

Wilson's Dictionary of Bible Types

By

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CHAPTER 14

Oak - Ox

OAK

Genesis 35:8 (c) Deborah, the nurse, was buried under an oak tree, and from this we notice that usually the oak tree is a type of the bitterness of sorrow because of death. Notice that in Joshua 24:26 that great leader made a covenant with the people under an oak tree, and then died as we read in v. 29. Notice also that the prophet sat under an oak tree in I Kings 13:14, and immediately thereafter he died, as recorded in v. 24. Absalom was caught by his head in an oak tree, II Samuel 18:9. Saul and his sons were buried under an oak tree, I Chronicles 10:12. In Zechariah 11:2 the oaks are said to howl because of death. This verse was used as a text at the funeral of Mr. Spurgeon.

ODOR

Leviticus 26:31 (c) The worship which was offered by Israel while they were still living in disobedience and rebellion would not be acceptable to GOD, nor pleasing to Him.

Philippians 4:18 (a) This describes the fragrance to GOD of the offerings made by willing, loving hearts.

Revelation 5:8 (b) This type describes the sweetness of the prayers of GOD's people as their praise ascends to His throne.

OFFERING

All the offerings described in the Scriptures are connected directly or indirectly with CHRIST JESUS. Most of them are pictures of the work of the Saviour in one form or another. In Ephesians 5:2 we read that CHRIST is our offering and our sacrifice. The offering is that which we give to GOD because we love Him, honor Him and trust Him. The sacrifice is that which is given to GOD in exchange for redemption, forgiveness and His other gifts.

The Passover lamb was a sacrifice, not an offering. The offerings and that which they represent are given as follows:

Wave Offering Exodus 29:24 (c) This is typical of presenting before GOD all the beauties and the virtues of the Lord JESUS CHRIST as the One in whom we trust and in whom we delight in lieu of anything in ourselves.

Leviticus 23:17, 20 (c) You will notice that these loaves are baked with leaven, for they represent the person of the offerer. There is always sin in us. We are never sinless. Therefore, the offering that represents us contains leaven which is always an evil substance. There was no leaven in any of the other offerings which represent the Lord JESUS.

Burnt Offering Leviticus 1:3 (c) This represents the offering of the entire person of the Lord JESUS to be accepted instead of our entire person. We receive the blessings of His perfection and GOD accepts His perfection in the place of our imperfection.

Drink Offering Genesis 35:14 (c) This type represents the utter consecration of the believer who pours out all his life for the service of his Lord.

Meat Offering Leviticus 2:1 (c) This is a picture of the beautiful, smooth life of the Lord JESUS CHRIST offered to GOD instead of the horrible, rough life that we have lived. (We are saved by His life Romans 5:10). This is the same as the "meal" offering.

Peace Offering Leviticus 3:1 (c) By this is illustrated the way in which our Lord JESUS by the sacrifice of Himself made peace for us by the Blood of His Cross. (Colossians 1:20).

Ignorance Offering Leviticus 4:2 (c) Here is revealed the sweetness of GOD's care in that the sacrifice of CHRIST is efficacious for the sins which are committed unknowingly and therefore are not confessed.

Trespass Offering Leviticus 5:6 (c) This offering is for the actual sins which are committed day by day and must be met by the sacrifice of our blessed Lord. "**Christ died for our sins**" (I Corinthians 15:3). This relates to our conduct rather than to our character.

Sin Offering Leviticus 5:17 (c) This type represents the suffering of the Lord JESUS for sinners. This relates to our character rather than to our conduct.

Heave Offering Numbers 18:24 (c) This is a type of that which is offered to the Lord of our gifts, talents, activities, etc., which shows Him that we love Him and are happy to give to Him.

All the above types are summed up as pictures and types of our Lord JESUS in Ephesians 5:2, where we read that He "**hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour.**"

OIL

Leviticus 14:16 (c) This is no doubt a type of the Holy Spirit Himself.

- it was to be applied to the ear so that the hearing would be entirely Godward, and for the Word of GOD.

- it was applied to the thumb for the work of the priest was to be for GOD in the power of the Spirit.

- it was to be applied to the toe, for his walk was to be with GOD, and before GOD, walking in the Spirit. (See vs. 28).

Numbers 6:15 (c) In this passage the oil again seems to represent the Holy Spirit actuating the life, filling the soul, and especially the coming of the Spirit upon the Lord JESUS CHRIST.

Deuteronomy 32:13 (b) It is quite evident in this passage that the oil again represents the Holy Spirit given from and by the Lord JESUS CHRIST, who is the eternal Rock of ages.

Deuteronomy 33:24 (b) This probably represents a smooth, fragrant and delightful walk in the Spirit of GOD by this great man of GOD. An impression would be left behind at each step. So the Spirit-filled man leaves behind him fragrant impressions of his walk with the Lord in the Spirit.

II Kings 4:2 (c) Probably this represents the blessings of GOD which He pours out upon the man or the woman of faith in order that the needs of the life may be met.

Job 29:6 (b) This is an indication of the great wealth and opportunity enjoyed by Job when he lived in prosperity and peace.

Psalms 23:5 (b) This is emblematic of the blessed experience of the believer in which the Spirit of GOD anoints him for effective service, as a king and as a priest.

Psalms 141:5 (a) By this type we understand the sweet, refreshing effect of the kindly counsel of a godly friend.

Isaiah 61:3 (b) The joy of heart, the freedom of soul, and the radiance of spirit are compared to oil because of its sweetness, smoothness and value.

Matthew 25:4 (b) This probably indicates the presence and power of the Holy Spirit in the believer's life.

Luke 10:34 (c) It may be that the oil represents the kind, sweet comforting words that were spoken, and the wine represents the courage and the new hope brought to the heart of this wounded man. It may be that both of these refer to the healing power and the strengthening power of the Holy Spirit, and (or) the Word of GOD.

Hebrews 1:9 (b) This describes the blessed anointing of CHRIST to be both Lord and Saviour, High Priest and King. The King and the Priest were both inducted into office by this anointing from GOD.

OINTMENT

Exodus 30:25 (c) Probably we may understand by this perfume that the GOD of Heaven gives to His people the strange fragrance of His presence, which distinguishes them from all other people. No one could use this ointment but those in the tabernacle. Those upon whom it was placed, as well as all the articles on which it was spread, were identified as being holy and belonging exclusively to GOD. Those who walk with the Lord and live in His presence do have a heavenly fragrance about them that no religion can give.

Psalms 133:2 (a) By this we understand the gracious fellowship of GOD's people as they dwell together and serve with one another.

Ecclesiastes 10:1 (b) This definitely is a type of the godly and wise life of a devoted Christian. This good reputation may be easily spoiled by some act or attitude of folly which may come into the life of that person.

Song of Solomon 1:3 (a) This beautiful picture represents the soothing and blessed effects of the name of the Lord upon the hungry, weary heart of that one who trusts in CHRIST.

Isaiah 1:6 (c) Probably this may be a picture of human efforts which are made to cover up human sins and failures. It may represent GOD's provision for the sinner.

Matthew 26:7 (c) Perhaps this is a type of the worship and adoration brought to the Lord JESUS because of His loveliness, and because that He is so precious to the heart.

OLIVE (Tree)

Judges 9:8 (b) In this parable probably this tree represents some delightful, refreshing person who might be called to be the leader of the people. You will note that other trees represent other kinds of people in this same parable.

Isaiah 17:6 (c) Perhaps this represents the fact that Damascus would not be completely destroyed, but that some families would remain and the city would continue to be a city. This certainly has been the case.

Hosea 14:6 (b) Here we see a picture of Israel restored to her place of prominence and power with the land healed, the rains falling on rich pastures, and the glory of all lands again seen in Palestine.

Zechariah 4:3 (a) Plainly the passage indicates that these two olive trees are types of the Holy Spirit of GOD and the Word of GOD. The Spirit has, in Himself, might on the one hand, and power on the other. He is able to move mountains out of the life of the believer. Might refers to inward ability. Power refers to outside influence. The Spirit needs neither one. He is able in Himself to give the victory to the believer, and He does it. Some think that these two trees represent Moses and Elijah, Moses the lawgiver, and Elijah the grace giver. Others think that these two trees represent two angelic beings, who stand guard over the believer to protect and preserve him, and make him a radiant conqueror.

Romans 11:17 (a) This represents GOD's plan, purpose and program which began with Israel and which continues all through the church. Israel was in that plan as a green tree, and after Pentecost the Gentiles were brought into that same plan. All are saved by grace.

All are redeemed by the Blood. All are dependent entirely upon the Lord JESUS for salvation and redemption.

The olive tree represents Israel from a religious aspect, while the fig tree represents Israel from the political aspect. The Lord did not curse an olive tree, for the religion of Israel had GOD's approval. He did curse the political Israel as a nation and scatter them over the world. It is the fig tree that buds, and is a type of the restoration of Israel from the political standpoint.

Revelation 11:4 (a) The two olive trees in this passage certainly represent the two witnesses. Just who they are we do not know. Most Bible students think they are Moses and Elijah who return to this earth in person with a message from GOD, and are persecuted. (See Zechariah 4:3-6).

ONE

Genesis 2:24 (c) Our Lord considers that the husband and wife constitute one unit. This is true even after the family enlarges. It is still one family.

Numbers 15:16 (a) Although Israel had many laws, GOD considers all of it as just one law.

Deuteronomy 6:4 (a) This passage may be easily understood when we remember that it refers to the heavenly family of three, or the heavenly firm of the Father, the Son and the Holy Spirit. We refer to a bank as one bank, though many men operate it. We refer to one family though there may be six members in it. The passage does not speak of "one person." It does speak of one Lord. The three Persons of the Trinity operate together. What is done by anyone of the three Persons is agreed to by the others, and is binding on the others. It is one authority, though there are three Persons exercising that authority. These three members of the Godhead are not one Person, but they are one in plan, program, and purpose.

John 10:30 (a) We all know that these two persons are just one person, for we read that the Father sent the Son. In another place, the Father spoke from Heaven concerning His Son on the earth. In another place the Son said "**I ascend unto My Father.**" He was telling us that they are one in purpose, one in plan, and one in action. (See John 17:21).

Acts 28:25 (a) Although Paul said that he spoke "one word," or rather Luke said it in this passage, the writer mentioned a great many words that Paul spoke. He was indicating that there was one message for the people, one story to tell, one explanation given.

Galatians 3:28 (a) The church consists of many persons, yet in GOD's sight it is just one group, one church, one family, one kingdom. It is not necessary to give the many other references in which the number one represents a group, or a bunch, or a collection, or more than one. From the numerical standpoint the number one represents indivisibility. One cannot be divided. One is not subject to separation. One represents a unit.

ONION

Numbers 11:5 (c) This vegetable is a type of that which the world offers to the Christian in the place of manna from Heaven. It may consist of pleasures, business, sports, education, music, religion or evil practices. The world seeks to feed on these things rather than on the Lord JESUS CHRIST, His Word, and His Work. He is the Bread of Life. Those who eat onions carry the effect with them, the odor is unmistakable. So those who participate in the things of the world and have no use for the heavenly manna can easily be distinguished by the effect in their lives.

OPEN

Numbers 24:3 (a) This word represents an illuminated vision wherein the one who was blind to the things of GOD, and the Word of GOD, has been touched by the Spirit of GOD so that he now sees things as GOD sees them, and evaluates things according to the mind of GOD.

Nehemiah 1:6 (a) When the servant of GOD prayed this prayer, it was not that he thought GOD's eyes were closed, but rather that GOD would in a special way look upon the destruction of Jerusalem and be moved by the needs of the people in their dire distress. He was asking that GOD would give special attention at that special time. (See also I Kings 8:29; II Chronicles 6:20).

Psalms 5:9 (a) The vile things that come out of some people's mouths is compared to the stench that comes from an open grave. This is quoted in Romans 3:13 as a description of the ungodly.

Psalms 34:15 (a) It is quite evident that GOD is ready to hear and answer those who live righteously and seek the glory of GOD, and His interests.

Psalms 81:10 (b) The picture is that of the baby birds in the nest. They hear the fluttering of the wings of the parent bird, and at once stretch open their mouths to receive the food. It is the Lord's desire that we do the same toward Him.

Psalms 118:19 (a) This describes the great welcome which the sinner receives from his loving Lord when he comes to Him to get rid of his sins, and receive the gift of righteousness, as is described in Romans 5:17.

Isaiah 22:22 (a) Our Lord Himself makes the opportunities for service. He describes this same truth in Colossians 4:3 and Revelation 3:7. He sets aside hindrances and removes those who oppose, in order that His Word may enter the hearts and the lives of those for whom He died.

ORACLE

I Peter 4:11 (a) Here we see a description of the character, authenticity and forcefulness of the man of GOD who delivers GOD's message in the power of the Holy Spirit.

ORCHARD

Song of Solomon 4:13 (c) We may understand this to be a sweet expression which describes the various groups of GOD's people. In these groups our Lord delights to make His abode, and to enjoy the fruitfulness and the fragrance of their worship.

OVEN

Psalm 21:9 (a) In this way GOD describes His fierce anger which will bring great suffering upon His enemies.

Hosea 7:4 (a) This strange figure describes the terrible passions that occupy the hearts of ungodly men who burn in their hatred of one another, or in their lusts for one another. GOD describes it as a heat that so destroys the virtues of the soul that only evil remains.

Malachi 4:1 (a) This picture represents the fierce wrath of GOD which will be poured out on this earth in the day of Jacob's trouble. At this time the Lord will come forth from Heaven to rule the nations with a rod of iron.

OVERFLOW

Psalm 69:2 (a) Sometimes sorrows are so heavy, so numerous and so strong that they seem to envelop the whole person's heart, soul and life. Sometimes GOD's people are submerged under an avalanche of disappointment and defeat that surge over the soul. CHRIST had that experience at Calvary. David had that experience during the years that Saul persecuted him.

Isaiah 8:8 (a) This figure is used to describe the invasion of the King of Assyria into the nation of Israel. The hordes of the enemy would overrun the entire country, destroying as they went, and making slaves of the people. (See also Isaiah 10:22; Isaiah 28:17; Jeremiah 47:2; Daniel 11:10).

Joel 2:24 (a) Here we see a beautiful picture of the great blessings that GOD would bring to His people Israel in the time of their restoration. There will be an abundance of every good thing, and the hearts of all His people will rejoice and be satisfied.

OWL

Psalm 102:6 (a) This bird represents the Lord JESUS in His solitude and loneliness. As the owl was surrounded by the barren, hot sands with only reptiles for company, so the Saviour was surrounded by wicked influences and evil enemies. As the owl had no trees in which to make its nest, and rest there, so the Saviour had no place to lay His head, and no resting place for His heart in this life.

OX

Job 1:14 (c) As in other cases where these two animals are mentioned together, the ox represents the believer who has been made clean by the sacrifice of the lamb, while the ass, an unclean animal, represents the unsaved man who has not been redeemed. In this case the oxen were producing value for their owner, and this the Christian does. The ass was eating up what the

owner had, and was not producing any value. This is as the sinner does.

Isaiah 1:3 (b) This type represents the Christian who is more interested in his blessed Lord than he is in His gifts. The ass represents the unsaved, who is more interested in the gifts than in the Giver.

Isaiah 32:20 (c) Our Lord is teaching us that His people should be busy at profitable work for Him among all people (the waters), and that we should have a part in sending forth those who will labor for our Lord in every clime and nation.

Isaiah 66:3 (b) Our Lord uses this strange language to express His feelings about those who come to Him with a good offering from a bad heart. These people were enemies of our Lord while they were performing the religious rites prescribed by the law of Moses. They were hypocrites, and the Lord saw through their hypocrisy.

Ezekiel 1:10 (b) This symbol represents the Lord JESUS as the servant of GOD and the servant of man. The ox lives entirely for the service of others. It is a beast of burden and is used for no other purpose. Our Lord JESUS was GOD's servant, as we read in Isaiah 42:1. He also came to serve us, as we read in Luke 22:27. This same figure is used about our Lord in Ezekiel 10:14, and again in Revelation 4:7.

I Corinthians 9:9 (b) By this figure the Lord is describing our obligation to the servant of GOD who preaches and teaches in the church of GOD. As the animal who works for his owner is entitled to the food, so the servant of GOD is entitled to remuneration from those whom he serves.

~ end of Oak - Ox ~
