

EMBODIMENT, REPRESENT, REPRESENTATION, REPRESENTATIONS, REPRESENTED, REPRESENTING, REPRESENTS

Joseph told the butler that the three branches he saw in his dream **represented** three days.

- **Genesis 40:12:** "And Joseph said unto him, This is the interpretation of it: The three branches are three days:"

Joseph told the baker that the three branches he saw in his dream **represented** three days.

- **Genesis 40:18:** "And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:"

Joseph told Pharaoh that the seven good cows and the seven good ears of corn both **represented** the same seven years of plenty.

- **Genesis 41:26:** "The seven good kine are seven years; and the seven good ears are seven years: the dream is one."

Joseph told Pharaoh that the seven thin cows and the seven bad ears of corn both **represented** the same seven years of famine.

- **Genesis 41:27:** "And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine."

One of the reasons Moses built twelve pillars was to **represent** the twelve tribes of Israel.

- **Exodus 24:4:** "And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel."

Under the Mosaic Law, seven sabbatical years **represented** 49 years.

- **Leviticus 25:8:** "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years."

Under the Mosaic Law, the redemption price for a slave was calculated by taking the price of the slave and dividing that by the number of years from the time the slave was purchased until the year of jubilee. That **represented** the cost per year. The cost to redeem someone was the number of years left until the year of jubilee, multiplied by the calculated cost per year.

- **Leviticus 25:51:** "If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for."

When the land of Canaan was divided among the Israelites, Caleb **represented** the tribe of Judah.

- **Numbers 34:19:** "And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh."

When the land of Canaan was divided among the Israelites, Shemuel **represented** the tribe of Simeon.

- **Numbers 34:20:** "And of the tribe of the children of Simeon, Shemuel the son of Ammihud."

When the land of Canaan was divided among the Israelites, Elidad **represented** the tribe of Benjamin.

- **Numbers 34:21:** "Of the tribe of Benjamin, Elidad the son of Chislon."

When the land of Canaan was divided among the Israelites, Bukki **represented** the tribe of Dan.

- **Numbers 34:22:** "And the prince of the tribe of the children of Dan, Bukki the son of Jogli."

When the land of Canaan was divided among the Israelites, Hanniel **represented** the tribe of Manasseh.

- **Numbers 34:23:** "The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod."

When the land of Canaan was divided among the Israelites, Kemuel **represented** the tribe of Ephraim.

- **Numbers 34:24:** "And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan."

When the land of Canaan was divided among the Israelites, Elizaphan **represented** the tribe of Zebulun.

- **Numbers 34:25:** "And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach."

When the land of Canaan was divided among the Israelites, Paltiel **represented** the tribe of Issachar.

- **Numbers 34:26:** "And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan."

When the land of Canaan was divided among the Israelites, Ahihud **represented** the tribe of Asher.

- **Numbers 34:27:** "And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi."

When the land of Canaan was divided among the Israelites, Pedahel **represented** the tribe of Naphtali.

- **Numbers 34:28:** "And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud."

It's a serious sin to create **representations** of the physical appearance of God.

- **Deuteronomy 4:15-16:** "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of

the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,"

When the prophet Ahijah tore Jeroboam's garment into twelve pieces, each piece **represented** one of the tribes of Israel.

- **1 Kings 11:30-31:** "And Ahijah caught the new garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:"

Elisha told Joash that when he shot the arrow, it **represented** a victory over Syria.

- **2 Kings 13:17:** "And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them."

After Elisha told Joash that each arrow he shot **represented** a military victory over Syria, Joash shot three arrows and then stopped. (He therefore was only given three victories.)

- **2 Kings 13:18:** "And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed."

When the three mighty men of David brought him water from the well at Bethlehem, they had to break through the army of

the Philistines to get it. David therefore said that the water **represented** the blood of the men who put their lives in jeopardy to obtain it.

- **1 Chronicles 11:19:** "And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest."

In the message that Joash sent to Amaziah, he said that there was a thistle in Lebanon. (This **represented** Amaziah.)

- **2 Chronicles 25:18:** "And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle."

In the message that Joash sent to Amaziah, he said that there was a cedar in Lebanon. (This **represented** Joash.)

- **2 Chronicles 25:18:** "And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle."

When incense is used symbolically, it **represents** prayer.

- **Psalms 141:2:** "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening

sacrifice."

The people of Judah rejected the waters of Shiloah. (That stream ran between mount Moriah and mount Zion and seems to have **represented** walking in God's ways.) Because of this God was going to bring the king of Assyria against them.

- **Isaiah 8:6-7:** "Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks."

The good figs **represented** the Jews who were carried away as captives by Nebuchadnezzar at the time he carried away Jeconiah. God was removing them from the promised land for their good.

- **Jeremiah 24:5:** "Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good."

The evil figs **represented** the Jews who *weren't* carried away captive by Nebuchadnezzar at the time he carried away Jeconiah, but who remained in the land. God left them in the promised land for evil (not for good).

- **Jeremiah 24:8-9:** "And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them

that dwell in the land of Egypt: And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them."

God commanded Ezekiel to turn the tile into a **representation** of Jerusalem. (God was using this to illustrate the judgment He was going to send against Jerusalem.)

- **Ezekiel 4:1:** "Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:"
- **Ezekiel 5:5:** "Thus saith the Lord GOD; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her."

God commanded Ezekiel to wage war against the tile (which **represented** Jerusalem). This was a sign to Israel about the judgment that was coming against Jerusalem.

- **Ezekiel 4:1-2:** " Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem: And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about."

God commanded Ezekiel to besiege the tile (which **represented** Jerusalem). This was a sign to Israel about the judgment that was coming against Jerusalem.

- **Ezekiel 4:3:** "Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou

shalt lay siege against it. This shall be a sign to the house of Israel."

God commanded Ezekiel to lay on his left side for 390 days. This **represented** 390 years of punishment for the house of Israel. (Each day represented a year of punishment.)

- **Ezekiel 4:5:** "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel."

God commanded Ezekiel to lay on his left side for 40 days. This **represented** 40 years of punishment for the house of Judah. (Each day represented a year of punishment.)

- **Ezekiel 4:6:** "And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year."

God commanded Ezekiel to cut his hair and beard. He was then to burn a third of the hair in the tile that represented Jerusalem, smite a third of it with a knife, and scatter a third of it into the wind. (This **represented** the judgment that God was going to send against the Jews.)

- **Ezekiel 5:1-2:** " And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about

it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them."

God commanded Ezekiel to take some of his hair and cast it into the midst of the fire and burn it. This **represented** the fire that God was going to send upon all the houses of Israel.

- **Ezekiel 5:4**: "Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel."

There are times when vines are used symbolically in the Bible to **represent** Jerusalem.

- **Ezekiel 15:6**: "Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem."

God commanded Ezekiel to appoint two paths. Each one represented a different path that the king of Babylon could take to reach Jerusalem.

- **Ezekiel 21:19**: "Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city."

In the parable that God gave to Ezekiel, Aholibah **represented** Jerusalem.

- **Ezekiel 23:4**: "And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and

they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah."

In the parable that God gave to Ezekiel, Aholah **represented** Samaria.

- **Ezekiel 23:4:** "And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah."

In the vision that God gave to Ezekiel, the bones **represented** the whole nation of Israel.

- **Ezekiel 37:11:** "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts."

When God commanded Ezekiel to take two sticks and write upon them, one stick **represented** Judah and the other represented Joseph. (It seems the stick was representing the divided nation of Israel.)

- **Ezekiel 37:16:** "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim and for all the house of Israel his companions:"

Daniel was told that the four great beasts which he saw in his vision **represented** four kings that would arise.

- **Daniel 7:17:** "These great beasts, which are four, are four kings, which shall arise out of the earth."

Daniel was told that the two horns he saw in his vision **represented** the kings of Media and Persia.

- **Daniel 8:20:** "The ram which thou sawest having two horns are the kings of Media and Persia."

God compared the Israelites to bread that was full of leaven. (In the Bible leaven **represents** sin.)

- **Hosea 7:1, 4:** " When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without. ... They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened."

When the foundation of the second temple was laid, those who remembered the first temple believed that the second temple was far less glorious. To them the second temple **represented** an enormous loss.

- **Haggai 2:3:** "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?"

In Zechariah's vision, the four horns **represented** the nations that defeated Israel and scattered the Jews.

- **Zechariah 1:18-19:** " Then lifted I up mine eyes, and saw,

and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem."

When Zechariah fed the flock, it **represented** the judgment that God was going to pour out on Lebanon.

- **Zechariah 11:6-7:** " For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them. And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock."

In the parable of the sower, the seeds sown by the wayside **represented** times when the devil stole the seeds of the gospel from people's heart.

- **Matthew 13:19:** "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side."
- **Mark 4:15:** "And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts."
- **Luke 8:12:** "Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved."

In the parable of the sower, the seed sown in stony places **represented** those who seemed to be saved, but who rejected the faith once persecution arose.

- **Matthew 13:20-21:** " But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended."
- **Mark 4:16-17:** "And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended."

In the parable of the sower, the seed sown among thorns **represented** those who never bore fruit because they were distracted by the things of this world.

- **Matthew 13:22:** "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."
- **Mark 4:18-19:** "And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."
- **Luke 8:14:** "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring

no fruit to perfection."

In the parable of the sower, the seed sown into good ground **represented** those who heard the word and understood it and bore fruit.

- **Matthew 13:23:** "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."
- **Mark 4:20:** "And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred."
- **Luke 8:15:** "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

In the parable of the king who made a marriage for his son, the king found someone who had come to the wedding who wasn't wearing a wedding garment. (In the Bible, clothing **represents** righteousness.) He was cast out.

- **Matthew 22:11-13:** "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth."

At the last supper, Jesus told His disciples that the bread which

was blessed and broken **represented** His body.

- **Matthew 26:26:** "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body."
- **Mark 14:22:** "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body."
- **1 Corinthians 10:16:** "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

At the last supper, Jesus told His disciples that the cup **represented** the blood of the new testament.

- **Matthew 26:27-28:** " And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins."
- **Mark 14:23-24:** " And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many."
- **1 Corinthians 10:16:** "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

The disciples asked Jesus if they should go and buy two hundred "pennyworth" (denarius) of bread to feed the crowd. (A denarius was a day's wage, so this **represented** about seven

months' wages.)

- **Mark 6:37:** "He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?"

Jesus compared the kingdom of God to dough that was made from three measures of meal, which had leaven hidden within it. The leaven caused the dough to rise, which made it appear larger than it truly was. (In the Bible leaven **represents** sin. The parable seems to be saying that many people within the church are actually lost, and are causing the church to appear larger than it truly is.)

- **Luke 13:21:** "It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

Although Moses really did put a veil over his face, Paul taught that it had a symbolic meaning. The veil **represented** the fact that the Israelites couldn't understand the nature of the old covenant (the covenant of works.)

- **2 Corinthians 3:13-14:** "And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ."

The basic "first principles" of Christianity are salvation by faith, faith in God, baptism of water and the Spirit, the apostolic gifts, the rapture, and the eternal judgment. All Christians should know these things because they **represent** *the most basic principles of the faith* and are considered "milk". Christians who

don't know these things are still at the "milk" level and are spiritually immature.

- **Hebrews 6:1-2:** "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

The reason the Bible doesn't record the father, mother, lineage, date of birth, or date of death for Melchisedec is because he was intended to be a **representation** of Christ, who is an everlasting being. Melchisedec points us to Christ.

- **Hebrews 7:1, 3:** "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; ... Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."

When Jesus came in the order of Melchisedec, that **represented** a change in priesthood.

- **Hebrews 7:11-12:** "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law."

There are some Christians who experience terrible pain and sorrow because of persecution. This is a normal part of the Christian life and doesn't **represent** any sort of personal failure.

- **1 Peter 1:6-7:** "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:"

The commandments of God are the **embodiment** of love. They show us what true love is and how it works.

- **2 John 1:6:** "And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it."

The 144,000 Jews who God will appoint during the seven-year tribulation are a distinct group. They're not part of the church (which is **represented** by the 24 elders). The apostle John is clear that the 144,000 are *different* from the elders.

- **Revelation 14:3:** "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

The woman who the apostle John saw in his end-times vision is called a "great whore". When the Bible speaks of fornication in a symbolic context it **represents** false religion. That means the woman is some form of idolatry that will exist in the

tribulation era.

- **Revelation 17:1:** "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:"

In the Bible, when water is used symbolically it **represents** nations.

- **Revelation 17:15:** "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

In the Bible, when clothing is used symbolically it **represents** righteousness.

- **Revelation 19:8:** "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."