

Doctrine of Dogs

1. Definition and Concept:

1.1 The word dog as found in both the Old and New Testament is predominantly used negatively with a few exceptions as we shall later learn.

1.2 The word is used for insignificant people or those who are considered unworthy or unacceptable.

1.3 It is used of puppies who get scraps from the table—a reference to Gentiles in the Age of Israel.

1.4 It is also used to describe what our attitude toward worship should be.

2. Etymology:

2.1 The Hebrew word is **Kelev**, an onomatopoeic for the bark of the dog; it primarily describes the canine scavenger roaming the street. Examples of other onomatopoeic words in English are buzz or murmur. Another example in the Hebrew is **Aph** for anger--the sound of a bull or a disturbed brahma cow snorting.

2.1.1 The word **Kelev** is found 31 times in the Old Testament.

2.2 The Greek word **Kuon** is translated dog and means the canine scavenger who ate trash and roamed the streets of Israel's major cities. This word is found five times in the New Testament. Mat 7:6; Luk 16:21; Phi 3:2; 2Pe 2:22 and Rev 22:15

2.3 The Greek word **Kunarion** is used in the New Testament for a small domesticated pet commonly found in affluent households.

2.3.1 **Kunarion** is only found in the telling of the story of the Syrophenician woman. Mat 15:22-27 and Mar 7:22-28

3. In the ancient world dogs fed on garbage and refuse.

3.1 Unbeliever and believer "reversionists" feed on their own form of hemlock.

4. A dog can be no better than his own nature.

5. So also the unbeliever and believer reversionist can be no better than his or her old sin nature.

6. Let's first look at how **Kelev** is used.

6.1 There were shepherd dogs mentioned in Scripture:

Job 30:1 But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the **dogs** of my flock.

- “Job ... the king of counselors has become the by-word of fools ... The friendly favor of God has turned into cruelty ... The extremity of Job's dishonor appears in the fact that even the lowest of humanity looked down on him ... this ruined bourgeois, now a helpless outcast in their dunghill domain ... is now criticized by his former friends.”

6.1.1 The Law also "provided" for the dogs in one sense:

Exo 22:31 And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the **dogs**.

6.2 The earnings of a male (***Kelev** was also used for a male temple prostitute*) or female temple prostitute were not to be offered in the Temple. There have always been restrictions on “religious” gifts, for even today only believers are to give; or as I heard a well-respected Baptist preacher say: “I don’t want to hear no jingling money hit that plate.”

Deu 23:18 Thou shalt not bring the hire of a whore, or the *price of a **dog***, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.

6.3 The dog’s habit of drinking was used to paint a picture of the unprepared combat soldier.

Jdg 6:35 He sent messengers throughout Manasseh, calling them to arms, and also into Asher, Zebulun and Naphtali, so that they too went up to meet them ...

Jdg 7:5 So Gideon took the men down to the water. There the LORD told him, "Separate those who lap the water with their tongues like a **dog** from those who kneel down to drink."

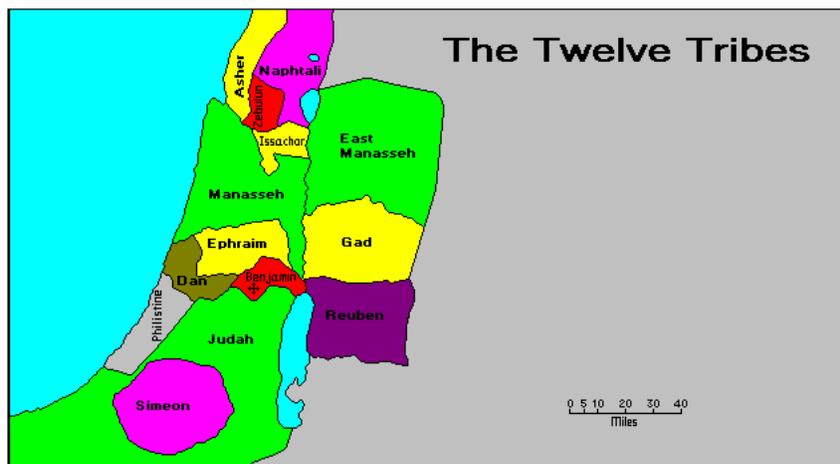
Jdg 7:6 Three hundred men lapped with their hands to their mouths. All the rest got down on their knees to drink.

6.4 In the Old Testament there was nothing worse than to have your body eaten by the scavenger dogs of the street, thus, it became a metaphor to disparagement.

- Elijah is commanded to speak to Ahab and Jezebel. His message: “In the place where dogs licked the blood of Naboth shall dogs lick thy blood.”

1Ki 21:19 And thou (Elijah) shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD; In the place where **dogs** licked the blood of Naboth shall **dogs** lick thy blood, even thine . . .

1Ki 21:23 And of Jezebel also spake the LORD, saying, The **dogs** shall eat Jezebel by the wall of Jezreel.



1Ki 21:24 Him that dieth of Ahab in the city the **dogs** shall eat; and him that dieth in the field shall the fowls of the air eat.

- The blind prophet Ahijah speaks concerning the fate of the descendants of Jeroboam the first King of Israel, the Northern Kingdom. The prophet spoke in about 910 B.C. where he used the term "dog" in his pronouncement.

1Ki 14:5 And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

1Ki 14:6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

1Ki 14:7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

1Ki 14:8 And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

1Ki 14:9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

1Ki 14:10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

1Ki 14:11 Him that dieth of Jeroboam in the city shall the **dogs** eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it.

1Ki 14:12 Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.

6.5 Hazael deprecates self by calling himself a dog after hearing from Elisha that he will be King of Syria. God had commanded the prophet to anoint Hazael because of the evils of Ahab and Jezebel. God would use Syria to discipline Israel.

2Ki 8:13 And Hazael said, But what, is thy servant a **dog**, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria.

6.6 The dog then is often used as an epithet of contempt.

1Sa 17:43 And the Philistine said unto David, Am I a **dog**, that thou comest to me with staves? And the Philistine cursed David by his gods.

1Sa 24:14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead **dog**, after a flea.

2Sa 16:7 As he cursed, Shimei said, "Get out, get out, you man of blood, you scoundrel!

2Sa 16:8 The LORD has repaid you for all the blood you shed in the household of Saul, in whose place you have reigned. The LORD has handed the kingdom over to your son Absalom. You have come to ruin because you are a man of blood!"

2Sa 16:9 Then Abishai son of Zeruah said to the king, "Why should this dead **dog** curse my lord the king? Let me go over and cut off his head."

6.7 David describes himself as insignificant compared with Saul the King. Saul is seeking David's life and David is amazed.

1Sa 24:14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead **dog**, after a flea.

6.8 When Ishbosheth accuses Abner of using one of his dad's concubines the old general responds:

2Sa 3:8 Then was Abner very wroth for the words of Ishbosheth, and said, Am I a **dog's** head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me today with a fault concerning this woman?

6.9 Mephibosheth describes himself as a dog when awed by David's kindness.

2Sa 9:8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead **dog** as I am?

6.10 Solomon in his reversionism uses both a dog and a lion to describe his desperation.

Ecc 9:4 For to him that is joined to all the living there is hope: for a living **dog** is better than a dead lion.

6.11 Jehu curses Baasha in approximately 886 B.C.

1Ki 16:1 Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying,

1Ki 16:2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

1Ki 16:3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.

1Ki 16:4 Him that dieth of Baasha in the city shall the **dogs** eat; and him that dieth of his in the fields shall the fowls of the air eat.

- Baasha was son to Ahijah of the tribe of Issachar. He became third King of Israel by destroying Nadab, son Jeroboam I, at Gibbethon. He thoroughly exterminated all members of Jeroboam's family, thus fulfilling the prophecy of Jehu. He made war against Asa, king of Judah. Baasha entered the territory of Benjamin and began to build a fortress at Ramah, about five miles north of Jerusalem. Since the east west trade route crossed the highlands just north of Ramah, this move threatened to set up an economic blockade against Jerusalem. He withdrew because Asa persuaded Ben-hadad of Syria to attack Baasha from the north. The prophet Jehu predicted judgment because of Baasha's wicked ways; he followed the idolatrous practices of Jeroboam the first king of the Northern Kingdom.

6.12 Israel was said to be lazy like a sleeping dog.

Isa 56:10 Israel's watchmen are blind, they all lack knowledge; they are all mute **dogs**, they cannot bark; they lie around and dream, they love to sleep.

Isa 56:11 They are **dogs** with mighty appetites; they never have enough. They are shepherds who lack understanding; they all turn to their own way, each seeks his own gain.

6.13 The word dog is used to describe one of the cycles of discipline to Judah.

Jer 15:3 And I will appoint over them four kinds, saith the LORD: the sword to slay, and the **dogs** to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

Jer 15:4 And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.

- Manasseh reversed the policies of Hezekiah concerning the prohibition of idolatry. Manasseh went so far as to place an idol in the Temple itself and to offer human sacrifices. His abominations were cited by the prophets as the climactic cause for God's sealing the judgment of Judah by captivity. Moreover, Manasseh is said to have "made a practice of shedding innocent blood."

6.14 In Psalm 59 we have a reference to the enemies of Israel as dogs ... as also in Psa 68.

Psa 59:13 Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

Psa 59:14 And at evening let them return; and let them make a noise like a **dog**, and go round about the city.

Psa 68:23 That thy foot may be dipped in the blood of thine enemies, and the tongue of thy **dogs** in the same.

6.15 The word dog is used to describe assassins.

Psa 59:6 They return at evening: they make a noise like a **dog**, and go round about the city.

6.16 Dogs are used to describe enemies of Christ and David.

Psa 22:16 For **dogs** have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.

Psa 22:17 I may tell all my bones: they look and stare upon me.

Psa 22:18 They part my garments among them, and cast lots upon my vesture.

Psa 22:19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

Psa 22:20 Deliver my soul from the sword; my darling from the power of the **dog**.

6.17 In Proverb 26 we find the foolish act of picking up a dog by its ears is used to describe the person who meddles in another's business. Recall the "infamous" picture of President Johnson picking up his dog by its ears.

Pro 26:17 He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a **dog** by the ears.

6.17.1 By getting us into the Vietnam War and shoving many government programs down our throats, these acts made this president the poster-boy for the quintessential meddler.

6.18 The greyhound in the KJV is the only dog mentioned by name but this translation is problematic:

KJV

Pro 30:29 There be three things which go well, yea, four are comely in going:

Pro 30:30 A lion which is strongest among beasts, and turneth not away for any;

Pro 30:31 A **greyhound**, a male goat also; and a king, against whom there is no rising up.

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Pro 30:29 "There are three things that are stately in their stride, four that move with stately bearing:

Pro 30:30 a lion, mighty among beasts, who retreats before nothing;

Pro 30:31 a strutting rooster, a he-goat, and a king with his army around him.

- Wycliffe's commentary regarding the Hebrew translated greyhound: "The meaning of the Hebrew word is uncertain. The RSV says strutting cock, but ... arguments for greyhound are reasonable."

7. Now let's see how **Kuon** and **Kunarion** are used in the New Testament.

7.1 The Word of God is to be given only to positive people.

Mat 7:6 Give not that which is holy unto the **dogs**, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7.2 The word dog is used to describe people who are saved and then reject the Word and return to human viewpoint. Peter quotes from the Book of Proverbs.

Pro 26:11 As a **dog** returneth to his vomit, so a fool returneth to his folly.

2Pe 2:21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

2Pe 2:22 But this happened unto them according to the true proverb, the **dog** is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

7.3 Paul warns the Philippians of the legalistic Jews who are reversionistic and thus dogs.

Phi 3:1 Finally, my brothers, rejoice in the Lord! It is no trouble for me to write the same things to you again, and it is a safeguard for you.

Phi 3:2 Watch out for those **dogs**, those men who do evil, those mutilators of the flesh.

Phi 3:3 For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh—

7.4 The word dog is used to describe the state of certain unbelievers in the "hereafter".

Rev 22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. . .

Rev 22:15 For without are **dogs**, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

8. In closing: Wycliffe's encyclopedia regarding "dogs" has this to say:

8.1 The dog is believed to have been the earliest of all domesticated animals. It is thought to have been valuable as a scavenger and to have been associated with man in hunting. The modern dog is thought to have come from the Indian wolf.

8.2 The dog is generally looked down upon in the Bible and biblical writers seem to show no familiarity with the warm personal human-dog relationship which we know. There would seem to be one major exception.

8.2.1 In the New Testament there is a verb "**Proskuneo**" translated "worship" or "worshipped." It appears more than 55 times and its first definition in Strong's Bible Dictionary is: "to kiss, like a dog licking his master's hand." We therefore are to worship the Lord with great expectation of undeserved care and love.

8.2.2 Not only are we to come with respect and love for our master but we, like our canine friends, are to come expecting to be fed--and as Isaiah said "whoever saw a healthy dog who was sated.