiced typology in some form.
4. The theological schools of the second century era either strongly advocated typology like the school of Alexandria, or were found practicing it to some degree like the school of Antioch though aiming for the literal sense of Scripture.
5. It is uncertain whether it was divine providence or by chance that the school of Antioch had a short life and the school of Alexandria, which stressed typological usage, survived for a longer period of time and influenced the church until the Reformation.
6. The Reformers--Luther, Calvin, and Zwingli--did not seek to be entangled with typology; however, examples show them using it on occasion.
7. Some of the recent scholars have taken a very sound and sensible view of typology, but in spite of their contributions the need has not been completely met. There is still a yearning, and a spiritual unrest in the hearts and minds of many evangelicals regarding this area.
8. The use of typology as a principle of interpretation has been instrumental in preserving pure Christian doctrine, when literal interpretation has erred.
9. Typology plays a very important part in the total framework

of Biblical studies. The position a scholar takes in the area of typology will influence him in other theological areas and vice versa.

10. The positions held by today's scholars regarding typology can be grouped within three camps: (A) Those who hold to Marsh's Principle, that a type is a type only if the New Testament refers to it as a type, (B) Those who take the extreme position and look for types--and find them--where there may not be any, and (C) those who strive for a conservative form of typology. These would be exponents of Fairbairn and Ramm.

11. Typology served in many capacities throughout the centuries to keep "the faith" alive. It was used to fight heresy, explain the Old and the New Testaments, present sacred doctrine, unify the Scriptures, and it has kept a spiritual warmth upon the heart of the believers.

12. The ministry of typology is not wrong, but rather the way typology has been administered has been wrong. It has been overemphasized in practice at the same time it was misunderstood in principle. The admission of Hellenistic philosophy into the theological arena influenced the precept and practice of typology. Many of the present problems have stemmed from a distorting of the truth. This was done by mental gymnastics and not by spiritual graces.

Another phase of this problem has been the connotation of the subject. Allegory, which is only one of many phases belonging to typology in the broad usage, has been used interchangeably with typology. Thus, the lack of a satisfactory definition, and the description of the entire subject has brought confusion to the study.

13. No attempt has been made to exhaust the possibilities of what could and what should be included in the study of typology. Neither has there been any organized classification and grouping of these areas.

14. The reasons given for typology merit a further and deeper study into the ministry of typology.

### CHAPTER III

#### THE VARIETIES OF TYPOLOGY

The preceding chapters of this study have led this writer to conclude that the basic issue is not in accepting typology per se, but rather what should be accepted as typology. To determine this, a more thorough study of the subject is demanded.

##### A. LINGUISTICAL INVESTIGATION OF TYPOLOGY

Biblical typology includes all the elements of typology plus the Biblical emphasis. In the past the emphasis has been placed upon the spiritual application to determine if it is a type. There is no denying the importance of the spiritual aspect regarding typology; however, there is more to consider than that. The unexplored area of typology is the secular aspect of the subject. Biblical typology encompasses the conveying of the general thought itself. Thus, language itself must be studied. A statement in the book, Psychology of English, verifies this: "We cannot speak or write, to a considerable degree we do not think, apart from language; hence language is peculiarly bound up with our thought processes, and the two must be analyzed together rather than separately."<sup>1</sup>

---

<sup>1</sup>Margaret M. Bryant, and Janet Rankin Aiken, Psychology of English--Why We Say What We Do (New York: Frederick Unger Publishing Company, 1962), p. 1.

Language is the vehicle by which a thought, an idea, or an expression is conveyed. There are many factors in language, all of which have an influence on its effectiveness as an instrument of communication.

The Methods of Communication. The medium or channel by which communication is transmitted is one of the language factors. There are basically three modes: written language, spoken language, and sign language. The last group consists of code systems like the Morse Code, sign language used by the deaf, other methods of semaphore, and gestures. The other two methods are self explanatory.

In communicating verbally, word choice is not all that must be considered. The manner or expression by which a word is uttered adds to the total communication. Thus, tone, inflection, volume, accent, and the addition of gestures--all compose the verbal language.

The written language overlaps the verbal in many ways, but has definite distinctives of its own. The written communication is transmitted by stress, word function, word selection, punctuation, and expression or style, and is totally dependent upon these features for effective and accurate communication.

Languages differ in their method or style of construction. In our English language the importance is placed upon sentence structure. The subject with all its modifiers is usually mentioned first and then the predicate part of the sentence, or that which relates what the subject is doing, follows. However, in Greek, for example, word order is not stressed as much as thought. James Allen describes the Greek language very effectively.

In the written language one must rely on his choice of words and the method and manner of using those words to transport one's thought. The writer cannot see the reader, nor can the reader look at the writer for aid in interpreting the statement made. It is especially important to the writer, then, that he makes himself perfectly clear what he desires to communicate, lest he be misunderstood.

Everyone knows how easy it is to write a sentence with one intention, only to find that the grammatical structure permits or even makes preferable a different interpretation, possibly even an opposite one. Punctuation may make the difference, for example, in such sentences as John said Mary was wrong and John, said Mary, was wrong.<sup>3</sup>

Although there are dangers of pitfalls in the written language, advantages are also found. The written language is less likely to be misquoted. Thus, it cannot be altered, or misconstrued as easily as the oral communication.

The Origin of Communication. The basic and elementary unit of thought is a word. It is intriguing what the first word uttered really was; when it was uttered; and by whom. One can only assume or speculate. In attempting to answer the question Biblically, an appropriate response would be Christ. "In the beginning was the Word" (John 1:1). God's "first" thought and communication was His Son. To answer this question in the framework of man's history it would have to be with Adam.

There is common agreement among scholars that utterances became words and these words were transported to others via associations and

---

<sup>3</sup>Bryant, op. cit., pp. 11-12.

resemblances. Concrete words are older than abstract words. Abstract and/or unfamiliar words are conveyed by the aid of concrete and known words. George McKnight summarizes this truth beautifully.

In the development of language it is well established that the things first to receive names were the definite, tangible things coming most close in everyday experience. The less tangible elements in life were named by means of figurative shifts of earlier names. Thus the concrete names of space relations, which were appreciable by sight and touch, were made to serve in expressing the relations of time, matters outside the direct range of the five senses.<sup>4</sup>

This statement of fact has its parallel in Scripture. It is found in Genesis 2:19-20.

And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

From these verses the following observations are made: (1) God used this incident to "test" man's ability in this area. This is seen in the words, "and brought them unto Adam to see what he would call them." (2) Man passed this knowledge on to future generations, "and whatsoever Adam called every living creature, that was the name thereof," (3) Man used associations, relationships, of past experiences to identify these animals, "and Adam gave names to all cattle . . .", and, (4) The concrete items were identified before abstract terms. Adam gave names to the animals before he had an opportunity to relate or convey abstract thoughts to others. This is implied in the phrase "Adam gave names to all cattle" . . . then (in sequence of time) "but for Adam there was not found an

---

<sup>4</sup>George H. McKnight, English Words and Their Backgrounds (New York: D. Appleton-Century Company, 1923), pp. 202-203.



help meet for him." Adam had named the animals before he had anyone to communicate abstract terms with.

Even secular writers admit and recognize these observations:

The Old Testament, in the account of Creation, depicts Adam as a man who could understand the words of the Lord, and who himself gave names to every beast of the field, and every fowl of the air; . . . whatever Adam called every living creature, that was the name thereof." Eve was able to converse with the serpent. In the time of the descendants of Adam and Eve, some centuries after the flood, "the whole earth was of one language, and of one speech." But when men presumptuously began building the tower of Babel, "the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth." . . . In the Middle Ages, however, theologians debated vigorously the question of whether language was originated by God or by man, and they thought almost always in terms of one basic language from which all others evolved. However, one of the most "modern" of these theologians, Gregory of Nyssa, argued that God had granted man the power to speak and write, but that man had devised the grammar and orthography to suit himself.<sup>5</sup>

The origin of language will never be established outside of the Biblical statement. And all experiments in this area only prove the Bible record.

Early attempts to determine the origin of language include such an experiment as the fantastic one of the Egyptian king Psammetichos, who kept an infant isolated in order to discover whether the first word spoken by the untutored child would be Egyptian or Phrygian; his theory was that the child would thus prove whether Egyptian or Phrygian was man's earliest language. Plato, in Cratylus, expressed the naive belief that there once was a natural, inevitably right, divinely given name for everything in the universe, but that man had forgotten this original perfect language and must seek it anew.<sup>6</sup>

The only significant truth the writer seeks to derive from this

---

<sup>5</sup>J. N. Hook and E. G. Mathews, Modern American Grammar and Usage (The Ronald Press Company: New York, 1956), p. 5.

<sup>6</sup>Ibid., p. 4.

portion of the study is that God is behind all things and in all things --including language and communications. And, if God is involved in language, He is justified in transferring truth via typology because typology is a language, in fact, the writer now seeks to prove that language is typology.

There are three components to communication or language: namely, the communicator, the recipient, and the expression or content that is being transferred from the communicator to the recipient. The same methods that man uses among men, God can also use between Himself and mankind. When an investigation into how man related himself to others is made, the general conclusion is that man used "symbols," "signs," or "gestures" to accomplish this feat. The evolutionists would say that man used anything and everything from body gestures to grunts to convey his message. The grunts eventually became words, when they were used consistently for the same thing. The following quotation verifies this:

Words grow out of a need for convenient symbols for things. When man began to communicate, they found it awkward or impossible to point to everything they wanted to mention. In order to exchange information about persons and places and things, they had to find handy symbols for those persons, places, and things. If, for example, one cave man wanted another to bring him a stone from a corner of the cave, he could get that idea across by gestures. But what was he to do if he wanted the other man to go find him some stones at a time when there were none in sight to point to? He needed a symbol that would mean "stones" to the other man--and a symbol meaning "get" or "bring" would also have helped.<sup>7</sup>

---

<sup>7</sup>Richard K. Corbin and Porter G. Perrin, Guide to Modern English, Upper Years, (Chicago: Scott, Foresman and Company, 1960), p. 80.

These writers say more about this subject.

For words are symbols---and a word gets its meaning from the thing it stands for.

When we say that a word "means something," we are saying that it stands for or refers to something. "Milk" is a meaningful sound, a word. Why? Because to you and me and the rest of the English-speaking world it is a symbol that stands for a certain kind of liquid. "Googloo" is a meaningless sound, a noise. Why? Because, except in the minds of certain infants, it does not stand for anything. The thing that a word stands for or refers to or points to is called its referent. . . . If a sound has no referent, it is not a symbol; it is not a word.<sup>8</sup>

They conclude by saying:

All words, like fire, get their meaning through our use of them. . . . Nevertheless, it is true that we--people as a whole---give words their meaning. A word stands for whatever referent we use it to stand for. When enough people have used a given word to point to the same referent, that word becomes the recognized and accepted symbol for that referent.

In our own time, this has happened with words like zipper (originally just a trade name), gobbledygook (coined by Congressman Maury Maverick in 1944), socialite (invented by a writer on Time magazine), and jeep (coined in 1939 by the designer of the then new vehicle, when an Army major, on the occasion of his first ride therein, exclaimed, "Jeepers creepers!"). At their very first appearance, these coined words seemed convenient. A few writers and speakers quickly took them up. The man-on-the-street began to hear them and see them. Finally people in general were using them in the same way--to stand for the same referent. They had acquired through use a basic meaning, recognized and accepted by all.

If the words had not caught on, if they had not come into general use after their first appearance, they would undoubtedly be nonexistent today (except perhaps for zipper which, with a capital Z, would probably still be the name of one brand of slide fastener). But since everybody came to use them as symbols for certain referents, they became part of the language.<sup>9</sup>

Likewise, those who accept the evangelical position of man's original state and quality, as set forth in the Bible, concur that man com-

---

<sup>8</sup>Ibid.

<sup>9</sup>Ibid., p. 81.

municated by "words" of the highest concept and fully developed as we commonly know and refer to words of today. Thus, in either case verbal symbols represented actions and objects, whether these verbal symbols were "grunts" or a highly developed word structure and meaning as we know and refer to a word today.

Therefore, when man speaks or writes, he is using typology. For communications of any form are only mental images, signs, or symbols of the real thing. "In speech, words are sounds or combinations of sounds; in writing, they are marks that represent those sounds."<sup>10</sup> It matters not what a word is called, whether it is a symbol, image, mark, sign, or type--there must be something behind each word to represent that word and to give it meaning. This has been established by other scholars previously.

A sign may be said to be that which signifies or gives significance to a thing; it is that which signifies to, or represents for, the intellect something other than itself. A sign is thus seen to be a two-fold thing: a) something in itself, and b) the bearer of a higher reality, its meaning or significance. A sign, further, involves a two-fold relation: first, to the object signified, for which it is a substitute; second, to an intellect capable of understanding.<sup>11</sup>

These educators continue this subject by stating:

A sign, now, is that which signifies to, or represents for, the mind an object or thing. The sign of the concept is called the term. A term may be defined as the written or spoken expression of a concept or idea. In speech, the term is an articulate sound or a series of sounds, associated by convention or custom with some fixed idea or meaning. In writing, the term is a syllable or group

---

<sup>10</sup>Ibid., p. 79.

<sup>11</sup>Roland House, and Jerome J. Fischer, Handbook of Logic (Dubuque: Wm. C. Brown Company, Publishers, 1954), p. 29.

of syllables, associated likewise with a fixed idea or meaning. The term, both spoken or written, corresponds to what in language is called the word. By means of it man symbolizes and communicates his concepts.<sup>12</sup>

It can be established, then, that every time a word is uttered or written, typology in its basic and fundamental stage is being practiced. It is the intention of this writer to offer further evidence and arguments against the fallacy of past scholars regarding typology. The fallacy in essence is, the acceptance of the vague and the rejection of the obvious--the looking for the extremes and the overlooking of the means of typology. These arguments are based on the following presentation and development.

The Advancement of Communication. It is seen, then, that Biblical typology engulfs even the basic, elementary concepts of any communication, whether it be a word or a lengthy series of organized words, as a sentence or paragraph. This truth is compounded by the complexity of the concepts themselves and the mode of expression that is used. Typology has its foundation in single, concrete words. The abstract words and ideas followed, based on the known concrete words. In time, some of the abstract words became concrete and expanded the frontiers of man's mind, originating new abstract words. To illustrate this fact the following example could prove helpful. The word "animal" is more abstract than "horse." But by enlarging this image, "horse" would be more of an abstract word than "Arabian horse." Thus, we see that a word can be in a concrete position at one time and elevated to an abstract form in another.

---

<sup>12</sup>Ibid., p. 30.

Concrete words are considered definite words, as horse, chair, car or house. In contrast, abstract words are vague in mental imagery and are intangible in feeling, such as, wisdom, beauty and love. Therefore these two word-type classifications depend upon each other. The abstract words are used to enlarge one's comprehension of the known (or concrete words), and the abstract words call upon the concrete words to help illustrate, explain, or define.

As words are either concrete or abstract in meaning, so ideas, thoughts, and expressions are also abstract or concrete. In the book, Understanding and Using English, the authors state three ways to achieve definite, vivid, and meaningful communications:

1. Substitute a concrete term for a general or abstract term,
2. Expand or enlarge the original general statement, and
3. Use figurative language - known as "figures of speech."<sup>13</sup>

The first suggestion emphasizes the use of concrete words; in the second a combination of both is used; and in the last suggestion abstract words are used. It is seen then that both categories are useful. "A concrete word or expression presents persons and things as they really are. An abstract word or expression presents persons and things stripped down to a bare idea."<sup>14</sup>

The authors give an illustration of each. An abstract example

---

<sup>13</sup>Newman P. Birk and Genevieve B. Birk, Understanding and Using English (New York: The Odyssey Press, Inc., 1959), pp. 163-166.

<sup>14</sup>Charles W. Mulligan and Michael P. Kammer, For Writing English (Chicago: Loyola University Press, 1960), p. 529.

would be, "God created man." The concrete example is "God created you."<sup>15</sup>

They continue this presentation by showing the value of the abstract words.

Concrete and particular expressions are not better than abstract or general ones for every purpose. The latter, while less vivid, have their important uses. Use abstract or general terms--

- A. To save words.
- B. For precise statements of principle or definitions.
- C. To phrase brief, clear topic statements that will be made more concrete or particular in the development.
- D. In summaries of matter that has been or will be treated concretely and particularly.
- E. To avoid loading a paragraph with too much detail.
- F. To relieve too much concreteness and particularity.<sup>16</sup>

This same conclusion is drawn by other authors. "Both concrete and abstract words are essential for the effective use of language; abstract words for conveying general ideas and judgments, and concrete words for conveying particulars."<sup>17</sup>

The intention determines the usage. "Use words or expressions suitable to the kind of theme you are writing: words which convey the mood and atmosphere you wish to create, and which are proper to your particular purpose and for your particular readers."<sup>18</sup>

Enough evidence has been introduced to draw these conclusions: (1) Every word is dependent upon an interpretation and meaning. (2) Language plays a very important role in insuring proper communication and

---

<sup>15</sup>Ibid.

<sup>16</sup>Ibid., pp. 530-531.

<sup>17</sup>Birk and Birk, op. cit., p. 169.

<sup>18</sup>Mulligan and Kammer, op. cit., p. 527.

understanding. (3) Language relies upon memory and imagination to communicate effectively, as seen in the area of abstract and concrete words and ideas.

The Introduction of Figurative Language. What thresholds do these observations lead to? They are two in number, the first being that many Biblical truths on various occasions in history were first introduced as an idea or concept in the mind of man and then finalized by the reality of the event itself. A paradox is thus formed. In the earlier stages of God's master-plan He gave man a spiritual truth (which is abstract in nature) through an episode or event. These experiences served as object lessons for the sole purpose of presenting and/or clarifying the (abstract) truth. The object lessons are concrete in nature and are referred to as "types" in Biblical typology. Then, God completed His eternal purpose via actual, historical, particular events (concrete) which produced spiritual meanings, purposes, and applications of these events to mankind. These spiritual reproductions are abstract in nature, thus completing the cycle. God began with the abstract thought, gave birth to concrete realities of these thoughts, and then magnified these concrete realities into abstract truths in the hearts and minds of men. The need for Biblical typology is seen in its embryo stage by viewing this fact.

The second threshold introduces the area of language which specializes in abstract-concrete communication; namely, "figures of speech." This term is used to describe any expression or statement which substitutes or changes the original to an implied or related term or expression, thus producing a different meaning from the literal. It is syn-



Figures of speech therefore serve a very important function. They are used to aid the receiver of the communications and not to hinder, or handicap. Any form of expression that is used with the intention of interpreting or meaning other than the literal must be considered as a figure of speech. "In print it is the context and in speech it is the inflection of word or phrase that indicates that when the ironist says one thing he means the direct opposite."<sup>24</sup>

The Relationship Between Figurative Language and Typology. "Every figure of speech uses a picture, an image."<sup>25</sup> It is at this point that "figures of speech" and Bible typology meet. The key word is "imagery."

An image is any sense impression created by a word or, usually, by a group of words. Images are often visual; they create pictures in the mind, . . . Other images appeal to any of the five senses, and also to physical sensations of movement, equilibrium, and muscular tension.

. . . . .  
Imagery is often the product of figurative language, that is, language which makes non-literal comparisons between things not commonly associated. The poet [writer] has seen a relationship which we have not heretofore perceived, and a new image, or a new and richer meaning springs from the bringing together of elements alike in at least one way, but unlike in others.<sup>26</sup>

Since Bible types are likewise figures or images--whether they be abstract or concrete, physical or spiritual, natural or supernatural--they must be included with figurative language. The assumption is drawn that the basic and elementary levels of "figures of speech" provide the

---

<sup>24</sup>Whitford, op. cit., p. 119.

<sup>25</sup>John M. Kierzek, The Macmillan Handbook of English (New York: The Macmillan Company, 1949), p. 386.

<sup>26</sup>Birk and Birk, op. cit., p. 508-509.

foundation for Biblical typology; and secondly, that Biblical types can be identified and defined by applying the same standards to both--figures of speech and Bible types. It is therefore imperative that a system and standard be organized and established to examine these figurative terms in their proper and total perspective relating to Bible typology.

God appeals to man through his human resources and capabilities. God seeks to get to man via the realm of the intellect. Reason, knowledge, truth--these are the avenues by which God's message travels. God captivates man's senses. Likewise, several instances are found in Scripture where God asked man to look ("Look unto me. . ." Isaiah 45:22; "Lift up your eyes, and look on the fields . . ." John 4:35); to listen (" . . . and they that hear shall live." John 5:25; "Incline your ear, and come unto me: hear, and your soul shall live. . . " Isaiah 55:3); to taste ("O taste and see that the Lord is good . . ." Psalm 34:8); to feel ("Then saith he [Jesus] to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side . . ." John 20:27); and to have faith ("And Jesus answering saith unto them, Have faith in God." Mark 11:22). Thus, God utilizes all these senses of man. Then, if this be true, a stronger argument than ever can be offered for the use and need of typology.

God desires an unchanging and lasting method by which His plan of redemption is announced. Also, He wants this message to be understood by those who are interested, or those who "have ears to hear," and yet He conceals this same truth from those who reject God's plan. Likewise, the method God uses must be versatile, for further and future truth will be built upon the basic and original truth. It must be universal to meet

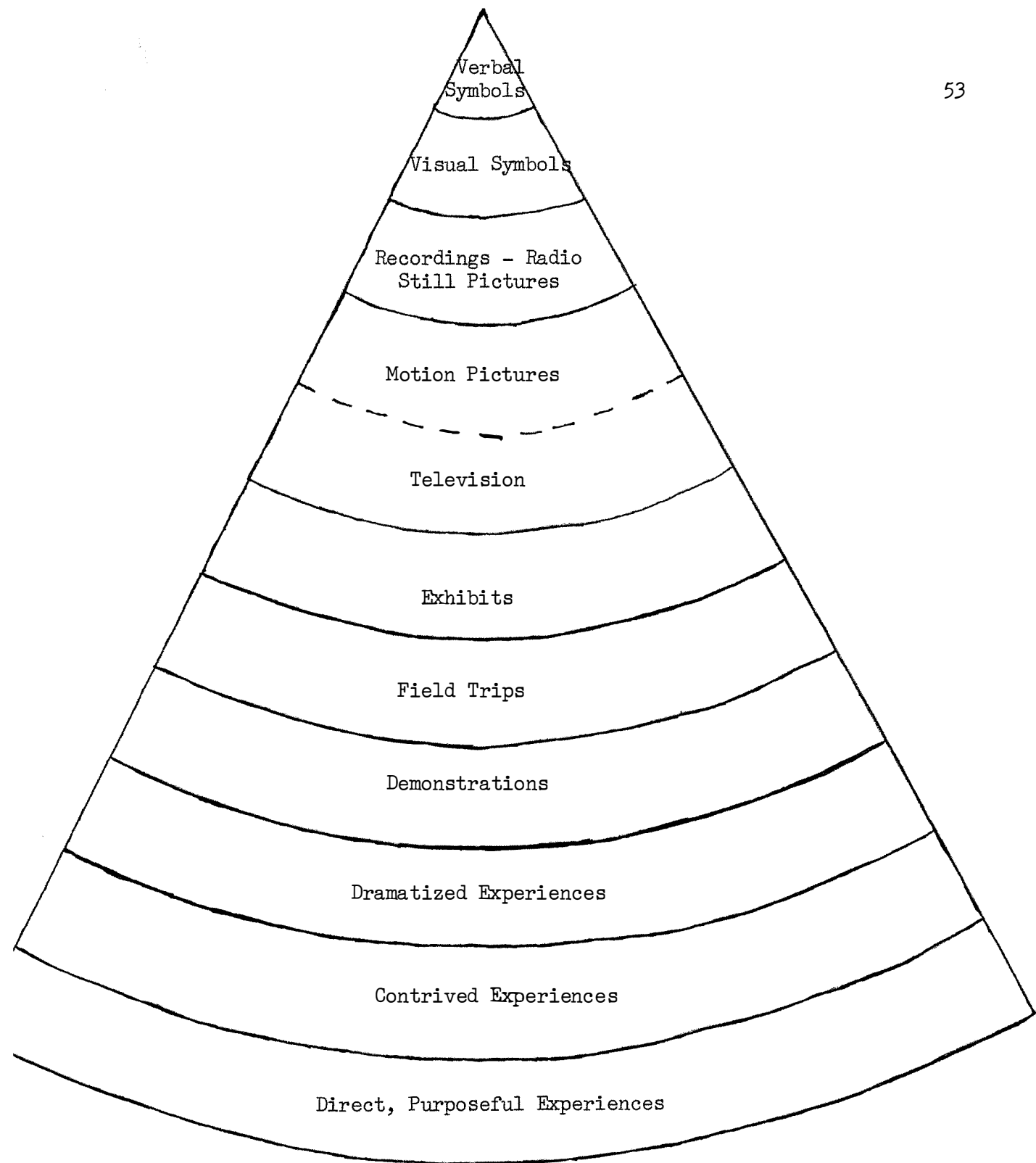
the needs of all mankind living within the world at any one given time, and throughout all generations from Adam to the end of time. Finally, in order for God to reach the whole man, He must make contact with the mind or intellect of man as well as the senses. What would fulfill all these demands and would be logical, workable, and practical? They must be object lessons. Types, figures, symbols, images--all of these are object lessons and are able to make contact with both the outer man (physical senses) and the inner man (intellect). It is an obvious conclusion, then, that typology is the answer. For types can be divided into the two camps of man's need. One phase of typology appeals to man via the oral sphere. This would include all methods or figures of speech which deal with the verbal truth recorded in Scripture. Prophecy, parables, proverbs, and such would be found in this group. The other classification would include "true types," symbols, images, and others which would place the importance upon the visual truth. Both the verbal and the visual carry a mental image; however, the visual would be more vivid.

Edgar Dale has provided a very valid, vivid, and all inclusive visual aid that shows the relationship of all the areas of man's methods of communication. It is referred to as "Dale's Cone of Experience."<sup>27</sup> (See following page.) Every one is founded upon typology from the elementary level, or the real thing, to the most abstract level or the verbal symbol.

Not only is it observed that typology is found on any level of man's communication; there is seen an advancement or growth of these

---

<sup>27</sup> Edgar Dale, Audio-Visual Methods in Teaching (revised edition; New York: The Dryden Press, 1954), p. 347.



figures. The basic words and thoughts mature into full, deep and complex ones. The following quotation illustrates this observation.

Unlike numbers in mathematics, words do not have to stay put. They all have their accepted, literal meanings and are ordinarily used in certain ways--but that does not mean we have to use them for those literal meanings and only in the ordinary ways. We can also use them figuratively. A "bottle-neck," for instance, is literally "the narrow part of a bottle," but we use it figuratively to mean "any person or thing that hinders progress." This meaning is suggested, obviously, by the fact that in pouring from a bottle, the narrow part slows down the flow.

Ordinary speech is full of figurative language, words used with a meaning different from their original, literal sense: we may be "on our toes" even when we are sitting down; we can "lose our heads" without disfiguring our bodies; our cars may "eat up" gas though they have no teeth; the people we know may be "lemons," "black sheep," "stuffed shirts," "snakes." We use these and similar expressions so often and so naturally that we hardly ever realize that we are speaking figuratively. In fact, for us the figurative meaning of the words has become just another "regular" meaning--a meaning that is recorded in dictionaries. We may be talking figuratively, using figures of speech--but we are doing it unintentionally. For us, the figures are "dead."<sup>28</sup>

It is evident from viewing this segment of the study that typology is definitely involved in language because the figurative expressions found in language is the root and foundation of typology itself.

#### B. LINGUISTICAL CLASSIFICATION OF TYPOLOGY

The confronting problem now is to consider all figures and types from both the language and Biblical fields; then arrange them in such a fashion as to give complete meaning and purpose, especially in correlating them in the proper perspective with regard to Biblical typology.

The writer studied all of the figures of speech in the linguistic area, and every Biblical concept or term that conveyed the "figurative

---

<sup>28</sup>Corbin and Perrin, op. cit., p. 107-108.

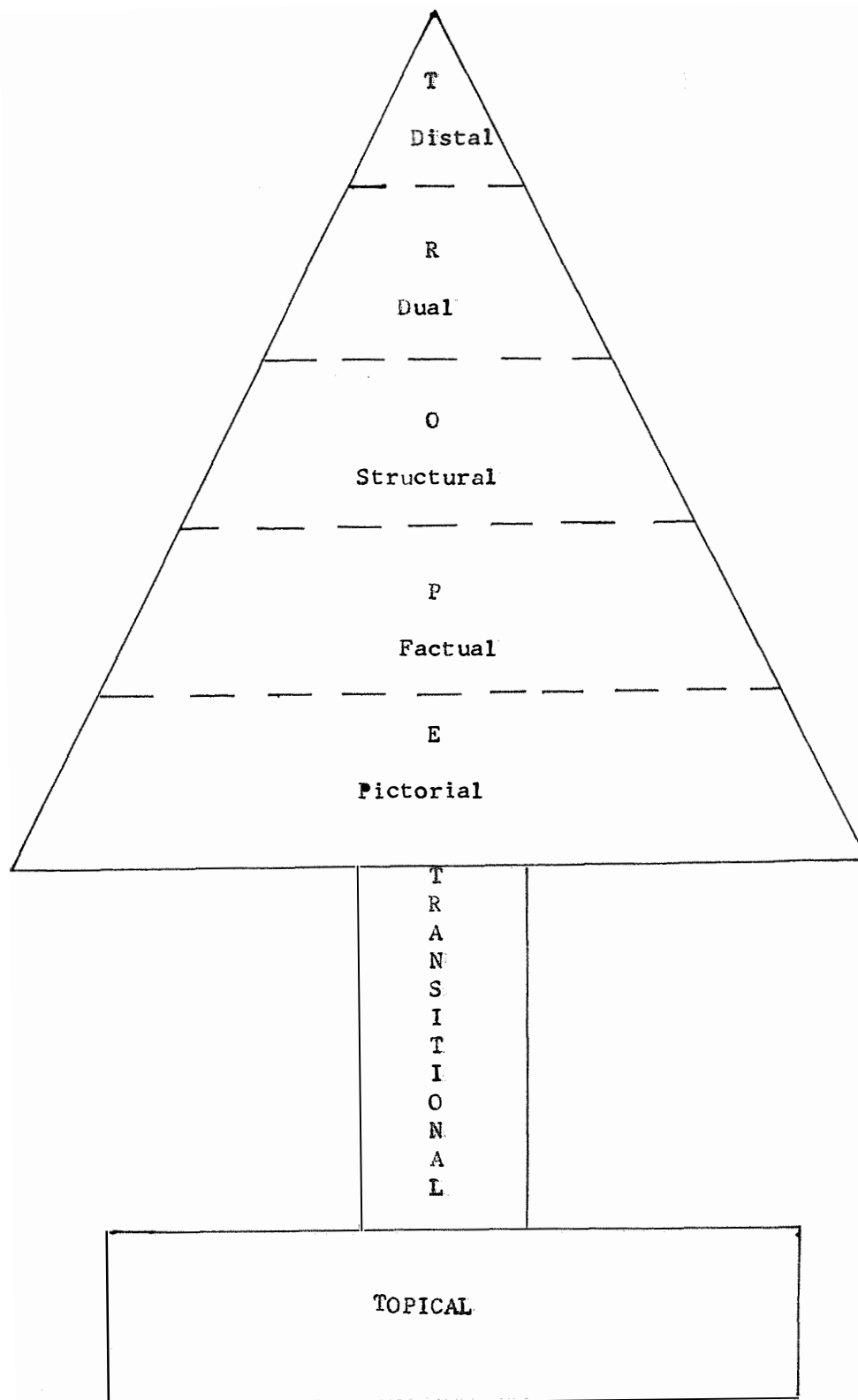
language" concept. All terms that showed relationship with typology were then categorized into classifications or groups. The grouping depended solely upon their relationship with the general, accepted view or concept of a "true Bible type." The author found that all of the figures and types could be placed into one of three classifications. The most obvious was the true or real types and figures. These were categorized under the heading the author terms, topical. The second group were terms that were related to typology because they encourage, urge or actually produce a change in the minds of those involved. Thus, they are referred to as transitional terms. Lastly, the writer found the remaining terms to be remote from the true concept of a Bible type and yet when considering the general interpretation of the subject they must be included. This group is by far the largest and hosts all the linguistic figures of speech or tropes. Because of the great number of terms, the writer found it necessary to sub-divide this category into: distal, dual, structural, factual, and pictorial. (1) Distal tropes are figures of speech that are limited to only one given language and cannot be translated or transported over to other languages, although these same figures of speech are or may be found in other languages. The meaning produced by these figures of speech can never be translated into other languages. This category is the farthest removed from true types. (2) Dual tropes are those figures of speech that possess a relationship to grammar and yet are found peculiar to only one language. (3) Structural tropes is the term applied to all figures of speech that are such because they are brought about by language methods, such as sentence construction, word choice, or special expressions as found in poetry. (4) Factual tropes border sometimes upon grammar syntax but are primarily

concerned with factual truths or statements. And, (5) Pictorial tropes or the figurative language are more closely associated with typology because they produce a mental image in the meaning or demand a mental perception to fully understand them.

The following diagram portrays these divisions in the proper order and also demonstrates the relationship of each. Because of the function this diagram serves to illustrate these tropes and the appearance of the diagram itself, the writer has coined the term, "The Typological Tree," when identifying certain figures of speech to typology, or referring to this diagram.

The following pages list all the typological words or terms this writer has accepted with a definition of each and Biblical examples where these could be located. If a satisfactory example was not found it was so noted. It is a credit to the Bible that some of these figures of speech are not found, because of their nature and intent. The listing begins at the top of "The Typological Tree" and proceeds downward.

## THE TYPOLOGICAL TREE





## I. TROPE TERMS

A. Distal (Figures of speech that are peculiar only to a given language and which cannot be carried over in translation.)

1. Abbreviation:

- a) Definition: The act of omitting letters from a word or words for reasons of brevity to represent the words themselves.
- b) Example: The first three letters that begin the Greek word "Jesus," I H S, now are considered an abbreviation of the name, Jesus.

2. Accent = grammatical:

- a) Definition: The emphasis placed upon a syllable of a word for phonetic stress or pronunciation and/or placed upon an equal group of words producing a rhythm effect.
- b) Example: (As interpreted by the author, the following reference is given.) (John 4:32) ". . .I have meat<sup>1</sup> to eat<sup>1</sup> that ye know<sup>2</sup> not of.<sup>3</sup>"

### 3. Accent = Rhetorical :

- a) Definition: Emphasis placed upon tone and inflection to produce a desired expression.
- b) Example: (As interpreted by the author, the following reference is given.) (John 15:7) "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (By stressing a certain word each time a different meaning or emphasis can be given.)

#### 4. Acrostic - Abecedarius:

- a) **Definition:** A word formed from the initial letters of key words or the beginning letter of each line or stanza composing the alphabet.
- b) **Example:** Psalms 119, 34, 111 and 112 in the Hebrew text.

5. Acrostic - True:

- a) Definition: The initial letters of a series of words form a given word.
- b) Example: (Esther 1:20) The Hebrew phrase, **וְכָל הַנָּשִׁים יִתְּנוּ כֹדֶד לַאֲדָמָה**, (hiye wekal henashim yithenu) interpreted as "All the wives shall give," or paraphrased in English "Due Respect Our Ladies" spells LORD, backwards in Hebrew.

or  
 (Esther 5:4) The Hebrew phrase, **יָבוֹא הַמֶּלֶךְ וְהָמָן הַיּוֹם**, (Yavo hameledv wehaman hayolm) interpreted as "Let the King and Haman come this day," or paraphrased in English "Let Our Royal Dinner" spells LORD forwards in Hebrew.

or  
 Forsaking All I Trust Him, which spells FAITH.

or  
 The first letters in the Greek language in the words, "Jesus Christ, Son of God, Savior," spell FISH.

#### 6. Acrostic - Acronym:

a) Definition: A word is formed from the initial letter or letters of the key words found within a phrase or sentence.

b) Example: (John 3:16) "For God so loved the world, that he gave his Only begotten Son, that whosoever believeth in him should not Perish, but have Everlasting Life." (The word GOSPEL is the key word of this verse.)

or  
 (Matthew 7:7) "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" (ASK).

#### 7. Acrostic - Mesostich:

a) Definition: The middle letters of a series of words form a given word.

b) Example: (No satisfactory example has been found.)

#### 8. Acrostic - Telestich:

a) Definition: The final letters of a series of words form a given word.

b) Example: (Esther 5:13) The Hebrew phrase, **זֶה אֵין עֲשֵׂה לִי**, (Zahe yeghegv; showah le) interpreted as "This availeth me nothing," or paraphrased in English "Yet am I SaD, foR nO avail," spells LORD backwards.

or  
 (Esther 7:7) The Hebrew phrase, **כִּי נִקְדָּחַתָּהּ אֵלַי הָרָעָה**, (Kha letah elay: haraah) interpreted as "that evil was determined against him," or paraphrased in English "eviL tO feaR determiNeD," spells LORD forwards.

#### 9. Anagram:

a) Definition: The formation of a different word by rearranging the letters within an other word.

b) Example: "life"--"file;" "lamb"--"balm;" and "live"--"evil."

## 10. Anglicism:

- a) Definition: An idiom of the English language that differs from any and all other languages.
- b) Example: (No satisfactory example has been found.)

## 11. Antonym:

- a) Definition: A word that has an opposite meaning.
- b) Example: (I John 1:5) "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."

## 12. Archaism:

- a) Definition: The use of idioms that are no longer accepted in proper usage.
- b) Example: (2 Corinthians 8:1) "We do you to wit."

## 13. Colloquialism:

- a) Definition: A manner of expression that is limited in its acceptance, use, or understanding.
- b) Example: (No satisfactory example has been found in Scripture because the extensive reading of the Bible has caused its language to become standard and therefore non-colloquial.)

## 14. Dialect:

- a) Definition: A limited style or form of language that is used only by a certain group or area of people.
- b) Example: (No satisfactory example has been found.)

## 15. Heteronym:

- a) Definition: Two words having the same spelling but differing in meaning and pronunciation.
- b) Example: (Genesis 9:13) "I do set my bow in the cloud, . . . ." and (Micah 6:6) "wherewith shall I come before the LORD, and bow myself before the high God?"

or

(Psalm 43:3) "O send out thy light and thy truth: let them lead me;" and (Zechariah 5:7-8) "And, behold, there was lift-  
ed up a talent of lead: . . . and he cast the weight of lead upon the mouth thereof."

## 16. Homonym - Homograph:

- a) Definition: The spelling of two words the same, but having a difference in meaning.
- b) Example: (Matthew 19:24) "eye of a needle" and (Matthew 5:29) "And if thy right eye offend thee," (The first "eye" has reference to an opening while the other "eye" refers to vision.

## 17. Homonym - Homophone:

- a) Definition: Two words that are spelled differently but are pronounced the same.
- b) Example: (Luke 2:14) ". . .and on earth peace," and (Matthew 9:16) "No man putteth a piece of new cloth. . ."

## 18. Idiom:

- a) Definition: The mode of expression that is peculiar to a given geographical or class of people.
- b) Example: (No satisfactory example has been found.)

## 19. Jargon:

- a) Definition: A form of language that is unintelligible and vague in meaning.
- b) Example: (Genesis 11:7) ". . . and there confound their language, that they may not understand one another's speech."

## 20. Locution:

- a) Definition: A style of communication or form of expression that is characteristic only to a certain region, or class of people.
- b) Example: (No satisfactory example has been found.)

## 21. Onomatopoeia:

- a) Definition: The meaning of the word is suggested by the pronouncing of the word itself.
- b) Example: (Mark 7:33) "and he spit," In the Greek it is even more pronounced. The root form is  $\pi\tau\acute{\upsilon}\omega$ , (ptuō).

## 22. Provincialism:

- a) Definition: A word or phrase that is found only in a given dialect.

- b) Example: (Judges 12:6) "Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right."

### 23. Slang:

- a) Definition: A type of language that is peculiar to only a group of people.
- b) Example: (No satisfactory example has been found.)

### 24. Synonym:

- a) Definition: One of two or more words with the same meaning though spelled differently.
- b) Example: (John 21:15-17) ". . . Simon, son of Jonas, lovest [ἀγαπᾷς, agapās] thou me more than these? He saith unto him, Yea Lord; thou knowest that I love [φιλέω, philō] thee. . . . Simon, son of Jonas, lovest [ἀγαπᾷς, agapās] thou me? He saith unto him, Yea, Lord; thou knowest that I love [φιλέω, philō] thee. . . . Simon, son of Jonas, lovest [φιλεῖς, phileis] thou me? Peter was grieved because he said unto him the third time, Lovest [φιλεῖς, phileis] thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love [φιλέω, philō] thee."

## B. Dual (Figures of speech that are dependent upon the function of grammar, and yet are peculiar only to one language.)

### 1. Alliteration or Homoeopropheron:

- a) Definition: The repetition of two or more words with the initial letter being the same.
- b) Example: (Romans 11:33) In the Greek text. "How unsearchable ἀνεξερεύνητα, anexereuneetē] are his judgments, and his ways past finding out! [ἀνεξιχνίαστοι, anexichniastoi]"

### 2. Antanacclasis or Ploce:

- a) Definition: The use of the same word twice in the same sentence with two different meanings.
- b) Example: (Jeremiah 34:17) "Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, everyone to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, . . ." (The second use of the word is in the negative; that of judgment).

### 3. Assonance:

- a) Definition: The selection of words which repeat the vowels

without repeating the consonants.

b) Example: (No satisfactory example has been found.)

#### 4. Cacophony:

a) Definition: The use of words which have a harsh sound in their pronunciation.

b) Example: (Matthew 13:42)"And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (The underlined words in English are believed to be harsh by the author).

#### 5. Consonance:

a) Definition: The repeating of identical or similar consonants which give a pleasant and harmonious sound.

b) Example: (Galatians 5:9) "A little leaven leaveneth the whole lump."

#### 6. Conundrum:

a) Definition: A riddle that has a pun for an answer by the art of playing on words.

b) Example: No satisfactory example has been found in the Bible itself. One is given outside of the Bible referring to Bible history. Question: Why did not the children of Israel starve in the desert? Answer: Because of the "sand which is there." (This sort of trope has no relation to the teachings of the Bible itself.)

#### 7. Dissonance:

a) Definition: The combining of discordant sounds.

b) Example: (No satisfactory example has been found.)

#### 8. Euphony:

a) Definition: The selection of words and style of expression that are pleasing and inviting in sound.

b) Example: (No satisfactory example has been found.)

#### 9. Homoeoptoton:

a) Definition: The use of words having the identical grammatical inflections and sound.

- b) Example: (Romans 12:15) "Rejoice with them that do rejoice, and weep with them that weep." In the Greek it is: Χαίρειν μετὰ Χαίρόντων (Chairein meta chaironton) and Κλαίειν μετὰ Κλαίόντων, (Klaiein meta klaionton).

#### 10. Homoeoteleuton:

- a) Definition: The repeating of the same letters or syllables at the end of concurrent words.

- b) Example: (Mark 12:30) "This is the first commandment." In Greek it is: αὕτη πρώτη ἐντολή, (hautē protē entolē).

or

(1 Peter 1:4) "To an inheritance incorruptible, and undefiled, and that fadeth not away," In Greek it would be: ἀφθαρτον, ἀμείαντον, ἀμάραντον, (aphtharton, amianton, amaranton).

#### 11. Macaronic:

- a) Definition: The combination of two languages or the merging of one language into another.

- b) Example: (No satisfactory example has been found.)

#### 12. Malapropism:

- a) Definition: A humorous blunder caused by the use of a word which is similar to the intended one in sound but incongruous in thought.

- b) Example: (No satisfactory example has been found.)

#### 13. Palindrome:

- a) Definition: A word, phrase or sentence that reads the same whether backwards or forwards.

- b) Example: (Joshua 1:1) "Joshua the son of Nun,"

or

An example related to Scripture, but is not Scriptural:  
"Madam, I'm Adam."

or

"Dennis sinned."

#### 14. Parachesis:

- a) Definition: The repeating of words that are similar in sound but from a different or original language.

- b) Example: (Matthew 3:9) "God is able of these stones [אבנים] אבנים, abanim] to raise up children [בנים] בנים, banim] unto Abraham." (In the Hebrew language.)

C. Structural (Figures of speech relating to grammatical syntax.)

1. Amoebaeon:

- a) Definition: The repeating of the identical phrase at the close of every paragraph.
- b) Example: (Psalm 136) At the end of every verse: "for his mercy endureth for ever."

2. Amphigory:

- a) Definition: A meaningless or nonsensical writing or discourse.
- b) Example: (No satisfactory example has been found.)

3. Amplification or Epitasis:

- a) Definition: The process of enlarging or expanding an idea or statement.
- b) Example: Jesus made a statement in John 3:3 that a man must be born again. Nicodemus did not understand this truth, so Jesus expanded or enlarged on the subject in John 3:5-8.

4. Anabasis:

- a) Definition: Two or more clauses that are structured to convey upward movement from the prior clause.
- b) Example: (Psalm 1:1) "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

5. Anachoresis:

- a) Definition: The returning to the original thought after digressing from it.
- b) Example: (Ephesians 3:14) The subject was stated in verse 1 "For this cause I Paul, the prisoner of Jesus Christ . . ." In verse 14 he returns to the subject; "For this cause I bow my knees unto the Father of our Lord Jesus Christ."

6. Anachronism:

- a) Definition: The assigning of an incorrect time to a person or thing chronologically.



- b) Example: (Matthew 14:1-2) "At that time Herod the tetrarch heard of the fame of Jesus, And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him."

or

(Matthew 16:13-14) ". . . Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

#### 7. Anacoluthon:

- a) Definition: A grammatical change to another thought without completing the first.
- b) Example: (Mark 11:32) "But if we shall say, of men; they feared the people: for all men counted John, that he was a prophet indeed."

#### 8. Anadiplosis or Epanastrophe:

- a) Definition: The same word or words occurring at the end of one sentence and at the beginning of the next.
- b) Example: (Genesis 1:1-2) "In the beginning God created the heaven and the earth. And the earth . . ."

#### 9. Anaerisis:

- a) Definition: A parenthetical addition by means of a detraction.
- b) Example: (No satisfactory example has been found.)

#### 10. Anaphora or Epanaphora:

- a) Definition: The repeating of a word at the beginning of two or more successive phrases, clauses or sentences to produce the desired rhetorical impression or reaction.
- b) Example: (Hosea 3:4) "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:"

#### 11. Anastrophe or Inversion:

- a) Definition: The inversion of the usual sentence structure for rhetorical effect.

- b) Example: (Matthew 5:3-11) The beatitudes which begin with "Blessed."

## 12. Anesis or Abating:

- a) Definition: An additional comment or statement of a concluding sentence that lessens the effect of what was previously stated, but increases the impact of the total concept.
- b) Example: (2 Kings 5:1) "Now Naaman, captain of the host of the King of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper."

## 13. Anteisagoge or Anticatallaxis:

- a) Definition: The art of answering a question by asking another.
- b) Example: (Matthew 21:23-25) ". . . By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? . . ."

## 14. Anthem:

- a) Definition: A song of praise sung either responsively or in unison.
- b) Example: The Psalms in general, specifically Psalm 150.

## 15. Anthropopatheia; Syncatabasis; or Condescension:

- a) Definition: The assigning of human characteristics and qualities to God.
- b) Example: (Numbers 23:19) "God is not a man, that he should lie; neither the Son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"  
or  
(Isaiah 7:13) "And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?"

## 16. Anticategoria or Accusation:

- a) Definition: The returning of the same accusation or insult to the one who originally gave it.
- b) Example: (Ezekiel 18:25) "Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal?"

## 17. Anticlimax:

- a) Definition: The last statement in a series is less important or less significant than the former ones.
- b) Example: (No satisfactory example has been found.)

## 18. Antimereia:

- a) Definition: The exchanging of one part of speech for another.
- b) Example: (I Corinthians 14:12) "Even so ye, forasmuch as ye are zealous of [spirits] spiritual gifts,"  
or  
(Job 8:6) ". . . and make the habitation of thy righteousness prosperous." (Literally, "thy righteous habitation)."

## 19. Antimetabole:

- a) Definition: The use of the same words again in the same sentence but reversing the order for the purpose of contrast or emphasis.
- b) Example: (Genesis 4:4-5) ". . . And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. . ."

## 20. Antimetathesis or Dialogue:

- a) Definition: A narration or discussion between the writer and the reader or between others.
- b) Example: (Romans 3) Paul carries on a make-believe dialogue with the Jews.

## 21. Antiphrasis:

- a) Definition: The using of two or more words with contrasting meanings which produce a humorous or ironical response.

- b) Example: (1 Chronicles 3:16) "And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son." The same name is mentioned later but in the shorter form. (Jeremiah 22:24) "as I live, saith the LORD, though Coniah the son of Jehoiakim."

#### 28. Apocope:

- a) Definition: The omitting or deleting the last letter or syllable of a word.
- b) Example: Jude for Judas.

#### 29. Apophasis:

- a) Definition: The art of making an assertion while pretending to deny it.
- b) Example: (Philemon 19) ". . . albeit I do not say to thee how thou owest unto me even thine own self besides."

#### 30. Aposiopesis:

- a) Definition: An incomplete sentence caused by a sudden trend in direction or thought.
- b) Example: (Exodus 32:31-32) "And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--and if not, . . ."

#### 31. Apostrophe or Prosphonesis:

- a) Definition: An address to a person or a thing that is not present to the speaker at the time.
- b) Example: (Hosea 13:14) ". . . O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."

#### 32. Apposition:

- a) Definition: The use of two or more words or phrases that re-name, describe, or identify that in question.
- b) Example: (Romans 1:7) "to all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ."

#### 33. Association:

- a) Definition: The inclusion of the writer or speaker along with the others that he is addressing.

- b) Example: (Acts 17:27) "That they should seek the LORD, if haply they might find him, and find him, though he be not far from every one of us:"

or

(Hebrews 3:6) "But Christ as a son over his own house; whose house are we, . . ."

#### 34. Asteismos:

- a) Definition: A disclosure or truth through a subtle and graceful manner of speech.
- b) Example: (John 8:7) ". . . He that is without sin among you, let him first cast a stone at her."

#### 35. Asterismos:

- a) Definition: An attempt to note the emphasis, or importance of the forthcoming statement by prefacing it with a word of attention.
- b) Example: (Revelation 3:20) "Behold, I stand at the door,"  
or  
(Matthew 28:20) ". . . and, lo, I am with you always,"

#### 36. Asyndeton:

- a) Definition: The uniting of coordinate words or clauses by omitting the use of the conjunctions.
- b) Example: (Hebrews 11:37) "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;"

#### 37. Balance:

- a) Definition: The design or structure of a sentence that gives contrasts or comparisons by having equal words, phrases or clauses.
- b) Example: (Psalm 144:15) "Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD."  
or  
(I Corinthians 15:22) "For as in Adam all die, even so in Christ shall all be made alive."

#### 38. Ballad:

- a) Definition: A composition passed down from former generations which possesses lyrical and dramatical elements often accompanied by dancing.

- b) Example: (No satisfactory example has been found.)

#### 39. Battologia:

- a) Definition: The repeating of meaningless words, as chants or vain repetitions.
  - b) Example: (Acts 19:34) "But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians."\*
  - or  
(1 Kings 18:26) "And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. . . ."\*
- \*Because of the stated amount of time repetition is implied.

#### 40. Candour or Eleutheria:

- a) Definition: The use of great freedom and boldness of speech.
- b) Example: (Luke 13:32) "And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and tomorrow, and the third day I shall be perfected."
- or  
(John 8:44) "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him."

#### 41. Catabasis:

- a) Definition: Two or more clauses that are structured to convey gradual descent from the prior clause that emphasizes humiliation, sorrow, or any other feeling or expression.
- b) Example: (Isaiah 40:31) "But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

#### 42. Catachresis:

- a) Definition: A substitution of a remotely related word for one that is more meaningful or relevant.
- b) Example: (Deuteronomy 32:14) ". . . and thou didst drink the pure blood of the grape."

#### 43. Cataploce:

- a) Definition: An expression of exclamation within a parenthetical structure.

- b) Example: (Ezekiel 16:23-24) "And it came to pass after all thy wickedness, (woe, woe unto thee: saith the LORD GOD;) That thou hast also built unto thee an eminent place, and hast made thee an high place in every street."

#### 44. Chiasmus:

- a) Definition: The sentence structure is inverted in the second of two syntactically parallel phrases or clauses.
- b) Example: (Leviticus 14:51-52) "And he shall take the cedar wood, and the hyssop, and the scarlet and the living birds and dip them in the blood of the slain birds and in the running water, and sprinkle the house seven times: And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood and with the hyssop, and with the scarlet:"

#### 45. Chleuasmos:

- a) Definition: The producing of laughter or ridicule by jeering or sneering.
- b) Example: (I Samuel 17:43) "And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods."

#### 46. Cliche:

- a) Definition: An expression that has been used so much that the original meaning and impact has been lost.
- b) Example: (Deuteronomy 32:10) ". . . he kept him as the apple of his eye."

#### 47. Climax:

- a) Definition: A number of phrases or clauses in a series with each one mounting in rhetorical forcefulness.
- b) Example: (2 Corinthians 11:21-28) "I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in

## 52. Digression or Paracbasis:

- a) Definition: A temporary digression from the original subject.
- b) Example: (Genesis 2:8-15) (The statement is made in verse 7 and is continued in verse 15, thus making verses 8 through 14 a digression.) "And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed . . . . And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it."

## 53. Dysphemism:

- a) Definition: The replacement of an inoffensive word by one which is more blunt and direct, even though offensive.
- b) Example: (John 11:14) "Then said Jesus unto them plainly, Lazarus is dead."

## 54. Eclogue:

- a) Definition: A short and poetic work regarding shepherds.
- b) Example: (Psalm 23)  
or  
(John 10:1-16)

## 55. Ecphonesis or Exclamation:

- a) Definition: A sudden change of feeling is expressed by exclamation.
- b) Example: (Isaiah 6:5) "Then said I, Woe is me! for I am undone; . . ."

## 56. Ejaculation:

- a) Definition: A parenthetical expression in the form of a prayer or wish.
- b) Example: (Romans 6:2, 15) "God forbid."

## 57. Elaboration:

- a) Definition: The development of an initial statement.
- b) Example: (Romans 1:19) "Because that which may be known of God is manifest in them; for God hath shewed it unto them." (This is the statement. In Romans 1:20-3:31 he elaborates on this subject and proves it.)



## 58. Elegy:

- a) Definition: A poem or song of bereavement especially for one who has died.
- b) Example: (2 Samuel 1:17-27)

## 59. Elision:

- a) Definition: The omission of a portion of a word for brevity's or euphony's sake.
- b) Example: (No satisfactory example has been found.)

## 60. Ellipsis:

- a) Definition: The omitting of a word or more that is commonly understood, but must be supplied to make the sentence grammatically correct.
- b) Example: (1 Corinthians 3:1) "And I, brethren, could not speak unto you as unto spiritual [men], but as unto carnal [men], even as unto babes in Christ."

## 61. Enallage or Exchange:

- a) Definition: The exchanging of a word for another.
- b) Example: (This is the all-inclusive term for the following specific terms: antimereia, antiptosis, heterosis, and hypallage.)

## 62. Enantiosis:

- a) Definition: Making a contrasting statement with the aid of the affirmative and negative words.
- b) Example: (Romans 8:15) "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

## 63. Encomium:

- a) Definition: A formal composition consisting of warmth and praise.
- b) Example: (2 Thessalonians 1:4-7) "So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God for which ye

also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,"

#### 64. Enthymeme:

- a) Definition: The omission of one of the two premises of a syllogism, which is obviously understood.
- b) Example: (Isaiah 36:7) "But if thou say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, ye shall worship before this altar?" (The implication is that the more important a god is, the more altars he should have.)

#### 65. Enumeration or Synathroesmos:

- a) Definition: The itemizing of things, parts, or characteristics instead of mentioning the all-inclusive term or reference.
  - b) Example: (Romans 1:29-31) "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whispers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:"
- or
- (Romans 4:1-3) "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."

#### 66. Epadiplosis:

- a) Definition: The repeating or restating the initial word or words at the close of successive sentences.
- b) Example: (Psalm 47:6) "Sing praises to God, sing praises: sing praises unto our King, sing praises."

#### 67. Epanadiplosis:

- a) Definition: The repeating or restating the initial word or words at the close of the sentence.

- b) Example: (2 Kings 23:25) "And like unto him there was no king before him, that turned to the LORD with all his heart and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him."

#### 68. Epanalepsis:

- a) Definition: The resuming of the same word from the beginning of one sentence to another.
- b) Example: (1 Corinthians 10:25) "Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake:" then it is continued in (1 Corinthians 10:29) "Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?"

#### 69. Epanodos:

- a) Definition: The repeating of the same words but in an inverted order.
- b) Example: (Isaiah 6:10) "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

#### 70. Epanorthosis or Correction:

- a) Definition: A second statement is immediately given which serves to correct the former one, as well as, to be the official and final statement.
- b) Example: (Mark 9:24) "Lord, I believe; help thou mine unbelief."  
or  
(Galatians 4:9) "But now, after that ye have known God, or rather are known of God, . . ."  
or  
(2 Corinthians 1:20) "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." (The

#### 71. Epexegetis:

- a) Definition: The repeating of a thought for further clarification.
- b) Example: (The following three terms are all epexegetis by definition, but possess a different reason for the repetition.

## 72. Epimone:

- a) Definition: The repeating of a thought for the intent of making an impression or impact.
- b) Example: (Matthew 7:21-23) "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (This is the original thought.) "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (This is the restatement for the purpose of impact.)

## 73. Exergasia:

- a) Definition: The repeating of the same thought, idea, or subject, but by using different choice of words to do so.
- b) Example: (Psalm 17:1) "Hear the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips."

## 74. Hermeneia:

- a) Definition: The repeating of a thought for the purpose of explaining or interpreting.
- b) Example: (Isaiah 44:3) "For I will pour water upon him that is thirsty, and floods upon the dry ground:" (This is the original thought.) "I will pour my spirit upon thy seed, and my blessing upon thine offspring:" (This is the interpreting or explaining of the meaning.)

## 75. Epibole:

- a) Definition: The repeating of a lengthy phrase or even a sentence at the beginning of successive paragraphs or throughout a writing.
- b) Example: (Amos 1:3, 6, 9, 11, 13) "Thus saith the LORD;"

## 76. Epic:

- a) Definition: The deeds of an historical or legendary hero set to poetry.
- b) Example: (No satisfactory example has been found.)

## 77. Epicrisis:

- a) Definition: An added sentence which serves as a commentary or offers a reason why the previous remarks were so important.
- b) Example: (John 1:24) "And they which were sent were of the Pharisees." (They recognized the importance of baptism which caused them to investigate John the Baptist.)
- or  
(John 3:24) "For John was not yet cast into prison." (This explains why he was still baptizing.)

#### 78. Epigram:

- a) Definition: A short poem that is witty in nature with a dual meaning to a single thought.
- b) Example: (No satisfactory example has been found.)

#### 79. Epiphonema:

- a) Definition: An exclamation is added at the close of a sentence.
- b) Example: (Psalm 135:21) ". . . Praise ye the Lord."
- or  
(Revelation 22:20) ". . . Even so, come, Lord Jesus."

#### 80. Epistrophe or Epiphora:

- a) Definition: The repeating of a word or expression at the close of two or more successive phrases, clauses or sentences to produce the desired rhetorical impression or reaction.
- b) Example: (Deuteronomy 27:15-26) The word, "Amen" is found at the close of each sentence.
- or  
(Amos 4:6, 8, 9, 10, 11) ". . . yet have ye not returned unto me, saith the LORD."
- or  
(Revelation 22:11) "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

#### 81. Epithalamium:

- a) Definition: A wedding song in honor of a married couple.

b) Example: (Psalm 45)

## 82. Epithet:

a) Definition: A brief adjectival phrase that describes or characterizes and is synonymous with the noun it represents.

b) Example: (Genesis 21:16) "And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept." ("bow-shot" describes a certain distance.)

or

(1 Kings 7:26) And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths." ("hand breadth" describes the thickness.)

or

(Mark 3:17) "And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:"

## 83. Epitrechon:

a) Definition: A sentence fragment inserted parenthetically for additional explanatory purposes.

b) Example: (John 2:9) "When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew:) the governor of the feast called the bridegroom."

## 84. Epitrochasm or Epitrochasmus:

a) Definition: A brief summarization by way of just mentioning names or terms but not elaborating on them.

b) Example: (Hebrews 11:32) "And what shall I more say" for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:"

## 85. Epizeuxis:

a) Definition: The successive repetition of a word or words for emphasis.

b) Example: (Isaiah 6:3) ". . . Holy, holy, holy."

or

(Revelation 4:8) ". . . Holy, holy, holy,"

- a) Definition: A gap or break in a word between two vowels with a consonant being absent.
- b) Example: (No satisfactory example has been found.)  
(As pronouncing "beyond" without the "y" sound.)

#### 91. Hendiadys:

- a) Definition: The use of two usually synonymous words concurrently for the purpose of intensity.
- b) Example: (Genesis 1:26) "And God said, Let us make man in our image, after our likeness:"  
or  
(Genesis 19:24) "Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven:"

#### 92. Hendiatris:

- a) Definition: The use of usually three synonymous words concurrently for the purpose of intensity.
- b) Example: (John 14:6) "Jesus saith unto him, I am the way, the truth, and the life:" (These words are synonymous with Christ.)  
or  
(Jeremiah 4:2) "And thou shalt swear, the LORD liveth, in truth, in judgment, and in righteousness:"

#### 93. Heterosis:

- a) Definition: The change of the accidence of a part of speech.
- b) Example: (1 Corinthians 3:6) "but God gave the increase."  
compared with (1 Corinthians 3:7) "but God that giveth the increase."

#### 94. Hypallage:

- a) Definition: The interchanging of a syntactic relationship for a word.
- b) Example: (Genesis 10:9): "He was a mighty hunter before the LORD:" (In the Hebrew, "a strong man of hunting.")

#### 95. Hyperbaton or Synchysis:

- a) Definition: An intentional deviation from the normal sentence structure to produce attention and emphasis.
- b) Example: (Matthew 7:13) "Enter ye in at the strait gate:"

or

(John 9:39) "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

96. Hypotimesis:

- a) Definition: A parenthetical addition by means of an apology.
- b) Example: (Romans 3:5) "But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)"

97. Hysterologia:

- a) Definition: A grammatical construction whereby the first of the two events is placed last. (The opposite of hysteron-proteron except it relates to order of events rather than words.)
- b) Example: (Genesis 10 and 11) The reality of the dispersion of the nations precedes the actual event.

98. Hysteron-Proteron:

- a) Definition: A figure of speech by which the second of two words comes first.
- b) Example: (Philippians 3:19) "Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)" (In the context of verses 18-19 the subject is "For many walk," thus, their walk ends in destruction, etc.)

99. Ictus:

- a) Definition: A recurring stress or accent where emphasis is placed in rhythmic literature, as poetry.
- b) Example: (No satisfactory example has been found.)

100. Idyll:

- a) Definition: A short poem usually relating to the pastoral rural life.
- b) Example: (Psalm 23)

101. Interjection:

- a) Definition: An exclamatory word or phrase which is added parenthetically.



- b) Example: (Ezekiel 16:23) "And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)"

#### 102. Interrogation:

- a) Definition: A questioning with the intent of receiving an answer.
- b) Example: (Mark 15:2) "And Pilate asked him, Art thou the King of the Jews?"
- or  
(I Corinthians 1:20) "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"

#### 103. Limerick:

- a) Definition: A light-hearted, nonsensical form of poetry or verse.
- b) Example: (No satisfactory example has been found.)

#### 104. Litotes:

- a) Definition: An affirmative statement is emphasized by expressing the negative of the opposite concept or term.
- b) Example: (Galatians 5:10) "I have confidence in you through the Lord, that ye will be none otherwise minded:"

#### 105. Loose Sentence:

- a) Definition: A general and normal complex sentence in which the main subject and predicate is contained in the initial clause.
- b) Example: (1 Corinthians 3:2) "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

#### 106. Lyric:

- a) Definition: A short subjective composition written in rhyme.
- b) Example: (No satisfactory example has been found.)

#### 107. Madrigal:

- a) Definition: A short poem with the central theme being love or the simple life.

- b) Example: (Song of Solomon 1:2) "Let him kiss me with the kisses of his mouth: for thy love is better than wine."

#### 108. Meiosis:

- a) Definition: The degrading of one object in order to exalt another.
- b) Example: (Numbers 13:33) "And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

#### 109. Merismos:

- a) Definition: After a statement is made the author enumerates the contents.
- b) Example: (Galatians 5:22-23) "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law."

#### 110. Mesarchia:

- a) Definition: The occurrence of the same word in the beginning and in the middle of successive sentences.
- b) Example: (Zephaniah 1:14-16) "The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers."

#### 111. Mesodiplosis:

- a) Definition: The occurrence of the same word in the middle of successive sentences.
- b) Example: (2 Corinthians 4:8-9) "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed;"

#### 112. Mesoteleuton:

- a) Definition: The occurrence of the same word in the middle and at the ending of successive sentences.

- b) Example: (2 Kings 19:7) "Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land."

#### 113. Metabasis:

- a) Definition: The changing from one subject or thought to another.
- b) Example: (1 Corinthians 11:16 is the conclusion of Christian standards and 1 Corinthians 11:17 is the beginning of the discourse on the Lord's Supper.)

#### 114. Metallage:

- a) Definition: A change of thought is substituted for the original one.
- b) Example: (Hosea 4:18) "Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye."

#### 115. Mimesis or Imitation:

- a) Definition: The mimicking of what another person has said for the purpose of emphasis.
  - b) Example: (Micah 2:4) ". . . We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields."
- or
- (1 Kings 18:27) "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."

#### 116. Mixed Figures:

- a) Definition: The combining of two or more figures of speech simultaneously.
- b) Example: (Isaiah 8:12) "Say ye not, a Confederacy, to all them to whom this people shall say, A confederacy;"
  - 1) Mesoteleuton: "confederacy"
  - 2) Polypoton: "say" and "shall say"

## 117. Ode:

- a) Definition: A sophisticated verse usually consisting of three parts; the strophe, antistrophe, and the epode.
- b) Example: (No satisfactory example has been found.)

## 118. Otiosity:

- a) Definition: The ineffective and superfluous wording that serves no useful purpose.
- b) Example: (Matthew 5:2) "And he opened his mouth, and taught them, saying,"

## 119. Oxymoron:

- a) Definition: The combination of opposite words that produces an epigrammatic effect.
- b) Example: (Proverbs 12:10) ". . . but the tender mercies of the wicked are cruel."

## 120. Palinode:

- a) Definition: A revising of a former statement by renouncing the original one.
- b) Example: (2 Chronicles 15:17) (After making the declaration that all the idols were removed and destroyed this statement is given.) "But the high places were not taken away out of Israel:"

## 121. Paradiastole:

- a) Definition: The repeating of disjunctive conjunctions either in a coordinate or correlative usage.
- b) Example: (Romans 8:35) "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"  
or  
(Romans 8:38-39) "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

## 122. Paraleipsis:

- a) Definition: A brief mentioning of that which was originally intended to be omitted.
- b) Example: (Hebrews 11:32) "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:" (He continues this listing in verses 33 through 38.)

#### 123. Parallelism:

- a) Definition: Equal and grammatical phrasing of sentence structure.
- b) Example: (Psalm 19:1-2) "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge."

#### 124. Paragmenon or Derivation:

- a) Definition: The use of words from the same root meaning.
- b) Example: (Matthew 16:18) "And I say unto thee, That thou art Peter [*Πέτρος*, petros], and upon this rock [*πέτρα*, petra] I will build my church; and the gates of hell shall not prevail against it."

#### 125. Parenthesis:

- a) Definition: A complete sentence inserted parenthetically for additional explanatory purposes.
- b) Example: (Philippians 3:18-19) Paul makes a statement in verse 17 regarding the walk of a Christian and then states parenthetically: "(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)"

#### 126. Parody:

- a) Definition: An humorous imitation of a serious style of writing by another author.
- b) Example: (No satisfactory example has been found.)

#### 127. Periodic Sentence:

- a) Definition: A complex sentence with the principal clause lo-

cated at the end of the sentence.

- b) Example: (I John 3:16) "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

#### 128. Periphrasis:

- a) Definition: A lengthy expression used instead of a word or shorter and more understandable form to convey the identical thought.
- b) Example: (Genesis 20:16) "And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes unto all that are with thee, and with all: thus she was reproved." (A covering of the eyes" is synonymous with husband.)

#### 129. Peroration:

- a) Definition: Using rhetorical expressions that play on the emotions of the reader to summarize a discussion.
- b) Example: (Romans 11:33-36) "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever."

#### 130. Pleonasm:

- a) Definition: A listing of words, that is not required to complete a sentence, but does aid in clarifying the thought.
- b) Example: (I Corinthians 3:21-23) ". . . For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's."

#### 131. Polyonymia:

- a) Definition: The referring to the same place or person by more than one name.
  - b) Example: (John 6:1) "After these things Jesus went over the sea of Galilee, which is the sea of Tiberias."
- or
- (Matthew 15:39 and Mark 8:10) ". . .and came into the coasts

of Magdala." and ". . . and came into the parts of Dalmanutha."

or

(Matthew 8:28 and Mark 5:1) "And when he was come to the other side into the country of the Gergesenes." and "And they came over unto the other side of the sea, into the country of the Gadarenes."

### 132. Polypytoton:

- a) Definition: The arrangement of the same word in different inflections.
- b) Example: (2 Kings 21:13) ". . . and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down."

### 133. Polysyndeton:

- a) Definition: The repeating of the conjunction, "and," at the beginning of two or more successive phrases, clauses, or sentences.
- b) Example: (Luke 14:18-23) "And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."

### 134. Prochronism:

- a) Definition: The setting of a date or event earlier than it actually occurred.
- b) Example: (No satisfactory example has been found.)

### 135. Prolepsis or Anticipation:

- a) Definition: An introductory statement to a following elaborate composition.

- b) Example: (Exodus 10:29) "And Moses said, Thou hast spoken well, I will see thy face again no more." (This is the statement. The enlargement of this statement is found in Exodus 11:4-8).

#### 136. Prosapodosis:

- a) Definition: The mere listing of two or more words or subjects together followed by a further elaboration of each.
- b) Example: (John 16:8-11) "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

#### 137. Proslepsis:

- a) Definition: A complete enlargement upon a subject that originally was ignored.
- b) Example: (Jude) (Originally Jude had planned on writing about "the common salvation," but then felt compelled to write about Christian faithfulness.)

#### 138. Repeated Negation:

- a) Definition: The repeating of many negatives.
  - b) Example: (John 3:18) "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."
- or
- (I John 1:8-2:4) "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

#### 139. Repetition:

- a) Definition: The repeating of the same word or words spasmod-



ically throughout a writing or composition.

- b) Example: (I Corinthians 13) The use of the word, "charity, (love)."

#### 140. Rhetorical Question:

- a) Definition: The asking of an obvious and simple question in such a manner that assumes there is only one answer and thus does not anticipate or require an answer.
- b) Example: (Romans 10:14) "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

#### 141. Solecism:

- a) Definition: Faulty syntax because of the wrong choice of words or the combination of words within a sentence.
- b) Example: (Matthew 16:13, 15) ". . . Whom do men say that I the Son of man am?" "He saith unto them, But whom say ye that I am?" (It should be "who") in both verses since it is in the nominative case.)

#### 142. Song or Lay:

- a) Definition: A poem set to music.
- b) Example: (Exodus 15) "Then sang Moses and the children of Israel this song unto the LORD, . . ."

#### 143. Sonnet:

- a) Definition: A rhythmic poem consisting of fourteen lines often syllables each and conforming to one of several definite rhyme schemes.
- b) Example: (No satisfactory example has been found.)

#### 144. Stichomythia:

- a) Definition: A dialogue in alternating lines between two who are disputing.
- b) Example: (No satisfactory example has been found.)

#### 145. Strophe:

a) Definition: The initial stanza or phrasing of a triadically constructed verse or sentence. (See ode.)

b) Example: (No satisfactory example has been found.)

#### 146. Syllepsis:

a) Definition: A correct grammatical structure but so constructed as to make its interpretation vague or lead to a dual interpretation; one being literal and the other figurative.

b) Example: (Matthew 26:26-28) "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins."

#### 147. Symploce:

a) Definition: The combining of anaphora and epistrophe together or the repeating of words at both the beginning and at the ending of sentences simultaneously.

b) Example: (Isaiah 2:7) "Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:"

#### 148. Synaesthesia:

a) Definition: The application of one of the senses to another.

b) Example: (No satisfactory example has been found.)

#### 149. Synantesis:

a) Definition: The repeating of the same phrase, clause or sentence but in an inverted order.

b) Example: (Exodus 9:31) "And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled."

#### 150. Synathroesmos or Aparithmesis or Enumeration:

a) Definition: The itemizing of the various components of the total object or subject without mentioning the object or subject itself.

b) Example: (I Timothy 4:1-3) "Now the Spirit speaketh expressly--"

ly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

or

(I Peter 4:3) "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:"

#### 151. Syncope:

a) Definition: The omitting of letters within words.

b) Example: (Acts 15:22) "Silas" the shortened form of (2 Corinthians 1:19) "Silvanus."

or

(Colossians 1:7) "Epaphras" the shortened form of (Philippians 2:25) "Epaphroditus."

#### 152. Syncrisis or Parathesis:

a) Definition: The use of at least a dual comparison to describe it or illustrate a truth.

b) Example: (Isaiah 1:18) "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

#### 153. Synecdoche:

a) Definition: In describing an object a portion of it is given for the naming of the entire object or vice versa.

b) Example: (Joel 3:10) "Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong."

#### 154. Synoeceiosis:

a) Definition: The repeating of a word within the same sentence but with a superior meaning.

b) Example: (Matthew 5:19) "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: . . . " (The Pharisees classified the numerous commandments accord-

ing to the importance they placed upon them. However, Jesus suggests there is no distinction at all and therefore that person will not be found in heaven at all.)

#### 155. Syntheton:

- a) Definition: The use of at least two contrasting words with a conjunction to emphasize a truth.
- b) Example: (Revelation 20:12) "And I saw the dead, small and great, stand before God; . . .
- or
- (I Corinthians 10:31) "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."
- or
- (Luke 12:19) "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

#### 156. Tapeinosis or Antenantiosis:

- a) Definition: A subject is evaluated lower than it really actually is with the intention of exalting it.
- b) Example: (Proverbs 30:25) "The ants are a people not strong, yet they prepare their meat in the summer;"

#### 157. Tautology:

- a) Definition: The repeating of an idea without necessarily giving further clarity.
- b) Example: (No satisfactory example has been found.)

#### 158. Tmesis:

- a) Definition: The changing of the usual word order structure by inserting another word in between two others.
- b) Example: (Ephesians 1:19) "And what is the exceeding greatness of his power to us-ward who believe:"
- or
- (Ephesians 3:2) "If ye have heard of the dispensation of the grace of God which is given me to you-ward:"

#### 159. Travesty:

- a) Definition: The style of writing that ridicules a more sophisticated form of composition.
- b) Example: (No satisfactory example has been found.)

## 160. Verse:

- a) Definition: A series of lines consisting of the same or unified metrical composition.
- b) Example: (In general the Psalms, Psalm 136 specifically.)

## 161. Zeugma:

- a) Definition: An incorrect grammar structure where a dual interpretation is made by one word modifying two terms.
- b) Example: (I Timothy 4:3) "Forbidding to marry, and commanding to abstain from meats," ("and commanding" must be added to make the right interpretation of the Greek text.)

D. Factual (Figures of speech that may be contingent upon grammar but are based upon a statement or observation of fact.)

## 1. Adjuration:

- a) Definition: The making of an oath by calling upon outside witnesses to vouch or verify a statement.
- b) Example: (Acts 20:26) "Wherefore I take you to record this day, that I am pure from the blood of all men."

## 2. Aetiologia or Apodeixis:

- a) Definition: The giving of a reason for what was said or an act that was committed.
- b) Example: (Romans 1:15 for what was said) "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." and (Romans 1:16 for the reason given) "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

## 3. Affirmation:

- a) Definition: A further confirmation to that which does not need proving or to that which has not been disputed.
- b) Example: (Philippians 1:18) "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

## 4. Agnactesis:

- a) Definition: A statement of indignation.

- b) Example: (Matthew 21:13) "And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

#### 5. Amphidiorthosis:

- a) Definition: A second statement is immediately given which serves to correct the former one and is the final one made to clarify it in both the minds of the sender and the recipient.
- b) Example: (1 Corinthians 11:22) "... What shall I say to you? shall I praise you in this? I praise you not."

#### 6. Ana:

- a) Definition: A collection of noteworthy sayings of a person.
- b) Example: Book of Proverbs.

#### 7. Anacoenosis:

- a) Definition: The asking for an opinion from someone who shares the same interest in question.
- b) Example: (1 Corinthians 4:21) "What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?"

#### 8. Anecdote:

- a) Definition: A humorous and little known incident of human interest.
- b) Example: (No satisfactory example has been found.)

#### 9. Annals:

- a) Definition: A mere stating of recorded events without comment or interpretation arranged chronologically.
- b) Example: 1 and 2 Kings; 1 and 2 Chronicles.

#### 10. Aphorism:

- a) Definition: A brief statement concealing a great cardinal principle.
- b) Example: (Proverbs 13:24) "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."

#### 11. Apodioxis or Detestation:

a) Definition: The repelling and detesting of that which is wicked and sinful.

b) Example: (Acts 8:20-23) "But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

or

(Jeremiah 9:2) "Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men."

## 12. Apology:

a) Definition: A written or oral defense for the justification of something that seems wrong to others.

b) Example: (Acts 2:14-36) Peter's Sermon at Pentecost.

## 13. Apothegm:

a) Definition: A very short, direct and didactic saying.

b) Example: (Proverbs 22:6) "Train up a child in the way he should go: and when he is old, he will not depart from it."

## 14. Autotelic:

a) Definition: A composition that is non-didactic, but yet having a purpose and a cause within itself.

b) Example: (Matthew 1:1-17)

or

(Luke 3:23-38)

## 15. Axiom:

a) Definition: A proposition or truism whose statement is so obvious that it does not need proven.

b) Example: (Proverbs 22:7) "The rich ruleth over the poor, and the borrower is servant to the lender."

## 16. Bon-mot:

a) Definition: A very clever and pithy remark.

- b) Example: (Matthew 8:22) "But Jesus said unto him, Follow me; and let the dead bury their dead."

17. Cant:

- a) Definition: A religious piety that is false or counterfeit.
- b) Example: (Matthew 6:16) "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward."

18. Cataphasis:

- a) Definition: The use of an insinuation for the purpose of showing the reason and logic behind it.
- b) Example: (3 John 9-10) "I wrote unto the church: but Diotrephes, who loveth to have the preminence among them receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doeth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."

19. Cataplexis:

- a) Definition: The using of a threat to convey a meaning or purpose.
- b) Example: (Ezra 4:16) "We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river."

20. Chronographia:

- a) Definition: The announcement of a time by description with a didactic purpose in mind.
- b) Example: (John 10:22) "And it was at Jerusalem the feast of the dedication, and it was winter."  
or  
(Galatians 4:4) "But when the fulness of the time was come, God sent forth his son, made of a woman, made under the law,"

21. Didacticism:

- a) Definition: The urging to accept moral standards.
- b) Example: (Deuteronomy 32:46-47) "And he said unto them, Set your hearts unto all the words which I testify among you



this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it."

22. Enigma or Aenigma:

a) Definition: The concealing of a great truth in riddle form.

b) Example: (Judges 14:14) "And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness."

or

(Isaiah 11:1) "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:"

23. Epitherapeia:

a) Definition: A qualifying statement which is added to modify.

b) Example: (Matthew 26:40-41) "And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

24. Epitimesis or Epiplexis:

a) Definition: An expression of rebuke or disapproval.

b) Example: (Luke 9:55) "But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of."

or

(Luke 24:25) "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:"

25. Epitome:

a) Definition: A brief summary of a total literary work.

b) Example: (Revelation 1:1) "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:"

26. Epitrope:

a) Definition: An admission to something that is wrong for the purpose of winning what is right.

- b) Example: (John 13:27) "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."  
or  
(Ecclesiastes 11:9) "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

#### 27. Eponym:

- a) Definition: The transferring and associating a name of a famous or mythical person to a nation, race, city, etc.  
b) Example: (Genesis 32:38) "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and men, and hast prevailed." (Compared with Genesis 32:32) "Therefore the children of Israel . . ."  
or  
(Genesis 10:9) "He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD."

#### 28. Ethopoeia:

- a) Definition: The mannerisms or special characteristics of a person are described.  
b) Example: (Mark 1:6) "And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;"  
or  
(Isaiah 3:16) "Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:"

#### 29. Euche:

- a) Definition: A statement that is conveyed in a prayer.  
b) Example: (Psalm 139:1) "O LORD, thou hast searched me, and known me."

#### 30. Eulogy:

- a) Definition: A writing that speaks well of a person, event, or a thing.  
b) Example: (Number 13:27) "And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it."

## 31. Exathenismos:

- a) Definition: The expression of contempt.
- b) Example: (2 Samuel 6:20) "Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncover-eth himself!"
- or  
(Jeremiah 22:23) "O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!"

## 32. Gnome:

- a) Definition: A wise and universal quotation expressed in a brief form.
- b) Example: (Ecclesiastes 12:8) "Vanity of vanities. . . all is vanity."

## 33. Heterotelic:

- a) Definition: A writing that is dependent upon outside resources for interpretation and meaning.
- b) Example: (Hebrew 11:1) "Now faith is the substance of things hoped for, the evidence of things not seen."
- or  
(John 4:24) "God is a Spirit: . . ."

## 34. Hypaenigma:

- a) Definition: A very obscure saying that has a deep, as well as a subtle meaning.
- b) Example: (Isaiah 21:11-12) "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come."

## 36. Hyperbole:

- a) Definition: A descriptive exaggeration of the true and the real.
- b) Example: (Matthew 23:24) "Ye blind guides, which strain at a gnat, and swallow a camel."

or

(John 21:25) "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

### 37. Hysteresis:

- a) Definition: A supplement that offers further details to a previous historical event.
- b) Example: (1 Samuel 22:9-16 with 1 Samuel 21:1-9)

### 38. Imprecation:

- a) Definition: Invoking a curse or misfortune.
- b) Example: (Ezekiel 34:2) "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves: should not the shepherds feed the flocks?"

### 39. Incident:

- a) Definition: An event that is inferior or secondary to the main narrative plot.
- b) Example: (Daniel 6:1-10)

### 40. Indignation:

- a) Definition: An expression of righteous anger.
- b) Example: (Acts 13:10) "And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

### 41. Lament:

- a) Definition: The expression of sorrow and remorse.
  - b) Example: (Esther 4:1) "When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;"
- or
- (2 Samuel 1:17-27)

### 42. Lampoon:

- a) Definition: A controversial satire or ridicule against another person.
- b) Example: (2 Corinthians 10:10) "For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible."

#### 43. Maxim:

- a) Definition: A rule of conduct expressed in a very concise manner.
- b) Example: (Matthew 7:1) "Judge not, that ye be not judged."

#### 44. Metastasis:

- a) Definition: The transferring of personal blame to another.
- b) Example: (Genesis 3:12-13) "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat."

or

(1 Kings 18:17-18) "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

#### 45. Monologue:

- a) Definition: A lengthy discourse of a person in the presence of others.
- b) Example: (Job 6, 7; 9,10; 12-14; 16,17; 23,24; 26-31)

#### 46. Motif:

- a) Definition: A central or underlying theme.
- b) Example: The motif of the book of Hebrews is redemption.  
or  
The motif of Leviticus is worship.

#### 47. Negation:

- a) Definition: The denial of that which has never been admitted.
- b) Example: (Galatians 2:5) "To whom we gave place by subjec-

tion, no, not for an hour; that the truth of the gospel might continue with you."

48. Oeonismos:

- a) Definition: An expression of hope or desire which replaces a simple and general statement.
- b) Example: (Psalm 40:6) "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required."

49. Paeanismos or Exultation:

- a) Definition: The entreating of others to rejoice in a song or a time of victory.
  - b) Example: (Philippians 4:4) "Rejoice in the Lord always: and again I say, Rejoice."
- or
- (Isaiah 44:23) "Sing, O ye heavens; for the LORD hath done it; shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel."

50. Palinodia or Retracting:

- a) Definition: The act of rewarding a person or persons after rebuking them.
- b) Example: (Revelation 2:6) "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." (This praise follows verses 4 and 5 consisting of rebuke.)

51. Panegyric:

- a) Definition: A formal writing or speech in which an event or a person is praised and/or honored.
- b) Example: (2 John or 3 John)

52. Paradox:

- a) Definition: A statement that appears to be contradictory or inconsistent yet can be true.
- b) Example: (Mark 8:35) "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

## 53. Paraeneticon or Exhortation:

- a) Definition: An expression of Exhortation.
- b) Example: (I Thessalonians 5:12-14) "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men."

## 54. Paromologia or Confession:

- a) Definition: The acknowledgment of a fault or wrongdoing for the purpose of gaining acceptance.
- b) Example: (2 Corinthians 11:8) "I robbed other churches, taking wages of them, to do you service."

## 55. Pathopoeia or Pathos:

- a) Definition: The conveyance of some strong feeling or emotion.
  - b) Example: (Luke 19:41-42) "And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace: but now they are hid from thine eyes."
- or
- (Jeremiah 9:1-2) "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men."

## 56. Pedantry:

- a) Definition: An ostentatious display of knowledge that serves no further purpose.
- b) Example: (No satisfactory example has been found.)

## 57. Persiflage:

- a) Definition: The light-hearted and frivolous talk of a person.
- b) Example: (Mark 15:29-32) "And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross. Likewise also the chief priests

## 67. Repartee:

- a) Definition: A response to a previous remark with a very clever retort.
- b) Example: (John 8:7) ". . . He that is without sin among you, let him first cast a stone at her."

## 68. Riddle:

- a) Definition: A puzzling question that imposes a very difficult, if not an almost impossible answer to be guessed.
- b) Example: (Judges 14:12-14) "And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast . . . Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle."

## 69. Rodomontade:

- a) Definition: A bragging or arrogant boasting in a vain manner.
- b) Example: (Luke 18:11-12) "The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."

## 70. Sarcasm:

- a) Definition: A very cutting remark in which both the content and the mode of speech convey the attitude of disapproval.
- b) Example: (Matthew 27:42-43) "He saved others; himself he cannot save. If he be the King of Israel, let him come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."

## 71. Satire:

- a) Definition: The act of ridiculing a vice or folly with the intention of bringing about a change.
- b) Example: (1 Kings 18:27) "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."



## 72. Simultaneum or Insertion:

- a) Definition: The describing of two events that occurred simultaneously but should be reviewed separately, though mentioned together.
- b) Example: (Mark 15:12-14) "And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him." (The words of the people are inserted between the words of Pilate.)

## 73. Soliloquy:

- a) Definition: The act of giving a discourse in private, or the inner thoughts of a person.
- b) Example: (Romans 7:7-24)  
or  
(Luke 12:17-19) "And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

## 74. Syllogism:

- a) Definition: The procedure or construction for giving a logical argument.
- b) Example: (I John 3:2) "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: [major premise] but we know that, when he shall appear, we shall be like him; [minor premise] for we shall see him as he is [conclusion]."

## 75. Sympersama or Summary:

- a) Definition: A brief summary at the end of a composition that serves to conclude for all that was previously said and could be said about the subject.
  - b) Example: (John 20:30-31) "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Son of God; and that believing ye might have life through his name."
- or

(Hebrews 11:39) "And these all, having obtained a good report through faith, received not the promise:"

76. Synchoresis:

- a) Definition: The agreement upon one aspect of an issue rightly made in order to gain another.
- b) Example: (James 2:19) "Thou believest that there is one God; thou doest well: the devils also believe, and tremble."

77. Tale:

- a) Definition: A story composed of related events or facts whether legendary or not.
- b) Example: (Luke 15:11-32)

78. Thaumasmos:

- a) Definition: The expression of a fact in a manner of wonder or amazement.
  - b) Example: (Matthew 8:10) "When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel."
- or
- (Galatians 1:6) "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:"

E. Pictorial (Figures of speech that depend upon mental imagery.)

1. Accismus:

- a) Definition: The apparent or implied rejection of a request.
- b) Example: (John 2:4) "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come."

2. Adage:

- a) Definition: A philosophical truth expressed in a simple and homely fashion.
- b) Example: (2 Thessalonians 3:10) ". . . that if any would not work, neither should he eat."

3. Allegory:

- a) Definition: An historic narrative in which people, events,

or things are interpreted as to give a different meaning.

- b) Example: (Galatians 4:21-31) "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that barest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."

#### 4. Allusion:

- a) Definition: The referring to a person or thing symbolically or figurative.
- b) Example: (John 2:19) "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up."

#### 5. Amphibologia:

- a) Definition: A word or phrase that has a double connotation.
- b) Example: (John 11:49-53) "And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death."

#### 6. Anagoge or Anagogy:

- a) Definition: A spiritual interpretation is extracted from a statement.

or

The elevation of a simple truth to a spiritual meaning.

- b) Example: (Matthew 13:19-23) "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

#### 7. Analogy:

- a) Definition: The comparing of at least two things which otherwise are usually alike.
- b) Example: (John 15:1-8) "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

#### 8. Anamnesis:

- a) Definition: The presentation of some truth by not declaring it in its actuality or as fact, but rather by reminiscing the thought in the mind of the speaker.
- b) Example: (Romans 9:3) "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:"

or

(Jude 5-7) "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the peo-

ple out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

#### 9. Apologue or Fable:

- a) Definition: A fictitious narrative intended to convey a moral or truth.
- b) Example: (Judges 9:7-15) "And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, said unto them, Hearken unto me ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

#### 10. Aporia or Doubt:

- a) Definition: The confrontation of a problem which leaves the speaker in a dilemma.
- b) Example: (Matthew 21:25-26) "The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet."

#### 11. Burlesque:

- a) Definition: A comical impression or an extreme exaggeration of some serious truth for the purpose of ridiculing.
- b) Example: (Matthew 19:24) "And again I say unto you, It is

easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God."

## 12. Caricature:

- a) Definition: A simple statement with an extreme or exaggerated meaning.
- b) Example: (Matthew 6:16) "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward."

## 13. Episode:

- a) Definition: An exciting unit of action within a greater literary work.
  - b) Example: (Daniel 6:16) "Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee."
- or  
(Daniel 3:13-25)

## 14. Equivoque:

- a) Definition: A dual meaning to a single statement.
- b) Example: (John 2:19) "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up."

## 15. Exemplum:

- a) Definition: The addition of an example after a conclusion has been made.
- b) Example: (Luke 17:31-32) "In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife."

## 16. Hypocatastasis:

- a) Definition: An extension of a metaphor with one of the nouns implied.
  - b) Example: (Matthew 15:26) "But he answered and said, It is not meet to take the children's bread, and to cast it to dogs." (The word "dogs" refers to the woman Jesus was addressing.)
- or

(John 2:19) "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up." (The temple Jesus was referring to was His body.)

17. Hypotyposis:

- a) Definition: A vivid pictorial or visual description.
- b) Example: (1 Thessalonians 4:15-17) "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

18. Innuendo:

- a) Definition: An insinuation that usually is of a sinister nature.
  - b) Example: (Philippians 4:2) "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord."
- or
- (1 Samuel 8:4-18)

19. Invective:

- a) Definition: A violent verbal denunciation.
- b) Example: (Acts 13:10) "And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

20. Irony:

- a) Definition: A ridicule offered in such a way that the opposite meaning is intended.
- b) Example: (Isaiah 8:9-10) "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us."

21. Juxtaposition:

- a) Definition: The act of comparing two contrasting objects in

a close or idealistic relationship.

- b) Example: (James 3:4-5) "Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!"

## 22. Legend:

- a) Definition: A collection of one or more dramatic and exciting stories considered to be historical but lacking in documentation and authenticity.
- b) Example: (None to be found in the Bible.)

## 23. Metalepsis:

- a) Definition: A compound or double metonymy with only one of these being dominant or expressed.
- b) Example: (Ephesians 1:7) "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;"  
or  
(Ephesians 2:13) "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

## 24. Metaphor:

- a) Definition: An implied resemblance between two different subjects.
- b) Example: (Galatians 2:9) "And when James, Cephas, and John, who seemed to be pillars, . . ."

## 25. Metonymy:

- a) Definition: The naming of one subject in place of another by which it is associated.
- b) Example: (Luke 4:43) "And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent."

## 26. Mystery:

- a) Definition: That which is unexplainable or incomprehensible to the human mind.
- b) Example: (1 Corinthians 15:51) "Behold, I show you a mystery;



We shall not all sleep, but we shall all be changed,"

27. Myth:

- a) Definition: A traditional story of unknown authorship that attempts to describe a difficult philosophic truth.
- b) Example: (The evangelical position does not believe that the Bible contains any).

28. Narrative:

- a) Definition: A story expressed either verbally or in writing.
- b) Example: (Luke 14:16-24)

29. Novella:

- a) Definition: A very short story with a condensed plot.
- b) Example: (2 Samuel 12:1-7) ". . . Thou art the man. . ."

30. Parable:

- a) Definition: A simple, common, and earthly story which conveys a spiritual truth.
- b) Example: (Matthew 13:31-32) "Another parable put he forth unto them, Saying, The Kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

31. Personification or Prosopopoeia:

- a) Definition: The giving to inanimate objects the elements or characteristics of man, as well as attributing life to one who is dead.
- b) Example: (1 Corinthians 15:55) "O death, where is thy sting? O grave, where is thy victory?"

32. Pragmatographia:

- a) Definition: The pictorial description of an event.
- b) Example: (Matthew 24)

33. Prosopographa:

- a) Definition: The description of a person in writing.

- b) Example: (Matthew 3:4) "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey."

#### 34. Saga:

- a) Definition: A narrative dealing with past heroic deeds whether historical or legendary.
- b) Example: (Joshua 6)  
or  
(Judges 6:25-27) "And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down. Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night."

#### 35. Simile:

- a) Definition: The comparison of two things which are not similar with the use or aid of the propositions like or as.
- b) Example: (Matthew 23:37) ". . .how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"  
or  
(James 1:10) "But the rich, in that he is made low: because as the flower of the grass he shall pass away."

#### 36. Topographia:

- a) Definition: The supplementing of a story by adding the description of a place.
- b) Example: (Revelation 21:2) "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (In Revelation 21:10-23 a description of this city is given.)

## II. TRANSITIONAL TERMS (Terms that encourage, urge or actually produce a change in the mind.)

### 1. Dream:

- a) Definition: The visualizing of images within the mind while one is asleep.
  - b) Example: (Matthew 2:12) "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."
- or
- (Matthew 1:20) "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

## 2. Fulfilled Prophecy:

- a) Definition: Those prophecies found in the Old Testament that were fulfilled in the New Testament era.
- b) Example: (Compare Micah 5:2 with Matthew 2:5-6).

## 3. Miracle:

- a) Definition: A supernatural or divine intervention to convey a message or purpose.
- b) Example: (John 2:1-11)

## 4. Prediction:

- a) Definition: The act of making known beforehand a future event.
- b) Example: (Genesis 3:15) "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

## 5. Prophecy:

- a) Definition: A divinely inspired utterance.
- b) Example: (Joel 2:28-29) "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit."

## 6. Revelation:

- a) Definition: A divine disclosure regarding God or His will to man.
- b) Example: (John 7:33) "Then said Jesus unto them, Yet a lit-

tle while am I with you, and then I go unto him that sent me."

or

(Matthew 16:16-17) "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

#### 7. Reverie:

- a) Definition: A sudden bringing back into the realm of reality from distant thought.
- b) Example: (No satisfactory example has been found.)

#### 8. Verisimilitude:

- a) Definition: A subject that has the appearance of being true or actual.
- b) Example: (I Thessalonians 4:13-17) "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

#### 9. Vision:

- a) Definition: A supernatural sight that usually contains a prophetic element.
- b) Example: (Acts 7:55-57) "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord."

or

(Acts 10:3) "He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius."

## 10. Wonder:

- a) Definition: The occurrence of events that bring excitement and awesome admiration.
- b) Example: (Acts 3:10) "And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him."

## III. TOPICAL TERMS (Terms that are similar or synonymous to the concept of type.)

## 1. Emblem:

- a) Definition: A pictorial object, usually with an inscription which identifies or portrays a spiritual truth.
- b) Example: (Numbers 2:2) "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch."

## 2. Example:

- a) Definition: A model or sample of other subjects that are identical in nature or content.
  - b) Example: (1 Peter 2:21) "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:"
- or
- (Hebrews 8:5) "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount."

## 3. Figure:

- a) Definition: A design or visual picture that illustrates or represents another subject of a higher plane.
  - b) Example: (Hebrews 9:8-9) "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;"
- or

(Romans 5:14) "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

#### 4. Hypodeigma or Copy:

- a) Definition: A replica of the original.
- b) Example: (Exodus 34:1) "And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest."

#### 5. Illustration:

- a) Definition: Any visual object or physical subject that serve to make clear or further enlighten one regarding a certain subject.
  - b) Example: (Jude 7) "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."
- or
- (I Peter 3:20) "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

#### 6. Image:

- a) Definition: A reflection or a reproduction of a real object or person.
  - b) Example: (1 Corinthians 1:17-18) "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (The "cross of Christ" is an image of redemption as used in this context.)
- or
- (Romans 1:23) "And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

#### 7. Sign:

- a) Definition: A substitute method to convey a thought or truth.

- b) Example: (luke 2:12) "And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

or

(Isaiah 7:14) "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call him Immanuel."

#### 8. Symbol:

- a) Definition: That which represents something else, or that which visibly represents something that is invisible.

- b) Example: (Matthew 26:26) ". . . Take, eat; this is my body."

or

(Matthew 26:28) "For this is my blood. . ."

#### 9. Type:

- a) Definition: A prefiguration or token of a future and a higher spiritual experience, event, object, or person.

- b) Example: (John 3:14) "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:"

This writer is indebted to the following sources for most of the collection of figures of speech previously cited: E. W. Bullinger, Figures of Speech Used in the Bible; William Flint Thrall, Addison Hibbard, and C. Hugh Holman, A Handbook to Literature; A. Berkeley Mickelsen, Interpreting The Bible; Edward J. Young, An Introduction to the Old Testament; and Merrill C. Tenney, Galatians The Character of Christian Liberty.

The author considers the foregoing list of tropes as a reasonably complete listing without indulging in too much hairsplitting of terms and thoughts. This collection of tropes is by no means exhaustive. However, it is indicative of and serves to illustrate the broad and almost unlimited field of speech figures. The reader can observe the vastness of the subject and the reason for vagueness in certain areas of it, yet the author contends that there is a validity to the study when pursued

in this way.

There is no end to the extent of possible subdivision of this study. Many of the figures of speech can be combined, sometimes into something which is different from either of them individually, thus possibly leading to the establishment of a new trope.

The Formation of Figurative Language. In this listing and classification of tropes and typological terms an attempt has been made to place each figure of speech in its proper order according to its relevancy to typology. Also, it is helpful to see the total view of the subject to be made aware of the vastness of this subject.

This writer believes that the original objective of this study has been accomplished; that is, to examine the total scope and sequence of Biblical typology in relation to figurative language.

It is now possible to make further observations from this study when viewing how or when the tropes are used.

1. In language, figures of speech are used in both oral and written communications.
2. Figures of speech are used to add variety, vividness, and velocity to communications.
3. Some tropes are used predominately or specifically in one form of communications.
4. There are two forms of written expressions; prose and poetry. Some tropes are used specifically or distinctively for one of these given forms.
5. These figures of speech are used either in a metonymy fashion, where word changes are made and the relationship is seen or in a form of a metaphor, where emphasis is placed upon resemblance or comparisons.
6. Above all observations is the fact that figurative expressions are either visual or verbal; and that both are essential to Biblical typology.

Two areas that merit further elaboration are (1) the relationship of types with other figures of speech, and (2) the distinctive qualities



between a Bible type and allegory. The latter subject will be considered first.

Relationship Between Types and Allegory. Perhaps "the thorn in the flesh" in the study of typology is allegory. There is no denial that allegory is a trope. Problems seem to stem from accepting too much or including too much. Allegory has its specific function. When theologians or Bible students read more into it than what originally was meant to be read out of it, allegory becomes distorted and ceases to be allegory.

The following quotation very aptly describes the difference between these two.

They differ in two respects: the one is that the subject of an allegory is a mere historical event occurring in the ordinary course of things, whereas a type is an act or institute expressly appointed by God to teach some important truth; the other is, that the allegorical sense is a fictitious meaning put upon a narrative for the sake of illustrating something else, whereas the explanation of a type is its true and only meaning, and is adduced solely for the sake of unfolding that meaning.<sup>29</sup>

Another scholar stresses the importance of history in relation to type.

Typology is based on the realities of history, and claims to see a correspondence between certain events in the Old Testament and other events in the New. For example, the deliverance of Israel at the Red Sea may be said to be a type of the deliverance of Christians through the death and resurrection of Jesus. It is claimed for typology that this correlation of events illuminates the meaning of history and leads to a truer interpretation of that history which is recorded in both testaments.<sup>30</sup>

What offends Bible scholars the most is not allegory itself, but how it is interpreted. Allegory is a truth or story behind or hid within a literal one. Typology is founded upon the literal itself, and is not

---

<sup>29</sup>John McClintock, and James Strong, "Type," Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature (New York: Harper and Brothers, Publishers, 1891), X, p. 611.

<sup>30</sup>James D. Wood, The Interpretation of the Bible, (London: Gerald Duckworth and Company, Ltd., 1958), p. 167.

dependent upon a "secret" or "hidden" meaning. This is the fundamental difference between these two.

A general or an acceptable rule for interpreting allegories has been set forth within the following quotation:

The great rule of interpretation is to ascertain the scope of an allegory either by reference to the context, or to parallel passages; and to seize the main truth which it is intended to set forth, interpreting all accessories in harmony with the central truth.<sup>31</sup>

The exhortation these authors make is profitable for notation: "It cannot be too clearly borne in mind that the interpretation of an allegory is one thing, allegorical interpretation quite another."<sup>32</sup>

The main issue this writer would like to make clear is that allegory must be considered when studying typology, but in regards to "true typology" it is only related and cannot be included as a primary type. If this thought is always kept in mind, there would not be any straying away from the true types of the Bible.

Interrelationship Within Tropes. An area that has only been touched, but not explored is the overlapping or the interrelating of tropes. Examples of this would seem endless. All of the terms mentioned in the previous section must be included for at least two reasons. First, they all fall within the category of "figures of speech," and secondly, many are related or interrelated to one another in some manner. There are some figures of speech that cannot be compared due to their charac-

---

<sup>31</sup>Joseph Angus, and Samuel Green, The Cyclopedic Handbook to the Bible (New York: Fleming H. Revell Company, 1908), p. 224.

<sup>32</sup>Ibid., p. 225.

teristics or function. For an example, an hyperbole would never be integrated with meiosis. However, both are very definitely tropes.

The following is an abbreviated list of examples of tropes that show relationship.

#### A. Relationship among Tropes:

##### 1. Hypocatastasis and Allegory:

- a) Example: (Matthew 15:13) "But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up."
- b) Commentary: Christ is comparing plants to people which makes it allegory. He is implying or referring to the plants as people, which makes it considered as hypocatastasis.

##### 2. Anamnesia and Rhetorical Question:

- a) Example: (Romans 6:1-2) "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"
- b) Commentary: It is written in question form and yet Paul is dealing with the subject of grace. He is elevating and explaining the word, grace, by contrasting it with "sin."

##### 3. Allegory and Parable:

- a) Example: (2 Samuel 12:1-10) "And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but he took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. Thus

saith the LORD God of Israel. I anointed thee king over Israel, and I delivered thee out of the hand of Saul; And I gave thee thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife."

- b) Commentary: This is a definite historical event, and yet Nathan presented it to David in a story form that was truly a parable.

#### 4. Apologue and Proverb:

- a) Example: (2 Peter 2:22) "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."
- b) Commentary: Peter specifically states that he is quoting a proverb in this narrative of how man in a fallen nature acts and reacts.

#### 5. Apostrophe and Personification:

- a) Example: (1 Corinthians 15:55) "O death, where is thy sting? O grave, where is thy victory?"
- b) Commentary: Paul is speaking to "death," an inanimate object, which makes this personification an apostrophe.

#### 6. Climax and Illustration:

- a) Example: (Romans 7:1-8:1)
- b) Commentary: Paul brings the reader through chapter seven by illustrating how the carnal man is always wrestling with the flesh and then after building upon one example after another he concludes with the first verse in chapter eight, by saying Christ is the answer.

#### 7. Illustration and Metaphor:

- a) Example: (John 12:24-26) "Verily, verily, I say unto you, Ex-

cept a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am there shall also my servant be: if any man serve me, him will my Father honour."

- b) Commentary: Here, Christ teaches a great spiritual lesson through the use of a metaphor, a corn of wheat.

#### 8. Irony and Rhetorical Question:

- a) Example: (Galatians 4:16) "Am I therefore become your enemy, because I tell you the truth?" or (Luke 11:19) "And if I be Beelzebub cast out devils, by whom do your sons cast them out?"
- b) Commentary: Paul had no intentions of becoming their enemy and in the light of the context (verse 15 et al.) the Christians were not about to make Paul their enemy. This statement was made purposely in an ironic way. Also, Jesus asked His questions in an ironic tone, by observing how He implies that if He (Jesus) be Beelzebub, where does that put those of the opposite view who claim to cast out devils.

#### 9. Prophecy and Image:

- a) Example: (Acts 8:32) "The place in the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:"
- b) Commentary: The eunuch was reading the prophecy of Isaiah 53:7 and the image that Christ produced, that of a Lamb.

#### 10. Dream and Vision:

- a) Example: (Daniel 2:3, 19) "And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream." and "Then was the secret revealed unto Daniel in a night vision."
- b) Commentary: The King dreamed and Daniel had the vision. The difference seems to be in visions having a spiritual revelation or interpretation that is not present in dreams.

#### 11. Metaphor and Synecdoche:

- a) Example: (John 4:32) "But he said unto them, I have meat to eat that ye know not of."

- b) Commentary: The word "meat" suggests more than just the meat itself and also implies a spiritual connotation which makes it a metaphor.

## 12. Metaphor and Metonymy:

- a) Example: (Proverbs 25:15) "By long forbearing is a prince persuaded, and a soft tongue breaketh the bone."
- b) Commentary: The key word, tongue, projects a metonymic expression of the whole man and the tongue is compared to a sharp object, which is able to break bones, produces the metaphoric image.

## 13. Miracles and Signs:

- a) Example: (Hebrews 2:4) "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"
- b) Commentary: Although there are places where "signs" and "miracles" are used interchangeably, the writer of the Hebrews makes the distinction between them and considers them separately.

## 14. Miracle and Prophecy:

- a) Example: (Matthew 24:29) "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:"
- b) Commentary: This will not be a freak work of nature, or coincidence but the miracle hand of God that will turn stars loose from their orbit. The announcing of this event makes it prophecy.

## 15. Parable and Prophecy:

- a) Example: (Matthew 24:32-33) "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is near: So likewise ye, when ye shall see all these things, know that it is near, even at the doors."
- or  
(Ezekiel 17:1-21).
- b) Commentary: Matthew states that this is a parable and when the subject deals with coming events it automatically is prophecy.

## 16. Symbol and Prophecy:

- a) Example: (Genesis 9:13-17) "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth."
- b) Commentary: The bow is a symbol or "token" and God established the bow as a promise that the world would never be destroyed by water again.

## B. Relationship with Type:

### 1. Image and Type:

- a) Example: (I Corinthians 1:17-18) "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."
- b) Commentary: The cross is definitely an image of redemption as used here. It is a type when "the cross" is considered in the total redemptive scheme.

### 2. Prophecy and Type:

- a) Example: (Genesis 3:15) "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."
- b) Commentary: God was foretelling the outcome of Calvary. The devil would think that he had won a victory, but this victory would be his very defeat. Satan would bruise Christ's heel, but Christ would bruise Satan's head.

### 3. Illustration and Type:

- a) Example: (Genesis 3:21) "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."
- b) Commentary: God used this occasion as an object lesson. The "shedding" of innocent blood to clothe them was a type of

Christ and His redemptive work.

4. Miracle and Type:

- a) Example: (Exodus 16:15) "And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat."
- or (Exodus 17:6) "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel."
- b) Commentary: The manna and the water from the rock are types of Christ and by the way God wrought them it was truly a miracle.

5. Personification and Type:

- a) Example: (2 Corinthians 11:2) "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."
- b) Commentary: Paul was talking to the Corinthian believers, but in the context he is implying the "body of Christ" or the church and is typified as the "bride of Christ."

6. Emblem and Type:

- a) Example: (Revelation 5:5) "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."
- b) Commentary: The lion is one of the emblems displayed on the standards in the Old Testament. It is also typical of Christ and His ministry.

Relationship Between Types and Transitional Terms. The subject is narrowed down still further to discover how great a field is typology.

It has been established by tradition, association and Biblical verification that the cross has been used as a symbol, an emblem, an image, and yet it is a type. The Apostle Paul's word of I Corinthians 1:17-18 clinches this truth.



For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made on none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

Some areas that are not commonly considered as types must be. A case in point would be miracles. John never speaks of miracles, but refers to them as signs. After John recorded the first "miracle" that Jesus performed, he said; "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." In the revised version it is better translated "signs."

Not only miracles, but parables must be part of this study. The following quotation from the book, The Study of the Parables, illustrate this point.

Types, parables, miracles, and similes are all interlaced together like links in a chain. So inseparably are they united that they can only be severed at the expense of some of the links. The chain of truth needs them all, and though very different in form and pattern, and enriched and beautified with varying gems and ornaments, they combine to make one perfect whole. Viewed in its completeness this shows a unity of design running throughout the entire Word of God, proving that He Himself inspired it.

The parables join the types on the one side, and the miracles on the other. They expand, and explain, or are themselves made clear by what has gone before.<sup>33</sup>

The Lord taught by a twofold method, viz., by parables and by miracles. The parables which He spake were miracles of His wisdom; and the miracles which He wrought were parables of His power. The parables demonstrated His omniscience; while His miracles evidenced His omnipotence.<sup>34</sup>

Thus, it is seen that miracles, parables, and types--all teach and

---

<sup>33</sup> Ada Habershon, The Study of The Parables (London: Pickering and Inglis, n d), p. 7.

<sup>34</sup> Choice Gleanings Desk Calendar, Gospel Folio Press, Box 2041, Grand Rapids, Michigan, for February 27, 1973.

reveal the truth of God. They all have their respective functions and yet by fulfilling these functions they help to make clearer the human understanding of Gospel truths.

The Application of Communication. It has been noticed the potential each and every one of these figures of speech has with regards to typology. The close similarity and connection that tropes have with "types" provide the basis to pursue the hypothesis that typology is the center and circumference of all Biblical revelation, as well as, all human communications.

The beginning of man's communication was a "word." That word may have been nothing more than an utterance, but it served to communicate. Spiritually, John 1:1 is a parallel to this truth: "In the beginning was the Word." Man developed his methods and manners of communication from the simple, crude and vague to the complex and varied ways of speaking and writing of today. Likewise, God started with the basis that man could comprehend and built on those truths, concepts, and visual objects to the peaks of spiritual reality that Christians enjoy, comprehend, and can look forward to in an unending future. In essence it can be said that without tropes there can be no human language, and without types there can be no spiritual language.

#### CONCLUSIONS

Out of the study made on the basis of linguistics and especially in the area of figurative language, or figures of speech, the following conclusions are advanced.

1. Biblical typology must be studied in the framework of human communications or language.

2. Many scholars in the past have emphasized the spiritual aspect of typology at the expense of overlooking or rejecting the linguistical phase.
3. There is a distinct parallel between the communication of the human language and the communication of spiritual truth.
4. The common, ordinary, and complex language of today is founded upon and developed from single and simple "utterances" or units of thought now known as "words."
5. Every word or thought expression is basically figurative and depends or relies upon a mental imagery to complete its meaning and interpretation.
6. God gave man the gift of verbal, written, and semaphoric languages. All of these ways of expression are accomplished by using typology. Therefore, language is basically composed of types and is God given and sanctioned. Since language is thus a divine gift to man, and it is elementary typology, the further use of typology in the revelation and communication of spiritual truth is only a normal and natural extension of thought and method based on the nature of language itself.
7. Since no one objects to figurative language in man's everyday communication, it is unreasonable to object to typology in its more developed uses, which is only an extension of man's communication.

## CHAPTER IV

### THE VIEW OF TYPOLOGY

After studying the subject from all positions; namely, historical, Biblical, philosophical, and linguistical, the obvious trend is to narrow the subject still further by examining the word usage in Scripture of those terms that qualify within the subject area-- types. When there is a satisfactory understanding of how "type" words are used in the Scriptures, then an interpretation and a definition can be given. To do so, a twofold method is necessary. These methods are well explained by Barrows:

The term Hermeneutics . . . is commonly employed to denote the principles of scriptural interpretation. The Greek word exegesis that is, exposition--denotes the actual work of interpretation. Hermeneutics is, therefore, the science of interpretation; Exegesis, the application of this science to the word of God. The hermeneutical writer lays down general principles of interpretation; the exegetical writer uses these principles in the exposition of Scripture. The terms epexegetis and epexegetical are used by expositors in a special sense to denote something explanatory of the immediate context.<sup>1</sup>

Since this is an investigation within the field of Biblical studies, the methods will be used and studied in reverse; that is, the exegetical study will precede the hermeneutical study. This course of action is necessary in order that all possible information may be obtained by which a satisfactory interpretation can be made.

#### A. THE EXEGETICAL ASPECT OF THE SUBJECT

The words most commonly used as synonyms for types, along with

---

<sup>1</sup>E. P. Barrows, Companion to the Bible (New York: American Tract Society, 1867), p. 521.

the word study of "type" itself, are viewed with special attention as to the variety or the freedom of word choice or selection given to each term.

Type. The fundamental word within this study is the Greek word, *τύπος* which means basically "a stamp" or "mark." The original concept was the result of a blow, or the imprint made by a blow. This word is used sixteen times in the New Testament. The chart on the following page shows where the word is found, the word form and illustrates how the word is translated by various scholars. The writer selected the following versions because of their scholarly work. The versions chosen were The Interlinear Greek-English New Testament along with the King James or Authorized Version found therein, The New English Bible, Phillips, The 1901 American Standard Revised Version, and the Revised Standard Version. The Living Bible was also included for the purpose of showing how the words can be translated or interpreted in modern language.

This chart reveals more than one truth. Note the researcher's observations:

1. From the seven versions studied, only two translate the word in its literal meaning, and then, not more than twice.
2. There are several inconsistencies among the translators in dealing with the singular and plural of the terms in question.
3. In all these references not a single reference was translated the same by all the scholars.

The Analytical Greek Lexicon translates the term in the following manner: in John 20:25 it is a blow, an impress, print or mark; in Acts 7:43 an image or statue; a formula or scheme in Romans 6:17; a form or purport in Acts 23:25; as a figure or counterpart in I Corinthians 10:6,

SCRIPTURE REFERENCE	GREEK FORM	KING JAMES	INTER- LINEAR	REVISED STANDARD VERSION	AMERICAN STANDARD REVISED VERSION	PHILLIPS	NEW ENGLISH BIBLE	LIVING BIBLE
John 20:25	τύπον	print	mark	print	print	mark	mark	wounds
"	"	"	"	mark	"	—	—	—
Acts 7:43	τύπους	figures	models	figures	figures	figures	images	images
Acts 7:44	τύπον	fashion	model	pattern	figure	pattern	pattern	plan
Acts 23:25	"	manner	form	effect	form	copy	--	--
Rom. 5:14	τύπος	figure	figure	type	figure	corres- ponds	fore- shadows	contrast
Rom. 6:17	τύπον	form	form	standard	form	impact	pattern	--
I Cor. 10:6	τύποι	examples	types	warnings	examples	examples	symbols	--
1 Cor. 10:11	"	ensamples	"	warning	example	illustra- tions	symbolic	examples
Phil. 3:17	τύπον	ensample	pattern	example	ensample	example	example	example
I Thess. 1:7	τύπους	ensamples	patterns	"	"	examples	model	"
2 Thess. 3:9	τύπον	ensample	pattern	"	"	example	example	firsthand
I Tim. 4:12	τύπος	example	"	"	"	"	"	pattern
Tit. 2:7	τύπον	pattern	"	model	"	pattern	"	example
Heb. 8:5	"	example	"	copy	copy	"	copy	pattern
<u>I Pet. 5:3</u>	<u>τύποι</u>	<u>ensamples</u>	<u>patterns</u>	<u>examples</u>	<u>ensamples</u>	<u>examples</u>	<u>example</u>	<u>example</u>
<u>FIGURE</u>								
Heb. 9:9	παραβολή	figure	simile	symbolic	figure	picture	symbolic	important lesson
Heb. 9:24	ἀντίτυπα	figures	figures	copy	pattern	represent	symbol	copy

SCRIPTURE REFERENCE	GREEK FORM	KING JAMES	INTER- LINEAR	REVISED STANDARD VERSION	AMERICAN STANDARD REVISED VERSION	PHILLIPS	NEW ENGLISH BIBLE	LIVING BIBLE
Heb. 11:19	παράβολῃ	figure	simile	figura- tively speaking	figure	(manner)	sense	--
I Pet. 3:21	ἀντίτυπον	"	figure	corres- ponds	likeness	illustra- tion	prefigured	pictures

#### COPY

John 13:15	ὑπόδειγμα	example	example	example	example	example	example	example
Heb. 4:11	ὑπόδειγματι	"	"	sort	"	kind	"	--
Heb. 8:5	"	"	represen- tation	copy	copy	pattern	copy	model
Heb. 9:23	"	patterns	represen- tions	copies	copies	repro- ductions	copies	copied, copies
James 5:10	ὑπόδειγμα	example	example	example	example	example	pattern	examples
2 Pet. 2:6	"	"	"	"	"	"	object lesson	example
Jude 7	βεῦμα	"	"	"	"	permanent warning	example	warning

#### WONDER

Matt. 24:24	τέρατα	wonders	wonders	wonders	wonders	wonders	wonders	miracles
-------------	--------	---------	---------	---------	---------	---------	---------	----------

SCRIPTURE REFERENCE	GREEK FORM	KING JAMES	INTER- LINEAR	REVISED STANDARD VERSION	AMERICAN STANDARD REVISED VERSION	PHILLIPS	NEW ENGLISH BIBLE	LIVING BIBLE
Mark 13:22	τέρατα	wonders	wonders	wonders	wonders	wonders	wonders	miracles
John 4:48	"	"	"	"	"	"	portents	"
Acts 2:19	"	"	"	"	"	"	"	strange demonstra- tions
Acts 2:22	τέρασιν	"	"	"	"	miracles	"	tremendous miracles
Acts 2:43	τέρατα	"	"	"	"	"	marvels	miracles
Acts 5:12	"	"	"	"	"	"	wonderful things	remarkable miracles
Acts 4:30	"	"	"	"	"	wonders	wonders	wonders
Acts 6:8	"	"	"	"	"	miracles	miracles	spectacular miracles
Acts 7:36	"	"	"	"	"	wonders	"	remarkable miracles
Acts 14:3	"	"	"	"	"	miracles	"	miracles
Rom. 15:19	τεράτων	"	"	"	"	miracle	miraculous	miracles
2 Cor. 12:12	τέρασιν	"	"	"	"	miracles	marvels	wonders
2 Thess. 2:9	"	"	"	"	"	wonders	miracles	miracles
Heb. 2:4	"	"	"	"	"	miracles	"	wonders



<u>SIGN</u>								
SCRIPTURE REFERENCE	GREEK FORM	KING JAMES	INTER- LINEAR	REVISED STANDARD VERSION	AMERICAN STANDARD REVISED VERSION	PHILLIPS	NEW ENGLISH BIBLE	LIVING BIBLE
Matt. 16:1	σημεῖον	sign	sign	sign	sign	sign	sign	demonstra- tions
Matt. 16:3	σημεῖα	signs	signs	signs	signs	signs	--	signs
Matt. 16:4	σημεῖον	sign	sign	sign	sign	sign	sign	sign
"	"	"	"	"	"	"	"	proof
"	"	"	"	"	"	that	"	miracle
Matt. 24:24	σημεῖα	signs	signs	signs	signs	signs	signs	miracles
Mark 13:22	"	"	"	"	"	"	"	"
Mark 16:17	"	"	"	--	"	"	miracles	--
Mark 16:20	σημείων	"	"	--	"	"	"	miracles
Luke 21:11	σημεῖα	"	"	signs	"	"	great portents	terrifying things
Luke 21:25	"	"	"	"	"	"	portents	strange events
John 4:48	"	"	"	"	"	"	signs	miracles
John 20:30	"	"	"	"	"	"	"	"
Acts 2:19	"	"	"	"	"	"	"	strange demonstra- tions
Acts 2:22	σημείους	"	"	"	"	"	"	miracles

SIGN continued

SCRIPTURE REFERENCE	GREEK FORM	KING JAMES	INTER- LINEAR	REVISED STANDARD VERSION	AMERICAN STANDARD REVISED VERSION	PHILLIPS	NEW ENGLISH BIBLE	LIVING BIBLE
Acts 2:43	σημεῖα	signs	signs	signs	signs	signs	signs	miracles
Acts 4:30	"	"	"	"	"	"	"	miracles
Acts 5:12	"	signs	signs	signs	signs	--	remarkable things	remarkable miracles
Acts 6:8	"	miracles	"	"	"	signs	signs	spectacular miracles
Acts 7:36	"	signs	"	"	"	"	"	remarkable miracles
Acts 8:13	"	"	"	"	"	"	"	miracles
Acts 14:3	"	"	"	"	"	"	"	great miracles
Acts 28:11	παρσῆμω	sign	ensign	figure- head	sign	figure- head	--	--
Rom. 4:11	σημεῖον	"	sign	sign	"	sign	symbolic rite	sign
Rom. 15:19	σημείων	"	"	"	"	"	signs	signs
I Cor. 1:22	σημεῖον	"	"	signs	signs	miraculous proofs	miracles	sign
I Cor. 14:22	"	"	"	sign	sign	sign	sign	"
2 Cor. 12:12	σημεῖα	signs	signs	signs	signs	exhaustive demonstra- tions	marks	proof
2 Cor. 12:12	σημείαις	"	"	"	"	signs	signs	signs

SCRIPTURE REFERENCE	GREEK FORM	KING JAMES	INTER- LINEAR	REVISED STANDARD VERSION	AMERICAN STANDARD REVISED VERSION	PHILLIPS	NEW ENGLISH BIBLE	LIVING BIBLE
Heb. 2:4	σημείον	signs	signs	signs	signs	signs	signs	signs
2 Thess. 2:9	"	"	"	"	"	"	"	strange demonstra- tions
2 Thess. 3:17	σημεῖον	token	sign	mark	token	mark	authen- ticates	proof
Rev. 12:1	"	wonder	sign	portent	sign	sign/figure	portent	pageant
Rev. 12:3	"	"	"	"	"	sign	"	--
Rev. 13:13	σημεῖα	wonders	signs	signs	signs	signs	miracles	unbelievable miracles
Rev. 15:1	σημεῖον	sign	sign	portent	sign	sign	portent	pageant

#### SHADOW

Matt. 4:16	σκιᾶ	shadow	shadow	shadow	shadow	shadow	shadow	--
Mark 4:32	σκιάν	"	"	shade	"	"	shade	sheltered
Luke 1:79	σκιᾶ	"	"	shadow	"	"	cloud	shadow
Acts 5:15	σκιᾶ	"	"	"	"	"	shadow	"
Col. 2:17	"	"	"	"	"	symbolic value	"	shadows
Heb. 8:5	σκιᾶ	"	"	"	"	repro- ductions	"	--
Heb. 10:1	σκιάν	"	"	"	"	dim outline	"	dim foretaste

SCRIPTURE REFERENCE	GREEK FORM	KING JAMES	INTER- LINEAR	STANDARD VERSION	REVISED VERSION	PHILLIPS	ENGLISH BIBLE	LIVING BIBLE
James 1:17	ἀποσκίασμα	shadow	shadow	shadow	shadow	shadow	shadows	shadow

# IMAGE

Matt. 22:20	εἰκῶν	image	image	likeness	image	face	head	picture
Mark 12:16	"	"	"	"	"	"	"	"
Luke 20:24	εἰκόνα	"	"	"	"	"	"	portrait
Acts 19:35	--	"	--	--	"	image	symbol	image
Rom. 1:23	εἰκόνας	"	image	images	"	imitation image	image	idols
Rom. 8:29	"	"	"	image	"	likeness	likeness	become like
Rom. 11:4	--	"	--	--	--	--	--	idols
I Cor. 11:7	εἰκῶν	"	image	image	image	represents	image	sign
I Cor. 15:49	εἰκόνα	"	"	"	"	pattern	likeness	like
"	"	"	"	"	"	"	"	"
2 Cor. 3:18	"	"	"	likeness	"	image	"	"
2 Cor. 4:4	εἰκῶν	"	"	"	"	"	image	--
Col. 1:15	"	"	"	image	image	visible expression	image	status
Col. 3:10	εἰκόνα	"	"	image	"	plan	"	like
Heb. 1:3	ὑποστάσεως	"	substance	stamp	"	flawless expression	stamp	mark substance
Heb. 10:1	εἰκόνα	"	image	form	"	reproduce	image	--

IMAGE continued

SCRIPTURE REFERENCE	GREEK FORM	KING JAMES	INTER- LINEAR	REVISED STANDARD VERSION	AMERICAN STANDARD REVISED VERSION	PHILLIPS	NEW ENGLISH BIBLE	LIVING BIBLE
Rev. 13:14	εἰκόνα	image	image	form	image	statue	image	statue
Rev. 13:15	εἰκόνη	"	"	image	"	"	"	"
"	εἰκῶν	"	"	"	"	"	--	"
"	εἰκόνα	"	"	"	"	"	image	"
Rev. 14:9	"	"	"	"	"	"	"	"
Rev. 14:11	"	"	"	"	"	"	"	"
Rev. 15:2	εἰκόνας	"	"	"	"	"	"	"
Rev. 16:2	εἰκόνη	"	"	"	"	"	"	"
Rev. 19:20	"	"	"	"	"	"	"	"
Rev. 20:4	εἰκόνα	"	"	"	"	"	"	"

---

in Romans 5:14 and I Corinthians 10:11 it is a figure or type; a model pattern in Acts 7:44 and Hebrews 8:5, and a moral pattern in the remaining references.<sup>2</sup>

This means there are several synonyms for the word "type" or else the translations are not valid. Obviously, the former conclusion is the correct one. Thus, a type can be a mark, print, figure, pattern, formula, scheme, emblem, form, example, copy, manner, illustration, fashion, image, model, shadow, representation, replica, effect, likeness, comparison, or impact. And this does not limit the list of terms! "It is clear from these texts that the New Testament writers use the word 'type' with some degree of latitude; yet one general idea is common to all, namely, 'likeness.'"<sup>3</sup>

Other Greek Terms. Other words that are very closely related to τύπος, (typōs, type) are σκιά, (skia, shadow), παραβολή, (parabolē, parable), and ὑπόδειγμα, (hypodeigma, copy). The last term means a copy or pattern in the broad sense, however again The Analytical Greek Lexicon considers the word best translated token, intimation or an example in such verses as John 13:15; Hebrews 4:11; James 5:10; and 2 Peter 2:6. In the references of Hebrews 8:5 and 9:23 it is suggested a copy. An interesting verse is Hebrews 8:5 where ὑποδείγματα (representation, example, or copy), σκιά (shadow), and τύπον (pattern) are all found. The Greek word παραβολή is the source for our word parable. It

---

<sup>2</sup>The Analytical Greek Lexicon (New York: Harper and Brothers, Publishers), p. 411.

<sup>3</sup>W. G. Moorehead, "Typology," The International Standard Bible Encyclopedia (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1943), p. 3029.

means a comparison, a likeness, a simile as found in Mark 4:10 or Hebrews 11:19. The word is literally translated parable as in such cases as Matthew 13, and in Hebrews 9:9; as type, pattern or emblem; maxim or sentiment in Luke 14:7; enigmatical saying in Matthew 13:35; and in Luke 4:23 it can be translated proverb or adage.<sup>4</sup>

Immediately one can see the complications involved in the synonymous word usage, on the one hand and the different shades of meaning, semantics, and interpretations on the other. The Greek word, ὑπόδειγμα has several English synonyms. It is composed of two root words; ὑπό meaning under and δείγμα which is translated sample or example. A. T. Robertson defines the term "to show under the eyes as an illustration or warning."<sup>5</sup> Robertson points out the fact that Peter uses τύποι in I Peter 5:3 rather than ὑπόδειγμα to convey this thought.<sup>6</sup> This term is found several places in Scripture. The use of the foregoing chart of this study will prove helpful here to note once again the variety of interpretation. The general meaning and correct literal interpretation of this term would be example or copy.

Another interesting and related word is σημεῖον (semeion). This word conveys the thought of a sign, a mark, a token," by which anything is known or distinguished."<sup>7</sup> It is the identification or association of some thing, some act, or someone to another usually of an higher or futuristic level. The study of the translation of this word is likewise

---

<sup>4</sup>The Analytical Greek Lexicon, op. cit., p. 301.

<sup>5</sup>A. T. Robertson, Word Pictures in the New Testament. (Nashville: Broadman Press, 1932), V, 240.

<sup>6</sup>Ibid., p. 240-241.

<sup>7</sup>The Analytical Greek Lexicon, op. cit., p. 365.

most beneficial. This word does not always mean sign. In Luke 2:12 it is a proof, or evidence. And in such verses as Matthew 24:24 it can be translated "miracle."

All of these words convey the same general thought or idea. The basic root word of παραβολή is a noun related to the verb παραβάλλω which is composed of βάλλω, (ballō) to throw and παρά, (para) alongside of. Thus, a parable is a comparison or likeness--"to throw along side of" is the literal meaning. The other Greek term σκιά is consistently translated shadow or shade. But again, the shadow has the likeness of the true object; therefore, there is a comparison between them. Another word related to this study is εἰκών, ('akōn) which is translated an image, resemblance, or likeness.

From these words a basic and elementary idea is conceived. The accepted and all-inclusive translated word that would be satisfactory for all these Greek words would be likeness. Likeness is synonymous with the words, resemblance or comparison.

#### B. THE HERMENEUTICAL ASPECT OF THE SUBJECT

In the framework of the word study just completed and in the jurisdiction of basic hermeneutical principles, the author of this writing attempts to finalize this study (1) by establishing boundaries for Bible types through determining the factors that compose a Bible type, (2) by selecting examples of what can be included or considered as type through observing the descriptions of Bible types, (3) by setting up a standard of measurement to determine what is Biblically typology through noting the distinctions of Bible types, and (4) by concluding with a formal



definition after studying other definitions.

### The Determining Factors of Bible Types

Perhaps the greatest division among Bible teachers and scholars over typology is their fundamental premise or basis of interpretation on which they interpret and accept typology. It has been proven without dispute that if the major or basic premise is wrong, no matter how true the minor premise may be, the conclusion will be wrong. Thus, it is imperative that a correct and Biblical foundation be established lest the final interpretation, acceptance, and definition be in error.

In Christ's discourse to Nicodemus He uses the familiar type:

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him **should not perish**, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:14-16).

These facts were observed **within** this established type of the New Testament:

1. Christ was in exalted glory before redemption was originated. (This can be named prototype.)
2. Moses' act of lifting up the serpent in the wilderness was indicative of future redemption as well as immediate deliverance. (This is what has been referred to as type.)
3. The same act "of lifting up" was fulfilled in Christ being nailed to the cross for our spiritual deliverance and permanent redemption. (This observation has been identified as antitype.)
4. Believers, or those who appropriate this redemptive work to themselves personally, will also "be lifted up" or resurrected and will experience this "everlasting life," or "eternal life." (This reality may be called, archetype.)

Primary Types. To be considered as one of the primary types then, there must be four distinct phases or aspects. It is viewing the great "I AM" and His redemptive ministry in all ages. If it can be applied to all times then it can be accepted as a primary type. The "I AM" of typology is the prototype. It is the "original" that exists and is pre-

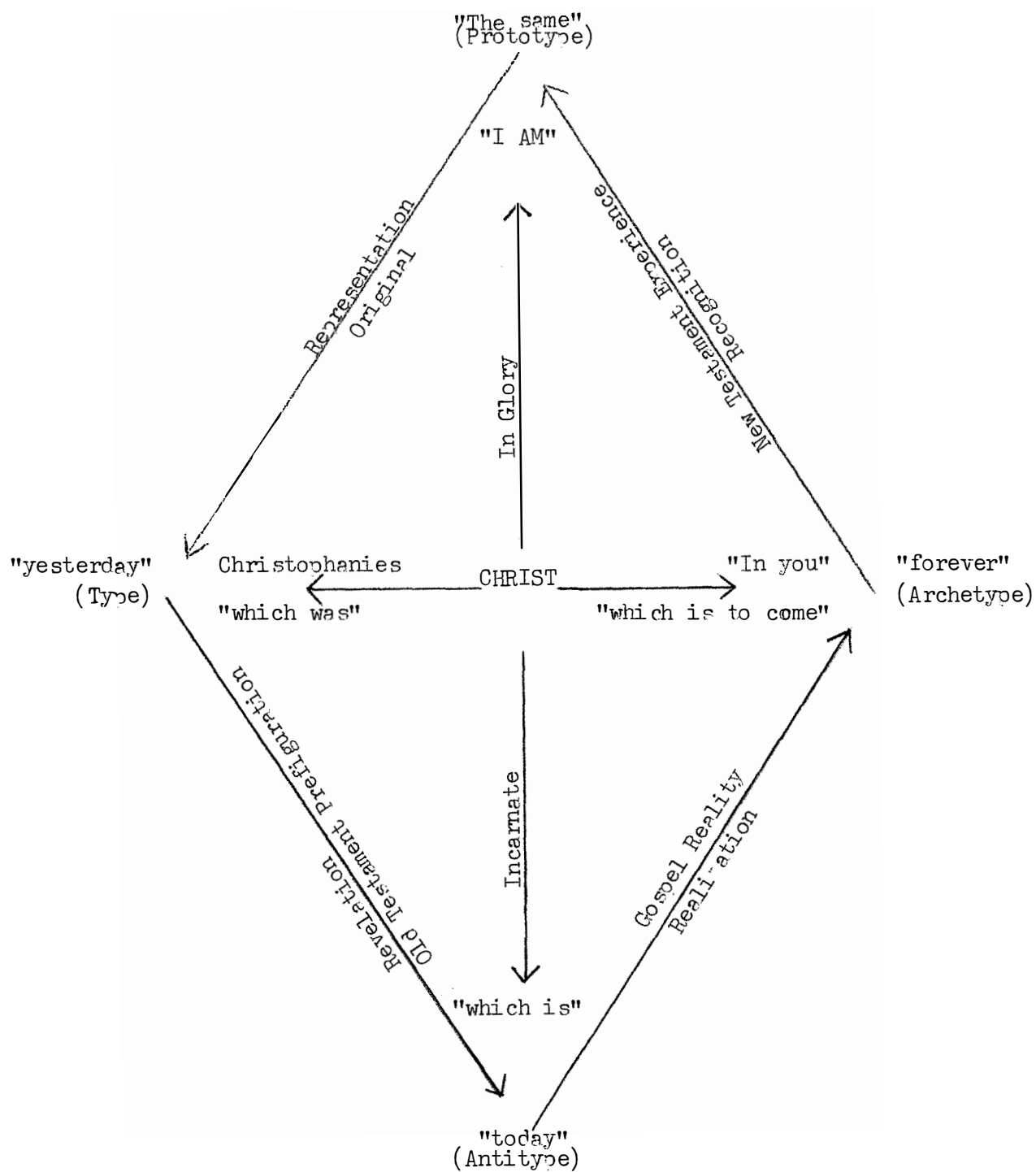
other way, the writer is saying that a true type must be projective to the cross and retrospective from the cross.

For a type to be considered primary, the Church-age reign or the "which is to come" section of Christ and His redemptive work must be found. This is the phase of typology that affects us today. It is experiential reality of prophesied typology. What was hinted in the Old Testament types and projected to reality in Christ must affect the New Testament believer. It is essential that what is implied in the Old Testament must be applied in the New Testament. Redemption was idealistic in the Old Testament; it is realistic in the New Testament. Redemption must and does affect both sides of the cross! Any form of typology that does not relate to both phases of spiritual history of mankind is not to be included as a primary type. This section or phase of time in Christ and His redemptive ministry is referred to the archetype of typology.

The diagram on the following page seeks to illustrate this basic truth in its entirety.

Positive Secondary Types. In essence any form of typology that does not meet the test or conform to these guidelines for a primary type must be considered a secondary type. There are many examples within Scripture that tell a partial story, but not a complete one. They may cover a portion of God's redemptive plan, but cannot be applied to all phases. Or, a type may project only one aspect of redemption and not the total concept of redemption. If this is the case, it must be respected as typology, but not as a primary or true type. This is what is meant by secondary types. An example of a secondary type would be "For as Jonas

## THE PHASES OF TYPOLOGY



was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matthew 12:40). It is a type in that it projects a phase of redemption, but cannot be applied to many phases of time. Many of the terms classified as topical terms in the previous chapter may tell part of the redemptive story, but not all of it, thus, they must be considered as secondary types. They are not full-fledged types. Only those that can be called types are primary types; all others are secondary.

These types are referred to as positive in order to differentiate them from those types found in Scripture that refer to Satan or are anti-redemptive in their application. Any form of typology that relates to the redemption of man is known as a positive type.

Negative Secondary Types. Little emphasis will be given to this area since it is of little importance to the main theme of the discussion. However, it must be alluded to because it is part of the total subject. Perhaps the best way to explain why this must be part of the study is to cite an example. The Bible refers to the "number of Satan" as 666. It is definitely symbolical and meaningful, but does not contribute to the redemptive aspect which affects man. Yet, it does tell us something about Satan. Six is one short of seven. Satan was next to God, but never became God. Also, Satan is described as a "roaring lion." (I Peter 5:8). This tells us something about Satan just as "the Lamb of God" (John 1:29) describes an attribute of Christ. In fact, Jesus has been pictured as a "Lion." (Revelation 5:5). Yet, the aspect or characteristic which is projected regarding Christ is quite different from that of Satan. Therefore, it can be concluded that any form of typology which does not depict or

play a part in God's redemptive program must be branded as a negative secondary type.

### The Descriptions of Bible Types

In the framework that has just been presented, it is possible to classify Bible types into two main divisions; namely, the primary and the secondary. The primary types are those types which fulfill every aspect and requirement of a Bible type. The secondary types possess some qualities and features of a "true Bible type," but not all of them. To be considered a true or primary Bible type it must consist of all the required elements. If one or more of the necessary ingredients is absent, it is not to be considered a true type.

Any and all primary types fall into one of the following seven categories: people, numbers, places, shapes, animals, colors, or events. To illustrate how each one of these function, some examples from Scripture are presented.

People. In considering this area, a dual typology is discovered. The meaning of the name itself can be a type, as in the case of Jacob when his name was changed to Israel. Jacob means "supplanter," while Israel literally means "Prince of God." It portrays Jacob's real nature; the carnal nature within all mankind and the future promise and destiny of all who experience this "heart change." Likewise, the character of a certain attribute or characteristic of a person can be a type. Joseph, Joshua, Adam, Melchisedec, Moses, or Elijah are examples.

Paul illustrates to the Corinthian believers the changed nature of Christians by citing the contrast between Adam and Christ. "For as in Adam all die, even so in Christ shall all be made alive." (I Corinthians

15:22).

In studying the ten men in direct line of descent from Adam to Noah an indication is given or suggested that God was foretelling the spiritual history of mankind. William Heslop presents his view in a scholarly way. He interprets their names and meanings as follows:

Adam means "red earth" which signifies man by nature.

Seth means "Substitute" which signifies substitution.

Enos means "frailty, mortality or dying" which signifies the death of Christ.

Cainan means "to purchase, to buy back, to acquire" which signifies redemption or atonement.

Mahalaleel means "the splendor of God" which signifies the resurrection of Christ.

Jared means "to pour out, to descend" which signifies Pentecost.

Enoch means "to teach or to instruct" which signifies the present age.

Methuselah means "when he is dead it shall be sent" which signifies the great tribulation.

Lamech means "conqueror or king" which signifies the coming King.

Noah means "rest" which signifies the millennium.<sup>8</sup>

Numbers. There are many numbers found in the Bible. Not all numbers were ever meant to serve as types. If Scripture specifically indicates a certain number as a type by its constant and consistent use, it is safe to establish that number as a type. If a number is used a limited number of times or if "mental gymnastics" have to be applied to arrive at a "Bible type" it is rather doubtful that God intended it to be a true Bible type. No stretch of the imagination is needed to prove that the number, seven, is symbolical in the book of Revelation. The number "seven" occurs at least forty-seven times:

Seven churches: 1:4; 1:11; 1:20; and 1:20

---

<sup>8</sup> William G. Heslop, Gems from Genesis, (Fourth edition; Butler: The Higley Press, 1940), pp. 49-53.

Seven spirits: 1:4  
 Seven candlesticks: 1:12; 1:13; 1:20; 1:20; and 2:1  
 Seven stars: 1:16; 1:20; 1:20; 2:1; and 3:1  
 Seven lamps: 4:5  
 Seven seals: 5:1  
 Seven horns: 5:6  
 Seven eyes: 5:6  
 Seven trumpets: 8:2; and 8:6  
 Seven angels: 8:2; 8:6; 15:1; 15:6; 15:7; 15:8; 16:1; 17:1; and 21:9  
 Seven thunders: 10:3; 10:4; and 10:4  
 Seven heads: 12:3; 13:1; 17:3; 17:7; and 17:9  
 Seven plagues: 15:1; 15:6; 15:8; and 21:9  
 Seven vials: 15:7; 17:1; and 21:9  
 Seven mountains: 17:9  
 Seven kings: 17:10

The number seven occurs frequently elsewhere in Scripture also. It portrays completeness as in the seven days of creation in Genesis 1 and 2; the seven clean animals of every kind entering the ark in Genesis 7; the seven pieces of furniture in the tabernacle mentioned in Exodus 37 and 38; and the seventh year rest and the Old Testament restoration law, known as the year of jubilee found in Leviticus 25. The importance placed upon the number seven is carried over into the New Testament as seen in the selection of deacons in Acts 6 and climaxed in the book of Revelation, as previously noted. The number seven is "probably the most important number in Scripture (it occurs about 600 times), has been called the sacred number par excellence."<sup>9</sup>

Other numbers are used symbolically by referring to a certain thought or connotation as "the four corners of the world," thus, four has been used to represent total humanity or mankind. In the same way the number three is used to refer to the Trinity or the Godhead. The number twelve is symbolical of government as seen in Moses selecting men

---

<sup>9</sup>Merrill C. Tenney, editor, The Zondervan Pictorial Bible Dictionary (Grand Rapids: Zondervan Publishing House, 1963), p. 816.

from each of the twelve tribes to help rule the people. (Exodus 18:25). Then again, in Revelation the idea of ruling is seen when the twelve Old Testament names of Jacob's sons and the New Testament Apostles' names are ascribed above the doors and on the foundation layers of the New Jerusalem, which is the seat of "spiritual rulership" throughout eternity.

A very concise study on numbers has been summarized by Heslop in his book, Gems from Genesis:

Ten in the Bible is the number of completeness. One is the number for God and there cannot be any other numbers without beginning with the number one.

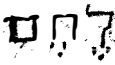
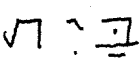
Two is the number for man and it is a very remarkable fact that Christ is said to be the second man. All other men have been and are wrecks and derelicts on the sea of life. Adam was the first and Christ was the second man. We have never seen a man as God created him.

Three is the number for the Trinity. God, the Father, God, the Son, and God, the Holy Spirit. . .

Four is the number for the world of mankind.

Five is the number of grace and six is the number of evil.

. . . . .  
Seven is the number of perfection; eight is the number of that which is NEW and ten is the number of completeness.<sup>10</sup>

Places. The names of some cities have spiritual meaning and purpose which can be a type. The city, Bethlehem, serves as an illustration of this case. Bethlehem is composed of two Hebrew words. The last segment  (lehem) means bread. The first component of the word  (baith) is house. Therefore, Bethlehem literally means house of bread. Some scholars would say it was more chance or a coincidence that it was prophesied that Christ must be born in that town. Evangelical scholars are more prone to accept this as a spiritual fact and truth

---

<sup>10</sup>William G. Heslop, op. cit., p. 88-89.



rather than a coincidence. But when this prophecy is considered along with the words of Jesus, "I am the bread of life. . . ." (John 6:35), it begins to take on meaning. View the verse "Jesus took bread. . . Take, eat; this is my body." (Matthew 26:26). The "spiritual Bethlehem" gives birth within the heart of Christendom.

The city of Jerusalem, also, has a spiritual message tucked away in its name. The name means "made peaceful." Thus, when we hear Jesus speak to the troubled disciples, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. . . ." (John 14:27), a new and different meaning is placed upon the term. Couple this verse with Paul's reference in Romans, ". . . we have peace with God through our Lord Jesus Christ:" (Romans 5:1) and a deeper appreciation of this truth is experienced. It is climaxed in Revelation 21 when John was shown the eternal city for God's people, "the new Jerusalem."

There is also a spiritual parallel between Jerusalem and the Christian life. Jerusalem was first named Jebus, after the Jebusites. As David conquered Jebus and made it Jerusalem, so can "King David," Jesus Christ, conquer men's heart and life and "make it peaceful"--a Jerusalem.

The two landmarks within Jacob's life, Bethel and Peniel, suggest or imply the spiritual experiences of a Christian in the Church age and his future rewards. Bethel means house of God. It was at Bethel where Jacob first met God. But, at Peniel Jacob did more than meet God--he wrestled with an angel! He saw what he called the place--Peniel, or face of God. The New Testament teaches in general the truth that there will be rewards in heaven and two possible definite works of grace within the heart of a Christian in this life; namely, salvation and sancti-

fication. The names that Jacob gave to the two historical places of his life can be compared with the New Testament Christian experiences. When a person accepts Christ as his personal Saviour, he experiences what Jesus referred to when he said, "Except a man be born again." (John 3:3). That person must enter this state of grace which Christ required in order to "see the kingdom of God." One must be saved or be "born again" before he can see the kingdom of God. But, according to Matthew's account, Jesus said, "Blessed are the pure in heart [sanctified state]; for they shall see God." (Matthew 5:8). Also, another verse that establishes this same teaching is; "Follow peace with all men, and holiness [sanctified state], without which no man shall see the Lord:" (Hebrews 12:14). According to these verses one can conclude that a Christian must "be sanctified" to see God, but can see the kingdom of God as soon as he is saved or "born again."

It did not cost Jacob anything for the Bethel experience, but it did cost him plenty at Peniel—including becoming a cripple. Likewise, the New Testament salvation experience is free--it costs man nothing. It is received by faith and by faith alone. When and if a Christian enters into "holiness," it costs—a spiritual death! Paul told us this when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: . . ." (Galatians 2:20). Again, in the Gospel of John, Jesus taught a dying-out to self, which is the sanctification experience. (John 12:24).

Other locations of places mentioned in the Old Testament are the roots of New Testament experiences or the beginning of Bible typology.

Shapes. The writer has selected the word shapes to prevent any

confusion at this point, since figures and designs do not convey the full intended meaning. Squares, circles, triangles, pyramids, rectangles are the predominant shapes.

The square or cube is seen in the Holy of Holies of the Old Testament tabernacle and the New Jerusalem of Revelation, unless the "holy city" is considered a pyramid. A familiar shape found in the Bible is the cross. The arrangement of the seven pieces of furniture within the tabernacle formed a cross, as seen from the aerial view. In John 3:14 it states, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:" The association of Christ on Calvary with this account in Moses' life projects the visual picture of the cross.

The circle and triangle are not found in the Bible as those just mentioned, but rather are the results of man seeking to picture and project the spiritual realm to mankind. The circle describes a characteristic of God--always existing and never ending, while the triangle has been used to illustrate the Triune God--God the Father, God the Son, and God the Holy Spirit. As there are three points to one triangle, so are there three distinct persons within the Trinity. Yet, as the three angles compose only one triangle, even so is there only one God!

It is recorded in the book of Numbers, "And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard throughout their hosts." This word, standard, in their day was the same as our flag or pennant. If they were pennants, then it is possible they were triangular in shape. More will be said regarding the importance of these banners under the subject of animals.

Animals. The Bible mentions many animals ranging from fish in the

sea (Jonah 1:17; John 21:6: et al.) to fowls in the sky (Matthew 6:26; Leviticus 1:14; et al.) and everything in between such as cattle (Leviticus 1:2; Jonah 4:11; et al.); horses (I Kings 10:28; Revelations 6:2; et al.); dogs (Luke 16:21; I Kings 21:19; et al.); swine (Leviticus 11:7; Matthew 8:28-32; et al.); and land insects and rodents, such as ants, (Proverbs 6:6); bees, (Exodus 3:8); flies, (Exodus 8:21); locusts, (Matthew 3:4); and mice, (I Samuel 6:4).

A thorough study of this subject has been made by Burton L. Goddard, in his book, Animals and Birds of the Bible. In this book he himself acknowledges the use of animals in typology.

Animal similes are found in abundance in the Bible, but even more vivid figures are to be found in the many metaphors. Not only did Jacob with prophetic intent give names of animals to his sons (Gen. 49), but such metaphors are found in other places in Scripture. Pharaoh is spoken of as "the great dragon" (Ezek. 29:3 AV). David was self-styled a "dead dog" and a "flea" (I Sam. 24:14). Satan is known in Scripture as the "dragon" and "serpent" (Rev. 12:9). It is possible that "hornet" in such passages as Ex. 23:28 is to be taken figuratively, but in Isa. 7:18 "the fly" and "the bee" plainly stand for the military might of Egypt and Assyria. With frequency, the Biblical "Lamb" is Christ (John 1:29, ff.); He is also "the Lion" (Rev. 5:5). So also, Herod is "that fox" (Luke 13:32). Believers are "sheep" or "lambs" (John 21:15, 16) or God's "flock" (Luke 12:32), and unbelievers are "goats" (Mt. 25:32, 33).<sup>11</sup>

He continues this subject further on in his book.

With great frequency the writers of Scripture used bird references figuratively as a means to an end, as a way of getting their points with vividness and force. A brief sampling from the AV illustrates the practice. Similes: "Like a crane . . . did I chatter: I did mourn as a dove" (Isa. 38:14); "Cruel, like the ostriches" (Lam 4:3); "I am like a pelican of the wilderness: I am like an owl of the desert . . . as a sparrow alone" (Ps. 102:6, 7); "His locks are . . . black as a raven" (Song of S. 5:11); "As when one doth hunt a partridge" (I Sam. 26:20). Metaphors: "O my dove" (Song of S. 2:14); "Though thou Edom shouldest make thy nest" (Jer. 49:16) "O deliver not the soul of thy turtledove [i.e. the psalmist's]" (Ps. 74:19).

---

<sup>11</sup>Burton L. Goddard, Animals and Birds of the Bible, (Grand Rapids: Associated Publishers and Authors Inc.), p. 10-11.

The Master Illustrator, the Lord Jesus, like the prophets who preceded Him, drew many illustrations from the bird kingdom. His loving care for the inhabitants of Jerusalem was like that of a mother hen for her chicks (Mt. 23:37). God's children need not be anxious as to their sustenance, for the One who provides for the birds of the air will the more make provision for their needs (Mt. 6:26). And He without whom a sparrow does not fall is alone to be revered (Mt. 10:28-31).<sup>12</sup>

The four animals that were on the "standards," or better referred to as flags or pennants, have a very special meaning. (Numbers 2:2) They are the lion, the ox, the man, and the eagle. These same four animals are mentioned in Ezekiel 1:10 and 10:14. The final reference where all four of these are listed is in Revelation 4:7. As one studies the surrounding context of these Scriptures, as well as, their relationship to each other it can be established that these animals portray certain characteristics of Christ. The final evidence is seen in the Gospels themselves. For within these four books some consider Christ portrayed as a Lion or King in Matthew, an Ox in Mark, as a Man in Luke, and as an Eagle in John.

A note of caution must be stated at this point. An animal in Scripture may be used to portray a characteristic that is positive or desirable in one instance, but may also be used to display a negative or an undesirable attribute in an other case. An example of this would be the Lion. Jesus is referred to as a lion because the king of beasts is powerful--majestic in movement and character (Revelation 5:5). However, the devil is also compared to the lion, but to his power and ability to destroy. This is the interpretation behind the term lion in the verse, "Be sober, be vigilant; because your adversary the devil, as a roaring

---

<sup>12</sup>Ibid., p. 44.

lion, walketh about, seeking whom he may devour;" (I Peter 5:8).

There are some animals that seem to serve a special meaning or purpose. Among these are the sheep or lambs. A "dual typology" appears again in this study. For a sheep is sometimes referred to Christ himself and His atoning work as "Behold, the Lamb of God!" (John 1:36) and "Behold, the Lamb of God, which taketh away the sin of the world." (John 1:29). The Old Testament offerings and sacrifices serve as further evidence that a lamb was a type of Christ and His atoning ministry. However, God's people are compared to sheep as well. The twenty-third Psalm suggests this. Definite Scripture spells this truth out, as seen in "we are counted as sheep for the slaughter." (Psalm 44:22), or "All we like sheep have gone astray;" (Isaiah 53:6), or "Behold, I send you forth as sheep . . ." (Matthew 10:16), and "he shall separate them one from another, as a shepherd divideth his sheep from the goats:" (Matthew 25:32).

The use of the same imagery for Christ and Christians leads to the conclusion that Christians are to take on or possess the nature of Christ.

The snake has an evil connotation probably because it was the animal that Satan was able to seduce in Genesis chapter three. This thought is carried throughout Scripture in such references as the time Moses lifted up the serpent. (Numbers 21:9). Serpents are the bearers of sin; thus, snakes are symbolic of sin. This is confirmed in John 3:14 as it relates to the experience Moses had in Numbers. For it states, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:"

The study of animals in the Bible and how they are involved with

typology is almost a study within itself. But enough research has been presented in this section to conclude that animals rightfully belong in the study of typology.

Colors. The predominant colors relating to typology are white, red, black, gold, and blue. By identifying the color with its use in Scripture the association is drawn for the color. Examples for the most frequent colors would be white for purity or holiness, and red for redemption. These two colors and their symbolic interpretation is found in the verse, ". . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18). Portions of Scripture that can be studied, as the ninth chapter of Hebrews, leaves no doubt that redemption is through the blood. Thus, red or crimson always deals with redemption, or bloodshed, such as wars.

Black conveys the thought of anything and everything opposite of white or holiness. Thus, black represents death as seen during times of mourning. Any area connected with death such as affliction, calamities mourning, famine, or the eternal state of the unregenerate is pictured black or called darkness. References for these examples are Job 3:5; Isaiah 5:30; Job 10:20-22; and Revelation 16:10. In such verses as Ezekiel 7:19 and Revelation 21:19 it is suggested that gold represents royalty and wealth.

The color that portrays deity and/or royalty is blue. A reference to this is found in Ezekiel. "Which were clothed with blue, captains and rulers, . . ." (Ezekiel 23:6). Blue is always mentioned to represent deity on the earth as one views the Old Testament tabernacle and the

priestly garments. Purple is the hue between red and blue. In considering spiritual royalty purple is the evident color. The jasper walls of the New Jerusalem are believed to be purple. Spiritual royalty is a combination of first the blood of Jesus Christ (red), and God's total sum of His attributes, or deity (blue), but now the blue is more predominant because redemption has been fully accomplished. Throughout the ages of eternity, redeemed man and the rest of God's surviving creation will always be reminded that it took the blood of Jesus Christ, God's Son, to make it all possible!

Red, blue, and yellow are the primary colors. Red, blue, and gold (yellow) are the primary colors used in the description of heaven, and the Lord of the heavens.

The writer of this research is convinced that the twelve different foundations of the New Jerusalem tell the complete redemptive story by the color of stone for each layer. Once again, there seems to be no end to the possibilities of this phase of the study.

Events. Any historical happening which projects a futuristic atoning purpose can be considered a type. Those referred to by Jesus have not been denied or questioned by any. Such incidents would be: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:" (John 3:14); and "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matthew 12:40). The Pass-over experience, the ark that spared Noah's life and his family, or perhaps the scarlet rope of Rahab are events with typological significance or types of events. It is the intention of the author not to limit typology



within the Bible, thus no complete listing is attempted. Likewise, as has been stated throughout this study, there is no desire to see typology where it definitely is not.

This phase of the study concludes that typology is not limited to just one area or aspect; but rather, it injects itself into every area.

#### The Distinctions of Bible Types

A review of the history and an analytical study of this subject lead the writer to an attempt to set up guidelines by which typology can be safeguarded from all radical usages and simultaneously be functional to the fullest extent and God's intended use.

The most obvious truth in studying this subject is that a likeness is found between the type and the antitype. The seven likenesses that are listed by Walter Wilson serve as evidence of this fact:

1. There is likeness of appearance as "clouds" and "dust." (Nahum 1:3)
2. There is likeness of action as "the leopard" and "Alexander the Great." (Dan. 7:6)
3. There is likeness of effect as "rain and snow" and "the Word of God." (Isa. 55:10)
4. There is likeness of relationship as "nurse" and "Paul." (I Thess. 2:7)
5. There is likeness of value as "gold" and "the Lord Jesus." (Isa. 13:12)
6. There is likeness of position as "head" and "Israel." (Deut. 28:13)
7. There is likeness of character as "the spider" and "the sinner." (Prov. 30:28)<sup>13</sup>

Also, a determining factor in accepting or discovering typology is in the area of interpretation and application. Ada Habershon presents a very good argument for this case:

---

<sup>13</sup>Walter Lewis Wilson, This Means That (Kansas City: The W. and M. Publications, 1943), p. 9.

There are passages which evidently have a threefold interpretation, applying at the same time to the past, present, and future; and Bible readers and students seem naturally to divide themselves into five classes, according to how much they see of the "was," "is," and "is to come" meanings of Scripture.

(1) There are, alas! some who are not even sure of the "was," such as "higher critics" who deny Old Testament facts.

(2) There are others who believe in the "was," but cannot see the "is." They believe, for example, that certain events happened to the children of Israel in olden days, but do not see any spiritual typical teaching for us now. They have never seen the "is."

(3) There are some who are convinced of the "was," and enjoy the "is," but do not recognise the "is to come,"--such as those who do not look for the Lord's personal return, who only spiritualize the prophecies to Israel, and see nothing of dispensational truth. They fail to recognise the dispensational character of the parables.

(4) There are a few who seem to believe in the "is to come," almost to the exclusion of the "is." These are the "ultra-dispensationalists" who tell us that there is only one interpretation, the literal, for Israel, and pronounce all others to be wrong. They see nothing but the Jewish aspect of many of the parables.

(5) Shall we not aim at belonging to the fifth class, those who equally recognise the truth of the "was," "is," and "is to come" interpretations? We shall then find a threefold line of teaching in many of the parables.<sup>14</sup>

Wilson gives some guidelines for studying types which can serve as helps in determining Bible types:

Quite often an object is used as the same type or a type of the same thing by several writers. This repetition confirms the object as a type and assures us of its true meaning.

.....  
It will be most helpful for the student to ask himself certain questions in regard to the study of types and this will guide him in his investigation.

1. How is the object or subject first used in the Scripture? What meaning does it have in the first place where it occurs?

This is referred to as the law of first mention.

2. To what does this object or subject refer in the last passage where it occurs in the Scripture?

3. What are the characteristics of this object or subject which make it a suitable type? Christ is compared to a lion in Revelation 5. In Isaiah 53, Christ is compared to a lamb. As the characteristics of these two animals are studied, then the likeness will

---

<sup>14</sup>Ada Habershon, The Study of the Parables. (London: Pickering and Inglis, n. d.), p. 14.

be more clearly understood. This plan should be followed in each case.

4. Types should be grouped according to that which they represent. There are types of Christ, Israel, the nations, the Christians, the hypocrites, the worker, the state of the soul, Satan, and many others.

5. Types may also be grouped according to their character. There are types taken from the mineral kingdom, the animal kingdom, the vegetable kingdom, the celestial kingdom, the human family, human actions, human attitudes, postures, etc.<sup>15</sup>

Wilson also included some suggestions for studying types:

1. Think of the opposite of that which is under consideration; as the golden city (Rev. 21:18) and the gilded city (Rev. 18:16); the lion (Rev. 5:5) and the lamb (Rev. 5:6); the woman clothed in red (Rev. 17:4) and the woman clothed in white (Rev. 19:8).

2. Think of comparisons: great Goliath and little David; Joseph of the Old Testament and Jesus; the river of Ezekiel 47 and the river in John 7.

3. Look up the several occurrences of the type to ascertain how it is used.

4. Learn whether this type is referred to anywhere else in the Scripture as a type.

5. Consider the characteristics of the type being studied as the sea with its greatness, its depth, its restlessness, its size, its waves, its commerce.

6. Think of the lessons which may be learned from the type as the leaves in Isaiah 64:6, how they fade, how they reveal the kind of tree, how they show whether young or old, how they fall from the tree or hold on. By considering these various thoughts, the student will be enabled to quickly and easily learn lessons from the subject under consideration.<sup>16</sup>

The guidelines that Fairbairn gives are also worth noting:

I. The first principle we lay down has respect merely to the amount of what is typical in Old Testament Scripture; it is, that nothing is to be regarded as typical of the good things under the Gospel which was itself of a forbidden and sinful nature.

II. We pass on to another, which must still also be a somewhat negative principle of interpretation, viz., that in determining the existence and import of particular types, we must be guided, not so much by any knowledge possessed, or supposed to be possessed, by the ancient worshippers concerning their prospective fulfilment, as from the light furnished by their realization in the great facts and revelations of the Gospel.

---

<sup>15</sup>Walter Lewis Wilson, op. cit., p. 11-12.

<sup>16</sup>Ibid., p. 10.

III. . . . And our next principle of interpretation is, that we must always, in the first instance, be careful to make ourselves acquainted with the truths or ideas exhibited in the types, considered merely as providential transactions or religious institutions.

IV. Another conclusion flowing not less clearly than the foregoing from the views already established, and which we propose as our next leading principle of interpretation, is, that while the symbol or institution constituting the type has properly but one radical meaning, yet the fundamental idea or principle exhibited in it may often be capable of more than one application to the realities of the Gospel; that is, it may bear respect to, and be developed in, more than one department of the affairs of Christ's kingdom.

V. Another principle of interpretation arising out of the preceding investigations, and necessary to be borne in mind for the right understanding of typical symbols and transactions, is, that due regard must be had to the essential difference between the nature of type and antitype.<sup>17</sup>

These observations are self explanatory and are justifiable. They are conclusive in themselves. Gleaning the truths from reviewing what other writers have said and from viewing the subject afresh in Scripture, seven guidelines can be established as a summary of the study.

1. Types must be progressive. A true type cannot be applied to any one given time or historical event entirely. This eliminates allegorizing Scripture. If it is a primary or true type it begins in heaven with God, is displayed in the Old Testament through one of the seven descriptions of Bible types, which in turn is related to Christ and His atoning work, and is finalized in the church age through spiritual experience.

A type must serve as the nucleus of oncoming times, people, and events. As each phase in spiritual history materializes, more meaning, more understanding, and a better appreciation can be received from the type. It is like a snowball rolling down a hill. It gets bigger and big-

---

<sup>17</sup>Fairbairn, op. cit., pp. 141-158.

ger as it progresses down the hill by accumulating more snow. Likewise, a type in the Old Testament grows and acquires more meaning, spiritual enlightenment and blessing, the farther down the hill of eternal destiny it travels.

The heavenly light is now shining in such a way to cast the "shadow" on the other side of the cross. The rays of the cross reflected the shadow toward the spiritual west in the Old Testament; but now toward the spiritual east--toward the city where there is no sun, toward the time where there will be no darkness at all to cause a shadow because "God will be there." This is the prototype. The cross must and does affect mankind on both sides of the cross.

When God reveals a spiritual truth He shines His ray of truth down the corridors of time. It affects all mankind from then on. "How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation." (Daniel 4:3). This foreshadowing does not stop at the cross, but continues further to foreshadow on the other side of the cross--in the hearts of the believers. (Note diagram on page 183.)

God is a God of order. This truth leads to the conclusion that He would be orderly, systematic, and consistent in His revealing of Divine truth. God has chosen to reveal Himself by progressive revelation, therefore, it stands to reason He would use the same formula and practice in typology.

2. Types must be prefigurative. In order to be considered as a type there must be this element of prefiguration. What really makes a type a type is this ingredient. Any type found in the Old Testament must

possess an aspect of future redemption.

A type is an initial path that leads to the mountain of the cross and down through the highway of holiness during the church age. In doing so it must have a likeness, a resemblance, or a comparison; thus, making it prefigurative.

3. Types must be predictive. It stands to reason if a type is to prefigure some future event, person or thing, then it should convey the thought of prediction. Here, at this point, is where prophecy enters into the study of typology. But, if a type does not project from an Old Testament account to a New Testament truth it fulfills no valuable purpose or function and therefore there is no need for it or typology in the first place. Bible types must originate in an Old Testament historic setting, but proceed through prophetic events including the application within the church age.

4. Types must be purposeful. The type itself must have a meaningful purpose at the time it was inaugurated as well as the antitype and archetype related and applied to it. Likewise, the type must be indicative of a greater purpose in the antitype and a fulfilled meaning in the archetype or else the type will be heroic in itself and become an end in itself, thus failing in its intended purpose. To be purposeful includes continuity.

Types are to be regarded as edifying. They should contribute and not confuse the issue or subject. The Holy Spirit must be able to sanction them and no strain on man's imagination must be used to discover them.

5. Types must be proven. The total teaching of Scripture must sup-

port an individual type. In fact, any doctrine or truth sought to be presented by typology must have the backing or support of the Scripture. If there is no Scripture reference or inference, then it cannot be a type. All types must be in harmony with the total teaching of Scripture. No truth or doctrine can be founded on type alone.

6. Types must be picturesque. This may be an obvious statement, but too important to let it pass by without noting. Before it can be considered a type there must be that air or quality of being graphic. This is the reason for the type in the first place. Therefore, a mental image must be conveyed. It is a visual or verbal fact.

7. Types must be pure. This is another way of emphasizing the importance that the relationship of the archetype and especially the anti-type has with the type. All types must lead to the atonement aspect of Christ and His church. True Bible types cannot have double meanings, or have evil connotations. Also, it should be remembered that God is holy. Therefore, He could not and/or would not use anything or anyone that is unholy to tell or foretell His divine truth.

#### The Definitions of Bible Types

The study of this paper thus far leads to and focuses upon an official definition of the subject. Those writers who attempt to formulate a scholarly definition have approached this from the formal definitions to unique and simple comparisons.

Those who present a scholarly form of defining the subject will be viewed first. An example of this would be that of Miller:

This does not exhaust the list of writers who convey this truth. Clarence Larkin, for an example, states, "a 'type' then is some 'person,' or 'event,' or 'ceremony' that is recorded to 'foreshadow' some future 'person,' or 'event,' or 'ceremony.'"<sup>22</sup> Still another is the definition given in The International Standard Bible Encyclopedia:

"A person, event, or thing is so fashioned or appointed as to resemble another; the one is made to answer to the other in some essential feature; in some particulars the one matches the other. The two are called type and antitype; and the link which binds them together is the correspondence, the similarity, of the one with the other."<sup>23</sup>

The one offered by Moorehead as quoted by Jasper Huffman, also states that a type "is an image or representation of something yet future."<sup>24</sup>

Another grouping of definitions suggest the element of not only being futuristic, but possessing a definite spiritual purpose and meaning. This is found in such definitions as, "A type is an institute or act appointed by God to symbolize a religious truth, and to prefigure by means of analogy or resemblance those facts in the mediatorial work of Christ on which these truths rest."<sup>25</sup>

Pardington makes a bold, general statement regarding this subject when he says, "The typology of the Old Testament is full of the atone-

---

<sup>22</sup>Clarence Larkin, The Greatest Book on Dispensational Truth in the World (Philadelphia: Clarence Larkin Est., Publishers, n.d.), p.153.

<sup>23</sup>W. G. Moorehead, "Type," The International Standard Bible Encyclopedia (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1943), V, p. 3029.

<sup>24</sup>Jasper Huffman, The Messianic Hope in Both Testaments (Marion: The Standard Press, 1939), p. 99.

<sup>25</sup>John McClintock and James Strong, "Type," Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature (New York: Harper and Brothers, Publishers, 1891) X, p. 608-609.



ment."<sup>26</sup> The one formulated by Merrill Unger seeks to explain this position as well. Type "is a double representation in action, the literal being intended and planned to represent the spiritual. A type is thus the divine impress of spiritual truth upon a literal event, person or thing."<sup>27</sup> Another definition in this category would be that of Orelli as quoted by Miller, "type is the inadequate presentation of a divine idea, which is to be more perfectly realized afterwards."<sup>28</sup> The explanation given by Hartill can be considered in this area. "A type is a divinely appointed illustration of some scriptural truth."<sup>29</sup> There seems to be no limit to the writers who hold this position; still others can be quoted. Pentecost would be one of them, for he says, "a type is an institution, historical event or person, ordained by God, which effectively prefigures some truth connected with Christianity."<sup>30</sup> Another would be that presented in the works of McClintock and Strong, "A type is an acted lesson--a visible representation of invisible truths."<sup>31</sup> Again, another attempt by Unger to define type projects this view: "a double representation in action, the literal being intended and planned to represent the spiritual. A type is

---

<sup>26</sup>George P. Pardington, Outline Studies in Christian Doctrine (Harrisburg: Christian Publications, Inc., 1926), p. 252.

<sup>27</sup>Merrill F. Unger, Unger's Bible Handbook (first edition; Chicago: Moody Press, 1966), p. 7.

<sup>28</sup>Herbert Sumner Miller, The Gospel in the Hebrew Tabernacle, Priesthood, and Offering (Houghton: The Word-Bearer Press, 1939), p.15, citing Orelli, Old Testament Prophecy, p. 7-8.

<sup>29</sup>J. Edwin Hartill, Principles of Biblical Hermeneutics (Grand Rapids: Zondervan Publishing House, 1947), p. 48.

<sup>30</sup>J. Dwight Pentecost, Things to Come (Grand Rapids: Dunham Publishing Company, 1958), p. 51.

<sup>31</sup>McClintock and Strong, op. cit., p. 610.

thus the divine impress of spiritual truth upon a literal event, person or thing."<sup>32</sup>

The two definitions which Moorehead includes in The International Standard Bible Encyclopedia add to this collection of definitions: "Types are pictures, object-lessons, by which God taught His people concerning His grace and saving power."<sup>33</sup> And, "a type is a draft or sketch of some well-defined feature of redemption."<sup>34</sup>

The third division attempts to define typology by listing, comparing, or contrasting some of the "parts" within the whole. This is best seen in the definition given by Griffith Thomas:

A type has been defined as an illustration in a lower sphere of a truth belonging to a higher. There are various forms of illustration, such as type, prophecy, allegory, simile, symbol. Types are illustrations in 'facts' and 'deeds,' as contrasted with illustrations in words, fancies, and pictures.<sup>35</sup>

An early definition given by Cyril of Alexandria, is in this category. "A type is not the very truth itself, but its representation."<sup>36</sup> Another classic example is that of Ramm, when he states, "But types are symbolic prophecies and are to be included in our general study of prophecy. Typology is justified, then, in that it is part of prophecy which forms the nexus between the Testaments."<sup>37</sup>

---

<sup>32</sup>Unger, op. cit., p. 7.

<sup>33</sup>Moorehead, op. cit., 3029.

<sup>34</sup>Ibid.

<sup>35</sup>Griffith Thomas, Methods of Bible Study (Chicago: Moody Press, 1926), p. 68.

<sup>36</sup>McClintock and Strong, op. cit., p. 610.

<sup>37</sup>Bernard Ramm, Protestant Biblical Interpretation (Boston: W. A. Wilde Company, 1950), p. 139.

The choice definitions or descriptions regarding Bible types are those found in the Bible itself. Who can improve on Hebrews 1:1-4?

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

In fact, the entire book of Hebrews is a text book on the subject! The climactic chapters of nine and ten uncover so many typological truths one is blessed even though still bewildered. The author selects such words as "shadow" (10:1); "image" (10:1); and "a remembrance" (10:3). He also uses such phrases as "He taketh away the first, that he may establish the second." (10:9), and "By a new and living way." (10:20).

Likewise, who could add to the commentary on this subject as expressed in Hebrews 10:1-10?

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offering and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

From reviewing the definitions of other writers and by studying

this subject personally from the historical, linguistical, and Biblical position, the author selects the following list of key words which are synonymous with or closely related to type. Token, mark, stamp, resemblance, replica, likeness, specimen, comparison, image, sign, copy, conveyance, symbol, ensign, form, duplicate, sample, model, pattern, example (obsolete form, ensample), prefiguration, figure, shadow, and representative--these are the words used most often or which best describe and portray the full meaning of a Bible type.

With this total study in the background, the author presents the following as his formal definition. A type is any example in the Old Testament with future applications related to the subject of redemption, which represents something greater than itself and portrays aspects of redemption yet to be fulfilled, but yet serves a present need or purpose.

#### C. THE APPLICATIONS OF THE DEFINITION

An attempt to focus the general truths of this study into a practical and pictorial application can be demonstrated in several ways.

One such example is in Psalm 78, in which the author finds numerous references to typology.

1. "incline your ears to the words of my mouth." (verse 1). The verbal symbols referred to as words are the basic and elementary forms of typology.

2. "I will open my mouth in a parable:" (verse 2). This is self-explanatory.

3. "I will utter dark sayings of old:" (verse 2). These "sayings" are known or better translated as proverbs.

4. "and his wonderful works that he hath done." (verse 4); "the works of God," (verse 7); "forget his works," (verse 11); and "He divided the sea," (verse 13). The terms "works" or "wonderful works" refer to miracles.

5. "and his wonders" (verse 11); and "his wonders" (verse 43). These wonders were means of God's self revelation and illustrative of His redemption.

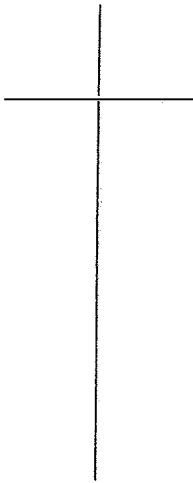
6. "How he had wrought his signs" (verse 43). Whether "signs" are interpreted as miracles or as outstanding events, they must still be considered as typology.

7. "Behold, he smote the rock, that the waters gushed out," (verse 20); and "they remembered that God was their rock," (verse 35). This is a miracle but also can be considered as an object lesson or illustration and borders on a true type itself, as explained earlier and is alluded to in the following paragraph.

This writer considers the illustration of the rock in verses twenty and thirty-five to be a type, since it passes the test of including a prototype, type, antitype and archetype. The prototype of Christ Himself is in glory as suggested in "God was their rock." The smiting of the earthly rock itself by Moses was the type. Christ on the cross is definitely the antitype. With background references it can be established that the archetype is the life of Christ flowing from the Christians. A sample reference to illustrate this would be: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14). Here we see a specimen or replica, the rock, with a future redemptive application to Christ on the cross, and yet representing a greater element, namely, the life of Christ flowing from the Christian.

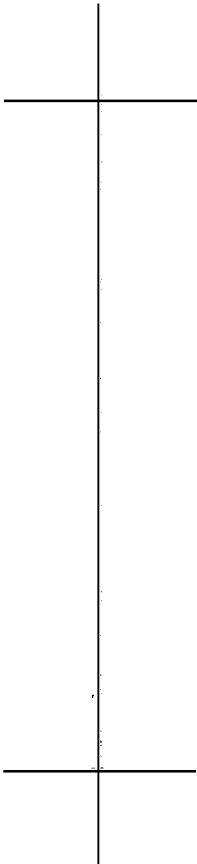
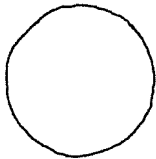
A further illustration of the exposition of a primary type is witnessed in looking at the cross itself, with the aid of a diagram and by using Biblical terms. The diagram is found on the following page. The heavenly light is now shining in such a way to cast the "shadow" on the other side of the cross. The rays of the "SON" reflected the shadow to-

## SHADOWS OF THE CROSS

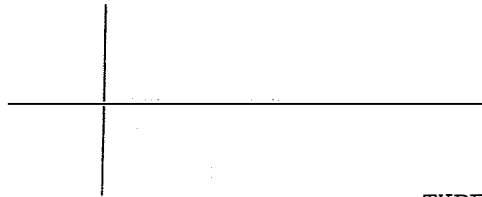


PROTOTYPE

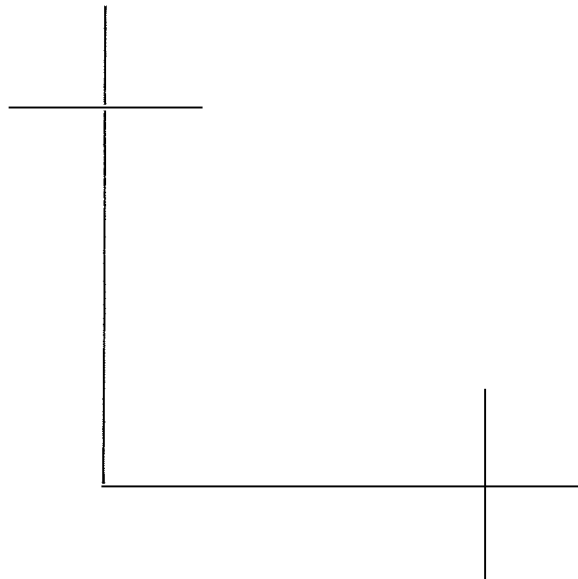
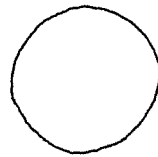
PROTOTYPE



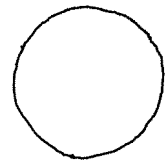
ANTITYPE



TYPE



ARCHETYPE



ward the spiritual west in the Old Testament, but now toward the spiritual east--toward the city "where there is no sun" and to the time when there will be no darkness at all to cause a shadow. This will be the completion of God's redemptive history and the need for the type and anti-type will diminish because the archetype has been fulfilled and will be in "eternal glory;" thus all that is prevalent is the prototype or Christ in person, because He has made "all things new" and redemption is now forever completed! The Christians of the New Testament or the archetype will be forever united with Christ, our Emmanuel--"God with us"!

The cross must and does affect mankind on both sides of the cross: the cross must include Christ's ministry on both sides of the cross. This "foreshadowing" does not stop at the cross but continues on sending its rays of redemption to the other side of the cross--in the heart of the believer.

The ministry of types should not be limited or shunned, for it not only unravels God's prophetic story of the Old Testament, but elevates Christ's priestly ministry of the New Testament, and thus unites the two testaments. Many attempts have been made to describe this truth. They are so common no one person can accept the credit for them. These clichés are "the New is in the Old contained; the Old is by the New explained;" or "the New is in the Old concealed and the Old is in the New revealed;" or "the New is latent in the Old, the Old is patent in the New."

Types come alive when studied in the linguistic framework. Some scholars have rejected the validity of them; most either ignore or assume typology, but when a parallel study is made with typology and lang-

uage, a greater appreciation emerges. A more complete understanding of the total message of Scripture can be gained through the study of typology, and by this means the Bible student may be enriched in his mind and more abundantly provided with resources for the exposition of the truths of redemption.

If the validity of typology has been established in the foregoing pages, then the following poem may well serve as the concluding words of this chapter.



## Types and Shadows

Our God, what precious teachings come from Thee,  
 Sent in the volume of Thy Book to man.  
 Great and wondrous are Thy thoughts therein,  
 Revealed in type and shadow, as Thy Word we scan.  
 Until we learn to trace its central theme of gold;  
 See, thro' the types, the Person of Thy SON unfold.

The Tabernacle Moses built for Thee,  
 Reared its foundation on the desert sand;  
 Yet was he faithful in the task imposed  
 To build according to the pattern Thou hadst planned.  
 We thank Thee, Lord, Thy servant did the work so well,  
 That still today that structure, of thy Son doeth tell.

Its boards and bars; its silver sockets, all  
 Its furniture, and ark of purest gold;  
 The covering cherubim above the mercy seat,  
 With golden rings the carrying staves to hold;  
 Each its own type and shadow, tells that He, Thy Son,  
 Was ever in Thy mind before it was begun.

The table and the candle-stick for light;  
 The incense altar with its spices sweet;  
 The altar where the sacrifice was burned;  
 The laver with its mirrored top and brazen feet;  
 In each we see a shadow picture, clear and true,  
 Of ONE sent down from heaven, salvation's work to do.

Work of wise-hearted women, richly wrought  
 With thread of gold, of scarlet, and of blue;  
 The fine twined linen hangings for the gates;  
 The onyx stones; the jewels rare of lustrous hue;  
 Each separate emblem speaking attributes of Him  
 Whose everlasting glory no earthly pomp can dim.

We gaze in wonder at Thy thoughts; complete  
 In type and shadow, spread upon the sand.  
 Catching but a glimpse of His intrinsic worth;  
 Now, all too deep, too high, for us to understand;  
 But we shall see with clearer vision in that day  
 When all but Thy great Anti-type Himself, has passed away.

- - E. M. T. 38

---

<sup>38</sup>James F. Spink, Types and Shadows (New York: Loizeaux Brothers, 1946), pp. 11-12.

## CHAPTER V

### SUMMARY

Biblical typology was first examined in this study with reference to the Bible itself. It was proved that Christ himself, Paul, the disciples of Christ, and the priest-scribe, Ezra, in the Old Testament all found types within the Old Testament. Definite verses, also, established the existence of typology. The outstanding verses related to this topic are Luke 24:27 and 44, which definitely establish that Christ is found in all three sections or divisions of the Old Testament. Since the concrete or obvious references to Him are quite limited in number, it seems obvious that many of the references to him come by the avenue of typology. The "different manners" mentioned therein must include typology.

The church fathers in the early centuries accepted typology and used it effectively to either present or defend the faith. The great spiritual leaders of later years, such as Luther, Calvin, and Wesley acknowledged the same. Scholars of recent years like Fairbairn, Ramm, and Mickelsen include and accept typology in Scripture.

The two historical schools of the early centuries differed in their method of interpreting the Bible, which likewise influenced their view regarding typology. The school of Antioch held to the letter of the law, while the Alexandria school took the opposing view, believing that Scripture should be interpreted figuratively. Only eternity will reveal whether it was divine providence or not that the school of Alexandria prevailed.

Writers such as Habershon and Hunter suggest that typology possesses a "spiritual warmth" which those who "hold to the literal meaning and the letter of the law" do not have. Along with this truth it is important to note that the evangelical and holiness denominations of today have their spiritual roots and foundation in the figurative position of the past, and that the liberal, modernistic groups have moved from a position of appreciation or acceptance of the validity of figurative interpretation to one of rejection of it.

Thus in the second chapter of this study typology was validated through a Biblical, historical, and philosophical study of it. This chapter presented what many other writers have seen as important to the subject.

In the third chapter a new approach to the study was attempted, which became the bulk of this research. It is justified for several reasons. The essential argument is that typology has never been studied thoroughly from this approach before. Most scholars stress the Biblical aspect at the expense of the linguistical, which is the elementary and embryological phase of typology. Language is very much a part of this study and the following paragraphs illustrate this.

This portion of the study was introduced by noting the methods man uses to communicate. They are namely three: verbal language which we call speech, written language of either prose or poetry, and thirdly the semaphoric languages, such as the Morse code, sign language or shorthand. Behind all of these forms of communications is typology, because each word is a symbol or a figure that produces a mental image which enables man to understand and/or be understood.

The smallest unit of thought is a word. A word may be only an utterance or an ejaculation, but it serves to communicate. New thoughts or words are built upon past words, thought concepts and associations. In the field of language the terms concrete and abstract are used to identify these areas. Abstract words are formed from the concrete words. Known words or utterances are the foundation on which unknown words, utterances or new concepts are originated. Man combined more of the past associations with new thoughts by using figurative language or what is referred to as figures of speech. Admission to using typology is thus seen whenever association or any form of comparison is used.

To show how language in general is foundational to this study, the writer narrowed the study still further to focus upon the figures of speech themselves. All the pertinent figures of speech which the author was able to locate were classified into categories depending upon their relationship to typology. The writer grouped these figures into three main listings. The largest number of these figures were classified as tropes. These tropes were further grouped, since they were so numerous, into five sub-divisions. Those most distantly related to types were identified as distal tropes. Distal tropes are tropes that are peculiar to a given language and which cannot be transferred to other languages. The next sub-division was termed dual tropes. These tropes were given this term because they found themselves related to grammar and yet they were more peculiar to only one given language. Structural tropes were figures of speech because of their use in sentence structure or what grammarians refer to as grammar syntax. The tropes that were not identified with those previously mentioned, and serve only as a matter of fact or statement were labeled factual tropes. But, any tropes that produced any mental picture or were dependent upon mental imagery were termed

pictorial tropes.

The other two divisions were small in content, but important to this study. The transitional terms cannot be called figures of speech per se, yet they are part of the subject. They produce or encourage a change either in events or in the mind of mankind and have definitely been used by God to reveal or illustrate the plan of redemption. The final division is the grouping of all the synonymous words identified with type itself, and named topical terms.

This chapter was brought to a close by an illustration of how various tropes are united together and how some can be a type and a trope at the same time.

The fourth chapter was concerned with the interpretation of typology itself in the framework of language. This study was developed two ways. First, an exegetical study of the Greek word for type was made, followed by a study of other related terms such as a figure, image, copy, emblem, example, and sign. The second part presented a view of the hermeneutical aspect of the subject.

The hermeneutic study first sought a solution to the problem of what determines whether something or someone is really a type or not. A satisfactory answer was found in distinguishing the true from the possible. A true type was christened primary type. In order to qualify for a primary type, that type must serve a fourfold purpose in the Christological ministry within the Bible. To be eligible to be called a primary type, it must affect and be applicable in all of the Biblical, redemptive stages or phases of time. The identifying terms and times were presented as follows: (1) prototype, which is the original in heaven, (2) type, which is the Old Testament sample or example, (3) antitype, which

is the fulfilling of the Old Testament type in the ministry of Christ during the Gospel age, and (4) the archetype, which is the application to the Christians in the Church age.

Those not qualifying as primary types can be considered as secondary types. If the type relates to God's total redemptive plan it is known as positive secondary type, but if it does not pertain to redemption it is a negative secondary type.

Bible types can be described or seen within people, such as Jacob or Adam; numbers, like one, two, etc.; places, such as Jerusalem or Bethlehem; shapes, such as circles, squares or triangles; animals, such as lamb, lion, or serpent; colors, such as red, black, white, gold, and blue; or events, as seen in Moses striking the rock, Israel leaving Egypt, or Moses lifting up the serpent.

There must be some definite distinctives for the Bible types. Some guidelines that other authors mentioned were given. This writer listed seven of his own that seem to be inclusive. They must be: (1) progressive, (2) prefigurative, (3) predictive, (4) purposeful, (5) proven, (6) picturesque, and (7) pure.

The study closes with an examination of various definitions as given by several scholars and is brought to a climax with the definition this writer composed as here stated: a type is any example in the Old Testament with future applications related to the subject of redemption, which represents something greater than itself and portrays aspects of redemption yet to be fulfilled, but yet serves a present need or purpose.

## BIBLIOGRAPHY

- Allen, James Turney. The First Year of Greek. Revised edition. New York: The Macmillan Company, 1931.
- The Analytical Greek Lexicon. New York: Harper and Brothers Publishers, n d
- Anderson, B. W. Rediscovering The Bible. A Haddam House Book, New York: Association Press, 1951.
- Angus, Joseph, and Samuel Green. The Cyclopedic Handbook to the Bible. New York: Fleming H. Revell Company, 1908.
- Barrows, Elijah Porter. Companion to the Bible. New York: American Tract Society, 1867.
- \_\_\_\_\_. Sacred Geography and Antiquities. New York: American Tract Society, 1872.
- Baxter, J. Sidlow. Awake, My Heart. Grand Rapids: Zondervan Publishing House, 1960.
- Berkhof, L. Systematic Theology. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949.
- Birk, Newman P., and Genevieve B. Birk. Understanding and Using English. Third edition. New York: The Odyssey Press, Inc., 1959.
- Blackman, E. C. Biblical Interpretation. Philadelphia: The Westminster Press, 1957.
- Blackwood, Andrew W. Planning A Year's Pulpit Work. Nashville: Abingdon Press, 1942.
- Bletcher, Donald. "A Study of the Mosaic Sacrifices to Discover their Primary Meaning and Typical Significance." Unpublished thesis, Western Evangelical Seminary, Portland, 1952.
- Bone, Lawrence Henry. "The Idea of Sacrifice as Related to the Idea of Cleansing in the Book of Leviticus and the Epistle to the Hebrews." Unpublished thesis, Western Evangelical Seminary, Portland, 1967.
- Briggs, Charles Augustus. Biblical Study. New York: Charles Scribner's Sons, 1883.
- Broomall, Wick. Biblical Criticism. Grand Rapids: Zondervan Publishing House, 1957.
- Brooks, Cleanth, and Robert Penn Warren. Modern Rhetoric. Second edition. New York: Harcourt, Brace and Company, 1958.

- Brown, Charles Ewing. The Meaning of Sanctification. Anderson: The Warner Press, 1948.
- Bullinger, Ethelbert W. Figures of Speech Used in the Bible. Grand Rapids: Baker Book House, 1971.
- Bryant, Margaret M. and Janet Rankin Aiken. Psychology of English--Why We Say What We Do. New York: Frederick Unger Publishing Company, 1962.
- Callaway, T. W. Christ in the Old Testament. New York: Loizeaux Brothers, 1950.
- Chambers, Laurence T. Tabernacle Studies. Grand Rapids: Zondervan Publishing House, 1958.
- Choice Gleanings Desk Calendar, Gospel Folio Press, Box 2041, Grand Rapids: February 27, 1973.
- Clarke, Adam. Adam Clarke's Commentary. 6 vols. New York: Eaton and Mains, n d
- Corbin, Richard K. et al. Guide to Modern English, Grade Ten. Chicago: Scott Foresman and Company, 1960.
- Corbin, Richard K., and Porter G. Perrin. Guide to Modern English, Upper Years. Chicago: Scott Foresman and Company, 1960.
- Cornfeld, Gaalyahu (ed.), Daniel to Paul. New York: The Macmillan Company, 1962.
- Crooks, George R., and John F. Hurst, (eds.), The History of the Christian Church. Vol. I of Library of Biblical and Theological Literature. New York: Eaton and Mains, 1897.
- Cruden, Alexander. A Complete Concordance. New York: Fleming H. Revell Company, n d
- Dale, Edgar. Audio-Visual Methods in Teaching. Revised edition. New York: The Dryden Press, 1954.
- Danielou, Jean. From Shadows to Reality. Westminster: The Newman Press, 1960.
- \_\_\_\_\_. The Bible and the Liturgy. Notre Dame: University of Notre Dame Press, 1957.
- Danker, Frederick W. Multipurpose Tools for Bible Study. Saint Louis: Concordia Publishing House, 1960.



- Davidson, Benjamin. The Analytical Hebrew and Chaldee Lexicon. New York: Harper and Brothers, 1963.
- Davis, John D. A Dictionary of the Bible. Fourth revised edition. Grand Rapids: Baker Book House, 1954.
- DeHaan, Martin Ralph. Portraits of Christ in Genesis. Grand Rapids: Zondervan Publishing House, 1966.
- \_\_\_\_\_. The Tabernacle-The House of Blood. Grand Rapids: Zondervan Publishing House, 1955.
- Digges, Sister Laurentia. Adam's Haunted Sons. New York: The Macmillan Company, 1966.
- Downing, Christine. "Typology and the Literary Christ--Figure: A Critique," Journal of the American Academy of Religion, March, 1968, pp. 13-27.
- Dungan, D. R. Hermeneutics. Cincinnati: The Standard Publishing Company, 1888.
- Edersheim, Alfred. The Exodus and the Wanderings In Wilderness, New York: Revell, n d
- \_\_\_\_\_. The Temple: Its Ministry and Service. Boston: Ira Bradley and Company, 1881.
- Ellis, E. Earle. Paul's Use of the Old Testament. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957.
- Fairbairn, Patrick. The Typology of Scripture. Grand Rapids: Zondervan Publishing House, 1965.
- Fairweather, William. From the Exile to the Advent. Fifth edition. Edinburgh: T and T Clark, 1894.
- Fallows, Samuel. (ed.), The Popular and 'Critical Bible Encyclopaedia and Scriptural Dictionary. Vol. III, Chicago: The Howard Severance Company, 1914.
- Farrar, Frederic W. History of Interpretation. Grand Rapids: Baker Book House, 1961.
- Giblet, J. et al. The God of Israel, The God of Christians. New York: Desclee Company, 1961.

- Goddard, Burton L. Animals and Birds of the Bible. Grand Rapids: Associated Publishers and Authors Inc., n d
- Gordon, Cyrus H. Introduction to Old Testament Times. Ventnor, New Jersey: Ventnor Publishers, Inc., 1953.
- Grace, Richard William. The Holy Eucharist. New York: J. F. Wagner, 1936.
- Grant, Frederick W. Numerical Bible. 7 Vols. New York: Loizeaux Brothers, 1974.
- Grant, Robert M. "History of the Interpretation of the Bible," The Interpreter's Bible, I, 106-126. Nashville: Abingdon Press, 1952.
- Gray, James M. Synthetic Bible Studies. New York: Fleming H. Revell Company, 1923.
- Guth, Hans P. English Today and Tomorrow. Englewood Cliffs: Prentice-Hall, Inc., 1964.
- Habershon, Ada R. The Study of Parables. London: Pickering and Inglis, n d
- \_\_\_\_\_. The Study of Types. Grand Rapids: Kregel Publications, 1961.
- Haines, Edmont. The Tabernacle. Grand Rapids: Zondervan Publishing House, 1950.
- Haldeman, I. M. The Tabernacle Priesthood and Offerings. Westwood: Fleming H. Revell Company, 1925.
- Halley, Henry H. Pocket Bible Handbook. Nineteenth edition. Chicago: Henry H. Halley, 1952.
- Harrison, Everett F. et al. Baker's Dictionary of Theology. Grand Rapids: Baker Book House, 1960.
- Hartill, J. Edwin. Principles of Biblical Hermeneutics. Grand Rapids: Zondervan Publishing House, 1947.
- Harwood, Carl Clinton. Handbook of Bible Types and Symbols. Denver: Bible Institute, 1933.
- Haskin, Dorothy C. Operation Bible Study. Chicago: Moody Press, 1958.
- Hayakawa, S. I. Language in Thought and Action. New York: Harcourt, Brace and World, 1949.
- Heinisch, Paul. Christ in Prophecy. Collegeville: The Liturgical Press, 1956.

- Hengstenberg, E. W. Christology of the Old Testament. 4 vols. Grand Rapids: Kregel Publications, 1956.
- Herrick, Robert, and Lindsay Todd Damon. Composition and Rhetoric for Schools. Revised edition. Chicago: Scott Foresman and Company, 1904.
- Heslop, William G. Gems from Genesis. Fourth edition. Butler, Indiana: The Higley Press, 1940.
- \_\_\_\_\_. Extra from Exodus. Butler, Indiana: The Higley Press, 1931.
- \_\_\_\_\_. Lessons from Leviticus. Butler, Indiana: The Higley Press, 1945.
- Hebrew Bible. The British and Foreign Bible Society, Israel Agency, 1962.
- Hodkin, Alice Mary. Christ in All the Scriptures. Tenth edition. London: Pickering and Inglis Ltd., 1945.
- Hook, J. N., and E. G. Mathews. Modern American Grammar and Usage. New York: The Ronald Press Company, 1956.
- Horne, Herman Harrell. Jesus-The Master Teacher. Grand Rapids: Kregel Publications, 1964.
- Hottel, W. S. Typical Truth in the Tabernacle. Revised edition. Cleveland: Union Gospel Press, 1943.
- Houde, Roland, and Jerome J. Fischer. Handbook of Logic. Dubuque: Wm. C. Brown Company, Publishers, 1954.
- House, Homer C., and Susan Emolyn Harman. Descriptive English Grammar. Second edition. Englewood Cliffs: Prentice-Hall, Inc., 1950.
- Huffman, Jasper A. The Messianic Hope in Both Testaments. Marion: The Standard Press, 1939.
- Hunter, Archibald M. Interpreting the Parables. Philadelphia: The Westminster Press, 1960.
- Hurst, John Fletcher. Short History of the Christian Church. New York: Harper and Brothers, 1893.
- Hyatt, J. Phillip. (ed.), The Bible in Modern Scholarship. Nashville: Abingdon Press, 1965.
- Jasper, F. N. "The Relation of the Old Testament to the New: Part I," The Expository Times, May 1967, pp. 228-232.
- \_\_\_\_\_. "The Relation of the Old Testament to the New: Part II," The Expository Times, June 1967, pp. 267-270.

- Jung, Carl Gustav. Psychological Types. New York: Harcourt, Brace and Company, 1949.
- Kauffman, Donald T. The Dictionary of Religious Terms. Westwood: Fleming H. Revell Company, 1967.
- Kierzek, John M. The Macmillan Handbook of English. Revised edition. New York: The Macmillan Company, 1947.
- King James Version. The Holy Bible containing the Old and New Testament. Chicago: Moody Press, 1907.
- Lampe, G. W. H., and K. J. Woolcombe. Essays on Typology. Studies in Biblical Theology No. 22. Naperville, Alec R. Allenson, Inc., 1957.
- Lange, Johann Peter. Lange's Commentary. Philip Schaff. (Translator), Vol. II. New York: Charles Scribner's Sons, 1876.
- Larkin, Clarence. The Greatest Book on Dispensational Truth in the World. Philadelphia: Clarence Larkin Est., Publishers, n d
- Little, David. Tabernacle in the Wilderness. Neptune: Loizeaux Brothers, n d
- Machen, J. Gresham. New Testament Greek for Beginners. New York: The Macmillan Company, 1962.
- M'Clintock, John, and James Strong. Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature. 12 vols. New York: Harper and Brothers,
- McGee, J. Vernon. The Tabernacle: God's Portrait of Christ. Fourth edition. Los Angeles: Reprint from Bibliotheca Sacra, n d
- McGee, Ratha Doyle. Symbols: Signposts of Devotions. Nashville: The Upper Room, 1956.
- McKnight, George H. English Words and Their Background. New York: D. Appleton-Century Company, 1923.
- Marsh, F. E. Emblems of the Holy Spirit. Grand Rapids: Kregel Publications, 1959.
- Mickelsen, A. Berkeley. Interpreting the Bible. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1963.
- Miller, Herbert Sumner. The Gospel in the Hebrew Tabernacle, Priesthood, and Offerings. Houghton: The Word-Bearer Press, 1939.

- Miller, Park Hays. The New Testament Church Its Teaching and Its Scriptures. Philadelphia: The Westminster Press, 1930.
- Moorehead, W. G. Tabernacle. Grand Rapids: Kregel Publications, n d
- \_\_\_\_\_. "Type;" The International Standard Bible Encyclopedia. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1943, V, pp. 3029-3030.
- Morgan, G. Campbell. The Parables and Metaphors of our Lord. New York: Fleming H. Revell Company, 1943.
- Morris, H. C. Notes on the Pentateuch. 6 vols. New York: Fleming H. Company, n d
- Mulligan, Charles W., and Michael P. Kammer. For Writing English. Chicago: Loyola University Press, 1960.
- Nave, Orville, J. Nave's Topical Bible. Chicago: Moody Press n d
- Nicholson, Wallace B. Hebrew Sanctuary: A Study in Typology. Grand Rapids: Baker Book House, 1951.
- Noth, Martin. "The Re-presentation of the Old Testament in Proclamation," Interpretation, January, 1961, pp. 50-60.
- Onions, C. T. (ed.). Shorter Oxford English Dictionary. Revised edition. 2 vols. Oxford: Clarendon Press, 1933.
- Pardington, George P. Outline Studies in Christian Doctrine. Eighth edition. Harrisburg: Christian Publications, Inc. 1926.
- Pentecost, J. Dwight. Things To Come. Grand Rapids: Dunham Publishing Company, 1958.
- Pierson, Arthur T. Knowing the Scriptures. New York: The Gospel Publishing House, 1910.
- Pont, Charles E. Tabernacle Alphabet. Neptune: Loizeaux Brothers, n d
- Pooley, Robert C. Teaching English Grammar. New York: Appleton-Century-Crofts, Inc., 1957.
- Rad, Gerhard von, "Typological Interpretation of the Old Testament," Interpretation. April, 1961, pp. 174-192.
- Ramm, Bernard. Protestant Biblical Interpretation. Boston: W. A. Wilde Company, 1950.
- \_\_\_\_\_. Problems in Christian Apologetics. Portland: Western Baptist Theological Seminary, 1949.

- \_\_\_\_\_. Types of Apologetic Systems. Wheaton: Van Kampen Press, 1953.
- Richardson, Alan. Christian Apologetics. New York: Harper and Brothers Publishers, 1947.
- Ridout, Samuel. How to Study the Bible. New York: Loizeaux Brothers, Publishers, n d
- \_\_\_\_\_. Lectures on the Tabernacle. New York: Loizeaux Brothers, Publishers, 1945.
- \_\_\_\_\_. The Pentateuch. New York: Loizeaux Brothers, Publishers, 1946.
- Ritchie, John. From Egypt to Canaan. Grand Rapids: Kregel Publications, n d
- \_\_\_\_\_. Tabernacle in the Wilderness, Grand Rapids: Kregel Publications, 1961.
- Robertson, Archibald Thomas. Word Pictures in the New Testament, 6 vols. Nashville: Broadman Press, 1932.
- Robinson, H. Wheeler. The Cross in the Old Testament. Philadelphia: The Westminster Press, 1945.
- Roper, Martin. "Christian Symbolism," Together. February, 1958. n p n
- Saltou, Henry W. The Tabernacle The Priesthood and The Offerings. Fincastle: Scripture Truth Book Company, 1965.
- Simpson, A. B. Christ in the Tabernacle. Harrisburg: Christian Publications, Inc., n d
- Skeat, Walter William. Principles of English Etymology. Second and revised edition. Oxford: Clarendon Press, 1892.
- Slemming, Charles W. Made According to Pattern. Fort Washington: Christian Literature Crusade, 1959.
- Smart, Walter Kay. English Review Grammar. Fourth edition. New York: Appleton-Century-Crofts, Inc., 1959.
- Smeaton, George. The Doctrine of the Atonement. Grand Rapids: Zondervan Publishing House, 1953.
- Smith, Wilbur M. Profitable Bible Study. Boston: W. A. Wilde Company, 1939.
- Spalding, Elizabeth H. The Principles of Rhetoric. Boston: D. C. Heath and Company, Publishers, 1905.

- Vos, Geerhardus. The Teaching of the Epistles to the Hebrews. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956.
- Vos, Howard F. Effective Bible Study. Grand Rapids: Zondervan Publishing House, 1956.
- Wakefield, Samuel. A Complete System of Christian Theology. Cincinnati: Walden and Stowe, 1969.
- Webster, Noah. Webster's Third New International Dictionary. Philip Babcock Gove, et al. (eds.), Springfield: G. and C. Merriam Company, Publishers, 1963.
- Wesley, John. Explanatory Notes Upon the New Testament. Eighteenth edition. New York: Eaton and Mains, 1754.
- \_\_\_\_\_. The Works of John Wesley. 14 vols. Grand Rapids: Zondervan Publishing House, n d
- Whitford, Robert C., and James R. Foster (eds.), Concise Dictionary of American Grammar and Usage. New York: Philosophical Library, 1955.
- Whittemore, Carrol E. (ed.), Symbols of the Church. Boston: Whittemore Associate, Inc., 1959.
- Wiley, H. Orton. Christian Theology. 3 vols. Kansas City: Beacon Hill Press, 1963.
- Wilson, Walter Lewis. This Means That. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957.
- \_\_\_\_\_. Wilson's Dictionary of Bible Types. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957.
- Wolff, Hans Walter. "The Hermeneutics of the Old Testament," Interpretation. October, 1961, pp. 439-472.
- Wood, James D. The Interpretation of the Bible. London: Gerald Duckworth and Company, Ltd., 1958.
- Yates, Kyle M. The Essentials of Biblical Hebrew. Revised edition by John Joseph Owens. New York: Harper and Row, Publishers, n d
- Young, Edward J. An Introduction to the Old Testament. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1960.
- Zimmerli, Walther. "Promise and Fulfillment," Interpretation. July, 1961, pp. 310-338.

# INDEX TO SCRIPTURE REFERENCES

<u>Genesis</u>	Page	<u>Deuteronomy</u>	Page	<u>II Kings</u>	Page
1:1-2	65,67,159	18:15	13	Book	99
1:26	84	27:15-16	81	2:23	83
2:7-15	76	28:13	169	5:1	68
2:19-20	40	29:29	15	19:7	88
3:12-13	106	32:10	74	21:13	92
3:15	122,134	32:14	73	23:25	79
3:21	134	32:46-47	101		
4:4-5	69			<u>I Chronicles</u>	
7	159	<u>Joshua</u>		Book	99
9:13	60	1:1	64		
9:13-17	134	6	121	<u>II Chronicles</u>	
10:9	84,103			Book	99
10,11	85	<u>Judges</u>		15:17	89
11:7	61	6:25-27	121		
19:24	84	9:7-15	116	<u>Ezra</u>	
20:16	91	12:6	62	4:16	101
21:16	82	14:12-14	111		
32:32	103	14:14	102	<u>Nehemiah</u>	
32:38	103			8:7-8	14
37:38	159	<u>I Samuel</u>			
49	164	6:4	164	<u>Esther</u>	
		8:4-18	118	1:20	58
<u>Exodus</u>		17:43	74	4:1	105
3:8	164	21:1-9	105	5:4	59
8:21	164	22:9-16	105	5:13	59
9:31	95	24:14	164	7:7	59
10:29	93	26:20	164		
11:4-8	93			<u>Job</u>	
15	94	<u>II Samuel</u>		3:5	167
16:15	134	1:17-27	77,105	8:6	69
17:6	135	1:18	75	6,7,9,10	106
18:25	160	1:25	75	10:20	22
23:28	164	1:27	75	12-14	106
25:40	153	6:20	104	16,17,23,24	106
32:31-32	71	12:1-7	120	26-31	106
34:1	125	12:1-10	130		
		14:12	70	<u>Psalms</u>	
<u>Leviticus</u>		16:9	70	1:1	66
1:2	164			17:1	80
1:14	164	<u>I Kings</u>		18:7	65
11:7	164	Book	99	19:1-2	90
14:51-52	74	7:26	82	23	76,85
25	159	10:28	164	34	58
		18:17-18	106	34:8	51
<u>Numbers</u>		18:26	73	40:6	107
2:2	124,165	18:27	88,110,111	43:3	60
13:27	103	21:19	164	44:22	166
13:33	87			45	82
21:9	166			47:6	78
23:19	68			74:19	164



<u>Psalms, cont.</u>	Page	<u>Isaiah, cont.</u>	Page	<u>Daniel</u>	Page
78	181	6:3	82	2:3	132
78:1	181	6:5	76	2:19	132
78:2	181	6:10	79	3:13-25	117
78:4	181	7:13	68	6:1-10	105
78:7	181	7:14	126	6:16	117
78:11	181, 182	8:9-10	118	7:6	169
78:13	181	8:12	88		
78:20	182	11:1	102	<u>Hosea</u>	
78:35	182	13:12	169	3:4	67
78:43	182	21:11-12	104	4:18	88
102:6,7	164	36:7	78	13:14	71
111	58	38:14	164		
112	58	40:31	73	<u>Joel</u>	
118:8-9	75	44:3	80	2:28-29	122
119	58	44:23	107	3:10	96
119:18	16	44:25	70		
135:21	81	45:22	51	<u>Amos</u>	
136	66	53	170	1:3,6,9,	
139:1	103	53:7	132	11,13	80
144:15	72	55:3	51	4:6,8,9,	
150	68	55:10	169	10,11	81
		64:6	171		
<u>Proverbs</u>				<u>Jonah</u>	
<u>Book</u>	99	<u>Jeremiah</u>		1:1-17	164
1:6	26	1:11-12	65	4:11	164
6:6	110, 164	4:2	84		
12:10	89	9:1-2	108	<u>Micah</u>	
13:24	99	9:2	100	2:4	88
22:6	100	22:23	104	5:2	122
22:7	100	22:24	71	6:6	60
25:15	133	34:17	62		
30:25	97	49:16	164	<u>Nahum</u>	
30:28	169			1:3	169
<u>Ecclesiastes</u>		<u>Lamentations</u>			
11:9	103	4:3	164	<u>Zephaniah</u>	
12:8	104			1:14-16	87
<u>Song of Sol.</u>		<u>Ezekiel</u>			
1:2	87	1:10	165	<u>Zechariah</u>	
2:14	164	7:19	167	5:7-8	60
4:1-7	83	10:14	165		
5:11	164	16:23	85		
		16:23-24	74		
<u>Isaiah</u>		17:1-21	133		
1:18	96, 167	18:25	69		
2:7	95	23:6	167		
3:16	103	29:3	164		
5:30	167	34:2	105		
		47	171		

<u>Matthew</u>	Page	<u>Matthew, cont.</u>	Page	<u>Luke, cont.</u>	Page
1:1-17	100	21:23-25	68	4:23	150
1:20	122	21:25-26	116	4:43	119
2:4	146	22:20	147	9:55	102
2:5-6	122	23:24	104	12:17-19	111
2:12	122	23:27	121	12:19	97
3:4	120,164	23:37	165	12:32	164
3:9	64	24	120	13:32	73,164
4:16	146	24:24	142,144,157	14:7	150
5:2	89	24:29	133	14:16-24	120
5:3-11	68	24:32-33	133	14:18-23	92
5:8	162	25:32	166	15:11-32	113
5:19	96	25:32-33	164	16:21	164
5:29	61	26:26	126	17:31-32	117
6:16	101	26:26-28	94	18:11-12	111
6:26	164,165	26:28	126	19:41-42	108
7:1	106	26:40-41	102	20:24	147
7:7	59	27:42-43	111	21:11	144
7:13	84	28:20	72	21:25	144
7:21-23	80			24:25	102
8:10	113	<u>Mark</u>		24:27	4,7,27,187
8:22	101	1:6	103	24:44	4,187
8:28	92	3:17	82		
8:28-32	164	4:2	26	<u>John</u>	
9:16	61	4:10	150	1:1	39,137
10:16	166	4:32	146	1:24	81
10:28-31	165	5:1	92	1:29	156,164,166
11:17	65	7:33	61	1:36	166
11:25	9,153	8:10	91	2:1-11	122
12:12	109	8:35	107	2:4	113
12:40	7,156,168	9:24	79	2:9	82
13	150	11:11	7	2:19	114,117,118
13:19-23	115	11:22	51	3:2	109
13:31-32	120	11:32	67	3:3	162
13:35	150	12:16	147	3:14-16	152
13:42	63	12:19-23	110	3:16	59
14:1-2	67	12:30	64	3:18	93
15:13	130	13:22	143,144	3:24	81
15:26	117	15:2	86	4:6	109
15:39	91	15:12-14	111	4:14	182
16:1	144	15:29-32	108	4:24	104
16:3	144	16:17	144	4:32	58,132
16:4	144	16:20	144	4:35	51
16:13-14	67			4:48	143,144
16:13,15	94	<u>Luke</u>		5:25	51
16:16-17	123	1:79	146	5:39	5
16:18	90	2:12	126,151	5:46	5
19:24	61,116	2:14	61	6:1	91
20:28	7	2:49	7	6:32	7
21:13	99	3:23-28	100	6:35	161

<u>John, cont.</u>	Page	<u>Acts, cont.</u>	Page	<u>Romans, cont.</u>	Page
6:51-58	7	7:37	13	12:15	64
7	171	7:43	140,141	15:19	143,145
7:33	122	7:44	141,149		
8:7	72,11	7:55-57	123	<u>I Corinthians</u>	
8:44	73	8:13	145	1:1-ff	11
9:39	85	8:20-23	100	1:17-18	125,134,135,136
10:1-16	76	8:32	132	1:20	86
10:22	101	8:35	14	1:22	145
11:11	83	10:3	123	2:9-13	15
11:11-13	109	13:10	105,118	3:1	77
11:14	76	14:3	143,145	3:2	86
11:49-53	114	15:22	96	3:6	84
12:24	162	17:27	72	3:7	84
12:24-26	131	19:34	73	3:16	71
13:15	142,149	19:35	147	3:21-23	91
13:27	103	20:26	97	4:21	99
14:6	84	23:25	140,141	5:7	8
14:26	3	28:11	145	9:9	15
14:27	161			10	8
15:1-8	115	<u>Romans</u>		10:1-11	32
15:7	58	1:7	71	10:5	15
16:8-11	93	1:15,16	98	10:6	11,140,141
17:19	7	1:19	76	10:11	11,141,149
18:18	109	1:23	125,147	10:25	79
20:25	141	1:20-3:31	76	10:29	79
20:27	51	3	69	10:31	97
20:30	6,144	3:5	85	11:7	147
20:30-31	111	4:1-3	78	11:16	88
21:6	164	4:11	145	11:17	88
21:15-16	164	5:1	161	11:22	99
21:15-17	62	5:14	8,141,149,	11:24-25	11
21:25	6,104		125	13	94
		5:17	70	14:12	69
<u>Acts</u>		5:19	70	14:22	145
1:3	4	6:1-2	130	15	8
2:13	109	6:2	76	15:5-8	110
2:14-36	100	6:15	76	15:22	72,158
2:19	143,144	6:17	140,141	15:39-41	75
2:22	143,144	7:1-8:1	131	15:43	70
2:43	143,145	7:7-24	111	15:49	147
3:10	124	8:15	77	15:51	119
3:22	13	8:29	147	15:55	120,131
4:30	143,145	8:35	89		
5:12	143,145	8:38-39	89	<u>II Corinthians</u>	
5:15	146	9:3	115	1:19	96
6	159	10:14	94	1:20	79
6:8	143,145	11:4	147	3:12-16	12
6:14	13	11:33	62	3:18	147
7:36	143,145	11:33-36	91	4:8-9	87

<u>II Cor., cont.</u>	Page	<u>I Thessalonians</u>	Page	<u>Hebrews, cont.</u>	Page
8:1	60	1:7	141	10:9	180
10:10	106	2:7	169	10:20	180
11:2	135	4:13-17	123	11:1	104
11:8	108	4:15-17	118	11:19	142,150
11:21-28	74	5:12-14	107	11:32	82,90
12:12	143,145			11:37	72
		<u>II Thessalonians</u>		11:39	113
<u>Galatians</u>		1:4-7	77	12:14	162
1:6	113	2:9	143,146		
2:5	106	3:9	141	<u>James</u>	
2:9	119	3:10	113	1:10	121
2:20	162	3:17	146	1:17	147
4	8			2:19	113
4:4	101	<u>I Timothy</u>		3:4-5	119
4:9	79	4:1-3	95	5:10	142,149
4:16	132	4:3	97		
4:21-31	15,114	4:12	141	<u>I Peter</u>	
5:9	63			1:4	64
5:10	86	<u>II Timothy</u>		1:10-12	13
5:22-23	87	3:14-16	10,11	2:21	124
				3:20	125
<u>Ephesians</u>		<u>Titus</u>		3:21	142
1:7	119	2:7	141	4:3	96
1:19	97			5:3	141,150
2:13	119	<u>Philemon</u>		5:8	156,166
3:2	97	19	71		
3:14	66			<u>II Peter</u>	
5:2	11	<u>Hebrews</u>		2:2	131
		1:1	12	2:6	142,149
<u>Philippians</u>		1:1-4	180		
1:18	98	1:3	147	<u>I John</u>	
1:19	71	2:4	133,143	1:5	60
2:25	96	3	12	1:8-2:4	93
3:17	141	3:6	72	3:2	111
3:18-19	90	4:11	142,149	3:16	91
3:19	85	5	12		
4:2	118	7	12	<u>II John</u>	
4:4	107	8:5	12,124,141, 142,146, 149,153	Book	107
				<u>III John</u>	
<u>Colossians</u>				Book	107
1:7	96	9	12	9-10	101
1:15	147	9:8-9	124		
1:25-28	9,11	9:9	141,150	<u>Jude</u>	
2:16	8	9:23	142,149	Book	93
2:17	146	9:24	141		
3:10	147	10:1	12,146,147, 180	4,8,10,12, 13,16	75
			180	5-7	115
		10:1-10	180	7	125,142
		10:3	180		

<u>Revelation</u>	Page	<u>Revelation, cont.</u>	Page
1:1	102	20:4	148
1:4	158,159	20:12	97
1:11	158	21	161
1:12	159	21:2	121
1:13	159	21:9	159
1:16	159	21:18	171
1:20	158,159	21:19	167
2:1	159	22:11	81
2:6	107	22:20	81
3:1	159		
3:20	72		
4:5	159		
4:7	165		
4:8	82		
5:1	159		
5:5	135,156,164, 165,171		
5:6	159,171		
6:2	164		
8:2	159		
8:6	159		
10:3	159		
10:4	159		
12:1	146		
12:3	146,159		
12:9	164		
13:1	159		
13:13	146		
13:14	148		
13:15	148		
14:8	83		
14:9	148		
14:11	148		
15:1	146		
15:2	148		
15:7	159		
15:8	159		
16:1	159		
16:2	148		
16:10	167		
17:1	159		
17:3	159		
17:4	171		
17:7	171		
17:9	171		
17:10	171		
18:16	171		
19:8	171		
19:20	148		