

Wilson's Dictionary of Bible Types

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CHAPTER 8

Gall - Guest

GALL

Jeremiah 8:14 (b) A word which is used as a type of the bitterness in life's experiences. In this case it was bitterness because of the oppression and the destruction from invading armies. There are those who live on the bitterness of past experiences. They carry hatred in their hearts because of former injustices. They keep these evil things alive in the heart. So they are said to "drink gall."

Lamentations 3:19 (c) This may be taken as a prophetic utterance concerning the bitter experiences of the Saviour on Calvary.

Amos 6:12 (a) Strangely enough men's hearts are so wicked that they turn GOD's blessings into curses. That which GOD does for their good they renounce and feel bitter at GOD because of His actions. (See under "**PLOW**").

Acts 8:23 (b) By this word is described the unhappy and wretched condition of this man who was deceived about the Holy Spirit.

GAP

Ezekiel 13:5 (a) In a peculiar way the Lord is describing certain conditions in the national life of Israel wherein their sins made openings for Satan to enter, and the emissaries of Satan to destroy.

Ezekiel 22:30 (a) Probably it is a type of the gulf between the Lord and His sinning people. CHRIST JESUS came to fill up this gap and to bring us to GOD. In those days perhaps it referred also to the lack of a high priest who would be faithful to GOD, or also to a godly king who would stand between an angry GOD and a disobedient people.

GARDEN

Numbers 24:6 (a) A word which is used to describe the fragrant and fruitful nation of Israel as seen by the Lord through the eyes of Balaam from the mountain top. GOD looked down through the smoke of the sacrifice. He did not see the iniquities and evils of Israel, but rather describes them in this beautiful way.

Job 8:16 (a) By this term Bildad describes the beautiful life filled with radiance and fragrance of that one who walks with GOD, and lives for His glory.

Song of Solomon 4:12 (c) We may take the expression as a picture of the Church in which GOD's people are the flowers, and their worship is the fragrance. (See also Chap. 5:1; 6:2; 11).

Isaiah 1:8 (a) Here is a type which describes the woeful conditions of the nation of Israel which should have been filled with useful and beautiful fruit, but instead produced only a strange, worthless useless fruit of the cucumber vine. The cucumber was one of the articles of food that Israel had to eat in Egypt when they were slaves. It is not a stable fruit as apples, but soon decays, and even while it is in good form it is of little use for sustaining life. This is like the pleasures which the world offers. Sports exhilarate for a few moments, but leave no permanent value in the lives of those who see them. The pleasures which GOD offers are for evermore. (See also verses 29 and 30).

Isaiah 51:3 (a) Here we find that the Lord gives His definite promise that the nation of Israel which now is of so little use to GOD will one day be a fruitful nation blessing the earth, and bringing joy to the heart of GOD.

Isaiah 58:11 (a) Here we see a beautiful type of the happy condition of the soul of that one who walks with the Lord, learns from His Word, and rejoices in the presence and the ministry of the Holy Spirit.

Isaiah 66:17 (b) Probably this type refers to the lives of those who live in wealth with plenty for their bodies to enjoy, while their souls are in rebellion against GOD.

Jeremiah 31:12 (a) By this type the Lord is describing to us the blessing that will rest upon the nation of Israel in the millennium when they have turned back to GOD, and He has removed all cause for the grief and sorrow.

Lamentations 2:6 (b) In this way the Lord is referring to the transient character of Israel. He is telling us that He will remove the nation as the small shelterhouse in a garden is easily removed and destroyed.

Luke 13:19 (b) Here is a picture of the fair earth in which foul religions develop. It is also a picture of the nation of Israel in which false beliefs and practices arose and flourished.

John 19:41 (c) Joseph of Arimathea, a rich man, had a garden in which Calvary was located. It was not a bare hill as we often sing. No garden is a bare, rocky, lonely hill. It was a beautiful place in which the Cross was erected. Men sometimes build gardens for themselves with a mansion, flowers, and all the peculiar treasures of the wealthy, but arrange no place for CHRIST.

He is crucified afresh. He is not permitted to rule and reign.

GARLIC

Numbers 11:5 (c) This is typical of the best things which this earth supplies for the children of this world. Those who partake of the world's goods bear the odor and the influence of them in their lives.

GARMENT

Genesis 49:11 (a) By this type the Holy Spirit is informing us of the wonderful and rich blessing which Judah would enjoy from GOD. His vines would produce so abundantly that he could use the wine for every purpose; figuratively he could use it for laundry purposes. This is just a picture of the great abundance which GOD would give to this wonderful man.

Psalms 69:11 (c) These are the prophetic words of our Lord in which He stated that from head to foot He was covered with grief and sorrow because of our sin and iniquity.

Psalms 73:6 (c) This refers to the fact that evil and hostile actions against the things of GOD completely envelop the one who does them, as a robe covers the entire body.

Psalms 102:26 (a) By this type our Lord is describing the eventual destruction of this physical earth, as well as the heavens. He will discard them, He will destroy them, and will not try to mend them. (See also Hebrews 1:11; Isaiah 50:9; Isaiah 51:6, 8).

Psalms 104:2 (a) By this picture we see the complete envelopment of the Lord in light effulgent. The Saviour was covered with this light on the Mount of Transfiguration.

Psalms 109:18 (a) This is a description of Judas Iscariot. The cursing was not with oaths but rather it was his curse upon CHRIST, wherein he consigned the Lord JESUS to the wrath of His enemies, and wished for His destruction. He did it with his whole person. From his feet which carried him to the garden to the lips which kissed the Saviour, his whole person was involved in his wicked action.

Proverbs 30:4 (a) This type represents the boundaries of the ocean or the lakes or the rivers whereby GOD controls the extent of their influence and their power.

Ecclesiastes 9:8 (c) This word typifies the religious profession and confession which are made by Christians before the world. They are to live lives that are unspotted, unstained and unrepachable.

Isaiah 59:6 (a) The Lord uses this term in regard to the efforts made by men to weave their own garments to cover their own nakedness. All men's efforts to protect themselves from the gaze of GOD's righteousness will be unavailing. All such man-made righteousnesses are of no avail.

Isaiah 59:17 (a) This figure represents the anger of GOD against a disobedient people. His whole being is aroused to take vengeance on those who know not GOD, and obey not His Gospel.

Isaiah 61:3 (a) In this beautiful way the Lord describes the radiance, the happiness and the sweetness that fills the heart and the life of the child of GOD who loves the things of GOD, and lives for the glory of GOD.

Isaiah 61:10 (a) That eternal life which GOD gives to us whereby He makes us His child is a complete covering for the Christian. All of his own natural person is covered by the Lord JESUS CHRIST so that we are found "in Him," not having our own righteousness, but the righteousness of GOD which is by faith of JESUS CHRIST. We read that this righteousness "**is for all, and upon all them that believe.**" In this way it is compared to a garment.

Ezekiel 16:18 (a) This word undoubtedly refers to the grandeur, the glory, and the beauty that GOD gave to the nation of Israel when they flourished so wonderfully under previous leaders. They took these riches and gave them to their enemies as they joined up with their neighbors in their wicked practices.

Zechariah 3:3 (a) We think that Joshua in this verse is a type of the nation of Israel and that the garments are a type of the wicked ways, actions and deeds of these people. He stood before the Lord of Heaven who took pity upon him, removed the filthy garments and gave him heavenly robes. This is probably a picture of the redemption of Israel when GOD again works on and in this great people to make them a holy and righteous people when they accept the Messiah.

Matthew 9:16 (b) This represents the old nature of the unsaved man. The Lord does not patch the old nature and try to make it better. He gives a new nature that needs no patching.

Matthew 22:11 (b) The type in this Scripture represents the covering of imputed righteousness which the King of Heaven, GOD the Father, gives to everyone who trusts His Son, the Lord JESUS. This man would not have GOD's robe. He came into the presence of the King wearing his own robe, which is a figure of human, self-made righteousness. The King rejected him because of his refusal to lay aside his own self-made righteousness and receive the righteousness which is GOD's gift. (See Romans 5:17; Romans 10:2-3).

James 5:2 (b) The type in this Scripture refers to the evanescent and transient character of the position and power which riches give in this life. These rapidly disintegrate as the trials of this earth and the disappointments of life eat them away.

Jude 23 (b) This garment refers to the righteousness which must be worn in the presence of GOD. It must be entirely from Heaven, and not be tainted in any way by human works, merits, or activities.

Revelation 3:4 (a) This is a type of the profession, confession and public life of certain Christians in Sardis. They kept themselves clean, upright, honest and undefiled in their daily lives. (See chap. 16:15).

GARNISH

Job 26:13 (a) This word is used to describe the beautiful and artistic decorations of the heavens

in the arrangement of the stars, constellations, sun and moon.

Matthew 12:44 (b) This type describes the professing Christian who "goes forward," joins the church, but who does not know the Saviour personally. He gets rid of the evil things in his life and takes on some of the lovely things of the church. He becomes an usher or he sings in the choir. He participates in the activities and gives of his money. As he puts on all these things, the Saviour calls it garnish. The evil spirit comes back to such a man because he is empty - CHRIST has not entered; the Holy Spirit has not come into his life. (See also Luke 11:25).

Matthew 23:29 (b) This is a description of the flowery words used by the Pharisees to describe the virtues of the dead prophets while they themselves rejected the teachings of those same prophets.

GATE

There were thirteen gates to Jerusalem. Twelve of them are described in Nehemiah and the thirteenth, called the "new gate," is found in Jeremiah 26:10.

They are listed as follows:

Valley Gate Nehemiah 2:13 (c) This gate portrays the humbleness of heart and mind which is essential before one can be saved. We must accept GOD's judgment against ourselves.

Fountain Gate Nehemiah 2:14 (c) This represents the fountain opened for sin and for uncleanness whereby the sinner may be saved through the shed Blood of JESUS.

Sheep Gate Nehemiah 3:1 (c) We are assured here that having been humbled and washed in the fountain, we now are His sheep. We are His sheep by the new birth.

Fish Gate Nehemiah 3:3 (c) This gate represents fruitfulness. Those who are saved go after others for CHRIST.

Old Gate Nehemiah 3:6 (c) We are warned here against new-fangled religions and the Christian is encouraged to stay by the old Book and the old path.

Dung Gate Nehemiah 3:14 (c) There are always things to be removed from the life. We should make provision to keep ourselves clean for GOD.

Water Gate Nehemiah 3:26 (c) There is living water to drink (the Holy Spirit), and there is water for cleansing (the water of His Word).

Horse Gate Nehemiah 3:28 (c) The Christian here is called to the service of the King and to hard work for Him in His vineyard. Horses are types of work and power.

East Gate Nehemiah 3:29 (c) The Son of Righteousness will arise. CHRIST is coming back again. We shall hail His return.

Miphkad Gate Nehemiah 3:31 (c) The word means "registry." GOD has registered the believer's name in the Book of Life and will look after all who are listed there.

Ephraim Gate Nehemiah 8:16 (c) Ephraim is the name applied to Israel when she was in a back-slidden state. This is the gate by which the backslider may return to GOD. What an encouragement for us to go after those who have drifted away from GOD's fellowship.

Prison Gate Nehemiah 12:39 (c) This reminds us that there is a rebel within each of us, who is to be kept down under lest he injure and harm the work of GOD.

New Gate Jeremiah 26:10 (c) The Christian is to be constantly entering into new experiences of GOD's grace and new fields in GOD's service. We are to "**enter into His gates with thanksgiving.**" There are many of them, so that one may be sure to get in and none need be shut out.

Genesis 22:17 (a) Since the gate is the entrance to the walled city, the possession of the gate indicates victory over the enemy and the conquering of his city. (See also 24:60).

Ruth 4:1, 11 (a) The gate in this place is a type of the principal place of business in various cities, but especially in the land of Israel. Here business was transacted, contracts were made, and judgment was executed. (See also Deuteronomy 21:19; 22:24).

Psalms 24:7, 9 (a) This type is used to express the glorious entrance into Heaven of our wonderful Saviour when He returned from Calvary to glory. It is a figure to describe the triumphal entry of the Lord JESUS into His Father's presence and the palace of the King.

Psalms 100:4 (b) By this expression we understand that we come in prayer and praise by faith before GOD to worship and to adore Him.

Psalms 118:20 (b) Here we find a picture of the Lord JESUS through whom we enter into the courts of GOD and by whom we reach the palace of the King. He is the gate and the door. (See Genesis 28:17).

Proverbs 8:34 (b) By this type we understand GOD's thoughts about the portals of Heaven, the entrance into GOD's presence. The Christian waits before the Lord on his knees, and watches before the Lord as he reads the Scriptures and enjoys a sweet tryst with Him.

Proverbs 17:19 (b) This type is used to express self-exaltation, personal emulation, and egotistic assumption, of power, authority and position.

Song of Solomon 7:4 (b) This gate is the entrance to Heshbon. Just beside that gate were two beautiful pools. These pools are compared to the two eyes of the lover, clear, sparkling, beautiful, attractive.

Isaiah 3:26 (a) This represents the utter desolation of Jerusalem. She was to be destroyed by her enemies and the gates burned with fire.

Isaiah 14:31 (a) By this figure GOD is revealing to us the terrible sorrow and pain which will fill the hearts of His people when the country of Palestine is destroyed.

Isaiah 24:12 (a) Here again we find a description of the terrible destruction of Jerusalem. Her gates will be destroyed so that there is no defense against the enemy.

Isaiah 26:2 (a) This is probably a millennial scene in which Jerusalem having been rebuilt will welcome all nations who fear GOD. (See also Isaiah 60:11; 62:10).

Isaiah 45:1-2 (c) It may be that the gates in this passage represent both Judah and Israel, both of whom were to be conquered by the invading army. GOD often chose heathen kings as His instruments for whipping Israel. The brass indicates strength and judgments.

Isaiah 54:12 (c) Probably this type represents the glory of Jerusalem after it is rebuilt by our Lord and becomes again the head of the nations.

Lamentations 5:14 (b) This picture reveals the fact that the fine leaders of Israel had ceased to serve and to judge so that a state of chaos existed in the city.

Nahum 2:6 (b) Probably this refers to the control of the rivers. It may be noted that on several occasions rivers were diverted or changed in order to accomplish certain purposes.

Matthew 7:13 (b) The strait gate is the way of salvation by the Cross. It is GOD's only way. It is too narrow to admit both the sinner and his opinions or the sinner and his merits. It is just wide enough for the sinner himself to enter naked, empty, bankrupt and guilty.

Matthew 7:13 (b) The wide gate represents the way of the world. It includes all the many human religions that entice men to enter and promise them eternal life. It leads to destruction.

Matthew 16:18 (a) No doubt this figure is used to describe the power of Satan and of sin, the power and influence of every kind of evil. No influence from hell and no drawing power of the wicked one can affect the Church of GOD.

Hebrews 13:12 (a) As in the Old Testament the sacrifices for sin were carried outside the camp, away from the sanctuary of GOD so the Lord JESUS, when He was made sin for us, and became an offering for us, suffered outside Jerusalem on the hill of Calvary. He fulfilled fully the types in the Old Testament.

Revelation 21:12, 21, 25 (c) These gates are no doubt poetic figures to represent the fact that only through Israel in the Old Testament as twelve tribes, and the disciples in the New Testament, as twelve men, does any person have any opportunity of entering into GOD's Kingdom. Through the Jews we receive our Bible, our Saviour, and all the revelations of spiritual truths. Through the twelve disciples or apostles we receive all knowledge of our Lord JESUS, and His way of salvation, except as typically described in the Old Testament. It is through the ministry and the teaching of these twenty-four men that we have our information, our knowledge of GOD, and learn the way to GOD.

GATHER

Isaiah 5:2 (b) In this way the Lord tells us that when He established Israel in their new land of Canaan, He destroyed the enemies, He removed the opposition, and He gave them the land prepared for their use.

Matthew 3:12 (a) This action is used as a type of the work of our Lord when He brings together His own people to dwell in His eternal Kingdom. The Christians are the wheat. All others are the unsaved who are chaff, tares, etc. (See also Luke 3:17).

Matthew 12:30 (a) The Lord uses this term to indicate the cooperation and fellowship of His own servants who work with Him and for Him, and according to His instructions. They are bringing into the Kingdom, into the Church, believers from many fields. (See also Luke 11:23).

Matthew 13:28 (a) By this type the Lord is telling us of the day when He will separate the unsaved from the Christians in order that His children may be with Him and all the ungodly sent off to their eternal punishment.

Matthew 24:28 (b) This expression is used to describe the great hordes of the ungodly who will gather over and around the dead bodies of those who oppose GOD's people, GOD's Gospel, and GOD's Word. The picture is that of the eagles, or the vultures who assemble around the carcass of an animal to devour it. (See also Luke 17:37).

John 11:52 (a) Our wonderful Saviour is telling us in this way that one day He will bring together Jews and Gentiles to make one worshipping body of people who will own Him as their Shepherd. (See also Psalm 50:5).

John 15:6 (b) By this term is indicated the way that men will unite in their thinking against those who profess to be Christians, but whose lives deny it. Those who presume to teach and preach the tenets of religion must themselves show the effects in their own lives, or else they will be rejected by men as imposters.

GIBEON

Joshua 9:3 (c) These people are a type to us of those who beguile Christians, deceive them, and offer them various kinds of allurements to win their sympathetic cooperation and fellowship. The world has many ways of enticing GOD's people to join up with them. Quite often this may be seen in so-called "charity movements." The world puts on great programs for the relief of humanity, and in which they ask the Christians to join, while at the same time they will not permit the name of CHRIST, nor the Word of GOD, nor the message of the Gospel to have any place in their plans and solicitation. Christians who join up with the ungodly in those enterprises which will not permit CHRIST nor GOD to have any place will suffer for it.

GHOST

Mark 15:37 (a) Here and elsewhere the word should be rendered "Spirit." It is the same word rendered "Spirit" in all the other places where "Spirit" is used.

GIDEON

Judges 6:11 (c) The name means "*cutting off iniquity*." He is a type of a humble, industrious Christian who yields himself to the Lord of the harvest, affiliates with others of GOD's children, claims GOD's promises, and expects the Lord to manifest Himself in power. Also a type of one who displays implicit and explicit obedience and depends on the Lord for results.

GIFT

Exodus 23:8 (a) This refers to any bribe of any kind whatsoever that would cause the recipient to be warped or to be partial in his judgment.

Psalms 68:18 (b) This refers to the talents and various abilities given to Christians to fit them for special and efficient service. (See also I Corinthians 12:4; Ephesians 4:8).

Proverbs 18:16 (a) This gift may refer to money. The giving of money obtains a hearing among great people of the earth and the wealthy are given places of honor which are not granted to the poor.

(b) It may refer also to the talents and attainments of an individual through the exercise of which he becomes famous. Edison exercised his gift of invention and was brought before great men; Houdini exercised his gift of magic and appeared before the wealthy; Paderewski exercised his musical talent and played for royalty. So the Christian may develop a gift for GOD under the leadership of the Spirit and be greatly in demand by those who are seeking for the best in Christian service. Some are gifted to teach prophecy or to unfold the Scriptures analytically or to develop and promote Sunday School work or to lead young people in their Christian ministry or to sing GOD's praises. All of these gifts give one a great place among the people of GOD and are in demand for the ministry and service of the King.

Proverbs 25:14 (a) A reference to one who boasts of an ability which he does not possess. GIFT is used as a type for a number of rich blessings from GOD. The Holy Spirit is called a gift. Eternal life is called a gift. Special blessings and equipment for service are called gifts. Money is also called a gift.

Some of these are listed as follows:

THE GIFT OF THE HOLY SPIRIT

John 4:10; Acts 2:38; Acts 8:20; Acts 10:45; Acts 11:17.

In II Corinthians 9:15 we read about the "**unspeakable gift**." This is usually described as referring to the Lord JESUS CHRIST. All Bible students do not agree with this, but rather think that it refers to the Holy Spirit. The word "gift" that is used in this passage is the Greek word that is always used in those passages which plainly state the Holy Spirit is a gift. The word "unspeakable" is a difficult one to analyze. The Lord JESUS spoke often, and so did the Holy Spirit speak often. Neither of these two persons could be adequately described by human speech. We get no help from this word in deciding who is under consideration in this statement. Some

think it may refer to "eternal life." The word that is used, however, probably indicates that the Holy Spirit is the one under consideration.

THE GIFT OF ETERNAL LIFE, SALVATION, RICHTEOUSNESS

Romans 5:15-18; Romans 6:23; Ephesians 2:8.

THE GIFT OF SPECIAL BLESSINGS AND EQUIPMENT FOR SERVICE

Romans 1:11; I Corinthians 1:7; I Corinthians 7:7; I Corinthians 13:2; Ephesians 3:7; Ephesians 4:7; I Timothy 4:14.

THE GIFT OF MONEY

II Corinthians 1:11; II Corinthians 8:4; Philippians 4:17.

GIN

Job 18:9 **(a)** This figure is used to describe a trap laid for him by his enemies. Men are always seeking to find ways and means of tripping up GOD's children. (See also Psalm 140:5; 141:9).

Isaiah 8:14 **(a)** This figure is used to describe a trap. This trap, however, was prepared by the Lord for the punishment of His people at Jerusalem.

GIRD

II Samuel 22:40 **(a)** This is a figure of a soldier binding on his armour. This illustrates the spiritual strength and power that GOD gives for the difficulties of life.

Psalm 30:11 **(b)** By this figure David is describing the joyful life which he received from his Lord and which was so precious to him that he compares it to a garment that surrounded him and strengthened him.

Psalm 45:3 **(a)** By this figure David requests his GOD to reveal His strength and power on the behalf of His servant.

Psalm 109:19 **(a)** This figure is used about Judas whose bitter attitude of cursing toward CHRIST, and the hatred of his heart toward his Master is compared to this garment which surrounded his whole person and influenced his whole life.

Isaiah 45:5 **(a)** The Lord in this way illustrates the truth that He gave to Cyrus the strength and the power which was necessary for conquering the world.

Ezekiel 16:10 **(a)** Here the Lord gives us a picture of the way He protected, surrounded and preserved Israel in the early days of their national existence.

Luke 12:35 **(a)** By this is indicated that the Christian should be ready for the service of the Lord day or night. He should be filled with enthusiasm and able for the battle.

GIRDLE

Isaiah 11:5 (b) This is a symbol of a righteous life and a faithful spirit which encompasses a person to make him a useful and dependable servant of GOD. No doubt it is primarily a prophecy concerning the Lord JESUS CHRIST.

Jeremiah 13:1, 10 (a) The Lord tells us in this story that the girdle represents Israel in her decadence, her wickedness and weakness. GOD had intended Israel as a wonderful nation, but she mingled with the world around her and became a rotten, useless people.

Revelation 1:13 (c) This golden garment over the heart or the breast of the Lord indicates the purity, beauty and value of the love of CHRIST for His people.

GIRT

Ephesians 6:14 (a) By this type we learn that GOD's Word gives strength and power to His people.

GLASS

I Corinthians 13:12 (b) Here we may learn the lack of vision and inability to understand spiritual verities as one should.

II Corinthians 3:18 (a) This no doubt is an illustration of the fact that we look into the Word of GOD and behold there the true picture of ourselves. GOD describes us perfectly in His Word. Having seen our need we hurry to the Saviour for cleansing. It probably also means that in the Word of GOD, which is the glass, we behold the beauty of the Lord, the precious Person of the Holy Spirit, the wonders of GOD the Father, and so we ourselves become more godly, more holy, more like CHRIST.

James 1:23 (b) This is a way of saying that a man sees in the Scripture the spots and the blemishes of his life but does not use the remedy to get rid of them.

Revelation 4:6 (c). It probably indicates that the throne of GOD rests upon and is surrounded by such holiness and purity as is best illustrated by clear glass through which everything may be seen and nothing is hidden.

Revelation 15:2 (c) GOD's angels and GOD's wrath are without spot, shadow, or sin of any kind. Everything about GOD's punishment of men is above reproach and is perfectly clear, clean and transparent.

Revelation 21:18 (c) The misuse of gold on earth is often connected with wickedness, sinfulness, hypocrisy and pretense. This city of GOD is quite the opposite. The gold of that city covers no evil and hides no wickedness. Everything is transparent and the bottom may be seen from the top.

GLEAN

Judges 8:2 (a) By this figure Gideon was telling the men of Ephraim that they had reaped a greater harvest by capturing Oreb and Zeeb than he had obtained in capturing or killing the rest of the army.

Jeremiah 6:9 (b) This figure represents the thorough work of the enemies of the people of Judah when they invaded the land and carried them away as prisoners.

GNAT

Matthew 23:24 (a) The Lord JESUS used this insect as a type of the estimation we place upon sins or unpleasant things in our own lives; or little things in the lives of others to which we do not object. This is in comparison with the big animal, the camel, which represents the same kind of things in the lives of others, which we do not condone.

GOLD - GOLDEN

Job 23:10 (a) Job is in this way describing the severity and yet the value of the sufferings through which he was passing. He is telling us that these sufferings are like the fire in the furnace that refines the gold to remove the dross. He expects that the sufferings, sorrows, pain and disappointments will remove from him any wickedness that might be there, any evil ways, anything that displeases GOD, and he would emerge from this time of trial more pure and more godly than he had ever been before. (See Proverbs 17:3; 27:21).

Psalms 19:10 (a) This figure indicates that the precious truths of the Bible are more valuable, more useful and more to be desired than the finest metal that earth can produce.

Psalms 45:13 (b) This type is used to describe the righteous acts of the people of GOD. Their deeds are compared to garments made of golden threads woven together through the life by kind words and godly deeds.

Psalms 68:13 (a) This figure indicates that the people had been living in a dirty, filthy way in their sins, but now had been redeemed from that kind of life, and were living beautiful lives, attractive in every way both to GOD and to man.

Proverbs 11:22 (a) By this type we learn the lesson that ungodly actions in the life of a beautiful woman are as inconsistent as to see a jeweled ornament placed in the snout of a pig. The same thought is expressed in a different way in Ecclesiastes 10:1.

Proverbs 25:11 (b) By this figure we learn of the great value of words that are well spoken and timely. They have a beautiful effect upon the soul.

Isaiah 13:12 (a) Gold adorns, but CHRIST adorns much greater.

Gold buys one's way into earthly places but CHRIST brings one into the throne room of Heaven.
Gold meets the requirements of this life but CHRIST equips for the eternal life.
Gold settles quarrels between men but CHRIST settles the quarrel between GOD and man.
Gold saves the life from many discomforts, but CHRIST saves the life from eternal loss.

The man in the passage is the Lord JESUS. He is better than gold which is used as a standard for purity on the earth.

Lamentations 4:1 (a) In this way the Lord describes the departing of the glory of Israel. During the reign of Solomon the glory of Israel reached its highest point. Afterward, because of the evils which crept in, and the idolatry which abounded, the glory, position, power and wealth gradually disappeared. We should notice that the expression is "**the gold is become dim.**" The gold has not entirely disappeared, it has not been completely abolished. It is rising again to shine with even greater glory when CHRIST JESUS, the Messiah, returns.

Ezekiel 16:13 (a) We learn from this that Israel was made wealthy, beautiful, great and powerful by the hand of GOD who gave to them liberally of the blessings of Heaven and earth.

Daniel 2:38 (a) The King of Babylon is described by this figure because of his great wealth and his world-wide power. All the other kingdoms were inferior in wealth and power to his kingdom. He was the supreme ruler of the earth. He was so flattered by being given this position that he decided he should be better than all the rest of the kingdoms, and so in the next chapter, 3:1, he made an image that was all of gold. He felt it was humiliating to him to be only the head of gold. This egotistical pride came to an end when he was made to eat grass like the cattle. GOD revealed to him that in the sight of the Lord he was neither the head of gold, nor the rest of the body of gold.

Zechariah 4:2-6 (a) This candlestick is a type of the Holy Spirit, both beautiful, useful, valuable and enlightening. He is the author of the light that comes from Heaven through the Lord JESUS CHRIST. He reveals the truth about ourselves, and the truth about the Saviour.

I Corinthians 3:12 (a) The deeds which are done by Christians for the glory of GOD, and the blessing of men are compared to this precious metal. Much of our service is of little or no value to GOD. It is the desire of our Lord that our works should have His approval, and should be actuated and activated by the Holy Spirit.

II Timothy 2:20 (a) All kinds of vessels are necessary in the house of GOD. Some are very fancy, delicate, expensive, and more ornamental than useful. Such is the beautiful vase that adorns the mantel in the parlor. It represents the attractive gold, cut glass or ornamental pieces that beautify the parlor of the home. There are other vessels, however, which are called vessels of dishonor. These are the kitchen utensils, the skillet, the pans, the coffee pot. Most folks would like to be the golden ornament in the parlor, but those in the kitchen are more useful. The purging from "these" is not purging the golden vessels from the kitchen vessels, it refers to purging oneself from the evils mentioned in the previous part of the chapter. If one does this, then the Lord can use him wherever He wishes, perhaps in the parlor, or perhaps in the kitchen. He will be subject to the will of his Lord.

Hebrews 9:4 (b) Probably the precious metal is used in this Scripture as well as in Exodus to describe the Deity of CHRIST, and His divine character. As Moses' ark was covered both within and without by the golden plates, so CHRIST JESUS was pure holiness in His outward actions, and in His inward being, in His private life and in His public actions. He was sinless, holy, pure

and divine. There were no shadows in His life.

Revelation 3:18 (a) Those invaluable graces which we may receive from the Lord are compared to this precious metal. These blessings from Heaven enrich the life on earth, and will enrich the soul for eternity.

Revelation 5:8 (a) The value of the prayers of GOD's people is revealed by the use of this type. It is as though when the prayers of the Christians ascend to GOD, He places them in these golden vessels because they are as valuable and fragrant to Him as perfume is fragrant to us.

Revelation 9:7 (b) The locust probably represents men filled with evil spirits and who are given authority as kings and rulers to oppress their fellowmen. Perhaps it may be done in the name of religion. This may be the thought in making the crowns of gold.

Revelation 15:7 (b) The value of the wrath of GOD may be understood by the fact that His wrath is in these priceless vases. Only valuable things would be put in such a valuable vessel. We elect judges in order that they may punish the evil doer. We value the service of that judge who brings the vengeance of the law upon the lawbreaker. We do not expect the judge to set the lawbreaker free.

Revelation 17:4 (b) The false woman represents and is a type of the great world-wide religious system, that denies the truths of the Gospel, and substitutes for GOD's Word the traditions of men, the teachings of religious leaders, and gaudy presentations that appeal to the eye and the ear. Because this great apostate group controls almost unlimited wealth, they offer to the world a false peace which invites their confidence and seals their doom for eternity. All of this display of wealth, power and beauty is covered by the figure of gold. She appears to be the genuine church of GOD by her protestations, but actually she is "**the habitation of demons, the hold of every foul spirit, and a cage of every unclean and hateful bird.**" Revelation 18:2 She holds out to the world the promise of forgiveness, absolution, and a method of cleansing, all of which are represented by the type of "**a golden cup.**"

Revelation 18:16 (b) The great false religious group called Babylon in the previous chapter and under the type of a "woman" is represented in this chapter as a city because of her tremendous commercial activities. She buys and sells by the millions of dollars in constructing and equipping great cathedrals, schools, convents, palaces, art galleries, museums, etc. This entices the merchants of the earth to seek her favor because of the remuneration to be gained. Thus this great church seems to be a golden source of profit. We should notice that in verse 13 this city trades in the bodies and the souls of men.

Revelation 21:15 (a) The measuring reed is represented as being golden to remind us -and to assure us that all of GOD's measurements and weights and decisions are without stain of sin, without deceit, and without misrepresentation.

Revelation 21:18-21 (b) The city of GOD which is represented by the figure of "pure gold" is in contrast with the false city, the false religious empire built up by Satanic power, and which pretends to be gold, but is really only "gilded with gold." No one should be deceived by this golden appearance. We should ascertain what lies beneath and composes the real body of that

which appears to be golden.

GOMORRAH

Genesis 13:10 (c) The word means "*a rebellious people*" and may be taken as a type of the people of the world who refuse and reject CHRIST and His Word and prefer to live in their sins and iniquities. Their judgment is assured.

Deuteronomy 32:32 (a) The Lord applies this terrible name to the nation of Israel when they turned away from His love and grace to worship idols, and to live in sin. Since they were living like the inhabitants of Sodom and Gomorrah, the Lord applies that name to them as being most appropriate.

GOODS

Matthew 12:29 (a) This figure is used to describe the unsaved, the ungodly, the non-Christian who are in the grasp of Satan, and are described by JESUS Himself as "**children of the Devil.**" He holds absolute power over them, and they carry out his will and plan. They can only be released from Satan's chains by the power of the Lord JESUS CHRIST through His Gospel, and by the convicting power of the Holy Spirit. (See Mark 3:27; Luke 11:21).

Matthew 25:14 (b) JESUS thus describes the business of GOD, the work and labor of the Gospel, and all Christian ministry as GOD's "goods." These are entrusted to us to invest well for Him. It refers also to the talents, gifts and various abilities of the people of GOD which should be invested for the Lord. It refers also to the temporal possessions, such as money, the hospitality of the home, and other such things, which also should be invested for the glory of GOD.

GOURD

Jonah 4:6 (c) This is a type of some gracious provision of GOD which is temporary in character and is intended to serve only for a certain purpose. The Lord gives and the Lord takes away and we should rejoice in both instances.

GRAPES

Numbers 13:23 (c) This lovely fruit may be taken as a type of the rich blessings which may be found across the Jordan of spiritual death, in the promised land in which the Christian should live after he has died with CHRIST at Calvary and been raised to walk in newness of life. It represents the precious blessings that fill the life of that one who walks with GOD in constant fellowship with Him, loving CHRIST and obeying the Holy Spirit. This life is the life that is life indeed.

Deuteronomy 32:32 (a) The good GOD of Heaven is reminding Israel of the tremendous contrast between the grapes of Eschol and the grapes of Gomorrah. The sweet blessings that come from walking with the Lord, in obedience to His Word, and in loving fellowship with Him, are to be contrasted with the bitter fruits that come from the pleasures of sin which last but for a season. For one hour of pleasure men will barter Heaven and insure to themselves an eternity in hell.

Judges 8:2 (a) The two princes of the Midianites are compared to the grapes which Ephraim gathered. (See chapter 7:24, 25).

Job 15:33 (b) Eliphaz uses this type to illustrate his thoughts about Job. He is stating that Job is a hypocrite and will never be able to produce good fruit in his life.

Song of Solomon 2:15 (b) This is typical of the delicate and delightful fruits of a human life such as kindness, love, patience, etc., which may be spoiled and damaged by little habits and ways that are mean and obnoxious.

Isaiah 5:2 (a) Here, the fruit represents the attributes of Israel and their attitude toward the Lord. They should have loved Him, worshipped Him, walked with Him, glorified Him, and thus have yielded good grapes. Instead, they dishonored Him, hated Him, disobeyed Him, and grieved Him. Their evil actions are compared to wild grapes.

Jeremiah 31:29 (a) GOD is telling us in this way that the life of the father is reflected in the character of the child; the actions of the child are a result of the life and the attitude of the father. (See Ezekiel 18:2).

Obadiah 5. (b) The people of Israel are represented as grapes. The Edomites who dwelled in a high, rocky, inaccessible fort made forays against the Israelites, capturing them on the highways and killing them in the fields. They left none, young or old. The Lord contrasts this with thieves who steal grapes but who will leave some on the vines for the owners of the vineyard. The Edomites were worse than the thieves.

Matthew 7:16 (b) We learn from this figure that evil lives cannot produce good fruit for GOD. Those who belong to the Devil are not bearing fruit for the GOD of Heaven. (See also Luke 6:44).

Revelation 14:18 (b) This figure represents the people of the earth who are the product of wicked leaders, evil teachers and false faiths.

GRASS

Psalms 37:2 (a) This is a type of the weakness, instability and transient character of the ungodly, who soon die and are forgotten. (See also Psalm 90:5; Psalm 92:7; Psalm 103:15; Psalm 129:6).

Psalms 72:16 (a) By this figure the Lord is telling us of the great growth of the nation of Israel numerically. When the blessing of GOD rests upon that nation, then they will flourish again as they once did.

Isaiah 40:6 (a) In this passage the Lord is reminding us that the honors which men bestow, and the position of prominence to which men attain, soon disappear. These are not permanent. The rich man loses his riches; the influential man loses his power; the prominent man becomes obscure, but GOD's gifts are permanent. (See Isaiah 51:12).

Isaiah 44:4 (a) This strange type indicates that GOD's people will grow beautifully among the many people of the world where they are scattered. It indicates that they will be a spiritual people who will be of noble character and godly attributes. This certainly is the future of Israel when they turn again to the Lord.

James 1:11 (a) The rich man in this passage is compared to the grass of the field. His riches disappear, and he himself fades into obscurity. He must lie in the grave side by side with the poor, for there is no difference in death.

I Peter 1:24 (a) The permanent character of the Scriptures is contrasted with the very short life of grass.

GRASSHOPPER

Numbers 13:33 (a) These spies felt weak and insignificant when they compared themselves with the giants and considered the power of these mighty men in Canaan.

Judges 7:12 (a) The invading hosts of the enemies of Israel are compared to an invading plague of grasshoppers. It is a picture of the quantity of the enemy, rather than the quality or character. (See Jeremiah 46:23).

Ecclesiastes 12:5 (b) The aged person cannot endure the slightest burden. To an ordinary person the grasshopper would hardly be noticed if it should alight on that person. It comes suddenly, and is gone quickly. It remains only a little time. So it is in the lives of the aged. A slight difficulty arises quickly, and is soon gone, but it seems to be a tremendous load to the old grandmother or grandfather. The mole hill becomes a mountain in the older days.

Isaiah 40:22 (a) By this figure the Lord is describing His thoughts about the people of the earth, whether they be prominent or obscure. None of them are very important in GOD's sight. They are small and insignificant when compared to the greatness and the power of GOD.

Nahum 3:17 (a) The great men of Nineveh flourished in times of prosperity and peace. Afterwards GOD saw that they were destroyed and their memory perished.

GRAVEN

Isaiah 49:16 (a) The indelible and ineffaceable marks of Calvary are forever to be seen in the hands of the Lord JESUS CHRIST. They are a constant reminder of our tremendous need and CHRIST's sufficient supply for that need.

Jeremiah 17:1 (a) The sins of Israel are indelibly written upon the pages of history and can never be erased or effaced from their persons.

GRAVES

Ezekiel 37:13 (a) This is a picture or a figure of the condition of Israel when scattered among the nations. The national character of this great people is buried beneath the nationalities of other

kingdoms.

I Corinthians 15:55 (a) This is a symbol of death which claims the body. When the Lord JESUS returns to earth the grave will neither get nor hold the body of the living Christian, for he will be transported to Heaven without dying.

Revelation 20:13. (a) By this symbol the Lord is telling us that the grave gives up the body, and hell gives up the soul of the unsaved. These are reunited at the great white throne, and are judged before being sent to the lake of fire.

GREASE

Psalms 119:70 (a) This is a picture of pride, opulence, egotism and self-satisfaction. These make a person proud, insolent and self-sufficient.

GREEN

Job 8:16 (b) This type is used to describe the hypocrite who is unstable and is soon destroyed.

Job 15:32 (b) By this figure we see that the man who is deceived and is not true to GOD's Word, and is not really linked up with GOD, will not prosper, and shall not be productive in his life.

Psalms 52:8 (a) This type indicates a fresh, happy spirit, full of life, vigor and growth.

Jeremiah 17:8 (a) This symbol represents youth, life, freshness and vigor. This is a Christian who is spiritual, zealous, active for GOD.

Hosea 14:8 (a) By this type we understand life at its best. Such a life is filled with joy, gladness, singing and service.

Luke 23:31 (b) This is a figurative way of saying that if Israel was so rebellious and so hostile when the Lord JESUS was with them, what would they be like when CHRIST was gone from them. When they were free to read the Scriptures and to worship in their temple (all of which is compared to a green tree), what would they be like when they had no temple, and their enemies came in like a flood, and they had no Scriptures from which to read. This time is compared to the season of a dry tree.

GREYHOUND

Proverbs 30:31 (c) This is a type of the Lord JESUS in His swift actions both of judgment and of blessing. (See under "GOAT").

GRIND

Job 31:10 (b) This is a symbol of subserviency and recompense.

Isaiah 3:15 (b) By this symbol is indicated the cruel hardships placed upon the poor by the

powerful rich.

Matthew 21:44 **(a)** This figure indicates the power of GOD to punish His enemies and the power of CHRIST to punish those who reject and refuse Him. (See Luke 20:18).

GRINDERS

Ecclesiastes 12:3 **(a)** This name is given to the teeth of the aged. In old age the teeth are gone, having decayed or been extracted, and so they can no longer chew their food.

GRISLED

Zechariah 6:3 **(b)** It is quite evident that these horses of various colors represent various types of GOD's curse and judgment. They probably represent the same four judgments that are mentioned in Ezekiel 14:21. It is difficult to state definitely which judgment is represented by the grisled horses. Certainly it is something that is a curse to Israel.

GROUND

I Samuel 3:19 **(a)** By this type the Lord is promising to Samuel that all his words will be used to profit the hearers, and that none of his sayings will be wasted.

I Samuel 14:45 **(a)** In this peculiar way and by this figure the people are asserting that no harm of any kind shall come to Jonathan who had won such a great victory over the Philistines.

Ephesians 3:17 **(b)** This figure is used to describe the deep-seated faith and trust of one who believes GOD and believes fully GOD's Word.

Colossians 1:23 **(b)** By this figure is indicated a firm conviction and a true faith in the teachings of GOD's Word, GOD's Truth.

I Timothy 3:15 **(a)** This describes the permanency, the stability, the reliability of the true church of GOD established by CHRIST, and of its members who are saved through His Blood.

GROVE

Exodus 34:13 **(a)** The groves which are described in this passage and in the others which are given in this paragraph represent an unusual planting of branches of trees or saplings carved into shapes for immoral purposes. As in most cases of idolatry, immorality is quite evident, so in this case. Men and women approach these groups of planted sticks to arouse their passions and to gain some unnatural satisfaction. (See Deuteronomy 7:5; 12:3; 16:21; Judges 6:25; II Kings 13:6; II Kings 18:4; II Chronicles 34:3; Micah 5:14).

II Kings 23:6 **(a)** It should be noted that these plantings of items to encourage immorality were found inside the temple of GOD. They were small in size so that they could be placed in the building. They were to be removed from the temple, burned, and, if they were covered with metal, that was to be ground up and scattered. (See vs. 14). The grove mentioned in

Deuteronomy 16:21 and the groves planted by Abraham were normal and natural groups of ordinary trees.

GUEST

Matthew 22:10 (b) These guests are those who hear GOD's invitation to belong to His Son, they accept the call, they trust the Saviour, and they are admitted to the wedding of the Son of GOD. Some think these guests are the believing Israelites of the Old Testament.

~ end of Gall - Guest ~
