

1. **Simile**—a comparison by resemblance between two things using 'like' or 'as' (I Pet.1:24—"all flesh is as grass"; Matt.23:27—"ye are like unto whited sepulchres")
2. **Parable**—a story illustrating a spiritual truth by a continued simile. (Jesus taught at least forty-six parables.)
3. **Metaphor**—a comparison expressing a similarity without the signs of comparison. The simile says it is *like* it. The metaphor says it *is* it. In a simile, the comparison is stated. In a metaphor, the comparison is substituted. (Lk.13:32—"tell that fox"; I Cor.3:16—"ye are the temple of God"; Matt.26:26-28—"this is my body....this is my blood")
4. **Allegory**—a story or narrative illustrating a spiritual truth by a continued metaphor. (Gal.4:21-31; Eph.6:11-17)
5. **Metonymy**—exchanges the name of one thing for that of another because of some association between them. Varieties: (a) The cause is stated, when the effect is meant (Lk.16:29—"They have Moses and the prophets", i.e., their writings). (b) The effect is stated, when the cause is meant (Lk.2:30—"mine eyes have seen thy salvation", i.e., have seen Jesus, the source of salvation [see vs. 26]). (c) The name of the container is used to denote the thing contained (I Cor.11:26—"drink this cup", i.e., drink the contents of the cup, rather than literally drink the container). (d) Parents are put for their children or descendants (Rom.9:13—"Jacob have I loved, but Esau have I hated", was not said of the twins, but the nations which sprang from them [Mal.1:2,3]).
6. **Synecdoche**—puts anything less or anything more for the precise object meant. Varieties: (a) The whole is put for a part (Lk.2:1—"all the world" means the Roman Empire). (b) A part is put for the whole (Acts 27:37—"two hundred threescore and sixteen souls", souls is put for complete people). (c) The genus is put for the species (Mk.16:15—"creature" is put for intelligent creature). (d) The species is put for the genus (Rom.1:16—"Greek" means gentile). (e) A definite number is used for an indefinite (I Cor.14:19—"five" is put for very few, "ten thousand" for very many).
7. **Personification**—clothes inanimate objects with the attributes of things animate (Isa.55:12—"the hills shall break forth before you into singing, and all the trees of the field shall clap their hands").
8. **Anthropomorphism**—ascribes human features or elements of the human form to God (I Pet.3:12—"the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.").
9. **Anthropopathism**—ascribes human feelings to God (Ex.20:5—"a jealous God").
10. **Apostrophe**—turning aside from those being addressed, and suddenly speaking rhetorically to a usually absent person or a usually personified thing (I Kings 13:2—"O altar, altar"; Jer.22:29—"O earth, earth, earth"; I Cor.15:55—"O death, where is they sting? O grave, where is thy victory?").
11. **Interrogation**—a question
12. **Ellipsis**—an omission of one or more words that can be obviously understood and supplied (I Cor.15:53—"this corruptible must put on incorruption, and this mortal must put on immortality." The word "body" is omitted twice, but understood. Rom.13:7—"Render therefore to all their dues: tribute to who tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." ["is due" is omitted, but understood, under custom, fear, and honor]).
13. **Zeugma**—a type of ellipsis in which one verb is yoked on to two subjects while grammatically it strictly refers to only one of them (Gen.4:20—"Jabal: he was the father of such as dwell in tents, and cattle." "dwell" is yoked to both "tents" and "cattle" though it is accurately appropriate only to "tents" and not to "cattle". The KJV translators supplied the words "of such as have" before "cattle". Ex.3:16; Deut.4:12; II Kings11:12; Lk.24:27—"beginning at Moses and all the prophets, he expounded unto them"

[“Beginning” suits “Moses”, but the Lord could not begin at all the prophets too. A verb like “going through” would be more literally appropriate.]; Lk.1:64—“his mouth was opened immediately, and his tongue” [translators supplied “loosed”]; Acts 4:27,28—“were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done” [“determined” relates only to “counsel” and not to “hand”]).

14. *Aposiopesis*—leaving a thought incomplete by a sudden silence (Gen.3:22—“lest he put forth his hand, and take also of the tree of life, and eat, and live forever—”; Ex.32:32—“if thou wilt forgive their sin—”; Dan.3:15—“if...ye fall down and worship the image which I have made—[translators supplied “well”]; Lk.13:9—“if it bear fruit—[translators supplied “well”]; Lk.19:42—“If thou hadst known...the things which belong unto thy peace! but now they are hid from thine eyes.”)

15. *Euphemism*—the substitution of an agreeable or inoffensive for one that may offend or suggest something unpleasant (Jud.3:24—“he covereth his feet” [I Sam.24:3]).

16. *Litotes*—an understatement in which an affirmative is expressed by the negative of the contrary, as in “not a bad singer” (Gen.18:27—“I...am but dust and ashes”; Num.13:33—“we were in our own sight as grasshoppers, and so we were in their sight”; Ps.22:6—“I am a worm, and no man”)

17. *Hyperbole*—exaggeration for the purpose of expressing the full force and increasing the vividness of the subject presented (Gen.42:28—“their heart failed them”; Jn.3:26—“all men come to him”; Jn.21:25—“I suppose that even the world itself could not contain the books”)

18. *Paradox*—a figure in which opposites are seemingly affirmed of one and the same subject (Matt.10:39—“He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.”; II Cor.12:10—“when I am weak, then am I strong”)

19. *Irony*—a figure in which what is meant is the opposite of what is stated (Job 12:2—“No doubt but ye are the people, and wisdom shall die with you.”; I Kings 18:27 shows ironical ridicule of Baal by Elijah.)

20. *Sarcasm*—a satirical remark uttered with scorn or contempt; a taunt; a gibe; a cutting jest (Matt.27:29—“they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!”)

21. *Satire*—trenchant wit, irony, or sarcasm used to expose and discredit vice or folly (Job 38:4—“Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding.”; Prov.23:29-35)

22. *Pleonasm*—the use of more words than those necessary to denote mere sense; apparent redundancy for the purpose of marking the emphasis or intensifying the feeling (Gen.47:9—“the days of the years of my pilgrimage are an hundred and thirty years”; “and it came to pass” is sometimes pleonastic; Gen. 40:23—“Yet did not the chief butler remember Joseph, but forgot him.”; Deut.33:6—“Let Reuben live, and not die”)

23. *Epanadiplosis*—encircling; the same word or phrase is repeated both at the beginning and at the end of a sentence or thought (Num. 3:33—“Of Merari...of Merari”; Ps.53:2—“God...God”; Phil.4:4—“Rejoice in the Lord alway: and again I say, Rejoice.”; Jas.2:14-16—“What doth it profit ... what doth it profit?”)

24. *Climax*—a series of words or phrases arranged in ascending order of rhetorical forcefulness (II Pet.1:5-7 is a sevenfold climax; Rom.8:29,30; Rom.5:3-5; Jn.1:4,5)