According to Turabian, the term “figure” includes charts, graphs, diagrams, photographs, maps, musical examples, drawings, and illustrations. Every figure should have a number and a caption. Captions should be in the same font size as the body of the text.

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Let us never forget that the Spirit is just as necessary and important a person of the Godhead as the Father and the Son. Analogously, the phonological component of language is just as necessary and important as reference and grammar. Lastly, the referential hierarchy deals with real-world identity, meaning, and semantic sameness amidst lexical variation. This is not to segregate the referential hierarchy from the phonological hierarchies, for we cannot segregate the Father from the Son and the Spirit. The referential component of language is accessed by the phonological components of language, just as, analogously, the Father is accessed and expressed by the Son in the love of the Spirit.

Figure 4. Poythress’ triad of meaning. Reproduced by permission from Vern S. Poythress, *God-Centered Biblical Interpretation* (Phillipsburg, NJ: P&R Publishing, 1999), Fig. 6.2. © 1999 by Vern Poythress.

With regards to the economic Trinity, the Holy Spirit is the breath of the Father (the divine Speaker) that carries the Son (the divine Word) to his destination and in the same manner, every person as speaker exerts breath to produce words. “God’s utterances, which he utters through the power and ‘breath’ of the Holy Spirit.”

It can be easy to dismiss phonology as a less important hierarchy parallels how western theology functionally dismissed the Holy Spirit for a time in its history. But Pike has taken some important steps to show just how important the phonological hierarchy is.