



AARON *Heb. 5:4 (c)* Aaron is a type of Christ in many ways. As he entered into the Holy of Holies once a year with the blood of an animal, so our Lord Jesus entered into heaven by His own blood, not just once a year, but forever. Aaron bore the names of the twelve tribes on his shoulders, so the Lord Jesus carries His people and their burdens on His shoulders. Aaron bore the breastplate of twelve stones over his heart, and our Savior bears His own children on His heart. Aaron wore a gold band on his forehead bearing the inscription “Holiness to the Lord.” So our Lord Jesus was holy, pure and perfect in all His ways, words and character. Aaron pleaded with God for the people, and pleaded with the people for God. So our Lord Jesus “ever liveth to make intercession for us,” and appears in God’s presence for us. He also reveals God to us. Aaron was chosen by God to be the High Priest, and God chose Christ to be our High Priest. Aaron’s garments were prescribed by God and were called holy garments. So the garment of our Lord Jesus is called “the robe of righteousness, the garments of salvation” (Isa. 61:10).

ABRAHAM *Gen. 24:2 (c)* In this passage Abraham is a type of the Father who sent His servant (the Spirit) to obtain a bride (Rebecca) for his son Isaac. The servant represents the Holy Spirit, and Isaac represents the Lord Jesus Christ. Of course, Abraham represents God the Father. Rebecca represents the Church. The Holy Spirit knocks at the heart’s door, tells of the loveliness, the riches and the glory of the Son of God, and thus wins the stranger and makes him willing to leave his old haunts and companions to live for and with Jesus Christ, the Son.

Rom. 4:3 (c) He is a type of the true believer from the standpoint of “faith.” He was called out of idolatry by God, and so are we. He took the path of separation, and so should we. He obeyed God, and walked in a path of obedience, as we should do. He believed God about the “seed” (Christ), so do we. He was

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made righteous through believing in Christ. So are we. God revealed His secrets to Abraham, the man of faith, and so He does today to those who believe His Word. Abraham was the father of the faithful, and we too who believe God should have spiritual children who have faith as we have.

ABEL *Gen. 4:4 (c)* He is a type of the true believer in regard to salvation. He felt his guilt, he realized his insufficiency to pay the price. He obtained an innocent lamb. He offered this lamb as a sacrifice, killing it and burning it upon the altar whereby he proved his faith in the animal who died for him, and shed his blood for him. This is the path the true believer takes today. As a sinner he feels his need as Abel did. He goes to the innocent and holy Lamb of God, Jesus Christ, by faith. He kneels a suppliant for mercy at Calvary, where the blood was shed. He believes the Word of God that the “blood of Jesus Christ, His Son, cleanseth us from all sin” (1 John 1:7). He trusts his soul and life to the living Lamb on the Throne of God who makes the death of Calvary and the shed blood effective for the one who believes.

ABSALOM *2 Sam. 14:25 (c)* This son of David may be taken as a type of a human being without God. He had developed his body to perfection. Those who observed him could see nothing but physical beauty. From head to foot there was no blemish in him. With all of this, however, his heart was wicked. He hated his father David who was God’s chosen king. He refused and rejected God’s plan and purpose in regard to Solomon. He was fit for neither heaven nor earth, and so he died between the two of them on the tree. So is the religious hypocrite of today. He presents many aspects of beauty and characteristics of loveliness, yet his heart is not right with God.

2 Sam. 15:2 (c) In this passage Absalom is a type of the ingratitude and infidelity of professing Christians who are not really saved. When the test came he proved to be an enemy of God’s king, and of God’s program. He did not take his place on God’s side. He wanted to assert his own sufficiency and his own supremacy.

ACCURSED *Deut. 21:23 (c)* This word represents God’s wrath against the sinner. It is manifest in many ways throughout the Scriptures. Sometimes it is a nation that is accursed. Sometimes it is an individual. Sometimes it is that which the world would call a “blessing,” for the Lord said, “I will curse your blessings” (Mal. 2:2). This passage may refer to the so-called “blessings” given by great ecclesiastical leaders which frequently are cursed by God.

Josh. 6:18 (c) In this passage all that was in the city of Jericho belonged to God. Not a bit of it was to be taken by any man. The word is used here to indi-

cate that what is God's property becomes an accursed thing to the one who takes it unlawfully and wrongfully.

ACHAN *Josh. 7:1 (c)* This man is used as a type of a selfish, wicked, religious professor. He rejected God's word about the property of Jericho which belonged to God, and took some of it to enrich himself. The ungodly who join the church, partake of the Lord's supper, and teach the Bible which they do not believe are like Achan.

Josh. 7:25 (c) Achan may be taken in this place as a type of a trouble maker who, because of his sinful, hypocritical practices in the church, causes trouble there. Because of his actions the church is in a turmoil and even perhaps may be divided because of him. Such a person is to be expelled from the church as in 1 Corinthians 5.

ACHOR *Josh. 7:24 (c)* This valley represents a place of sorrow and trouble in human lives. As Achan was stoned there, and his sin put away, so in our lives times of trouble and sorrow may be called "the place of Achor." There God's remedy is to be applied to the difficulty.

Hos. 2:15 (c) The valley in this passage is described as a door of hope. When sin is judged and put away, then hope for God's blessing is revived, and joy replaces sorrow.

ADAM *Gen. 5:2 (c)* This man is a type of Christ in that he was the head of the human family, and Christ is the head of God's family. Adam was sinless in the first part of his life, and then deliberately and knowingly became a partner in Eve's sin in order that he might be with her, partake of her punishment, and continue to have her for his very own. So our Lord Jesus was sinless and perfect. He willingly and knowingly took upon Himself the form of a servant, and was made sin for us that He might forever have us with Him. (See also 1 Timothy 2:14.) As by the sin of Adam all who are in Adam were made sinners, so by the obedience of Christ all who are in Christ are made righteous (Rom. 5:18).

Rom. 5:19 (b) Adam was the first of the earthly family and Christ is the first of the heavenly family. Our bodies are in the likeness of Adam, and in the new creation we shall be like Christ, the last Adam.

ADD *2 Pet. 1:5 (b)* This figure describes the growth in grace of the Christian who learns to know the ways of God as described in this passage. When any person is born again, then he changes his ways, his practices and his

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thoughts so that there may be in his life the graces given by the Spirit, and the knowledge of heavenly things that God desires to give to each of His children.

ADDER *Ps. 58:4 (b)* This serpent is used to describe a wicked person who injures the souls and damages the lives of others by that which comes out of his mouth. That which such a person says poisons the hearts and the minds of those who hear. By this means the listeners are deceived by Satan and are led astray from God's path. False teachers who invent false religions and preach false doctrines are "adders." (See also Psalm 91:13, the open enemy and the secret foe.)

ADORN *Titus 2:10 (b)* As jewels make a person more attractive, and as pictures make a room more beautiful, and as color schemes add to the delightful beauty of the room, so the Christian graces in the believer's life are an ornament of beauty to those who observe them.

These attributes from heaven make a person more attractive, and the Christian life more desirable. These "adorn" the believer.

ADULLAM *1 Sam. 22:1 (c)* This cave is a picture of the refuge in the time of storm which God gives to His people. It is "the secret place of the Most High." It is the "shadow of a great rock in a weary land." It is the quiet secret place of prayer. Those who were in distress, despondent and in debt came there to David for relief. So we may go to our "cave of Adullam," into the presence of our wonderful Lord to find rest and relief from the troubles, cares, problems and griefs of life.

Mic. 1:15 (c) In this passage the results of coming alone with God are described as being the blessings which those saints enjoy who hide in that secret place, and under the wings of the Almighty.

ADULTERY *James 4:4 (b)* This word in this passage carries a spiritual significance. As those who are married may turn against each other secretly to find another companion, so one who is married to Christ and takes the place of being a Christian may turn against the Savior and become a lover of the world and the things of Satan. This is called spiritual adultery. This person professes to be a Christian, takes the place of belonging to Christ, but finds his real enjoyment, his love and his pleasure in the things that Satan offers.

ADVERSARY *Matt. 5:25 (b)* The adversary in this portion evidently refers to God who sends His porter, death, to take men from this scene to

the Judge, the Lord Jesus. Being found guilty, the Lord Jesus hands this wicked sinner over to one of His angels who is the officer. The angel takes the lost sinner to hell, which is God's prison house. Since the prisoner can never pay the debt her must remain there forever.

1 Tim. 5:14 (b) The adversary in this passage refers to the critics of God's people who in their opposition to Christ are quick to find fault with God's people, and to call attention to the failure of Christians.

ADVERSITY *Isa. 30:20 (b)* This expression represents the sorrows on which God's people will feed when they turn their backs on their Lord and become disobedient. They will feed on their difficulties and pains. They will meditate on them, talk about them, and grieve over them as though they were something to be treasured and sought after. (See also under "ASHES.")

ADVOCATE *1 John 2:1 (a)* This title is applied to Christ in His office of pleading for us before God. He pleads for God's people in the presence of God when Satan accuses them before God. He shows His wounded hands and feet as He defends His people before the Judge of all the earth. He shows by the wounds that He paid the debt for the believer whom He represents.

AGAG *1 Sam. 15:9 (c)* This King of Amalek is a type of some wicked habit or evil way which is promoted and cultivated in the life of one who knows better. Haman was a descendant of the Agag family, and caused Israel great trouble in the time of Queen Esther. Saul should have killed Agag. In that he spared his life, he is a picture of the believer who spares things in his life that are hurtful to his own soul. We should never permit any Agag to remain in our lives.

AGES *Isa. 26:4 (a)* Here we find that Christ is the One in whom men may safely trust in any age from infancy to death, or in any period of time. It also informs us that Christ may be trusted fully for every matter concerning this life or the next. Christ is able to sustain and support every person whether it be the little child, or the mature man of business. Christ may be trusted in every situation, in every circumstance, and in any time of day or night.

Eph. 2:7 (b) Reference is made here to the various periods of time which succeed each other in the course of history clear up into eternity. This passage refutes the doctrine of "soul sleeping" and the "annihilation" theory.

AGRIPPA *Acts 26:28 (c)* This man is typical of a person who permits some wicked relative, or some lustful habit to keep him from trusting Christ Jesus. It probably was because of the presence of his sister Bernice and her influence upon him, that he decided to reject Christ. (See also under “BERNICE.”)

AHA *Ezek. 25:3 (b)* This little word is used as an expression to show contempt for the things of God. God noticed that the Ammonites and also other nations used this little word against His people, His land and His temple. That little word revealed their hatred of everything connected with the work of God and the people of God. God noticed what they said and brought His wrath upon them because they said it. (See also Ezekiel 26:2.)

AIR *1 Cor. 9:26 (a)* This refers to the actions of one who wastes his life in busy idleness or in useless, fruitless endeavor.

Eph. 2:2 (a) Here is meant the space between heaven and earth through which the prayers of God’s people must pass, and through which the saints must go on their way home to God. The Spirit of God must take our prayers through the opposition of evil spirits up to the Throne of God and the Lord Jesus. Eventually the mighty power of God must take the spirits of His people through all Satanic opposition and bring them safe home to God.

ALABASTER BOX *Matt. 26:7 (c)* This may be taken as a type of man’s best graces, efforts and talents which he had saved heretofore for himself, but now in consecration he brings to Jesus’ feet. Some have thought that this alabaster box was the girls hope chest of the olden days. It was filled with sweet perfume of various values and sealed shut. It is said that there were several grades, cheap china, medium and expensive china. When a girl approached the marriageable age, she obtained a box according to her ability to pay and her station in life. She saved it until she found the man to whom she was willing to give her life, and with whom she desired to live. When her lover requested her hand and heart in marriage, then the girl, if she desired to answer in the affirmative, obtained the box from its hiding place and broke it at his feet. This was her declaration that her quest for a lover was ended. I cannot vouch for the truth of this statement, but it seems to fit nicely in each passage where this box was mentioned. (See also Mark 14:3; Luke 7:37.)

ALIVE *Luke 15:24, 32 (b)* The word as used here indicates that the life of this wayward, prodigal was again what it should be. While he was in the far country living for himself and completely out of touch with his father, his

condition was described as being “dead.” There was no communion with his father, no contact with his home, no fellowship with his brother. He was still the child of his father. The relationship was not broken, but only the fellowship. When he ceased the life of disobedience and came back to his father, then his condition is described as being “alive.” Now his life was as it once was, and as it should be.

Rom. 6:11 (a) Here the word “alive” refers to the presence of the new eternal life in the soul which is given to any person when he trusts Jesus Christ. It is the presence of this new nature that enables the believer to live for God and to understand the things of God.

1 Cor. 15:22 (a) The resurrection is in view in this passage. All who belong to Adam are dead in trespasses and sins. When these have Christ revealed to their souls by the Holy Spirit through the Word of God they are said to be made “alive” because they belong to Christ. In the resurrection we shall have a physical body which will never die.

ALMIGHTY *Gen. 17:1 (a)* This is the first mention of the wonderful title of God. By this name He revealed to Abraham His power to supply every need of man, both physical and spiritual. There would be no need of any kind in any human life that could not be met completely and fully by the Eternal God who wears the Name “Almighty.”

Exod. 6:3 (a) The title in this verse refers to the power of God to deliver Israel from their oppressors. He is Lord over every other lord and is able to deliver His own people from every form of oppression.

Ps. 91:1 (a) Here this title is used to describe God’s power and ability to protect and preserve His children through all the vicissitudes, troubles, sorrows and problems of life.

2 Cor. 6:18 (a) This title describes the God who is able to supply every temporal need of His own people who refuse the provision of this world, and refuse to accept deliverance or provision from the children of Satan. Those who sever themselves from a place of dependence from the world and reject Satan’s schemes, find that God is able to furnish them with all their necessities.

Rev. 1:8 (a) In this passage the Lord Jesus is given the title because of His sovereign ability to begin everything, and to make everything, to sustain everything, and to bring everything to an end. It describes His power to judge everything and everybody. Nothing is beyond the reach of His power.

ALMOND *Exod. 25:33 (c)* The almond on the golden candlestick in the tabernacle is a type of the fruitfulness which will characterize that one who sheds abroad the light of life in his life. Each one who dwells in the holy

place, holds forth the Word of Life, and brings light to those who sit in darkness, will be a fruit-bearing Christian. This almond is connected with the flower which indicates the beauty of that life and also with the knop which represents the fullness of the Christian life.

Num. 17:8 (c) Only Aaron's rod yielded almonds. Israel was to learn from this miracle that the family of Aaron was to be the fruit-bearing family in the service of the God of Israel. The other families were to have no part in the priestly ministry. He only, as a type of Christ, was to be known as the fruit-bearing priest of God. All others would be as intruders and thereby rejected. (See also under "FLOWER" and "KNOP.")

Eccles. 12:5 (b) In this place the word represents the bitterness that often comes into the experiences of the aged. The almond plant itself is bitter, but the nut is sweet. Many as they enter old age carry with them bitter memories of former injustices and feel a spirit of hatred toward others.

ALMS *Matt. 6:1 (b)* The word is used in a general sense here. It represents good deeds done for the blessing and benefit of others, regardless of who they were, but particularly for the poor. The lesson is that we should not be advertising our good deeds expecting that men will give us rewards. If we do tell what we do for God, then the plaudits that we receive from man is all the reward we shall have. If, however, we do these good deeds for the glory of God, then He will give us the reward in due time.

Acts 10:4 (b) In this place the word is used in regard to gifts of money given particularly for God's work and God's people. The angel carries the gift up to heaven, presents it before the Lord, and before the rest of the heavenly group so that all will know that the money placed in the collection and the money sent to missions and the money given to assist otherwise in God's work represents your interest in it.

Acts 24:17 (b) These alms refer to the sacrifices, the money, the gifts and the dues which belong to the priestly service of Israel. It may represent also those gifts which are given to preachers, missionaries and others engaged in Christian work, which is for their personal use. It may also refer to any gifts given to God's people for their relief and blessing.

ALOES *Ps. 45:8 (c)* This perfume represents the worship and praise, the adoration and thanksgiving that emanates from a heart that has been touched by the love of God. It probably was one of the constituents of the perfume which was placed in the alabaster boxes mentioned in the New Testament. It is that which makes the fellowship of the Lord so fragrant and sweet to both His heart and ours. It may have been a part of those spices brought by

the wise men to make His baby garments sweet. It probably was a part of the perfume brought by the woman in Luke 7, who made His traveling garments fragrant. It may have been a part of the spices brought by Mary in John 12, when she made fragrant those garments which Jesus was to wear during His last week on earth before Calvary. No doubt it was a part of the perfume brought by the unnamed woman in Mark 14, when she anointed His head two days before the Passover and made those trial garments fragrant. It may have been in the mixture that Nicodemus brought to make His grave clothes fragrant. It probably is considered as part of those perfumes which we living saints may send up to Heaven as our praises to fill the golden vials in the hands of the four and twenty elders (Rev. 5:8).

ALPHA *Rev. 1:8 (a)* In this passage our Lord Jesus Himself applies this name to Himself as He does also in verse 11. In Revelation 21:6, He again applies that name to Himself and also in 22:13. He wants us to remember and never forget that He is the beginning of all literature. There would be no such thing as education, or understanding, or learning, were it not that He gave man the ability to learn, and then unveiled to man's mind the multitude of matters which we call education. All information about creation has come from Him. Those who shut Him out of their lives and thinking are in darkness, or return to darkness. He is the author of the solar system and of all chemicals. He is the designer of the earth and the heavens. He originated the plan of salvation. He is the author of every kind of life in the vegetable kingdom, the animal kingdom and the human kingdom. Christ Jesus is first, He is before all in every department of the universe. As Alpha is the first letter of the Greek alphabet, so Christ is the first cause of everything that exists.

ALTAR *Earthen Exod. 20:24 (c)* This altar may represent the Cross of Calvary on which Jesus as the Lamb of God died for those who break the holy law of God. Immediately after giving the Ten Commandments, the Lord requested that this altar be built at once. He knew that His laws would be broken, He knew that men would need a sacrifice for their sins; He therefore planned that this altar should be built at once so that men could have a way of forgiveness and salvation immediately. It is called an altar of earth because it belongs strictly to this earth. God makes no provision for forgiveness and salvation after death. No sacrifice of any kind is available to the lost sinner after he dies. There is no altar in hell.

Stone Exod. 20:25 (c) This altar is to be made of stone to indicate that it is permanent, substantial, solid and cannot be tampered with by man. No tool was to be used in the making of it. Stones are made by God. It is a picture of

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Calvary which was God's institution. He planned it, He designed that Jesus was to die there. It must not be tampered with by man. Its blessings are eternal. Calvary came from the heart of God through the ages of eternity.

Brazen *Exod. 27:1–2 (c)* This may be taken as a type of the cross of Calvary, where the Lamb of God was offered as a sacrifice for original sin, and a sacrifice for sins committed, and also as a sacrifice for our own wicked selves. Christ must die for our character, as well as our conduct. On that altar, the animal represented the Savior who died both for us and for our sins. He died for what we are as burnt offering. He died for our deeds as the trespass offering.

Golden *Exod. 30:1–3 (c)* This altar represents the Cross of Christ where the beautiful and perfect life of Christ was offered up to God as a sweet perfume and fragrant incense. The life of Christ which was perfect was offered to God instead of our lives which are so imperfect. It is typical also of the consecrated life of the believer from which there ascends to God as a sweet odor the sacrifices of our lips in thanksgiving, worship and praise.

Idol 1 *Kings 18:26 (c)* Here we may think of a false altar which is a type of the religious plans and schemes of men wherein they hope to appease the god of their imagination, and to obtain his favor even though what they are doing is not Scriptural.

False 2 *Kings 16:10 (c)* Here and elsewhere we find altars built ostensibly for the worship of God, but really for the worship of idols. These false altars are symbolical for the world's religious schemes and plans under the name of Christianity. Worldly men devise worldly plans for the worship of those who live in their sins, and yet seek a religious outlet for their feelings. Every false religion has an "altar" of this kind.

Deserted *Ps. 84:3 (c)* Here is brought before us clearly that God's people had forsaken both the worship and the service of the Lord to such an extent that the fires had gone out, the altar was cold, and no priest was near. The birds felt so much at home around these altars that they built their nests where the priests should have been serving, and the fires should have been burning.

Christian *Matt. 5:23 (b)* This probably teaches us that there is a place of worship called "the altar" to which the believer goes for worship, praise and prayer. It may be in the church building or in the home. When we come to this hallowed place, we are to come with a heart that is open and free from bitterness, free from spite, and free from grudges. We are to be a forgiving people if we expect forgiveness from heaven.

Unknown *Acts 17:23 (a)* This altar is probably typical of the false faiths by which people go through the motions of seeking and worshipping God, though their words and actions indicate clearly that they do not know Him, nor His character, nor His ways.

Heb. 13:10 (a) The word here probably represents the Lord's table, and all the holy associations which accompany the Gospel of Christ.

Rev. 8:3 (c) From this we learn that in some mysterious way there is such an altar in heaven. At that altar the fragrant incense of the prayers and the worship of Christians ascends to God and permeates heaven.

AMALEK *Gen. 36:12 (c)* The meaning of this word is "a people that take away all." Originally Amalek was a grandson of Esau. Esau is a type of the flesh, and Amalek is also a type of the flesh which has no place in the economy of God. He was outside the family of God, and no effort was ever made to bring him into the family of God. So the human flesh is at enmity with God. That which is born of the flesh remains flesh. The flesh never gets converted, and never becomes holy in itself. There is no help for the flesh found in the Scriptures.

Exod. 17:14 (c) Amalek was to be kept in subjection by Israel, and this is a type of our flesh which is to be kept in subjection by the people of God. As the flesh lusts against the Spirit (Gal. 5:17), so Amalek fought against Israel constantly, and the Lord declared that this battle was to continue and never cease.

Deut. 25:17 (c) Here again Amalek is represented as a type of Satan and of the flesh, both of which attack God's people, especially when they are weak, weary and sick. Those who lag behind in the service of the Lord thus separating themselves from Christians who are on the march, will find that this enemy Amalek will make inroads in their souls and lives.

AMASAI *1 Chron. 12:18 (c)* This man may be taken as a type of the believer who in utter consecration lays his all at the disposal of his Lord. He turns his back on the enemies of his Master. He casts in his lot with the people of God and with the Son of God who just now is despised and rejected by the world.

AMBASSADOR *2 Cor. 5:20 (a)* This title is given to those Christians who carry God's message to a lost and hostile world. It probably does not apply to all believers for many of God's children are afraid to become His messengers, and they keep the good news to themselves. The true ambassador comes out boldly for his king and for his country.

Eph. 6:20 (a) Paul used the title in this passage because he was representing heaven on earth. He carried the King's message to the rebels who were bent on killing him. He was God's representative to bring to men the Word of his Lord both for their salvation and their condemnation.

AMBER *Ezek. 1:4 (c)* This seems to be a type of the golden glow which surrounds the person of God and presents to us in a graphic way the marvelous glory of His person. Human words do not very well describe divine glories.

AMEN *Rev. 3:14 (a)* This word is a word of finality. Its actual meaning is “so be it.” Christ takes this name to indicate the permanence of His decisions, the certainty of His program, and the finality of His judgment. The angels sang a song which begins and ends with this word. It is found in Revelation 7:12. There are seven glories in this prayer or song, and these describe the perfections of God. Nothing can be added to this revelation, and certainly nothing may be taken from it.

AMETHYST *Exod. 28:19 (c)* This beautiful stone may be a type of the royalty and the regal splendor of those who belong to God. (See also under “TWELVE STONES.”)

ANANIAS *Acts 5:1 (a)* This name means “graciously given of the Lord.” The man in this passage proved to be one who lied to God. He had received many blessings from God and much prosperity, but he was not honest in his heart. He saw that Barnabas was highly esteemed because of his unselfish gift to the disciples. He wanted this same praise without paying the same price. The world speaks of the “Ananias Club.” This Ananias represents those people who are known as proverbial liars, and whose word is always questioned.

Acts 9:10 (a) This man is a different Ananias. He was a good man who was ready to do God’s will. He is a type of that servant of God who is ready to do that which he dreads naturally, and is willing to go on a moment’s notice on any errand that God may request. This is a good “Ananias Club” to join.

Acts 24:1 (a) This Ananias is still a third man, not the same one as the other two. He was a high priest of Israel, and is a type of one who gains great ascendancy in a religious organization, but is an enemy of grace, is opposed to Jesus as Lord, and seeks to turn men’s hearts away from the Truth into a false religion.

ANCHOR *Heb. 6:19 (a)* This figure represents the firm hold that faith has in the Rock of Ages. This Rock is inside the veil with God. Our faith reaches through the waters of trouble, difficulty, darkness and despair to firmly grasp the Son of God and His Word. By this faith we are kept from being swept away in the storms of life.

ANKLE *Ezek. 47:3 (b)* The river in this passage is a type of the Holy Spirit, and the ankles represent the walk of the child of God. As the Holy Spirit enters the life of the believer his walk is changed. No longer does he travel in the ways of the world, but rather he is led to the house of God, and led to walk among the people of God. This is one of the first proofs that a man has contacted the Lord Jesus in faith, been cleansed by the blood of the Lamb, and has become influenced by the Holy Spirit who is the Living Water.

ANDREW *John 1:40 (c)* This good man is typical of the believer who, in the zeal of his new experience with Christ goes out after his brother to bring him to the same Savior. He became a fisher of men and his first catch for Christ was Peter.

John 12:22 (c) Here we find a picture of one who had the reputation of being able to bring men to Christ. He was ready to carry the petitions of men to the willing ears of the Lord. This should arouse our desire to be like him.

ANGEL *Gen. 16:7 (b)* This heavenly person probably was the Holy Spirit of God because He is the Lord of the harvest. Some think that this person was the Lord Jesus. Since the Holy Spirit is the Lord of the harvest, it seems that this person must be the Spirit, because the passage refers to the harvest of lives that was to follow in Hagar's experience. It certainly is one of the Persons of the Godhead, because He said in verse 10, "I will multiply thy seed." In verse 13 she calls Him Lord. This indicates clearly that He was one of the persons of the Trinity. The name that she gave to this Lord was *El-Shaddai* which means "The God of the Breast" or "The God who is enough."

Gen. 22:11 (c) This person was probably a genuine angel out of heaven. He lays no claim to deity, and does not affirm his authority to do anything. The message in verse 16 of this chapter evidently is a quotation of the God of heaven, and is not a message from the angel. Some, however, think that the angel in verse 15 is one of the persons of the Godhead, and that He Himself was making the statement found in v. 16.

Gen. 24:40 (b) Here the angel is undoubtedly the Holy Spirit who leads the child of God in the ways of the Lord and brings about His desire in the world. This would seem to be confirmed by the statement in verse 7 of this chapter.

Gen. 48:16 (a) This portion brings before us the three Persons of the Trinity. The first mention of God in verse 15 refers to the Father. The second mention of God probably refers to the Holy Spirit. The third mention in which we read "The angel which redeemed" must be the Lord Jesus. The Jews in Old Testament days were Trinitarians. They all believed that there were three persons in the Godhead. Not until several centuries after Christ did the Jews become

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Unitarians. Most Jews have always believed that God had a Son who was to be the Messiah. They did not believe, however, that Jesus was that Son.

Judg. 5:23 (b) This angel undoubtedly was the Holy Spirit. His message was in reference to the failure of the inhabitants of Meroz to come to the help of Barak when Israel was fighting the Canaanites. We must remember that the Holy Spirit curses as well as blesses. We find this truth in Isaiah 40:7, as well as in other places.

Acts 8:26 (b) This one was probably the Holy Spirit who directed Philip as to his new place of service. Philip had just conducted a great campaign which was most successful, but now the Spirit took him away from that work to deal with one man down on the road to Gaza. Verse 29 indicates clearly that it was the Holy Spirit who was directing Philip in all his service and ministry. We would expect Him to do so because He is the Lord of the harvest.

Acts 10:7 (a) The angel who spoke to Cornelius was the Holy Spirit. Verse 30 reveals that this one was in the form of a man, looked like a man, had the shape of a man, and wore the clothing of a man. The angel in verse 7 who was the man in verse 30 is identified in verse 19 as the Holy Spirit. As the Lord of the harvest He told the seeking sinner Cornelius to send for the evangelist Peter. The Spirit came to Peter who wanted to be used of God and told him where to go to find a troubled soul. The Spirit said to Peter, "Behold, three men seek thee; go down with them doubting nothing, for I sent them." The Holy Spirit Himself identifies the man in bright clothing as being Himself. The Spirit of God has a human form, as do the other two persons of the Trinity. He was seen plainly and rather frequently in both the days of the Old Testament and the New.

2 Cor. 11:14 (a) The passage clearly states that Satan, the Devil, is an angel of light. He takes the place of being a very good and holy person. He is called a minister of righteousness. His business is to get people to be good in order to be saved. He leads men to devise and design many kinds of religion to keep sinners away from the Savior. He leads women to invent religions of an aesthetic character which presents beautiful phraseology, and sweet, lovely ideas, all of which is intended to keep the hearts and lives of the people away from Jesus Christ and His saving power. He never suggests that anyone will be saved by getting drunk, or gambling, or living wickedly. He knows very well that this philosophy would not appeal to the human mind. He therefore sets about to arrange a religion of good works and self-righteousness as a substitute for the Person and work of the Lord Jesus. We should be on the watch for every religion that exalts man's goodness, and detracts from the personal glory of Christ Jesus.

Heb. 13:2 (b) The angels referred to in this passage possibly may be the Lord Jesus and the Holy Spirit. They must have been the ones who came to

visit Abraham and afterwards went to Sodom. They accepted the worship of Abraham and therefore they seemed to be two persons of the Trinity. It is not at all clear who the third person was. He might have been one of the archangels or another angel. Some think that all three Persons of the Trinity were there.

Rev. 1:20 (b) This word is probably the title given to the leader or the shepherd or the pastor of each of the seven churches mentioned in chapters 2 and 3. The messages were sent to these seven men who in turn were to instruct the church concerning God's Word. It seems as though the leader is held responsible to obtain special messages from God for the people that compose the flock.

ANGLE *Isa. 19:8 (b)* This action indicates that when God cursed Egypt then their labors for food and for the necessities of life would be fruitless. They would have difficulty obtaining those things which they needed for daily use. They were enemies of God, therefore His curse was upon them.

Hab. 1:15 (b) The action in this passage may be taken to mean that there are treacherous dealers who will be caught by the wicked either on their hook or in their net to their own sorrow and destruction. Because the wicked are successful in capturing their prey, they exalt and glorify the methods which they use. In the present day this may be a picture of the methods and programs used by false religious leaders to gain adherents.

ANOINT *Exod. 28:41 (b)* This act was a picture of that which happens to a believer who gives himself wholly and without reserve to the service of the Lord. The oil represents the Holy Spirit; the priest who applies it represents either the Father or the Lord Jesus. The believer who yields himself to God a living and willing sacrifice becomes Spirit-filled, Spirit-led, and has the unction of the Spirit upon him.

Psa. 23:5 (b) This indicates that gracious act of the Lord whereby David was caused to rejoice in being a chosen vessel of God. He thus was made to serve as a priest upon behalf of the people, and to serve as a king under the good hand of God.

Luke 4:18 (b) Here the word refers to that blessed anointing of our gracious Savior wherein He was selected by God and appointed by Him to be the Lord of our lives and the Savior of our souls.

2 Cor. 1:21 (a) This anointing refers to the gracious gift of the Holy Spirit to the child of God. The Spirit gives enabling power, wisdom and knowledge for the service of God, and for His glory.

1 John 2:27 (a) The anointing spoken of here is that mysterious, indescribable and indispensable unction of the Holy Spirit whereby one becomes a real, true, active, earnest servant of God.

ANT *Prov. 6:6 (c)* The ways and the actions of this little creature are brought before us as a lesson and a picture for our own lives. The ant is tireless, never ceasing to work. It is unselfish, always laying up food for others. It is kind, helping other ants that are in need. It is energetic, for it searches continually until it finds the food it wants. It is wise in that it prepares for the future when ice and snow will prevent foraging for food. In all of these things, we too should seek these same graces that we may not be careless and lose that reward which God wishes to give to us.

Prov. 30:25 (c) The ant in this portion is a type of those who recognize and realize their own weakness and danger. They remind us that we too are no match for our enemies and are unable to control our circumstances. They cannot prevent the winter from coming, but they do provide for that future time of storm. So we should remember that there is a coming time when old age, disease, accident and trouble may prevent us too from serving or from earning that which we need. We should prepare for that eventuality now while we may. We must prepare now in this life for death and eternity. As the ant lays up in store in its earthen nest, so we take advantage of the shelter of the Rock of Ages, and lay up treasure in heaven.

APPAREL *Isa. 3:22 (b)* It is evident that the garments referred to in this passage represent and are types of the outward show with which hypocrites adorn themselves, thinking that this outward pretense and sham will influence our Lord in the time of His judgment. White feathers may cover a black skin.

Isa. 63:1–2 (b) This apparel of the Lord Himself tells us something of the story of His character. The red garments are a public announcement that the Lord God of heaven will trample His enemies under foot so that the blood will stain His garments. It is an announcement that He will not forever tolerate rebellion in the hearts of men. He will tread the winepress and shed the blood of the enemies in His anger and wrath. Christ wears that same apparel (Rev. 19:13). He wears this red garment when He comes back to earth to rule the nations with a rod of iron, and God will make His enemies His footstool.

Zeph. 1:8 (b) The word in this passage probably refers to false doctrines, false beliefs, and false faiths. In the New Testament this same truth is presented in Matthew 22, in the case of the man who wore his own garment when he should have worn the king's garment.

APPLE *Deut. 32:10 (a)* The apple of the eye is the eyeball. It is very sensitive, is easily injured, and is very valuable to its owner. The expression is used as a type of the nation of Israel, which was, and is, so precious to God.

Ps. 17:8 (a) Here the psalmist himself takes the place of being the apple of God's eye. He felt that he was so easily hurt by his enemies, and yet was so valuable to God that he dared to use that type to illustrate his own position before God.

Prov. 7:2 (a) The Law of God is here presented as being just as precious as the apple of the eye, and should therefore be guarded and preserved most carefully.

Lam. 2:18 (a) Probably the expression here represents a call from God to esteem their position as children of God, and the nation of God more highly than they were doing. Surely if Israel remembered that they were as the apple of God's eye, they would not cease weeping until they were again obeying and worshipping Him.

Zech. 2:8 (a) God is evidently notifying the world that the nation of Israel is unusually dear and precious to Him, and that He will protect that nation from every enemy. Those who touch Israel in any way to hurt them will in fact put their finger into the eye of God.

APRON *Gen. 3:7 (c)* The fig leaves used by Adam and Eve are called aprons which cover only a part of the body, and are not sufficient for a complete covering. The fig leaf is soft like velvet, and under the heat of the sun shrinks to about one-fourth of the original size. These leaves are a type of self-righteousness. After Adam and Eve made the fig leaf aprons they still hid from God knowing that they were still naked in His sight. No amount of self-righteous religion, church attendance, giving of money, or religious acts is sufficient to hide the sins of the heart from the face of God.

ARCHER *Gen. 49:23 (a)* The word is used here to represent the ten brothers of Joseph and also Potiphar's wife and other enemies who sought to injure and in fact to kill Joseph. They were instruments of Satan to prevent the execution of God's plans.

Job 16:13 (b) The word is used in this passage to describe those who find fault with God's people. These enemies speak evil of God's servants and seek to damage God's children. The wicked words that they speak to and about the Christian are likened to arrows shot by the archer.

Jer. 51:3 (b) This is a type of God's own people who are instructed to spare no effort in attacking "Babylon." Babylon is a type of false religions. (See under "BABYLON".) God's people are told to shoot at her, and spare no arrows. The true Christian should never lose an opportunity to expose the evils of the false religious sects who deceive the people and hold them in darkness and superstition.

ARK *Gen. 6:14–18 (c)* This boat may be taken as a type of the Lord Jesus in His Calvary experience. As the ark was under the deluge of the downpouring rain, so the Lord Jesus suffered under the rolling billows of God’s terrible wrath. This experience of Christ He calls a baptism in Luke 12:50. As those who were in the ark were saved from drowning, so those who are in Christ Jesus are saved from the wrath of God. It is the baptism of the Lord Jesus under God’s anger and wrath, as described in 1 Peter 3:20–21, by which we are saved. We are saved by baptism, but it is Jesus’ baptism, and not ours.

Exod. 25:10 (c) This ark is a type of the Lord Jesus as God’s perfect Son (represented by the gold), and yet a perfect man (represented by the acacia wood). The wood represented the humanity of Christ, and the golden covering both inside and outside the ark represented the deity of Christ. His perfect Godhead, and His perfect manhood are shown by the fact that the gold covered both the inside and the outside, and revealed also the purity of His outward actions and His innermost thoughts. In Him there dwelt the law of God perfectly, the priesthood of God fully, and the bread of God abundantly. He is God’s mercy seat; God meets the sinner in Christ.

ARM *Exod. 6:6 (b)* God’s arm is used to represent His mighty power which no one can withstand. The arm “made bare” (Isa. 53:1) really represents an arm on which the sleeve has been rolled up to reveal the muscles there. The same truth is found in Deuteronomy 4:4. God does not always reveal His love, tenderness, patience and kindness. Sometimes He manifests His anger, His mighty power, and His ability to destroy.

1 Kings 8:42 (a) The arm in this passage represents God’s unusual, miraculous work in delivering His people from enemies who were stronger and more cruel than they. It also represents His power to meet every need of Israel, and making of them a great and powerful nation. (See also Deuteronomy 33:27.)

1 Pet. 4:1 (b) To arm oneself is to be equipped with a knowledge of God, and of His Word in such a way that one is able to meet the arguments and antagonism of God’s enemies successfully and intelligently.

ARMHOLES *Ezek. 13:18 (b)* These are used as a picture of the carelessness and indolence of those who should have been actively engaged in restoring Israel to the Lord. The women were helping the men to be lazy and careless when the terrible condition of Israel should have aroused them to activity for God.

ARMOUR *1 Sam. 17:54 (c)* This may be taken as a type of rejecting ability, skill, gift and manners of another person, rather than being one’s

own self. When we serve our Lord we should not try to be like another by imitating his ways, manners, virtues and powers.

Isa. 22:8 (c) This armor represents human powers made by human instruments for human purposes and relied upon instead of the armor of God which only He can provide.

Luke 11:22 (b) In this place the armor represents Satan's devices, arguments and reasonings which he gives to his children in order to keep them from being touched by the sword of the Spirit, which is the Word of God. Satan fills his followers with his own line of reasonings to keep them from becoming Christians. The Lord Jesus and the Holy Spirit who are stronger than Satan take away this armor and make way for the truth of God to enter the soul of the sinner.

Rom. 13:12 (b) Here the word is used for the protecting influence of light in the life of the children of God. A light is kept burning over the cash register to keep away robbers. The Christian should walk in the light of the Word of God in order to defeat Satan.

2 Cor. 6:7 (b) Here the armor represents a life of righteousness toward those whom we meet and toward God. Those who live right have no fear of accusers. They are protected from the attacks of the enemy.

Eph. 6:11 (b) The armor mentioned in this passage presents aspects of Christ: (1) we are to put on the Lord Jesus Christ (Rom. 13:14); (2) Christ Himself is the truth (John 14:6); (3) Christ Himself is our righteousness (1 Cor. 1:30); (4) the gospel of peace is concerning His Son (Rom. 1:1–13) who is the king of peace (Heb. 7:2); (5) our faith is in the Lord Jesus Christ (Acts 20:21); (6) Christ is our salvation (Luke 2:30); and (7) the sword is the Word which comes from the mouth of our Lord Jesus Christ (Rev. 19:15). The helmet protects our thinking. The breastplate protects our feelings.

ARMY *Joel 2:25 (b)* This word is used to describe the great hordes of locusts, caterpillars and palmer worms which God sent as a punishment on Israel.

ARRAY *Jer. 43:12 (a)* When Nebuchadnezzar conquered Egypt and added it to his magnificent kingdom, God speaks of it as though the king had put on another and expensive garment. This addition was to add to the glory of the king.

ARROW *Deut. 32:23 (b)* These arrows may be God's terrible judgment which He sent upon the people because of their idolatry and rebellion. (See also Numbers 24:8; Zechariah 9:14.)

ASCEND – ASHES

2 Kings 13:17 (a) Here the arrow represents the power, wisdom and love of God in finding a certain and sure way of delivering the people of God from their enemies.

Job 6:4 (b) The misfortunes which God permitted to come upon Job are described as arrows.

Ps. 11:2 (a) Here the arrow represents wicked devices and evil words which the wicked use against the righteous. (See also Psalm 91:5; Proverbs 25:18.)

Ps. 64:7 (b) The calamity which God Himself will bring suddenly and swiftly upon His enemies is described as “arrows.”

Ps. 127:4 (a) These arrows represent the children of great men who, under the training of the parents, become alert, skillful and educated men, who may be used abundantly in God’s great business.

Jer. 9:8 (a) The tongue that speaks deceitfully and makes evil statements about another is described as a sharp arrow that wounds and hurts.

ASCEND *Ps. 24:3 (c)* This action represents the progress of the Christian as he grows in grace, godliness and usefulness.

ASH (tree) *Isa. 44:14 (b)* This tree represents the established works of men which become their idols. It may be a great, solid, substantial business, in which a man’s money, fame and fortune leave him no time for God. He makes a god out of that enterprise which he has built up by his ingenuity, persistence and effort.

ASHES *Gen. 18:27 (a)* By the use of this word Abraham is expressing to God his own utter worthlessness and lowness as though he were not even worth any consideration from God.

2 Sam. 13:19 (b) Ashes on the head was typical of deep shame and mental anguish as well as repentance and sorrow.

Job 2:8 (c) The disease which afflicted Job was probably the one which we know as elephantiasis. Potash is the remedy for that disease. Job sat in the ash pile so that the potash would continually cover his limbs, and thereby he would recover.

Job 13:12 (b) These ashes represent references made by Job’s comforters to the glory which he once had, but now had lost. They kept reminding him of his former position of power and wealth, which had now become a pile of ashes.

Job 42:6 (a) Job not only sat in actual ashes, but those mentioned in this passage represent also his feeling of great humility and shame. He seemed to realize his utter worthlessness before God. All of this sad experience and loss

which he suffered he calls “ashes.” (See also Jeremiah 6:26; Lamentations 3:16; Ezekiel 28:18; Daniel 9:3.)

Isa. 44:20 (b) This refers to those who had great plenty at one time but afterwards lost their wealth. They feed on their losses, they meditate on these sorrows, they talk about the tragedies in their lives, they live on the “ashes” that are left after the destruction of their former glory and wealth. Many people talk constantly of what they once were, or what they once had.

Isa. 61:3 (b) The ashes in this passage represent the wreck of former beauty and the tragic end of former loveliness. There are those who at one time were sweet and delightful in their lives, but through calamity have been made bitter and sorrowful. When these turn back to the Lord, He restores His joy to their hearts, and His beauty to their lives.

Mal. 4:3 (b) This word is used to describe the utter and complete defeat of everything in this world that is of the Devil. The Lord will destroy the works of the Devil and will cause His people to triumph in Christ.

ASLEEP *Acts 7:60 (b)* Christians who die are said to “fall asleep.” This expression is used in regard to saints who die. The reason is plain; the body of the Christian will come forth from the grave to walk again with God. The body of the sinner will never be permitted to walk again in the enjoyment of God’s blessings, but will awake to shame and everlasting contempt. He will be brought into God’s presence for judgment at the Great White Throne, and will then be cast into outer darkness, which is the Lake of Fire.

1 Cor. 15:6–18 (b) The meaning in this passage is similar to the one above. When we think of a person being asleep, we know that he will soon waken to live and walk with his loved ones. So it shall be with the believer. His very body will be raised and will be reunited with his circle of loved ones whom he knew on earth, and who were saved by grace. (See also under “SLEEP.”)

ASP *Deut. 32:33 (a)* The effect of liquor on the soul is compared to the poison that comes from the bite of the serpent. It contaminates the blood, it affects every part of the body, it ends in death.

Job 20:14 (a) The feeling expressed by Job caused his friends to say that he was feeding from the poison that comes from the snake. Job was considering and meditating in his heart the things that were bitter, harsh and evil in his life.

Rom. 3:13 (b) This refers to the teaching and the ministry of false religious teachers whose doctrines are of the Devil. The messages which come from their mouths are as poison and they damage those who hear them. (See also Matthew 3:7.)

ASS *Gen. 49:14 (a)* Here we have a type of the consecrated believer who is willing to be a burden bearer for God and for man. He bears the burdens of God's people, and carries them to God. He bears the burden of God's message, and carries it to the people. He realizes that a path of rest and peace is good for God's people, and he wants to share in the work of making it possible.

This may also be a type of the Lord Jesus Himself. Certainly He is our burden bearer; he bears the burden of our relationship to God, and also our relationship to other people. He too sees that rest is good, and calls on us to cast every burden upon Him, so that we may be free ourselves to carry the burdens of others. Certainly this is a wonderful picture of the ministry of Christ Jesus, our Lord. (See also Matthew 11:28.)

Exod. 13:13 (c) The ass in this passage is typical of the sinner who must be redeemed by the death of the Lamb of God, or else be himself lost under the judgment of God.

Job 11:12 (a) The ass represents the unsaved parent who gives birth to an unsaved child (the colt). The thought of being "wild" is that the natural man wants no restraint nor does he want to be hindered in his movements. We see this plainly in the little child who wants to do as he pleases on his earliest days. It is carried out through life unless the restraining power of God is brought to bear upon him.

Isa. 1:3 (b) This ass is a type of the unsaved person and of any who are not interested in God but only want His blessings and His gifts. The ox in the passage is a type of the believer who loves the Lord and cares more for the giver than for the gift.

Zech. 9:9 (c) This ass, as the one in John 12:14, represents the believer, who being set free from his old bondage carries the Lord Jesus about wherever he goes so that others may see and know Him.

ASS (taken from Bullinger's "Number in Scripture") "The 'ass' is the only animal that man is compared to: see Job 11:12, 'For vain man would be wise, though man be born a wild ass's colt.'

"In Exod. 13:13, the first-born of man is classed with the firstling of an ass. Both must be redeemed with a lamb. This is repeated in Exod. 34:20. Nothing less than a sacrificial redemptive act could bring such a being to God.

"There are 28 (4x7) asses separately spoken of, and with these may be compared the 28 (4x7) 'times' connected with 'vain man' in Eccles. 3:1-8."

1. Balaam's ass (Num. 22:21), "a time to speak."
2. Achsah's ass (Josh. 15:18), "a time to get," when she lighted off her ass to make her request and get what she asked.
3. Samson's (Judg. 15:15), "a time to war."

4. The Levite's (Judg. 19:28), "a time to be silent," when "none answered," and he sent his desperate, silent message throughout Israel.

5. Abigail's (1 Sam. 25:20), "a time of peace," when she met David and made peace for Nabal.

6. Her second ass (v. 42), "a time to love," when she went to meet David and became his wife.

7. Ahithophel's (2 Sam 17:23), "a time to die," when he saddled his ass and went and hanged himself.

8. The "old prophet's" ass (1 Kings 13:23, 24), "a time to kill," when he found "the man of God" killed by the lion.

9. The "man of God's" ass (v. 29), "a time to mourn," when the old prophet laid him thereon "to mourn and to bury him."

10. The Shunamite's ass (2 Kings 4:24–37), "a time to heal," when she rode to Elisha, who restored her son.

11. Mephibosheth's (2 Sam. 19:26), "a time to embrace," when he would go and salute David.

12. Shimei's (1 Kings 2:40–46), "a time to die."

13. Jesse's (1 Sam. 16:20), "a time to live" (21)

14. Moses' (Exod. 4:20–26), "a time to kill," when he incurred the judgment of Gen. 17:14, and fulfilled the truth.

15. Abraham's (Gen. 22:3), "a time to get and a time to lose, when God demanded back the son He had given.

16. The Savior's ass (Matt. 21:5, 9), "a time to laugh," when the daughter of Jerusalem rejoiced.

17. The young, its foal (Matt. 21:5).

18–28. The asses of Jacob's sons (Gen. 44:13), filling up the other "times."

ASTRAY *Ps. 58:3 (a)* The tendency to commit sin and to deceive which is inherent in the human heart from birth, this is to go "astray" from God.

Ps. 119:176 (a) Here we see the sinner's path which is not along the path of God's righteousness nor according to His commandments.

Jer. 50:6 (a) This represents the path of wrong teaching into which people are led by false shepherds.

ATHIRST *Rev. 21:6 (b)* This describes the heart hunger of those who seek satisfaction from the cisterns of this world which do not and cannot satisfy the craving of the soul. (The same meaning is found in Rev. 22:17.)

ATONEMENT *Exod. 29:36 (b)* The word literally means "to cover up." The blood of the sacrifices in the Old Testament did cover up the

AUTHOR – AWL

sins of the believers, but not until Christ shed His blood were the sins blotted out. (See also Romans 3:25.)

AUTHOR *Heb. 5:9 (a)* Christ designed, planned and executed salvation “by Himself.” He presents this salvation as a gift to all who will receive Him. All other forms of “salvation” are an invention of some man or some woman, and only lead to the outer dark.

Heb. 12:2 (a) Christ produces faith in the heart as we look upon Him, think about Him, read about Him, and talk with Him. His very person causes us to believe in Him fully, and to trust in Him implicitly.

AWAKE *Ps. 44:23 (b)* David speaks to God as though He were not listening and indicates that he would like to ask God to wake up and listen to the call of his heart. David was on very intimate terms with God, and sometimes asked God to wake up, sometimes to “listen,” sometimes to bow down His ear, and sometimes to talk to him.

Isa. 52:1 (b) Here there is a call to the people of earth to wake up from their slumber of indifference, and to realize the wonderful gift of the garments of salvation which are offered to them. This applies particularly to Israel.

Zech. 13:7 (a) Here there is a call to God as though the sword of God, which is His wrath, were sleeping. The Lord calls on this sword to rouse itself, waken from sleep, and pierce the heart of the Lord Jesus, thus making Him the Savior of men. The death of Christ on the cross was planned by God Himself. Christ bore the sword of God’s wrath so that we might go free and be saved from wrath through Him.

Rom. 13:11 (a) The Lord’s people are represented as not being active and earnest in their work and as though they were asleep in the battlefield. God asks His people to awaken from their slumber and to prepare for His coming.

Eph. 5:14 (a) In this passage the people of God have become so like the unsaved around them, who are dead in their sins, and unresponsive to God, that the Lord says His people are asleep and just as indifferent as the ungodly. It is a call to the Christian to become wide awake, alert and watchful in the service of the Master.

AWL *Exod. 21:6 (c)* This may be taken to represent the permanent attaching of the saved sinner to the purposes, the person, and the service of Jesus Christ, his new Lord and Master. The ear represents the hearing or the listening for commands. There surely comes a time in the life of the believer when he decides definitely to give his whole attention, effort and work to the Master who has purchased him with His blood. (See also Psalm 40:6.)

AX *Isa. 10:15 (a)* This is a type of person or a nation whom God uses to punish other people or nations. Assyria was the ax in this case (v. 5) and God's hand and arm wielded the ax. Assyria is also compared to a saw, a rod, and a staff. All of these are just different aspects of the one nation of Assyria in the hand of God for the punishment of others. (See also under "BATTLE AX.")

Matt. 3:10 (b) Here the ax is a type of God's judgment which will cut down the nation of Israel because of their disobedience and fruitlessness. This ax of God's wrath also cuts down individuals whose lives are not profitable to God. (See also Jeremiah 51:20.)