

A Dictionary of Biblical Words and Their Representative Meanings



"And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength."



"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit....." and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

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TYPES AND PARABLES THE SCRIPTURAL METHOD

A systematic study of TYPES and PARABLES has tremendous benefits in matters of strengthening our faith, and *increasing our understanding* and appreciation of the Truth. By this method of instruction we confirm in our minds that a correct knowledge of the Gospel is essential for unlocking the meaning of the Scripture. What *great joy* comes from personally witnessing the ability of the one saving Truth to prove itself over and over again in every book—even *every chapter*—of the Bible. Equally important are the benefits that come from spiritual growth by adopting this form of study.

Once the “milk” of the “first principles of the oracles of God” is believed and embraced, it becomes incumbent upon believers to increase their spiritual diet to the “meat” of the Word (Heb. 5:12-14). This process of growth is essential: “Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the Word that ye may grow thereby” (1Pet. 2:1-2). Being “born” of the Word (1Pet. 1:23; Jam. 1:18) and nurtured on the milk of the first principles alone is not enough to sustain us. We must continue to grow. The apostle wrote: “For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age (Gk. mature), even those who by reason of use have their senses exercised to discern both good and evil” (Heb. 5:13-14). Paul wrote to the Corinthians: “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able” (1Cor. 3:1-2).

Recognizing the need for believers to “search” and “study” the scriptures, it has rightly been stated that “God will never reveal His Truth to the casual reader of the Bible.” A study of TYPES and PARABLES is certain to provide a remedy, as a deeper look into scriptural accounts will be necessary to extract the spiritual gems that are divinely hidden in the literal event. The end result will be an increased love for God and His Word, and a spiritual diet of stronger meat that will develop a more godly character in ourselves. The purpose of this booklet is to assist the reader to that end.

“And now, brethren, I commend you to God and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified”
(Acts 20:32).

THE BIBLE: THE MOST INTERESTING BOOK IN THE WORLD

“The Scripture method of imparting knowledge is not only the best, but unquestionably the most interesting. It doth not deliver its oracles after the cut and dried fashion of a creed, which states with the abstract and chilling formality the opinions of those who publish it; but it reveals its ‘wonderful things’ in narratives of creation; domestic troubles; of sin and murder; of violence; and apostasy; of physical convulsions; of loves (lawful and forbidden); of famines; pestilence and earthquakes; of invasions; massacres; sieges and sack of towns; religion, politics and superstition; of the foundation and overthrow of kingdoms, states and empires; of family histories in their minutest details; of personal adventure; of personalities, in accusations and vindication of character; etc,

etc. Hence, while a creed is the driest and most repulsive elaboration of the 'black art'; the Bible is the most interesting and readable book in the world. It is intelligible in all its doctrines; but it reveals them so as to make it incumbent on the reader to reason them out...the language of the Bible is, 'Come, let us reason together,' and 'prove all things'; hence 'the deep things of God' are addressed to faith, not implicit, but resulting from a devout examination of the wonderful details of this most extraordinary of all books." *John Thomas, 1847*

PARABLES, TYPES & ALLEGORIES: THE MODE OF DIVINE TEACHING

"A parable is the setting forth of a certain thing as a representative of something else. Hence, it is a comparison, or similitude. It may be spoken, or acted. In the former case, fiction is used to illustrate that which is real; while in the latter, real actions on a small scale are representative of remoter and grander events. Whether spoken or acted, parables are dark and unintelligible to those who are not skilled in the things of the kingdom; but when once they come to know these, the things they resemble immediately appear. To allegorize is to represent truth by comparison. For certain features of the kingdom to be illustrated parabolically is to speak, or act, allegorically; and is a mode of instruction more calculated to keep up the attention, and to impress the mind permanently, than a set discourse, or formal disquisition. The scriptures are constructed after this ingenious plan, by which they are made so much more interesting, and capable of containing so much more matter, than any other book on the same subject, and of the same size. They are a study of themselves; and no 'rules of interpretation,' or of 'logic,' are of any value to the understanding of the things which they reveal. A parable was enacted by Abraham in offering up Isaac. The things transacted were real, but they were also parabolic, or figurative, or something else, even of the sacrifice and resurrection of the Seed, or Christ. After the death of Isaac, and when Jacob was waxing old, Joseph was selected from among his sons by the arrangements of God to be the typical representative of the future Seed, through whom the promises were to take effect. Hence, the life of Joseph became a living parable by which was represented to Jacob and his sons, and to believers afterwards, what was to be transacted in the life of Christ. In itself the story of Joseph is an interesting and moving history; but when we read it as though we were reading of Christ instead of him, the narration assumes an importance which highly commends itself to the student of the Word." *John Thomas, 1849 (Elpis Israel, pg. 274-275)*

BIBLE HISTORY: BOTH LITERAL AND ALLEGORICAL

"This sentence was both *literal and allegorical*, like the rest of the things exhibited in the Mosaic account; being 'representations of the knowledge and the truth.' For the information of the unlearned reader I remark, that to allegorize is to speak in such a way that something else is intended than is contained in the words literally construed. The historical allegory has a *double sense*, namely, the *literal* and the *figurative*; and the latter is as *real*, as the former is essential to its existence. Thus, the *literal* serpent was *allegorical* of 'sin in the flesh'; which is therefore figuratively styled the serpent, etc., as before explained. The literal formation of Eve out of Adam's side was allegorical of the formation of the church out of him of whom Adam was the figure; therefore, the church is the figurative Eve, and its temptation illustrated by that of the literal one. The examples of this are almost infinite. That of Abraham, Sarah and Hagar as allegorized by Paul in the text below, is a beautiful illustration of the relation between the literal

and the figurative, as they are employed in the scriptures of truth. The discernment of the due limit between them is acquired, not by rules, but by much diligent study of the word.” *John Thomas, 1849 (Elpis Israel, pg.109)*

- The above quotations provide an outstanding example of sound Bible reasoning worthy of adopting ourselves as we search the Scriptures with a view to discover the many exciting types and parables revealed in the Bible’s historic events. Furthermore, our appreciation for the Truth—as *the* Key to unlock Divine mysteries—is strengthened when we recognize that one of Christendom’s greatest failures is found in their confusion over whether Biblical history is literal or allegorical. This has been the arena of much debate! In fact, as Bro. Thomas points out, Scripture is *both* literal AND allegorical. That is, the events are literal and figurative; not one *without* the other.

“The Kingdom of God is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it”
Mat. 13:45-46.

PARABLES: BLESSED ARE YOUR EYES FOR THEY SEE

“Whether spoken or acted, parables are dark and unintelligible to those who are not skilled in the things of the kingdom; but when once they come to know these, the things they resemble immediately appear.” *John Thomas*

- As brethren in Christ, who have been “allowed of God to be put in trust with the gospel” (1The. 2:4; 1Tim. 1:11; 6:20), we are greatly privileged to know the Truth. By understanding “the things concerning the Kingdom of God and the Name of Jesus Christ” (Acts 8:12) we possess the ability to insert the “keys of the Kingdom” (Mat. 16:19) and unlock the “mysteries of the Kingdom” for ourselves (Mat. 13:11). What a wonderful blessing!

Mat. 13:1-16 “The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. *And he spake many things unto them in parables, saying, Behold, a sower went forth to sow...Who hath ears to hear, let him hear. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.* For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. *Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.* And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. *But blessed are your eyes, for they see: and your ears, for they hear.”*

- From the Lord’s own mouth we learn that parables are designed to produce a two-fold result: they reveal and conceal. The meaning of

parables is revealed in dramatic terms to those who know the things of the Kingdom, while they remain concealed to those who are ignorant of the Gospel.

Mat 13:34-35 *“All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”*

- Our appreciation of the Truth is magnified when we recognize the severe blindness that is upon the masses who do not understand the Gospel. Although in many cases it is willing ignorance, it is quite sobering to know that God has deliberately concealed the mysteries of the Kingdom to the proud and arrogant. Thus, humility is vital for divine enlightenment.

Mat 11:25-26 *“At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.”*

1 Cor 1:18-31 *“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; *But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.”**

1 Cor 2:6-14 *“Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: *But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:* Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory...Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. *Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”**

- The language employed in Scripture is not discernible to the natural or fleshly man who is ignorant of the Gospel; regardless how high he may attain in the status of worldly things. This is a divine principle which no man can subvert. The Jews could not “understand” the Lord’s “speech” because they would not receive his “word” (John 8:43-47). Through the hardness of their own heart, all like them will remain blind to the Truth (John 12:39-41; Acts 7:51; Rom. 11:25). In contrast, “everyone that is of the Truth, heareth my voice,” said the Lord (John 18:37). But those that “are of the world” will “speak of the world, and the world heareth them” (1John 4:5-6). Like Christendom today, having “itching ears” they “turn away their ears from the truth, and shall be turned unto fables” (2Tim. 4:1-4). The result has been “vain worship,” and a choice to “teach for doctrines the commandments of men” (Mat. 15:9). In so doing, like the false teachers in Israel before them, modern theologians “have taken away the key of knowledge” and in fact, have “hindered” those desiring to enter into the Kingdom of God (Luke 11:52). Those of the Truth, then, must maintain a disposition like that of a humble child needing instruction (Mat. 18:1-3; 1Cor. 3:18). For if we approach the Heavenly Father and His Word with a lowly demeanor, God has promised that He will instruct us in the ways of righteousness (Psa. 25:9; Pro. 2:3-5; Jam. 4:8). He is, indeed, “a rewarder of them that diligently seek Him” (Heb. 11:6).

SPIRITUAL DISCERNMENT: ELEVATING OUR THINKING

1Cor. 2:12-14 *“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”*

- The “spirit of the world” is a fleshly spirit, or attitude of the worldly man, which we all possess naturally.
- “And you hath he quickened, who were dead in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, *the spirit that now worketh in the children of disobedience*: Among whom also we all had our conversation in times past *in the lusts of our flesh, fulfilling the desires of the flesh and of the mind*; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) *And hath raised us up together*, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus”—Eph. 2:1-7.
- In order to comprehend “spiritual things,” we must be “raised up” into the thinking of heavenly places. For, if we remain “earthly, sensual, devilish” (Jam. 3:15), we will simply not understand the high things of the spirit’s voice. Literal examples of this teach a significant spiritual principle; that a man must be lifted up above the earthy things to behold divine instruction.

Eze. 11:1,24 *“Moreover the spirit lifted me up, and brought me unto the east gate of the LORD’S house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of*

Benaiah, princes of the people... Afterwards *the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.*"

Eze. 2:1-2 "And he said unto me, Son of man, *stand upon thy feet, and I will speak unto thee.* And the spirit entered into me when he spake unto me, and set me upon my feet, *that I heard him that spake unto me.*"

Eze. 3:12-14 "Then *the spirit took me up,* and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. *So the spirit lifted me up, and took me away,* and I went in bitterness, in the heat of my spirit; but *the hand of the LORD was strong upon me.*" (Eze. 37:1; 43:5).

- Ezekiel...when he was about to relate a prophetic vision he had seen, he prefaces his description by informing us that "there was upon me the hand of Yahweh, and he carried me out in the spirit of Yahweh." When "in the spirit" then, he both sees visions, and hears, and then proceeds to narrate. This was the case with John. He was "in the spirit" and then he beheld, or was caused to see, *what was invisible to men in their normal state.* Hitherto he had seen nothing; but as soon as he came to be "in the spirit" he beheld a vision, and continued "in spirit" so long as there was anything to be seen...Hence, from the general use of the phrase in this book (Apocalypse), we are to understand that *when "in spirit," John was in such a relation to Deity as that he could see things of Deity,* which were known only to His Spirit; as Paul has said, "the things of the Deity knoweth no man, but the Spirit of the Deity;" *in order, therefore, to know these things by primary visual representation, a man must be as John (and Ezekiel) were, "in the spirit."*—Eureka, Vol. 1 pg, 132-133

Rev. 1:10-11 "*I was in the Spirit on the Lord's day, and heard behind me a great voice,* as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

Rev. 4:1-2 "After this *I looked,* and, behold, *a door was opened in heaven:* and the first voice which *I heard* was as it were of a trumpet talking with me; which said, *Come up hither, and I will show thee things which must be hereafter.* And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne."

- If we, like John, "look" we will receive the Spirit's invitation to "Come up hither, and I will show thee things which must be hereafter." While we are certainly not inspired like the apostle, the invitation to enter the opened door remains to all who ask, knock and cry after understanding; for God has promised that we shall receive (Pro. 2:3-5; Jam. 4:8; Heb. 11:6; Psa. 145:18; 25:9). We understand that the ways of God are much higher than man (Isa. 55:8-11), and therefore it is incumbent upon us—as students of the Word—to elevate our thinking, that we too, might behold the things of the Deity.
- The points advanced have relevance to the subject of TYPES AND PARABLES. When

Ezekiel and John were lifted up “in spirit” to behold Diving things, what they saw was predominantly *symbolic* visions: “I have also spoken by the prophets, and I have multiplied visions, *and used similitudes*, by the ministry of the prophets”—Hos. 12:10. “The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and *signified* (Greek. *show by symbol*) it by his angel unto his servant John”—Rev. 1:1. Therefore, for students of the Word to decipher symbolic language, we must elevate our thinking; we must be “in spirit.”

- One other example is seen in the selective instruction of certain men of God. When Daniel received a prophetic vision, we read: “*And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves*”—Dan. 10:7. Likewise, when Paul was converted, the record states: “*And the men which journeyed with him stood speechless, hearing a voice, but seeing no man*”—Acts 9:7. The same principle can be applied when Elisha opened the eyes of his servant: “And Elisha prayed, and said, LORD, *I pray thee, open his eyes, that he may see*. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha”—2Kin. 6:17.
- In conclusion, when enveloped in the *spirit*, we are able to behold things otherwise hidden from the natural, fleshly eye.

THE TRUTH: KEY TO UNLOCKING PARABLES

“The scriptures are constructed after this ingenious plan, by which they are made so much more interesting, and capable of containing so much more matter, than any other book on the same subject, and of the same size. They are a study of themselves; and no ‘rules of interpretation,’ or of ‘logic,’ are of any value to the understanding of the things which they reveal.” *John Thomas*

- That “worldly wisdom” (1Cor. 1-3) will do nothing for us as it pertains to the unlocking of the scriptures is emphasized by two particular incidents recorded in the Bible. In each event the wisest men of their respective age were assembled to interpret a divine message. And, in both cases these wise men of the world were found wanting.

Gen 41:8-25 “And it came to pass in the morning that his spirit was troubled; *and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh...*Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, *It is not in me: God shall give Pharaoh an answer of peace...*And Joseph said unto Pharaoh, The dream of Pharaoh is one: *God hath showed Pharaoh what he is about to do.*”

Dan 2:1-30 “And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. *Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and*

the Chaldeans, for to show the king his dreams. So they came and stood before the king...The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean...*Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.* Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. *But as for me, this secret is not revealed to me for any wisdom that I have more than any living,* but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.”

- Because the dreams were “of God,” it required a man who could “interpret” divine things. This was not to be found in the realm of the world’s wise men. Joseph and Daniel, however, were men who understood the Truth, and therefore were given understanding by God to comprehend symbolic illustrations. We remark with the utmost humility: this ability belongs only to God’s servants, and not the wise men, soothsayers and magicians of this world. We must be like John and Ezekiel, who were lifted up “in the spirit,” that is, figuratively taken above earthly thinking, to comprehend the things of Almighty God (Eze. 3:12-14; 8:3; 11:1,24; Rev. 1:10).
- Bro. Thomas is keen to note: “The scriptures are constructed after this ingenious plan, by which they are made so much more interesting, *and capable of containing so much more matter*, than any other book on the same subject, and of the same size.” It is stated that if God would have detailed all the things said and done by the Lord Jesus Christ “even the world itself could not contain the books that should be written” (John 21:25). This is true, but not required for Yahweh to reveal His principles. When we apply typical or parabolic meaning to the historic record, we do, in fact, find that the Holy Scriptures do “contain so much more matter.” God’s use of symbolic or representative language allows deep principles to be expressed with fewer words. Furthermore, while this mode of enlightenment conceals God’s message from the lazy and insincere, it does cause the student of the Word to diligently search the Bible to find the proper meaning and application of Divine terms. Thus, many things are accomplished by the precise way in which God has chosen to reveal His plan and purpose in His Word: (1) He economizes words; (2) His Word takes on greater meaning when we look deeper into the expressions employed in Scripture; (3) He conceals His true message from the fleshly man with insincere motives; (4) He causes the true student to search the Word diligently, which will allow the Bible terms to define themselves.

*“It is the glory of God to conceal a thing:
but the honour of kings is to search out a matter” Pro. 25:2*

THE LAW, PROPHETS AND PSALMS: THE MYSTERY REVEALED

- Though the Old Testament scriptures contain historical allegories of the *things concerning the Kingdom of God and the name of Jesus Christ*, the death and resurrection of the Lord was not fully understood until his glorification.

The Messiah explained to his disciples that all things would be revealed to them concerning his sacrifice after his resurrection from the dead.

John 12:16 “*These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.*”

Luke 18:31-34 “*Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.*”

- Speaking “as they were able to hear it” (Mark 4:33), the Lord developed the understanding of his believers (John 10:6), who were able to comprehend the deep things of his crucifixion following his glorification. The Lord plainly told them this “understanding” would come to them.

John 16:4-7,12-13 “*But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you...I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.*”

- Though the Lord Jesus Christ spent more than three years speaking to his disciples regarding the application of the Law, prophets and psalms in relation to himself, it required his death and resurrection to open their understanding. When the Master appeared to his disciples after he was raised from the grave, he again emphasized his teaching from the Old Testament scriptures. Now, however, they could perceive his word. The commentary of Luke’s gospel is an excellent illustration of this fact.

Luke 24:13,25-36 “*And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him...Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he*

sat at meat with them, *he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you."*

- Upon the breaking of bread, figurative of the Lord's sacrifice, the eyes of them were opened. It is important to note that Jesus spake only from the Old Testament scriptures, which he had done throughout his ministry. However, it was the death and resurrection of the Lord that shed light upon the Word written by Moses and the prophets.

Luke 24:44-47 "*These are the words which I spake unto you, while I was yet with you,"* said the Lord after his resurrection, "*that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."*

- This opening of Scripture is styled by the apostle, "the mystery revealed," which was not fully manifested in previous ages. "There is now no hidden mystery concerning (the gospel) as there was before the sufferings of Christ were manifested. The mystery of the kingdom has been unlocked. The key of knowledge has been given" *John Thomas (Elpis Israel, pg.199)*

Rom 16:25-26 "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, *according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets,* according to the commandment of the everlasting God, made known to all nations for the obedience of faith"

Eph 3:4-6 "Whereby, when ye read, ye may understand my knowledge *in the mystery of Christ, Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;* That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (see: Eph. 1:9)

Eph 6:19 "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known *the mystery of the gospel"*

Col 1:25-27 "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; *Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:* To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (1Cor. 4:1)

Mat 13:34-35 “All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, *I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.*”

- While it was not fully known in past ages, the mystery of the gospel has now been revealed. Therefore, it becomes the duty of all sincere students of the Word to search diligently the Law and the prophets to discover the “Spirit of Christ” contained in the Old Testament (1Pet. 1:10-12).

“Now, although these hidden things have been clearly made known, they still continued to be styled the mystery; not because of their unintelligibility, but because they were once secret...Thus an intelligible mystery characterizes the once hidden wisdom of God, and becomes the subject matter of an enlightened faith” *John Thomas (Elpis Israel pg. 4)*

THE BIBLE: HISTORY AND ALLEGORY

“Such is oftentimes the significant character of Bible history; it is both literal and allegorical at the same time. For being allegorical it does not thereby cease to be literally true; nor because it is literal does it fail to qualify as allegory. It is properly not pure parable but *enacted* parable: it retains its claim throughout to faultless accuracy. It is this which gives it its unique importance, for its allegorical content, precisely because it is immanent in authentic historical facts, possesses the same property of truth as the facts themselves. Thus its lessons remain permanently relevant even though the facts which first served to illustrate them belong to the distant past.” *W.F. Barling (Law and Grace, pg. 25)*

“The historical allegory has *a double sense*, namely, the *literal* and the *figurative*; and the latter is as *real*, as the former is essential to its existence...The examples of this are almost infinite.” *John Thomas*

- The above principle is expressed by the apostle: “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. *Howbeit that was not first which was spiritual, but that which was natural; and afterward that which is spiritual*” 1Cor. 15:45-46.
- While it is true, Scripture contains inexhaustible examples of types and allegories, we are not left without direction. The Bible contains numerous examples sufficient to establish a good method of study to discover these wonderful gems. From the beginning of Creation down through New Testament events, the Holy Scriptures are filled with historical allegory. Without providing detail at the present, the below examples will supply the student of the Bible with proof of this consistent form of divine instruction.

SCRIPTURAL EXAMPLES: PARABLES, TYPES, SHADOWS AND SIGNS

ADAM: FIGURE OF CHRIST

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, *who is the figure of him that was to come.* (Rotherham: “Adam, who is a type of the coming one”)

DAY OF ATONEMENT: FIGURE OF CHRIST

Heb 9:23-25 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are the figures of the true*; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others.

SACRIFICE OF ISAAC: FIGURE OF CHRIST

Heb 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; *from whence also he received him in a figure.*

THE FLOOD: FIGURE OF BAPTISM

1 Pet 3:20-21 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. *The like figure whereunto even baptism doth also now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

NATION OF ISRAEL: TYPE OF BELIEVERS

1 Cor 10:1-6,11 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. *Now these things were our examples (types, figures), to the intent we should not lust after evil things, as they also lusted...Now all these things happened unto them for ensamples (types or figures):* and they are written for our admonition, upon whom the ends of the world are come.

PRIESTHOOD: SHADOW OF GREATER MEDIATOR

Heb 8:1-6 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: *Who serve unto the example and shadow of heavenly things,* as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

THE LAW: SHADOW OF A GREATER COVENANT

Col 2:16-17 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: *Which are a shadow of things to come; but the body is of Christ.*

THE LAW: SHADOW OF CHRIST

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

AMALEK'S DESTRUCTION: PARABLE OF THE NATIONS

Num 24:20 *And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.*

ISRAEL'S REBELLION: PARABLE OF THE POT

Ezek 24:1-3 *Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying, Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day. And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot, set it on, and also pour water into it. (Eze. 17:1-3)*

CHRIST'S TEACHING: PARABLES OF THE KINGDOM

Mat 13:33,44-47 *Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened...Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind.*

SARAH AND HAGAR: ALLEGORY OF TWO COVENANTS

Gal 4:22-24 *For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.*

ACTIONS OF PROPHETS: SIGNS TO GOD'S PEOPLE

Ezek 12:1-6,11 *The word of the LORD also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel...Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. (see: Zec. 3:8 margin)*

Ezek 24:24 *Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord GOD.*

Isa 20:2-3 At the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot. And the LORD said, *Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia.*

JONAH IN FISH'S BELLY: SIGN OF CHRIST'S RESURRECTION

Mat 12:38-40 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, *but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.*

MIRACLES OF CHRIST: SIGNS OF GREATER SIGNIFICANCE

John 20:30-31 And *many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*

MIRACLES OF APOSTLES: SIGNS TO CONFIRM THE WORD

Mark 16:19-20 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, *and confirming the word with signs following.* Amen.

Acts 14:3 Long time therefore abode they speaking boldly in the Lord, *which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.*

DIVINE TEACHING: SIMILITUDES OF THE PROPHETS

Hosea 12:10 I have also spoken by the prophets, and I have multiplied visions, *and used similitudes,* by the ministry of the prophets.

MELCHISEDEC: SIMILITUDE OF GREATER PRIEST

Heb 7:14-16 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: *for that after the similitude of Melchisedec there ariseth another priest,* Who is made, not after the law of a carnal commandment, but after the power of an endless life.

MAN AND WIFE: MYSTERY OF CHRIST AND HIS BRIDE

Eph 5:31-33 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. *This is a great mystery: but I speak concerning Christ and the church.* Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

FIRST MAN: SPIRITUAL FOLLOWS NATURAL

I Cor 15:45-49 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. *Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.* The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they

also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

GREAT CITY: SPIRITUALLY LIKE SODOM, EGYPT

Rev 11:8 And their dead bodies shall lie in the street of the great city, *which spiritually is called Sodom and Egypt*, where also our Lord was crucified. (*Rome: Babylon the Great* Rev. 16:19; 17:18)

MANNA AND WATER: SPIRITUAL FOOD

1 Cor 10:1-4 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; *And did all eat the same spiritual meat; And did all drink the same spiritual drink*: for they drank of that spiritual Rock that followed them: and that Rock was Christ. (Deu. 8:1-6; John 6)

TYPES AND PARABLES GENESIS TO REVELATION

- From the above examples we come to recognize that TYPES and PARABLES (OR ALLEGORIES) touch all parts of Scripture; both Old and New Testaments. Whether it be a spoken *parable*, a certain action meant to convey a *sign*, or a matter of history with an *allegorical* meaning, the Bible conveys its doctrines according to this method (Mark 4:2).
- From the information supplied, we learn that the creation of the first man *spiritually* points forward to the second Adam; the flood in the days of Noah is but a *figure* of baptism; the sacrifice of Isaac is *typical* of the Lord's offering; the incident of Sarah and Hagar is historical *allegory* of two covenants; the Law of Moses contained *shadows* of greater things to come; the incidents of the nation of Israel represent a *type* for all believers; the gestures of the prophets were *signs* to God's people; the *parables* of Jesus Christ taught elements of the Kingdom of God; the divine record of natural events teach *spiritual* lessons; and the miracles performed by the Lord and his apostles were, in fact, *signs* with greater meaning.
- With greater insight, we can now appreciate how the Lord "opened (the disciples') understanding, that they might understand the scriptures," by drawing attention to "the law of Moses, and the prophets, and the psalms" Luke 24:44-45.

TYPES & PARABLES: A DEEPER LOOK

- As we investigate the Word of God, it is crucial to recognize that types, parables, shadows or allegories are not restricted to Bible accounts that specifically identify them as such. The numerous examples expressly styled "types" or "parables"...etc. are intended to show us a sound pattern for "reasoning out of the Scriptures" (Acts 17:2). For example, we are told the Law was a "shadow" of greater things. Which aspects of the Law? All of them. Israel, we are told, is a "type" of believers. In what way? Every way. The actions of the prophets and apostles were to stand for "signs." But which ones? All of them. It becomes our duty to study the scriptures with a view of discovering these glorious pearls.

- Emphasizing the words of Bro. Thomas again will help us here: “the life of Joseph became a living parable by which was represented to Jacob and his sons, and to believers afterwards, what was to be transacted in the life of Christ. In itself the story of Joseph is an interesting and moving history; but when we read it as though we were reading of Christ instead of him, the narration assumes an importance which highly commends itself to the student of the Word.”
- Though we are not specifically told in Scripture that the life of Joseph is a “type or parable” concerning the Lord, the pattern of sound Bible reasoning demands it to be so, and the conclusions all too obvious. According to this rule, then, we may confidently course through the Word with the prayer of the psalmist on our lips: “Open thou mine eyes, that I may behold wondrous things out of thy law” Psalm 119:18.
- A strong example is found in the fact that the Bible does not identify all of the parables spoken by the Lord by that very word—“parable.” In fact, less than half of the parables uttered by Jesus in the book of Luke are actually styled “parables.” However, since the Bible states: “All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them” (Mat 13:34), the rule of reasoning out of the scriptures is therefore established. It is not necessary for the Bible to repeat the principle by demanding identification of everything taught by the Lord Jesus Christ by the word “parable.” Likewise, we find that the revelations of God were given to the prophets by “similitudes” (Hos 12:10) and “signs” (Eze 4:3; Rev 1:1). Therefore, it is not needful to perpetually restate this fact when dealing with prophetic language. A firm understanding of the Truth will open our eyes to the symbolic formula of the Word. The words of the apostle to Timothy apply to us all—“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2Tim 2:15).

SCRIPTURAL CONCLUSIONS: HELPS AND TIPS

- In our search to extract the deeper meaning of *types, parables, shadows and allegories* we are given many analogies in the Word that will help us determine the proper meaning of Bible events, which are not specifically identified by these words. Examples of these “hid treasures” are everywhere to be found and require “digging” to uncover them. We will list a few here.

John 3:14 *As Moses* lifted up the serpent in the wilderness, *even so* must the Son of man be lifted up.

- Concerning his own death, the Lord drew attention to the literal account recorded in Num. 21 that we might study that event in a deeper typical sense and emerge with a greater understanding of the principles of the Atonement. This will require a more intense look at the subject of the serpent, the element of brass and other things. The result of such labor will be most rewarding.
- When our personal studies bring us upon these analogies, it becomes a matter of revisiting the principal event referred to that we would know how to properly

transfer the necessary types and exhortations. A prayerful approach and experience will teach us when and where to exercise our minds in this arena.

Luke 17:26-30 *And as it was in the days of Noah*, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. *Likewise also as it was in the days of Lot*; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.

- The analogy of the events referred to is once again clear. Yet the exhortations remain without deep spiritual significance if we fail to look more intensely into the literal or historical account.

2 Cor 3:7-14 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: And not *as Moses, which put a veil over his face*, that the children of Israel could not stedfastly look to the end of that which is abolished: *But their minds were blinded*: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

- Here is yet another historical allegory that requires a deeper investigation. Although the events referred to are not specifically styled “allegory,” the context of the apostle’s writing requires that it be treated as such.

Heb 3:1-6 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, *as also Moses* was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

- The above reference clearly indicates that Moses, as the mediator of the first covenant, was but a type of the greater mediator of the new covenant. Indeed, Moses stood as “a testimony of those things which were to be spoken after.”
- As noted previously, the examples are numberless. However, we leave the reader with references to look up at their leisure, which strengthen the point at hand (Luke 11:30-32; 2Tim. 3:8; Heb. 4:1-11; 5:4-5; 1John 3:12; Jude 1:7; Zec. 12:8; 14:5...etc.).

The Chart Below Shows the Often Pioneer use of Typical or Parabolic Reasoning.

	Elpis Israel	Eureka Vol. 1	Law of Moses	Total
Type	28	82	141	251
(typified, typical, types)				
Antitype	3	14	69	86
(antitypical)				
Allegory	17	8	16	41
(allegorical, allegories)				
Shadow	12	10	35	57
(shadowy)				
Parable	17	3	25	45
(parabolic, parabolically)				
Figure	20	12	29	61
(figurative, figuratively)				
Signs	33	54	13	100
(signifies, significant)				
Symbol	35	63	17	115
(symbolic, symbolically)				
Similitude	10	26	3	39
(similitudes)				
Representation	72	81	21	174
(representative, represents)				
Mystery	35	58	6	99
(mystical, mystic)				
Spiritual	130	168	75	373
(spiritually, after the spirit)				
Metaphor	3	1	1	5
(metaphorically, metaphorical)				

REASONING OUT OF THE SCRIPTURES

“And Paul, as his manner was, went in unto them (Jews in the synagogue—v.1), and three sabbath days *reasoned with them out of the scriptures*. Opening and alleging, that Christ must needs have suffered, and risen again from the dead: and that this Jesus, whom I preach unto you, is Christ”—Acts 17:2-3

Exposition of the Word, throughout all generations, is the key to “reasoning out of the scriptures.” This is how Phillip instructed the Ethiopian eunuch in the way of salvation (Acts 8:35), and likewise the manner in which Paul taught both Jew and Gentile—“(He) *expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets; from morning until evening*” (Acts 28:23).

A sincere and concentrated inspection of the Word with a view to discovering the Truth is all that has ever been necessary for both the teacher and the student to have their eyes opened. When the apostle proclaimed the gospel to the Bereans, they accepted his preaching only on the basis of sound Bible reasoning; drawing their conclusions after they personally studied the Word for themselves. The hearers in Berea “were more noble than those in Thessalonica, *in that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so*”—Acts 17:11. The result of their efforts: “many of them believed” (v. 12). The Lord Jesus Christ

equally called upon his hearers to turn to the Word for proof of his teaching: “*Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me*”—John 5:39.

Two things are needed to “reason out of the scriptures”: the Word of God and a receptive heart. While modern resources—such as concordances, dictionaries and computer programs—may sometimes enhance our study of the Word, discovery and exposition of the Truth is not dependent upon them. Although “mighty in the Scriptures,” Apollos needed someone to “expound unto him the way of God more perfectly” (Acts 18:24-26). Aquila and Pricilla were the means of this enlightenment. The Bible was the only authoritative reference used by the faithful in past ages of expounding the Word, and it ours today. Believers in former days did not and could not rely upon contemporary resources to explain the gospel. They simply “reasoned out of the Scriptures.” This same principle applies in our times.

Ezra the scribe and his brethren “caused the people to understand the law” by means of exposition. “So they *read in the book of the law distinctly, and gave the sense, and caused them to understand the reading*”—Neh. 8:7-9. The result from the hearers was “great mirth, because *they had understood the words that were declared unto them*”—Neh. 8:12. Like the eunuch who had read but not understood, once his eyes were opened by Philip, his response was baptism; and thereafter “he went on his way *rejoicing*” (Acts 8:39). As with the lame man healed by Peter and John, the exposition of the Truth will cause us to go forth “walking, and leaping, and praising God.” (Acts 3:8 cf. Acts 3:41-47). When the people of Samaria “gave heed” to the word preached to them, “there was *great joy in that city*” (Acts 8:5-8). These examples are endless.

There is nothing in this world that can imitate the sincere, pure and permanent joy experienced when the Truth of the Scriptures has been properly understood. As Moses recognized, it is a satisfaction that surpasses all temporal pleasures. (Heb. 11:24-27).

BIBLE MARKING: PLEASURE AND PROFIT

“We have a Bible, published by royal authority, ‘appointed to be read in churches,’ and can read it for ourselves, without the aid of note or comment. We want no other Bible than this in English”—*John Thomas*

We encourage the reader to acquire a wide margin Authorized Version (King James Version) of the Bible for personal marking. This will afford the wonderful opportunity of making personal notes adjacent to the Scriptural text. The King James Version is the most respected and referenced Bible available to us, and is far superior to paraphrased or many modern versions. Your Bible should also be free from study notes provided by the publisher. Since these are generated from theologians void of the Truth, such commentaries can often do more harm than good.

For this reason, the original compilers of the King James Version were specifically directed not to add commentary to the Bible.

“No Marginal Notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot without some circumlocution, so briefly and fitly be expressed in the Text.”

Mark 4:1-2 “And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine”

Our endeavor is to follow the example of the Lord and the apostles by establishing and solidifying Doctrine by use of Parabolic teaching.

Introduction

In Eureka, Brother John Thomas writes the following concerning Revelation 17:9-18: *“Here is the mind which hath wisdom—here is the sense or meaning which is true. The seven heads are seven mountains, where the woman is sitting upon them.’ This is a Hebraism; an idiom, in which ‘are’ is used for represent. It is a form of speech often used in Scripture; as, of the rock smitten by Moses, it saith, ‘that rock was Christ’ (1 Cor. 10:4); it represented Christ: ‘this bread is my body;’ it represents my body: ‘the seven lightstands are the seven ecclesias;’ they represent them: and in many other places too numerous for reference. The seven heads have a two-fold signification, the first whereof is given in Apoc. 17:9. They represent seven mountains. But, if nothing more had been said, we should have been at a loss with regard to the particular seven represented. It was therefore added, ‘where the woman is sitting upon them.’ But what does ‘the woman’ represent? There can be no doubt about the signification of this symbol; for John was informed that the woman represented ‘a Great City—an Imperial City; even ‘that great city, which,’ while he was in Patmos, is ‘having dominion over the kings of the earth’ (verse 18). From the description, it was impossible that John could mistake as to the signification of this imperial woman. He knew, as we may know, that no other city could be meant than ‘the Seven Hilled City’—ROME. This is the only city situate upon seven mountains, in John’s day or since, that can be said to have dominion over the rulers of the earth.”*

Concerning Zechariah chapter four, Brother Robert Roberts wrote: *“The chapter before us presents this testimony in the form of symbol. This may be difficult at first to understand; but the effect of symbol, after understanding is attained, is to make the matter set forth much more vivid and striking to the understanding than it would be in a merely literal presentation. Considerable use is made of symbol throughout the prophetic writings, though these writings mainly deal with the literal. Jehovah alludes to the fact in Hosea thus—‘I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets’ (Hosea 12:10). If the similitudes were employed without any clue to their significance, their use would not be enlightening; but the clues, in almost all cases, are supplied—if not in the immediate context, in some corresponding part of the word. Diligent search and comparison will find them. In some cases it requires no such search; they lie on the surface. Thus Jeremiah, at the commencement of his ministry, was caused to see an almond rod. He was asked what he saw; he said—‘I see a rod of an almond tree. Then said the Lord unto him, Thou hast well seen: for I will hasten my word to perform it’ (1:12). Here an almond rod constituted the symbol of speed in the execution of the Lord’s purpose, so that every time it was seen, it would carry that meaning with it, in the same way that the scales in modern allegory represent justice. The same prophet was shown a seething pot with its face towards the north, the explanation of which was added in these words: ‘out of the north an evil shall break forth upon all the inhabitants of the land’—namely, a military invasion, as the next verse shows (1:13-14). Consequently a seething pot would become a symbol of a sore affliction arising from war. Amos was shown a basket of garnered fruit (chapter 8:1), and informed that it signified the completeness of Israel’s iniquity, because of which Jehovah would bear no longer with them.”*

Commenting on Zephaniah 1:3, Brother H.P. Mansfield wrote: *“By a figure of speech, Yahweh is described as destroying His political creation (‘I will consume man and beast’), and reducing it to the primeval state of being empty or void. See Jer. 4:22-26*

where a similar figure is used for a similar purpose. In the books of the prophets, natural creation is often used to type political creation. Thus, heavens and earth (Isa. 1:2), mountains and hills (Dan. 2:35), rivers and sea (Rev. 17:15), animals and birds (Jer. 12:9) are used as national symbols. Jeremiah described how the “mountains” (empires) would tremble at the advance of Nebuchadnezzar, and how the earth itself (the nation of Israel) would become ‘without form, and void,’ as a result of his attack (Jer. 4:23). Zephaniah used similar language to illustrate the thoroughness of the destruction of the Jewish State consequent upon the outpouring of Divine wrath. The land is figuratively described as void, completely emptied of all forms of life.”

The above quotations from Brethren Thomas, Roberts and Mansfield demonstrate an excellent pattern for “reasoning out of the Scriptures.” Indeed, many *objects* and *actions* recorded in the Bible are, in actuality, representations illustrative of a grander lesson. For example, the field symbolizes the world (Mat. 13:38); the vineyard represents the house of Israel (Isa. 5:7); the Word of God is symbolized by a seed (Luke 8:11); clay is used as a symbol for man, while Yahweh is likened unto a potter (Isa. 64:8), and so forth.

These three respected “pillars” in the brotherhood continually drew attention to similitudes or representations in their writings and thereby were able to develop a sound understanding of the Word. In fact, if we knew of a way to reference all the comments of the aforementioned brethren and epitomize them in a booklet, we would have done so. Such works as *Elpis Israel*, *Eureka*, *Law of Moses*, and the *Expositor* series simply cannot be replaced for their superb exposition. However, finding it impossible at the present to reference all of these works with the intent of building an alphabetical list of similitudes or representations, we have gone ahead with this work in hopes it will benefit the brotherhood. No doubt in our endeavor to compile such a list, we will overlook many things, and perhaps advance certain definitions that are not satisfactory to the reader, nor consistent with the pioneer writings. This is by no means intentional. We would very much encourage the reader to quickly reference the Word of God and various pioneer works to satisfy their search for a fuller meaning than that which we have set forth.

Job declared that a man could look all about him and inquire of the earth, sea, beasts and creeping things and learn invaluable spiritual lessons, for the “hand of Yahweh” created them all (12:7-13). Solomon’s in his great wisdom—given him by Yahweh—could speak with spiritual insight about “trees...beasts, fowl, creeping things and fishes” (2Kin. 4:29-34). Such spiritual men recognized the dynamic lessons represented in nature—both in things and actions. They could meditate upon the deeper exhortations of the Word by comprehending the similitudes or representations used in Scripture. Indeed, even Paul recognized “nature itself” taught spiritual lessons (1Cor. 11:14). By comprehending the lessons of the natural we are able to extract the beauties of the spiritual (1Cor. 15:46).

One final note: We will not consider names, numbers or colors in our list. A good Bible dictionary or concordance will provide adequate definitions of the former, while works have already been compiled on the latter—such as *Numbers and Colors* by M.D. Stewart. Our list will generally focus on the similitude or representation of *objects*, *actions*, *conditions* or *dispositions*. Furthermore, we recognize that some words can represent several different things. Water, for example, can represent the Word of God, the multitudes of people or nations, as well as the wrath of God (Eph. 5:26; Rev. 17:15; and Hos. 5:10). We will attempt to provide all of these meanings for each word we consider.

DICTIONARY OF SIMILITUDES

A

Abroad—scattering of Jews among the nations—Neh. 1:8; Est. 3:8; Isa. 24:1-3; Zec. 3:6; Jam. 1:1.

➤ Sheep dispersed at smiting of shepherd—Eze. 34:21; Mat. 9:36; 26:31; Acts 8:1-4; Acts 11:9.

➤ Ultimate fulfillment of Abrahamic covenant—Gen. 15:5; 28:14.

Above—exalted in status; of Almighty God—Jos. 2:11; 2Chr. 2:5; Psa. 135:5.

Account—to assess value or worth—1Kin. 10:21; 2Kin. 12:4 cf. Mat. 12:36; 18:23-24; Rom. 14:12.

Adoption—sonship of God—Eph. 1:5; Gal. 4:5; Rom. 9:4.

Adorn—spiritual or inward beauty—Tit. 2:10; Jer. 31:4; Isa. 61:10; Rev. 21:2; 1Pet. 3:1-5; 1Tim. 2:9.

Adultery—spiritual unfaithfulness—Jam. 4:4; Jer. 3:8-9; Eze. 16:32; Rev. 2:22.

Afar—gentiles, heathen—Acts 2:39; Eph. 2:13-17; Jer. 30:10; 46:27; Mic. 4:3; 2Kin. 4:25; Neh. 12:43; Psa. 65:5; Isa. 66:19; Jer. 31:10.

➤ Future hope—Heb. 11:13; 2Pet. 1:9.

➤ Distant in worship—Exo. 20:18-21; 24:1; Num. 9:10; Luke 18:10-13.

Age—spiritual maturity—Heb. 5:14; John 9:21-23; Phi. 9; Titus 2:2-3; Psa. 92:13-14; Job 12:20.

Air—political ruling—1The. 4:17; Rev. 9:2; 16:17.

Alarm—to summons, call to assembly—Num. 10:9; 2Chr. 13:11-12; Jer. 4:19; 49:2; Joel 2:1.

Algum—praise, worship of Yahweh—1Kin. 10:11-12; 2Chr. 2:8; 9:10-11.

Alien—people not joined to the hope of Israel—Eph. 2:12; 4:18; Deu. 14:21.

Almond—quicken or hasten—Num. 17:8; Jer. 1:11-12; Ecc. 12:5.

Alms—offerings made in God's service—Mat. 6:1-4; Acts 10:1-4.

Aloes—righteousness—Num. 24:6; Psa. 45:8; SoS. 4:14; John 19:39.

Altar—crucifying flesh, dedicating life to Yahweh (Christ and saints)—Lev. 1:5-9; Heb. 13:9-12 cf. 1Cor. 10:18; Rom. 12:1-2.

Ambassador—messenger of the gospel—2Cor. 5:20; Eph. 6:20.

Anchor—faith, hope in the truth—Heb. 6:19; Acts 27:29-30, 40.

Anoint—consecrate, set apart as holy—Heb. 1:9; Exo. 29:36; 1Sam. 16:12.

Ant—industrious, disciplined—Pr. 6:6-11; 30:25.

Apple—center of affection, focal point—Deut. 32:10; Pro. 7:2; Zec. 2:8; Song 5:3-5; 7:8; Psa. 17:8; Lam. 2:18.

Ark—salvation (Noah, Moses)—Exo. 2:1-4; 1Pet. 3:20.

➤ Christ (covenant)—Heb. 9:3-4, 24.

Arm—Yahweh's victory or salvation (right)—Psa. 44:3-8; 98:1-2; 89:10-13;

➤ Priesthood—1Sam. 2:29-36; Isa. 59:16.

Armour—virtues of godliness to protect against assaults from the flesh—Rom. 13:12; 2Cor. 6:1-7; Eph. 6:11-17; Isa. 59:17.

Arrow—instrument of death—Psa. 18:14; 45:5; 144:6; Pro. 26:18; 2Kin. 9:24.

➤ Piercing words of men—1Sam. 20:20-22, 36-37; Psa. 57:4; 64:1-10; Prov. 25:18; Jer. 9:8.

- Ephraim—Zec. 9:13-14. (Judah representing the bow)
- Ashes**—humbling of mortal man—Gen. 18:27; Job 2:7-8; Isa. 61:3; Eze. 27:30; Lam. 3:16-19; Est. 4:1; Jon. 3:6.
- Asleep**—death—1Cor. 15:6-18; Acts 7:60; 1The. 4:13-15; 2Pet. 3:4; John 11:11-14.
- Spiritual slumber—1The. 5:1-8.
- Asp**—wicked or deceitful speech—Rom. 3:13-14; Job 20:14-16 cf. Psa. 58:3-4.
- Ass**—humility (Israel)—Zec. 9:9; Jer. 2:24; Exo. 13:13; Jud. 5:9-10; 10:3-4; 12:13-14; Exo. 15:1; Jer. 51:21.
- Avenger**—sin personified that brings forth death—Num. 35:12; Deu. 19:6-12; Jos. 20:3-9.
- Awake**—resurrection, rising from spiritual slumber—John 11:11; Eph. 5:14; 1The. 5:1-8 (see: asleep).
- Axe**—tool of destruction—Mat. 3:10; Luke 3:9; Jer. 51:20; Eze. 26:9; Jer. 46:22; Jud. 10:48-49; Deu. 19:5.

B

- Babe**—spiritually immature—Heb. 5:13; Mat. 11:25; 1Pet. 2:2; 1Cor. 3:1-2.
- Back**—(opposite of showing the face) refusal to heed instruction—Jer. 2:27; 32:33; Neh. 9:26; 2Chr. 29:6; Jer. 18:17.
- Bag**—contents therein indicative of heart, mind—2Kin. 5:23; 1Sam. 17:40-49; John 12:6; Luke 12:33; Deu. 25:13; Pro. 16:11; Mic. 6:11.
- Balance**—justice—Lev. 19:35-36; Job 31:6; Pro. 11:1; 16:11; 20:23; Amos 8:5.
- Baldness**—mourning—Jer. 48:37; Eze. 27:1; Mic. 1:16; Amos 8:10.
- Balm**—healing—Jer. 8:22; 46:11; 51:8.
- Bands**—bound by power of sin—Lev. 26:13; Isa. 52:2; 58:6; Eze. 34:27; Jer. 2:20; Luke 8:29.
- Banner**—triumph, victory—Eze. 17:13-16; Song. 6:4,10; Isa. 13:2.
- Baptism**—death to old man, life to new man—Rom. 6:4; Gal. 3:27; Col. 2:12; 1Pet. 3:21.
- Bare**—shame of sin—Isa. 32:11; 47:2; Jer. 13:22; Eze. 16:7; 23:9.
- Barefoot**—humility, shame—2Sam. 15:30; Isa. 20:1-5; Eze. 24:17.
- Reverence, worship—Exo. 3:5; Jos. 5:15.
- Barley**—firstfruits (Christ)—Exo. 9:31-32; Ruth 2:23; 1Cor. 15:23 (corresponds with the Passover John 6:4-9; 1Cor. 5:7).
- Barns**—to store up—Luk 12:18,24; Mat. 6:26.
- Barren**—spiritually fruitless—Gal. 4:27; Isa. 54:1; 2Pet. 1:8.
- Bars**—strength, fortification—Jud. 16:3; Psa. 147:13; Jer. 51:30.
- Basket**—judgment—2Kin. 10:7; Gen. 40:16-18; Jer. 6:9; 24:1-2; Amos 8:1-2.
- Salvation—Acts 9:25; 2Cor. 11:33; John 6:13.
- Bathe**—cleansing flesh with Word of God—Lev. 15:5-27; 16:26-28; Num. 19:7-8, 19; Eph. 5:26.
- Battle**—spiritual warfare against the flesh—Eph. 6:12-17; 2Cor. 10:3-5; Heb. 4:12; Isa. 59:16-17; 1Sam. 17:28.
- Beam**—strength, foundation—1Kin. 6:36; 7:1-3; SoS. 1:17.
- Bear**—power, ferocity—1Sam. 17:34-37; 2Sam. 17:8; 2Kin. 2:24; Pro. 17:12; 28:15; Hos. 13:8
- Medo-Persian power—Dan. 7:5.
- Beard**—(shaven) humility, sorrow—2Sam. 19:24; Ezra 9:3; Isa. 15:2; Jer. 48:37; 2Sam. 10:4-5; Jer. 41:5.

Beasts—nations, people—Zep. 2:14; Dan. 7:1-7,17; Deu. 28:25-26; Lev. 20:24-26; Ecc. 3:18-20; Isa. 11:4-16.

Beauty—holiness in character, glorification—Psa. 149:4; Psa. 48:2; 110:3; 1Sam. 16:12; Est. 2:7; Psa. 29:2; 45:11; Pro. 20:29; Isa. 52:1,7; Eze. 16:12-15; Lam. 1:6.

Bed—mortality, sickness or weakness—Gen. 49:33; 1Kin. 1:47; 17:19; 2Kin. 1:6; 4:32; Mat. 9:2; Acts 9:33.

➤ Spiritual fornication—Pro. 7:16-19; Rev. 2:21-22; 1Chr. 5:1; Heb. 13:4.

Bees—aggression of enemy—Deu. 1:44; Psa. 118:10-12.

Beggar—lowly lifted up by God—John 9:8; Luke 16:20-22; 1Sam. 2:8.

Belly—desires of the inward man—Gen. 3:14; Phi. 3:19; Rom. 16:18; Jud. 3:21-22; Job. 15:35; Pro. 13:25; 20:30; Titus 1:12.

➤ Grave (belly of the earth)—Jon. 2:1-2; Mat. 12:40.

Beneath—earthly, fleshly—John 8:23; Exo. 20:4; Pro. 15:24; (Jam. 3:15).

Best—that which belongs to God—Num. 18:12-32; 1Sam. 15:15; 1Kin. 10:18.

Bind—hold fast to godliness—Deu. 6:6-9; 11:18-21; Psa. 118:27-28; Pro. 3:1-3; 6:20-21; 7:1-3; Isa. 8:16; Mat. 16:19.

Birds—deliverance, escape—Lev. 14:53; Psa. 11:1; 124:7; Pro. 6:5; Ecc. 10:20; Isa. 31:5

➤ Enemies—Lam. 3:52; Gen. 40:17-19; Jer. 5:27; Eze. 39:4.

➤ Man in folly—Ecc. 9:12; Pro. 1:14-17; 7:22-23; 26:1-2; 27:8; Hos. 9:11; Rom. 1:23.

Birth—Israel redeemed out of crisis—2Kin. 19:3; Isa. 37:3-4; 66:7-13.

Birthday—honor of men—Gen. 40:20; Mat. 14:6; Mark 6:21.

Birthright—exalted status of firstborn—1Chr. 5:1-2; Hos. 12:16; Gen. 43:33.

Bite—unprofitable speech—Ga. 5:15; Ecc. 10:11; Mic. 3:5.

Black—despair, grief—Jer. 8:21; 14:2; Job 30:28; SoS. 1:5-6; Rev. 6:5; Lam. 5:10.

➤ Spiritual darkness—Pro. 7:9; Jude 13.

Blast—power of Yahweh—Exo. 15:8; 2Sam. 22:16; Job 4:9; Psa. 18:15.

Blemish—marred by sin—1Pet. 1:19; 2Pet. 2:13; Eph. 5:27; Dan. 1:4; Lev. 1:3; Exo. 12:5.

Blind—without spiritual understanding—John 9:40-41; 2Cor. 3:14; 4:4; 1John 2:11; 2Pet. 1:9; Rom. 11:25; Eph. 4:18; Rev. 3:17; Isa. 42:6-8; Rom. 2:19.

Blood—life—Gen. 9:4-5; Lev. 17:11; Mat. 26:28; 1Chr. 11:19.

Blossom—revival of Israel—Isa. 27:6; 35:1-10; Hab. 3:17.

➤ Resurrection, appointment—Gen. 40:10; Num. 17:5-8.

Blot—wipe out sins—Deu. 25:19; Psa. 51:1,9; Jer. 18:23; Neh. 4:5; Acts 3:19; Rev. 3:5.

Body—ecclesia, believers (Christ the head)—Eph. 5:22-33; 1:22-23; 3:6; 2:16; Col. 1:24; 2:9-10; 1Cor. 12:12-27.

Bondage—enslaved to sin (the Law)—Exo. 13:3; 20:2; Deu. 13:5; John 8:33-34; Rom. 8:1-15; Gal. 4:1-9; 4:24-5:1.

Bone—revival, resurrection—Eze. 37:1-7; 2Kin. 13:20-21; Luke 24:39.

➤ Preservation—Gen. 50:25; Psa. 34:19-20; 35:10;

➤ Unity (bone and flesh: Christ and Ecclesia)—Gen. 2:23; Eph. 5:30; Gen. 29:14; Jud. 9:2; 2Sam. 5:1; 19:12-13; 1Kin. 14:31.

➤ Deep grief, affliction—Job 30:17,30; Psa. 6:2; 22:14; 31:10; 42:10;

➤ Sin, transgression (unhealthy bone, broken)—Psa. 38:3; 31:10; 51:1-9; Pro. 12:4; 14:30; Jer. 50:17; Eze. 32:27 (compare Christ: bone not broken—Exo. 12:46; John 19:36; Dan. 6:22-24).

Book—unalterable record (book of the Law, of Life...etc)—Deu. 31:24-26; Rev. 22:19; Job. 19:23-24; Isa. 30:8; Dan. 12:4; Ma. 3:16; Rev. 3:5; 5:1-9; 20:12.

Booths—deliverance from captivity, bondage—Lev. 23:42-43; Neh. 8:15-17.

Born—(from above) new creation by the Word—John 3:3-6; Jam. 1:18; 1Pet. 1:23.

Bosom—place of affection, closeness—Num. 11:12; 2Sam. 12:3; Isa. 40:11; Luke 16:22; John 1:18; 13:23.

➤ Where iniquity is hid—Pro. 17:23; 19:24; Job 31:33; 1Kin. 3:20; Psa. 79:12; Ecc. 7:9.

Bottles—people—Jer. 13:12-13; 19:10-11; Psa. 119:83; Mat. 9:15-17.

Boughs—dwelling place—Lev. 23:40-44; Eze. 17:23; 31:3-14; Dan. 4:12-21.

Bow—Israel (Judah)—Gen. 49:22-24; 2Kin. 13:15-19; Hos. 1:4-5; Zec. 9:10-13.

➤ Warfare—2Sam. 22:35; 2Kin. 9:24; 1Chr. 5:18; Psa. 11:2; Isa. 21:15.

Bowels—inward affection—Col. 3:12; Phi. 7,12,20; 1John 3:17; Jer. 4:19; Phi. 1:8; 2:1.

Bracelet—token of marriage—Gen. 24:22,30,47; Isa. 3:19; Eze. 16:11; 23:24.

Branch—Christ—Psa. 80:15-17; Isa. 11:1; Jer. 23:5; 33:15; Zec. 3:8; 6:12.

➤ Yahweh's people—Pro. 11:28; Isa. 60:21; John 15:1-6 (Israel—Eze. 36:8; Nah. 2:2; Rom. 11:16-24; Mat. 24:32.)

Brass—sin, flesh (purified or crucified)—Num. 16:37-39; 21:7-9; 1Sam. 17:5-6; (translated “filthiness” Eze. 16:36); Eze. 1:7; 40:3; Dan. 10:6; Rev. 1:15; 2:18; John 3:14.

➤ Grecian power—Dan. 2:32-39; 4:15-23; 7:19 (commonly used with “iron”—Roman power).

Bread—Word of God (Christ)—Mat. 4:4; John 6:31-58; Mark 7:27; 1Cor. 10:16; Gen. 47:12; Ruth 1:6; Pro. 9:1-5; Ecc. 11:1; Acts 2:42-44.

Breast—emotion—Luke 18:13; John 13:25; 21:20; SoS. 1:13.

➤ Providing milk of the Word (Heb. 5:12; 1Pet. 2:2)—Isa. 28:9-14; Psa. 22:9-10.

Breastplate—righteousness and faith—Eph. 6:14; 1The. 5:8; Isa. 59:17.

➤ Judgment (Israel on breast of high priest)—Exo. 28:15-30.

Brethren—family of God, Christ—Col. 1:2; Phi. 1:14; Gen. 13:8; Psa. 22:22; 133:1; Mat. 23:8; Acts 15:36.

Bricks—work of flesh—Isa. 65:3; Gen. 11:3; Exo. 5:18-19.

Bridegroom—Christ—Mat. 9:15; 25:1-10; John 3:29.

Bridle—control, keeping the tongue—Psa. 39:1; Pro. 26:3-4; Jam. 3:2; 1:26; Rev. 14:20.

Briers—Israel in state of curse—Isa. 5:6-7; 55:13; 7:23-25; 9:18-19; 32:13.

Brightness—reflection of Deity—Acts 10:30; Rev. 22:16; Heb. 1:3; Dan. 12:3; 2The. 2:8.

Brimstone—divine destruction—Gen. 19:24; Psa. 11:6; Eze. 38:22; Rev. 19:20; 20:10; 21:8.

Brook—truth exalted, error put down—Deu. 9:21; 1Sam. 17:40; 1Kin. 15:13; 18:40; 2Kin. 23:6,12; Psa. 110:1-7; Pro. 18:4.

Bruise—affliction of sin or flesh—Isa. 1:4-6; Gen. 3:15; Isa. 53:5-10; Jer. 30:12-13.

Buckler—protection of Yahweh—Pro. 2:7; Psa. 91:4; 18:30.

Bud—revival—Psa. 132:17; Isa. 27:6; Eze. 29:21; Num. 17:8; Isa. 61:11.
Buid—work of God through His Word—Acts 20:32; 1Cor. 3:9; Eph. 2:21-22; Pro. 9:1; Heb. 11:10.
Bullock—most expensive offering (see “sacrifice”)—Lev. 1:5; 4:3,13-14; Psa. 69:30-31; 51:19.
Burnt (offering)—dedication of self in obedience to Yahweh—Mark 12:33; Rom. 12:1-2; Psa. 51:16-17; 1Sam. 15:22; Gen. 22:2-13.
Butter—Word of God—Isa. 7:15.
 ➤ Men’s words of deceit—Psa. 55:21.

C

Caldron—flesh destroyed—1Sam. 2:14; Eze. 11:1-11; Mic. 3:1-3.
Calf—fellowship—Gen. 18:7-8; 1Sam. 28:24; Jer. 34:18-19; Luke 15:23-30; Lev. 9:2-8.
 ➤ Idolatry—Exo. 32:4-35; Deu. 9:16-21; Neh. 9:18.
Candlestick—(lampstand) the ecclesia—Rev. 1:20; 2:5; Luke 11:33-36.
Captain—Christ (leader in spiritual warfare)—Heb. 2:10; 1Sam. 22:2.
Captives—in bondage to sin—Luke 4:18; 2Tim. 2:26; Eph. 4:8; Isa. 61:1; Rom. 7:23.
Carcase—Israel in national death—Num. 14:29-33; Deu. 28:26; Jer. 19:7; Mat. 24:28 (Gen. 15:11).
Carpenter—builder of Yahweh’s house—Mark 6:3; 2Kin. 12:11; 22:6; 2Chr. 24:12; Ezra 3:7.
 ➤ Immortal saints—Zec. 1:18-21.
Cave—refuge for righteous—1Sam. 22:1; Heb. 11:38; 1Kin. 18:4-13.
 ➤ Place of hiding—Jos. 10:16-27; 1Sam. 13:6.
Cedar—the righteous planted in Yahweh’s house—Psa. 92:12-13; 1Kin. 6:9-10; SoS. 1:17; 5:15.
 ➤ Cleansing, purification—Lev. 14:4-6,49-52; Num. 19:6.
 ➤ Men of lofty pride—Eze. 31:3; Zec. 11:1-2; Isa. 2:11-13; Amos 2:9.
Censer—prayer—Rev. 8:3-5; 5:8; Lev. 16:12.
Chaff—the ungodly, wicked—Job 21:17-18; Psa. 1:4; 35:4-5; Isa. 5:21-24; Dan. 2:35; Luke 3:17.
Chains—shackles of sin—Psa. 68:4-6; Jer. 39:7; 40:1; Acts 12:6-7; 21:33; 28:20; 2Pet. 2:4.
Charge—upholding the truth—Num. 1:52-54; 3:28; 8:26; Gen. 26:5; 1Tim. 1:3,18-19; 5:7; 6:13.
Chariot—(warfare) Yahweh in militant manifestation—Psa. 68:17; 2Kin. 6:17-18; Isa. 66:15.
Cheek—(smite) rebuke—1Kin. 22:24; Job 16:10; Mat. 5:39.
Cherubim—one in whom Yahweh rides in glory, saints—1Chr. 28:18; 2Sam. 22:11; Psa. 80:1; 18:10; Eze. 9:3; 1:1-28.
Child—humility, teachableness—Psa. 131:1-2; Pro. 22:6; 23:13; Ecc. 4:13; Isa. 11:6-8; Mat. 18:4-5; Mark 10:15; John 4:46-54; 2Tim. 3:15; 1Cor. 14:20.
Circumcision—cutting off fleshly desires—Deu. 10:16; 30:6; Jer. 4:4; Phi. 3:3.
Cisterns—relying on self—Jer. 2:13; Pro. 5:15; 2Kin. 18:31.
City—(bad) wickedness of men—Gen. 4:16-17; 10:10-11; 11:4-6; Rev. 14:8.
 ➤ (Good) righteousness of God—Heb. 11:10; 12:22; Rev. 21:1-4; Zec. 8:1-3; 13:14; Isa. 29:1.

Clay—mortal man—Job 4:19-20; 10:9; 33:6.

- Shaped by God (the potter)—Isa. 64:8; Jer. 18:4-6; Rom. 9:21.

Clean—(animals) Jews, God's people—Lev. 20:22-26; Act. 10:1-35; 2Cor. 6:14-18.

- Purify sin by the Word, blood of Christ—John 15:3; 1John 1:7-9; Jam. 4:8.

Cloke—wearing character—Isa. 59:17; 1The. 2:5; 1Pet. 2:16.

Clothed—changed to immortality—2Cor. 5:2-3; Rev. 3:5,18; 4:4; Psa. 132:16.

- Adorn humility, righteousness—1Pet. 5:5; Job 29:14; Psa. 132:9.

Cloud—divine majesty, presence—Exo. 40:34-38; Lev. 16:2; 1Kin. 8:10; Mat. 17:5; Luke 21:27.

Clouds—saints—Heb. 12:1; Jude 12; 2Pet. 2:17; 1The. 4:17; Mat. 24:30; Rev. 1:7.

- Expanse of Yahweh's truth, mercy—Psa. 57:10; 108:4.

Cluster—(grapes, figs) restore, revive, refresh—Gen. 40:10; 1Sam. 25:18; 30:12; Num. 13:23-24; SoS. 1:14; 7:7-8.

Coals—destruction—Psa. 18:12-13; 140:10; Pro. 25:21-22; 26:20-22; Isa. 54:16; Eze. 1:13; 10:2; 24:11; Hab. 3:5.

Coat—covering, atonement—Gen. 3:21; Acts 9:39; SoS. 5:3.

Cock—(crow) expiring of time—Mat. 26:34,74-75; Mark 13:35.

Colt—son(s) of man—Gen. 49:10; Job 11:12; Zec. 9:9; Mat. 21:2-7; Jud. 10:4; 12:14.

Concubine—playing the part of a wife, though not in truth—Gen. 25:6; 2Sam. 20:3; SoS. 6:8-9.

Cords—sin, iniquity, wickedness—Pro. 5:22; Psa. 129:4; 140:5; Isa. 5:18; Jer. 38:6-13.

- Strength in unity—Ecc. 4:9-12.
- Bind or fasten—Ex. 39:40; Num. 3:37; Jud. 15:13-15; Psa. 2:3; 118:27.

Corn—the gospel, Word of God—1Cor. 9:9; 1Tim. 5:18; Gen. 42:5 cf. Amos 8:11.

- Divine blessing—Gen. 27:28; Deu. 7:13; 11:14.

Cornerstone—Christ our foundation—Acts 4:11; Eph. 2:20; 1Pet. 2:6-7.

Coupled—to bind in unity, make one—Exo. 26:6-11; 36:18.

Cross—sacrifice, crucifixion—Mark 8:34; 10:21; Col. 1:20; 1Cor. 1:18; Phi. 3:18-19.

Crown—honor, glory, exaltation, reward—Heb. 2:7; 2Tim. 4:8; Jam. 1:12; 1Pet. 5:4.

Crucify—put to death fleshly propensities—Rom. 6:6; Gal. 2:20; 5:24.

Crumbs—gospel fed to the Gentiles—Mat. 15:27; Mark 7:28; Luke 16:21.

Cry—anguish—Gen. 18:20-21; Exo. 2:23; 1Sam. 5:12; Mat. 15:22.

- Warning—Jer. 2:2; Jon. 1:2; Pro. 1:20.
- Joyous declaration—Isa. 12:6; John 11:43; Rev. 19:17.

Cup—sacrifice of Christ—John 18:11; Mat. 26:27-28; 1Cor. 10:16-21; 11:25-28.

- Wrath of God—Psa. 11:6; Isa. 51:7; Jer. 25:15; Eze. 23:33; Rev. 14:10; 16:19.
- Salvation—Psa 116:13.
- Fornication—Rev. 17:4.

Cure—healing by the spirit of Truth—Jer. 33:6; Hos. 5:13; Luke 13:32; 7:21; Jer. 46:11.

D

Dagger—Word of God—Jud. 3:16-22; Heb. 4:12.

Dance—praise, rejoicing—Lam. 5:15; 2Sam. 6:14; Jer. 31:13; Ecc. 3:4; Psa. 30:11; 149:3; 150:4.

Darkness—without spiritual understanding (Gentile times)—Luke 11:34-36; Eph. 4:18; 5:8; 2Pet. 1:19; Rom. 1:21; 2:19; Psa. 18:28; 82:5; Ecc. 2:14; 1The. 5:4-5; 1Pet. 2:9.

Dart—assaults of the wicked—Eph. 6:16; 2Sam. 18:14; Pro. 7:23.

Daughter—inhabitants of a land—Lam. 4:22; Jer. 51:33; Gen. 34:1; Psa. 45:12; Isa. 52:2; John 12:15.

Dawn—appearing of Christ—2Pet. 1:19; Mal. 4:2; Mat. 28:1.

Day—Christ's return (judgment)—Phi. 1:6-10; 2The. 2:2; 2Pet. 3:7-12; Acts 17:31; 1John 4:1; Jude 6; 1Cor. 3:13.

- Year, thousand years—Eze. 4:4-6; Num. 14:34; Gen. 47:9; 29:27; 2Pet. 3:8; Heb. 4:1-11.
- Enlightenment of Truth—Rom. 13:12-14; 1The. 5:2-8; John 11:9; Luke 21:37-38.

Dead—spiritually unfruitful—1Tim. 5:6; Jam. 2:17-26; Jude 12; 1Pet. 4:6; Eph. 2:1-5.

- Put off sin—Col. 2:13; Rom. 6:2-8; Heb. 9:14; 6:1; 1Pet. 2:24.

Deaf—refusing or having not heard Truth—Isa. 29:18; 35:4-6; 42:18-20; 43:8; Mat. 11:5.

Deep—the grave—Jon. 2:1-3; Psa. 88:1-6; 69:14-15.

Deliverer—Yahweh's provided savior—Jud. 3:9; 2Sam. 22:2; Psa. 18:2; 40:17; 70:5; 144:2; Rom. 11:26.

Den—place of wickedness—Psa. 10:1-9; Jer. 7:11; Dan. 6:7-23; Mat. 21:13.

- Place of hiding, rest—Jud. 6:2; Job 37:8; Psa. 104:22; Heb. 11:38.

Depth—death, grave—Job 38:16-17; Jon. 2:5; Mat. 18:6; Exo. 15:5-8; Psa. 71:20; Pro. 9:18.

Desert—godly fruit produced in barren place—Exo. 3:1; 5:3; 19:1-25; Deu. 32:9-10; Isa. 35:1-2; 40:3; 41:19; 43:19-20; 51:1-3; Mark 1:45; Luke 9:12-14; Acts 8:26-34.

- Place of trial, solitude—Jer. 2:6; Luke 1:80; Heb. 11:38.

Dew—resurrection—Isa. 26:19; SoS. 5:2.

- Doctrine—Deu. 32:2; 1Kin. 17:1; Hos. 14:1-5.
- Blessing—Gen. 27:28; Exo. 16:13-14; Num. 11:9; Deu. 33:13,28.

Dig—plot mischief—Psa. 7:15-16; 35:7; 57:6; 119:85; Pro. 16:27; 26:27; Ecc. 10:8; Jer. 18:20-22.

- Search—Gen. 21:30; 26:15-32; Job. 3:21; Eze. 8:8.

Dim—(eyes) poor spiritual perception—Isa. 32:3; 1Sam. 3:2; 4:15; Gen. 27:1; Deu. 34:7.

- Sorrow—Job 17:7; Lam. 5:17.

Dip—(water, blood)—sacrifice; baptism—Exo. 12:22; Lev. 4:6,17; 9:9; Gen. 37:31; Num. 19:18; Jos. 3:15; 2Kin. 5:14; Rev. 19:13.

Disease—sin manifest—Exo. 15:26; Psa. 103:3; 2Chr. 16:12; 21:18-19.

Ditch—death, grave—Psa. 7:14-16; Pro. 23:27-28; Mat. 15:14.

Divorce—put away for unfaithfulness—Jer. 3:8; Isa. 50:1; Mat. 19:9.

Dog—heathen, ungodly—Mat. 15:26-27; 7:6; Rev. 22:15; 1Sam. 17:43; Psa. 59:5-6; Luke 16:21; 2Pet. 2:22.

Door—Christ, understanding of Truth—John 10:1-9; Rev. 3:20; Acts 14:27; 1Cor. 16:9; 2Cor. 2:12.

Double—restitution, extra portion—Gen. 43:12-15; Exo. 22:4-9; Due. 15:18; 21:17; 2Kin. 2:9; Isa. 40:2; Jer. 16:18; 17:18; Zec. 9:12; 1Tim. 5:17; Rev. 18:6 (emphasis—Gen. 41:32).

➤ Divided heart—1Chr. 12:33; Psa. 12:2; Jam. 1:8; 4:8.

Dove—Israel—Hos. 7:11; 11:11; Gen. 8:11.

➤ Spirit—Mat. 3:16; Luke 3:22; SoS. 1:15; 4:1; 5:12.

➤ Meek disposition—Mat. 10:16.

➤ Mourning—Isa. 38:14; 59:11.

Dragon—political powers—Jer. 51:34; Eze. 29:3; Rev. 12:3-17; 13:2-4; 16:13; 20:2.

➤ Desolation—Isa. 13:22; 34:12-14; 35:7; Jer. 9:11; 10:22; 49:33.

Draw—(water) salvation, life from the Word—Isa. 12:3; John 4:7-15; 2:1-11; Pro. 20:5; Gen. 24:11-21; Exo. 2:19.

Dream—prophetic revelation from God—Dan. 2:26-28; Gen. 40:1-16; 20:3-6; 37:5-10; 41:1-25; Jud. 7:13-15; Dan. 4:1-19; 7:1-5; Mat. 1:20; 2:13-19.

Dried—(waters) salvation—Gen. 8:13-14; Jos. 2:10,23; 5:1; Isa. 51:10; Psa. 106:9.

➤ (Plants) lacking spiritual moisture—Jer. 23:10; 50:38; Eze. 19:10-13; Hos. 9:16-17; 13:15-16; Joel 1:9-12; Mark 11:20-21.

➤ Drying up of political powers—Rev. 16:12; Jer. 51:36-37; Eze.30:10-12; Zep. 2:12-13; Zec. 10:11.

Drink—receiving consequences of actions—1Cor. 11:29; John 4:14; 6:54; Psa. 36:7-9; 60:1-3; Pro. 5:15; Jer. 8:14; 9:14-16; Rev. 14:9-10.

Dross—impurities of sin, the wicked—Psa. 119:119; Pro. 25:4-5; 26:23; Isa. 1:22-26; Eze. 22:18-19.

Dry Land—Israel's deliverance Exo. 14:21-22; Jos. 3:17; Neh. 9:11

Drunk—spiritual slumber—1The. 5:1-8; Gen. 9:21; 1Sam. 25:36

Dung—rejection, disgrace—Lev. 4:11-12; 1Kin. 14:10; 2Kin. 9:37; Psa. 83:10; Phi. 3:8.

Dungeon—the grave—Jer. 37:16; 38:6-13; Gen. 41:41; 40:15; Lam. 3:53.

Dust—mortal man—Gen. 2:7; 3:19; 18:27; Psa. 22:15; Ecc. 3:20; 12:7; Psa. 103:14.

➤ Seed of Abraham—Gen. 13:16; Num. 23:10; 1Kin. 16:2; 2Chr. 1:9.

E

Eagle—strength, agility, speed—Isa. 40:31; Deu. 28:49; Job 9:26; Psa. 103:5.

➤ Yahweh's deliverance—Deu. 32:11-12; Exo. 19:4.

➤ Military power—Jer. 48:40; Hos. 8:1; Mat. 24:28 (Rome).

➤ Spirit, Dan—Eze. 1:10; Dan. 7:4.

Ear—discern spiritual things—Mat. 13:9-17; Psa. 40:6; Rev. 2:7,17,29; Deu. 32:1-2; Pro. 2:2; 4:20; 2Tim. 4:3-4.

Early—seeking Yahweh with eagerness—Psa. 63:1; 78:34-35; Isa. 26:9; Pro. 1:28-29; 8:17; Hos. 5:15; Luke 21:38.

➤ Yahweh teaching His people—Jer. 7:13,25; 11:7; 25:3-4; 26:5; 29:19; 32:33; 35:14-15; 44:4; Luke 21:38; John 8:2; Acts 5:21.

➤ Urgency, excitement—Gen. 19:27; 21:14; 22:3; Psa. 57:8; 108:2-3; Dan. 6:19; Mark 16:2.

Earrings—hearing the Word—Pro. 25:12; Psa. 40:6-8.

- Servitude—Deu. 15:17; Gen. 35:4; Exo. 32:2-3; Jud. 8:24-26; Eze. 16:12.
- Earth**—Israel, subjects of the kingdom—Deu. 32:1; Isa. 1:2; Jer. 6:19; 22:29-30; Mic. 1:2.
- Man's Heart—Jer. 4:3-4; Luke 8:11-15
- Earthen**—(vessel) man—2Cor. 4:7; Lam 4:2; Jer. 19:1,11; Num. 5:17.
- Earthquake**—divine shaking of man's affairs—Mat. 28:2; Zec. 14:5; Amos 1:1; Acts 16:26; Isa. 29:6; Rev. 6:12; 8:5; 11:13-19; 16:16-19.
- East**—way of truth, sunrise (Christ)—Num. 2:3; Mal. 4:2; Mat. 24:27; Gen. 3:24.
- People of enlightenment—Rev. 16:12; Job 1:3; Mat. 2:1-9; Isa. 41:2.
- Sun worship—Eze. 8:16; Jer. 8:2.
- Eat**—fellowship, association (good or bad)—Mark 14:12-22; John 6:53; Gal. 2:12; Heb. 13:10; Mat. 9:11; 1Cor. 5:11; 11:20-34; Gen. 24:54; Exo. 24:11; Lev. 24:9; Psa. 22:26-29; Pro. 23:6-7; 1:30-33; 4:14-17; Gen. 2:16-17; 3:1-17; Lev. 11:1-47; Pro. 31:27; 25:27.
- Eggs**—riches—Isa. 10:14; Jer. 17:11.
- Elder**—natural firstborn (Israel)—Gen. 25:23; Rom. 9:12.
- Spiritual leader—1Pet. 5:1-5; 1Tim. 5:17-19; Titus 1:5; Acts 20:17; Exo. 24:1; Lev. 4:15; Heb. 11:2.
- Empty**—lacking spiritual content—Hos. 10:1; Ruth 1:21; Luke 1:53; Isa. 24:1-3; Exo. 23:15; 34:20.
- Encamp**—settle in military position—Num. 1:50; 3:38; Psa. 34:7; 27:3; 2Sam. 12:28; Jos. 10:5; Zec. 9:8.
- Engrave**—unalterable—Exo. 28:11-12; 28:36; Deu. 27:2-8; Jer. 17:1; Zec. 3:8-9.
- Ephah**—measure of judgment—Lev. 19:36; Zec. 5:1-10; Amos 8:5; Eze. 45:10.
- Ephod**—righteousness, priesthood (fine linen)—Exo. 28:15; 1Sam. 2:18; Rev. 19:8; Lev. 8:1-7; 1Sam. 22:18; 1Chr. 15:27.
- Espoused**—saints committed to marriage with Christ (the Bridegroom)—2Cor. 11:2; SoS. 3:1; Jer. 2:1-3.
- Eunuch**—dedicated to the Truth, producing spiritual fruit—Isa. 56:1-5; Acts 8:27-40; Mat. 19:12; Jer. 38:7-13; 2Kin. 9:30-33.
- Evening**—prayer (sacrifice)—Psa. 141:2; Ezra 9:5; Dan. 9:21; Gen. 24:63; Mat. 14:23; Luke 1:9-10; Acts 10:3-4.
- Time of trouble—Isa. 17:14; Mark 14:17-43; Psa. 90:6; Hab. 1:8; Zep. 3:3; Jer. 5:6.
- End of Gentile times—Isa. 17:12-14.
- Ewe**—people following a shepherd—Psa. 78:71; 2Sam. 12:1-7.
- Eye**—source of spiritual enlightenment—Psa. 19:8; Ecc. 2:14; Isa. 42:7; Rev. 3:18; Luke 11:34.
- Center of affection, emotion—1John 2:16; Psa. 17:8; 2Pet. 2:14; Psa. 88:9; 31:9; Eze. 16:5.

F

- Face**—direction of attention—Luke 9:51; Psa. 5:8; Jer. 21:10; 2John 12; Gal. 2:11; Psa. 102:2; Eze. 7:22; Pro. 21:29.
- Fade**—temporal glory of man (leaf, flower)—Isa. 28:1-4; 40:7-8; 64:6; Jam. 1:11; 1Pet. 1:24; 5:4.
- Fall**—slip from spiritual standard—1Cor. 10:12; 2Pet. 1:10; 3:17; Pro. 28:18; 16:18; 1Tim. 3:6-7; 6:9.
- Famine**—result of not hearing the Word—Amos 8:11; 1Kin. 8:35-40; Deu. 32:1-2; Pro. 10:3; 2Sam. 21:1; Psa. 37:18-19; Ruth 1:1; Jer. 3:1-3.

Fan—judgment—Isa. 41:15-16; Jer. 15:7; 51:2; Luke 3:17.

Fat—refrain from fleshly desires, dedicate thoughts to Yahweh—Psa. 35:13; Luke 2:37; 1Cor. 7:5; Mat. 4:2; Acts 13:2-3; 14:23.

➤ Sorrow, mourning—Est. 4:3; Dan. 9:3; Neh. 9:1; Zec. 7:5; 2Sam. 12:21; Joel 2:12.

Fat—best part, belonging to Yahweh—Lev. 3:16; (margin) Num. 18:12,29-32; Psa. 81:16; 147:14; Gen. 45:18.

Father—one who begets after the spirit—Phi. 2:22; 2Cor. 6:18; John 20:17; 1John 3:13; 1Tim. 5:1; Jam. 1:17-18.

Feast—joy, gladness in the Truth—Est. 9:19; Amos 8:10; Zec. 8:19; John 2:8-9; Lev. 23:34,40.

Feed—provide spiritual sustenance—John 21:15-17; 2Sam. 5:2; 1Pet. 5:2; Pro. 10:21; Psa. 78:71.

Feet—walk, lifestyle—Psa. 119:105; Eph. 6:16; SoS. 7:1; Rom. 10:15; Heb. 12:13; Pro. 4:26; 6:13.

➤ Subduing the enemy—Rom. 16:20; Zec. 14:4; Psa. 47:3; 1Cor. 15:25-27; Eph. 1:22; Heb. 2:8.

Fetters—affliction, binding of sin (brass)—Jud. 16:21; 2Kin. 25:7; 2Chr. 33:11; 36:6; Job 36:8; Psa. 105:18; 149:8; Mark 5:4.

Few—the faithful—1Pet. 3:20; Mat. 7:14; 9:37; 20:16; 25:21-23; Rev. 3:4.

➤ Jews during probation—Lev. 26:22; Deu. 4:27; 28:62; 7:7.

Field—the world—Mat. 13:38; Isa. 40:6; (see “beasts”) Deu. 7:22; Psa. 50:11-12; Jer. 28:14.

Fig—(tree) Israel—Luke 21:29; Mat. 21:19-21; Hos. 9:10; Joel 1:7; Jer. 24:1-10.
➤ Spiritual Healing—2Kin 20:7; Isa. 38:21.

Fight—battle to maintain the faith, spiritual warfare—1Tim. 6:12; 2Tim. 4:7; Psa. 144:1; Exo. 17:9.

Filth—ways of the flesh—1Pet. 3:21; Isa. 64:6; 4:4; Ezra 6:21; 9:11; Pro. 30:12; Jam. 1:21; Eph. 5:4; Eze. 24:11-13; 2Pet. 2:7.

Finger—work of divine power—Exo. 8:19; 31:18; Deu. 9:10; Luke 11:10; Dan. 5:5; Psa. 8:3.

➤ Works of flesh—Isa. 2:8; 17:8; 59:3; Mat. 23:4; 1Kin. 12:10.

Fir—beauty, glory (tree, wood)—Isa. 41:19; 55:13; 60:13; 2Sam. 6:5; 1Kin. 5:8-10; 2Kin. 19:23.

Fire—judgment, consuming power—2The. 1:8; Gen. 19:24; Zep. 3:8; Lam. 2:3-4; Nah. 1:1-6; 2Kin. 1:10; Lev. 10:1-2.

➤ Trial—1Pet. 1:7; 1Cor. 3:13; Dan. 3:22-27.

➤ Spirit, zeal—Acts 2:3; Psa. 39:3; 1The. 5:19.

➤ Unwise tongue—Jam. 3:6; Pro. 16:27; 26:20; Psa. 57:4.

➤ *Also used for jealousy (SoS. 8:6); divine presence (Exo. 3:1-5)...etc.*

Firmament—future ruling of saints—Dan. 12:3; Eze. 1:22-26.

Firstborn—Christ, saints (firstfruits)—Rom. 8:29; Col. 1:15-18; Heb. 12:23; 1Cor. 15:20-23; Jam. 1:18; Rev. 14:4; Lev. 23:9-21.

Firstling—chief portion belonging to Yahweh (firstripe)—Exo. 13:12; Gen. 4:4; Lev. 27:26; Deu. 12:6; Heb. 13:15; Hos. 9:10.

Fish—people, men—Hab. 1:14; Zep. 1:3; Luke 5:1-10; Ecc. 9:12.

Fisher—preacher of the gospel—Mark 1:16-17; Luke 5:1-10; John 21:1-18.

Flax—judgment, truth (with reed)—Isa. 42:3; Mat. 12:20; Eze. 40:3; Pro. 31:10-13.

Flay—remove outward to inspect inward—Lev. 1:6; Mic. 3:3; 2Chr. 35:11; Heb. 4:12-13.

Flee—run from sin (for refuge)—Deu. 19:3-5; Num. 35:6-15; 1Cor. 6:18; 10:14; 1Tim. 6:11; 2Tim. 2:22; Jam. 4:7.

Flesh—material substance of man—John 3:6; 1:14; Acts 2:30; Rom. 1:3; Mat. 26:41; Rom. 7:18; 8:3; Heb. 2:14; Gal. 4:13; 1Tim. 3:16; Heb. 5:7 (Rom. 3:20; Mat. 24:22; Luke 3:6; 1Cor. 1:29; 1Pet. 1:24; Heb. 12:9).

➤ Thinking of the defiled substance—Rom. 7:5; 8:5-9; 13:14; 1Cor. 5:5; Gal. 5:16-24; 6:8; Eph. 2:3.

Flint—hardness, firmness—Isa. 50:7; 5:28; Deu. 8:15; Eze. 3:9.

Flock—Yahweh's people (Israel, saints)—Psa. 77:20; 78:52; 80:1; 107:41; Jer. 13:17-20; Eze. 34:3-31; Eze. 36:38; Zec. 9:16; Mat. 26:31; Luke 12:32; Acts 20:28; 1Pet. 5:2-3.

Flood—multitude of people, nations—Psa. 18:4; Psa. 93:3-4; Isa. 59:19; Jer. 46:7-8; 47:1-2; Dan. 9:26; 11:22.

➤ Destruction of men—Gen. 6:17; Luke 17:27; Job 14:10-12; 22:15-16; 2Pet. 2:5; Amos 8:8.

Flower—temporal glory of mortal man—Job 14:1-2; Psa. 103:14-16; Isa. 40:6-8; Jam. 1:10-11; 1Pet. 1:24.

Food—merciful provision from God (natural and spiritual)—Pro. 30:8; Psa. 104:14; 136:25; 146:7; 147:8-9; Acts 14:17; 1Tim. 6:8; Jam. 2:15; 2Cor. 9:8-10.

Footstool—submission, victory over enemies—Psa. 99:5; 110:1; Isa. 66:1; Mat. 5:35; 22:44; Heb. 1:13; 10:13; Jam. 2:3.

Forehead—mind, thinking—Exo. 28:36-38; 1Sam. 17:49; 2Chr. 26:19-20; Jer. 3:3; Rev. 14:1,9; 17:5.

Foreskin—fleshly heart—Gen. 17:11-25; Jer. 4:4; Deu. 10:16; Lev. 12:3; 1Sam. 18:25-27.

Forest—nations—Mic. 5:8; Isa. 44:23; 56:8; Jer. 5:6; 12:8; 21:14; Eze. 15:1-6; 20:46-47.

Fornication—spiritually unfaithful—Eze. 16:15,26-29; Rev. 2:14-12; 14:8; 17:2-4; 18:3-9; 19:2.

Fortress—Yahweh as a defense for saints—Psa. 18:2; 31:3; 71:3; 91:2; 144:2; Jer. 16:19.

Foundation—Christ (apostles, prophets, faithful)—Eph. 2:20; 1Cor. 3:10-12; 1Kin. 6:37; Isa. 28:16; 44:28; Luke 6:48; 2Tim. 2:19; Heb. 6:1; Rev. 13:8; Pro. 10:25.

Fountain—divine source of life—Psa. 36:9; Pro. 13:14; 14:27; Jer. 2:13; 17:13; Rev. 21:6; 7:17; Num. 33:9.

Foursquare—New Jerusalem, Israel of God—Rev. 21:16; Eze. 40:47; Exo. 27:1; 28:16; 30:2; Num. 2:1-34.

Fowl—gentile nations—Deu. 28:25-26; Jer. 15:3-4; 19:7; 34:20; Dan. 2:38; 4:12-22; Acts 10:12; Eze. 39:17.

Fox—enemy, the wicked—Neh. 4:3; Luke 13:32; Psa. 63:10; SoS. 2:15; Eze. 13:1-4; Mat. 8:20.

Frankincense—prayer, memorial (incense)—Lev. 24:7; Acts 10:4; Psa. 141:2; Rev. 5:8; 8:3.

Free—release from bondage of sin—John 8:32-36; Rom. 6:18-22; 8:2; Gal. 4:22-31.

Friend—those who obey the Truth—John 15:13-15; Jam. 2:23; John 11:11; Pro. 18:24; 27:6.

Frog—unclean spirits—Rev. 16:13; Exo. 8:2-13.

Fruit—virtues of the spirit—Gal. 5:22-23; Col. 1:6-10; Jam. 3:18; Heb. 12:11; John 15:1-16; Mat. 7:17-19; Mark 4:7-29.

Furnace—trial—Psa. 12:6; Prov. 17:3; Deu. 4:20; 1Kin. 8:51; Dan. 3:6-26; Rev. 1:15.

➤ Judgment—Mat. 13:42-50; Rev. 9:2; Isa. 31:9; Eze. 22:18-22.

G

Gall—bitterness, poison—Acts 8:23; Psa. 69:21; Jer. 8:14; 9:15; Deu. 29:18; 32:32; Job 20:12-15.

Garden—land of Canaan—Isa. 51:1-3; Eze. 36:34-36; Joel 2:1-3; Gen. 3:1-24 cf. Isa. 11:1-9; Deu. 8:7-10; 6:3; Dan. 11:41.

➤ Divine blessing, fruit of uprightness—Gen. 2:8-16; Isa. 58:11; 61:11; Jer. 31:12; SoS. 4:12-16; 5:1; 6:2-11.

➤ Idolatry—Isa 1:29; 65:3; 66:17.

Garment—covering, atonement—Rev. 3:4; Rev. 16:15; Jam. 5:2; Ecc. 9:8; Mat. 22:11-12; Jude 23; Gen. 9:23; Eze. 18:7; Mat. 9:20-21; Ecc. 9:8; SoS. 4:11 (relating to Mosaic—Heb. 1:11; Mark 2:19-22; Acts 9:36-43).

➤ Nature (mortal, immortal)—Job. 30:18; Zec. 3:3-5; Dan. 7:9; Mark 16:5; Rev. 1:13; Acts 12:8; Isa. 61:10; 63:1-3;

➤ Status—Exo. 28:2-4; 31:10; Lev. 6:10; Num. 20:26-28; 1Sam. 18:4; Est. 8:15; 1Kin. 11:30; Gen. 38:14-19; 2Kin. 25:29; Isa. 52:1.

Gate—place of control, authority—Gen. 22:17; 23:10; 24:60; 28:17; Exo. 32:26-27; Due. 22:15.

Gerah—redemption—Exo. 30:13; Lev. 27:25; Num. 3:47; 18:16.

Giant—manifestation of the flesh—Gen. 6:4; Num. 13:33; 2Sam. 16-22.

Gird—(loins) mental disposition—1Pet. 1:13; Eph. 6:14; Luke 12:35-37; 2Sam. 3:31; Job 38:3; 40:7; Exo. 12:11; Joel 1:13.

Glass—perception, understanding—1Cor. 13:12; 2Cor. 3:18; Jam. 1:23; Exo. 38:8.

Glean—gather up fruit of the Truth—Lev. 19:9-10; Deu. 24:21; Ruth 2:3-23.

Gnash—(teeth) anger, frustration—Psa. 35:16; 112:10; Job 16:9; Acts 7:54; Mat. 8:12; 25:30.

Goat—the unfaithful, rejected—Mat. 25:32-33.

➤ Greece (Alexander the Great)—Dan. 8:5-21.

➤ Sin, deception—Gen. 37:31; 27:16; Lev. 16:1-34.

Gold—tried faith—1Pet. 1:7; Rev. 3:18; Job 23:10; Pro. 17:3.

➤ Babylon—Dan. 2:38; Rev. 17:4.

Governor—overseer of King's law (Christ)—Gen. 42:6; 45:26; Neh. 5:14; 8:9; Isa. 9:6; Mat. 2:6; Dan. 2:48.

Graff—people joined to Abrahamic root—Rom. 11:17-24.

Grain—(graft) growth of small into great—Mat. 13:31; 17:20; 1Cor. 15:37.

Grape—blood—Deu. 32:14; Gen. 49:11; Mat. 26:26-29.

➤ Israel—Num. 13:23-24; Isa. 5:1-7; 24:1-13; Jer. 8:12-13; Hos. 9:10.

Grass—flesh, mortal man—1Pet. 1:24; Jam. 1:10-11; Psa. 37:2; 103:15; Isa. 40:6-8; Mat. 14:19.

Grasshoppers—multitude, army—Jud. 6:5; 7:12; Isa. 40:22; Jer. 46:23; Nah. 3:17.

Grave—death—1Cor. 15:55; Ecc. 9:10.

Ground—man—Gen. 2:7; Jer. 4:3; Mat. 13:8,23.

➤ Abasement, humility—Isa. 14:12; Isa. 26:5; 25:12; 21:9; Lam. 2:2; Eze. 13:14; 19:12; Gen. 19:1; 33:3; 44:14; Ruth 2:10; Mark 8:6; Job 2:13; 1Chr. 21:21; 2Chr. 7:3.

Grow—spiritual development—1Pet. 2:2; 2Pet. 3:18; Eph. 2:21; 4:15; 2The. 1:3; Psa. 92:12.

H

Hail—divine judgment—Exo. 9:18-34; Psa. 78:47-48; 105:32; Jos. 10:11; Eze. 13:10-11; 38:22; Rev. 16:21.

Hair—character of man (age, glory...etc.)—1Cor. 11:14-15; 1Tim. 2:9; 1Pet. 3:3; 2Sam. 14:25-26; Rev. 1:14; 9:8; Lev. 13:3-41; Dan. 7:9; Gen. 42:38; 44:29-31.

➤ Multitude—Psa. 40:12; 69:4; Mat. 10:30.

Hammer—the Word of God—Jer. 23:39; Jud. 4:21; 5:26.

➤ Destruction—Jer. 50:23; Psa. 74:6.

Hand—power (to possess, save, destroy)—Gen. 22:12; Isa. 59:1; Exo. 2:19; 14:21...etc.

➤ (Right Hand)—salvation—Psa. 17:7; 60:5; 80:17; Mat. 25:33-34.
Christ, exaltation—Mat. 26:64; Acts 2:33; Rom. 8:34; Eph. 1:20; Heb. 1:3.
Fellowship, selection—Gal. 2:9; Gen. 48:13-14.

➤ (Left Hand)—flesh—Mat. 25:41; Jud. 3:15-21; 20:16; Mat. 6:3.

➤ (Lay Hands)—transfer oneself to another—Gen. 48:13-20; Num. 8:20; 27:18; Lev. 1:4; 16:21; Acts 8:18; 19:6; 1Tim. 4:14; 2Tim. 1:6.

➤ (Lifting Up)—prayer—Psa 141:2; 134:2; Lam 3:4; Neh 8:6; 1Tim 2:8.

Handbreadth—span of man's life—Psa. 39:5.

Handmaid—Mosaic covenant (Hagar)—Gen. 16:1 cf. Gal. 4:22-31; Gen. 25:12.

➤ Bride of Christ (ecclesia)—Ruth 2:13; 3:9; 1Sam. 25:24-31;

➤ Mary—1Sam. 1:11-18; 1Kin. 1:13,17; Psa. 86:16; 116:16; Luke 1:38.

Hang—crucify flesh (Christ)—Gen. 40:19-22; Est. 7:10; Acts 5:30.

Harlot—spiritual unfaithfulness (Israel)—Jer. 3:1-8; Eze. 16:15-31; Hos. 4:15; Isa. 1:21.

➤ Roman Catholicism—Rev. 17:5.

Harp—the voice of immortals—Rev. 5:8; 14:2; 15:2.

➤ Praise—Psa. 33:2; 43:4; 71:22; 147:7; 149:3; 150:3.

➤ Prophecy—1Chr. 25:1-3; 1Cor. 14:6-7; 1Sam. 10:5.

Harvest—gathering of saints (firstfruits)—Mat. 9:37-38; Exo. 23:16; 34:22; Lev. 23:39; Ruth 2:21-23; Hos. 6:11.

➤ Judgment—Jer. 50:16; 51:33; Joel 3:13; Mat. 13:30; Rev. 14:15.

Haven—place of rest amidst stormy sea—Psa. 107:28-30; Acts 27:8-12; Gen. 49:13 cf. Deu. 33:18-19.

Ruling Powers—Isa. 14:13-16; Eph. 2:20-23; 3:10.

Head—chief, captain (God, Christ)—Eph. 4:15; 5:23; 1Cor. 11:3; Col. 1:18; 1Pet. 2:7; Jud. 11:11.

➤ Mind, thinking—Gen. 3:15; 1Sam. 17:51-54; Jud. 5:26; Pro. 4:7-9; 20:29.

Heal—remedy of Yahweh's Word—Psa. 107:20; Exo. 15:26; Mat. 13:15; Acts 28:27; John 12:40; 2Chr. 7:14; 36:16; Jer. 8:10-11; Hos. 7:1; Luke 7:7.

Hear—perceive, obey divine teaching—Deu. 5:1; 12:28; Mat. 13:9-18; 15:10; Rev. 2:7-29; Luke 8:18; Pro. 4:1-7; 1:1-8.

Heart—mental processes, intellect—Gen. 8:21; Exo. 25:2; Deu. 6:5; Psa. 51:17; Jer. 3:10; 17:9; Mat. 7:6; Jam. 4:8; Rev. 2:23.

Heave—lifted up to Yahweh (willing offering)—Exo. 25:2; 29:27-28; Lev. 7:14; Num. 18:8-29; 31:29.

Heaven—Yahweh's dwelling place (throne)—Ecc. 5:2; Psa. 11:4.

- Exalted status—Eph. 1:3,20; 2:6; 3:10; 6:12; 2Cor. 12:2; 2Tim. 4:18.
- Ruling powers—Luke 21:26; Hag. 2:6-7,21-22; Isa. 1:2; Rev. 12:1.
- Hedge**—separate and protect—Job 1:10; Isa. 5:5; Mark 12:1.
- Heel**—bruise of the enemy (sin)—Gen. 3:13; 25:25; 49:17; Jer. 13:22; Job. 18:9; Psa. 41:9; 49:5; Hos. 12:3; John 13:18.
- Heifer**—sacrifice, cleansing (for sin)—Num. 19:1-17; Deu. 21:1-9; 1Sam. 16:2; Heb. 9:13.
- A nation (Egypt, Babylon, Ephraim)—Jer. 46:20; 50:10-11; Hos. 4:16; 10:11
- Hem**—healing, salvation—Mat. 9:20-21; 14:36.
- Herbs**—God’s sustenance, blessing for man—Gen. 1:11,29; 3:18; Exo. 9:22-25; 10:12-15; Psa. 104:14; Heb. 6:7; Jer. 12:4.
- People—Deu. 32:2; Isa. 26:19; 2Kin. 19:26; Psa. 37:2.
- Humility—Exo. 12:8; Num. 9:11; Pro. 15:17.
- Egypt (bondage, sin)—Deu. 11:10; 2Kin. 4:39; 21:2.
- Herd, Herdmen**—see: flock and shepherd, respectively.
- Hew**—shape character of saints for divine use (rock, timber)—Isa. 51:1 cf. 1Kin. 5:17-18; Eph. 2:19-22; 1Pet. 2:4-8; 1Kin. 5:6; 6:7; 2 Kin. 22:6; 1Chr. 22:2.
- Things of flesh destroyed—Deu. 12:1; Mat. 3:10; 7:19.
- Highway**—straight path leading to righteousness—Jud. 21:19; 1Sam. 6:12; 2Sam. 20:12-13; Pro. 16:17; Isa. 11:16; 19:23; 35:8; 40:3; 62:10; Jer. 31:21.
- Hill**—stronghold—Exo. 17:9-10; Jos. 13:6; Jud. 7:1; 16:3; 1Sam. 10:5; 23:19; 2Sam. 2:25; 2Kin. 1:9; Psa. 2:6; 3:4; 15:1...etc.(Zion).
- Place of idolatry—Jer. 2:20; 1Kin. 14:23; 2Kin. 17:10; Isa. 40:4; Eze. 6:13; 20:28.
- Hind**—pleasant in character—Gen. 49:21; Pro. 5:19.
- Fleet-footed, walk of exaltation—2Sam. 22:34; Psa. 18:33; SoS. 2:7; 3:5; Hab. 3:19.
- Hinder**—weaker (back portion)—Deu. 25:18; Jos. 10:19; Psa. 78:66; Mark 4:38; Acts 27:41; Jer. 50:12.
- Honey**—Law of Yahweh (sweet)—Psa. 119:103; 19:10; Mat. 3:4; Isa. 7:15; Pro. 24:13-14.
- Glory of men—Pro. 25:27.
- Land of inheritance—Exo. 3:8-17; 13:3; 33:3; Deu. 6:3; 27:3; Jer. 32:22.
- Hoof**—walk—Exo. 10:26; Lev. 11:3-7; Deu. 14:6-8; Psa. 69:30-31.
- Warfare—Isa. 5:28; Jer. 48:1-3; Eze. 26:11; 32:13; Mic. 4:13.
- Horn**—power, raised up or exalted—2Sam. 22:3; Psa. 18:2; 89:24; 112:9; 149:14; 132:17; Dan. 7:7-24; 8:5-9,21; Luke 1:69.
- Horse**—battle—Pro. 21:21; Hos. 1:7; Eze. 38:4; Zec. 10:3.
- Folly of man—Psa. 32:9; Pro. 26:3; Jer. 8:6; Psa. 33:16-17; Jam. 3:1-18.
- Hot**—wrath, displeasure—Exo. 22:24; 32:10-22; Deu. 9:19; Jud. 2:14-20; 3:8; Psa. 6:1; 38:1.
- House, Household**—ecclesia (Yahweh’s dwelling)—1Tim. 3:15; 2Tim. 2:20; Phi. 2; Heb. 3:6; Rom. 16:5; Acts 2:46; Col. 4:15; 1Cor. 16:19; Mat. 5:15; 1Pet. 2:5; 4:17; Gal. 6:10; Eph. 2:19.
- Housetop**—place where Truth is revealed—Mat. 10:27; Acts 10:9; Luke 12:3; 5:19; Zep. 1:4-5.
- Howl**—mourning—Isa. 13:6; 14:31; 15:2-3; Zec. 11:2-3.
- Hunger**—spiritual desire—Deu. 8:3; Mat. 5:6; Luke 6:21; John 6:35; Rev. 7:16.
- Husband**—Yahweh—Isa. 54:5; Jer. 3:1,14-20; 31:32; Num. 5:13-29.
- Christ—2Cor. 11:2; Eph. 5:22-33.

Hyssop—purge, cleanse—Psa. 51:7; Exo. 12:22; John 19:29.

I

Idolatry—covetousness, false worship—Col. 3:5; Eph. 5:5; Psa. 106:36-38; 2Cor. 6:14-18; 1Cor. 10:14-22.

Incense—prayer—Rev. 5:8; 8:3-5; Psa. 141:2; Luke 1:10; Acts 10:4; Exo. 30:34-38.

Inheritance—land of Canaan—Heb. 11:8; Col. 3:24; Gen. 15:7-8; Psa. 37:9-29 (life eternal, kingdom).

Inwards—thoughts, emotions—Jer. 31:33; Psa. 51:6; Luke 11:39; 2Cor. 4:16; 7:15; Rom. 7:22.

Iron—Rome—Dan. 2:40; 4:15; 1Tim. 4:2-4.

➤ Strength, power—Jos. 17:16-18; Dan. 2:40; Psa. 2:9; Rev. 2:27.

Islands—Gentiles—Gen. 10:5; Psa. 72:10-11; Isa. 60:9; 66:19; Zep. 2:11; Isa. 11:11-12; 40:15; Acts 13:6.

Ivory—royalty, luxury—1Kin. 10:18-22; 22:19; Psa. 45:8; SoS. 7:4; Eze. 27:15; Amos 3:15; 6:4.

J

Javelin—vengeance—Num. 25:7; 1Sam. 18:10-11; 19:9-10; 20:33.

Jaw—control (of people)—Isa. 30:28; Eze. 29:4; 38:4; Hos. 11:4.

Jewel—knowledge of Truth—Pro. 11:22; 20:15; Eze. 16:12; Gen. 24:53; Isa. 61:10.

Joints—members of ecclesia—Eph. 4:16; SoS. 7:1; Col. 2:19; Heb. 4:12.

Journey—spiritual movement—Gen. 24:21; Num. 33:1-12; Exo. 12:37-38; 13:20; Luke 13:22.

Jubile—time of release, liberty—Lev. 25:9-10; Isa. 61:1-3; 63:4; Eze. 46:17; Jer. 34:8-17.

K

Keeper—protector of Truth (door keeper, porter)—Psa. 121:5; 1Chr. 9:19-24; Eze. 40:45-46; 44:8.

Keys—unlocking divine things—Isa. 22:22; Luke 11:52; Rev. 1:18; 3:7; 9:1; 20:1; Mat. 16:19.

Kidneys—(reins) emotions—Psa. 7:9; 73:21; Rev. 2:23; Jer. 11:20; 17:10; Lev. 3:4-15.

Kinsman—redeemer—Lev. 25:49; Ruth 2:20; 3:9 (mg.).

Kiss—display of unity—Psa. 85:10; 1The. 5:26; 1Pet. 5:14; 1Cor. 16:20; 2Cor. 13:12; Rom. 16:16; SoS. 1:2; 8:1.

Knees—reverence, submission—Gen. 41:43; Phi. 2:10; Rom. 11:4; Eph. 3:14; Dan. 6:10; 10:10.

➤ Weakness, mortality—Deu. 28:35; 2Kin. 4:20; Job. 4:4; Psa. 109:24; Isa. 35:3; Eze. 7:17; 21:7.

➤ Bring up seed—2Kin. 4:20; Gen. 30:3; 48:12; 50:23.

Knife—cut off flesh—Gen. 22:6-10; Jud. 19:29; Pro. 23:2; Jos. 5:2-3.

Knit—bond in unity—Jud. 20:11; Col. 2:2,19.

Knock—urgency, appeal—Rev. 3:20; Mat. 7:8; Luke 12:36; Acts 12:16; SoS. 5:2.

L

Laden—burden of sin—Isa. 1:4; 2Tim. 3:6; Mat. 11:28.

Lamb—Christ—Isa. 53:7; Jer. 11:19; John 1:29-36; Acts 8:32; 1Pet. 1:19; Rev. 5:6-22; 12:1.

Lambs—the redeemed, faithful—Isa. 40:11; Luke 10:3; John 21:15.

Lame—mortality, frailty of sin-nature—Lev. 21:18; Pro. 26:7; Isa. 35:6; Jer. 31:18; Mat. 11:5; Luke 7:22.

Lamp—Word of God—Psa. 119:105; Pro. 6:23; Isa. 62:1-2; Mat. 25:1-10.

Latchet—(shoe) redemption—Ruth 4:6-7; Mark 1:7; John 1:27; Isa. 5:27.

Laver—cleansing of water of Word—Exo. 30:18; Eph. 5:26; Tit. 3:5; John 15:3.

Leaf—life—Gen. 3:7; 8:11; Psa. 1:3; Isa. 1:30; 34:4; 64:6; Jer. 8:13; 17:8; Eze. 47:12.

Lean—to put trust in—Jud. 16:26; Pro. 3:5; Job 8:15; Isa. 36:6; John 13:23; 21:21; Heb. 11:21; Mic. 3:11; 2Kin. 18:21; 7:2; 2Sam. 1:6; 3:29; Eze. 29:7; Amos 5:19.

Leaven—corruption, wickedness—1Cor. 5:6-8; Luke 12:1; Gal. 5:9; Exo. 12:15-19; Lev. 2:11.

➤ Word of the kingdom—Mat. 13:23; Lev. 23:17.

Left—flesh—Mat. 25:33; Ecc. 10:2.

Leopard—Greece, political powers—Dan. 7:6; Rev. 13:2; Isa. 11:6; SoS. 4:8.

Leprosy—manifestation of sin—Lev. 14:2; 2Kin. 5:5,27; 2Chr. 26:19-20; Num. 12:10; Mat. 10:8; Luke 4:27.

➤ Sin's flesh—2Sam. 7:14; Psa. 38:11; Isa. 53:8.

Light—God, Christ, truth and righteousness—1John 1:5; John 1:5; 3:19; 2Cor. 4:4; Pro. 6:23; Psa. 27:1.

Lightning—divine power, subjection of God's enemies—Psa. 18:14; 144:6; Mat. 24:27; Zec. 9:14; 2Sam. 22:15.

Lights—saints—Luke 12:35; Acts 20:8; Phi. 2:15; Jam. 1:17.

Lilies—character of saints—SoS. 2:16; 4:5; 5:13; 6:2; 7:2; Mat. 6:28.

Linen—righteous covering—Rev. 19:8,14; 15:6; 18:12.

Lion—wrath of adversary—Psa. 7:2; 22:13; 91:12; Pro. 19:12; 20:2; Isa. 5:29; Jer. 12:8; 1Pet. 5:6.

➤ Judah, Christ (Israel)—Micah 5:8; Rev. 5:5; Gen. 49:9; Rev. 4:7; 10:3; 13:2.

➤ Assyria, Babylon—Dan. 7:4; Jer. 50:17.

Lips—instrument of good or evil—Job 2:10; 33:3; Psa. 12:2; 16:4; 31:18; Pro. 4:24; 5:2; 1Pet. 3:10; Heb. 13:15; Rom. 3:13.

Little—humble—Mat. 18:2-6; Mark 9:42; Luke 19:3; 1John 2:1-13; 3:7; 5:21; Pro. 16:8.

Liver—emotions, affection—Lam. 2:11; Eze. 21:21; Pro. 7:23.

Locust—destroying multitude—Joel 1:4; Exo. 10:4; Pro. 30:27; Isa. 33:4; Nah. 3:1,15; Rev. 9:3-7.

Loins—mind, inward—1Pet. 1:13; Eph. 6:14; Isa. 11:5; Luke 12:35.

Lost—Spiritual confusion—Mat. 18:11; Luke 15:4-6; 2Cor. 4:3-4.

Lovers—Gentile nations—Jer. 3:1; 4:30; 22:20-22; Lam. 1:2; Eze. 16:33-37; Hos. 2:5-9.

M

Magician—wisdom of world, flesh—Gen. 41:8,24; Exo. 7:11,22; 8:7-19; Dan. 1:20; 2:1-27; 4:7.

Maid—Yahweh's people, Israel—Jer. 2:32; Mat. 9:24-25; Psa. 123:2; Est. 2:4-13; Ruth 2:8-23.

Maker—Yahweh—Isa. 54:5; 45:9; Job 4:17; 32:22; Psa. 95:6; Pro. 22:2

Manna—Word of God, Christ (life)—Deu. 8:3; John 6:31-58; Rev. 2:17; Exo. 16:15-35.

Marriage—joining as one (God, Christ and His people)—Gen. 2:24; Jer. 3:14; Rom. 7:1-4; Mat. 22:1-9; 25:1-10; Rev. 19:7; 2Cor. 11:1-3.

Master—Yahweh (Christ)—Mal. 1:16; 2:12; Eph. 6:9; Col. 4:1; 2Tim. 2:21; Mat. 23:8-10.

Measure—judgment—Mat. 7:2; Luke 6:38; Pro. 20:10.

➤ Capacity—Rom. 12:3; Jer. 31:37; 33:22; Hos. 1:10.

Meat—spiritual food—John 4:32-34; 6:27,55; 1Cor. 10:3; Heb. 5:12-14; Acts 2:46; 9:19; Col. 2:16; 1Cor. 3:1-2.

Melt—fear, destruction of enemy—Exo. 15:15; Jos. 5:1; 7:5; Jud. 5:5; Psa. 58:7; 112:10; Isa. 13:7.

Members—body of Christ (believers)—1Cor. 12:12-27; Eph. 4:25; 5:30; Jam. 3:6; 4:1; Rom. 12:4-5; Mat. 5:29-30.

Menstruous—defiled by sin—Isa. 30:22; 64:6; Lam. 1:17; Eze. 18:6.

Mercyseat—Christ (propitiation)—Rom. 3:25; 1 John 2:2; 4:10.

Midnight—judgment—Job 34:18-23; Jud. 16:3; Ruth 3:8; Psa. 119:62; Mat. 25:6; Mark 13:35; Luke 11:5; Acts 16:25-26.

Milk—first principles of Truth (spiritual diet in youth)—Heb. 5:12; 1Cor. 3:2; 9:7; 1Pet. 2:2; Joel 3:18.

Millstone—judgment—Jud. 9:53; Mat. 18:6; Rev. 18:21.

Miracle—confirmation of Word, God—John 3:2; 5:36; 9:16,33; Acts 2:22; 8:6; 19:11; Mark 16:20; Exo. 4:1-5.

Mire—the grave, death—Psa. 40:1-2; 69:2,14; Jer. 38:6-22; 2Pet. 2:22.

Mitre—righteous thinking—Exo. 39:28; Lev. 16:4; Rev. 15:6; 18:12; 19:8-14.

Money—temporal greed (filthy lucre, unrighteous mammon, root of evil)—1Tim. 6:10; John 2:14-15; Acts 4:37; 8:18-20; Mat. 28:12-15.

Moon—ecclesiastical power—Rev. 6:12; 8:12; 12:1; 21:23; Luke 21:25; Song 6:10; Isa. 36:20.

Morning—redemption, return of Christ, dawning of Kingdom Age—Psa. 49:14; 30:5; 110:1-3; Mal. 4:2; Rev. 2:28; 22:16.

Mother—Jerusalem (Sarah)—Gal. 4:26; SoS. 3:4; 8:2; Gen. 24:67.

➤ Apostasy—Rev. 17:5; 2Kin. 9:22; 11:1.

Mountain—power, kingdom (also, place of war)—Dan. 2:35-45; Joel 3:17; Isa. 2:2-3; Rev. 17:9; Eze. 38:20; Nah. 1:5.

➤ Place of instruction—Isa. 2:3; Mic. 4:2; Heb. 8:5; Acts 1:1-12.

Mouth—grave, death—Gen. 4:11; Num. 16:30-32; 26:10; Psa. 22:21; Jos. 10:22-27.

➤ Instrument for good or evil (see: tongue, lips)—Jam. 3:10; Psa. 19:14; 145:21; 49:3; 36:3; Isa. 53:7.

Murderer—sin, hatred of brethren—John 8:44; Mat. 5:21-16; 1 John 3:15; Gal. 5:21; Mat. 15:19.

Mustard seed—small, yet powerful—Mat. 13:31; 17:20.

Myrrh—death, sacrifice—John 19:39; Gen. 37:25; Pro. 7:17; Psa. 45:8; SoS. 1:13; 5:5; Mark 15:23.

➤ Purification—Est. 2:12; Mat. 2:11; Exo. 30:23; SoS. 4:14.

Myrtle—Israel restored—Neh. 8:15; Isa. 41:19; 55:13; Zec. 1:8-11.

Mystery—system of Truth revealed by the gospel—Mark 4:11; Luke 8:10; 1Cor. 4:1; Eph. 3:3-9; 1Tim. 3:9.

➤ System of iniquity, apostasy—Rev. 17:5-7; 2The. 2:7.

N

Nail—fix immovable standard—Isa. 22:23-25; 41:7; Col. 2:14; Jer. 10:4; Ezra 9:8; Zec 10:4.

➤ Christ—Col. 2:14; John 20:25.

Naked—shame, sin—Gen. 3:7-11; Rev. 16:15; 3:18; Mark 14:52; Gen. 9:22-23; Rev. 3:17-18; 2Chr. 28:19.

Napkin—death cloth—John 11:44; 20:7; Luke 19:20.

Navel—center of life—Eze. 16:4; Pro. 3:7-8; Job 40:15-16; SoS. 7:2.

Neck—character (stiff, humble, haughty)—1Sam. 3:16; Deu. 28:48; Jer. 28:14; 19:15; Gen. 33:4; 45:14.

Needlework—divine pattern, workmanship—Psa. 45:14; Exo. 26:36; 27:16; 38:18.

Nest—lofty, raised up, pride—Jer. 49:16; Oba. 4; Hab. 2:9; Eze. 31:5-6.

Net—catch men (good or evil)—Mat. 4:18-19; Ecc. 9:12; Psa. 57:6; Eze. 12:13.

Nettles—desolate place—Isa. 34:11-15; Hos. 9:3-6; Zep. 2:9.

Night—gentile darkness—Dan. 7:2,13; 1The. 5:1-7; Rom. 13:11-14.

Noon—sudden judgment—Psa. 37:6; 91:6; 1Kin. 18:27; Acts 22:6-7; Zep. 2:4; Jer. 15:8

➤ Time of rest—SoS. 1:7; 2Sam. 4:5; Gen. 43:16.

North—judgment, war, destruction—Jer. 6:1; 46:20; Eze. 38:15.

Nose—direction of action, attention—2Kin. 19:28; Isa. 37:29; Eze. 8:17; SoS. 7:4-8.

Nostrils—power of God—Psa. 18:15; 2Sam. 22:9,16; Exo. 15:8.

Nurse—helper of children—2Sam. 4:4; 1The. 2:7; Exo. 2:7-9.

O

Oak—put down evil—Gen. 35:1-5; Jos. 24:14-28; 2Sam. 18:9-14; Isa. 1:25-31; Eze. 6:13; 1Chr. 10:12.

Odours—sacrifice—John 12:3; Phi. 4:18; 2Chr. 16:14; Lev. 26:31.

Offering—personal dedication, obedience—1Sam. 15:22; Psa. 51:16-19; Pro. 21:3; Mark 12:33.

Oil—Word or law of God—Psa. 119:105; Pro. 6:23; Lev. 24:1-3.

➤ Healing—Luke 10:34; Isa. 1:6.

➤ Anointing, separation and gladness—Heb. 1:9; Exo. 25:6; 29:7,21; 30:25-31.

Ointment—honor—Luke 7:37-38; Mat. 26:9; John 12:2-5; Amos 6:6; SoS. 1:3.

Olive—Israel—Rom. 11:17-24; Jer. 11:16; Hos. 14:5-6.

➤ The upright—Zec. 4:1-14; Psa. 52:8; 128:3.

Open—understanding the Truth—Acts 16:14; Luke 24:30-31,45; Acts 26:18; 14:27; Mat. 7:7; Col. 3:4.

Organ—praise, celebrate—Psa. 150:1-6; Job 30:31; 21:12.

Ornament—wisdom—Pro. 1:9; 4:7-9; 25:12; Eze. 16:7-11; 1Pet. 3:4.

Outcast—those in spiritual wandering—Psa. 147:2; Isa. 11:12; Jer. 30:17; Mat. 8:12.

Outside or Outer—lacking spiritual understanding, the world—Mat. 8:12; 22:13; 23:25-27; 25:30 (see: without).

Outward—fleshly or mortal man—1Pet. 3:3; 1Sam. 16:7; Rom. 2:28; 2Cor. 4:16; 10:7; Mat. 23:28.

Oven—pride, flesh destroyed—Psa. 21:9; Mal. 4:1; Hos. 7:4-7; Lev. 26:26.

Owl—lonely, desolate—Psa. 102:6-7; Job. 30:29; Isa. 13:20-21; 34:11-15.

Ox—strength, patient labor in the Truth—1Tim. 5:18; 1Cor. 9:1-11; Psa. 144:14; Pro. 14:4; 1Kin. 7:25; Num. 7:3-8.

P

Palace—dwelling of royalty (Yahweh in Zion)—Psa. 78:68-69; 48:1-4; 45:11-17; 1Chr. 29:1.

Palm—the upright, righteous (tree)—Psa. 92:12; SoS. 7:7-8; Exo. 15:27; Rev. 7:9; Jer. 10:15.

➤ Works of flesh (hand)—John 18:22; 1Sam. 5:4; 2Kin. 9:35; Mark 14:65.

Palsy—effects of sin—Luke 5:23-24; Acts 9:33; Mark 2:3-10.

Pant—desire for Truth—Psa. 119:31; 42:1.

Passover—redemption (Christ)—1Cor. 5:7; Exo. 12:11-48.

Pasture—flock feeding on Truth—Eze. 34:14-31; John 10:9; Psa. 23:1-2; 74:1; 79:13; 95:7; 100:3.

Path—walk (good or evil)—Pro. 1:15; 2:13; 3:6; 4:14-18; Psa. 119:35,105; Isa. 2:3.

Pearl—Truth, knowledge—Mat. 13:45-46; 7:6; Job 28:18.

Pen—a declaration (by tongue, pen, iron)—Job 19:24; Psa. 45:1; Isa. 8:1; Jer. 17:1.

Pence or Penny—daily wage of men—Luke 10:35; Mat. 20:2-13; Mat. 14:5; John 12:5; Luke 20:24.

Perfume—incense, prayer—Exo. 30:35-37; Pro. 27:9; SoS. 3:6.

Pestilence—divine judgment—1Chr. 21:14; Psa. 78:50; Lev. 26:25.

Physician—trust in men—2Chro. 16:12; Luke 8:43; Mat. 9:12; Job 13:4.

Pilgrim—separate from world by faith—Heb. 11:13; 1Pet. 2:11; Psa. 119:54; Gen. 47:9.

Pillars—saints upholding the Truth—Gal. 2:9; 1Tim. 3:15; Rev. 3:12; Exo. 24:4; 2Chr. 3:17.

Pipe—proclaim, prophesy—1Sam. 10:5; 1Cor. 14:7; Luke 7:32; 1Kin. 1:40.

Pit—the grave—Gen. 37:20-29; Isa. 14:15; Isa. 38:18; Pro. 1:12; Psa. 30:3; 88:3-4.

Plague—divine curse—Psa. 91:9-10; Exo. 30:12.

Plant—rooted in Yahweh's Truth—Gen. 2:8; Psa. 1:1-3; 1Cor. 3:6-9; Psa. 80:15; 92:13; Isa. 60:21; 61:1-3; Jer. 24:5-7.

Play—fleshly pleasure—Exo. 32:6; 1Cor. 10:7; Deu. 22:21.

Player—rejoice the heart in Truth—Psa. 33:3-4; 2Kin. 3:15; Eze. 33:32; 1Sam. 16:16-23.

Plow—workman (for good or evil)—Psa. 129:2-4; Job 4:8; Hos. 10:13; 1Cor. 9:10.

Plowshares—peace—Isa. 2:4; Joel 3:10; Mic. 4:3.

Poison—evil speech—Psa. 140:3; Rom. 3:13; Jam. 3:8; Psa. 58:4 (serpent).

Pollute—defile Truth with worldliness—Eze. 44:7; 2Chr. 36:14.

Pomegranate—life, fruit—Deu. 8:8; Exo. 28:34-35; Hag. 2:19; Joel 1:12; SoS. 4:3,13; 6:7-11.

Pool—blessing—Psa. 84:5-7; Ecc. 2:4-6; Isa. 35:6-7; John 5:2-7; 9:7-11.

Poor—lowly, humble—Psa. 69:29-33; Luke 4:18; 21:1-4.

Porch—place of Truth and judgment—1Kin. 7:7; Joel 2:17; Mark 14:68; John 10:23; Acts 3:11; 5:12.

Porter—keeper, protector of Truth—1Chr. 9:19-24; 26:1-9; Mark 13:33-37.
Potter—Yahweh—Isa. 64:8; 45:9; Rom. 9:21; Jer. 18:1-23.
Pour—give of self in expression—Psa. 62:8; 1Sam. 1:15; 2Sam. 23:16; Acts 2:17; Pro. 1:23.
Powder—destruction of idols—Exo. 32:20; 2Kin. 23:6,15; 2Chr. 34:7.
Present—appease flesh—Jud. 3:15-18; 1Sam. 39:1; 2Kin. 16:8; Gen. 32:20.
 ➤ Honor, dedication—2Chr. 9:23-24; Gen. 43:11-26; Psa. 72:10; 1Kin. 4:21.
Press—judgment (winepress)—Joel 3:13; Jud. 7:24-25; Rev. 14:19-20.
 ➤ Blessing—Isa. 16:10; Pro. 3:10.
Price—redemption—Exo. 30:11-16; 1Cor. 6:20; 7:23; 1Pet. 1:18-19; Lev. 25:51-52.
Priest—saints—Rev. 5:9-10; 1:6; 1Pet. 2:5-9.
 ➤ Mediator—Num. 8:10-12; 5:8-30; Lev. 5:6-18; 7:8-34.
 ➤ Christ (high priest)—Heb. 3:1; 9:11.
Prison—death or bound by sin—Psa. 102:20; 79:11; 146:7-8; 69:33; Isa. 42:7.
Prune—produce fruit by the Word—John 15:1-3; Lev. 25:3-4; 1Sam. 5:1-7.
Psalm—joy, praise—Psa. 95:2; Jam. 5:13; Col. 3:16; Psa. 105:2; Eph. 5:18-19.
Psaltry—Truth—Psa. 108:2-4; 144:7-9; 71:22; 33:2-4.
Publican—repentant sinner—Luke 3:12; 5:27-30; 7:29; 15:1-2; 18:13; Mat. 9:10-13.
Purge—cleanse from sin—Psa. 51:7; Isa. 27:9; 2Chr. 34:3; 2Pet. 1:9; Heb. 1:3.
Purse—trust in self—Luke 10:3-4; Pro. 1:4.
Push—war with enemy—Psa. 44:5; 2Chr. 18:10; Dan. 8:4; 11:40.

Q

Quail—appetite for flesh—Psa. 105:40; Num. 11:31-35.
Queen—apostasy, heathen—Rev. 18:7; Jer. 7:18; 1Kin. 10:1-13; 11:19; Acts 8:27.
Quicken—become spiritually alive—Eph. 2:1-5; Col. 2:13; Heb. 4:12.
Quiver—dwelling (womb)—Psa. 127:5; Isa. 49:2; Jer. 5:16.

R

Race—run for life—1Cor. 9:24-27; Heb. 12:1-2).
Rags—lowly state of mortal man—Pro. 23:21; Isa. 64:6; Jer. 38:11-12.
Raiment—atonement, immortality (white)—Rev. 3:5,18; 7:13-14; 19:8; Psa. 45:13-14; Mat. 28:3.
Rain—doctrine—Deu. 32:2; Psa. 68:8-11; Joel 2:23; Amos 8:11-12; Isa. 55:10-11.
Rainbow—peace—Gen. 9:11-16; Rev. 4:3; 10:1.
Ram—head of flock (Christ)—Gen. 22:13; Lev. 8:2; Exo. 29:15-32.
Ransom—redemption in Christ—1Tim. 2:6; Mark 10:45; Exo. 30:12-16.
Raven—Gentiles—Lev. 11:15; 20:22-26; Luke 12:24; Psa. 147:9; 1Kin. 17:4-6.
Reap—reward of labors (good or bad)—Job 4:8; 2Cor. 9:6; Gal. 6:7-9; Pro. 22:8; John 4:36.
Reapers—the angels—Mat. 13:39; Ruth 2:9 cf. Mark 16:5.
Reed—standard of measurement—Eze. 40:3-8; 42:16-20; 45:1; 48:8; Rev. 21:16; Mat. 11:7; 12:20.
Refine—purge character—Zec. 13:9; Mal. 3:1-3; Isa. 48:10.
Refuge—protection in Christ, Yahweh—Num. 35:6-32; Heb. 6:18; Psa. 9:9; 14:6; 142:5.

Reins—mind, thoughts, emotions—Psa. 7:9; 16:7; 26:2; 73:21; Jer. 11:20; Rev. 2:23.

Release—freed from servitude of sin (Kingdom Age)—Deu. 15:1-23; 31:10; Isa. 61:1-3.

Remedy—Yahweh's Word—2Chr. 36:15-16; Psa. 107:20; Mat. 13:15.

Remnant—saved of Israel—Rom. 9:27; 11:5; Jer. 23:3; 31:7; Mic. 2:12.

Rend or Rent—people, kingdom divided—1Sam. 15:27-28; 1Kin. 11:30-33; 2Kin. 2:12.

➤ Anguish, disapproval—Acts 14:14; Mat. 26:65; Lev. 10:6; 2Sam. 1:11; 3:31.

Rest—Kingdom Age—Heb. 4:1-11; Gen. 2:2-3; Exo. 16:30; 23:12; 31:15.

Rib—life—Gen. 2:21-22; 2Sam. 2:23; 3:27; 4:6; 20:10.

Rich or Riches—full of faith, works—2Cor. 8:9; 1Tim. 6:18; Rev. 2:9; Eph. 2:4; Luke 12:21.

➤ Possessing wisdom, Truth—Pro. 3:13-16; 8:18; Eph. 3:8; Heb. 11:26.

Rider—political powers over an army—Zec. 10:5; 12:4; Exo. 15:1,21; Jer. 51:21; Rev. 14:20; 19:21.

Right—firstborn (hand: Christ)—Psa. 80:17; 89:27; Gen. 48:14.

➤ Salvation—Psa. 17:7; 18:35; 20:6; 63:8.

➤ Exalted—Mat. 25:33-34; 22:44; Acts 2:33-34; 5:31.

➤ Fellowship—Gal. 2:9.

Ring—authority, honor—Gen. 41:42; Est. 3:10-12; 8:2-10; Luke 15:22.

Ripe—judgment—Gen. 40:10; Joel 3:13; Rev. 14:15-18.

Rivers—life—John 7:38; Psa. 1:3; Rev. 22:1; Eze. 47:8-9; Gen. 2:10.

➤ Nations—Isa. 8:7; 23:3-10; Jer. 46:7-8; Eze. 29:3-5; Psa. 72:8; Isa. 18:1-7; Dan. 8:3-6.

Roar—Divine authority, judgment—Isa. 42:13; Jer. 25:30-33; Amos 1:1-4.

Robe—righteousness—Job 29:14; Isa. 61:10; Rev. 7:9-15; 19:8.

Rock—Christ—1Cor. 10:4; 1Pet. 2:8; Rom. 9:33; Mat. 16:18.

Rod—to correct or rule—Pro. 22:15; 13:24; Rev. 2:27; 19:15.

Root—Christ—Rev. 5:5; 22:16; Isa. 11:10; 53:2.

Rope—sin—Isa. 5:18; Jud. 16:11-12; Acts 27:32.

Rubies—wisdom—Job 28:18; Pro. 3:13-15; 8:11.

Run—urgency—2Sam. 18:19; John 20:2; Heb. 12:1.

S

Sabbath—rest from flesh's works, dedicated to God—Heb. 4:10; Isa. 56:2-6; 58:13-14; Exo. 16:23; 31:13.

Sackcloth—lamentation, humility—Jer. 4:8; 6:26; Psa. 35:13; Mat. 11:21; Joel 1:8.

Sacrifice—personal dedication, obedience—1Sam. 15:22; Psa. 51:16-19; Ecc. 5:1; Pro. 21:3,27; Heb. 10:5-9.

Sail—Spreading of the Gospel—Acts 13:4; 14:26; 18:18-21; 20:6-15.

Salt—preserver of covenant, zeal—Num. 18:19; 2Chr. 13:5; Mat. 5:13; Col. 4:6.

➤ Flesh crucified—Mark 9:43-50; Lev. 2:13; Gen. 19:26; 2Chr. 25:11; 2Kin. 14:7.

Sanctuary—Deity's dwelling with in, among men—Exo. 25:8; Lev. 26:12; 2Cor. 6:16.

Sand—multitude, innumerable—Rev. 20:8; Jud. 7:12; Psa. 139:18; Gen. 22:17; 32:17; 41:49.

Scarlet—sin—Isa. 1:18; Jos. 2:18-21.

➤ Clothing of honor—Dan. 5:7,16,29; Pro. 31:21.

Sceptre—rule, judgment—Heb. 1:8; Psa. 45:6; Gen. 49:10; Num. 24:17.

Schoolmaster—The Law—Gal. 3:24-25.

Scorpion—chastisement—Deu. 8:5,15; Luke 11:12; 1Kin. 12:11; Rev. 9:3-10.

Sea—multitudes, nations—Isa. 17:12; 57:20; 60:5; Psa. 18:4,16-17; Psa 65:7; Luke 21:25; Rev. 17:15; Dan. 7:3,17; Eze. 26:3; Jer. 51:42-43;

Season—prophetic time, event—Acts 1:7; 1The. 5:1; Dan. 2:21; 7:12.

Seduce—false teaching—1John 2:26; Rev. 2:20; 2Tim. 3:13; Mark 13:22.

Seed—Word of God—Luke 8:11; 1Pet. 1:23; Jam. 1:18; 1John 3:9; Mark 4:14; 2Cor. 9:9-11.

Serpent—flesh as source of sin—Gen. 3:1,13; Num. 21:8-9; 2Cor. 11:2; John 3:14; 1Cor. 9:10; Rev. 12:9.

Shadow—nigh to death—Luke 1:79; Job 3:5; 10:21; 12:22; Psa. 23:4; 107:10-14; Jer. 13:16.

➤ Protection—Psa. 17:8; 91:1; Isa. 25:4.

➤ Outline of substance—Heb. 8:5; 10:1; Col. 2:17.

Shame—sin—Eze. 16:52; Exo. 32:25; 1Cor. 11:14; Rev. 3:17-18; 16:15.

Sheep—God's people (Israel, believers)—John 10:2-27; 21:16-17; Mat. 25:33; Eze. 34:12-31; Jer. 23:1-5; 50:6; Psa 79:13.

Shepherd—Christ (teacher)—Heb. 13:20; John 10:2-14; 1Pet. 2:25; 5:4; Mat. 26:31; Eze. 34:2.

Shield—trust, faith in God—Eph. 6:16; Gen. 15:1; Psa. 33:20; Pro. 30:5.

Ship—faith, the Truth—1Tim. 1:19; Luke 5:3; John 6:17-21; 21:6-8; 1Pet. 3:20; Acts 27:2-44.

Shoe—redemption—Deu. 25:9-10; John 1:27; Mat. 3:11; Jos. 5:15; Exo. 12:11; Ruth 4:7-8.

Shoulder—Burden—Psa. 81:6; Isa. 9:4; 10:27; Mat 11:28-30.

Shout—victory or joy, battle—1The. 4:16; Psa. 32:11; 132:9; Zep. 3:14.

Showers—God's control of events—Jer. 14:22; Eze. 13:11; 34:26; Luke 12:54; Jer. 3:3; Mic. 5:7.

➤ Doctrine—Deu. 32:2 (see: rain).

Sickle—judgment—Joel 3:13; Mark 4:29; Rev. 14:14-19.

Sift—careful examination, judgment—Isa. 30:28; Amos 9:9; Luke 22:31.

Silver—redemption—Exo. 26:19,32; 30:12-16; 38:25-27; 21:29-32; Mat. 27:3-9; 1Pet. 1:18.

Sinew—strength of life—Gen. 32:32; Job 10:11; Eze. 37:6-8; Job 40:17.

Sing—sacrifice of praise—Heb. 13:15; Psa. 27:6; 107:22; 116:17; 50:13-23; 51:14-19; 54:6; Jer. 33:11; Jonah 2:9.

Sisters—Judah and Israel—Jer. 3:7-10; Eze. 23:4-33.

Sit—to judge in authority—Rev. 17:1-5; 5:13; 6:16; 7:10-15; Col. 3:1; Pro. 23:1; Jer. 22:2.

Skins—covering for sin—Gen. 3:21; Job 10:11; Exo. 22:27; 26:14; 39:34; Num. 4:10.

Skirt—Kingdom of Israel—1Sam. 15:27-28; 24:4,20; 1Kin. 11:29-35; Zec. 8:22-23.

Sleep—death—John 11:11; Acts 13:36; 1Cor. 15:51; 1The. 4:14.

Slide—loss of spiritual standing—Deu. 23:35; Psa. 26:1; 37:31; Eph. 6:15.

Slothful—apathetic in the Truth—Mat. 25:26; Heb. 6:12; Pro. 18:9; 19:15.

Slow—temperate in character—Psa. 103:8; Pro. 14:29; 15:18; 16:32; Jam. 1:19.

Smell—divine pleasure in sacrifice—Gen. 8:21; Phi. 4:18; Lev. 1:9; 26:31; Isa. 1:10-17; Amos 5:21.

Snare—taken by subtleness of sin—1Tim. 3:6-7; 6:9; 2Tim. 26; Luke 21:24-25; Exo. 23:33; 34:12; Jud. 2:3; Pro. 12:13; Ecc. 9:12.

Snow—sin purged—Isa. 1:18; Psa. 51:7; Job 9:30.

- Yahweh's Word—Psa. 147:15-18; Isa. 55:10-11; Jer. 18:14-15; Pro. 25:13.
- Righteousness—Dan. 7:9; Mat. 28:3; Rev. 1:14; 19:7; Exo. 4:6; Num. 12:10.

Sober—awake to spiritual things—1The. 5:6-8; 1Tim. 3:2; Titus 2:1-6; 1Pet. 1:13; 4:7; 5:8.

Sockets—strength, foundation—Exo. 26:19-37; 27:10-18; Num. 3:36-37; 4:31-32.

Sojourner—saints awaiting Kingdom Age—Lev. 25:23; 1Pet. 1:17; Heb. 11:9-13.

Sold—bondage of sin—Jud. 2:14; 3:8; 4:2; 10:7; 1Sam. 12:9; Gen. 37:28-26; 45:4-5; Est. 7:4; Rom. 7:14.

Soldier—spiritual warrior—2Tim. 2:3-4; Eph. 6:10-17; 2Cor. 10:3-6; Isa. 59:17.

Sole—Israel's journeying—Deu. 28:65; 11:24; Jos. 1:3; Gen. 8:9.

- Uttermost part of man—Deu. 28:35; Job 2:7; Isa. 1:6; 2Sam. 14:25.
- Subjection of enemies—1Kin. 5:3; Mal. 5:3.

Son—Israel—Exo. 4:22-23; Hos. 11:1; Gal. 4:22-31.

- Yahweh's children (Christ, saints)—Rom. 8:29; 1John 3:1; John 1:12-13; Heb. 12:7.
- Spiritual offspring (good or bad)—2The. 2:3; 1Tim. 1:12; Titus 1:4; Philemon 10.

Soothsayer—false religious teachers—Jos. 13:22; 2Pet. 2:13-22; Dan. 2:27; 4:7; 5:7-11; Acts 16:16-19.

Sorcerer—False miracle worker—Acts 8:8-13; 13:6-12; Exo. 7:11,22; Jer. 27:9-10; Dan. 2:2; Mal. 3:5.

Sow—preach the Word—Mark 4:14-20; Mat. 13:3-39; 1Cor. 3:6; Jam. 3:18; 2Tim. 4:2; Isa. 55:10-11.

- Works of man (good or bad)—2Cor. 9:6-10; Psa. 126:5; Pro. 22:8; Hos. 8:7; 10:12; Gal. 6:7-8.
- Death—1Cor. 15:42-44.

Spear—warfare—Psa. 46:9; Isa. 2:4; Joel 3:10; Mic. 4:3.

Spices—holiness and prayer—Exo. 25:6; 30:23-24; 35:8; 37:29.

- Honor—Gen. 43:11; 1Kin. 10:2-10; John 19:40; Luke 23:56; 24:1.

Spirit—Word of God—Eph. 6:17; John 6:63; 2Tim. 3:16.

- God's creative power—Gen. 1:2; Psa. 104:30; Job 26:13; 33:4; Luke 1:35.
- Universal power—Psa. 51:12; Amos 4:13 (margin).
- Life—Gen. 7:22; Num. 27:16; Acts 7:59.
- The mind, or state of mind—Num. 14:24; Rom. 8:16; 1Cor. 2:11; 2Cor. 12:18; Col. 2:5; Luke 10:21; Exo. 6:9; Job. 7:11; Acts 17:16; 2Tim. 1:7.
- ALSO: Disposition (Isa. 57:15; Pro. 16:19); Understanding (Isa. 11:2; Dan. 4:9; 1John 4:16); Strength (Jud. 15:19; 14:6-9; 1Sam. 30:12); Gifts of healing...etc. (Acts 2:4; 19:6; 8:17; 1Cor. 12); Inspired men (Num. 11:25; 2Pet. 1:21; 1Pet. 1:11; John 3:34); God, Jesus, Angels, False Teachers, Saints (John 4:24; 1Cor. 15:45; Heb. 1:14; 1John 4:1-13; John 3:6).

Spot—blemish of sin—Heb. 9:14; 1Pet. 1:19; 2Pet. 3:14; 2:13; Eph. 5:27; Jude 12,23.

Springs—refreshing principles of the Truth—John 4:14; Isa. 35:7; 49:10; Jos. 15:19.

Sprinkle—sacrifice, atonement (blood)—1Pet. 1:2; Heb. 9:19; 12:24.

Spue—rejection—Lev. 18:28; 20:22; Rev. 3:16.

Staff—support, to lean upon—Isa. 36:6; Eze. 29:5-7; Mark 6:8; Gen. 32:10-11; Exo. 12:11; 1Sam. 17:40.

Stand—remain firm, steadfast—Eph. 6:11-14; 2Cor. 1:24; 1Cor. 16:13; Gal. 5:1; Phi. 1:27; 4:1; 2Tim. 2:19.

➤ Arise in authority—Zec. 14:4; Rev. 7:1; Acts 2:4; 7:56.

➤ Present oneself—Rev. 8:1-2; Rom. 14:10; Dan. 1:5.

Stars—immortal ones (saints, angels, Christ)—Dan. 12:1-3; Job 38:7; 2Pet. 1:19; Mat. 13:32; 1Cor. 15:40-44; Rev. 2:28; 22:16; Num. 24:17.

➤ Political powers—Mat. 24:29; Isa. 13:9-11; Rev. 12:1-3; Dan. 12:1-3.

Staves—sojourning—Exo. 25:13-28 cf. 1Kin. 8:7-8.

Steps—walk (good or bad)—Psa. 37:23; 119:133; Rom. 4:12; 2Cor. 12:18; 1Pet. 2:21.

Stewards—servants, possessors of the Truth—Tit. 1:7; 1Cor. 4:1-2; 1Pet. 4:10; Luke 16:1-8.

Stiffnecked—refusal to submit to Truth—Acts 7:51; Exo. 32:9; 33:3-5.

Stone—Christ—Dan. 2:34-45; Acts 4:11; Eph. 2:20; 1Pet. 2:4-8; Gen. 49:24.

Stones—saints—1Pet. 2:5; 1Cor. 3:12; Exo. 28:9-21; 39:14.

Storm—trouble—Psa. 55:8; 107:28-29; Isa. 4:6; 25:4; Eze. 38:9.

Strangers—Gentiles joined to Israel—Eph. 2:12-22; Lev. 17:6-13.

➤ Patriarchs, believers during probation—Heb. 11:13; 1Pet. 1:1; 2:11; Exo. 6:4; 22:21; 23:9.

Streams—judgment—Amos 5:24; Dan. 7:10; Isa. 30:28.

➤ Nations—Psa. 124:4; 126:4; Isa. 11:15; 27:12; Exo. 7:19; 8:5.

➤ Life, refreshment—Isa. 35:6; 66:12; Psa. 46:4; 78:16-20; SoS. 4:15.

Streets—public gathering place—Acts 5:15; Zec. 8:5; Mark 6:56; Luke 10:10; 13:26; 14:21; Pro. 1:20.

Strength or Strong—spiritual up-building—Luke 22:32; Rom. 15:1; Eph. 6:10; Phi. 4:13; Rev. 3:2; 1Pet. 5:10; 1Cor. 16:13.

Strip—divest of honor, office—Num. 20:26-28; Job 19:9; 1Sam. 31:8; Isa. 32:11; Eze. 16:39.

Stripes—punishment—1Pet. 2:24; Isa. 53:5; Acts 16:23,33; 2Cor. 6:5; 11:23-24.

Stumble—spiritual falter—1Pet. 2:8; Rom. 9:32; 11:11; 1Sam. 2:4.

Stubble—the wicked—Job. 21:17-18; Psa. 83:9-13; Isa. 5:20-24; 1Cor. 3:12; Mal. 4:1.

Stump—root of Apostasy—1Sam. 5:4; Dan. 4:15-26.

Summer—time of judgment, harvest—Mat. 24:32; Dan. 2:35; Mic. 7:1; Jer. 8:20.

Sun—Christ—Mal 4:2; 2Pet. 1:19; Mat. 13:43; Rev. 2:28; Psa. 89:35-36.

➤ Political powers—Mat. 24:29; Acts 2:20; Rev. 12:1.

Supper—fellowship—Luke 14:12-24; 22:20; John 13:2; 21:20; 1Cor. 11:20-21; Rev. 19:9.

Surname—denoting character—Mark 3:16-17; Luke 22:8; Acts 12:12; 1:23; 4:36.

Swine—gentiles, unclean—Lev. 11:7; Mat. 7:6; Pro. 11:22; 2Pet. 2:21-22.

Sword—the Word of God—Eph. 6:17; Heb. 4:12; Gen. 3:24; Exo. 17:13; 32:27.

T

Tabernacle—Yahweh's dwelling in, among men (God-Manifestation)—Exo. 25:8-9; Rev. 21:3; Lev. 26:11-12; 2Cor. 6:12-18; 1Cor. 3:16-23; John 1:14.

➤ Nature of man—2Cor. 5:1-4; 2Pet 1:13-14.

Table—fellowship—1Cor. 10:21; Luke 22:30; Mat. 15:27; John 12:2; 13:28; 2 Sam. 9:7.

Tabret—joy, celebration—Gen. 31:27; 1Sam. 18:6; Job 17:6; Isa. 24:8.

Taches—join in unity—Exo. 26:5,11; Eph. 4:11-16.

Tares—the wicked—Mat. 13:38.

Taste—experience, partake—Psa. 34:8; Mat. 16:28; Heb. 6:4-5; 1Pet. 2:3.

Tears—sorrow, fear—Ecc. 4:1; Luke 7:38; Heb. 5:7; 12:17; Rev. 21:4.

Teeth—character (good or bad)—SoS 4:2; 6:6; Gen. 49:12; Job 16:9; 19:20; Psa. 57:8; Pro. 30:14; Matt. 22:13.

Tenth or Tithes—token of whole dedication—Gen. 28:22; Lev. 5:11; 6:20; 27:30; Num. 5:15; 18:21,24; 28:5.

Thanksgiving—sacrifice in appreciation—Lev. 7:12-15; 22:29; Psa. 107:22; 116:17; Amos 4:5.

Thigh—posterity, offspring—Gen. 24:2-9; 47:29; Num. 5:21-27.

➤ Strength—Jud. 3:16-21; SoS. 3:8; Rev. 19:16.

Thief—unexpected return of the Lord—Luke 12:39; 1The. 5:1-4; 2Pet. 3:10; Rev. 3:3; 16:15.

➤ Religious impostor—John 10:1-10; 1Pet. 4:15; Mat. 6:19; 21:13; Isa. 1:21-23.

Thirst—desire for righteousness—Mat. 5:6; John 4:13-15; 6:35; 7:37; Psa. 42:2; Isa. 49:10; 55:1.

Thistles—curse, unfruitfulness—Gen. 3:18; Mat. 7:16; Job 31:40.

Thorns—curse, unfruitfulness—Gen. 3:18; Mat. 7:16; Jer. 12:13; John 19:5; Mat. 13:22.

➤ Gentiles—Num. 33:55; Jos. 23:13; Jud. 2:3; SoS. 2:2.

Threshingfloor—judgment—Dan. 2:35; Mic. 4:11-13; Joel 3:12-14; Jer. 51:33; 2Sam. 24:16-24; Ruth 3:2.

Threshold—place of judgment—1Kin. 9:14:17; Jud. 19:27; 1Sam. 5:4-5; Eze. 9:3-4; Zep. 1:9.

Throne—power, rule—Col. 1:16; Luke 22:30; Rev. 3:21; Psa. 45:6; 2Sam. 7:13-16.

Throw—(down) abolish wickedness—Jud. 2:2; 6:25-32; Rev. 18:21; 2Kin. 9:33.

Thunder—political upheaval—Rev. 6:1; 10:3; 14:1-2; 16:18.

➤ Divine vengeance—1Sam. 2:10; 7:10; 12:17-18; Exo. 9:28-34.

Timbrels—rejoice, praise—Exo. 15:20; Jud. 11:34; Psa. 81:2; 149:3; 150:4.

Times—period of world events—Dan. 2:21; Luke 21:24; Acts 1:7; 3:19-21; 1The. 5:1; Heb. 1:1; 1Tim. 4:1; 1Pet. 1:20.

Tongue—speech, language—Job 6:24; 13:19; Est. 7:4; Psa. 64:3; 15:3; 1Pet. 3:10; 1John 3:18.

Touch—identify or associate with—Lev. 5:2-3; 6:27; Num. 4:15; Deu. 14:8; Hag. 2:12-13; 2Cor. 6:17; Mat. 9:20-21; Heb. 4:15.

Tower—salvation, deliverance (Yahweh as protector)—Psa. 18:2; 61:3; 144:2; Pro. 18:10; 2Sam. 22:3,51.

➤ Watch-post for enemy—2Kin. 9:17; 17:9; 18:8; 2Chr. 20:24; Hab. 2:1.

Travail—trouble, sorrow—1The. 5:1-3; Gal. 4:27; John 16:21; Isa. 13:18; 21:3; Rom. 8:22; Jer. 13:21; 50:43.

Treasure—the Truth—Col. 2:3; Heb. 11:26; Mat. 6:19-20; Pro. 2:4; 2Cor. 4:7; Mat. 13:44.

Tree—life—Pro. 3:18; 11:30; 13:12; Gen. 2:9; Rev. 22:14.

➤ People—Psa. 1:3; 37:35; 92:12; Eze. 31:1-3; Mark 8:24; 1Pet. 2:24

➤ Nations—Luke 21:29; Isa. 24:12-13; Dan. 4:10-26.

➤ Idolatry—Jer. 10:1-5; Eze. 6:13; 2Kin. 16:4; 17:10.

Trodden—subjection—Deu. 1:36; Jos. 14:9; Luke 21:24; Isa. 18:2-7; 25:10; 28:3.

Trumpet—resurrection—1Cor. 15:52; 1The. 4:16; Mat. 24:31.

➤ Warfare—Jud. 7:8-22; Joel 2:1-15; 1Cor. 14:8; Eze. 33:3-6.

➤ Worship—Num. 10:2-10; Lev. 23:24; Num. 29:1; Psa. 150:3.

➤ Ascension of new king—1Kin. 1:34-39; 2Chr. 23:10-15; 2Kin. 9:13.

➤ Release from bondage—Lev. 25:9.

➤ A new moon—Psa. 81:3.

Two-edged—judgment—Psa. 149:6; Heb. 4:12; Rev. 1:16.

U

Unclean—Gentiles—Lev. 20:23-26; 11:1-47; Acts 10:9-35.

➤ Effects of sin—2Pet. 2:10; 1The. 4:7; Gal. 5:19; Rom. 1:24; 6:19; Lev. 5:3; Num. 6:7.

Uncover—expose sin, shame—Isa. 47:2-3; Jer. 49:10; Hab. 2:16.

Unfiled—clean from sin—Psa. 119:1; SoS. 5:2; 6:9; Heb. 7:26; Jam. 1:27.

Unicorn—power, strength (bull)—Deu. 33:17; Num. 23:22; 24:8.

Unleavened—truth, sincerity—1Cor. 5:7-8 (see: Leaven).

Usury—oppression of brethren—Exo. 22:25; Lev. 25:36-37; Neh. 5:7-10.

V

Vail—the law—2Cor. 3:13-16.

Vanity—ways of the flesh—Ecc. 1:1-2; 2:1-26; Isa. 41:29; Eph. 4:17; 2Pet. 2:18.

Veil—the flesh of Christ—Heb. 10:20; 6:19; 9:3,24; Eph. 4:13-15; Mat. 27:51.

Vessel—saints, people—2Cor. 4:7; Acts 9:15; Rom. 9:20-23; 1The. 4:1-5; 2Tim. 2:19-21; 1Pet. 3:7; Heb. 2:1-2; Mat. 25:1-13; Luke 8:16.

Vials—the will of God—1Sam. 10:1; Rev. 16:1-17; 17:1; 21:9.

Vine or Vineyard—Israel—Hos. 10:1; Isa. 5:7; Mat. 21:33; Psa. 80:8-15.

➤ Christ—John 15:1-5; Luke 22:18.

➤ Blood of Christ—Mat. 26:26-29.

Vinegar—harsh, bitterness (Christ's sacrifice)—Pro. 10:26; 25:20; John 19:29-30; Ruth 2:14.

Virgin—saints, believers—2Cor. 11:2; Mat. 25:1-11; SoS. 6:8; Rev. 14:4.

Voice—authority—Gen. 22:18; 26:5; 27:8; Exo. 5:2; 19:5; 23:21-22; Deu. 13:4; John 10:3-27; Heb. 3:7.

Vomit—ways of gentile world—Jon. 2:10; Lev. 18:25; 2Pet. 2:21-22; Jer. 48:26.

Vow—dedicated, committed service to Yahweh—Ecc. 5:4; Psa. 50:14; Gen. 28:20-21; Num. 6:2-21; Jud. 11:30.

W

Wages—reward for labor (good or bad)—Gen. 31:41; Rom. 6:23; 2Pet. 2:15; John 4:36.

Walk—behavior, lifestyle—Gal. 5:16-25; Eph. 2:10; 4:1,17; 5:2-15; Col. 1:10; 2:6; 1The. 2:12; 4:12.

Walls—strength of a city—Num. 13:28; Psa. 51:18; 122:7; Neh. 1:3; 4:7; Jer. 5:10; 52:14; Heb. 11:30.

Wander—spiritually lost—Num. 14:33; 32:33; Gen. 21:14; Amos 8:12; Eze. 34:6.

War—spiritual battle with flesh—1Tim. 1:18; 2Tim. 2:4; Rom. 7:23; 2Cor. 10:3-4; 1Pet. 2:11.

Wash—cleansing by the Truth—1Cor. 6:11; Eph. 5:26; Tit. 3:5; Exo. 30:18; Heb. 10:22; Rev. 1:5.

Watch—to be spiritually vigilant—Rev. 3:2; 16:15; Mark 13:33-37; 1Cor. 16:13; 1The. 5:6; 2Tim. 4:5; 1Pet. 4:7.

Watchers—the angels—Dan. 4:13-23.

Water—the Truth, Word of God—Eph. 5:26; Tit. 3:5; John 4:7-15; Zec. 14:8.

- People, nations—Isa. 17:12; Jer. 46:7-8; 47:1-2; 51:55; Rev. 17:15; Psa 93:3-4; 124:1-5.
- The Grave—Psa. 18:16-17; Jon. 2:1-6; Rom. 6:1-8; Psa. 144:7; 1Pet. 3:20-21.
- Wrath of God—Hos. 5:10; Psa. 106:11; 2Pet. 3:6.

Waves—(see: Sea, Water)

Way—the Truth, life—Gen. 3:24; Acts 9:2; 19:9; 19:23; 22:4; 24:22; Rom. 3:12; Mat. 3:3; 7:14.

Weak—spiritually inferior—1Pet. 3:7; 1The. 5:14; Rom. 8:3; 15:1; Isa. 35:3.

Weaned—mature in spiritual things—(see: milk) Isa. 28:9; Gen. 21:8; 1Sam. 1:22-24.

Weaver—fast fading life span—Isa. 38:12; Job 7:6; 1Sam. 17:7; 2Sam. 21:19.

Week—seven prophetic years—Gen. 29:27-30; Dan. 9:24-27; Eze. 4:4-6; Num. 14:34.

Weights—measure of judgment—Pro. 11:1; 16:11; 20:10,23; Mic. 6:11; Lev. 19:36.

Well—salvation, life—Pro. 16:22; 18:4; Isa. 12:3; Exo. 15:27; John 4:6-17; Gen. 26:15-18; SoS. 4:15.

Wheat—the faithful—Mat. 3:12; 13:24-43; Exo. 34:22; Jam 1:18; Rev. 14:4; Lev. 23:16-17; John 12:24-25.

- Seed of God's Word—Psa. 81:16; Acts 27:38; SoS. 7:2; Jer. 23:28.

Wheels—movement, speed—Eze. 1:15-21; 10:1-19; Dan. 7:9; 1Kin. 7:30-33; Exo. 14:25.

Whirlwind—judgment, vengeance—Isa. 17:13-14; 66:15-16; Jer. 23:19; Dan. 11:40; Amos. 1:14; Pro. 1:27.

- Scatter, disperse—Isa. 41:16; Hab. 3:14; Zec. 7:14.

Whisper—evil speaking—Pro. 16:28; Psa. 41:7; Rom. 1:29; 2Cor. 12:20.

Whore—spiritual wickedness—Eze. 16:20-36; 23:1-43; Jer. 3:2; Exo. 34:15-16; Jud. 2:17 (Great Whore: Roman Apostasy: Rev. 17:1-16; 19:2).

Widow—Jews under the law—Rom. 7:1-4; Acts 9:39-41; Deu. 24:20-21; Psa. 68:5; 146:9; Jam. 1:27; Exo. 22:22; Luke 4:25; 20:47.

Wife—the ecclesia, people of God—Eph. 5:22-32; 1Cor. 11:1-3; Jer. 3; Isa. 54:5-6; SoS. 4:8; 2Cor. 11:1-3.

Wilderness—sojourn of God's people to Land of Inheritance—Deu. 8:2,15-16; 29:5; Jer. 2:6-7.

Wind—teaching (good or bad)—Eph. 4:14; Psa. 148:8; 147:18; Mark 4:37-41; John 6:15-21; Acts 27:7-40; Jam. 1:5-6; Acts 2:2; Jer. 5:13; Mat. 7:25.

- Divine judgment, power—Psa. 78:26; Exo. 10:13; Num. 11:31; Dan. 2:35; Jer. 18:17.

Window—escape—Jos. 2:15; 1Sam. 19:12; 2Cor. 11:33.

- Truth, light—1Kin. 6:4; Gen. 6:16; 8:6; 2Kin. 9:30-33; Eze. 40:16-36; Dan. 6:10.
- Looking post for the wicked—2Sam. 6:16; 2Kin. 9:30; 1Chr. 15:29; Pro. 7:5-27.

Wine—bloodshed, sacrifice—Mat. 26:27-28; Psa. 16:4; Num. 5:5-10; Phi. 2:17; 2Tim. 4:6.

- Token of covenant—Gen. 14:18; Mat. 26:27-28.

- Distorted judgment, intoxication—Isa. 28:7; Hos. 4:11; Gen. 9:21-24; Pro. 20:1; 31:4-5; Acts 2:13; Eph. 5:18; 1Tim. 3:3-8.
- Doctrine, teaching—Mat. 9:17; John 2:3-10; Rev. 17:2.
- Joy, happiness—Ecc. 9:7; 10:19; Zec. 10:7.

Winepress—judgment—Jud. 7:25; Rev. 14:19-20; 19:15; Lam. 1:15.

Wings—trust, protection—Exo. 19:4; Ruth 2:12; Psa. 17:8; 36:7; 61:4; Mal. 4:2; Mat. 23:37.

- Movement—Jer. 48:9; Dan. 7:4-6; Eze. 1:6-25.

Winter—rest, death, probation—SoS. 2:11; 2Tim. 4:21; Acts 27:12; Tit. 3:12.

Witchcraft—sin, rebellion—1Sam. 15:23; 2Kin. 9:22; Gal. 5:20.

Without—those in the world—1Tim. 3:7; Col. 4:5; 1The. 4:12; 2Cor. 7:5; Mark 4:11.

Wolf—religious imposter, destroyer of God's flock—Acts 20:29; Mat. 7:15; John 10:12; Zep. 3:3; Eze. 22:27.

Woman—religious system—Rev. 2:20; 12:1-17; 17:3-18; Pro. 6:24-26; 7:5-10; 1Tim. 2:11-14; Isa. 54:5-6.

Womb—seed-bed of life—Psa. 127:3; Jer. 1:5; Luke 1:15-44; Rom. 4:15; Gal. 1:15.

Wood—people, human nature—(see: tree).

Wool—clean, purity (Christ)—Isa. 1:18; Jud. 6:37; Dan. 7:9; Rev. 1:14; Heb. 9:19.

World—arena of fleshly works—1John 2:15-17; 2Pet. 1:4; Jam. 1:27; 4:4; John 3:19; 17:5-16; Eph. 2:2,12.

Worms—corruption—Exo. 16:20; Job. 7:5; 19:26; Acts 12:23.

Write—place on record, remember—Exo. 17:14; 34:1; Deu. 6:7-9; Rev. 1:11; 22:18-19.

Y

Yesterday—shortness of life, mortality—Job 8:9; Psa. 90:4.

Yoke—burden, servitude of flesh—Gen. 27:40; Lev. 26:12-13; Deu. 28:48; 1Kin. 12:4-14; Isa. 10:27; 58:6; Num. 19:2.

- Join together in common walk—Mat. 11:29-30; 2Cor. 6:14; Phi. 4:3.

Young—strength of life—Pro. 20:29; Exo. 33:11; Mark 16:5; Gen. 22:3.

- Spiritually inexperienced—Tit. 2:4-6; 1Pet. 5:5; Pro. 1:4; 7:7.

PROPER NAMES

Although we have not listed proper names in our Dictionary, they are quite important in our study of the Word. The names of people and places in the Bible add great significance to unlocking the mysteries of the Gospel. For example, in the Book of Ruth, Naomi wished for her name to be changed because she desired to be known by something that would express her life. She said: “Call me not Naomi (*pleasant*), call me Mara (*bitter*); for the Almighty hath dealt very bitterly with me”—Ruth 1:20.

The example recorded in the Book of Ruth establishes the value of proper names in Scripture; for they are indicative of character, and oftentimes tell the circumstances of the specific events surrounding the story. Other examples explain themselves:

“And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth (*booths*)”—Gen. 33:17.

“And she conceived and bare a son; and she said, Now will I praise Yahweh; therefore she called his name Judah (*praise*) and left bearing”—Gen. 29:35.

“And she shall bring forth a son; and thou shalt call his Jesus (*savior*): for he shall save his people from their sins”—Mat. 1:21

“Let not my lord, I pray thee, regard this man of Belial, even Nabal; for as his name is, so is he: Nabal is his name, and folly is with him”—1Sam. 25:25.

As with the case of Naomi, when names are changed in the Bible it is very significant; such as Abraham, Sarah, and Jacob (Gen. 35:10-12). Though we are not given explanation for every name in the Bible, the pattern established early in Genesis teaches us that we need to be very attentive to names when studying the Word.

It should also be noted that some places employ two different names (Gen. 28:19), as well as people. Joshua, for example, is known elsewhere as Oshea (Num. 13:8), while Samuel’s son, Joel (1Sam. 8:2), is called Vashni in the Book of Chronicles (1Chr. 6:28-33). King Uzziah is also called Azariah (2Chr. 26:1 cf. 2Kin. 14:21-15:1). The setting of each proper name will teach us the “when” and the “why” of the particular place or person (examples: Exo. 15:23; Num. 11:34; Jud. 15:7; 1Sam. 23:28; Hos. 1:6; 2Sam. 12:24-25; Gen. 30:6-24).

Furthermore, there are certain patterns concerning proper names in the Bible that any student of the Word can follow. This does not require one to be a Hebrew or Greek scholar. Even apart from a Bible concordance or dictionary, we notice a pattern of certain names, which are constructed from a common root word.

For example, many compound words and names in Scripture contain the use of “EL.” This word, as many of us know, means *God*. Accordingly, we find such names as:

Ezekiel—*God will strengthen*

Daniel—*God will judge*

Israel—*Prince with God*

Bethel—*House of God*

Elijah, Joel, Emmanuel, Michael, Samuel...etc.

The same can be said for “IAH” or “JAH.” This word, of course, is the root of *Yah or Yahweh*. Thus, we find:

Jeremiah—Yahweh will exalt

Nehemiah—Consolation of Yahweh

Zechariah—Yahweh has remembered

Hallelujah—Praise Ye Yahweh

Elijah, Isaiah, Obadiah...etc.

This principle applies for the word “AB,” which means *father*. Abraham (father of a multitude: Gen. 17:5); Abba (father, father: Mark 14:36; Gal. 4:6; Rom. 8:15); Abijah (Yahweh is my father: 2Chr. 13:1-22); Abigail (father of joy: 1Sam. 25:3-42); Abimelech, Abishai...etc.

The word “BETH” means *house*. Thus, we see this form in many compound words, such as: Bethel, Bethlehem, Bethpeor, Bethphage, Bethsaida.

The word “BEN” means *son*, and also forms part of many compound words or names. Examples are: Benjamin (Gen. 35:18); Benammi (Gen. 19:38); Benomi (Gen. 35:18); Benhanan (1Chr. 4:20); and Benhail (2Chr. 17:7).

A final example is the word “SALEM,” which means *peace*. This root word is found in many names in Scripture: Absalom (2Sam. 13:1); Solomon (1Kin. 1:43); Jerusalem (Jud. 1:7); and Solome (Mat. 15:40).

In conclusion, the name of certain people or places often gives us great insight to develop our thinking in historical allegories. When the context of the chapter does not provide a direct definition of the name, simple use of a Bible concordance or dictionary will help.