

BIBLICAL FIGURES OF SPEECH

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() = observations not expressly made by scripture itself

Boldface headings represent clusters of images.

* means the concordance has been used to create the list

Note distinction between figures of speech and figures of thought.

Note also the distinction between schemes (figures of thought) and tropes (= figures of words).

Figures of thought are represented by parables, allegories, Christ-Adam parallel, Hagar-Sarah, and so on. The words are literal, but their referent is substituted for the reality you mean. Hugh Blair, *Lectures on Rhetoric and Belles Lettres* (Vol. 1). Carbondale, IL: SIU Press, 1965. 275 pp.

Part I: The Images Used

Abide/abode

Being in fellowship with

Abraham-Isaac-Jacob, events surrounding the life of

Hagar-Sarah (Galatians 4:21-31)

Abraham-Isaac-Jacob (Romans 9:6-13)

Esau-Jacob (Hebrews 12:17)

Jacob's Ladder: Jesus identifies himself with Jacob's Ladder (John 1:51).

Abraham was reckoned righteous at a time before circumcision was instituted (Romans 4:10-13).

Abraham's sojourning in Palestine depicts the mentality toward the material world that Christians have (Hebrews 11:8-10, 13-16).

The Adam-Christ parallel

Romans 5:12-21; 1 Corinthians 15:21-23, 45-49

Adoption

Romans 7:15, 23; Galatians 4:5-6

Adorning

Adorning the gospel by good works (Titus 2:10)

(Adult; see “Full-Grown Man”)

***Advocate (Paraclete, Comforter)**

A Johannine term for the Holy Spirit (John **14:16, 26; 15:26; 16:7**)
A Johannine term for Jesus Christ (1 John **2:1**)

Ambassadors

2 Corinthians **5:20**; Ephesians **6:20**

Anchor (see "Seafaring Imagery")

Animal imageries

1 Peter **5:8** (roaring lion looking for someone to eat); 2 Timothy **4:17**

Camel: *“It is easier for a camel to go through a needle’s eye, than for a rich man to enter the kingdom of heaven”* (Matthew **19:23-24**; Mark **10:25**; Luke **18:25**).

(Asps; see “Vipers”)

Athletic games

Boxing (1 Corinthians **9:26**; 2 Timothy **4:7?**)

Living the Christian life is like running a race (Hebrews **12:1-3**).

Ministering is like running a race (Galatians **2:2**; 2 Timothy **4:7**).

Receiving the garland if he contends according to the rules (2 Timothy **2:5**)

Baby

In contrast to an adult/full-grown man, one who is a beginner in spiritual instruction
(1 Corinthians **3:1-2**; Hebrews **5:13**; 1 Peter **2:2**)

Babylon

A cryptogram for Rome (1 Peter **5:13**; Revelation **14:8; 16:19; 17:5; 18:2, 10, 21**)

Baptism

- a. Cleansing (1 Corinthians **6:11?**; Ephesians **5:26?**; Titus **3:5**; Hebrews **10:22**)
- b. Being overwhelmed

Holy Spirit and fire (Matthew **3:11** = Mark **1:8** = Luke **3:16** = John **1:33**)

Baptism of suffering (Matthew **20:22-23** = Mark 10:38-39; Luke **12:50**;
1 Corinthians **15:29?**)

Baptism is a burial, picturing the death-resurrection of Jesus Christ, the most distinctive event in his life. Inasmuch as baptism is immersion it pictures burial—burial of the old way of life based in the flesh and the way of life that derives from values based only in fleshly considerations (Romans 6).

Baptism is done in water, symbolizing cleansing.

In baptism a person is passive, correlating with salvation as grace by the other.

In baptism the eyes are shut, breathing stops, hearing stops, as in death.

c. Represents the Spirit

John the Baptist uses his baptism in water as an analogy for baptism in the Holy Spirit.

In 2 Peter 3:21 water saves, gives life, as it did to Noah (via buoyancy), so it does now because water gives life: Jesus is a life-giving Spirit (1 Corinthians 15). “Water of Life”

Barren

Fruitless (James 2)

Before/behind

Being “behind” someone means letting him be in charge (Matthew 16:23)

Being “ahead” of someone means being superior or being in charge of (John 1:30).

Beget

Incarnation

Resurrection

Enthronement

Conversion

(Binding/Loosing; see “Keys”)

Birds

“Birds gathering around a carcass” is a picture of people gathered around a center of attention, as at Christ’s return (Luke 17:37 = Matthew 24:28).

Birth images

Born

Paul speaks of himself as born out of due season, by which he means he was not part of the original cluster of Christ’s appearances. In that respect he is like a lamb or other animal born at the wrong time of the year. It is doubtful that he means premature birth since he compares it to being “later” than expected.

*“Born of woman” means “human being” (Luke 7:28; Matthew 11:11).

Travail represents extreme suffering (Isaiah 13:8; 21:3-4; 26:17-18; Matthew 24:8 = Mark 13:8).

Travail represents extreme suffering in a loving God’s universe (Proverbs 3:6 > Hebrews 12).

Travail in birth is overshadowed by the joy of the child born (John 16:21-22; Isaiah 66:[7-]10-14).

*Travail in childbirth is something that cannot be escaped (1 Thessalonians 5:3; Hosea 13:13; Micah 4:9-10).

The conversion of someone that a person yearns hard to see change. Paul is in travail again till Christ be formed in the Galatians (Galatians 4:19).

Israel’s rebirth as a nation was quick as a woman delivering before her travail begins (Isaiah 66:7-9).

The whole creation suffers waiting for deliverance (Romans 8:22).

“Born again,” new birth, regeneration

John 3:3-7, being “born again” (or “from above”) is being born of the water and the spirit; it represents beginning again from a different starting point.

Titus 3:5, a statement associated with baptism, called a “washing of regeneration”

Compare Matthew 19:28, an end-time statement about the restoration of all things Paul calls (re)converting someone giving birth to them (Galatians 4:19).

James 1:18 says, “*Christ gave us birth by the word of truth.*”

Christ needs to be reformed in the Galatians, and Paul is in travail till they are reborn in Christ (Galatians 4:19).

1 Peter 1:3 says, “*Christ has begotten us again to a living hope.*”

(Blindness; see “Sight,” “Eyes”)

Blood

Blood being on someone’s head means his taking responsibility for his death (Matthew 27:25, Acts 5:28).

Drinking Jesus’ blood represents internalizing his values, power, identity (John 6:51-58).

“Born of blood” is an expression for physical birth (John 1:13).

(Blow on; see “Breathe on”)

Body figure

Matthew 5:29-30

1 Corinthians 12:12-30; 10:16-17

Romans 12:3-8

Ephesians 3:6; 4:4, 16-17

Comparisons involved between the church (a group of people) and a body

- a. All the parts are needed; there are no jobless organs (no nascent or vestigial organs)
- b. All the parts are not equally important
- c. All the parts do not do the same things
- d. Some parts are not essential for the existence of the organism although their absence may make it less efficient and effective; not equally important but equally necessary.
- e. Some of the less important parts may nevertheless require more attention to keep them functional. They are parts that we must deliberately do something for (cp. weaker brother)
- f. Unity and harmoniousness of the parts ideally and intentionally
- g. Interdependency
- h. Compenetration
- i. Reciprocal interaction
- j. Diversity
- k. What affects one affects them all; when one hurts they all hurt, so to speak.
- l. The body is a self-(re-)generating system; it “*builds itself up.*”
- m. We should not take the members of the body and make them members of a harlot (1 Corinthians 6:15-18). Paul calls for sanctity of the one relative to the other in contrast to foreign identification (1 Corinthians 7:14).
- n. When an eye or hand “offends” you, it is better to amputate it than let it ruin the whole body (Matthew 5:29-30). Applicable to church discipline (“a little leaven leavens the whole lump”) or perhaps divorce in the home setting.
- o. Weakness or loss of a member can be compensated for to some extent by the intensification of other capacities. The loss of sight increases the sensitivity of hearing and touch. Compensation
- p. The basis of worth lies in making a *contribution* to the operation of the body, which amounts to love; and that is where Paul moves to in 1 Corinthians 13, having mentioned the body figure in 12:12-31. Love is the giving of oneself, or action for the welfare of others—the whole (body). In 1 Corinthians 12 the attributes of the individual members are tied in with the gifts a member has. Those “gifts” are “given” specifically for ministry to the rest. The approach to worth contrasts with *competition*, as demonstrated in the attitude, “*I don’t need you.*” The idea is not to get worth by setting others at naught. Worth is (1) a matter of action that fulfills purpose. Worth is also (2) a matter of belonging in contrast to the feeling, “*I am not part of the body.*” The basic problem among the Corinthians was the competitive mentality that manifested itself in the division problem (Chronicles 1-4) and in the aberrant use of spiritual gifts.
- q. It is possible to get rid of a part of the body rather than let it ruin the rest.
example of the one and the many
- r. No one organ is the whole thing.
- s. Body figure measures worth in a complementary framework; a person has worth by making the contribution God wants a heart to make (as shown by the way he made it), not by being better than a knee or more indispensable than a fingernail.
- t. Body members do not act for themselves (hence, tongues are not for the person?).
- u. Some body parts function for/in the body itself; some function for purposes

beyond it.

Body parts

Feet: putting someone under your feet/footstool means subjecting them (Psalm **110:1**; Matthew **22:44**; **26:64**; Mark **12:36**; **16:19**; Luke **20:42**; Acts **2:25** (Psalm **16:8**), 34; Hebrews **1:13**; 1 Corinthians **15:25, 27**)

Eye represents awareness.

Ear represents paying attention to something.

Tongue represents communication.

Face to face/mouth to mouth represents direct contact rather than through an intermediary.

Hand represents agency;

“*Not letting one hand know what the other one is doing*” represents doing something in secret rather than for show.

Right hand represents preferred or privileged position (Psalm **110:1** < Matthew **22:44**; Mark **12:36**; Luke **20:42**; Acts **2:25** (Psalm **16:8**), 34; Hebrews **1:13**; **10:12**; 1 Peter **3:22**)

Heart

“Being troubled” means a person is uncertain/fearful/worried (John **14:1, 27**)

= “soul being troubled” (John **12:27**).

= “troubled in spirit” (John **13:21**).

Hebrew idiom has a general fondness for “body parts” imagery: “every eye will see him” (vs. everyone will see him); “by the hand of” = agency; “face/mouth to mouth/face” = directly; etc.

Boxing

1 Corinthians **9:26**

Bread

Food serves as an image for spiritual sustenance (John **6:27**; Matthew **4:3-4** = Luke **4:3-4**). (See also “Blood,” “Flesh,” “Communion.”)

Breathing on someone

Jesus “breathed on” the disciples in John **20:22** as a symbolic act that represented the giving of the Spirit to them (“insufflation,” ἐνεφύσησεν, *enephysesen*)

(Bridegroom; see “Weddings”)

***Bridle**

Restrain or direct the tongue (James **1:26**; **3:2**)

Building figures

Cornerstone

Jesus Christ is the cornerstone for the church (Psalm **11**:22; **118**:22-23 + Isaiah **28**:16 < Matthew **21**:42-44; Luke **20**:17-18; Acts **4**:11; Romans **9**:32-33; 1 Peter **2**:6-8; cp. Ephesians **2**:10)

Foundation

Parable of the Wise and Foolish Builders (Matthew **7**:24-27 = Luke **6**:46-49)

Christ as the foundation of the church (1 Corinthians **3**:9-15)

In 1 Corinthians **3** the foundation emphasizes salvation.

In Matthew/Luke Sermon on the Mount/Plain, the foundation emphasizes Christ's Lordship.

The apostles and prophets as the foundation of the church with Christ as the cornerstone (Ephesians **2**:19d-22; cp. Romans **15**:20)

Jesus nicknames Simon as Peter/Cephas (Matthew **10**:2 = Mark **3**:16 = Luke **6**:14; cp. John **1**:42; 2 Timothy **2**:19).

Represents the first principles of Christianity (Hebrews **5**:1)

The fact that Jesus is the Messiah is the foundation on which Christ builds his church (Matthew **18**:17-18).

Peter's name meant "rock," and he was so named by Jesus (Matthew **4**:18; **10**:2; John **1**:40-42) as a picture of a good foundation like the large rock that Caesarea was built on (Matthew **16**:13ff.).

Prominent people in the church are like pillars* in a building (Galatians **2**:9; cp. Revelation **3**:12; cp. 1 Timothy **3**:15, where the church is the pillar of truth.

Habitation/temple/house/tabernacle

Church as the habitation of God in the Spirit (Ephesians **3**:22; 1 Corinthians **3**:16-17; **6**:19? [probably a reference to an individual's body]; 1 Peter **2**:4-8)

The individual's body is the temple of the Spirit (John **2**:19-22; Mark **14**:58; 1 Corinthians **16**:19)

See also "Tabernacle/Temple."

A fire reveals how well the building is built (1 Corinthians **3**) as comparable to judgment in the end or trials along the way.

The outward body decays but the inner man is renewed daily; it does not get old (2 Corinthians **4**:16-5:1ff.).

Dying is like losing the body and having another one replace it (2 Corinthians **5**:2ff.).

The body is like a tabernacle, a temporary and movable dwelling (2 Corinthians **5**:1, 4; 2 Peter **1**:13-14).

Going to heaven is like going home, where the Lord is (2 Corinthians **5**:6-8).

An abandoned house represents Israel when God gave up the nation to the Romans (Matthew **23**:37)

Examples texts

Parable of the Wise and Foolish Builders (Matthew 7:24-27)

Paul's Preaching to the Corinthians (1 Corinthians 3:10-15)

Paul, as the preacher, is a wise master builder (foreman?).

Jesus Christ is the foundation.

A man's work is like different kinds of building materials that differ in their durability. The different materials are thought by some interpreters to represent acts of life, but it seems more likely that they represent persons won by a worker's missionary activities.

Other workers' additions to Paul's original foundation work may be destroyed without the workman himself "suffering loss," which probably means that those converted may not have a faith that stands the tests of time and temptation but that does not destroy the worker's own status. (Peter speaks of individual Christians as living stones in the building/temple of God: 1 Peter 2:5)

Other workmen are working on the same project—on one foundation, an implication for unity in the work.

Consider ahead of time whether you have enough money to finish what you start (Luke 14:28-30).

Burden

People that mooch off other people are like burdens to the other people

(2 Corinthians 11:9; 12:14).

*Buying

A picture for God's activity in saving man (Revelation 5:9; 14:3, 4; 1 Corinthians 6:20; 7:23; 2 Peter 2:1)

Compare "Redemption"

Camel

Easier for a camel to go through the eye of a needle than for a rich man to enter

the kingdom of God (Matthew 19:24 = Mark 10:25 = Luke 18:25)

Capture (see "Warfare Imagery")

Chicken

A hen gathering her chicks under her wings represents God's gathering his people under his protection and provision; but like chicks that want to run around and not come under the hen, Jerusalem did not want to accept God's protection.

Child (see also "Family Relations")

A child is resilient; he bounces back from adversity very well in comparison to adults. Children do not bear grudges; they are forgiving.

Jesus set a child in the midst of the disciples as a model of attitude for leadership (Matthew 18:1ff.).

Jesus used the child as an example of humility in being in the kingdom (“except you enter as a child”; Matthew 18:1; 19:14 [= Mark 10:14-15; Luke 18:16-17]).

A child tends to be “innocent,” tends to trust, changes more easily than an adult.

Child is a term of endearment applied to a person’s converts (both τέκνον and υἱός, *teknon* and *huios*; Proverbs 3:11-12 < Hebrews 12:5-8).

Children that do not want to play anything picture the people of Israel that God could not please no matter what he did (Luke 7:32-35).

Child as a beginner in the study of spiritual things as opposed to an adult (1 Corinthians 13:11; cp. “baby,” “milk”)

Discipline of Children

Circumcision

“Circumcision not made with hands”

“Circumcision of the heart”

The idea of purging away what defiles or is filthy

Circumcision as simply trimming/adjusting a small aspect of system of things in contradiction to a whole new body/creation (Galatians 6:15)

Citizenship

Ephesians 2:11-19a: belonging

Cleansing

Cleansing is a picture for getting rid of sin (John 13:2).

Ceremonial cleansing (the removal of “taint” in our mind’s eye) is like getting rid of sin.

See also (“Unclean/Uncleanness”)

Clothes

The body is like clothes that will be changed for another set of clothes (2 Corinthians 5:2-4).

When we die, we do not become, so to speak, “naked,” but we receive another body. Nakedness represents the sense of shame (Genesis 3?; Revelation 3:18).

Nakedness represents having our inner thoughts brought out in the open (Hebrews 4:13).

Putting on and taking off clothes (changing clothes) serves as a picture for changing from one way of living to another (Ephesians 1:22-24? Colossians 3:9-10).

Changing from old clothes to new is a figure for the renewal of the universe (Hebrews

1:11-12 = Psalm 102:25-27).

Cloth

A person does not put an unSanforized patch on Sanforized cloth as a way of saying,
“unlike things can’t be mixed” (Matthew 9:16 = Mark 2:21 = Luke 5:36).

Cloud

Clouds without water represent leaders that do not have anything to offer (Jude 12).
 These clouds are carried around by the wind, implying they do not have stability to them (Jude 12).

An immense number (Hebrews 12:1)

(Comforter; see “Advocate”)

Communion (Cross reference to Passover elements that are re-interpreted)

The one loaf and one cup represent the one object of identification—Christ—in contrast to polytheism and idolatry (2 Corinthians 10:14-22).

Eating from the one loaf symbolizes identifying with what it represents (cp. eating from the Old Testament sacrifices; 2 Corinthians 10:18)

Eating the bread symbolizes eating the flesh of Christ (Mark 14:22; Luke 22:19; Corinthians 11:23-24).

Drinking grape juice symbolizes drinking His blood (Mark 14:23-25; Luke 22:20; 1 Corinthians 11:25-26)

Corner

“*Things not being done in a corner*” means they were public events (Acts 26:26).

(Cornerstone; see “Building Figures.”)

Covenant/covenant ($\delta\alpha\theta\eta\kappa\eta$, *diathēkē*)

The establishment of a covenant/testament requires death/blood (Hebrews 9:11-22).

The testament does not go into effect until the testator dies (Hebrews 9:16-22).

Creation

The idea that man was created in the “image” of God gets extended in Paul and the New Testament from a natural to ethical usage. Being ethical in the image/likeness of God paves the way then for calling our becoming righteous through Christ a “creation” (Ephesians 2:10—“*created in Christ Jesus for good works*”; 2:15; 4:24; 1:24; Galatians 6:15; 2 Corinthians 5:17; Colossians 3:10).

See also “Image”

(Crown; see “Royalty Figures”)

Crucifixion-death-burial-resurrection-ascension of Christ

conjointly (Romans 6:4-11ff.)

Crucifixion (Galatians 2:20)

“Crucifying the flesh” represents leaving a fleshly orientation of consciousness and values.

We crucify the world to ourselves when we identify with Christ. Something has to be crucified. The only question is whether it is us, the world or Christ. Crucifixion is a vivid way of amplifying the death figure as a way of speaking of separating ourselves from something (Galatians 6:14).

“*Let him take up his cross and follow me*” is a call to total commitment (Mark 8:34; Matthew 10:38; 16:24; Luke 9:23; 14:27).

Jesus was crucified outside the Jerusalem gate, which pictures his not being part of the national Jewish order (Hebrews 13:11-13ff.).

“*Nailing Jesus to the cross*” is like nailing the Law to the cross (Colossians 2:14).

“*Re-crucifying Christ*” as a common criminal in nakedness is what we do when we reject him/drift away from him later (Hebrews 6:6). It involves the same insensitivity to spiritual things that caused the Jews to kill him before.

Death

As a picture of getting out from under law (Romans 7:1-6; 10:4; Galatians 2:18-21; 3:13; 5:1; Colossians 2:14)

Burial

As a picture of ceasing to live by flesh-based values (Romans 6:1-23)

Resurrection

As a picture of beginning to live by transcendent/spiritual values

Ascension

As a picture of beginning living by transcendent/spiritual values (Colossians 3:1-11ff.)

Cubit

Not being able to add a cubit to your height is like not being able to change something by worry/anxiety (Luke 12:25; Matthew 6:27; cp. Psalm 39:5).

Cup

“Drink a cup” means passing through an ordeal (Matthew 20:22 = Mark 10:38; Matthew 26:39, [42], [44] = Luke 22:42; John 18:11; Mark 14:36; Isaiah 51:17; Jeremiah 49:12).

“*Clean the inside of the cup and the outside will be clean, too*” (Luke 11:39; Matthew 23:25-26).

Cut off

A way of getting rid of something that could ruin the whole self: hand, foot (Mark 9:43-44; Matthew 18:8)

(Darkness; see “Light.”)

Death/dead/die

(See also “Crucifixion-Death-Burial-Resurrection-Ascension of Christ.”)
Run out of spiritual resources for a meaningful existence (John 8:52)

“*Put to death*” the members/practices/sin (Colossians 3:5) means to put final/permanent closure on not doing them.

Separation
Irrelevancy
Fruitlessness (James 2)
Insensitivity (Ephesians 2:1ff.)

Debtors

The more forgiven the greater the love (Luke 7:41-44).

Defilement, ceremonial

Ceremonial defilement is an image for personal defilement (Matthew 15:10-12, 16-20).

Demon

Jesus calls Judas Iscariot a demon because he is going to betray him (John 6:71).

Diaspora/dispersion

Serves as a picture for the temporary nature of the Christian staying in the world and its essentially alien nature as an environment

See also “Sojourners”

Doctor

A doctor is for the sick, not the well—a principle Jesus used to explain his presence among publicans and sinners (Matthew 9:12 = Mark 2:17 = Luke 5:31-32).
“*Physician, heal yourself*” means what you claim to do for others you ought to be able to do for yourself (Luke 4:23; cp. Mark 15:29-32; Matthew 27:39-44; Luke 23:35-37).

Door

“*Shutting the door*” means opportunity is over or taken away (Luke **13:25-27**; Matthew **25:10**).

An “*open door*” means a live opportunity (1 Corinthians **16:9**; Colossians **4:3**; Revelation **3:8**).

“*Being at the door*” means being near (Matthew **24:33**; James **5:9**)

“*Knocking at the door*” means wanting to establish relationship (Revelation **3:20**)

“*Knocking at the door*” means wanting to obtain something (Matthew **7:8**; Luke **11:9**)

*Dove

Represents harmlessness (Matthew **10:16**)

Represents the Holy Spirit (Matthew **3:16** = Mark **1:10** = Luke **3:22** = John **1:32-33**)

Drifting

A picture of moving gradually away from Christ (Hebrews **2:2**)

Dust

Shaking dust from the feet is a gesture of rejection (Mark **6:11**; Matthew **10:14**; Luke **9:5**; **10:11**; Acts **13:5**).

Earnest

2 Corinthians **1:22**; **5:5**; Ephesians **1:14**

Eating imageries (see also “Food”)

Eating and drinking with someone represents closeness, mutual acceptance (Mark **14:18**; Luke **5:30**; **10:7**; **13:26**; **22:30**).

Eating and drinking together implies acceptance (Luke **15:2**; Acts **10:41**; **11:3**; 1 Corinthians **5:11**).

Eating and drinking means carrying on life normally (Matthew **11:18-19** = Luke **7:33-34**; Matthew **24:38**; **24:49**; Luke **12:45**; **17:27-28**; 1 Corinthians **15:32**).

“*Drink a cup*” (see “Cup”)

Bread: Jesus’ Bread-of-Life Sermon (John **6:41-65**)

Food is essential.

Food applies to everyone.

The person has to put out some effort to have the consequences (nourishment).

Eating is a way of expressing internalizing something (Revelation **10:9-10?**; John **6:51-58**).

Food gives us energy and strength.

Milk as Christian teaching for those young in the faith (Hebrews **5:13**)

Solid food as Christian teaching for those mature in the faith (Hebrews 5:14)
Rocks in your love feasts (Jude 12)
 Spewing something out of one's mouth because it is lukewarm (Revelation 3:15-16)
 Tasting is used to express the idea of acutely perceived involvement.
 It is not appropriate to take the kids' food and give it to the household pets (Matthew 15:26), but they can get the crumbs (Matthew 15:27).
 Parable of the Slighted Invitation to the Feast (Luke 14:16-24; Matthew 22:2-14)

Emptying

Paul's figure (*κενωσις*, *kenōsis*) in Philippians 2:7 for what Christ did in becoming man, that is, in taking on the form of a servant

Enter Into

Satan's entering into someone is a figure for their deciding to do an evil thing (Luke 22:3; John 3:27).

Epistle

The Corinthians are Paul's epistle that all people can read (2 Corinthians 3:1-7ff.).
 Their hearts—rather than stone—are what the new covenant is written on (2 Corinthians 3:1-7ff.).
 The Spirit—rather than ink—is what the gospel is written with (2 Corinthians 3:3).

Exaltation/Lifting Up

An expression for valuing or respecting someone/something (Luke 16:15; 18:14; 14:11; Matthew 23:12)

Exodus-Red Sea-wilderness wanderings-entrance into Canaan

1 Corinthians 10:1-11ff.; Hebrews 3:7-4:11
 Manna (1 Corinthians 10:3)
 The veil on Moses' Face (2 Corinthians 3:7-11)
 The fading glory represents the fading glory of the Law he gave from God (2 Corinthians 3:7).
 The Israelites put a veil on Moses, resembling their not understanding what the Law was ultimately for (2 Corinthians 3:13-15).
 When a person turns to the Lord Jesus, the veil of mystery is removed regarding that ultimate purpose of the Law (2 Corinthians 3:16-18).
 The law was written on stone tables (2 Corinthians 3:2-6; cp. Jeremiah 31:31-34).
 The rock in the wilderness (1 Corinthians 10:4)
 After having saved a people out of Egypt, God destroyed the ones that did not believe (Jude 5).

Moses' lifting up the serpent in the wilderness is a picture of Christ's being lifted up on a cross. (See *What the Bible Says About Salvation*, 206-7, five characteristics of a conditionality-vs.-merit situation.)

See also "Abraham."

Eyes

"*Lifting up the eyes*" means looking up from close work (Matthew 17:8; Luke 6:20).

"*Lifting up the eyes*" means looking at a distance (Luke 16:23; John 4:35; 6:5).

"*Lifting up the eyes*" means looking up at the sky (Luke 18:3; John 17:1; 11:41).

Symbol of awareness

Symbol of understanding

"*Opening the eyes*" means:

Causing someone to see physically (Matthew 9:30; 20:33; John 9:14, 15, 17, 21, 26, 30, 32; 10:21; 11:37).

Causing someone to see spiritually (Acts 26:18).

To notice something or recognize someone (Luke 24:31).

To come out of a trance (Acts 9:8).

"*Eyes being heavy*" means being tired (Matthew 26:43 = Mark 14:40).

"*Having something hid from your eyes*" means not being aware of it (Luke 19:42).

"*The eyes being holden/held*" means not noticing/seeing something (Luke 24:16).

Family Relations Imagery (*τέκνον, *teknon*)

The Parable of the Prodigal Son (Luke 15:11-32)

1 Corinthians 4:14, 16

"*Only-begotten*," or only son (of his kind): in reference to Jesus as the unique son of God (John 1:14, 18; 3:16, 18; 1 John 4:9)

Firstborn implies

a. Certain privileges and responsibilities

Christ over creation (Colossians 1:15; cp. Hebrews 1:6)

Christians (Hebrews 12:23)

b. More to come

Christ equals firstborn

From the dead (Colossians 1:18; Revelation 1:5)

Of many brothers (Romans 8:29)

Father-Son

Ministers are compared to parents: 2 Corinthians 12:14.

Parents/ministers lay up for the children, not children for the parents/ministers (12:14)

*Son-Father

Sonship means being an heir (Galatians 4:7).

Sons are freer than slaves (Galatians 4:7).

"Children" is an expression for a person's followers or converts (and perhaps endearment also; John 13:33; 1 Corinthians 4:14-17; 2 Corinthians 6:13; 12:14; Galatians 4:19; Philippians 2:15, 22; 1 Thessalonians 2:11; 1 Timothy 1:2, 18).

2 Timothy 1:2; 2:1; Titus 1:4; Philippians 10:1; 1 John 2:1, 12, 28; 3:7, 18; 4:4; 5:21; 3 John 4

Bearing children is an expression for (re)converting someone (Galatians 4:19).

Adoption

“Child/son/offspring of” is an image for being characterized by something (sons of darkness/light/disobedience), by the traits of someone (“*your Father who is in heaven,*” “*your father Abraham,*” “*your father the devil,*” “*offspring of snakes,*” “*sons of the covenant*”)

Offspring of vipers (Psalm 140:3; Matthew 3:7 = Luke 3:7; Matthew 12:34; 23:33; Romans 3:13)

Sons of God (Hosea 1:10; 9:26; Matthew 5:9, 45; Luke 6:35; John 1:12; Romans 8:14, 16, 19; 1 Corinthians 6:18; Galatians 3:26; 1 John 3:1-2; Revelation 21:7)

Children of wrath (Ephesians 2:3)

Children of light (Ephesians 5:8)

Children of God (τέκνον; John 1:12; 11:52; Romans 8:16, 17, 21; 9:8; Ephesians 5:1; Philippians 2:15; 1 John 3:1, 2, 10; 5:2)

Children are fed before the pets/dogs as a figure for representing the idea that Israelites receive Messiah’s benefits before the Gentiles (Matthew 15:26-27; Mark 7:27-28).

Children become a picture of the ideal person in the kingdom of God (Luke 18:15-17 = Matthew 19:13-15 = Mark 10:13-16).

Children inherit from God (Romans 8:16-17).

Children are free in contrast to slaves (Romans 8:21).

Children are expected to obey their parents/God (1 Peter 1:14).

Church members are called children (2 John 1, 4, 13).

Child represents what comes from something else (Revelation 12:4, 5).

Parents treat children gently (1 Thessalonians 2:7).

Parents encourage children (1 Thessalonians 2:11).

Family relations serve as a picture of the closeness between Jesus and those who do his Father’s will, whether mother, brothers, sisters (Matthew 12:46-50 = Mark 3:31-35 = Luke 8:19-21).

“Son” is a term of endearment (Matthew 9:2 = Mark 2:5).

“Father of something” means the originator of it (John 8:44, “father of lies”).

Discipline of children equals a model for suffering (Revelation 3:19; Proverbs 3:5 > Hebrews 12).

Fattening

People who exploit the poor for their own luxuries are fattening themselves up for slaughter (James 5:5).

Feet

Putting something under one’s feet is making it subject to him (Hebrews 1:13; 10:13 = Acts 2:35; [Matthew 22:44 = Mark 12:36 = Luke 20:43] < Psalm 110:1; Psalm 8:6 > Hebrews 2:8-9).

Filling

Being filled with something means being totally characterized by it as when a person is:

- Filled with anger (Luke 4:28; 6:11).
- Filled with the Holy Spirit (Luke 1:15, 41, 67; Acts 2:4; 3:10; 4:8, 31; 9:17; 13:9; Ephesians 5:18).
- Filled with fear (Luke 5:26).
- Filled with leprosy (Luke 5:12).
- Filled with amazement (Acts 3:10).
- Filled with indignation (Acts 5:17).
- Filled with envy (Acts 13:45).
- Filled with confusion (Acts 19:29).
- Filled with wisdom (Luke 2:40).
- Filled with knowledge (Colossians 1:9; Romans 15:14).
- Filled with joy (2 Timothy 1:4; Acts 13:52; Romans 15:13).
- Filled with sorrow (John 16:6).
- Filled with fruits of righteousness (Philippians 1:11).
- Filled with unrighteousness (Romans 1:29).
- Filled with peace (Romans 15:13).
- Filled with comfort (2 Corinthians 7:4).
- Filled with company (Romans 15:24).
- Satan filled the heart of Ananias to lie (Acts 5:3).

*Fire (punishment, destruction, purification, divine presence)

Retrieving an apostate is like snatching something out of the fire; the person who tries it can himself get burnt (Jude 22).

- A little spark of fire can create a large result (cp. the mustard seed; James 3:6).
- Fire represents purification/refinement (1 Corinthians 3:12-15; 1 Peter 1:7).
- Fire represents destruction (Matthew 3:10 + 11c-12 = Luke 3:9 + 19; Matthew 5:22; 7:19; 13:40-42, 50; 18:8-9; 25:41 = Mark 9:43-47; Mark 9:49?; Luke 3:16-17; 9:54; John 15:6; 2 Thessalonians 1:8; Hebrews 12:29 > Deuteronomy 4:24 = 9:3 = Exodus 24:17; James 5:3; Jude 7).
- In combination with purification, if something is of good enough quality, fire does not destroy it; it purifies. The same process does both to different parts of the one mix: it destroys the worthless parts (people) and purifies the ones not fully developed.
- Fire represents turmoil (James 3:5-6).
- Fire represents the presence of God.
- The burning bush in Exodus (Exodus 3:2ff.)
- The tongues of fire on Pentecost
- The pillar of fire that accompanied the Israelites during the night as they wandered in the wilderness
- The glory of God Moses saw
- Compare the Shekinah glory
- Divine presence at the burning bush (Exodus 3:2) and the pillar of fire in the wilderness

Firstborn

Colossians **1:15, 18**

Fishing

A picture of evangelism (Matthew **4:19** = Mark **1:17**; Luke **5:10**)
 Parable of the Drag Net (Matthew **13:47-50**)

Firstfruits (see “Sowing-Reaping Imagery”)

Flesh

Eating the flesh of Jesus represents internalizing what he stands for (John **6:51-58**).
 Galatians **5:16-21**
 (See also “Food.”)

Flood

Represents overwhelming opposition or trials

Food

Could cluster together the eating and food imageries
 Physical food put for spiritual sustenance (John **4:30-34**); food equals “satisfaction” that
 comes from doing God’s will.
 “Meat/solid food” in contrast to milk (1 Corinthians **3:2**; Hebrews **5:12-14**)
 (See also “Eating,” “Flesh,” “Blood,” “Water,” “Bread,” “Milk.”)

Footstool

Making your enemies your footstool is a way of saying that they are subdued
 Psalm **110:1** > Matthew **22:44**; Mark **12:36**; Luke **20:43**; Hebrews **1:13**; **10:13**

Compare “Body Parts: Feet”

Fruit

“Fruit of the womb” is a way of saying *child* (Luke **1:42**).
 (See also “Plant Imagery.”)

Fullness

Christ is the whole pleroma of the Gnostic system, so to speak, not just the ruler over one level of the series from the material world to the realm of pure spirit. (See Colossians 1:19-20; *What the Bible Says About Salvation*, 119-20)

(Games; see “Athletic Games.”)

Gates

“*Gates of the grave*” (Matthew 16:18) pictures the grave as something to be conquered like a city with huge protective gates.

*Gehenna

Pictures the punishment of the wicked (Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; cp. James 3:6?)

Gentile

Someone outside the group (Matthew 18:17)

Girding oneself up

An expression for getting serious about actively trying to do something in dead earnest (Luke 12:35; 1 Peter 5:5)

Gladiatorial images

1 Corinthians 15:32

(Grafting; see “Trees.”)

Graves

Hidden graves are compared to hidden evil influences that defile (Luke 11:44).

Whitewashed graves full of dead men’s bones picture good outward appearances and concern for ceremonial cleansing without changing the heart (Matthew 23:25-26; Luke 11:39-41).

“*Gates of the grave*” (Matthew 16:18) pictures the grave as something to be conquered like a city with huge protective gates.

Hair

The multiplicity of hair represents something yet knowable to God.

The width of a hair represents a very small variance.

Hand (See “Body Parts.”)

Hardness

Represents insensitivity (Isaiah **6:10**; John **12:40**)

Head

Head of the corner (See “Building Figures: Cornerstone.”)
(See also “Body Parts.”)

Heart

“*Keeping something in the heart*” means remembering it (fondly?; Luke **2:51**; cp. **2:19**).

“*Putting something in the heart*” means influencing someone or giving a person the idea to do something (John **13:2**).

Heel

“*To lift up the heel against*” means to desert or reject (Psalm **41:9** < John **13:18**).

Housetop

“*Shouting something from the housetop*” means making it public.

Image

Paul uses “image” (of God) in an ethical sense, which means that the original nature terminology is being bent into the behavioral sense. In Romans **8:29** the expression is specialized to mean going through the same pattern of suffering before glorification that Christ went through.

In the Old Testament it is used in a natural sense (also in the New Testament at 1 Corinthians **11:7** and James **3:9**). That same terminology is adjusted to an ethical usage in Romans **8:29**; 2 Corinthians **3:18**; and Colossians **3:10**.

Christ is called the image of God (2 Corinthians **4:24**; Colossians **1:15**).

In

Identified with
a-in-b-in-a (See Holy Spirit notes.)

Indwelling

A figure that communicates closeness of relationship
An invisible cause of (changed) behavior

An all-pervasive influence that goes all the way down to the inside

Inheritance/heir

Receiving a benefit is like being an heir (Acts **20:32**; Romans **8:17**; Galatians **4:7**; Titus **3:7**).

(You receive something that you did not earn)
 (Cp. other images for consequences/effects like “reward,” “wages,” “fruit,” “harvest.”)

Jacob's ladder

Jesus pictures himself as a ladder to heaven with divine messengers ascending and descending on him (John **1:51** < Genesis **28:12**).

Job

a symbol of patience (James **5:11**)

*Jonah

His being swallowed by a great fish for three days pictures Jesus' three-day burial followed by resurrection (Matthew **12:39-41** = Mark **11:29-30**; Matthew **16:4**).

Jot and tittle

The horns and the Hebrew letter *yod* (י) are small parts of writing that symbolize the tiny aspects of the Law.

Judge

As a person may beg a disinterested judge till he takes his case, so God is much more susceptible to the prayer of his people in need (Luke **18:1-8**).

Keys/binding/loosing (= locking/unlocking?)

“Bound/loosed” means being locked in and held down or prohibited (Job **12:14**; Revelation **9:14**; Luke **13:16**).

“*Taking away the keys*” means making something inaccessible (Luke **11:52**).
 Making something accessible (?): Matthew **18:18-20**; having access to something that other people do not have access to.

Determining a conclusion (?) Matthew **18:18-20**)

Enacting legislation on doctrine or practice (?) Matthew **18:18-20**)

Having the keys means having responsibility, control and authority (Matthew **16:19**; **18:18**; Revelation **1:18**; **3:7**; cp. Isaiah **22:22**).

King

God is like a king and his people like a kingdom.

Jesus' going to heaven to receive a kingdom is like a nobleman going to a far country to receive a kingdom (Luke **19:11-27** = Matthew **25:14-30**).

Knock (See “Door”; Matthew **7:8**; Luke **11:9**.)

Ladder

Jesus Christ pictured himself in terms of Jacob's ladder (John **1:51**; cp. Genesis **28:10-22**).

Lay

“*Lay hands on*”:

- To capture someone physically (Matthew **26:50** = Mark **14:46**; Luke **20:19**; 21:12; John **7:30**, 44; Acts **4:3**; **5:18**; **21:27**)
- To appoint (Acts **6:6**; **13:3**; 1 Timothy **5:22**)
- To symbolize healing (Matthew **9:18**; Mark **5:23**; **6:5**; **16:18**; Luke **4:40**; **13:13**; Acts **28:8**)
- To bless (Matthew **19:15**)
- To give the Holy Spirit (Acts **8:17**, 19; **19:6**)

Leaven

A figure for influence

Matthew **16:5-12** = Mark **8:14-21**; cp. Luke **12:1-3** (evil influence)

Matthew **13:33** = Luke **13:21** (good influence)

A little leaven leavens a whole lump (1 Corinthians **5:6** = Galatians **5:9**). (evil influence)

Old leaven is the previous values, no longer good, that influenced our previous way of thinking (1 Corinthians **5:7**, 8).

Life

In Christ is life (John **1:4**).

Physical life (vs. death) became a symbol for spiritual life (John **5:21-26**).

Life means meaningful existence.

“*Laying down one's life*” means dying for something (John **10:11**, 15, 17, 18; 1 John **3:16**²; John **15:13**; **13:37**, 38; Romans **16:4**).

Lift

Being lifted up signifies crucifixion (John **12:32**, 34; **3:14**; **8:28**).

Light/darkness

Light (Matthew 5:14-16)

Light and darkness are incompatible (2 Corinthians 6:14).

Light always immediately dispels darkness (2 Corinthians 4:6).

Light is self-authenticating.

Light attracts and draws (moths, flies, etc.).

Light stimulates vision; if a person lives continuously in the dark, he will eventually become blind (cp. 1 John 2:11).

Light raises people's spirits; some people become depressed when they are deprived of light. Seasonal depression/moodiness has been identified as a syndrome that especially bothers some people.

Christ is said to be the effulgence (direct shining) of God's glory (Hebrews 1:3).

"*Walking in the light/daytime*" means that a person does not stumble (John 11:9-10).

The gospel shining in our hearts is like God calling light out of darkness in the beginning (2 Corinthians 4:6).

People do not put a lamp under a bushel basket (Matthew 5:15-16; Mark 4:21-22; Luke 11:33);

—or under a bed (Luke 8:16);

—or in the cellar (Luke 11:33).

A city set on a hill cannot be hid (the lights of the city? Matthew 5:14).

*Light as a symbol for the truth/enlightenment (Matthew 4:16; 5:14, 16; 6:23; Luke 2:32; 11:35; 16:8; John 1:4-5, 7-9; 3:19-21; 5:35; 8:12; 9:5; 11:9-10; 12:35-36, 46; Acts 13:47; 26:18, 23; 2 Peter 1:19).

Darkness as a symbol for:

Ignorance [σκότος] (Matthew 4:16; 6:23² [=Luke 11:34-36]; Luke 1:79; Acts 26:18; Romans 2:19; I Peter 5:4, 5; [σκοτία] = John 1:5; I John 1:5; 1:8, 9a, 11a & c; [σκοτίζομαι] = Romans 1:21; 11:10; Ephesians 4:18)

Confusion: walking in darkness, a person can get hurt.

Darkness as a symbol for sinfulness/evil [σκότος] (Luke 22:53; John 3:19; Romans 13:12; 1 Corinthians 4:5; Ephesians 5:8, 11; 6:12; Colossians 1:13; 1 Peter 2:9; 1 John 1:6; [σκοτία] John 8:12; 12:35², 46; 1 John 2:11b)

Darkness as a symbol for hill [σκότος] (Matthew 8:12; 22:13; 25:30; 2 Peter 2:17; Jude 13)

Darkness as a symbol for privacy (Matthew 10:27; Luke 12:3)

Churches/people are called lampstands ("candlesticks"; Philippians 2:15; Revelation 1:12-13; 2:5.).

Light does not come from nowhere; it begins at a source and connects to another point. Christ is the source of light and Christians are at least reflectors of that light to connect it with people who work in the dark. It has no effect unless it leaves its source and "touches" some object. It is different from the rest of what is.

Lightning

Divine destruction

Lightning cracking to the earth represents Satan's fall (Luke 10:18).

As lightning flashes all the way across the sky, so will the coming of Christ be

(Matthew **23:27** = Luke **17:24**).

Loins (*Girding up the loins)

Preparation/readiness for action (Luke **12:35**; Ephesians **6:14**; 1 Peter **1:13** < Exodus **12:11**; 1 Kings **18:46**; 2 Kings **4:29**; **9:1**; Jeremiah **1:17**)

Lord's Supper, The (See "Communion.")

*Manna (See also "Bread.")

Physical sustenance in the wilderness becomes an image for spiritual sustenance in the material world (John **6:31-35**, **41**, **48-58**; Revelation **2:17**).

Marriage (See also "Weddings.")

The church is the bride of Christ (2 Corinthians **11:2**; Ephesians **5:22-33**).

*Adultery is a symbol of unfaithfulness or mixing irreconcilable commitments
(Matthew **12:39**; **16:4**; Mark **8:38**; James **4:4**; Revelation **2:22**).

Meal

People will return your grace like meal pressed down, shaken together and running over
(Luke **6:38**; cp. Matthew **7:2**; Mark **4:24**).

Meat (See "Food.")

Melchizedek

Genesis **14:18-20** + (cp. Zechariah **6:13**) + Psalm **110:4**; Hebrews **5:6**, **10** + **6:20-8:6**
without mother or father (as far as the record goes; **7:3**)
without birth or death (as far as the record goes; **7:3**); cp. virgin birth and
resurrection over death to serve continuously as priest (**7:23-24**); hence, one priest rather
than a series of priests (**7:23-25**)
greater than Abraham because Abraham paid tithes to him from the spoils of war
(**7:4-8**)
King of righteousness ("Melchizedek"; **7:2**)
King of peace ("Salem"; **7:2**)
Messiah as High-priest-King
A different priesthood from that of Levi-Aaron (**7:9**); hence, the change of
law/covenant (**7:12ff.**), it being a better covenant/place of officiating (**8:4**, **7**), and so on.

Men

A full-grown man in contrast to a baby or a child represents someone who has matured in the faith rather than someone who is still working only with the first level of doctrinal matters (Hebrews 5:14; 1 Corinthians 13:11; cp. 1 Peter 2:2).

Millstone

Putting a millstone around a person's neck and throwing him into the ocean is a picture of inescapable destiny (Matthew 18:6; Mark 9:42; Luke 17:2).

Milk

Preliminary Christian teachings in contrast to solid food (Hebrews 5:12-14; 1 Corinthians 3:2; 1 Peter 2:20).

Mirror

The word is like a mirror that allows us to see what we look like (James 1:23-25).

Mote

A picture of weakness or small negative influence (Matthew 7:3-5; Luke 6:41-42)

Mountain

Moving a mountain as a statement of great effect (Matthew 17:20; 21:21; Mark 11:23; 1 Corinthians 13:2)

Naaman

There were many lepers in Israel in the days of Elisha the prophet, but none were cleansed except Naaman the Syrian, which illustrates God's concern for more than just Israel.

(Nakedness; see "Clothes.")

National imagery

King/Lord/Prince/Governor

Serves as an image for Jesus Christ as head of the church

Naturalization

A picture of being brought into what is not naturally yours. This is a particularly apt expression because God's nation Israel serves as a picture of the group of God's people the church.

Needle

“Easier for a camel to go through a needle’s eye . . .” (Matthew 19:24 = Mark 10:25 = Luke 18:25)

(New creation; see “Re-creation.”)

(Nobleman; see “King.”)

Offerings

Paul says his life is *“poured out like a drink offering”*—a kind of emptying (2 Timothy 4:6).

Opening

An opportunity made available is an open door (1 Corinthians 16:9; 2 Corinthians 2:12; Colossians 4:3; Revelation 3:7, 8).

Explaining something: opening the scripture (Luke 24)

Opening the eyes (see “Eyes”)

“Opening the mind” means causing to understand (Luke 24:32, 45).

Miscellaneous (Matthew 7:8 = Luke 11:9)

(Pain; see “Suffering.”)

(Paraclete; see “Advocate.”)

(Pastor; see “Shepherd.”)

Pigs

Represent uncleanness

What cannot appreciate valuable things

“Casting pearls before swine” is an image for giving important things to people who cannot appreciate their value and who disregard them and even turn on you to harm you.

(Pilgrims; see “Sojourners.”)

Pioneer/Captain/Author/Founder/Originator ($\alpha\pi\eta\gamma\circ\varsigma$)

Hebrews 2:10; 12:2; Acts 3:15; 5:31

Plant imagery

Vine and the branches (John 15:1-8ff)

Old Testament references where Israel is called a vine.

Pruning represents getting rid of what hinders productivity: 15:2.

Christ is the vine; the disciples are the branches; the Father is the husbandman
(**15:1, 5**).

The branches have to stay on the vine to bear fruit (**15:4-8ff.**).

If the branches leave the vine, they wither.

If the branches are cut out of the vine, they are thrown into the fire and destroyed
(**15:6**).

There is no value to a branch if it does not bear fruit.

Sowing/seed as expressions for cause (cp. “Fruit” for “result”)

Fruit* as a word for result or product (cp. “Seed” for cause; Matthew **3:8** = Luke **3:8**; Matthew **7:16-20**; **12:33**; **13:8, 26**; **21:18-22** = Mark **11:12-14, 2-24, 33-43**; Mark **7:16-20**; **13:23**; **4:20**; Luke **8:15**; Romans **1:13**; **6:21-22**; **7:4-5**; **15:28**; **7:5**; Galatians **5:22-24**; Ephesians **5:9**; Philippians **1:11, 22**; **4:17**; Colossians **1:6, 10**; 2 Timothy **2:6**; Hebrews **12:11**; **13:15**; James **3:17-18**; Jude **12**)

Plants that God has not planted will be uprooted (Matthew **15:13**; cp. Isaiah **60:21**; **60:3**).

Putting Israel in Palestine is called planting them (Isaiah **60:21**; **63:3**).

(See also “Sowing-Reaping Imagery.”)

(See also “Trees.”)

(See also “Seed.”)

Poison

Hurtful words that come from a person’s mouth like poison from a snake’s mouth (James **3:8**; Romans **3:13** < Psalm **58:4**; **140:3**)

Political imagery (See also “Royalty Imagery.”)

The judicial processes serve to illustrate how inevitable consequences are if we do not take care of the problem when it comes along (Matthew **5:23-26**; Luke **12:57-59**).
Fines and imprisonment represent consequences.

Pottery

Isaiah **45:9** + Jeremiah **18:1-8ff.** < Romans **9:19-23**; 2 Timothy **2:20-21**
God’s messengers of the gospel are like clay pots that carry priceless treasure.

Priest/High Priest

Hebrews **4:14-5:10** + **6:19-8:6**

Publican

Someone outside the group (Matthew **18:17**)

A humble publican that recognizes his sin is better off than a righteous Pharisee (Luke **18:9-14**).

(Queen of Sheba; see “Solomon.”)

Ransom

A picture of Christ’s atonement (Matthew **20:28** = Mark **10:45**; Luke **1:68**; **2:38**; **24:21**; 1 Timothy **2:6**; Titus **2:14**; 1 Peter **1:18**; Hebrews **9:12**)

Re-creation

A totally new person or complete overhaul *vs.* circumcision, which simply trims an existing system; cp. new birth, resurrection, new wineskin

Redemption

Reed

Jesus’ non-condemnation/gentleness is pictured as not breaking a bruised reed (Matthew **12:20**).

Instability is pictured by a reed blown in the wind (Matthew **11:7** = Luke **7:24**).

Refuse/off-scouring/filth

1 Corinthians **4:13**

“Respect of persons”

Preferential treatment

Regarding slave *vs.* master (Colossians **3:25**; Ephesians **6:9**)

Jew *vs.* Gentile (Acts **10:34-35**)

Rich *vs.* poor (James **2:1, 3, 9**)

Fame/rank (Galatians **2:6**)

Because of bribes (Deuteronomy **10:17-18**; 2 Chronicles **19:7**)

General (1 Peter **1:17**)

(See also Ecclesiastes **4:27**; 1 Esdras **4:39**.)

Resurrection

A picture of giving spiritual life to people (John **5:21**)

(Road; see “Way.”)

Robbery

Paul calls it “robbery” to take support from other churches in ministering elsewhere (2 Corinthians **11:8**).

Jesus calls previous messianic claimants “robbers” (John **10:1, 8**).

Christ’s being equal with God was not robbery (Philippians **2:6**).

A robber's coming represents unexpected events (Matthew 24:43-44; Luke 12:39-40).

Rock

(See "Foundation Figures/Building Figures.")

Rod

Rulership
Discipline

Royalty figures

Crown (2 Timothy 4:8)

Running

Diligently carrying on the process of life (Galatians 5:5)

Sacrifice

Picture of the atonement

Poured out a drink offering (2 Timothy 4:6)

Salt

Matthew 5:13; Mark 9:49

If salt loses its saltiness, there is nothing else you can use to make it salty again.

If salt loses its saltiness, it is useless except perhaps as pavement for a path.

(Salt seasons food; it is what makes food/life tasty/meaningful; it improves the flavor.)

(Salt is made up of two chemicals that separately are deadly poisons. When we dogmatically overemphasize one part of the faith, we make Christianity fatal.)

(Salt can be used to put out fires; in former times when a chimney would get on fire from wood burning, etc., a person would go up on the roof and pour salt down the chimney to put out the fire.)

(Salt can be used as a preservative; it prevents or retards putrefaction.)

(Salt sterilizes and purifies; no gargle is better than salt-water gargle.)

(Salt is a healing agent.)

(Salt is essential to life; it keeps people alive and healthy.)

(Salt has the ability to permeate.)

(Salt is not affected by age, moisture, temperature, or time; it has no expiration date.)

(Salt can lose its flavor only by being polluted or diluted.)

(Salt creates thirst and hunger. I bet you can't eat just one.)

(Salt melts ice.); when people are cold or the love of many grows cold, Christians

have the responsibility of “melting” that insensitivity.
 (Not a lot of salt is needed to do its work.)
 (Salt can be used in heavy water solution to unplug drains.)
 (In water solution or vaporized salt-water solution salt can be used as a nasal decongestant.)

Having salt in yourself becomes a picture for internal source of flavoring and worth/meaning vs. being like food that gets its flavoring from something else (Matthew 9:50).

Being the salt of the world implies that if Christians lose their saltiness, there is no way to make them salty because there is no other source of saltiness than salt itself.

Salvation

An image for reconciliation to God

Samaritan

A person outside the group (cp. Gentile, publican)

Sandals

John the Baptist compared the superiority of Messiah over himself to his own unworthiness to undo Messiah’s sandal straps (Mark 1:7 = Luke 3:16 = John 1:27)* or carry his sandals (Matthew 3:11).

Satan (NT)

In general, Satan stands for the whole system of things alternative to Christ (Luke 10:18; Matthew 12:26 = Mark 3:23, 26 = Luke 11:18; Acts 26:16).

Jesus called Peter “Satan” when he did as Satan did (Matthew 16:23 = Mark 8:3).

Satan entering into someone represents that person’s deciding to do something that corresponds with Satan’s will (John 13:27 = Luke 22:3; Acts 5:3); cp. the “devil” entering the heart of someone (John 13:2).

Excommunicating someone from the fellowship is called “delivering to Satan” (1 Corinthians 5:5; 1 Timothy 1:20).

Turning away from Christ is called “*turning to Satan*” (1 Timothy 5:15).

What works against Christ is said to be Satan’s working against Christ (1 Peter 2:18; 2 Peter 2:9).

The identity alternate to Christ (Revelation 2:9, 13², 24; 3:9).

Evil experiences/operations are called Satan’s operation (2 Corinthians 2:11; 1 Corinthians 7:5; Luke 13:16).

(Satan is put directly for his indirect operations.)

(Schoolmaster; see “Tutor.”)

Seafaring imagery

Shipwreck concerning the faith (1 Timothy 1:19)
 Christ is our anchor for the soul (Hebrews 6:19).

The tongue is like the rudder of a ship, which is very small compared to a ship in storm-driven seas; yet it is used to direct the ship (cp. bridle, spark; James 3:4). Wild waves of the sea that foam up shame (Jude13)

Seal

The converts in Corinth are the seal of Paul's apostleship. (2 Corinthians 9:2; see also 2 Corinthians 3:2, where they are called Paul's "epistle.")
 Represents a statement of approval (John 3:33)

Seed

Mustard seed especially emphasizes the small beginning that leads to a large result
 (Matthew 13:31² = Mark 4:30-32 = Luke 13:18-19; Matthew 17:20 = Luke 17:6).
 (Serpents; see "Vipers.")

Servant

See also "slave."
 Is "Servant of the Lord" an analogy to Jesus or a prediction of Jesus (cp. Hagar-Sarah, First-Second Adam, Jonah, temple, etc.)?

Shepherd/pastor-sheep

Lambs among wolves represents innocent/harmless people among dangerous ones (Luke 10:3; Matthew 10:16).
 A label for the leadership/eldership/apostleship in the church (John 21:15-17; 20:28-29; Ephesians 4:11; Acts 20:28-30).
 Three roles come off the shepherd image

1. Feeding
2. Ruling
3. Protecting (Acts 20:29)

 Leaders teaching is like shepherds feeding sheep (John 21:15-17).
 Christ is the Lamb of God (John 1:29, 36; Acts 8:32; 1 Peter 1:19, no spot or blemish).
 Flock/sheep as a label for the followers of Jesus (Luke 12:32)
 Sheep are highly dependent animals; they have no way to defend themselves against predators.
 If sheep get lost, the shepherd has the responsibility of going after them; ministers have a responsibility for taking the initiative in going after Christians who stray from the group/flock.

Sheep will not follow someone besides their own shepherd; they recognize his voice over other voices (John **10:5, 14**; cp. 16, 27).

"I am a good shepherd" (John **10:7-18**); Christ is the chief shepherd (1 Peter **5:4**; cp. Psalm **23**).

A shepherd is different from a thief:

He goes in at the door rather than climb in some other way (John **10:1**).

A shepherd is different from a hireling:

He does not run when he sees wolf coming, but protects the flock—he lays down his life in so doing (John **10:11b-13**).

He cares for the sheep (John **10:13; 21:15-17**).

He knows his sheep; even though sheep look a lot alike, the person that is around them all the time can tell them apart (John **10:14**).

A shepherd is different from a wolf.

He does not scatter them (John **10:12**).

He does not snatch them to harm them (John **10:12**).

There are other sheep that Jesus wants to bring into one flock (John **10:16**).

The one who feeds a flock drinks the milk from the flock, illustrating the idea that those who minister to the church are supported by the believers (2 Corinthians **9:7c**).

False shepherds use the flock to feed themselves, comparable to leaders that see the church as a place to benefit themselves (Jude 12).

As killing the shepherd scatters the sheep, so killing Jesus disperses his disciples (Matthew **26:31** = Mark **14:27** < Zechariah **13:7**; John **16:32**).

Going out and looking for the lost minority while leaving the majority in safety represents the idea that there is greater joy over conversion than continued goodness (Luke **15:3-7** = Matthew **18:12-14**).

Disoriented, confused people are like sheep without a shepherd (Matthew 9:36; Mark 6:34; Numbers 27:17; Ezekiel **34:5**; Zachariah **10:2**; 1 Kings **22:17**).

Christ was not sent to the Gentiles in his first coming, but only to the lost sheep of the house of Israel (Matthew **15:24; 10:5-6**).

Sickness

Spiritually weak (1 Corinthians **11:30**)

*Sifting

A picture for putting someone through trials (Luke **22:31**; Amos **9:9**; Isaiah **30:28**)

Sight/blindness

Physical blindness is compared to spiritual blindness (John **9:35-41**; note context of the healing of the man born blind). (“To see” means “to understand.”)

Being cross-eyed is like trying to operate by two frames of reference (Matthew **6:22-23**).

Being in the dark so long that they cannot see anymore (1 John **2:11**)

Blind leading the blind are like teachers that do not know what they are talking about

(Matthew **15:14**; Luke **6:39**).
 (See also “Eyes.”)

Sky (See also “Weather.”)

Slave/slavery

Irresponsible slaves were scourged in proportion to their irresponsibility (Luke **12:46-48**).
 Romans **1:1**; 2 Corinthians **4:5**; Philippians **1:1**; 2 Timothy **2:24**; Titus **1:1**
 Parable of the Unmerciful Servant (Matthew **18:23-25**)
 A follower of Jesus Christ turns over everything to the master.
 A slave cannot serve two masters (Matthew **6:24**; Luke **16:13**).
 Judaizers were, so to speak, making slaves out of the Gentiles (Galatians **2:4**).
 Being under law is like being in slavery (Galatians **4:3, 9; 5:1**).
 Aggressive, pushy, overbearing, presumptuous people make slaves out of other people (2 Corinthians **11:10**).
 John the Baptist did not consider himself worthy to carry Jesus’ shoes (Matthew **3:11**).
 John the Baptist did not consider himself worthy to untie Jesus’ sandals for him (Luke **3:16**; John **1:27**).
 Someone addicted to sin or in the sin state is pictured as a slave to sin (John **8:32-36**).
 A servant who is faithful while his master is not around is like a disciple of Jesus faithful at the time of Christ’s unpredictable return (Matthew **24:42-51** = Luke **12:41-48**).
 (See also “Stewards.”)
 A steward to be relieved of his stewardship might make preparations for the future as the unrighteous steward did (Luke **16:1-13**).
 A slave’s work is first for the master and then for himself (Luke **17:7-10**).
 A slave can never do enough; he has to take the attitude that he is unprofitable no matter what (Luke **17:7-10**).
 What a slave is given to work with does not belong to him, but to his master and what he produces more also belongs to the master (Luke **19:11-27**). (cp. “Stewards”)
 Servants are supposed to be responsible while the master is gone (Luke **19:11-27; 20:9-18**).

Sleep

(See essay on “Soul-Sleeping.”)
 As a picture for death (1 Kings **2:10**; Daniel **12:2**; Matthew **27:52**; [Mark **5:39?**]; Mark **13:33-37**; John **11:11-14**; Acts **7:60**; **13:36**; 1 Corinthians **15:6, 18, 20, 51**; 1 Peter **4:13-18**; 2 Peter **3:4**)
 There is no movement; the person is not accomplishing anything—he is “resting.”
 The eyes are shut.
 The person is in a prone position.
 The person is unaware of what is going on around him.
 Lost condition(?): 1 Corinthians **11:30** (“and not a few are asleep”)

(Snakes; see “Vipers.”)

Sojourners

A picture of the temporary and essentially foreign nature of the world’s environment for

Christian people (1 Peter 2:11)

(See also “Diaspora/Dispersion.”)

(Soldier; see “Warfare Imagery.”)

Solomon

Jesus is greater than Solomon, whom the Queen of Sheba/the South came to see (Matthew 12:42; Luke 11:31). Jesus uses this example along with that of Naaman and the widow of Sarepta/Zarephath to illustrate God’s concern for more than just the Jews.

Sowing-reaping/seed

The law of harvest: you reap what you sow (Galatians 6:7-8; cp. Matthew 7:16-20; 12:33; 7:43-44; Luke 6:43-45; James 3:12).

Harvesting is like converting people (Luke 10:2).

“Preaching the Word” is like sowing seed and “hearing it and taking it to heart” is like having it planted in you (James 1:21).

The seed and its plant is compared to resurrection (1 Corinthians 15:35-38).

The seed itself has to cease existing before the plant can become.

The thing sown differs from what comes from it.

A seed has to “die” to produce the plant.

A person has to give up autonomous identity in order to amount to anything for God: John 12:24-25.

Parable of the Sower (Matthew 13:3-23; Mark 4:3-20)

Different kinds of soil represent different degrees of readiness to accept the word and different levels of productivity from it. Shallow (rocky) soil represents short-lived enthusiasm for the gospel, but it does not last because the wheat does not have enough root to keep it from being scorched by the hot sun. Hard soil represents the disinterested. Birds represent other influences that remove the word from the situation. Thorny soil represents good potential that is choked out by distracting interests. Good soil produces different amounts.

Parable of the Tares

Weed seeds (or briars) grow also among the blades of wheat because they have been planted in the soil by contrary influences in the field (enemies of the landowner).

Good and evil people grow together until the harvest, which occurs at the end.

Good and evil are not separated during the growing season because their intertwined roots mean that any effort to extract the weeds now would end up destroying some of the wheat in the process.

The field represents the world.

Angels are the reapers.

The good seed are sons of the kingdom.

The bad seed are sons of the evil one.

The enemy is the devil.

The harvest is the end of the world.

The tares are gathered up at the end and burned (Matthew 13:40-42).

Parable of Sowing-Reaping (Mark 4:26-28)

Parable of the Mustard Seed (Matthew 13:31-32; Mark 4:30-32; Luke 13:18-19)

From something very small comes something comparatively large.

Firstfruits (Romans 11:16; 16:5; 1 Corinthians 16:15)

(Serves as a picture for many situations where one example will be followed by many more and serve as the epitome for the rest) (Cp. “firstborn.”)

1. Christian converts are firstfruits from among people (James 1:18).

Similarly, the household of Stephanus was the firstfruits of Achaia (1 Corinthians 16:15), and Epaenetus was the firstfruits of Asia (Romans 16:5).

2. “Firstfruits” conveys a sense of specialness and especially valued (Revelation 14:4) speaks of the saved as firstfruits without implying necessarily that the rest will also be saved.

3. Christ is the firstfruits of resurrection (1 Corinthians 15:20, 23).

4. The Spirit is the firstfruits of salvation in anticipation of the redemption of the body at the resurrection (Romans 5:23; cp. the Holy Spirit as an “earnest” in Ephesians 1:14).

The one who sows eats some of the produce from the harvest, illustrating supporting those who minister to the believers (2 Corinthians 9:10-11ff.). Not muzzling the ox while threshing represents living on the basis of your work.

The one who threshes eats some of what he produces, illustrating supporting those who minister to the believers (2 Corinthians 9:10-11ff.).

Various ones contribute different activities to the planting-reaping process.

Paul planted, Apollos watered, and God gave the increase (1 Corinthians 3:6-8).

God is the most important because he gives the increase (1 Corinthians 3:7).

People are paid according to their labor (1 Corinthians 3:8).

Jesus was sending his apostles to reap that on which they had not bestowed any labor (John 4:38).

“*White unto harvest*” symbolizes readiness to hear the gospel (John 4:35).

Wages are paid to those who labor in the harvest. (Harvesting is not just to protect the grain or get God’s work done)

Land that grows briars and thistles instead of the crops it was sown to bear will be burned off, symbolizing the trials, sufferings, punishments that come to those disobedient to the message they have received (Hebrews 6:7-8).

Threshing with oxen on a threshing floor

The chaff represents worthless material that is unstable (the wind can be used to blow it away); winnowing (Luke 3:17 = Matthew 3:12).

Large harvest needs lots of laborers; many people to be converted need many workers in the kingdom and there are so few of them (Matthew 9:37-38).

See also “Plant Imagery” and “Trees.”

Mustard-seed parable (Luke **13:18-19** = Matthew **13:31-32** = Mark **4:30-32**). The mustard seed illustrates a large consequence from a small cause.

(Speck; see “Mote.”)

Stars

Wandering stars (Jude 13)

Stone

A stone’s throw becomes a loose measure of distance (Luke **22:41**).
(See also “Building Figures.”)

Stumbling

Means to be/cause a problem (Matthew **5:29; 11:6; 13:21, 57; 24:10; 26:31**; Mark **6:3; John 6:61; 16:1**)

Sinning is like stumbling; it “trips you up” (James **2:10**).

Stumbling represents a minor incident that brings up a problem for someone. The angels would take care of the Messiah to the extent that they would catch him in such cases so he would not fall (Psalm **91:12** < Luke **4:11** = Matthew **4:6**).

Stumbling can mean to get someone confused or cause them to doubt and perhaps act accordingly (John **16:1**).

Stumbling can contrast with falling down completely (Romans **11:11**).

Stumbling block

Psalm **59:22**; Isaiah **28:16**; John **11:9-10**; Romans **9:32-33; 11:9, 11; 14:13, 21; 1 Corinthians 1:23; 8:9, 13; 10:32**; Galatians **5:11**; 1 Peter **2:6, 8**; Jude 24; Revelation **2:14**
Something that throws people “off the track”

Messiah proved to be a stumbling block to the Jews (Isaiah **8:14**; Romans **9:32-33; 1 Peter 2:8**; cp. Jeremiah **6:21**).

Suffering

Weeping and gnashing of teeth (Matthew **8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke **13:28**)

Woman in travail

Gnawing their tongues for pain (Revelation **16:10**)

Sword

Represents turmoil and division (Matthew 10:34)

Tabernacle/temple

The veil in the tabernacle signified that the way into the true Holy of Holies was not yet made known while the first tabernacle was still standing (Hebrews 9:6-10).

The wall between the Court of the Men of Israel and the Court of the Gentiles represents a separation that has been torn down in Christ (Ephesians 2:14).

Our bodies are tabernacles of the self (1 Corinthians 5:1; 2 Peter 1:13-14).

Our bodies are tabernacles of the Spirit (1 Corinthians 6:19; John 2:19-22; Mark 14:58).

The body of Jesus is a functional equivalent for the Jerusalem temple (John 2:19-22).

Tearing it down and rebuilding it became an image for getting rid of the old system and replacing it with a new one.

Changing over from the Old Covenant to the New is pictured as destroying the temple (and rebuilding it in three days; Matthew 26:61 = Mark 14:58; Matthew 27:40 = Mark 15:29; John 2:19-22; Acts 6:14).

*Taste

Acute experience

taste of death (Matthew 16:28; Mark 9:1; Luke 9:27; John 8:52; Hebrews 2:9)

benefits of salvation (Hebrews 6:4-5; 1 Peter 2:3)

Temperature imagery

Lukewarmness represents unsavory taste (Revelation 3:15-16).

Coldness is a loss of a characteristic like love (Matthew 24:12).

(Testament; see “Covenant.”)

(Thief; see “Robbery.”)

Thorns

“Thorn in the flesh” (2 Corinthians 12:5-10)

(Threshing; see “Sowing-Reaping/Harvesting-Seed.”)

Tomb

(See also “Graves.”)

“Whitewashed tombs” represent outer appearance of goodness with inner evil.

“Hidden tombs” represent hidden sources of defilement (Luke 11:44).

Touch

A euphemism for sexual intercourse (1 Corinthians 7:1)

Trap

2 Timothy 2:26; 2 Corinthians 11:20; James 1:14 (temptation traps you)

Travail

John 16:21

The beginning of good things is often in pain.

The subsequent joy overshadows the previous pain.

Unescapable coming things

Travel imagery

Gates (Matthew 7:13-14)

Wide and narrow path (Matthew 7:13-14)

Walking* as an image for living life, conducting oneself (Mark 7:15; Luke 1:6; John 6:66; 8:12; 11:9-10; 12:35; Acts 9:31; 14:16; 21:21, 24; Romans 4:12; 6:4; 8:1, 6; 13:13; 14:15; 1 Corinthians 3:3; 7:17; 2 Corinthians 4:2; 5:7; 10:2-3; 12:18; Galatians 2:14; 5:6, 25; 6:16; Ephesians 2:2, 10; 4:1, 17; 5:2, 8, 15; Philippians 3:16-18; Colossians 1:10; 2:6; 3:7; 4:5; 1 Peter 2:12; 4:1, 12; 2 Peter 3:6, 11; 1 Peter 4:3; 2 Peter 2:10; 3:3; 1 John 1:6-7; 2:6, 11; 2 John 4, 6²; 3 John 3-4; Jude 16, 18)

Leading

Following

Treading

“To be tread on” or “*trodden down*” means “*to be run over*” (Luke 21:24; Revelation 11:2).

Treasure

A householder brings out of his treasure things new and old (Matthew 13:51-52).

Bringing things out of one’s treasure is like the mouth speaking out of the things stored in the heart (Matthew 12:35).

The gospel is a treasure, as Paul says, carried in clay pots, God’s messengers (2 Corinthians 4:7).

The contrast between the value of the contents and the value of the containers (2 Corinthians 4:7)

The Parable of the Pearl of Great Price (Matthew 13:45-46)

A person ought to sell everything lesser that he has in order to get this one treasure.

The Parable of the Treasure in a Field (Matthew 13:44)

“Laying up treasure” means putting your concerns in something or relying on something

(Matthew 6:19-21; Luke 12:33-34; 18:22).

Earthly treasure deteriorates/rusts; thieves steal it; moths ruin it; heavenly treasure does not have these weaknesses.

Where your treasure is your heart will also be; that is, where you put what you consider important (mental activity) is where your affections will be centered (emotions; Matthew 6: ?; Luke 12:34).

Tree

Being under one's fig tree or eating from one's fig tree refers to a situation of stability, peace (Micah 4:4; 1 Kings 4:25; Zechariah 3:10; 2 Kings 18:31; Isaiah 36:16).

Romans 11:16b-24: The Olive Tree

Wild branches have been grafted into the Abrahamic olive tree.

If the branches wild or natural do not bear fruit, they will be trimmed out of the tree.

Gentiles are to see themselves as brought into the Abrahamic tree because its root nourishes the branches; the branches do not nourish the root.

Trees that do not bear fruit are cut down and thrown into the fire (Matthew 3:10 = Luke 3:9).

Fruitless trees (Jude 12), blown over by the wind and uprooted, represent false leaders.

The measure of a good or bad fruit tree is only whether it has good or bad fruit, not whether it is pretty (as a decorative tree might be, or goodness on the basis of Abraham's origin; Matthew 7:17-18 = Luke 6:45; 12:33 = Luke 6:43-44, particularly). It is not what they look like or sound like; those are things that "don't count."

The cursing of the fig tree was evidently an object lesson about fruitlessness despite a "show" of fruitfulness (by putting out leaves; Matthew 21:18-20 = Mark 11:12-14, 20-21).

A fig tree puts out leaves before summer; hence, its leaves become a way of predicting the future—the near future at least (Mark 13:28-30; Matthew 24:32; Luke 21:30).

As a fig tree loses its fruit in a storm, so will the elements be moved in the end times (Revelation 6:13; cp. Isaiah 34:4).

Laying an ax at the foot of a tree represents impending destruction.

Green tree represents a time of relative prosperity (vs. dry? Luke 23:31)

Tutor

Galatians 3:24-25

Unclean/uncleanness

- a. Sickness, b. Sin, c. Ceremonial defilement, d. Dirty

Applied to "evil" spirits (demons; Matthew 10:1; 12:43; Mark 1:23, 26, 27; 3:11, 30; 5:2, 8, 13; 6:7; 7:25; 9:25; Luke 4:33, 36; 6:18; 8:29; 9:42; 11:24; Acts 5:16; 8:7; Revelation 16:13; 18:2)

Illegitimate children (1 Corinthians 7:14)

Ceremonially defiled (Acts 10:14, 28; 11:8; 2 Corinthians 6:17)

Filthy acting person (Ephesians 5:5?)

Sickness like leprosy (Luke 5:12-14)

Vapor/Steam/Mist

Vapor represents transitoriness (James 4:14)
 Mists driven by the wind represents instability (2 Peter 2:17)

*Vessel

The body is a vessel (1 Peter 4:4).
 The human person is a vessel (of divine service; Acts 9:15; 2 Corinthians 4:7;
 2 Timothy 2:20; 1 Peter 3:7).

(Vine; see “Plant Imagery”)

Vineyard

Evil behavior (Romans 1:24; 6:19)
 Parable of Laborers in a Vineyard (Matthew 20:1-16)
 Parable of the Wicked Husbandmen (Matthew 21:33-46; Mark 12:1-12; Luke 20:9-19)
 The one that plants a vineyard eats from the fruit of it (1 Corinthians 9:7b, 8-10ff.).
 Patience is needed for the result (conclusion of the matter) even as a husbandman has to
 wait a long time for the harvest (James 5:7)
 Parable of the Two Sons (Matthew 21:28-32)
 Workers in a vineyard complement each other’s work of ministry. They work together
 for the same project; hence, a comment against division.
 God is the most prominent member in this effort; the ministers take no credit for the
 results any more than a gardener causes plants to grow.

Vipers

Represent wisdom (Matthew 10:16)
 (See also “Sons/Offspring of Vipers” and “Family Relations Imagery.”)

Vultures

As they are gathered around a carcass, so will the center of attention be at Christ’s
 coming (Matthew 24:28).

Wages

Wages stand for the consequences of actions.
 “*The wages of sin is death*” (Romans 6:23; cp. 2 Peter 2:15).
 Support for ministry is called “wages” (2 Corinthians 11:8).
 John 4:36

Walk

Conduct of life. Walking is something that a person continuously does; especially would this have been the case in the ancient world. Furthermore, walking is an image that corresponds with way or path. Way is a typical picture for a pattern of belief or living. Walking the way refers then to the active conduct of life according to such a pattern.

Warfare imagery

*War of words (2 Timothy 2:14 [λογομαχέω, *logomacheō*, a once-used word];

1 Timothy 6:4 [λογομαχία, a once-used word])

Armor (Ephesians 6:10-20; 1 Peter 5:8 < Wisdom 5:17ff.).

Soldier (2 Timothy 2:3-4)

Soldiers do not get entangled in the affairs of public life (2 Timothy 2:4).

Soldiers do not serve at their own expense (2 Corinthians 9:7a).

Being captured by Satan (2 Timothy 2:26; 3:6)

Lording it over people—or, bringing them under law—is like capturing them
(2 Corinthians 11:10).

Considering ahead of time whether you have the strength to wage this war (Luke 14:31-32)

Water

John 4:10-15

Water as a symbol for the word

- a) a “life-giving” message
- b) quenches thirst

Water as a symbol for the Holy Spirit (John 7:38-39)

Water as a symbol for cleansing/purification

Water as a symbol for life-giving resource

Water as a symbol for vast numbers of people (Revelation)

Way/Road

A way/road represents a way of life.

*The Way became a term for early Christianity: Acts 9:2; 19:9, 23; 22:4; 24:14, 22

Preparing the road for someone means getting ready for him (Malachi 3:1; Isaiah 40:3-5 < Matthew 3:3 = Mark 1:2-3 = Luke 3:4-6 = John 1:23).

Weather

We use the way the sky looks as a way of predicting the weather; so also we use the way things are going as a way to project the future (Matthew 16:2-4; Luke 12:54-56).

Boanerges: Jesus nicknamed James and John “Sons of Thunder” because of their temperament (? Mark 3:16; cp. Luke 9:54; Mark 9:38).

Weddings

Parable of the Ten Virgins

The sons of the bridegroom cannot be sad (hence, fast) while the bridegroom is around (Matthew **9:14-16** = Mark **2:18-20** = Luke **5:33-35**).

Parable of the Marriage Feast and the Slighted Invitation (Matthew **22:2-14**; Luke **14:16-24**)

Jesus had the bride, not John because the latter was not the Messiah (John **3:29**).

John called himself a friend of the Bridegroom/Jesus (John **3:29**) to indicate his secondary position and his joy at seeing the other person's importance.

*Weeping and gnashing of teeth

As a standard phrase it stands for (extreme) suffering (Matthew **24:51; 8:12; 13:42, 50; 22:13; 25:30**; Luke **13:28**).

Wheat

Sifting someone like wheat means putting him through hard experiences (Luke **22:31**; Amos **9:9**; Isaiah **30:28**).

Widow of Zarephath/Sarepta

In Luke **4:26** Jesus uses the help Elijah gave to this widow during the 3½ years of drought as a picture of God's concern for non-Jews. (See also "Jonah," "Solomon," "Naaman.").

*Wind

Represents the trials and tests of life (Matthew **7:25, 27**; cp. James **3:4?**)

Represents the Spirit (John **3**)

Winds blowing in different directions represent contrary influences on people that confuse them (Ephesians **4:14**).

Wind on the threshing floor is used to blow the chaff—profitless, unstable material—out of the seed.

"The four winds" refers to "all directions" (Matthew **24:31** = Mark **13:27**; Revelation **7:1**; Daniel **7:2**; Zechariah **2:6**).

Wine

A person that has old wine does not want to go to new, which is comparable to observing that a person who experiences the better does not want to go back to the lesser (Luke **5:39**).

Wineskins

You do not put new wine into old wineskins as compared to trying to put certain contents into containers unnatural to hold those contents (Matthew 9:12 = Mark 2:22 = Luke 5:37-38).

Compare re-creation, born-again vs. circumcision.

(Winnowing; see “Sowing-Reaping/Harvesting-Seed.”)

Womb

Opening the womb means being the firstborn (Luke 2:23).

Source

Word

Christ is called the word of God because he declared him (John 1:18; John 1:1, 14).

World

The material realm in contrast to heaven

The typical evil society of people (John 15:18-19; 16:8)

Political/material

The (a) world has people as its content, and (b) people are generally evil; hence, the connection between the creation and evil.

Yeast (See “Leaven.”)

*Yoke

Fellow workers are yoke fellows (Philippians 4:3).

Christians should not yoke themselves together with unbelievers (2 Corinthians 6:14).

Accepting Christ's way of living is like taking an easy yoke on yourself (Matthew 11:29-30).

Putting circumcision and obedience to the law of Moses on Gentiles is like putting too big a yoke on them that they cannot handle (Acts 15:10; Galatians 5:1).

Being a slave is like being under a yoke (1 Timothy 6:1).

Part II: The Ideas Represented by Images

Agency

The arm of God

The finger of God (Luke 11:20; Exodus 8:19)
 The hand of God
 Invisible agency like what causes the wind to blow (John 3:8)

Abrogating the law

Nailing it to the cross
 Tearing down the temple and rebuilding a temple in its place
 Dying to get out from under Mosaism (death-resurrection)

Animal imagery

Dove: harmlessness
 Fox: slyness (Luke 13:32)
 Lion: strength, destruction
 Scorpion: surprising harm/pain
 Sheep: dependency
 Snakes/vipers/dragon/reptiles: wisdom, deception, repulsiveness
 Wolf

Antecedent-consequence images

- a. Result
 - Wages
 - Inheritance
 - Fruit
- b. Correlation between kind of cause and kind of effect
 - Grapes do not come from thorns.
 - Figs do not come from thistles.
 - Flesh is what comes from flesh.
 - Spirit is what comes from spirit.
- c. Small cause for large result
 - *Bridle/bit (James 3:3)
 - Rudder of a ship (James 3:3)
 - Spark of fire (James 3:6)
 - Mustard seed relative to the plant that comes from it
- d. Inescapable consequences
 - A millstone tied around the neck and the person thrown into the ocean (Matthew 18:6; Mark 9:2; Luke 17:2)
 - Heading toward the pangs of childbirth
 - A stone falling on someone and grinding him to dust (Matthew 21:44)

Apostasy (returning to something previously left)

A washed sow returning to the mud hole (Proverbs 26:11; 2 Peter 2:22)

A dog eating his own vomit (Proverbs 26:11; 2 Peter 2:22)

Atonement

Belonging in (Christ); citizenship; sonship

Imageries: (*What the Bible Says About Salvation*, pp. 65-68)

- a. Ransom (Matthew 20:28; Mark 10:45; Luke 24:21; John 8:34-36; Romans 3:24; 6:16-18; 1 Corinthians 1:30; Ephesians 1:7, 14; Colossians 1:14; 1 Timothy 2:7; Titus 2:14; Hebrews 9:12, 15; 1 Peter 1:18-19)
 - b. The brazen serpent Moses held up on a standard (John 3:14-15 < Numbers 21:4-9)
 - c. Healing (Isaiah 53:5; 1 Peter 2:24; Hebrews 12:13; John 3:14-15)
 - d. Whipping boy (Isaiah 53:54-55, 57-58)
 - e. Animal sacrifice (Hebrews 10:1-12 < Psalm 40:6-8; John 1:29, 36; Isaiah 53:7; Acts 8:32; 1 Peter 1:19; Revelation 5:6, 8, 12, 13, etc.; Matthew 26:26-29; Mark 14:22-25; Luke 22:14-20; Romans 3:21-26; Galatians 3:13; Hebrews 9:26; 1 Peter 2:24)
 - f. Scapegoat (Leviticus 16:1-28)
 - g. Purification (Hebrews 1:3; John 8:9; Acts 15:9; 23:1; 24:16; 1 Timothy 1:5, 19; 3:9; 2 Timothy 1:3; Titus 2:14; Hebrews 9:9, 13-14; 10:2, 22; 13:18; 1 Peter 2:19; 3:16, 21; 1 John 1:7-9; Revelation 7:14)
 - h. Founder (Hebrews 2:10; 12:2; Acts 3:15; 5:31)
 - i. Conqueror (Hebrews 2:14-15; Matthew 16:18; Mark 3:27; John 8:34; Romans 6:16; 8:37-39; 1 Corinthians 15:55-57; 2 Timothy 1:10; 1 John 3:8)
 - j. Propitiation (Romans 3:25; Hebrews 2:17; 1 John 2:2; 4:10; Romans 5:10; 11:28)
 - k. Example (1 Peter 2:21-23; Luke 7:47; John 15:13)
 - l. Representation (Hebrews 2:5-18 < Psalm 8:4-6)
 - m. Priest: (Hebrews 5-10)
 - n. Prophet (Hebrews 1:1-4)
 - o. Testator (Hebrews 9:15-22)
 - p. Primogenitor (Colossians 1:13-24)
 - q. Begetter (1 Peter 1:23)
- *r. Purchaser (1 Corinthians 6:20; 7:23; 2 Peter 2:1; Acts 20:28; Revelation 5:9; 14:3-4)

Change

The inability to change something

The leopard cannot change its spots (Jeremiah 13:23).

The Ethiopian cannot change his skin (Jeremiah 13:23).

A person cannot change his hair to a different color (Matthew 5:36).

By anxiety you cannot make yourself taller (Matthew 6:27).

Danger

Sending out sheep among wolves (Matthew **10:16**; Luke **10:3**)

Death

Exodus (2 Peter **1:15**; Luke **9:31**)

Going to sleep

Deception

A wolf in sheep skin (Matthew **7:15**)

Adder/asps/vipers/snakes (Psalm **140:3** < Matthew **3:7** = Luke **3:7; 12:34; 23:33**;
Romans **3:13**)

Degree

Intensity

Girding yourself up

Racing/running

Warfare/fighting

Intense perception: taste

Lack of intensity: lukewarmness

Difficult or impossible things

Camel to go through a needle's eye (Matthew **19:23-24**; Mark **10:25**; Luke **18:25**)

Enduring a hard experience

Drinking a cup (Matthew **20:23-23; 26:42** = Luke **22:42** = John **18:11**)

Being baptized

Travail in childbirth

Evangelizing

Fishing (Matthew **4:19**; Mark **1:17**; Luke **5:10**)

Harvesting

Exactness

The width of a hair (Judges **20:16**)

Experiencing something perceptively

Taste (Mark **9:9**)

Seeing: “Shall not see the kingdom.”

Faith

The power of faith is pictured as:

- Moving mountains (Matthew **17:20**; **21:21** = Mark **11:23**; 1 Corinthians **13:2**)
- Uprooting a tree and throwing it into the sea
- Withering a fig tree (Matthew **21:21**; Luke **17:6**)
- Illustration of Elijah (James **5:17-18**)
- Abraham epitomizes faithfulness.

Followers of Jesus

- Christians
- Lambs
- Sheep
- Disciples
- Living Stones
- Pillars in the temple of God

Foreign/Alien Matter

- Chaff
- Dross
- The man at a wedding feast without a wedding garment
- Weeds/tares in a field of wheat
- Mote/speck in a person's eye
- Leaven
- Offending hand
- Offending eye
- Rock in a love feast

Future

- South wind means that the weather will be hot (Luke **12:55**).
- Cloud in the west means that there will be a shower (Luke **12:54**).
- Evening sky is red means fair weather is coming (Matthew **16:2**).
- Morning sky is red and lowering means that there will be foul weather (Matthew **16:3**).

Gentleness of Jesus

- Not breaking a bruised reed (Matthew **12:20**)
- Not putting out smoking flax

Grace

People will return graciousness like meal shaken together, pressed down and running over (Luke 6:38).

Harmlessness

Doves (Matthew 10:16)
Lambs (Luke 10:3)

Hell/Judgment Consequences

Being burned in Gehenna
Burning bundles of weeds at harvest time
Burning chaff
Burning fruitless trees after they have been cut down
Breaking off/cutting out fruitless branches (Romans 11:17, 22)
Burning off a field (Hebrews 6)
Fines and imprisonment (Matthew 5:23-26; Luke 13:57-59)
Outer darkness
Throwing salt out on the pathway (Matthew 5:13)

Holy Spirit

Called an earnest (Ephesians 1:14)
Called a firstfruit (Romans 8:23, appositive genitive?)

Humility

Like a slave Jesus took a towel and washed the feet of his disciples.
Jesus took a little child and picked him up as an object lesson to his disciples.

Identity

Exclusiveness of identity

Slavery: a person can be the servant of only one master.
Marriage: a woman can be the wife of only one husband (at a time).

Establishing identity

Circumcision
Baptism
Entrance into a sphere ($\varepsilon\iota\varsigma$)

Giving up autonomous identity

Becoming a slave of Jesus Christ

A seed has to “die” to produce the plant and its fruit (John **12:24**; cp. 1 Corinthians **15:36-37**).

Imperception

Darkness (Ephesians **5:14**)

Hardening of heart (Mark **6:52; 8:17-21**; cp. Romans **11:7-8, 25**)

Blindness

Deafness

Dead (Ephesians **5:14**)

Eyes were holden

Sleep (Ephesians **5:14**)

Incompatibility

New wine in old wineskins (Matthew **9:17**; Mark **2:22**; Luke **5:37-38**)

UnSanforized cloth on a Sanforized garment (Matthew **9:16**)

Incongruity

- a. Bitter and sweet water coming from the same spring (cp. to cursing and blessing with the same tongue; James **3:9-12**).
- b. Compare item under “incompatibility”
- c. Good fruit from bad trees, and so on (Matthew **7:17ff.**)

Influence

A city set on a hill (Matthew **5:14**)

The blowing of the wind (Ephesians **4:14**)

Light (Matthew **5:15-16**)

Invisible realities known by their effects:

Leaven

Wind

Spirit's indwelling

Inner/Outer

Cleaning up appearances, ceremonial washings regulations, but not changing the heart is compared to washing the outside of the cup and platter but not the inside (Matthew **23:25-26**; Luke **11:39-41**).

Whitewashed sepulchers (Matthew **23:27-29ff.**)

Insensitivity

Hardness
 Dead
 Stiff-necked (stubborn? Proud?)
 Ears dull of hearing
 Eyes dull of seeing

Instability

A reed blowing in the wind
 Chaff driven by the wind
 A ship tossed to and fro in the wind (Ephesians 4:14)
 The waves of the sea blown around by the wind (James 1:6; Jude 12)

Internal Sources of Quality

Effulgence (direct shining) vs. reflection (Hebrews 1:3)
 Being salt that supplies flavor vs. food that receives flavor from the salt (Mark 9:50)
 Having the law of God written on the heart rather than on external tablets of stone
 (Jeremiah 31; 2 Corinthians 3)
 Indwelling of the Holy Spirit/Christ

Jesus

Son
 Only Begotten Son
 Firstborn
 Teacher (John 13:13)
 Word
 Good Shepherd
 High Priest
 King
 Lord/Master (*κύριος*, *kyrios*; John 13:13)
 Pioneer/Forerunner
 Bread of Life (manna)
 Light of the World
 Water of Life
 The Vine
 Apostle
 Son of Man
 Messiah/Christ
 The Door of the Sheep (John 10:7)
 Resurrection (John 11:25)

Joy over improvement in comparison to goodness

Matthew 18:12-13; Luke 15:4-7

Judgment Day

Like settling up business accounts
 Like settling up responsibilities and performances (Matthew **25:14-30**)
 Like separating sheep from goats (Matthew **25:32-33** < Ezekiel **34:17**, cp. 20)
 Like separating chaff from wheat
 Like separating wheat from tares/weeds

Law

Ceasing of the law to have jurisdiction over us
 a. dying
 b. abrogation/annulment
 c. nailing the law to the cross (Colossians **2:14**; cp. Romans **10:4**; Galatians **3:13**; **5:1**)

Leadership/greatness, proper

Jesus washed his disciples' feet.
 Jesus used a little child to represent the mentality of greatness in the kingdom.
 Leaders who do not know what they are doing are like blind people trying to lead blind people (Matthew **15:14**; Luke **6:39**).

Loudness

Noise of battle
 Many waters: the crashing of waves against the shore
 Thunder

Number

*Sand by the seashore (Genesis **22:17**; **32:12**; **41:49**; Joshua **11:4**; 1 Samuel **13:5**; 1 Kings **4:20**, **29**; Job **29:18**; Psalm **78:27**; **139:18**; Isaiah **10:22**; **48:19**; Jeremiah **15:8**; **33:22**; Hosea **1:10**; Habakkuk **1:9**; Romans **9:27**; Hebrews **11:12**; Revelation **20:8**)

*Stars in the sky (Genesis **15:5**; **22:17**; **26:4**; **32:12**; Hebrews **11:12**; Deuteronomy **1:10**; **10:22**; **28:62**; Exodus **32:13**; 1 Chronicles **27:23**; Nehemiah **9:23**; Psalm **147:4**; Daniel **12:3**; Nahum **3:16**)

The hairs on the head (Matthew **10:30** = Luke **12:7**)
 Cloud (Hebrews **12:1**)
 Water

Omniscience

Hairs of your head are numbered (Matthew **10:30** = Luke **12:7**)
 God knows when a sparrow falls to the ground (Matthew **10:29** = Luke **12:6**)

Ordeal

Drinking a cup (Matthew **20:22** = Mark **10:38, 39**; Matthew **26:39, 42**; Luke **22:42**;
 John **18:11** < Isaiah **51:17, 22**; Jeremiah **49:12**)
 Being baptized with a baptism (Mark **10:38-39**; Luke **12:50**)
 Taking up a cross
 Being in travail

Outsider

Samaritan
 Publican (Matthew **18:17**)
 Gentiles/uncircumcised (Matthew **18:17**)
 Person in the outer darkness
 Person outside the wedding feast
 The five foolish virgins

Overcoming obstacles/opposition

Putting something/someone under your feet (Ephesians **1:22**)

Overwhelming opposition

Baptism
 Flood

Patience/endurance/steadfastness

Job symbolizes patience/endurance (James **5:11**).
 The prophets who spoke for the Lord are examples of endurance (James **5:10**).
 A husbandman waiting for the fruit of the vineyard (James **5:7**)

Prayer

The effectiveness of prayer is represented by Elijah (James **5:17-18**).
 A friend will help especially if the requester is urgent about his request even though responding will inconvenience the one who answers it (Luke **11:5-8**).
 The parable of the Unjust Judge and the Importunate Widow (Luke **18:1-8**)
 Knocking on a door is like praying/asking God for something (Matthew **7:8**; Luke **11:1**).

Private (vs. public)

Inner chamber vs. housetops (Luke **12:3**)
 Darkness (vs. light) (= night vs. daylight; Luke **12:3**)
 Hid (vs. revealed; Luke **12:2**)

Whispered in the ear (*vs.* shouted from the housetops; Luke **12:3**)
 Closet (*vs.* street corners; Matthew **6:5, 6**)

Provision (divine)

Provides for:
 The lilies (Matthew **6:28-30**; Luke **12:27**)
 Ravens/sparrows (Luke **12:24**)
 Grass (Luke **12:28**)

(Public *vs.* Private; see “Private” *vs.* “Public”)

Purification

Water represents cleansing.
 Fire represents purification, especially that kind that comes from enduring trials.
 Winnowing blows the chaff out of the mixture of wheat and chaff.
 Circumcision
 Pruning trees (Romans **11**), grape vines (under the image of cleansing—John **15:2**)
 Amputation: cutting off a hand/foot that “offends” (Matthew **5:29-30; 18:8**; Mark **9:43-44**)
 Removing an eye that “offends” (Matthew **5:29**; Mark **9:47**)

Quick

Blink of an eye (1 Corinthians **15:52**)

Readiness/Preparedness

Loins girded up (Luke **12:35**)
 Lamps trimmed/burning (Luke **12:35**)
 Watchmen watching
 The returning of a master at a time when the slave in charge does not expect (Matthew **24:45-51**)
 The decision of God to take a man’s life (Luke **12:16-21**, The Parable of the Rich Fool)
 The Parable of the Ten Virgins (Matthew **25:1-13**)
 The Parable of the Ten Talents
 The Parable of the Ten Pounds

Relationship to God

Lack of relationship
 Lostness as with a lamb/sheep
 Death (John **8:51-53**)
 Presence of relationship
 Being found

Life

Resurrection

Jonah in the whale three days and nights (Luke **11:29**; Matthew **12:39-40**)

Road

A road/way represents a way of life

*The Way became a term for early Christianity (Acts **9:2; 19:9, 23; 22:4; 24:14, 22**)

Preparing the road for someone means getting ready for them (Malachi **3:1**; Isaiah **40:3-5**)

5 > Matthew 3:3 = Mark 1:2-3 = Luke 3:4-6 = John 1:23.

Salvation

Salvation is set forth in:

Creation/re-creation terms (Galatians **6:15**)

Birth terms (John **3:3-9**; 1 Peter **1:3, 22**; Titus **3:5**)

Purchasing terms: Buying, ransoming

Rebirth/new birth (John **3:3-9**; Titus **3:5**)

Restoration of the image (Colossians **3:10**)

Resurrection

Sanctification

Justification

(Re-)grafting into the olive tree

Circumcision

Baptism in the Holy Spirit

Putting off the old man/putting on the new man/putting on Christ (Colossians **3:9-10**; Galatians **3:27**)

Sand

Innumerableness (Psalm **139:18**)

Heaviness (Proverbs **27:3**; Job **6:3**)

Insecure as a foundation (Matthew **7:26**)

Sandals

Not worthy to untie sandals = humility statement (Matthew **3:11**; Mark **1:7**; Luke **3:16**)

Satan

Dragon

Serpent/snake

Beelzebub/Beelzeboul ("lord of the fly")

Savior, Jesus as

Sacrificial imagery

He is called the “Lamb of God” (John 1:29, 36; Revelation 5:6, 8, 12, 13; 6:1; 1 John 3:5)

Self-Denial

Taking up the cross and following Jesus (Matthew 10:38; 16:24; Mark 8:34; Luke 9:23; 14:27)

Sin

Is like dirt that makes spots on a person (James 1:27)

Is like a piece of sawdust in a person’s eye (Matthew 7:3-5)

Is like a beam in a person’s eye (Matthew 7:3-5)

Size

Small size represents lack of importance; amount represents degree

Smallness

Mustard seed (relationally speaking)

Mote/speck of dust (Matthew 7:3-5)

The Hebrew *yod* (*yod*, Matthew 5:18)

The tittles (horns on Hebrew letters; Matthew 5:18)

Gnat (Matthew 23:24)

Largeness

God’s greatness is pictured by saying that “*heaven is his throne and earth is his footstool*” (Isaiah 66:1; Acts 7:49; Matthew 5:34-35; 23:22?); moon, stars, and sky are the work of God’s “fingers” (Psalm 8:3)

Camel vs. a gnat (Matthew 23:24)

The eye of a needle (Matthew 19:24 = Mark 10:25 = Luke 18:25)

Spirit (Holy)

Wind (John 3)

Water

Oil (olive)

Dove (Matthew 3:16 = Mark 1:10 = Luke 3:22 = John 1:32-33)

Tongues of fire (Acts 2:2; cp. burning bush?)

Paraclete/Comforter/Advocate

Giving/receiving the Spirit

Insufflation (John 20:22)

Filling of the Spirit

Outpouring of the Spirit

Shedding forth of the Spirit

Giving the Spirit
Being baptized in the Spirit

Speaking for God/evangelizing

Fishing (Matthew 4:19; Mark 1:17; Luke 5:10)
 *Ambassadors (2 Corinthians 5:20; Ephesians 6:20; Philemon 9 [manuscript variant])
 *Apostles (Luke 6:13, *etc.*)
 Going after stray sheep (Matthew 18:12-13; Luke 15:3-7)

Stars

Multitude
Height (Job 22:12; Isaiah 14:13)

Suffering among good things

Discipline of a child
Childbirth pains

Temporary abode of Christians in the world

Diaspora/Dispersion
Sojourners
Pilgrims (Hebrews 11:13)

Total new system

Re-birth/born again (John 3; Titus 3:5)
 Re-creation/new creature (Galatians 6:15)
 New wineskins
 Resurrection (Romans 6)
 Ascension

Transitoriness

Grass, which is here today and gone tomorrow (Matthew 6:30)
 Water vapor (James 4:14)

Understanding

Coming to understand
enlightenment

Unfaithfulness

Adultery (and fornication)
Breaking a covenant

Being brought into what is not **naturally** yours

Adoption
Naturalization
Grafting wild olive branches into the Abrahamic olive tree

Unproductiveness

Trees that do not bear fruit

Valuing something

Exaltation
Treasuring

Weighty

Sand (Proverbs 27:3; Job 6:3)
Stone (Proverbs 27:3)

Wisdom/Slyness

Serpent (Matthew 10:16)
Fox (Luke 13:32)

Not being able to satisfy people: kids playing (Matthew 11:16-19)
Making something publicly known is “shouting it from the housetops” (Matthew 10:27).
Doing good to everyone: God sends rain on the just and unjust and shines his sun on the good and evil (Matthew 5:45).

PART III: MIXED METAPHORS

1. The **body** is said to be both like a tent and like clothes in the same illustration (2 Corinthians 5:1-10; 2 Peter 1:13-14); “putting off” normally has to do with taking off clothes, but here it is combined with tabernacle imagery.

PART IV: SYMBOLIC GESTURES/PERFORMATIVE ACTS

(note footwashing application)

1. Pilate washed his hands of the matter (Matthew **27:24-26**).
2. Shaking dust off your feet at someone (Matthew **10:14**; Mark **6:11**; Acts **13:51**)
3. Tearing one's clothes (Job **2:12**)
4. Baptism
5. Communion
6. Jesus washing the disciples' feet
7. Taking a child in his arms
8. Having the disciples take two swords into the Garden of Gethsemane (Luke **23:38**)
9. Agabus bound himself with a girdle.
10. Jesus wrote (doodling?) in the sand at the temple (woman taken in adultery).
11. Gnashing at/on someone with the teeth (Acts **7:54**)
12. Throwing dirt into the air (Acts **22:23**; 2 Samuel **16:13**; Revelation **18:19**; Joshua **7:6**; Lamentations **2:10**; Job **2:12**)
13. Sitting in sackcloth and ashes is a sign of repentance.
14. Shaking out one's garment (Acts **18:6**)
15. Put fingers in the ears of a deaf man, spat, touched his tongue, and sighed and looked up to heaven (Mark **7:31-35**)
16. Jesus spat on the eyes of a blind man (Mark **8:23**).
17. Spreading garments and palm branches along the route of a dignitary (Mark **11:8**)
18. Jesus cursed the fig tree (Mark **11:12-14, 20-21**).
19. Beating the chest (Luke **23:48**)
20. Pouring on Jesus' head/feet (Matthew **26:6-13** = Mark **14:3-9** = John **12:1-8**; Luke **7:36-50**)
21. Giving the sop to Judas (John **13:24-30**)

22. The betrayal kiss (Mark **14:45**; Luke **22:47-48**)
23. Taking a coin and showing it to the Pharisees and then asking whose image and superscription was on it
24. Cleansing the temple
25. The widow's mite (Luke **21:1-4**)
26. Asking the woman at the well for water (John **3:5ff.**)
27. In the upper room after the resurrection, Jesus blew on the disciples as a picture of giving them the Holy Spirit (John **20:22**)
28. Shaving the head
29. Anointing with oil
30. Stopping the ears (Acts **7:57**)
31. Putting the hand under the thigh (Genesis **24:2-9; 47:29-31**)
32. Taking a shoe and giving it to another person as an attestation (Ruth **4:7-12**; Deuteronomy **25:8-10**)
33. Taking a shoe from off the feet and spitting in the face of the man who refuses to raise up children (Deuteronomy **25:8-10**)
34. Holding up hands in prayer or worship (2 Timothy **2:8**)
35. Prostrating oneself in front of another person to show allegiance, deference, and so on
36. Wearing the veil as a symbol of submission to the authority of a husband (1 Corinthians **11:4-16**)
37. Shaking out their raiments (Acts **28:6**; Nehemiah **5:13**)

VIVID WAYS OF SAYING THINGS

1. If the children had been quiet at Christ's Triumphal Entry, the very stones would have cried out (Luke **19:40**; Habakkuk **2:11**; cp. Joshua **24:27**).
2. Days will come when there will not be one stone on top of another (Luke **21:6**).