

Wilson's Dictionary of Bible Types

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CHAPTER 13

Naaman - Nuts

NAAMAN

II Kings 5:1 (c) He may be taken as a type of a lost sinner who realizes his need but goes to the wrong place and the wrong person for the remedy. This man did not listen well to his instructions. He went to the king instead of to the prophet. After learning his mistake, he then went to GOD's man, the prophet, who gave him GOD's remedy. At first, he rejected GOD's remedy because it did not agree with his own ideas. Through the persuasion of his servant, he decided to obey the man of GOD, and when he followed those instructions he received the cleansing he desired.

NABAL

I Samuel 25:25 (c) We take this to be a type of the foolish man who is so in love with his sins that he has no time for GOD's message, GOD's messenger, nor GOD's ministry.

NAIL

II Chronicles 3:9 (c) The fact that the weight of the nails is given may be taken as a picture of the value GOD puts on unseen acts and deeds. He knows that which is done in obscurity, privately and without publicity. He weighs our words and deeds as they are used for His glory.

Ezra 9:8 (b) This represents the fixed and permanent position of the people of Israel when GOD returns them to their own land.

Ecclesiastes 12:11 (a) Wise words fasten themselves in the heart and the mind. They remain there for a blessing in days to come.

Isaiah 22:23 (a) By this picture we see the permanent and secure position of CHRIST, the Messiah, as He sits on the throne of His kingdom. Temporarily the nail and the place have been

removed, but He is still Lord, and will resume His position as the King of Israel in the day of His power.

Zechariah 10:4 (b) This figure indicates that it is GOD Himself who has made CHRIST to be King and Sovereign. He establishes both Israel and the Church under His permanent and eventual rule.

Colossians 2:14 (a) We have revealed to us in this picture the act of GOD in putting our sins on JESUS, so that He bore them "**in His own body on the tree.**"

NAILS (animal claws)

Daniel 7:19 (a) These represent the terrible power of the Roman empire to grasp, hold and destroy her enemies. It is the claws of the wild beast that are so greatly feared.

NAKED (and forms)

Genesis 3:7 (c) We may learn from this figure that nothing is hidden from GOD. All things are open to His eyes, and nothing can be covered up. There was no hypocrisy here, for they knew all about each other, and GOD knew all about them.

Genesis 42:9 (a) Joseph accused his brethren of being spies who came to see the military installations, the defense measures, and the riches of the land, with a view to invading and conquering Egypt.

Exodus 20:26 (a) In climbing steps, any physical disability or defects could be seen by observers. GOD does not require public demonstrations of the faults and failures of those who come to worship Him.

I Samuel 20:30 (b) Saul is accusing Jonathan of insulting his mother, and denying his birthright privileges by his loyalty to David. Jonathan was the heir to the throne and therefore would inherit the glory, the power and the wealth of his father if he remained true to his father.

Job 1:21 (c) This is one way of saying that he came into the world owning nothing, and possessing nothing. He would leave the world with nothing. (See Ecclesiastes 5:15).

Job 26:6 (a) We have not seen hell, but GOD has seen it, for He made it; therefore, everything about hell is clearly seen and understood by the Lord.

Isaiah 47:3 (b) The prophet is telling the Babylonians that they will lose all their wealth, their ornaments and that their defense will be taken from them, and they will be left helpless.

Lamentations 1:8 (b) The nations have seen Jerusalem punished by GOD, and stripped of her power, beauty and place of honor.

Lamentations 4:21 (a) The Edomites will give themselves over to sin and wickedness without pretense or shame.

Ezekiel 16:8 (a) This word occurs in several places in connection with Israel, and of other nations. It describes a state of exposure of all the nation with no deception, no pretense, no covering up of any sin or evil. It represents also the loss of all assets, power, strength and defense. (See v. 36; Ezekiel 23:10; Nahum 3:5; Habakkuk 2:15).

Amos 2:16 (a) The judgment of GOD on Israel will be so severe that none will have any goods or possessions left. Everything will be lost. This has been literally fulfilled.

NAME

Micah 1:8 (b) The prophet thus describes the utter desolation of Israel. By this unclothed illustration, Israel was to know of that which was to happen to them. (See v. 11).

Habakkuk 3:9 (a) GOD's words of judgment were clearly revealed without camouflage or deception.

II Corinthians 5:3 (a) Since we cannot take any garments with us when we die, we must have His robe of righteousness, or else we would be in the presence of GOD without a garment. We cannot come into GOD's presence unclothed. GOD has provided a robe of righteousness, and a garment of salvation. It may be also that the Lord is referring in this passage to the changed bodies which we shall have in the resurrection. It will be identical with the present bodies which we own, but will be incorruptible, and will be free from all pain, suffering and deterioration. (See also Revelation 3:18).

Hebrews 4:13 (b) The Lord is telling us again the same truth that He gave us in Genesis 3:7. He tells us very clearly that nothing can be hidden from GOD. He can see through any covering, any false religion, any false teachings, any excuses that the sinner may use to cover his sins, iniquities, trespasses and transgressions.

Revelation 3:17 (a) GOD is telling these people that their real condition is seen and known by Him. Nothing about them or their lives is hidden from His eyes.

Revelation 16:15 (a) GOD sees these people as having no covering at all, unless it is the robe of righteousness which He gives to those who trust in Him, and belong to Him.

Revelation 17:16 (a) The false church is to be stripped of all her pretense and false claims, and will be seen in all her wickedness. All her evils will be exposed.

II Samuel 7:9 (a) This represents a great and good reputation. It means the same in most of the passages in which it is mentioned, as in Isaiah 55:13, and Jeremiah 13:11.

Proverbs 22:1 (a) The good reputation of a man is of more value than earthly possessions. (See Ecclesiastes 7:1; Isaiah 56:5; Isaiah 63:12; Jeremiah 32:20; Zephaniah 3:20).

John 1:12 (a) We are not told in this passage which name the Lord is referring to. The Lord JESUS has somewhere around two hundred names in the Bible. Each name indicates an office which He bears, and a service which He renders. The Lord is using a common principle in this

passage, for if we are sick we seek for one whose name is physician. If the teeth need attention, we seek for a dentist. If the car needs fixing we seek for a mechanic. The name indicates the work which the person can do, and is really a title. Probably in the passage we are considering the name referred to is "Saviour." As we pass along the streets of life and realize that We need to be saved from our sins, and from the penalty of them, We find this wonderful Man whose Name is Saviour, and we at once commit our cause and our case to Him. He does the saving, and therefore we prove that we believe in His Name when we take advantage of that name or title and trust our all to Him.

Romans 10:13 (a) Again in this passage we do not find mentioned what name we call upon. It may be that it is the name "Lord." Certainly we are saved when JESUS CHRIST becomes our Lord. His lordship is put first, ahead of His other many names. Those who appeal to Him in this way find He is ready and willing to save.

NAOMI

Ruth 1:2, 20 (c) This is the type of a backslider who, having enjoyed the blessing of GOD, leaves the fellowship of GOD to go into the world. Afterward she returns from the far country suffering the consequences of disobedience In the beginning she is the backslider going away, but in the end she is the backslider restored to the fellowship of GOD.

NAPKIN

Luke 19:20 (b) This is a type of the preparations made by gifted Christians for keeping and preserving their gifts, instead of using them for the blessing of others. There are those who are well taught in the Scriptures. They listen well to sermons, but none of their talents and gifts are used for the blessing of others.

John 20:7 (b) Probably this is a picture of the separation that was to take place between CHRIST, the head of the Church, and His followers who constituted His Body. By this means the Saviour is telling that He was to leave this earth, leave the Christians behind, and ascend to His Father. The head was to be in Heaven, while the Church, which is His Body, was to remain on earth. Mary did not want Him to leave, and so she tried to hold Him here. For that reason the Lord forbade her to hold Him.

NARROW (and forms)

Proverbs 23:27 (b) The man who gets led astray by such a woman finds himself become a slave to her. His freedom of movements in life is hindered. He cannot make the progress in business, nor society that he should.

Isaiah 28:20 (a) By this type is described the religious plans of men and other human devices by which they expect to provide safety, comfort and protection for themselves, for this life and the next.

Isaiah 49:19 (b) This presents a picture of the flourishing condition of Israel, when they are restored to their land. They will increase in number until they fill the land, and will need more

space for expansion.

Matthew 7:14 (a) Our Lord in this way pictures the path of the believer. The world thinks that GOD's people are fanatics because they do not follow the ways of the world in sin of many kinds. Because the believer does not spend his time, talents and funds in the ways of the world, they think that the Christian is restricted and hindered. The Christian really is brought into a broad place.

NATION

I Peter 2:9 (a) The Church of GOD is thus named. All who are saved are in the kingdom of GOD where CHRIST is King over them. As such we are to trade together, promote the welfare of each other, and speak the same language.

NAVEL

Proverbs 3:8 (b) This type represents the seat of digestion, health and strength. This is used just as we speak of the heart as the seat of affection and joy.

Ezekiel 16:4 (b) In this place it is a type of that which holds one to the world, and to things which attract the soul, and keep one from living entirely for GOD.

NAZARITE

Numbers 6:2 (c) This type represents one who willingly takes the path of separation to live only and constantly for the glory of GOD. (See also Judges 13:5).

NECK

Genesis 27:40 (b) Here we find a type of the position of servitude. The yoke on the neck indicates subjection to another. The yoke broken from the neck indicates deliverance from the condition of servitude. (See Deuteronomy 28:48; Jeremiah 28:10; Jeremiah 30:8; Acts 15:10).

II Chronicles 36:13 (b) In this passage, as in many others, the stiff neck, or the hard neck, represents a rebellious spirit which refuses to bow to the will of GOD. It is equivalent to the expression we use about the horse, who "takes the bit in his teeth." The horse refuses to be guided by the driver. So there are those who refuse to be guided by the Lord, either in their faith or in their practices. (See also Psalm 75:5; Isaiah 48:4; Jeremiah 17:23).

Proverbs 29:1 (a) That person who refuses to listen to GOD's Word, and rejects the guidance of the Spirit will be surely punished by GOD.

NEEDLE

Matthew 19:24 (b) The Lord uses this little article to illustrate the impossibility of entering Heaven by one's own resources. The needle mentioned in Luke 18:25 is a surgeon's needle, for Luke was a physician. The meaning, however, is the same in both cases. No one can be saved by

his own merits, or assets, or resources, or religious activities. CHRIST only is the way to GOD.

NEEDLEWORK

Psalm 45:14 (b) This type illustrates the various beautiful works performed by Christians, whereby they weave a robe of righteousness against the day of their meeting with CHRIST in the judgment.

The Christian has two robes.

The one in Psalm 45 made of golden thread is the product of GOD's own rich provision. This robe entitles us to come into GOD's presence. It is described in verse 13, of this 45th Psalm.

The robe which is described in verse 14 is a different robe entirely, and is a robe which we make by good works after we are saved. It is described in Revelation 19:8. That robe of fine linen is made of the righteous acts of the saints. We ourselves weave this robe day by day by our Christian activities for our Lord. The first robe of wrought gold we receive by faith when we trust JESUS CHRIST, and make Him the Lord of our lives. The second robe we receive at the marriage supper of the Lamb, and is made up by us in our many words and deeds done for the glory of GOD. The garment mentioned in Matthew 22:11 is the garment of wrought gold which is the gift of the mighty GOD to those who heed His call, and come to Him.

NEIGH

Jeremiah 5:8 (a) The horse calls for his mate for he wishes companionship and association. There is no real relationship between these animals, and the Lord is calling upon men to remember divine relationships which have ordained human relationships and thus to maintain a godly, consistent life. He is not to be constantly seeking for alliances which are not just and true. (See also Jeremiah 13:27).

NEST

Numbers 24:21 (a) These people lived in a stronghold in the mountains and thought that they were secure. As the eagle builds where she thinks she is perfectly safe on the high cliff, so these people planned on safety from their situation. They did not know they were to be destroyed eventually, their stronghold would be conquered and they themselves would be annihilated. (See Jeremiah 49:16; Habakkuk 2:9).

Deuteronomy 32:11 (a) This is a description of the home life as it existed in Egypt among the Israelites and out of which they were emptied at the Passover. They had to leave their dwelling place and take the long journey through the wilderness. It is also a description of the personal life in the home, in the business, or in the church, out of which the Lord sometimes thrusts His children in order that they learn to know His power, and trust His love.

Job 29:18 (a) Job uses this term to describe his own lovely, comfortable home life before he was attacked by Satan.

Isaiah 10:14 **(a)** The King of Assyria used this expression to describe his palace and his city which were filled with great riches and treasures which he had obtained by war.

Jeremiah 48:28 **(a)** This type represents the believer who finds his home, his life, and all his affairs wholly resting in the Lord JESUS CHRIST, the Rock of Ages.

Jeremiah 49:16 **(a)** In this way the Lord describes the sinner who seeks to make for himself a comfortable place in which to live, but who omits GOD from his life. (See also Obadiah 4).

NET

Job 19:6 **(a)** Job's circumstances, troubles and disasters which befell him on every hand are compared to a net which catches fish or animals, and makes them helpless.

Psalms 9:15 **(a)** In this way the Lord is telling us that the schemes and plans of the wicked, whereby they hope to enmesh and catch Christians, have turned about to be a snare for themselves, their own devices work against those who made them. (See also Psalm 25:15; 31:4; 35:7; 57:6).

Psalms 141:10 **(b)** These nets may be the wicked designs and evil traps prepared by David's enemies to catch him. The case was reversed and they fell victims to their own evil plans. (See Habakkuk 1:15).

Proverbs 1:17 **(a)** The Lord is evidently warning us against the hidden snares, pits and traps of the enemies of GOD. They use hidden schemes and plans, veiled or camouflaged in order to deceive and thus seduce GOD's people. We are to be diligent, vigilant and alert of these devices of the Devil. (See also II Corinthians 2:11).

Ecclesiastes 7:26 **(a)** In this way the Lord is warning us against the tricks and traps of Satan who would like to destroy the testimony of the people of GOD.

Isaiah 51:20 **(a)** It is evident that our Lord is thus describing the defeat of His people who will be captured and bound by their enemies in the streets of the city, when GOD pours out His wrath upon them.

Ezekiel 12:13 **(b)** This figure is used to describe the way in which the King of Babylon will capture the King of Israel as a bird is caught in the net.

Matthew 4:21 **(c)** These nets may be taken as a type of the schemes and plans of many religious leaders to capture souls for the church. They need mending constantly, but they should be forsaken.

Matthew 13:47 **(b)** In this parable the net represents the great religious plans and programs of Christendom which are used to gather in people of every kind, saved and unsaved. At the judgment throne the Lord, the head of the Church, will separate the saved from the unsaved, and will cast out of His Kingdom all things that offend.

NETHER

Deuteronomy 24:6 (c) We are warned by the Lord not to destroy the usefulness of another man's life. We should not deal with him in such a way that his earning power is hindered and his usefulness prevented.

NETTLE

Isaiah 34:13 (b) This is a type of the multitude of little, tiny, sticking, pricking troubles that the Lord would send upon the inhabitants of Idumea because they rejected Him and His Word. (See also brambles, thistles, and thorns).

NIGHT

Exodus 12:42 (c) The ungodly live in the dark. Paul came to turn men from darkness to light. This darkness in Egypt was just a type and a picture of those who live without the light of life, then are suddenly cut off and taken to the outer dark. When the plague of darkness fell upon Egypt, there was light in all the houses of the Israelites. Those who reject the light of life dwell here and hereafter in darkness.

Leviticus 6:9 (c) This represents the night of need. The sinner is living in the dark and so the sacrifice is constantly being offered for him in order that he may be saved any time that he will come to the altar to find the Saviour. There is no time in the sinner's life when he may not come and find the Saviour ready to save him.

Job 35:10 (c) This describes the terrible dark times which Job experienced when he lost all his possessions and only GOD remained. He sang in the midst of his poverty and boils.

Psalms 16:7 (c) This type represents the dark times in David's life when the shadows fell across his path, and he was constantly in fear for his life.

Psalms 30:5 (c) This probably represents the whole period of this life as contrasted with the time of the coming of the Lord which is the morning hour. It also represents the dark times of some specific sorrow. The Lord gives deliverance and joy follows.

Psalms 42:8 (c) This represents a time of perplexity in which victory is given while the difficulty still remains.

Isaiah 21:12 (b) The night which is mentioned no doubt refers to the long night of eternity which is called the "outer dark" in the New Testament. In hell none of the light of GOD may be seen. The sinner asks about the night. He hardly ever asks, "Is there a Heaven?" His inquiry is about hell. The answer in this verse reminds the inquirer of the fact that there is a morning coming, a morning without clouds. It is the time when our precious Lord rules and reigns, and all sin and wickedness has been put away. The saved man enters into the morning time of blessing, while the unsaved man enters into the night of sorrow and suffering.

Jeremiah 14:8 (b) Israel is going through a time of darkness and despair while scattered over the

earth. Some day this night will be past, and CHRIST, the Sun of Righteousness, will resume His place on the earth, but not as a lowly shepherd, but as the mighty King who will bring light and life to the nation of Israel.

Hosea 7:6 (b) We may learn from this that those in Israel who should have been producing blessing and profit for the nation were not doing so. The leaders were failing in their task as helpers of GOD's people.

John 13:30 (c) It is always night for those who turn their backs on CHRIST, go out of His presence to deny Him, and take their place among the enemies of GOD, and those who wickedly oppose CHRIST JESUS. (See also John 11:10).

I Thessalonians 5:5 (a) This is one of the many ways in which the Lord assures us that those who are His children saved by grace, and brought into His marvelous light, do not belong to the kingdom of darkness, nor do they accept the theology of those who are in the dark.

Revelation 21:25 (a) In Heaven where the Lord is the light, there are no times of darkness, no seasons of sorrow or perplexity, no hidden times when the sun goes down and sin comes up. Those who go to Heaven dwell in the light constantly, and there are never any shadows there.

NINE

Mark 15:34 (a) This time was 3:00 o'clock in the afternoon, the time of the evening sacrifice, prescribed by Moses. JESUS died at the time of the evening sacrifice.

Luke 17:17 (c) This is the number of insufficiency wherein they failed to return, failed to bring their gratitude, failed to show themselves to the Lord, and were more content with the gift than with the Giver.

NITRE

Jeremiah 2:22 (b) This is an alcohol used to remove grease and stains but it could not remove the marks of sin.

NOAH

Genesis 6:9 (c) He may be taken as the type of a good man, upright, moral, clean, honest and dependable. However, he learned that he would be under the judgment of GOD if he did not find a way of salvation. He therefore entered and stayed in the ark which he built, and was saved from the great flood of GOD's wrath. Every good man must be saved by the Saviour. Everyone outside of CHRIST will be lost. (See also Hebrews 11:7).

NORTH

Job 26:7 (c) There are many ideas about this expression. It is probably best to believe that it represents the great and unknown power of the unseen GOD. (See also Psalm 48:2; Isaiah 14:13). Let us remember that Satan endeavored to occupy GOD's throne, and that was his great

sin.

NOSE

Leviticus 21:18 (c) This organ is the organ of discernment by which one can tell whether any substance is spoiled or good, whether an animal is alive or dead, whether anything is sweet or sour. One whose nose is broken has difficulty in discerning by smelling any of these things. In the spiritual sense, it represents one who cannot discern between what has come from GOD, and what is the product of man's brain. He does not discern that which comes from Satan and that which comes from GOD. He does not know what is good for the soul, and what is evil. Such a person cannot possibly be a leader of GOD's people, for he cannot discern right from wrong.

II Kings 19:28 (b) In this graphic way the Lord is describing His control over the King of Assyria as when the farmer controls the bull by putting a ring in his nose. GOD is assuring His people that He will lead the King of Assyria away, back to his own land, and will save Israel from the invader. (See Isaiah 37:29).

Song of Solomon 7:4 (a) Solomon is exalting the Person of CHRIST in some Scriptures and in others He is exalting the Church. In this passage he evidently is talking about the Bride, the Church, and indicates that she has great powers of discernment, able to discern GOD's ways, and able to judge well the things that are for GOD's glory, and those that are not.

Isaiah 65:5 (b) This figure represents the delicate feelings of GOD against those who are proud and self-sufficient. They are an offense to GOD. He has no pleasure in them.

Ezekiel 8:17 (b) Our Lord noticed the actions of His enemies. This act of putting the branch of a bush or the twig of a tree to the nose was an expression of contempt, derision and hatred against GOD. It is the oriental equivalent to the more modern method of thumbing the nose. It also has the same thought as is expressed by Paul in Galatians 6:7. One of the commentators on this Scripture is: "GOD will not let you turn up your nose at Him."

Ezekiel 23:25 (a) The Lord is telling us in this passage that the Assyrians will invade Israel and will destroy their ability to serve acceptably, or to hear effectively, or to be of any blessing whatever in their land, or to each other.

NOSTRILS

Exodus 15:8 (c) This is a poetic expression to describe the great power of the Lord in cursing His enemies. (See II Samuel 22:9; Psalm 18:8).

NOURISH (and forms)

Genesis 45:11 (b) This expression is used to indicate the helpful care of the Lord in providing for His people, caring for their needs, and supplying all their wants. (See chap. 50:21; Isaiah 1:2; Isaiah 23:4; Ezekiel 19:2).

NUMBER (and forms)

Job 14:16 (c) This seems to indicate that the Lord watches every step that is taken by His child, and knows how many there are, and what is the number of each step that he takes. This indicates the very wonderful care of GOD for His child.

Psalm 90:12 (b) Evidently the Lord wants us to watch the details of our lives, for we only have a certain number of days to live, and we should know how many days are left in the ordinary course of life. If we do so, we will certainly endeavor to make every day count for eternity.

Matthew 10:30 (b) It does not say that GOD has counted our hairs, but rather that He has put a number on each hair. The lesson we learn from this is that each hair has its own number as a proof to us that the GOD of Heaven is interested in every detail of our lives. (See also Luke 12:7).

NURSE

Numbers 11:12 (a) Moses uses this type to indicate the sweet, tender relationship which existed between his heart and the people of Israel who are here compared to his children.

Isaiah 49:23 (a) This is descriptive of the manner and method by which the Gentile rulers will be made to serve the nation of Israel with their wealth and their power in the day of the millennium.

I Thessalonians 2:7 (a) Paul thus describes his loving care for GOD's people.

NUTS

Song of Solomon 6:11 (b) This probably describes the children of GOD. They live in heavenly places, not down in the swamps. They are of many colors, like the various races. They have good, sweet hearts. Some have thin shells, and some are hard and thick. They are of various shapes and sizes, according to the way they have grown. There is much about them to be thrown away, but much to be kept that is valuable.

~ end of Naaman - Nuts ~
