

As every essential principle of religion is manifest from more than one text, no doctrine should be founded on a single text, or sentence.

When two passages appear to contradict each other, if the sense of one can be clearly ascertained, that may regulate our interpretation of the other.

An obscure, ambiguous, or figurative text must never be interpreted so as to make it contradict a plain one.

*Figurative language*, which had its rise in the first ages of mankind, was frequently employed by the sacred writers. Some knowledge of this is an important help in ascertaining the sense of Scripture.

The *metaphor*, of all the figures of speech, is that which is most frequently employed in Scripture, and in every language. See Matt. v. 13, 14; John x. 9; xv. 1, 5.

The *allegory*, which is a metaphor continued or extended, is another figure of Scripture use. See Psa. xviii.

The *hyperbole* consists in magnifying or diminishing an object beyond its natural bounds. It is of frequent occurrence in the Scripture. See Gen. xiii. 16; Deut. i. 28; Num. xiii. 33; John xxi. 25.

An *irony* is another figure used, in which

What is said of every essential principle of religion? When two passages appear to contradict? Of texts that are obscure? Figurative language? Metaphor? Instances. Allegory? Instances. Hyperbole? Instances. Irony?