

~DOG (276)

[Hebrew, *ke'lev*, Greek, *ky'on*, *ky-na'ri-on*, little dog]

.. Illustrative Use

- In answer he said; It is not right to take the bread of the children and throw it to **little dogs**. (**Matthew 15:26**)
- To the Israelites this animal was ceremonially unclean, and it is therefore unlikely that they gave any thought to the training of **dogs**.
- As for every creature going upon its paws among all the living creatures that go on all fours, they are unclean to you. Everyone touching their dead bodies will be unclean until the evening. (**Leviticus 11:27**)
- The one slaughtering the bull is as one striking down a man. The one sacrificing the sheep is as one breaking the neck of a **dog**. The one offering up a gift, the blood of a pig! The one presenting a memorial of frankincense is as one saying a blessing with uncanny words. They are also the ones that have chosen their own ways, and in their disgusting things their very soul has taken a delight. (**Isaiah 66:3**)
- Although sheep and shepherds are often mentioned in the Bible, only Job, a non-Israelite, speaks of the **dogs** of my flock.
- And now they have laughed at me, those younger in days than I am, whose fathers I would have refused to place with the **dogs** of my flock. (**Job 30:1**)
- **Dogs**, *Canis familiaris*, like carrion birds, were scavengers, particularly in the cities. The Law directed throwing to the **dogs** flesh that had been torn by a wild beast.
- And you should prove yourselves holy men to me, and you must not eat flesh in the field that is something torn by a wild beast. You should throw it to the **dogs**. (**Exodus 22:31**)
- At times Yehowah's judgment against his enemies was that their dead bodies would be eaten or their blood licked up by scavenger **dogs**. Because of the course of gross unfaithfulness followed by Kings

Jeroboam, Baasha, and Ahab, any who belonged to their respective households and who died in the city were to be devoured by **dogs.**

- **The one dying of Jeroboam's in the city, the **dogs** will eat, and the one dying in the field, the fowls of the heavens will eat, because Yehowah himself has spoken it. (1 Kings 14:11)**
- **Anyone of Baasha that is dying in the city the **dogs** will eat, and anyone of his that is dying in the field the fowls of the heavens will eat. (1 Kings 16:4)**
- **Anyone of Ahab's that is dying in the city the **dogs** will eat up, and anyone dying in the field the fowls of the heavens will eat up. (1 Kings 21:24)**
- **In fulfillment of Yehowah's word, the **dogs** licked up Ahab's blood, and the flesh of his wife Jezebel became food for the **dogs**.**
- **And you must speak to him, saying; This is what Yehowah has said; Have you murdered and also taken possession? And you must speak to him, saying; This is what Yehowah has said; In the place where the **dogs** licked up the blood of Naboth, the dogs will lick up your blood, even yours. (1 Kings 21:19)**
- **And they began to wash off the war chariot by the pool of Samaria, and the **dogs** went licking up his blood, and the prostitutes themselves bathed there, according to Yehowah's word that he had spoken. (1 Kings 22:38)**
- **And also as regards Jezebel Yehowah has spoken, saying; The very **dogs** will eat up Jezebel in the plot of land of Jezreel. (1 Kings 21:23)**
- **And Jezebel the **dogs** will eat up in the tract of land at Jezreel, and there will be no one burying her. With that he opened the door and went fleeing. (2 Kings 9:10)**
- **When they went to bury her, they did not find anything of her but the skull and the feet and the palms of the hands. (2 Kings 9:35)**
- **When they returned and told him, he went on to say; It is the word of Yehowah that he spoke by means of his servant Elijah the Tishbite, saying; In the tract of land of Jezreel the **dogs** will eat the flesh of Jezebel. (2 Kings 9:36)**

- Indicating that **dogs** would lick up the blood of the foes of Yehowah's people, the psalmist wrote;
- In order, that you may wash your foot in blood, that the tongue of your **dogs** may have its portion from the enemies. (**Psalms 68:23**)
- It was foretold that **dogs** would share in the ruin that would come upon unfaithful Jerusalem and Judah. Dead bodies the **dogs** would drag away, mutilating, devouring, and licking up blood.
- And I will commission over them four families, is the utterance of Yehowah, the sword to kill, and the **dogs** to drag away, and the flying creatures of the heavens and the beasts of the earth to eat and to bring to ruin. (**Jeremiah 15:3**)

• Illustrative Use

- The **dogs** repulsive habit of disgorging food it has gulped down and then returning to eat it again later is used to illustrate the course of those abandoning the way of righteousness and returning to their former state of defilement.
- Certainly if, after having escaped from the defilements of the world by an accurate knowledge of the Lord and Savior Jesus Christ, they get involved again with these very things and are overcome, the final conditions have become worse for them than the first. (**2 Peter 2:20**)
- For it would have been better for them not to have accurately known the path of righteousness than after knowing it accurately to turn away from the holy commandment delivered to them. (**2 Peter 2:21**)
- The saying of the true proverb has happened to them; The **dog has returned to its own vomit**, and the sow that was bathed to rolling in the mire. (**2 Peter 2:22**)
- Just like a **dog returning to its vomit**, the stupid one is repeating his foolishness. (**Proverbs 26:11**)
- Morally unclean persons are called **dogs**. God's Law to Israel stated; You must not bring the hire of a harlot or the price of a **dog**

[male prostitute, AT] likely a pederast, one who practices anal intercourse, especially with a boy, **NW, Footnote**, into the house of Yehowah your God for any vow, because they are something detestable to Yehowah your God, even both of them.

- You must not bring the hire of a harlot or the price of a **dog** into the house of Yehowah your God for any vow, because they are something detestable to Yehowah your God, even both of them. (**Deuteronomy 23:18**)
- All those who, like scavenger **dogs** of the streets, practice disgusting things, such as sodomy, lesbianism, viciousness, and cruelty, are debarred from access to New Jerusalem.
- Outside are the **dogs** and those who practice spiritism and the fornicators and the murderers and the idolaters and everyone liking and carrying on a lie. (**Revelation 22:15**)
- Look out for the **dogs**, look out for the workers of injury, look out for those who mutilate the flesh. (**Philippians 3:2**)
- Further indication of the contempt in which these wild, scavenging **dogs** were held are the following examples. Am I a **dog**? bellowed Goliath to David, because the latter came to him with a staff.
- So the Philistine said to David; Am I a **dog**, so that you are coming to me with staves? With that the Philistine called down evil upon David by his gods. (**1 Samuel 17:43**)
- After whom are you chasing? After a dead **dog**? asked David of King Saul, thus showing that he was insignificant and could do no more harm to Saul than a dead **dog**.
- After whom has the king of Israel gone out? After whom are you chasing? After a dead **dog**? After a single flea? (**1 Samuel 24:14**)
- Similarly, Mephibosheth, the son of Jonathan, in speaking to King David, referred to himself as the dead **dog**, the lowest condition possible.
- At that he prostrated himself and said; What is your servant, that you have turned your face to the dead **dog** such as I am? (**2 Samuel 9:8**)

- And Abner got very angry at the words of Ish-bosheth and went on to say; Am I a **dogs** head that belongs to Judah? Today I keep exercising loving-kindness toward the house of Saul your father, to his brothers and his personal friends, and I have not let you find yourself in the hand of David, and yet you call me to account for an error concerning a woman today. (**2 Samuel 3:8**)
- Finally Abishai the son of Zeruiah said to the king; Why should this dead **dog** call down evil upon my lord the king? Let me go over, please, and take off his head. (**2 Samuel 16:9**)
- Upon that Hazael said; What is your servant, who is a mere **dog**, that he could do this great thing? But Elisha said; Yehowah has shown me you as king over Syria. (**2 Kings 8:13**)
- The prophet Isaiah compared God's professed spiritual watchmen to speechless, slumbering **dogs** full of soulful desire, completely ineffectual in the case of danger.
- His watchmen are blind. None of them have taken note. All of them are speechless **dogs**, they are not able to bark, panting, lying down, loving to slumber. (**Isaiah 56:10**)
- They are even **dogs** strong in soulful desire, they have known no satisfaction. They are also shepherds that have not known how to understand. They have all of them turned to their own way, each one for his unjust gain from his own border. (**Isaiah 56:11**)
- The enemies of Yehowah's servants were likened to **dogs**, and so were the Gentiles.
- For **dogs** have surrounded me, the assembly of evildoers themselves have enclosed me. Like a lion they are at my hands and my feet. (**Psalms 22:16**)
- Do deliver from the sword my soul, my only one from the very paw of the **dog**. (**Psalms 22:20**)
- They keep returning at evening time, they keep barking like a **dog** and go all around the city. (**Psalms 59:6**)
- And let them return at evening time, let them bark like a **dog** and go all around the city. (**Psalms 59:14**)

- In answer he said; It is not right to take the bread of the children and throw it to little **dogs**. (**Matthew 15:26**)
- She said; Yes, Lord, but really the little **dogs** do eat of the crumbs falling from the table of their masters. (**Matthew 15:27**)
- Jesus Christ compared persons having no appreciation for spiritual things to **dogs**, saying; Do not give what is holy to **dogs**.
- Do not give what is holy to **dogs**, neither throw your pearls before swine, that they may never trample them under their feet and turn around and rip you open. (**Matthew 7:6**)

See Also SYROPHOENICIAN

- In the light of the unfavorable figurative sense attached to the **dog**, the very low state of the Lazarus of Jesus illustration is clearly reflected in the words, **Dogs** would come and lick his ulcers.
- And desiring to be filled with the things dropping from the table of the rich man. Yes, too, the **dogs** would come and lick his ulcers. (**Luke 16:21**)
- However, even the despised **dog** is better off than a dead lion, for the living **dog** is conscious, whereas the dead lion, the regal beast, is conscious of nothing at all.
- For as respects whoever is joined to all the living there exists confidence, because a live **dog** is better off than a dead lion. (**Ecclesiastes 9:4**)
- For the living are conscious that they will die, but as for the dead, they are conscious of nothing at all, neither do they anymore have wages, because the remembrance of them has been forgotten. (**Ecclesiastes 9:5**)
- The **dogs** manner of lapping water while at the same time keeping its eyes open to surrounding conditions was referred to when God prescribed a test for the volunteers of Gideon's army. Only those who were alert, lapping up water from their hands, just as a **dog** laps, were to be chosen for the fight against Midian.
- So he had the people go down to the water. Then Yehowah said to Gideon; Every one that laps up some of the water with his

tongue just as a **dog** laps, you will set him by himself, also every one that bends down upon his knees to drink. (**Judges 7:5**)