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I.A. Richards' Triangle of Meaning Compared and Contrasted with the Rhetoric of the Holy Bible

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I.A. Richards' Triangle of Meaning Compared
and Contrasted with the Rhetoric of the Holy Bible
(TITLE)

BY

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Abstract

It is the Bible's claim to be the inspired word of God. The message from the Scriptures has persuaded millions: from the shepherd of the first century to the business person of our present age. The words chosen, the genres used, and the forms of verbal support employed are prodigious in every way. The rhetorician and linguist, I. A. Richards, has written and spoken on how words come to have meaning, how they are used in context, and how they are used metaphorically. He has developed his ideas through a model called the triangle of meaning. There is justification for a comparison between the teaching styles of the Bible and the rhetorical theories of Richards. The literature of the Bible is stressed rather than any doctrinal issues. Richards rhetorical theory is compared and contrasted to the different genres and forms of verbal support used in Scripture. Also reviewed, in light of the triangle of meaning, are several of the favorite terms of Jesus Christ.

I. A. Richards' Triangle of Meaning
Compared and Contrasted with the
Rhetoric of the Holy Bible

"Knowing the fear of the Lord, we persuade men. . ." (2 Cor. 5:7). These are the words of the apostle Paul concerning his task as a preacher and teacher. Vine (1966) says the Greek word for persuade means to bring about a change of mind by the influence of reason or moral considerations. This means that Paul used rhetoric to help others see their need for Christ.

Lardner (1988) defines rhetoric as the study of how to use language eloquently in order to influence people's thoughts and feelings. Since its goal is persuasion, rhetoric is traditionally associated with oratory, in which vocal style and physical gestures can accomplish persuasion most effectively. Rhetoric applies to the selection and arrangement of words, whether written or spoken. Quintilian defined rhetoric succinctly, as a good man speaking well.

Jesus Christ epitomizes Quintilian's definition of the orator. The life of Jesus was impeccable in character, morality and honesty. Even those who refuse to accept Him as deity, do not argue His moral integrity. Jesus was persuasive in everything He did in His public ministry. His teachings instructed, inspired and comforted the masses. His miracles did not destroy, they healed. Even in His death, Jesus was persuasive. Christ's crucifixion at Calvary would

draw all men unto Himself (John 12:31,32). Paul, the other apostles and remaining New Testament writers continue to persuade by preaching and teaching Christ, and Him crucified (1 Cor. 1:23).

Now we have the Bible. A book that claims to be the written revelation of the will of God. We are told in the Scriptures that if we believe the writings of the apostles and prophets we believe in the rhetoric of Jesus Christ. These teachings were originally written in the tongues of Hebrew, Aramaic, and Greek, and have been translated into every major dialect in the world today. God persuades people through the Bible. It is a rhetorical document that can be studied from that perspective alone. The fact that the Bible has changed millions of lives since its completion around 96 A.D., is undeniable. The scope of this study shows how such persuasion takes place and why it continues regardless of geographical, social, chronological, or cultural circumstances. Because the Bible is a rhetorical document, any rhetorical theory may be applied to show the persuasive nature of the Scriptures.

One such theory is by I. A. (Ivor Armstrong) Richards (1893-1979). Along with C. K. Ogden, Richards developed a triangle of meaning. This triangle is concerned with what Richards felt to be

Insert Figure 1 about here

most important about rhetoric: the meanings words have. Richards even went so far as to say that rhetoric should be a study of misunderstanding and its remedies (Berquist, Coleman, Golden, 1978, p. 192).

In the triangle, one point is the referent (the thing itself), which is indirectly related to the second point, which is the symbol (the word used to describe the referent). The third point of the triangle is the reference (the thought or mental image) the receiver associates with the symbol. If everything is working properly, the receiver gets the same mental picture, or meaning, from the symbol that the sender intended. Unfortunately in many cases, the meaning the receiver has of a given symbol is different than what the sender intended and communication breaks down. Richards believed that meaning does not exist in words but in people. As long as the people involved in conversation attach the same meanings to words, communication (i.e., rhetoric) can take place. To help achieve this uniformity of definition, Richards and Ogden developed Basic English.

Basic English is 850 words, that have simple, understandable and unalterable definitions (or meanings). Once communicators agree on the meanings given for these words they can be used to define many thousands of other words. It is Richards' intention that such a system would keep misunderstandings to a minimum.

Jesus Christ did not have time to be misunderstood. His public

ministry lasted only 3 1/2 years. It was imperative that Jesus choose teaching styles that would convey the most truth in the least amount of words and effort. The same is true with the New Testament that followed. It would be impossible to list everything that Jesus said and did in His ministry (John 21:25). It would seem, therefore, that the New Testament would be written in "Basic Greek." The words, tropes, and figures of speech used would be in the common language of the people to be easily understood. The New Testament would parsimoniously imbue truth and persuade (people) the reader.

With this in mind, the purpose of this study is to show that the Bible, as it has perservered through the ages and been translated into English, is a reliable historical document, persuasive in every way. All quotes are from the New American Standard Bible (1973).

Biography

In the study of the rhetoric of Jesus Christ and the other Bible writers, it is important to know the historical context in which Christ lived and His apostles preached. Some scholars have tried to dismiss Jesus of Nazareth as a "Christ myth," but not most historians (McDowell, 1977, p. 83). Many non-Biblical writers have shown that Jesus was a person who lived in Galilee in the first century.

Cornelius Tacitus, Flavius Josephus, Seutonius, Plinus Secundus, Tertullian, Thallus and Justin Martyr, all contemporaries of Jesus and first century writers, all make reference in their writings to Jesus, called the Christ. The Biblical record superceeds these references in its clarity and detail of the life of Christ. As profitable as the above authors are in establishing the historicity of Jesus they cannot compare with the biographical accuracy of Matthew, Mark, Luke, and John. Luke, a physician by trade, begins his account by stating that he had made careful inquiry to be able to write everything in logical order (Lk. 1:3,4). The gospel writers did not give us a record of the events in the life of Jesus slanted by their own emotional and moral prejudices. Rather, the synoptic gospels of Matthew, Mark, and Luke, as well as the gospel of John, give us the most complete revelation of the life of Christ that can be known.

The Biblical record states that the announcement of the birth

of Christ came to shepherds on the Judean hills (Goodpasture, 1976, p. 806). The apostle Paul said that God has chosen the perfect time to send Christ into the world (Gal. 4:4). Even the name of this child is special. The Greek, "Jesus" is equivalent to the Hebrew name, "Joshua" and it means "savior." It was the Savior that Jesus was to be to the Jew first and also to the Greek (Rom. 1:16). Smith (1967) states, "The name of Jesus is the proper name of our Lord, and that of Christ is to identify Him with the promised Messiah."

Jesus Christ grew up no different than any other boy living in Nazareth during the first century. Woods (1981) says that His growth was mental, moral, spiritual, and physical--accomplishments that are essential in every instance to the well-rounded individual. Little is known about His years of adolescence until age 29. It seems reasonable to think that Jesus would have acquired many skills in carpentry due to His earthly father being of that trade. Yet, Joseph knew that wood working was not in store for his adopted son.

Jesus began His public ministry about age 30. To the Jew, one had to be this age to be respected as a rabbi (teacher). John the Baptizer, at the command of God, went before Jesus to prepare the hearts of the people to receive Him (Mal. 3:1; 4:5,6; Jo. 1:35-42). Jesus' baptism by John was the event which most clearly inaugurated His ministry (Marshall, 1980, p. 763). The "temptation" (Matt. 4: 1-11), which followed quickly, was essentially an exploration of

what it meant to be the "Son of God," as He had been proclaimed at His baptism. The encounter with Satan, concluding a long period of withdrawal in the desert area around the Jordan valley, thus served to strengthen Jesus' understanding of His unique status as Son of God which was to be the key to His mission (Marshall, 1980, p. 763).

By these temptations Jesus knew what trials and struggles humans endure. Jesus also knew that He had the power to help humans with these problems. Leadership was totally redefined. Instead of leading by authority, power, and position, Jesus led from the status of a servant. He became the author of servant leadership. Any power that Jesus had over those who would be in His kingdom, was servant power. Matthew 20:26 records these words of Christ, "whoever wants to become great among you must be your servant." (NIV translation). Hazelip and Durham (1987) characterizes the servant leadership style of Christ as one who "took a modest band of twelve men, trained them in a small, underdeveloped, occupied nation, and forged a nucleus of believers who would change history. Never has so much power lived in one man." (p. 86)

As much as the life of Jesus was immersed in serving, the miracles He worked brought people to Him by the multitudes. Skeptics will doubt the reality of the miracles. Even some Bible scholars have looked at the miracles with contempt trying to rationalize the recorded events as trickery, superstition, or "imagination." But

the fact still remains that the gospel writers are in agreement that Jesus was a miracle worker. The most convincing writer that says these happenings are true, is Luke. A physician by trade, he investigated everything most thoroughly before compiling his account in logical order. Had there been any trickery or "imagination" in the miracles Luke would have found it.

It is almost impossible to read the gospel of John if you take out the accounts of the miracles. The fourth gospel is immersed in the miraculous. Wright (1962) claims that miracles were "ordinary" occurrences in a typical working day of Jesus. The miracles showed Christ's power over death, gravity, quantity, time, distance, quality, and all the misfortunes of life. Jesus worked miracles in a much different way than modern day "miracle workers." One should not confuse the claimed power of some over-zealous individuals and the lasting effect Jesus had on those He healed. R. C. Oliver (1982) points out four main differences in the healings of Jesus that are not present in those who claim to heal today. They are:

- (a) Jesus healed all manner of sickness and all manner of diseases:
- (b) Jesus healed all:
- (c) Jesus healed immediately:
- and (d) Jesus made those healed every whit whole.

Why consider miracles in a rhetorical analysis of the teachings of Christ? The answer is: because they confirm what He said to be true. Jesus had a tremendous burden of proof to His hearers. To

be believed is one thing, but to be believed in as deity is quite another. Jesus showed that His words were divinely inspired because He established them with miracles. The best example of this is found in Mark 2:1-11 where Jesus had spoken the sins of a paralytic to be forgiven. The Pharisees disputed the claim. Jesus replied, "Which is easier, to say to the paralytic, 'Your sins are forgiven'; or to say, 'Arise, and take up your pallet and walk'?" The former would be easier since no one would claim the power to be able to heal the man of his paralysis. The first is not demonstratable, but the second is demonstratable. Jesus showed He could do the first claim by doing the more difficult: "But in order that you may know that the Son of Man has authority on earth to forgive sins,. . .rise take up your pallet and walk home." The paralytic did just that. The signs Jesus did were important in confirming the words He spoke. Yet, there was still one sign even more powerful than any of the others He did.

No biography of the life of Jesus Christ would be complete without some mention of His death, burial, and resurrection. This is the focal point of Christianity, the very destiny to which Jesus pointed Himself from the beginning. The resurrection of Christ is not put forth as a "once upon a time" story: it took place in the real world. This was among the early events in the history of Christianity. Following the resurrection, Jesus was seen by Cephas,

the Twelve, more than 500 brethren at once, James, all the apostles, and by Paul himself (1 Cor. 15:5-8) (Flatt, 1987, p. 228).

The resurrection and those who taught the resurrection of Christ have always met with opposition. Those who would wish to discredit Christianity and the claims of Christ attack its religious foundation--the resurrection. It is not possible to have the Christian faith without the resurrection. Williams (1982) quotes others showing the importance of the resurrection to Christianity:

There would be no gospel, not one account, no epistle in the New Testament, no faith, no Church, no worship, no prayer in Christendom to this day without the message of the resurrection of Christ. . . .Belief in the Resurrection is not an appendage to the Christian faith; it is the Christian faith. (p. 214)

The apostle Paul effectively ties all of his theology to this one central event--the death, burial, and resurrection of Christ. It is virtually impossible to study any of the 13 epistles of Paul found in the New Testament and not find some reference to this event.

I close this brief biographical account of the life of Jesus Christ with a quote from James Stalker (1891):

The modest narrative of the gospels scarcely prepares us for the outburst of creative force which issued from His life when it appeared to have ended. His influence on the modern world is the evidence of how great He was; for there must have

been in the cause as much as there is in the effect. It has overspread the life of man and caused it to blossom with the vigor of a spiritual spring. It has absorbed into itself all other influences, as mighty river, pouring along the center of a continent, receives tributaries from a hundred hills. And its quality has been even more exceptional than its quantity. (p. 151)

The effects of the rhetoric of Jesus are unprecedented, and they have been recorded and preserved for all generations.

The Gospels

The New Testament books of Matthew, Mark, Luke, and John give a record of the teachings of Christ. Dr. Van Dyke said:

If four witnesses should appear before a judge to give an account of a certain event, and each should tell exactly the same story in the same words, the judge would probably conclude, not that their testimony was exceptionally valuable, but that the only event which was certain beyond a doubt was that they had agreed to tell the same story. But if each man had told what he had seen, as he had seen it, then the evidence would be credible. And when we read the four gospels, is not that exactly what we find? The four men tell the same story each in his own way. (Mears, 1966, p. 345)

It is not detrimental to the case of historical reliability to have

to rely on only four documents to reveal the teachings of Jesus.

There is such a remarkable agreement between them: they compliment and supplant each other.

This is especially true when one is referring to the synoptic gospels of Matthew, Mark, and Luke. In a very detailed look at the similarities, F. F. Bruce (1980) counts the following:

The substance of 606 out of the 661 verses of Mark (leaving Mk. 16:9-20 out of the reckoning) reappears in abridged form in Matthew; some 380 of the 661 verses of Mark reappear in Luke. This may be stated otherwise by saying that, out of the 1,068 verses of Matthew, about 500 contain the substance of 606 verses of Mark, while out of the 1,149 verses of Luke some 380 are paralleled in Mark. Only 31 verses of Mark have no parallel in either Matthew or Luke. Matthew and Luke each have up to 250 verses containing common material not parallel in Mark; sometimes this common material appears in Matthew and Luke in practically identical language, while sometimes the verbal divergence is considerable. About 300 verses of Matthew have no parallel in any of the other Gospels; the same is true of about 520 verses in Luke. (p. 582)

Even though the above quote is tedious it does show that there is no justifiable reason to rank or place one gospel over another.

They are different due to authorship and subjects addressed, but

contain the same story concerning Jesus of Nazareth.

John R. W. Stott (1972) says that we should view the gospels with confidence, not suspicion. He gives four important reasons: (a) the four evangelists were Christian men, and Christian men are honest men to whom truth matters, (b) they give evidence of their impartiality by including incidents they would clearly have preferred to omit (i.e., Peter became a great apostle and preacher yet he had many problems and made many mistakes that are completely revealed in the gospels), (c) the four writers claim either to be themselves eye-witnesses of Jesus or to report the experience of eye-witnesses, and (d) Jesus taught like a Jewish rabbi giving His teachings in the forms of parables and epigrams which the oriental memory could easily remember. Matthew, Mark, Luke, and John have something for everyone who would want to know about Jesus called the Christ, and His teachings.

The gospel according to Matthew shows Jesus as the promised Messiah. It is written for the Jew, who observes and knows the Law of Moses (Rom. 3:1,2). Matthew, a Jewish tax collector turned apostle, uses many Old Testament scriptures to show Jesus to be the fulfillment of prophecy. One of his favorite words is "kingdom," and Matthew records many of the parables. A closer look at the genres of Matthew will come in a later section of this work. Matthew's gospel is special due to the discourses listed, including the Sermon

on the Mount. Coffman (1968) lists several things that are important in the gospel of Matthew: (a) it is conservative due to the many quotations from the Law of Moses, (b) it is the gospel of the kingdom due to the use of the term in the parables and the many references to Christ as the Son of David, (c) it is topical rather than chronological in sequence, and (d) it is anti-Pharisaical in how it attacks the abuses of the Judaism of its day.

The gospel according to Mark pictures Christ as the powerful but humble servant of humankind. It is shortest of the four gospels and seems to be particularly targeting the Roman mindset. One of Mark's favorite terms is "straightway" indicating an immediate action. This gospel is just as concerned with the actions and miracles of Jesus as it is the teachings He gave. Mark was not an apostle, but he did spend considerable time with the apostle Peter (see 1 Pet. 5:13). It seems to be established that Mark's account has a place in the Biblical canon due to its accuracy and with the blessings of Peter (Coffman, 1975a, p. 2,3).

The gospel according to Luke is the account of the life of Jesus written by a Gentile for Gentiles. Luke's account is the longest of the synoptics and is arranged in chronological order (see Lk. 1:1-4). Luke was a doctor by trade, but traveled extensively with Paul as revealed in Luke's other New Testament book, Acts. As Peter was the apostolic guide for Mark, Paul was for Luke. Luke's

gospel is addressed to "Theophilus." This was probably an individual in the Roman army, but may have been a generic character noted for what the name means: "lover of God." In either case the gospel is universal in scope showing Jesus to be one who associates with the poor and lowly. Many of the most adorable parts of the gospel are found only in Luke, including such things as the birth narratives, the prodigal son, the good Samaritan, the promise to the dying thief and many others (Coffman, 1975b, p. 12). An individual who is not familiar with the Old Testament prophecies will find Luke easier to understand than Matthew.

The gospel according to John is different in structure than the other three due to it being considered the deepest and most spiritual book in the Bible. In John, Jesus gives the most complete description of Himself and His Heavenly Father. Only eight miracles are found in this account, and some scholars have said the gospel focuses only on 18 days of the 3 1/2 year ministry. Yet the purpose of this gospel is clear, as stated in 20:30,31: "Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name." About the gospel of John, Coffman (1974) says:

Is the purpose of John that of supplementing the synoptics? In

the light of what he wrote, the answer is affirmative. Such passages as the Paraclete [Holy Spirit] sayings, the farewell discourses, the resurrection of Lazarus, etc., are clearly supplementary material of which there is an abundance in John.

(p. 10)

The gospel according to the apostle John appeals to all people. It perfectly completes the overall description of the life and teachings of Jesus.

The way in which the evangelists conclude their Gospels is of special significance for our inquiry into their points of view and into the genre of their work (Marxsen, 1959, p. 207). Matthew ends with the Great Commission, Mark with the fear and uncertainty of the empty tomb (16:8), Luke with the resurrection and an intermission leading into his second work in Acts, and John with a personal affirmation that everything written is true. It is the collective purpose of these men to give us the life, teachings, death, and resurrection of Jesus. Based on their writings they want us to go forth preaching and teaching the truth in a healthy fear of Him who can become all things to all people.

The Sermon on the Mount

The Sermon on the Mount is the most famous of Jesus' sermons. In this lesson we find more about what Jesus thought about life than anywhere else in the New Testament. It has been called "The

compendium of Christ's Doctrine," "The Magna Charta of the Kingdom." and "The Manifesto of the King." Biblical commentators are agreed that in the Sermon on the Mount we have the core, essence and the distillation of the teachings of Jesus to the inner circle of His chosen men (Barclay, 1958, p. 79).

In his commentary on the book of Matthew, William Barclay gives some interesting facts about the Sermon on the Mount as one compares the accounts given by Matthew and Luke. Barclay states:

Both Matthew and Luke give us a version of the Sermon on the Mount. In Matthew's version there are 107 verses. Of these 107 verses 29 are found all together in Luke 6:20-49; 47 have no parallel in Luke's version and 34 are found scattered all over Luke's gospel in different contexts. . .If we tabulate these things, the matter will become clear. (p. 80)

Insert Table 2 about here.

The subject matter in the Sermon on the Mount is varied. It seems that Jesus jumps from one subject to another. Some scholars account for this approach in saying that Matthew's recording of the sermon makes it seem that Jesus gave all the teachings at one time. Luke records much of the same sermon ideas but spreads them out in his gospel. If Luke is correct, then the abrupt jumping from one

point to another in Matthew is explained. One must remember that Matthew's gospel is more subject oriented, while Luke tries to record things in chronological order. Matthew and Luke do agree on the subjects covered as there is no contradiction in what is said. Using Matthew, chapters 5-7 as a guide we can see the following subjects discussed in the Sermon on the Mount.

Insert Table 3 about here.

What the Ten Commandments were to the Jew, the Sermon on the Mount is to the Christian. The intent of these teachings, arranged in a sermon, delivered to those who would listen is persuasive in every way. This is the purest form of the rhetoric of Jesus. Matthew concludes his recordings by saying this dialectic was received as being persuasive and authoritative. It was not considered as was the teachings of other Jewish rabbis, as the "traditions of men." This rhetoric was powerful and authoritative without being abrasive or unkind.

A. W. Pink (1969) quotes W. Perkins by saying, "It may justly be called the key of the whole bible, for here Christ openeth the sum of the Old and New Testaments." (p. 13) Further review of the various figures of speech will be examined later in this work. No review of the rhetoric of the Scriptures would be complete without

reference to this sermon of Jesus: its impact on people is still felt today.

Philosophical Concerns

Frank (1949) introduces his book on philosophy and religion by stating that complex problem of answering three basic questions, "What can I know?," "What ought I do?," and "What may I believe?" By answering these three questions, we begin to look at the bigger question of "What is Man?"

These questions bring up three main areas of concern to the philosopher. They are known as epistemology, axiology, and ontology. Epistemology is the study of knowledge and how one comes to know what is real. This problem solving branch of philosophy tries to determine what is factual from that which is false or illusionary. Axiology deals with values. What is right and what is wrong are axiological subjects. This area tries to determine what values are important in life and which ones can be realized by our everyday experiences. Ontology is the study of being. Otherwise known as metaphysics, ontology tries to answer the questions or reality and the nature of the universe. Each of these areas (epistemology, axiology, and ontology) may stand alone in its own endeavors to arrive at truth, but they are also very interrelated. As one begins to look at ontological issues, it is easy to go to areas of epistemology which inevitably lead to questions concerning axiology.

Humankind has always searched for the meaning of life. This study has seen many philosophers try and answer the profound questions of our existence. The Bible also gives answers to these questions. To give greater insight at how the Scriptures give solutions to these problems it is beneficial to review five main "schools" of philosophical thought and how the questions of ontology, axiology and epistemology are answered.

Naturalism, idealism, realism, pragmatism, and existentialism are five main schools of thought in philosophy (Butler, 1968). These areas are not mutually exclusive and contain much overlap between philosophers. It is not uncommon to see philosophers as ideal pragmatists, or pragmatic naturalists. Each area does have something to offer in answering the three basic questions already posed. From a pure philosophical point of view, one cannot adhere to one particular area without consulting the other four.

Naturalism, as the name would imply, teaches that the material universe as we know it is all that exists. There is no spirit world, god or anything outside of the natural (physical) realm. This philosophy, if strictly observed would teach that man does not have a soul. Everything that is, is natural.

Realism is a rebellious outgrowth of naturalism and idealism. More similar to naturalism than idealism, realism attempts to "set straight" the concepts of knowledge. Realists believe that idealists

are too narrow in their thinking about epistemological issues. They believe that things can exist in our experience apart from the mind. One simplification might be that a realist works within the scientific method, whereas the naturalist doesn't need it, and the idealist would try and go beyond it.

Pragmatism deals with the world of experience. The ultimate knowledge of truth is not as important as the practical application of what has been learned through past experiences. If the pragmatist hasn't experienced something, it is not factual or him/her. Again, pragmatism is a kind of antithesis of idealism. A pragmatist would see the universe as something quite dynamic to be adjusted to, rather than the idealist viewpoint of the universe being static.

Existentialism is another branch of philosophy that puts self in the center of all things. As one such philosopher has said, "I am because I said; he is because I said." The existentialist will determine his/her own universe. Psychology is of little concern because all that really matters is what the individual thinks anyway. Existentialism believes that God is dead and that suicide is the ultimate experience because in that act one is in complete control of his/her universe. Death becomes an end, which is the end.

Each of the above philosophies has problems and unanswered questions. Those who embrace such theories to find meaning and order in their lives will not be fulfilled due to the dynamics of

the areas under question. Philosophy is not an exact, empirical science, but rather a search for the meaning of life. Naturalism is weak in the areas of epistemology and axiology, leaving much to be desired in answering the questions of "What may I know?" and "What ought I do?" Realism stumbles in that it fails to properly assess the true character of reality. Realism may show that something exists apart from the mind, but cannot determine whether that something is good or bad. Some have said that knowledge is the ultimate thing in realism, but what good is knowledge if one doesn't know how to apply it?

Pragmatism is weak in answering ontological questions. The scientific method is only arbitrary and axiological concerns become quite individualistic among those who practice pragmatism. If the pragmatist tries to solve the ontological problems through being an agnostic and naturalist, he/she only adds the problems of those disciplines to the ones he/she already has.

The existentialist is so much an individualist, that the answers given to the questions "What can I know?," "What ought I do?," and "What should I believe?" sometimes make such little sense to others it is of no consequence to anyone. The true existentialist doesn't care what others think anyway. If need be, this kind of philosopher can simply exclude others from his/her universe if they are in conflict with his/her universe.

This brings us to idealism. This major area of philosophical thought is also called "ideaism" because this discipline stresses that there is a thought or idea behind everything that exists. Reality is not based in the physical, natural world but in the idea behind it. Knowledge is a priori, and every human being has a soul or spirit within them, which constitutes the real person rather than the outward appearance of the flesh. The philosophy of the Bible is theological idealism which is personified in Jesus Christ. To attack idealism is to indirectly attack the philosophical foundations of the Scriptures.

The weaknesses of idealism exist, but for the most part they are due to the fact that it is easily misunderstood. Idealism is not a utopian formula for a world that could be compared to the mystical Camelot. Furthermore, just because the idealist can visualize things in one manner does not mean that reality must necessarily be the same. Others think that idealism is weak in that it emphasizes that nothing exists except in the mind of an individual. Yet, many idealists believe in a great universal Mind that is behind all things.

The preceding discussion of philosophy is not intended to be exhaustive or purposeful except for the fact that when one approaches the Bible as a rhetorical document, it is beneficial to know that those who wrote the Scriptures did so from an idealistic point of view with the ultimate Being (or Idea) as God. It is with this in

mind that we can proceed to show how the Bible is idealistic.

J. D. Butler (1968) quotes from Mary Whiton Calkin as he gives a brief synopsis of idealism. Calkin makes three points about idealism that are relevant to the Bible's claim that all things come from God (p. 153). First, Calkin says that "the universe is through and through mental in character. . .all that is real is ultimately mental, and accordingly personal, in nature." Accordingly the Bible teaches that all things existed in the mind of God before they were created by Him. Revelation 4:11 says, "Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created." Notice that all things existed in the mind of God before they were created.

Second, Calkin says, "the universe literally is one all-including (and accordingly complete) self of which all the lesser selves are genuine and identical parts, or members." Accordingly, the creation belongs to God and humankind are the "lesser selves" due to being made in God's image. Genesis 1:27 says, "And God created man in His own image, in the image of God He created him; male and female He created them." John 4:24 says that God is a spirit being, so according to the Genesis account His offspring are spiritual beings. One should not confuse the physical nature of humans with what the Bible calls "God's image." Humans possess many of the same spiritual

and intellectual qualities as God but to a much lesser degree.

Third, Calkin states, "By Absolute Self as absolute I understand in the first place. . .all-including self: no shred of reality, however base, can be outside of it." This statement is analogous to the Bible's claim that God is omnipotent, omnipresent, and omniscient. God is omnipotent, according to Luke 1:37, "For nothing will be impossible with God." God is omnipresent, according to Psalm 139:7,8 which says, "Where can I go from Thy Spirit? Or where can I flee from Thy presence? If I ascend into heaven, Thou art there. If I make my bed in Sheol, behold, Thou art there." And God is omniscient in His ways according to Isaiah 40:13,14,28d:

Who as directed the Spirit of the Lord, Or as His counselor informed Him? With whom did He consult and who gave Him understanding? And taught Him in the path of Justice and taught Him knowledge, And informed Him of the way of understanding? His understanding is inscrutable.

To return to Erich Frank's three questions, the theological idealism of the Bible attempts to answer the intellectual interrogation of ontology, epistemology, and axiology. Idealism teaches a metaphysical structure that puts self as the prime reality of individual experience, with in most cases there being a Universal or Supreme Self. Each individual self who helps make up the Universal Self has self-determination (volition). As already seen,

the Bible declares that humankind is created of God and that each person is a creature of free will and volition. This volition is made apparent as God never forces His creation to follow Him but rather gives them choice. Passages found in Joshua 24:15,22; Luke 9:23 and Acts 3:13 show that each person has the power to chose to follow God or to choose not to follow God.

The epistemology of the Bible is a priori, which means that the knowledge to be gained already exists and is waiting to be discovered. Idealists believe that reality is a logically unified total system (Butler, 1968, p. 169). Furthermore, this would suggest that the entire universe is made of logical, orderly patterns smoothly working together to create and sustain life. The opposite of this is chaos, in which no life would be possible. The Bible speaks of this categorical mind that "runs the universe" and this mind belongs to Jesus Christ. The apostle Paul attests this in Colossians 1:16,17 saying that it is by the power of Christ that all created things hold together. The Hebrew writer in chapter 1, and verse 3 of that volume goes even further to show this magnificent power by saying that Christ holds the universe by the word of His power.

Notice the following from Thilly and Wood (1951):

In the midst of all change and contradiction, the only thing that persists or remains the same is the inexorable law that

underlies all movement and change and opposition; it is the reason in things, the logos [emphasis mine, gls]. The first principle is, therefore, a rational principle; it is alive and endowed with reason. "This alone is wise," says Heraclitus, "to understand the intelligence by which all things are steered through all things." (p. 34)

Couple this thinking with what John said to begin his gospel. "In the beginning was the Word [logos], and the Word [logos] was with God, and the Word [logos] was God. He was in the beginning with God. All things came into being through Him; . . ." Then in chapter 1, verse 14, John identifies the Word [logos] as Jesus Christ (John 1:1-3a,14).

The axiology of idealism is rooted in existence. Butler (1969) says that idealism sees the values that human beings desire and enjoy are fundamentally rooted in existence. Individual persons can realize values by actively relating parts to wholes (p. 175). When a person thinks, feels, and wills these are real things. Feelings of guilt, anger, depression, happiness, and so forth, must be dealt with and not just explained away, because they really exist. Biblically speaking the values inherent in the Judeo-Christian tradition come from God. In the Scriptures we see that time and time again, God communicates to His people the values, traditions, and commandments that He wants them to know and practice. The basis

by which everything is to be judged is that of love. Both the Old and the New Testaments stress the supreme importance of showing love for God, self, and others. Any conduct or thought not in keeping with this supreme ideal is sin (undesirable behavior). God is seen as the greatest lover of all (John 3:16; 1 John 4:8b), Jesus goes to the cross to die because of His love for all (Rom. 5:8; Gal. 2:20), and all who would follow after Jesus must also learn to love (John 13:34,35; 1 Cor. 13:1-13).

Humankind has never been in control of its own destiny. As Frank (1949) said:

"...in the inevitability of death, of failure and suffering, of history, and of conflict, man finds himself at the ultimate limits of his sovereignty. . . As long as man interprets himself merely in terms of objective nature and shapes his life and his world according to this concept, he estranges himself from his real self, and his soul becomes empty." (p. 15)

If Frank is right, philosophers must not look outside themselves to find the answers to life, but within their own souls. They need to find a guide that will enlighten the consciousness to show them the way. To complete this thought and conclude this section we turn to the Jewish philosopher, Baruch Spinoza, as summarized by Will Durant (1962):

Interpreted on this principle, the Bible, says Spinoza, contains

nothing contrary to reason. . .The more philosophical interpretation reveals, through the mist of allegory and poetry, the profound thought of great thinkers and leaders, and makes intelligible the persistence of the Bible and its immeasurable influence upon men. . . But the philosopher knows that God and nature are one being, acting by necessity and according to invariable law; it is the majestic Law which he will reverence and obey. He knows that in the Scriptures "God is described as a law-giver or prince, and styled just, merciful, etc., merely in concession to the understanding of the people and their imperfect knowledge; that in reality God acts. . . by the necessity of his nature, and his decree. . . are eternal truths." (p. 155)

The Old Testament

The Old Testament portion of the Bible contains 39 books. These volumes are arranged in subject order and not chronologically. By careful study and investigation the books will reveal their chronological order through subject matter, the historical events recounted, and authorship. The five major subject areas of the Old Testament are: the Law (which contain the five books of Moses), History (a section containing 12 books which tell the history of the Jews from Moses to Nehemiah), Poetry (also known as the books of Wisdom due to this section containing the sage writings of David and

Solomon), the Major Prophets (five books quite lengthy of four prophets and their messages to Israel), and the Minor Prophets (12 very short but pointed messages given concurrently with the major prophets).

The last four sections are based on the first. The message of the prophets and the wisdom of Solomon are based on the Law of Moses. Moses is the fountain from which the rest of the authors drink. It is also possible and usually advisable to look at the section of history and prophecy together to get the full import of the circumstances of the written revelation. There are approximately 1,000 years between the days of Moses (the giving of the Law) and the writings of Malachi, who closed out the canon.

Because of the "piece-meal" approach, the body of writings that became the Old Testament did not fully come into being until the writings of Malachi. The Jews accepted these writings to be the nucleus of their faith (Goodspeed, 1964, p. 164). At one time, the Jews had been so unfaithful that "the book of the Law" was lost, only to be found during the reign of Josiah (2 Chronicles 34:15). The time of this finding coincides with Goodspeed's date of when the Jews once again began to read and follow the Law of Moses.

The Jewish Scriptures contain the same volumes as does our present day Old Testament, but they are arranged in a different order. Even Jesus refers to the Old Testament in ways slightly

different than we think of it today. Luke 11:49-51 and 24:44 show that the Jewish order was divided into three major sections called the Law, the Prophets and the Psalms (or Writings).

Insert Table 4 about here.

Some skeptics have viewed the Old Testament as a mixture of myth and history. But the problem of the relationship of myth to history arises in the Old Testament not so much because of the presence of myth, as much as the presence of so much history (Mackenzie, 1963, p. 69). The reason that the "myth" is believable is the fact that it is grounded in verifiable history. To believe the history is to believe the "myth" also. Mackenzie (1963) continues this thought:

Broadly speaking, Israel's credo is presented as a revelation from God that occurred at the specific times in specific places to identifiable men. And from those men to the contemporary generation there is an unbroken line of transmission, partly oral, partly written, which perpetuates their testimony to this experience of the divine, this message from on high. . . . Similarly with the events of the Old Testament which fell within the experience of Israel itself: the foundation of the faith of the Israelites lies in their memory of their onetime

residence, and oppression in Egypt, and of their being brought out thence and granted a covenant by a distinctive and unique God, to whom ever since they have been inescapably bound.

(p. 69,70)

The Mosaic faith as seen in the Old Testament is summarized in three main points: first, that God is the God of history: second, Israel was to believe in the extraordinary events of God as a way of establishing a close relationship with Him: and third, there was only one God to be worshipped and served--Jehovah God (Anderson, 1966, p. 64,65).

The literature of the Old Testament is written in Hebrew. This language has 22 letters representing only consonant sounds. Instead of using the lips and tongue to articulate it, ancient Hebrews used the throat with rasping, guttural sounds.

Pfeiffer (1957) makes several good observations about the Hebrew language:

The vocabulary of Hebrew is concrete and vivid. Words still paint a picture, ideas are often expressed by objects. Thus "my horn" means "my power." Common actions are described visually: "he opened his mouth and spoke;" "he lifted his eyes and looked." The English speech has been enriched by concrete expressions borrowed from the Hebrew: "to lick the dust," "the sweat of thy face," "to heap coals of fire." Metaphors

are characteristic of Hebrew literature at its best: it is poetic rather than rational, lyric rather than oratorical, vivid and realistic rather than abstract and general. (p. 3,4)

One can also find many moods in the Hebrew of the Old Testament such as tenderness (Jeremiah 2:2), grief (2 Samuel 18:33), invective (Amos 4:1), indignation (Hosea 2:2-12), dejection (Job 3), pathos (Amos 5:2), and exultation (Exodus 15:21). Even the Proverbs have some humor in them, while Solomon is quite sarcastic in the book of Ecclesiastes.

But no study of the Old Testament would be complete without looking at the different genres (kinds of literature) used. The eight genres found in the Old Testament are narrative, Law, prophecy, psalms, wisdom, genealogies, poetry, and figurative language.

Old Testament narratives make up 40% of the entire body of writings found in the old covenant. These narratives are not just stories about people who lived in the Old Testament times. They are first and foremost stories about what God did to and through those people. God is the hero of each story. Explicitly the narratives are stories, but they implicitly teach many lessons and illustrate a learning experience that can be used positively (Fee & Stuart, 1982, p. 77).

The best way to understand the Law is to realize that it is a covenant. Covenants are agreements between an overlord and a

servant. In this case, Jehovah God is the overlord and Israel is the weak vassal. Both parties must honor the covenant for it to remain intact. The remainder of the Old Testament is how God did honor His portion of the covenant while Israel repeatedly neglected and adulterated it. The covenant is the Decalogue, the Ten Commandments (1 Kings 8:9,21), with some 600 ordinances based on the Decalogue found in the book of Deuteronomy.

Because of Israel's unfaithfulness to the Law, the prophets gave messages from God called prophecy. This message was not original or of the prophet's own imagination (2 Peter 1:20,21). He was a covenant mediator (Fee & Stuart, 1982, p. 151). The majority of their preaching (and writing) was a forthtelling to the people to remember and practice the Law (Malachi 4:4), while a much smaller portion was to foretell future events including the coming of the Messiah and His kingdom.

The Psalms are much different than other Old Testament genres. This literary style is peculiar because it is humans talking to God rather than God talking to humans. The Psalms teach one how to praise God and how to consider His ways. This means that the flow of words is emotional (i.e., from the heart) and many of the psalms were set to music enhancing their very nature. There are different kinds of psalms depending on the mood of the author and the sentiments to be expressed. Such kinds are celebration and

affirmation, lamentations, songs of trust, and hymns of praise. All of these make the wording of the Psalms more metaphorical than literal.

Wisdom literature is the discipline of applying truth to one's life in the light of experience (Fee & Stuart, 1982, p. 187). The books classified as wisdom are Job, Proverbs, and Ecclesiastes. The intention of these writings was to be highly practical not theoretical. Among the particular techniques used in the wisdom literature are parallelisms, synonyms (Proverbs 7:4), antitheses (Proverbs 10:1) and "formal language" (Proverbs 21:16). Wisdom literature also uses acrostics (Proverbs 31:10-31), alliteration (Ecclesiastes 3:1-8), numerical sequences (Proverbs 30:15-31), and countless comparisons with similes, metaphors, formal parables, allegories, and riddles (Fee & Stuart, 1982, p. 191).

Several places in the Old Testament contain genealogies. While it may seem that these are but details unnecessary to the thrust of the overall story, this is not true. The listing of the names and family groups give the reader a better understanding of God's redemptive purpose to be carried out in those families (Willis, 1979, p. 191). Working with narratives, the genealogies add creditability to the trustworthiness of the accounts described.

The poetry of the Old Testament can be found in other places than the major section that bears its name. Miller (1979) says

that two-fifths of the Old Testament is poetry, but due to translation problems many students of the Scriptures might miss sections of it quite unknowingly. The King James (Authorized) Version of the Bible does not translate poetry as such, but rather treats it as prose.

Miller (1979) also states this important fact about Hebrew poetry:

Rhyme and rhythm are not major features of Hebrew poetry, The primary feature. . . is parallelism, which means a balanced thought pattern by which the thought of one line of poetry is compared with the thought of a succeeding line or lines. (p. 208)

The old saying, "something got lost in the translation" is very applicable when reading Old Testament poetry from an English Bible.

The majority of the Old Testament is written in direct, literal language. But not unlike the New Testament, the Old has its share of figures of speech (i.e., figurative language). Yet to be discussed in a section of this work, the Old Testament contains similitudes, allegories, riddles, fables, parables, metonymy, and so forth. Although more discernable to the Israelite of old than to the modern-day reader, they contain a depth of meaning and understanding fully intended by their authors to be understood by anyone who would make serious inquiry.

The Old Testament as literature is a rich compendium of style and content for all serious students of rhetoric. It may be called "old" but it is relevant for good examples in persuasion.

The New Testament

The New Testament books are arranged by author and content, not chronologically. As the canon evolved in the first and second centuries, religious leaders preferred to have the letters of Paul and the other writings grouped by subject matter. Their chronological order was of little concern. The five major sections of the New Testament include: the Gospels (a brief summary of the life and ministry of Jesus), History (a section confined to one book, Acts of the Apostles), the Letters of Paul (this section normally includes Hebrews, of which the authorship is in doubt), the General Letters (a group of seven books written by James, Peter, John and Jude), and Prophecy (which is the book of Revelation).

Insert Table 5 about here.

The present day New Testament contains 27 books. But this has not always been true.

The Roman church and other western churches used a New Testament that contained only 22 books for at least a hundred years (Goodspeed, 1940, p. 78). The great Alexandrian scholar, Origen, had divided the books of the New Testament into two lists. His "acknowledged" list contained the four Gospels, fourteen letters of Paul (including Hebrews), I Peter, I John and the Revelation. The "disputed" list

included the letter of James, II & III John, II Peter, Jude, the letter of Barnabas, and the Shepherd of Hermas. But by the time Jerome had translated the New Testament into Latin (382 A.D.) the canon was universally acknowledged to contain the 27 books that it has today (Goodspeed, 1940, p. 85).

One of the most interesting things about the 27 books is that nowhere to be found are the "autographs" or original documents. All that exist are copies and copies of copies. Does this fact destroy historical reliability? Can one have confidence that in reading the New Testament they have an accurate rendering of the originals?

Lace (1965) answers these questions:

So the New testament has come to us from the days of its composition and compilation: it has been often copied and commented upon, from time to time corrupted, as a rule by well-meaning folk, but there have always been means of scholarship to check and remove corruption and to approach nearer to the original words of the apostles and the men of their age. Men of consecrated learning--in Alexandria and Caesarea, in Constantinople, at the Renaissance, in western Europe and indeed through out the world in our days--have pursued the quest of that text. Today, standing on the shoulders of giants of the past we are able to see the history of the text more clearly than they; we understand the language

with greater precision; we have a text very near to the original.
(p. 143,144)

One of the difficulties scholars wrestle with in understanding the Greek New Testament is that many believed that it was written in a special kind of Greek. Since it differed from the classical Greek of its day, the language of the New Testament was considered to be a kind of "heavenly Greek." Yet, this is not the case. The Greek of the New Testament is the common, everyday Greek of the first century. Some have even said that much of the New Testament is written on a 5th or 6th grade educational level. This makes the recorded words understandable to almost every one who gives attention to them. Whether one reads the documents or they are read aloud by another, the language is clear, simple, and understandable.

Scholars now possess some 5,000 manuscripts and pieces of manuscripts in which to compare and contrast in discerning the Greek text of the New Testament. Couple these manuscripts with the quotations of the New Testament found in the uninspired writings of the Church Fathers and one can rest assured of the reliability of the texts of the New Testament books preserved today. The "koinos" Greek of the New Testament contains five distinct genres: gospels, parables, the historical precedent, epistles, and the apocalypse.

Jesus did not write the gospels. The gospels are narratives written by others about Jesus. The gospels of Matthew, Mark, Luke,

and John do two main things. First, they place Jesus in an historical context and portray Him as a man of destiny. Second, they tell their story in such a way that one does not have to be a Jew, living in a rural, agricultural setting to understand it (Fee & Stuart, 1982, p. 105). The gospel writers encourage one to think both horizontally and vertically. To think horizontally means that the four gospels should be compared one with another to get a fuller understanding of what is going on. The parallels will give broader contexts and a deeper meaning to the events recorded. To think vertically is to ask why did one particular author choose the stories he did and how do these stories adapt to the overall picture he is trying to convey? The purpose of each of the gospels and the "audience" for which they were intended as discussed earlier.

The parables stand out as the main rhetorical method of Jesus. Literally, the word means "to place along side." Commentators like to define parables as "an earthly story with a heavenly meaning." There are two main dangers in trying to understand the parables. First, to over-interpret a parable is to ruin it. It is like trying to explain a joke; if you do it, it is no longer funny. Jesus was calling for a response when He taught in parables and to over analyze what He was trying to say may cause one to miss the point and not see the required response (Fee & Stuart, 1982, p. 126). Second, to treat a parable allegorically is to adulterate it. A parable was

meant to teach one point. To allegorically pick the story apart is to try and find many points. One needs to let the parable stand by itself as a whole.

In thinking about parables, Richards' view of metaphor by the means of "vehicle" and "tenor" is applicable. The tenor is the subject, while the vehicle is the object used to explain the tenor. Jesus began many of His parables with, "The kingdom of heaven is like unto. . ." and then told a story. In such parables the tenor is the kingdom of heaven, while the story with all of its parts becomes the vehicle to describe the tenor. If the listeners understand the vehicle, they can make the application to the tenor.

The historical precedent is the main focus of the book of Acts. This is the history section of the New Testament. Jesus gave His disciples many commands during His ministry. Now that Jesus is no longer on the earth to personally direct the apostles, they must now go out into the world and do what Jesus had commanded them. The book of Acts is Luke's record of how the apostles carried out the commands of Jesus. The actions recorded serve as a historical precedent for the church. But what events (examples) are binding and which ones are not? It would seem that in answering that question we need to view Acts as a model for the church, but not so much in specifics as in the overall picture (Fee & Stuart, 1982, p. 93). As the book of Acts shows how to execute the commands of

Jesus, these examples become binding in Christian conduct. The difficulty is not in understanding the text, but in knowing how to apply the text.

The epistles (letters) stand unique among all of the Biblical genre. This is true because unlike prophecy and parable the epistles are occasional documents. They are letters written by one author to a group of people or one individual that address specific problems, at a specific place, at a specific time, embedded in a specific culture, all of which cannot be duplicated today. The epistles put one's hermeneutical approach to the test.

In understanding the epistles, one must first see how they are grouped. First, there are fourteen letters given as Pauline in origin. They fall into three classes: (a) the traveling epistles of Galatians, I & II Thessalonians, I & II Corinthians and Romans, (b) the prison epistles of Ephesians, Colossians, Philemon, and Philippians, and (c) the pastoral epistles of I & II Timothy and Titus (Hunter, 1957, p. 28). The author of Hebrews is unknown, but due to similarities in style and word usage, many scholars believe Paul to be the author, hence, its place in the canon. Second, there are the general epistles. The titles of these letters (books) bear the name of the author (the letters of Paul bear the name of the recipient). James has one letter, Peter has two, John three, and Jude has one letter to complete this section.

Even though these letters are not explicitly addressed to anyone living since the second century, they speak volumes toward the fuller understanding of Christian conduct, doctrine and eschatology. The theological and rhetorical problems that come from the epistles lie in the fact that too many times the inquirer asks questions of the text, and due to the epistles "occasional nature," is only answering questions posed by first century Christians (Fee & Stuart, 1982, p. 71). Because a Bible passage cannot mean what it never meant, great caution in exegesis is needed due to the ease with which one can discern a meaning that never may have been intended. One must first decide what the letter meant to its original recipients and then proceed on to what relevance that would have to anyone else.

The apocalypse is far different from historical narrative and the historical precedent, but accomplishes the same goal. The book of Revelation tells a story. Literally the word "apocalypse" means "an unfolding or revealing." It is highly symbolic and figurative in its style but still designed to teach literal truth. The Old Testament books of Ezekiel, Daniel, and Zechariah are apocalyptic. Because of the precedent, the Jews knew of many apocalypses, not all of which were considered inspired. But more importantly, the style of an apocalypse was understood so that even in the midst of "fantasy," figures, and symbols the meaning was not lost. In this type of genre the details are not as important as whole images.

Neither does apocalyptic literature intend to give detailed chronologies of future events. Rather, we see this kind of literature written during a time of persecution of God's people as a way of secret code by which the faithful would be encouraged while persecutors would not understand. Revelation is prophecy and, because of its apocalyptic nature, is difficult to understand, but it is still a forthtelling to the Christians of the first century to endure--the enemy will be defeated.

Rhetorically, the New Testament persuades in each one of these different genres by calling the individual to follow God through Jesus Christ. By comparing the thoughts, intentions, and actions of the world with the words of Jesus and the Twelve, we see the rhetorical thrust of the New Testament.

I. A. Richards

Biography

"Ivor Armstrong Richards was born February 26, 1893, in Cheshire, England. He was educated at Clifton College and at Magdalene College, Cambridge, where he took a First in Moral Sciences." (Castronovo, 1988, p. 69,70). He was a Harvard professor in 1944, and was professor emeritus in 1963. Richards was an English critic, poet, teacher and linguist who had a profound effect on other critics such as William Empson and Kenneth Burke.

"I. A. Richards became a leader in the attempt to make literary

criticism scientific in Principles of Literary Criticism (1924), Science and Poetry (1925), Practical Criticism (1929), and The Philosophy of Rhetoric (1936)" (Baker, 1988, p. 333). Richards introduced "pseudo-statements" for poetic expressions "about God, about the universe, about human nature" and testifies that these statements are important for human well-being, but increasingly misunderstood in an age dominated by science (Castronovo, 1988, p. 70).

Other efforts made by Richards was in the American school of criticism known as the "new Criticism" or "new rhetoric" that flourished in the 1930's to the 1950's. Hochmuth (1958) writes:

To approach Richards merely as a literary man concerned with literary problems is to loose the sense or urgency that runs through all his writings. As a literary man he found himself dealing with a verbal medium, and he became profoundly concerned with the influence of the medium upon thought in all its forms.

(p. 1)

Richards passed away on September 7, 1979 in Cambridge, England.

The "New Rhetoric"

Richards believed that rhetoric "should be a study of misunderstanding and its remedies." He also said that language is "symbolic" and "emotive." The symbolic is the "statement"; the recording, the support, the organization and the communication of

references." The emotive (or "rhetorical") is the use of words to express or excite feelings and attitudes" (Corts, 1970, p. 116).

Richards avered that the primary concern of rhetoric, must be exposition. The measure of success is an affirmative of: "Does the audience understand (or comprehend) the speaker?" Richards' system emphasizes the precision of meaning, which brings about understanding. All language should be judged on the basis of its contribution to the primary goal of understanding (Corts, 1970, p. 124).

The only way that Richards can justify a meaning or message in a forensic, deliberative, or epideictic speech is if it "legislates." It must be dialectical in controlling the conflicting and irreconcilable subject matter so that the meaning can be known (Enholm, 1976, p. 228).

Ragsdale (1970) quotes Richards in expounding on ambiguity and the "old rhetoric:"

The context theorem of meaning will make us expect ambiguity to the widest extent and of the subtlest kinds nearly everywhere, and of course we find it. But where the old Rhetoric treated ambiguity as a fault of language and hoped to confine or eliminate it, the new Rhetoric sees it as an inevitable consequence of the powers of language and as the indispensable means of most of our most important utterances--especially in Poetry and Religion. (p. 337)

Without doubt, Richards understood the problem of meaning. But whether in all of his writings he completely delivered a system to ascertain meaning is doubtful. He does come close in his triangle of meaning, as espoused with C. K. Ogden in The Meaning of Meaning (1938).

Hochmuth (1958) concludes her article on Richards and the "new Rhetoric" by saying "Rhetoric and poetic severly separated in the nineteenth century meet again in the twentieth century through Richards in the ancient trivium, Rhetoric, grammar, and Logic" (p. 16). These three things along with Richards' triangle gives rhetoricians an opportunity to appreciate the rhetoric of the Bible.

The Triangle of Meaning

There are three parts to Richards' triangle of meaning. In one corner is the referent which is the actual object itself that is in the mind of the speaker. The speaker then chooses a symbol (the second corner of the triangle) to best express to the listener(s) the referent. This selection is arbitrary as compared to the object it described. Richards showed this perceived connection with a broken line connecting the referent with the symbol. If the communication process is successful the listener(s) will receive the symbol and come up with a reference (the third corner of the triangle) in their mind that is identical to the referent. The better the sender does in choosing a symbol that is recognizable

and definitive of the referent, the better the chance that the reference will be equal to the referent.

The understanding of this model (as shown in Figure 1) involves one to accept the fact that humans are perceiving beings who respond to certain stimuli based on past contexts and experiences (Golden, Berquist and Coleman, 1976, p. 193). For Richards' triangle to work one must assume that words refer to verifiable things in the environment. All words have a definite referent in reality. Golden et al. (1976) says:

The summation of past experience with a symbol together with the present instance of the word determine meaning. Thus, the immediate external context together with past psychological contexts determine meaning. . . Whereas [George] Campbell believed that every word has a "proper" and "correct" usage or meaning, such thinking is foreign to Richards who insists that meanings are in people, not in words or symbols. (p. 195)

The power and practicality of the semantic triangle is in the fact that it assumes the user knows that meanings reside in people and not in the symbols themselves. People may use a particular word but have very different meanings for that word. It is then by context and past experience that the receiver determines the meaning the sender intends.

Thought becomes metaphor, a kind of sorting, borrowing and

contrasting. And because our thought processes work in this way it is of supreme importance to know how metaphoric uses of language impact our communication. Metaphors borrow meanings from one context and place them in another to enhance understanding. As effective as this might be, it is also the beginning of misunderstanding. It is by this particular understanding of how language works that we open "Pandora's box" in how misunderstanding occurs. To know how misunderstandings occur is the beginning of how to remedy them, which brings us full circle in the comprehending of rhetoric according to I. A. Richards.

To explain how metaphor works within the triangle, Richards speaks of the two parts of metaphor called the tenor and vehicle. The tenor is the idea or principle subject, which the vehicle (the symbol or figure) means. As applied to the triangle, the tenor would be the referent and the vehicle would be the symbol. The difficulty arises in that the vehicle is not literally in agreement with the referent it is associated with. This can cause two things: either the meaning is completely lost or it is greatly expanded and deepened. When metaphor is used correctly the latter is the result. This is contradictory to the thinking of the "old Rhetoric" but is without a doubt of extreme importance to those of Poetry and Religion. For the purposes of this study, the focus is on various figures of speech (metaphors) used in the Bible that greatly expand

and deepen the meaning intended by the authors. A review of these metaphors in light of the triangle of meaning shows the Bible to be an outstanding literary and rhetorical document dully deserving attention and careful study.

Basic English

In an attempt to clarify speech, namely the English language so that misunderstandings would be greatly reduced, if not eliminated, I. A. Richards along with C. K. Ogden came up with what they called, Basic English. Richards (1943) says:

Basic English is English made simple by limiting the number of its words to 850, and by cutting down the rules for using them to the smallest number necessary for the clear statement of ideas. And this is done without change in the normal order and behavior of these words in everyday English. (p. 23)

Richards says there are four main points to remember about Basic English: (a) it is normal English, (b) it is possible to talk about anything of everyday existence, (c) it is highly organized list of words to make English easy to learn for those ignorant of it, and (d) each of the 850 words has a central or pivotal meaning (Richards, 1943, p. 23-25).

Insert Table 6 about here.

When one is defining terms there seems to be a certain set of simple, direct words that are used to define other words. It is these unambiguous terms that Richards assembled to make Basic English. From the definitions given these words, one can define anything else. This concept of Basic English is interesting when compared to the Greek of the New Testament. In the vast majority of cases, the Greek language gave one word just one meaning. In English, for example, we have the one word, "love," but the Greeks had four words for love (eros, storge, phileo, and agape). This makes Greek a more exacting language to speak or write with greater perspicuity. This facet of the Greek language not only helps rhetorically, but clears up many misunderstandings in interpretation of the English translations of the New Testament. If one views Basic English as the baseline of meaning in English, so can one look at Greek as the baseline of meaning of the New Testament.

Other Writings

Richards authored many books and articles in his career. Those that have application to our study are Practical Criticism (1960) and So Much Nearer (1968). In Practical Criticism (1960), Richards indicates the following about meaning.

It is plain that most human utterances and nearly all articulate speech can be profitably regarded from four points of view.

Four aspects can be easily distinguished. Let us call them

Sense, Feeling, Tone, and Intention. . . Sense. We speak to say something and when we listen we expect something to be said. . . Feeling. But we also, as a rule, have some feelings about these items, about the state of affairs we are referring to. We have an attitude towards it, some special direction, bias, or accentuation of interest towards it, some personal flavour or colouring of feeling; we use language to express these feelings, this nuance of interest. . . Tone. Furthermore, the speaker has ordinarily an attitude to his listener. He chooses or arranges his words differently as his audience varies, in automatic or deliberate recognition of his relation to them. The tone of his utterance reflects his awareness of this relation, his sense of how he stands towards those he is addressing. . . Intention. Finally, apart from what he says (Sense), his attitude to what he is talking about (Feeling), and his attitude to his listener (Tone), there is the speaker's intention, his aim, conscious or unconscious, the effect he is endeavouring to promote. Ordinarily he speaks for a purpose, and his purpose modifies his speech. The understanding of it is part of the whole business of apprehending his meaning. Unless we know what he is trying to do, we can hardly estimate the measure of his success. (p. 181,182)

These four things are completely applicable in studying the rhetoric

of Jesus as found in the gospels.

Jesus had Sense when He spoke, because He spoke as one with authority (Matthew 7:29). The people did not always agree with what Jesus said, but they realized He had something to say, more so than the other scribes and rabbis of His day. Jesus had Feeling when He spoke, because He did not like the transgressions of the Law of Moses of the Jews of His day. He implored them to return to God by obeying the Law, and believing that He was the fulfillment of it (see Matthew 5:17-20). Jesus had Tone when He spoke, in that His attitude was one of compassion and love (see Matthew 9:36-38; 23:27). Yet, on one occasion His words must be understood through the emotion of anger and/or disgust (see Matthew 23:13-33). And Jesus had Intention when He spoke, because His purpose was to convince everyone that He was the promised Messiah, the Lamb of God who could save them from their sins (see John 14:1-6).

What Sense, Feeling, Tone, and Intention requires of a teacher is three-fold. First, the teacher must "run the class reasonably and profitably," second, "design and effectively present the lesson," and third, diagnose, prescribe and administer appropriate treatment for the learner's difficulties (Richards, 1960, p. 36).

Can any one individual do all of this? Perhaps Richards did not have Christ in mind, but he did answer this question by saying, "[This]. . . is a set of demands that should only be made of

super-naturally able beings. It is absurd to ask a human teacher to try and perform all these tasks simultaneously and efficiently" (Richards, 1968, p. 36).

Figures of Speech

The point to be pressed upon the reading world at the present time is that the Bible is, above all things, an interesting literature. No class of readers can afford to neglect it, for every variety of literary interest is represented in the books of the Old and New Testaments. (Moulton, Peters & Bruce, 1896, p. 7).

A better understanding and appreciation for the rhetoric of the Scriptures is to be achieved by looking at the different genres and figures of speech used to teach and persuade. In keeping with the triangle of meaning, we approach the various figures of speech as the symbols used. Richards (1938) says, ". . .for words, arrangements of words, images, gestures, and such representations as drawings or mimetic sounds we use the term symbols" (p. 23).

Burke (1970) understood the unique position of the language of the Bible as it tries to talk about the supernatural with only words about the natural. Burke said concerning words and The Word that there are four realms to consider. First, there are words for the natural things, like "tree," or "dog." Second, there are words for the socio-political realm such as "good," "justice," or "moral

obligations." Third, there are words about words, for example, "grammar," or "rhetoric." But the fourth order is the most difficult: words for the supernatural.

Burke (1970) writes:

So our words for the fourth realm, the supernatural or "ineffable," are necessarily borrowed from our words for the sorts of things we can talk about literally, our words for the three empirical orders (the world of everyday experience). Hence, all the words for "God" must be used analogically--as were we to speak of God's "powerful arm" (a physical analogy), or of God as "lord" or "father" (a socio-political analogy) or of God as the "Word" (a linguistic analogy). (p. 15)

This means that there is a sense of a word or group of words where the word itself will "transcend" its own meaning. Burke (1970) continues:

Where symbolic operations can influence bodily processes, the realm of the natural (in the sense of the less-than verbal) is seen to be pervaded, or inspirited, by the realm of the verbal or symbolic. And in this sense the realm of the symbolic corresponds (in our analogy) to the realm of the "supernatural." (p. 17)

Kee and Young (1958) wholeheartedly agree with Burke. They state, "Jesus' method of teaching was analogical--that is, he tried

to stimulate men's imaginations to new insights by leading them to draw a comparison between a self-evident truth and a truth of another order of reality." (p. 114).

This is where the triangle of meaning is so important. The symbol is one thing, and the referent is usually "supernatural," making the reference the listener or reader receives something that can be difficult to understand. The writer must then use words or groups of words in such a way as to allow the receiver of the message to know that the reference is spiritual, possibly divine in nature. The crux is placed in the symbol(s) used to describe the referent. Can one select the right combination of symbols to make the reference equal to the referent? Because of the Bible's use of different genres and figures of speech, the answer is yes.

Gronbeck, McKerrow, Ehninger and Monroe (1990) give seven forms of supporting material. They list: (a) explanation, (b) analogy or comparison, (c) illustration (detailed example), (d) specific instance, (e) statistics, (f) testimony, and (g) restatement (p. 149). The balance of this section is devoted to looking at 12 figures of speech, some Bible examples of these figures, and how they relate to the triangle of meaning.

Parable

A parable is a simple, normal, real life story or illustration used to present some moral truth (Palmer, 1980, p. 92). This word

is from the Greek words, para, beside, and ballein, to throw; hence, a placing beside or together, a comparison (Dungan, p. 227).

Some of Jesus' parables were long stories with plots and many characters. Other parables were but one sentence. The famous parable of the Prodigal Son (Luke 15:11-32) is a gripping story of the immaturity of a young man as compared to the patient love and forgiving spirit of his father. Matthew 13:45,46 is a short "one line" parable that tells of the specialness and value of finding the kingdom. What seems to run through the 43 parables found in the gospels is that each of these stories is memorable. Those who heard a parable, never likely forgot it. If Jesus spoke the truth in a raw, plain form, it is entirely possible that it would be easily forgotten. Parables also call on the hearer to exercise some effort in understanding them. Jesus told the Pharisees that because of the hardness of their hearts, they could not come to understand what He was trying to tell them (Matthew 13:14,15).

As applied to Richards' triangle, the parable has a moral truth or something divine at its referent end. This "invisable attribute" is conveyed in the parable (the symbol) thus giving the listener the reference that what is to be understood is from above and is spiritual in nature. The parable best illustrates the triangle of meaning because as the symbol has an indirect relationship with the referent, so does the parable have an indirect relationship with the

spiritual truth it attempts to convey. If listeners are ready to look at the symbols in light of their "spiritual meaning," they will come up with a reference very much in agreement with the referent. This analogy is etched into the mind of the listener so that the earthly story is remembered, and the heavenly meaning is understood.

Fable

The fable is similar to a parable, but is a truly fictitious or imaginary story. It teaches a moral lesson, and can even designate an inanimate object to do the speaking (Palmer, 1980, p. 92). A fable can also be used to indicate some blunder made by people, and to serve the purpose of amusing criticism (Dungan, p. 245). Judges 9:6-21 tells a lengthy fable about who is to rule over the land of Shechem and the people thereof. The point of this

 Insert Table 7 about here.

fictitious story is that the one whom they have designated to rule is not fit to rule. Had Jotham told them that straightforward the people would have rejected it. But Jotham, illustrated his truth with a fable that made the unfitness of Abimelech as ruler absolutely clear. The fable worked so well, that Jotham had to flee to another place in fear of his life at the hands of Abimelech.

The fable works because it places the symbol in a relationship

with the referent that says "if you can understand this simple truth you can understand what I am really saying." Many times Aesop chose characters in his fables that were incompetent. The fable shows what the incompetent can or cannot do, making the reference clear to those it is directed. The point is that listeners do not always want to identify themselves with the characters in the fable, but must do so in order to understand it. The reference intended by fables is not always a good one. It points out flaws, mistakes, and misjudgments. But this is what makes fables so powerful, they attack the real problem in a vivid and understanding way. Humans can look at the ways of animals and/or inanimate objects and claim superiority, but in fables incompetent items may actually seem "smarter" and more logical than the humans they are told about. In some ways the truth is made "too real," and therefore fables are little used in the Bible.

Simile

A simile is a direct comparison of two things using the words "like" or "as." Some examples are "the Spirit of God descending like a dove" (Matthew 3:16), "though your sins be as scarlet, they shall be as white as snow" (Isaiah 1:18), and "we like sheep have gone astray" (Isaiah 53:6).

The simile is different from the parable in that the comparison made is done in statement not story form. In the examples above

Matthew wants his readers to see the qualities of the Spirit as that of a dove. We know of the softness, grace, elegance, and character of a dove. It is these very things that characterizes the Spirit of God. In the second example, sin is compared to the color scarlet. Scarlet is not any "ordinary color." It is easily recognized, stands out among other colors, and is absolute in its nature. Sin is the same way: it is something that should stand out in a very real way and be easily recognized when surrounded by faithfulness. The change that can take place through the work of the Messiah is that sin, as evident as the color scarlet, can be made white as snow. Snow is pure, from "heaven," and aesthetically pleasing. The two similes in this verse show the great change that comes from getting rid of sin: it will be as evident as the color scarlet becoming as white as snow.

The third example tells of the true nature of a sheep. It is a wanderer that needs care and direction in its life. Without a shepherd, sheep do not live long. They do not know how to care for themselves nor how to stay away from danger. Yet, it is this very picture that the author wants to have of a life apart from the true shepherd (Jesus Christ).

In similes, the symbol is an easily recognizable word, something that the listener can define and use in context. The referent is also given in the simile so that the reference derived is undeniable.

While the simile lacks some of the grandeur of the parable, it is a quick and powerful comparison that teaches explicitly.

Metaphor

A metaphor is a word or phrase which is said to be something else because of a likeness involved (Palmer, 1980, p. 92). It is from the two Greek words, meta, beyond, and pherein, to bring or carry (Dungan, p. 252). Richards believed that metaphors had two parts, the vehicle and tenor. The tenor was the meaning to be understood, while the vehicle was the word(s) used to convey that meaning.

Probably the most famous of metaphors used by Jesus is found in Luke 13:31,32, when He called Herod a fox. As the fox is believed to be an animal that is sly, cunning, and clever, so did Jesus mean of Herod. To say that Herod is like a fox would not be as forceful or clear. It leaves open the question as to which characteristic of the fox is Herod not like? But to say this in metaphor is to be sure and express the full meaning that Herod is not to be trusted. This particular metaphor borrows some of the force of fables, which were usually written about animals.

Another metaphor of Jesus is found in Matthew 26:26: "Take eat; this is my body." When Jesus made this statement, He was holding a piece of unleavened bread. Earlier in His ministry Jesus had told His disciples that He was the bread of life (John 6:48). The bread

they were about to eat was to have spiritual significance. It was to be eaten in a different manner and for a different reason than a common meal. The metaphor made that clear. Jesus was not advocating cannibalism, but rather showing that to eat of the bread in front of them, they should realize spiritual sustenance comes from believing in Jesus as the Christ.

The referent in Matthew 26:26 is that spiritual food is available for the soul because of Jesus and His teachings. The symbol is the word body used metaphorically. Only when understood that way does the passage make sense. Metaphorically speaking, the tenor is the same as the referent, and the symbol is the vehicle. How powerful is this particular metaphor about the body and blood of Jesus? One way to answer that question is to observe that in Christian churches across the world, Christians still partake of the Lord's Supper in remembrance of His body and blood. It is eaten for the spiritual strength that Jesus originally promised.

Other metaphors can be found in John 6:32-65 where Jesus makes use of bread, manna, food, and drink by applying them to Himself. In John, chapter 10, Jesus is "the door," and "the good shepherd." In the Sermon on the Mount, Jesus tells His followers that they are "the salt of the earth" and "the light of the world" (Matthew 5:13-16). In each case none of these statements are literally true. They must be viewed as metaphors that point to a greater presence of character

and spirituality by being a follower of Jesus.

The apostle Paul used metaphors in his writings. In Ephesians 3:18 Jesus is said to have breadth, length, height, and depth as if He were something to be weighed and measured. The point is not empirical, but spiritual. Jesus is not to be looked upon as someone might view a spirit or ghost. Jesus is real in every way, someone with whom people can identify. Paul called Christ "the Passover" in 1 Corinthians 5:7. The Passover is a special Jewish feast to celebrate the deliverance of the Jews from Egyptian bondage. To speak of Jesus as being the Passover meant that Jesus was to deliver the faithful from the bondage of sin. Freedom is the tenor, the Passover is the vehicle.

Metaphor works well because it is able to combine all the attributes of one person, animal, or thing and apply them to something unlike itself. This makes for a more vivid description that many can easily understand.

Allegory

An allegory is a metaphor extended into a full story to help illustrate some truth (Palmer, 1980, p. 93). This word comes from allos, other, and agoreuein, to speak in the assembly, to harangue (Dungan, p. 258). It is similar to the metaphor in that it is a comparison without the use of "like or "as." It is dissimilar to the metaphor in that it is much longer in duration and leaves the

reader to infer the writer's intention of the narrative.

One mistake that scholars of the past have made is to view the Bible as being completely allegorical. They believed that one should be able to read the Bible and then make whatever application that seemed right to them, assuming that God had written the Scriptures for that very purpose. As already discussed, the Bible is a collection of many different kinds of genres and figures of speech. Oversimplifying the Scriptures as being on long allegory is a grave injustice to the literature of the Old and New Testaments.

There are two very important allegories in the New Testament. One is found in Galatians 4:24-31. The passage literally tell us that to properly understand the story about Sarah and Hagar one must approach it as an allegory. In this passage the topics under discussion are bondage and freedom. They are aptly illustrated by looking at the lives of Hagar and Sarah respectively. The referent is bondage, the symbol is Hagar and the reference is to live for Satan in the present age. The other referent is freedom, the symbol is Sarah and the reference is to live for Jesus in the present age. By looking at the overall context of Galatians chapters four and five, the reader realizes that the reference is whether or not one will live in the bondage of sin or in the freedom that Jesus offers. These conclusions are not explicitly brought out in the allegory itself.

The other important allegory is found in Ephesians 6:11-17. In this text the apostle Paul speaks of the defensive armor of the Roman soldier and allegorizes that the Christian has an armor of defense against the spiritual forces of darkness. The referent is that of having an armor that will resist the powers of Satan. The symbol is the description of the armor used by the Roman guards that the apostle knew all too well. The reference is that Christians are not defenseless in their struggle (battle) against the forces of wickedness. This conclusion is not explicitly stated but in verses 11, 13, and 14, Paul tells the Ephesians they can "stand firm."

Other significant New Testament allegories are found in 2 Corinthians 3:6-16 where Paul speaks of the two covenants as being of the letter and of the spirit, and in Romans 11:17-24 where the conversion of the Gentiles is an engrafting into the "tree of Israel."

Allegories are not parables, and too many exegetes make parables into allegories. Parables are similes, while allegories are extended metaphors. Parables are meant to teach one very important point, while allegories may be used to teach many important points. In parables, not every detail is important to the thrust of the story, but just the opposite is true in allegories. Allegories are not difficult to understand or interpret as long as the inquirer understands the figure of speech in its context.

Proverbs

A proverb is a profound, short statement of truth, commonly held and valuable to those who will heed its message (Palmer, 1980, p. 94). This word seems to come from the Latin proverbium, from pro, before, or for, and verbium, a word. Proverbs are found both in the Old and New Testaments. They are like parables in that they take some thought and application on the part of the reader to understand. A proverb is a brief, particular expression of a truth. The briefer a statement is, the less likely it is to be totally precise and universally applicable. Proverbs do not state everything about a truth, but they point toward it (Fee & Stuart, 1982, p. 196). Consider Proverbs 6:27-29:

Can a man take fire in his bosom,
And his clothes not be burned?
Or can a man walk on hot coals
And his feet not be scorched?
So is the one who goes in to his neighbor's wife;
Whoever touches her will not go unpunished.

The point is not that someone will be punished for touching another woman. Rather, the proverb says that committing adultery is like playing fire: sooner or later you are going to get burned!

Many parents have lived in guilt in the unfaithfulness of their children, because of Proverbs 22:6. This text says, "Train up a

child in the way he should go, Even when he is old he will not depart from it." Nowhere does one find in the proverbs a guarantee of automatic success. No proverb is a complete statement of truth. And no proverb is so perfectly worded so that it can stand up to the unreasonable demand that it apply in every situation, every time.

The referent in the proverbs is the bit of wisdom to be applied in the situation given. The symbol is a pithy statement of truth, designed to point the reader in the right direction. The reference can only be secured when the reader looks at the motif of the proverb and makes a common sense application. In other figures of speech, the referent, symbol, and reference are more clearly defined. Yet, proverbs and other kinds of wisdom literature are valuable because they involve the reader in the communication process.

Quintilian said that the orator was "a good man speaking well" and Solomon agrees, as found in Proverbs 22:11, "He who loves purity of heart, And whose speech is gracious, the king is his friend."

Hyperbole

A hyperbole is an exaggeration of some statement for the purpose of emphasis (Palmer, 1980, p. 93). This word comes from the Greek hyper, above, over, beyond; and from bolein, to throw (Dungan, p. 320). An example in the Old Testament is from Numbers 13:33 which says, "And there we saw the Nephilim, the sons of Anak, which come of the Nephilim: and we were in our own sight as grasshoppers, and

so we were in their sight."

The apostle John gave the following hyperbole in his gospel account about all the things that Jesus did in His ministry:

And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written (John 21:25).

Literally, this is not true, but it is in hyperbole. John is making the point that even though he has concentrated on the miracles of Jesus in his gospel account, he by no means recorded them all. There are more unrecorded miracles than recorded ones.

In the interpretation of verses hyperboles there is no magic formula of special rules. One can allow the language to interpret itself. Like the proverb, the referent of a hyperbole is not explicitly stated. It is implied with the language itself. Passages with hyperboles must be taken figuratively to make any sense. This is not uncommon due to the frequency of hyperboles in our everyday language. The Bible is written in the common Greek of its day, which contains many of the same figures of speech we still use. The Bible can be read with the same attitude one would have in carrying on an intelligent conversation. The two examples given show the referent to be how small the Israelites seemed as compared to their Gentile neighbors, and the vast number of books it would

take to chronicle all of the miracles that Jesus performed.

The symbol of a hyperbole is quite graphic. This is why the hyperbole works so well. The word(s) chosen to stand for the referent are striking in context. They almost don't seem to fit what the speaker is saying. Yet this distinction is what causes the hyperbole to perform. The reference is understood because of the unique relationship between the referent and the symbol. If Moses had said that the sons of Anak were all seven feet tall, that is not as impressive as knowing the Israelites are like grasshoppers in their sight. If John had told us that it would take 1,000 books to list all the miracles of Jesus that he didn't list, that is not as powerful as knowing the earth could not hold the volumes it would take.

Irony

Irony (or sarcasm) is a sharp remark uttered in contempt or ridicule (Palmer, 1980, p. 93). The English word comes from the Greek word, eironeia, which means to dissemble in speech. It is to say one thing, and mean something else (Dungan, p. 316).

Elijah was a prophet in a context with the prophets of a god called Baal. During the challenge, Elijah mocks the prophets of Baal. Notice in the following passage the irony, sarcasm, and humor:

And it came about at noon, that Elijah mocked them and said,
"Call out with a loud voice, for he is a god; either he is

occupied or gone aside, or is on a journey, or perhaps he is asleep and needs to be awakened." (2 Kings 18:27)

No true god would need to be called in a loud voice, be too busy to answer prayer, or be asleep. By saying all of these things, Elijah is being very sarcastic with a very real point: because of the failure of Baal to respond there is no god called Baal.

In the New Testament, Matthew records an incidence in the life of Jesus in which He was ridiculed with sarcasm. The statement actually comes from unbelievers, but because of the irony involved it makes a very humbling point. Matthew records the following:

And after weaving a crown of thorns, they put it on His head, and a reed in His right hand; and they kneeled down before Him, and mocked Him saying, "Hail, King of the Jews!" (27:29)

The soldiers said that Jesus was King of the Jews, and that is exactly what He was unto those who believed. He was deserving of a crown, a crown of righteousness because He had harmed no person. This very charge that the soldiers made in mockery and sarcasm was actually true. The condemnation was not upon the One they spat on, but ironically, upon themselves. This particular statement could be viewed as a kind of double irony.

Statements involving irony contain the referent. The symbol or word chosen to show the referent has the distinction of showing the relationship as "backwards" or "opposite" of what is normally

intended. Elijah called Baal a god, but really meant he was no god at all. The soldiers called Jesus a king, but really meant that He was no king in their eyes. The reference is clear when one understands the relationship between the referent and the symbol is ironic. See Mark 15:31 and Luke 23:39 for other examples of this figure of speech.

Interrogation

This figure of speech can also be viewed as the rhetorical question. The question is not asked to seek an answer, but rather by the way it is stated, it answers itself and makes the point intended. It is asked to direct one's attention and make him/her think. Interrogation can even argue to the contrary to help make a point. This type of questioning can affirm or deny a proposition with great force. It causes the reader to follow along with the same line of reasoning that the author does. By the reader coming to the conclusion by him/herself, the point is made much clearer and with more conviction.

Isaiah, chapter 40 is one of the most searching chapters of the Bible, about God. The prophet asks a series of questions that are basically unanswerable, except for one answer: God. Notice the following:

Who has measured the waters in the hollow of His hand,
And marked off the heavens by the span,

And calculated the dust of the earth by the measure,
And weighed the mountains in a balance,
And the hills in a pair of scales?
Who has directed the Spirit of the Lord,
Or as His counselor has informed Him?
With whom did He consult and who gave Him understanding?
And who taught Him in the path of justice and taught Him
knowledge,

And informed Him of the way of understanding? (Isaiah 40:12-14)

The questions are unanswerable as they stand. The only possible answer is to give up answering them by human wisdom and accept the fact that only an omniscient God could be the One with such wisdom and knowledge. Because these things are stated in question form readers are forced to come to that conclusion on their own, making the power of the argument more acute.

In the New Testament notice the two questions asked by the Hebrew writer. The first proves that angels are ministering spirits that help Christians and the second shows that if one does not seek salvation through Jesus there will be no escape from punishment. Hebrews 1:14 asks, "Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?" And in Hebrews 2:2,3 the text asks, "For if the word spoken through angels proved unalterable, and every transgression and disobedience

received a just recompense, how shall we escape if we neglect so great a salvation?"

The referent is seen in the question. The symbol is the question that answers itself and this makes the reference the statement made without interrogation. The reader comes to the reference by looking at the statement in non-question form. But by putting the teaching in the form of interrogation, the writer helps the reader make the same conclusion he/she wanted the reader to make.

Metonymy

Metonymy is to substitute one word for another because they are related (Palmer, 1980, p. 93). The etymology of the word indicates its meaning. It is from the Greek words meta, change, and onoma, name (Dungan, p. 270).

Acts 15:21 says, "For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath." This verse does not mean that the body of Moses is on display so that people might gaze (read) upon it and find some direction for their life. The metonymy of the verse is that the word "Moses" is used for "the writings of Moses." It is the Law of Moses that is in view here.

Another example is found in 1 Corinthians 11:26, "For as often as you eat this bread and drink the cup, you proclaim the Lord's

death until He comes." One can eat bread, but it would be dangerous to try and drink a cup. What is meant in the verse is to drink the contents of the cup, not the container.

What metonymy does is to get the reader to make a comparison between what is actually said and what is really meant. The exchange of words deepens the meaning. This type of trope is very susceptible to failure because if the reader cannot connect the meanings associated by the word(s) given, the sentence does not make sense. Richards believed that meanings of words were found in people, not in the words themselves. If that be true, metonymy is very tricky. If the reader cannot make the same substitution as does the author, the rhetoric fails.

The referent is implicitly stated in the metonymy of the words used in the sentence. The symbol is the word substituted for the referent but usually used in a different context. The reference is the actual meaning intended by seeing the used word in its alternate contextual definition. In the first example the referent is the writings of Moses (namely the Law of Moses), the symbol is the word "Moses," and the reference is the body of laws and doctrines ascribed to Moses. The second example has the contents of the container as the referent, the symbol is the word "cup." and the reference is the fruit of the vine. In studying figurative language, metonymy is very similar to metaphor.

Personification

Personification is a trope used to give inanimate objects some personal or human attributes (Palmer, 1980, p. 93). It is also possible to give animals volition as well as other human attributes. Two Old Testament examples will show the Bible's use of this figure of speech.

Psalms 114:3 says, "The sea looked and fled; The Jordan turned back." The sea has no eyes in which to look or legs with which to run. The Jordan River has not a front or back side in which to turn. Yet, we know that the intended meaning is to show God's power over the physical elements of nature.

Isaiah 55:12 says, "For you will go out with joy, And be led forth with peace; The mountains and the hills will break forth into shouts of joy before you, And all the trees of the field will clap their hands." In the preceding verse Isaiah says that the word of God will not return to Him void. This word is so powerful in changing men's lives for the better it would seem that the mountains and the trees will rejoice with the faithful.

By personification, one can tell a fable. Personification gives the story teller a much greater latitude in which to illustrate and support. Examples become more vivid, awareness to specific attributes is made clear. Anthropomorphism is personification as applied to God. God is a spirit being without flesh and blood (see

John 4:24; Luke 24:39), but by giving God human characteristics, one is better able to comprehend an otherwise infinite Being.

When personification is used, the referent is the characteristic meant by the author to convey. The symbols are the words used to give an inanimate object human qualities. The reference is the very things the inanimate objects are doing.

Synecdoche

The word "synecdoche," is from the Greek, sunechdeechesthai, meaning to receive jointly (Dungan, p. 300). This figure of speech means to speak of the whole of something by referring to only a part. One might also refer to part of something by referring to the whole.

In Luke 2:1 the Scripture says, "Now it came about in those days that a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth." This command was actually only given to those under Roman domination. There were other peoples living on the earth at that time but they were not to be included in this enrollment for the purposes of taxation.

Tertullus was an attorney who was bringing up charges against the apostle Paul in the presence of Governor Felix. In Acts 24:5 the lawyer says of Paul, "For we have found this man a real pest and a fellow who stirs up dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes." To call

Paul a "real pest" is a metaphor showing how he was not wanted or desired by the Roman government. But Tertullus said that Paul had stirred up dissension "throughout the world" which more than likely means that Paul had stirred up trouble everywhere they could think of in the Roman empire. The whole is used for the part.

Synecdoche differs from hyperbole in that in hyperboles the exaggeration is made from one point to a smaller point, while a synecdoche makes an exaggeration from one point to a larger point. Some of the parables of Jesus are synecdoches of the kingdom of God. In Matthew 13:24-30, Jesus likens the kingdom of God unto a sower working in his field. This parable, as many others, deals with one aspect of the kingdom, one part, not the whole.

Synecdoches are easy to understand when applied to the triangle of meaning. The referent is usually clear, named by the symbol only in part, and the reference is understood as being the application made to the whole or which the part speaks. The efficiency of this trope is that for many people one part of something is easier to understand than the whole of that same thing. By speaking in smaller conceptual units the entire system may be put into a clearer perspective.

In concluding this section there are two things that must be mentioned. First, only 12 figures of speech have been discussed and these are by no means exhaustive. Second, figures of speech

change. Certain passages such as Romans 12:20 and Ephesians 5:26 are difficult to understand because over the years the meanings of these tropes has not endured. As is always true in truth seeking, may the researcher take those things known and make application to those things that are unknown.

Some Favorite Words

As with any writer or speaker, there will be some favorite words and phrases that are used again and again. This section of study will focus on five favorite words of Jesus. The study will show the Greek word(s) that have been translated into the English word, the number of times the word is used in the Scriptures, how word equivalents are used in classical literature, and how these concepts can be applied to the triangle of meaning.

The five words are: (a) blessed, (b) disciple, (c) father, (d) kingdom, and (e) repentance. Obviously, there are different forms of all these words. For example, to study the word "blessed" is to also look at "bless," "blessing," and "blessedness."

Blessed

Vine (1966) lists three verb forms, two adjective forms and two different noun forms in the Greek for the word "blessed" (p. 132). This word means "to speak well of" or "to praise." It comes from the Greek eu, well, and logos, a word. It can be used to invoke a blessing or to ask God to consecrate a blessing upon a

particular thing. The common definition of being blessed is to prosper or to be happy.

When Jesus used this word in the beatitudes (Matthew, chapter 5), He was doing so to indicate that those individuals who followed His teachings would receive the highest good, be happy, and find contentment in their life. The word "blessed" is found 217 times in the Old Testament and 85 times in the New.

In classical literature the word "blessed" is the Greek, eulogia, and means to speak well. Plato names eulogia alongside harmony, good deportment, symmetry, and consequences of having a good character or morals (Brown, 1975, p. 206). The praise intended in the word can be of things or persons. The word also means to be thankful in praise, appreciative of another person or of something special.

In the Old Testament, the performance of a blessing involves power and an action that ratifies it. To bless and make another blessed was done by the right hand (Genesis 48:13), the raising of the hands or arms (Exodus 17:11), kissing or embracing (Genesis 48:10), the touching of clothes (2 Kings 2:13), or staffs (2 Kings 4:29), or placing the hand under the thigh as in Genesis 24:9 and 47:29 (Brown, 1975, 207).

New Testament usage of the word has already been described and the physical action is limited to the laying on of hands (see Mark

10:13-16). When Jesus gave His Sermon on the Mount, He talked of people being happy for a long time. The Greek word used in that text is makarizo and is also found in Luke 1:48 and James 5:11.

In the triangle of meaning, the symbol is the word "blessed" and the referent is to be happy, to feel a long term contentment and joy because one is doing what is right in the sight of God. The reference is to understand that this kind of joy and contentment is actually a by-product of doing something else. One cannot find blessedness in life by striving for it. Blessedness comes from doing something else, and receiving a blessing (happiness) from doing it. As Jesus said in Matthew 5:3-11, one must be willing to be poor in spirit, mournful, meek, merciful, pure in heart and a peacemaker to enjoy the feeling of being blessed.

Disciple

To be a disciple means that one is a learner or follower. It is to follow another's teachings: to be a pupil or imitator (Vine, 1966, p. 316). The verb form is used in the passive voice in the Greek, denoting "had been made a disciple." The word is found only once in the Old Testament (Isaiah 8:16), and 269 times in the New Testament.

In classical literature, Plato defined the word as understanding or following someone's opinion. The Stoic philosophers used the word to refer to the conformity of the wise to the law of the world

(Brown, 1975, p. 481). generally speaking, to be a disciple meant to follow, to comprehend, and, in some cases, to pursue.

In the New Testament all men and women were to be disciples of Jesus. He was to be considered the master teacher, of whom all should learn (Matthew 23:8). In many contexts of the gospels, the disciples were the apostles. While the term is much broader in scope than the Twelve, these men were chosen to be the special learners, ambassadors, and messengers of the person and doctrine of Jesus. The commission given these men was to go into all the world and make disciples of all nations (Matthew 28:19). This does not mean that everyone who is a follower of Jesus is an apostle, but rather that everyone is encouraged to become a learner and follower of Jesus as the Christ.

The symbol (in the triangle of meaning) is the word "disciple" and the referent is to be a follower and/or learner. The disciples were first called Christians at Antioch (Acts 11:26) showing the terms "disciple" and "Christian" to be synonyms. The reference to be understood by the use of this term is that the student or pupil is not above his/her master. When people decide to become disciples they submit themselves to the will and teachings of their master. The apostle Peter understood that Jesus has the words of eternal life (John 6:68), so he was willing to allow Jesus to teach him. All who would be Jesus' disciples must have the same attitude to be

called disciples.

Father

The word "father" comes from the Greek pater which means a nourisher, protector, and upholder. A father is an ancestor or progenitor. The term is used over 1,200 times in the Old Testament and some 760 times in the New.

The interesting distinction found in classical literature about the word "father" or "abba" is that nowhere does one find this word addressing God. It was strictly a social relationship between generations. As Burke (1970) said, to speak of God as father is to think of God in a social-political way. Plato, in his elaboration of the father idea, emphasizes the creator relationship of God as the "universal father" to the entire cosmos (Brown, 1975, p. 616). Of the 1,200 references to "father" in the Old Testament, 1180 have the secular view in mind and only occasionally the religious (or spiritual) sense of the term. Father is used to denote the honor given an Old Testament priest (Judges 17:10; 18:19) and for a prophet (2 Kings 6:21; 13:14). The description of God as the Father was limited in the Old Testament to the relationship of God to Israel. This relationship is not built on one's biological history, but rather on God's sovereign choice (Hosea 11:1).

In the New Testament, Jesus wanted those who would be His followers, to have a similar relationship with God that He enjoyed:

that of a father. Jesus said to "call no man on the earth Father; for one is your Father who is in heaven" (Matthew 23:9). The teaching here is that there is but one spiritual, religious father to be adored and worshipped. No man, no matter how good an earthly father can take the place of the heavenly Father. Furthermore, Jesus taught His disciples to pray to God and to address Him as "Father." God is not to be thought of as some impersonal, omnipotent force who is callous to the needs and problems of humans. Rather, God is to be thought of as a loving, understanding, caring Father who knows how to bless His children (Matthew 6:9; 7:11).

The symbol (in the triangle of meaning) is the word "father" and when used in the spiritual or religious sense the referent is God. The reference to be gained by the reader is that to know God is to know Someone who is good, kind, and loving. To know the heavenly Father is to know One who answers prayers, knows how to give good gifts, and how to discipline effectively (Matthew 7:7-11; James 1:17; Hebrews 12:5-9).

Kingdom

To have a kingdom is to have sovereignty, royal power, and dominion. It is to rule or reign. The Greek word is basileia and is primarily an abstract noun (Vine, 1966, p. 294). Kingdoms in the Bible do not always refer to clearly defined land areas. A kingdom is where one has the rule or reign over others regardless

of where the subjects may be. The word is found over 230 times in the Old Testament and some 160 times in the New.

Classical literature uses the term "kingdom" to denote a rule or ruler. Great rulers were given the title of "benefactor" as is seen in Luke 22:25 in the Roman rulers. To the Greeks, a tyrannos was a ruler who was not favorably looked upon and after the "slaying of the tyrannnts" in 514 B.C. in Athens, the term basieus came into use denoting a good king who was just and tort.

The Old Testament usuage of the word is found to be in two major areas of meaning. There are the references to actual earthly kingdoms with human rulers, and there are the references to the prophetic, spiritual kingdom to be known as the church (Isaiah 2:1-3). In either case there was to be a ruler and subjects. When speaking about the kingdom of David, the primary meaning is of Israel and the land areas of the 12 tribes, but there is also the secondary meaning of how David's kingdom was like Jesus' kingdom which was to come.

In the New Testament, the references of the kingdom point to the rule of Jesus and His subjects. This is a spiritual kingdom of which the apostles did not fully understand until the Day of Pentecost (Acts 1:3-9; 2:1ff). To be in Jesus' kingdom was to be under His rule. Jesus said that His kingdom was not of the earthly variety, but spiritual in nature (John 18:36). Jesus wants to rule

in the hearts and minds of His followers, not forcibly take control of land areas. The kingdom of God is found anywhere there are people, who by their own volition submit to the headship and authority of Jesus as the Christ.

The symbol (in the triangle of meaning) is the word "kingdom" and the referent is to rule or reign. The reference is clearly seen in the fact that Jesus wants to be the ruler in the lives of men and women. This kingdom, where Jesus rules in this way, is spiritual in nature.

Repentance

The last term to be analyzed is "repentance." Vine (1966) says that repentance means to perceive afterwards, to imply a change of the mind or purpose of the will (p. 279). The word comes from the Greek meta, after, and noeo, to perceive. It is a word that is in contrast to pronoao which is to perceive beforehand. The other Greek word sometimes translated as repentance is metamelomai which is used in the passive voice as "repented himself."

In classical literature the synonym is strepho which means to turn the body, thoughts, person or thing. Literally, to repent or be penitent is to turn. People who repent, turn their life in a different direction. In classical philosophical literature, to epistrepho is to turn the soul to piety or to the divine (Brown, 1975, p. 354).

These forms of the word "repent" are found in the Old Testament 66 times. In each case the meaning is simple: a change of heart and mind that resulted in a change of actions. This change is not confined to humans alone. In several passages, God repents. It is not that God had erred in some way, but that He had changed His mind on what He was going to do (Exodus 32:9-14; Jonah 3:9).

There are approximately 64 appearances of the word "repent" in various forms in the New Testament. The meaning is the same as in the Old. People who repented, changed their minds and their actions. The change in their lives was the "fruit" or evidence of their inward decision (Matthew 3:8). Repentance is part of the plan of salvation, as the apostle Peter instructed the Jews on the Day of Pentecost:

Now when they heard this, they were pierced to the heart and said to Peter and the rest of the apostles, "Brethren, what shall we do?" And Peter said to them, "Repent, and let each one of you be baptized in the name of Jesus Christ for the forgiveness of your sins and you will receive the gift of the Holy Spirit." (Acts 2:37,38)

Spiritually speaking, repentance is the turning from a life of sin and selfishness to one where Jesus is Lord and Master.

The word "repentance" is the symbol in the triangle of meaning and the referent is the element of changing and/or turning. The

reference in this case is that people must realize they are in sin and need to change in order to be pleasing to God. By turning from one lifestyle and behavior pattern to another, one is said to have repented.

In conclusion, five important terms in the Scriptures that specifically pertain to the preaching of Jesus have been analyzed. To understand the surface meaning of these terms is relatively easy but the deeper, more spiritual meaning carries with it the power that was originally intended. The bible has the power to change lives because of the unique way it speaks to the heart of each person: it is rhetoric at its finest.

Conclusion

The remarks made at the beginning of this work concerned themselves with how to show the bible as a rhetorical document. It is not necessary to establish the deity of Jesus to see the Bible as persuasive. Yet, if the Scriptures are rhetorical, they show God as the loving, omnipotent Creator; Jesus to be His obedient Son; and all humans as needing to make a choice as to whether or not they believe it.

To accomplish these things, the Bible presents itself in the everyday language of the first century Roman world. The common Greek with all of its idioms and genres are employed to tell a story of transgression, love, and redemption. Even death and

persecution are used to help people see their need for change.

Through the centuries, skeptics have tried to show the Bible as being inaccurate, untrue and unreliable. Unbelievers call the gospel "foolishness," while Christians describe the wisdom of the world in the same way. The Bible is controversial; it strikes at the issues that stir people's souls. The truth seeker, researcher, and philosopher must consult the Bible before his/her tasks can be considered complete.

Even the linguist and rhetorician can apply their skills to the Bible. I. A. Richards' triangle of meaning can be used to show the Bible writers communicated truth, wisdom, and understanding about God, His Son and His people. The Bible is literature. The Bible should be read and meditated upon as any other good literature.

To put it in Richards' vernacular, the referent is God, the symbol is the Bible, and reference is the love, passion, mercy, and forgiveness of God that is found in Jesus called the Christ. That is rhetorical literature: may it forever be!

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Figure Caption

Figure 1. I. A. Richards' Triangle of Meaning.

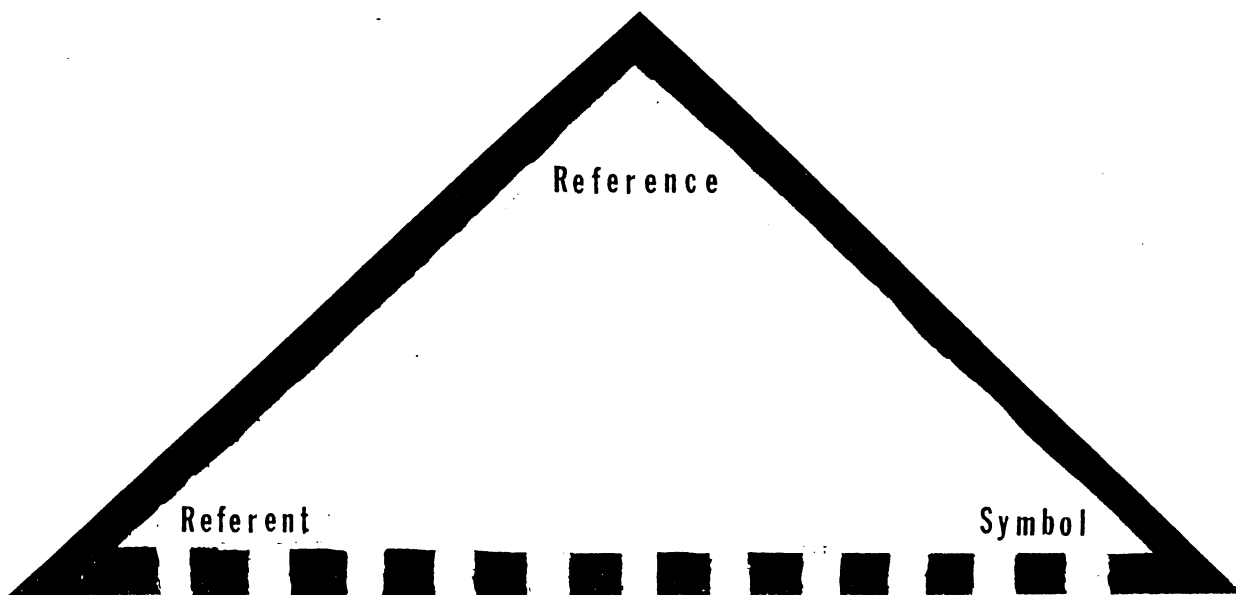


Table 2

Comparison of Matthew's Account of the Sermon on the Mount with Luke's

Matthew 5:13	-----	Luke 14:34,35
Matthew 5:15	-----	Luke 8:16
Matthew 5:18	-----	Luke 16:17
Matthew 7:1-5	-----	Luke 6:37-42
Matthew 7:7-12	-----	Luke 11:9-13

Table 3

Subjects Discussed in the Sermon on the Mount, Halley (1965).

Matthew 5:1-48	The Beatitudes (5:1-12)
	Salt and Light of the World (5:13-16)
	Fulfilling the Law (5:17-20)
	Murder (5:21-26)
	Adultery (5:27-32)
	Swearing (5:33-37)
	Revenge (5:38-42)
	Hatred of Enemies (5:43-48)
Matthew 6:1-34	Motives of Life (6:1)
	Alms (6:2-4)
	Prayer (6:5-15)
	Fasting (6:16-18)
	Treasures in Heaven (6:19-34)
Matthew 7:1-29	Judge Not Your Brother (7:1-5)
	Pearls Before Swine (7:6)
	Persistent Prayer (7:7-11)
	The Golden Rule (7:12)
	The Narrow Way (7:13,14)
	False Teachers (7:15-23)
	Building on the Rock (7:24-27)
	Teaching with Authority (7:28,29)

Table 4

The Sections & Books of the Jewish Old Testament

<u>LAW</u>	<u>PROPHETS</u>	<u>PSALMS (or WRITINGS)</u>
Genesis	Joshua	Ruth
Exodus	Judges	I & II Chronicles
Leviticus	I & II Samuel	Ezra
Numbers	I & II Kings	Nehemiah
Deuteronomy	Isaiah	Esther
	Jeremiah	Job
	Ezekiel	Psalms
	Hosea	Proverbs
	Joel	Ecclesiastes
	Amos	Song of Solomon
	Obadiah	Lamentations
	Jonah	Daniel
	Micah	
	Nahum	
	Habakkuk	
	Zephaniah	
	Haggai	
	Zechariah	
	Malachi	

The Sections & Books of the Old Testament

<u>LAW</u>	<u>HISTORY</u>	<u>POETRY</u>	<u>PROPHECY</u>
Genesis	Joshua	Job	Isaiah
Exodus	Judges	Psalms	Jeremiah
Leviticus	Ruth	Proverbs	Lamentations
Numbers	I & II Samuel	Ecclesiastes	Ezekiel
Deuteronomy	I & II Kings	Song of Solomon	Daniel
	I & II Chronicles		Hosea
	Ezra		Joel
	Nehemiah		Amos
	Esther		Obadiah
			Jonah
			Micah
			Nahum
			Habakkuk
			Zephaniah
			Haggai
			Zechariah
			Malachi

Table 5

The Sections and Books of the New Testament

<u>GOSPELS</u>	<u>HISTORY</u>	<u>PAUL'S LETTERS</u>	<u>GENERAL LETTERS</u>
Matthew	Acts	Romans	James
Mark		I & II Corinthians	I & II Peter
Luke		Galatians	I, II & III John
John		Ephesians	Jude
		Philippians	
		Colossians	
		I & II Thessalonians	
		I & II Timothy	
		Titus	
		Philemon	
		Hebrews	
 <u>PROPHECY</u>			
Revelation			

Table 6

Basic English Word List. Reproduced from Techniques in Language

Control, 1974, p. 28,29.

BASIC ENGLISH WORD LIST

OPERATIONS 100

COME
GET
GIVE
GO
KEEP
LET
MAKE
PUT
SEEM
TAKE
BE
DO
HAVE
SAY
SEE
SEND
MAY
WILL
ABOUT
ACROSS
AFTER
AGAINST
AMONG
AT
BEFORE
BETWEEN
BY
DOWN
FROM
IN
OFF
ON
OVER
THROUGH
TO
UNDER
UP
WITH
AS
FOR
OF
TILL
THAN
A
THE
ALL

THINGS

400 General

ACCOUNT
ACT
ADDITION
ADJUSTMENT
ADVERTISEMENT
AGREEMENT
AIR
AMOUNT
AMUSEMENT
ANIMAL
ANSWER
APPARATUS
APPROVAL
ARGUMENT
ART
ATTACK
ATTEMPT
ATTENTION
ATTRACTION
AUTHORITY
BACK
BALANCE
BASE
BEHAVIOR
BELIEF
BIRTH
BIT
BLUE
BLOOD
BLOW
BODY
BRASS
BREAD
BREATH
BROTHER
BUILDING
BURN
BURST
BUSINESS
BUTTER
CANVAS
CARE
CAUSE
CHALK
CHANGE
CHANGE

EDUCATION
EFFECT
END
ERROR
EVENT
EXAMPLE
EXCHANGE
EXISTENCE
EXPANSION
EXPERIENCE
EXPERT
FACT
FALL
FAMILY
FATHER
FEAR
FEELING
FICTION
FIELD
FIGHT
FIRE
FLAME
FLIGHT
FLOWER
FOLD
FOOD
FORCE
FORM
FRIEND
FRONT
FRUIT
GLASS
GOLD
GOVERNMENT
GRAIN
GRASS
GRIP
GROUP
GROWN
GUIDE
HARMOR
HARMONY
HAIR
HEARING
HEAT
HELP

METAL
MIDDLE
MILK
MIND
MINE
MINUTE
MIST
MONEY
MONTH
MORNING
MOTHER
MOTION
MOUNTAIN
MOVE
MUSIC
NAME
NATION
NEED
NEWS
NIGHT
NOISE
NOTE
NUMBER
OBSERVATION
OFFER
OIL
OPERATION
OPINION
ORDER
ORGANIZATION
ORNAMENT
OWNER
PAGE
PAIN
PAINT
PAPER
PART
PART
PEACE
PERSON
PLACE
PLANT
PLAY
PLEASURE
POINT

200 Picturable

ANGLE
ANT
APPLE
ARCH
ARM
ARMY
BARY
BAG
BALL
HAND
BASIN
BASKET
BATH
BED
BEE
BELL
BERRY
BLADE
BOARD
BOAT
BONE
BOOK
BOOT
BOTTLE
BOX
BOY
BRAIN
BRAKE
BRANCH
BROOK
BRIDGE
BRUSH
BUCKET
BULB
BUTTON
CAKE
CAMERA
CARD
CART
CARRIAGE
CAT
CHAIN
CHEESE
CHEST
CHIN

KNEE
KNIFE
KNOT
LEAF
LEG
LIBRARY
LINE
LIP
LOCK
MAP
MATCH
MONKEY
MOON
MOUTH
MUSCLE
NAIL
NECK
NEEDLE
NERVE
NET
NOSE
NUT
OFFICE
ORANGE
OVEN
PARCEL
PEN
PENCIL
PICTURE
PIG
PIN
PIPE
PLANE
PLATE
FLOUGH
POCKET
POT
POTATO
PRISON
PUMP
RAIL
BAT
RECEIPT
RING
ROD
ROOF

QUALITIES

100 General

ABLE
ACID
ANGRY
AUTOMATIC
BEAUTIFUL
BLACK
BOILING
BRIGHT
BROKEN
BROWN
CHEAT
CHEMICAL
CHIEF
CLEAN
CLEAR
COMMON
COMPLEX
CONSCIOUS
CUT
DEEP
DEPENDENT
EARLY
ELASTIC
ELECTRIC
EQUAL
FAT
FERTILE
FIRST
FIXED
FLAT
FREE
FREQUENT
FULL
GENERAL
GOOD
GREAT
GREY
HANGING
HAPPY
HARD
HEALTHY
HIGH
HOLLOW
IMPORTANT
KIND
LIKE

50 Opposites

AWAKE
BAD
BENT
BITTER
BLUE
CERTAIN
COLD
COMPLETE
CRUEL
DARK
DEAD
DEAR
DELICATE
DIFFERENT
DIRTY
DRY
FALSE
FEEDLE
FEMALE
FOOLISH
FUTURE
GREEN
HIL
LAST
ELASTIC
LATE
LEFT
LOOSE
LOUD
LOW
MIXED
NARROW
OLD
OPPOSITE
PUBLIC
ROUGH
SAD
SAFE
SECRET
SHORT
SHOT
SIMPLE
SLOW
SMALL
SOFT
SOLID
SPECIAL

ANY
EVERY
NO
OTHER
SOME
SUCH
THAT
THIS
I
HE
YOU
WHO
AND
BECAUSE
BUT
OR
IF
THOUGH
WHILE
HOW
WHEN
WHERE
WHY
AGAIN
EVER
FAR
FORWARD
HERE
NEAR
NOW
OUT
SILL
THEN
THERE
TOGETHER
WELL
ALMOST
ENOUGH
EVEN
LITTLE
MUCH
NOT
ONLY
QUITE
SO
VERY
TOMORROW
YESTERDAY
NORTH
SOUTH
EAST
WEST
PLEASE
YES

CLOTH
COAL
COLOR
COMFORT
COMMUNTEE
COMPANY
COMPARISON
COMPETITION
CONDITION
CONNECTION
CONTROL
COOK
COPPER
COPY
CORK
COTTON
COUGH
COUNTRY
COVER
CRACK
CREDIT
CRIME
CRUSH
CRY
CURRENT
CURVE
DAMAGE
DANGER
DAUGHTER
DAY
DEATH
DEBT
DECISION
DEGREE
DESIGN
DESIRE
DESTRUCTION
DETAIL
DEVELOPMENT
DIGESTION
DIRECTION
DISCOVERY
DISCUSSION
DISEASE
DISGUST
DISTANCE
DISTRIBUTION
DOUBT
DRINK
DRIVING
DUST
EARLH
EDGE

HISTORY
HOLE
HOPE
HOUR
HUMOR
ICE
IDEA
IMPULSE
INCREASE
INDUSTRY
INK
INSECT
INSTRUMENT
INSURANCE
INTEREST
INVENTION
IRON
JELLY
JOIN
JOURNEY
JUDGE
JUMP
KICK
KISS
KNOWLEDGE
LAND
LANGUAGE
LAUGH
LAW
LEAD
LEARNING
LEATHER
LETTER
LEVEL
LIFT
LIGHT
LIMIT
LINEN
LIQUID
LIST
LOOK
LOSS
LOVE
MACHINE
MAN
MANAGER
MARK
MARKET
MASS
MEAL
MEASURE
MEAT
MEETING
MEMORY

POISON
POLISH
PORTER
POSITION
POWDER
POWER
PRICE
PRINT
PROCESS
PRODUCE
PROFIT
PROPERTY
PROSE
TROTEST
FURNISHMENT
PURPOSE
PUSH
QUALITY
QUESTION
RAIN
RANGE
RATE
RAY
REACTION
READING
REASON
RECORD
REGRET
RELATION
RELIGION
REPRESENTATIVE
REQUEST
RESPECT
REST
REWARD
RHYTHM
RICE
RIVER
ROAD
ROLL
ROOM
RUH
RULE
SALT
SAND
SCALE
SCIENCE
SEA
SEAT
SECRETARY
SELECTION
SELF

SUMMER
SUPPORT
SURPRISE
SWIM
SYSTEM
TALK
TASTE
TAX
TEACHING
TENDENCY
TEST
THEORY
THING
THOUGHT
THUNDER
TIME
TOP
TOUCH
TRADE
TRANSPORT
TRICK
TROUBLE
TURN
TWIST
UNIT
USE
VALUE
VERSE
VESSEL
VIEW
VOICE
WALK
WAR
WASH
WASTE
WATER
WAX
WAY
WEATHER
WEAK
WEIGHT
WINE
WINTER
WOMAN
WOOD
WOOL
WORD
WORK
WOUND
WRITING
YEAR

CHURCH
CIRCLE
CLOCK
CLOUD
COAT
COLLAR
COMB
CORD
COW
CUP
CURTAIN
CUSHION
DOG
DOOR
DRAIN
DRAWER
DRESS
DROP
EAR
EGG
ENGINE
EYE
FACE
FARM
FEATHER
FINGER
FISH
FLAG
FLOOR
FLY
FOOT
FORK
FOWL
FRAME
GARDEN
GIRL
GLOVE
GOAT
GUN
HAIR
HAMMER
HAND
HAT
HEAD
HEART
HOOK
HORSE
HOSPITAL
HOUSE
ISLAND
JEWEL
KETTLE
KEY

ROOT
SAIL
SCHOOL
SCISSORS
SCREW
SEED
SHEEP
SHELF
SHIP
SHIRT
SHOE
SKIN
SKIRT
SNAKE
SOCK
STADE
SPONGE
SPOON
SPRING
SQUARE
STAMP
STAR
STATION
STEM
STICK
STOCKING
STOMACH
STORE
STREET
SUN
TABLE
TAIL
THREAD
THROAT
THUMB
TICKET
TOE
TONGUE
TOOTH
TOWN
TRAIN
TRAY
TREE
TROUSERS
UMBRELLA
WALL
WHEEL
WHIP
WHISTLE
WINDOW
WING
WIRE
WORM

LIVING
LONG
MALE
MARRIED
MATERIAL
MEDICAL
MILITARY
NATURAL
NECESSARY
NEW
NORMAL
OPEN
PARALLEL
PAST
PHYSICAL
POLITICAL
POOR
POSSIBLE
PRESENT
PRIVATE
PROBABLE
QUICK
QUIET
READY
RED
REGULAR
RESPONSIBLE
RIGHT
ROUND
SAME
SECOND
SEPARATE
SERIOUS
SHARP
SMOOTH
STICKY
STIFF
STRAIGHT
STRONG
SUDDEN
SWEET
TALL
THICK
TIGHT
TIED
TIRE
TRUE
VIOLENT
WAITING
WARM
WET
WIDE
WISE
YELLOW
YOUNG

STRANGE
THIN
WHITE
WRONG

SUMMARY OF RULES

PLURALS
IN 'S'

DERIVATIVES
IN 'ER', 'ING', 'ED'
FROM 300 NOUNS.

ADVERBS
IN 'LY'
FROM
QUALIFIERS.

DEGREE
WITH
'MORE' AND 'MOST.'

QUESTIONS
BY INVERSION
AND 'DO.'

OPERATORS
AND
PRONOUNS
CONJUGATE
IN FULL.

MEASUREMENT,
NUMERALS,
CURRENCY,
CALENDAR,
AND
INTERNATIONAL
TERMS
IN ENGLISH
FORM.

Table 7

The Fable of Judges 9:6-21

And all the men of Shechem and all Beth-millo assembled together, and they went and made Abimelech king, by the oak of the pillar which was in Shechem. Now when they told Jotham, he went and stood on the top of Mount Gerizim, and lifted his voice and called out. Thus he said to them, "Listen to me, O men of Shechem, that God may listen to you. Once the trees went forth to anoint a king over them, and they said to the olive tree, 'Reign over us!' But the olive tree said to them, 'Shall I leave my fatness with which God and men are honored, and go to wave over the trees?' Then the trees said to the fig tree, 'You come, reign over us!' But the fig tree said to them, 'Shall I leave my sweetness and my good fruit, and go to wave over the trees?' Then the trees said to the vine, 'You come, reign over us!' But the vine said to them, 'Shall I leave my new wine, which cheers God and men, and go to wave over the trees?' Finally all the trees said to the bramble, 'You come, reign over us!' And the bramble said to the trees, 'If in truth you are anointing me as king over you, come and take refuge in my shade; but if not, may fire come out from the bramble and consume the cedars of Lebanon.'

"Now therefore, if you have dealt in truth and integrity in making Abimelech king, and if you have dealt well with Jerubbaal and his house, and have dealt with him as he deserved--for my father fought for you and risked his life and delivered you from the hand of Midian; but you have risen against my father's house today and have killed his sons, seventy men, on one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your relative--if then you have dealt in truth and integrity with Jerubbaal and his house this day, rejoice in Abimelech, and let him also rejoice in you. But if not, let fire come out from Abimelech and consume the men of Shechem and Beth-millo; and let fire come out from the men of Shechem and from Beth-millo, and consume Abimelech." Then Jotham escaped and fled, and went to Beer and remained there because of Abimelech his brother.