



WELCOME TO BIBLE HOUSE OF GRACE

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

Ww

Bible Dictionary And Various Biblical Meanings

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Learn the Bible at Home

Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

WAGES

Wages (misthos) (Reward in KJV) means to pay wages for service, to hire and reward for work done (literal or figurative) good or bad.

WAITING

Waiting on the LORD: faith is often expressed in the Scriptures by the expression, "waiting on God," with the idea of putting trust in Him and of looking to Him for help, expecting deliverance through His aid. God said David was a man after His own heart (1 Sam. 13:14) (Acts 13:22) and David speaks many times of waiting on the LORD as the following verses show:

- Indeed, none who wait for you shall be put to shame. (Psalm 25:3).
- Lead me in your truth and teach me, for you are the God of my salvation; for you I wait all the day long. (Psalm 25:5).
- May integrity and uprightness preserve me, for I wait for you. (Psalm 25:21).
- Wait for the LORD; be strong, and let your heart take courage; wait for the LORD! (Psalm 27:14).
- Be still before the LORD and wait patiently for him; fret not yourself over the one who prospers in his way, over the man who carries out evil devices! (Psalm 37:7).
- For the evildoers shall be cut off, but those who wait for the LORD shall inherit the land. (Psalm 37:9).
- Wait for the LORD and keep his way, and he will exalt you to inherit the land; you will look on when the wicked are cut off. (Psalm 37:34).
- I am weary with my crying out; my throat is parched. My eyes grow dim with waiting for my God. (Psalm 69:3).

Isaiah wrote:

- I will wait for the LORD, who is hiding his face from the house of Jacob, and I will hope in him. (Isaiah 8:17).
- Therefore the LORD waits to be gracious to you, and therefore he exalts himself to show mercy to you. For the LORD is a God of justice; blessed are all those who wait for him. (Isaiah 30:18).

During the Old Testament waiting on the LORD did not mean that the Jews were to sit idly by waiting for God to perform what He had promised without going about doing what they were, able to do to make themselves productive and comfortable. Waiting on the LORD is not inactivity, but rather implies that a believer's hope of aid and of salvation and eternal life should be in the LORD.

This same idea applies to New Testament believers they are to patiently go about their daily duties and responsibilities with a deep-seated hope and expectation in God's promise that they at the appointed time they will be delivered from death and resurrected to eternal life and everlasting happiness.

WAKE

Wake (awake in KJV) literally means to awake from sleep, sitting or lying down or from a disease and even death. Figuratively it carries the idea of being awakened from obscurity, inactivity, ruin or non-existence with the idea of collecting one's faculties.

WALK

Walking with God: living by faith and in God's love and grace and keeping the law and obeying God, but not all are able to attain to what is required of them, but they are expected to move toward what is revealed to them.

WANTON

See wax wanton below.

WAR

War and the LORD: many times, in Scripture God says, "He destroyed Israel's enemies," and at other times "God destroyed Israel's enemies," even though it was Israel's armies that went to battle against them and destroyed them. It is stated this way when God's favour is upon Israel and they are acting according, to His will. It can also be written, "When the LORD marched," when it is referring to the armies of Israel marching. God often speaks as though He is Israel's armies and when a nation is used by God to punish Jerusalem Scripture will sometimes say, "God punished Jerusalem."

WARPED

Warped (subverted in KJV) means to pervert or subvert, to twist or turn around or reverse and to turn self-back again.

WASHING FEET

During these early generations washing the feet was a common custom before entering a house or tent. This was because they did not have concrete and grass paths to walk on as we do today, but dusty sand or wet muddy soil of the desert and therefore it was an act of courtesy to wash the feet before entering another person's house or tent.

WATCHFUL

Watchful means to rouse, to keep awake, to watch or be vigilant (physically or spiritually). Figuratively it carries the idea of collecting one's faculties.

WATER

Water literally means water. The following verse shows that water can represent multitudes of people and nations

- The angel said to me, "The waters that you saw, where the prostitute is seated, are peoples and multitudes and nations and languages. (Rev. 17:15).

Waters can also represent armies:

- The LORD spoke to me again: ⁶"Because this people have refused the waters of Shiloah that flow gently, and rejoice over Rezin and the son of Remaliah, ⁷therefore, behold, the Lord is bringing up against them the waters of the River, mighty and many, the king of Assyria and all his glory. And it will rise over all its channels and go over all its banks, ⁸and it will sweep on into Judah, it will overflow and pass on, reaching even to the neck, and its outspread wings will fill the breadth of your land, O Immanuel." (Isaiah 8:5-8).

In the following verse waters signify foreign enemies:

- Stretch out your hand from on high; rescue me and deliver me from the many waters, from the hand of foreigners. (Psalm 144:7).

Waves roaring like many waters: represent the voice of Babylon:

- The LORD is laying Babylon waste and stilling her mighty voice, their waves roar like many waters; the noise of their voice is raised. (Jer. 51:55).

The wicked are like the tossing sea: in Isaiah, it is written:

- The wicked are like the tossing sea; for it cannot be quiet, and its waters toss up mire and dirt. (Isaiah 57:20).

The purpose here is to contrast the condition of the wicked to those who enjoy peace. Those who have seen the foaming waves tossed by the wind of a hurricane or a violent storm powerfully tumble and lash upon the shores of the beach threatening to destroy anything before it will appreciate the force of this image. However, the sea is not always in a state of roaring and raging waves, but is often calm enough for people to enjoy swimming and playing in, nevertheless the waves are never fully resting or entirely calm, but are always in a state of movement. The picture is of a troubled and ever-moving and restless sea.

3

It beautifully symbolises the troubled and restless thoughts of the wicked it matters not if they are kings or lowly; rich or poor; male or female; old or young; living in palaces or in tents all the wicked are like the troubled and restless sea in that the mind never finds any lasting rest or permanent peace. This is because wealth, pleasure and fame all leave self, ego and pride unsatisfied and unfulfilled.

Added to this the wicked are filled with passions of pride, envy, malice, lust, ambition and revenge which leave no room for peace in the heart and make peace in the mind and conscience impossible. There may be temporary moments where there is a sense of calm, but there is no permanent peace. No one stands before God free of sin, we all have passions to be subdued and consciences that may be troubled with the recollections of past guilt. There is nothing in this world that can give permanent and lasting peace to the heart and mind, but the pardoning mercy of the Redeemer. When the life of the righteous reaches its end and they retire to rest they can die not as the troubled waves of the ocean, but peacefully in the loving and protecting arms of their Saviour.

The wave offering: was the symbolic act indicating that the offering was a special gift for the LORD. Portions of the things offered were literally waved in the air before the LORD. It was a portion of a sacrifice presented to God, then released by God for the use of those involved in the sacrifice. The meat fed the families of the priests fulfilling the obligation of the rest of the Israelites. The portions of the offerings were God's provision for those who sacrificed themselves in service to Him. Whether it was a wave offering of meat, the sheaf of barley, wheat-bread or the omer all offerings were made by the Jewish priests as a token of a special presentation to God these offerings then became the property of the priests.

The heave offering: means the offering was raised as an accompaniment of peace offerings that were waved before the LORD. In these offerings, the right shoulder, considered the choicest part of the

sacrifice, was to be heaved (i.e., raised up) and viewed as holy to the LORD and therefore only eaten by the priest whereas the breast was to be waved, and eaten by the worshipper.

WAX

As wax melts before fire (Psalm 68:2) wax appears to be firm, hard and solid in appearance, yet, when brought to the fire, it soon melts and dissolves having no power in, itself to resist the heat of the fire, likewise, the prideful heart of the wicked will melt like wax and perish when the Lord returns in glory with his mighty angels, in flaming fire.

Wax wanton: (*Greek katastreniao*) means to become voluptuous characterized by luxury or sensual pleasure, it carries the idea of pleasure-loving, pleasure-seeking, self-indulgent and to begin to become immoral shameless and lustful toward another. Wax wanton (*Greek kata*) often signifies opposition, distribution or intensity, while wax wanton (*Greek streniao*) means to be luxurious and live deliciously and wax wanton (*Greek stereos*) means stiff, (i.e. solid) and carries the idea of being stable steadfast, strong and sure.

WEAK

Weak means strengthless (literal, figurative and moral) to be feeble (in any sense), to be, diseased, impotent, sick and without strength or without spiritual knowledge and power.

WEAKNESS

Weakness (Infirmities in KJV) carries the idea of feebleness of body or mind and by implication ailment, affection, moral frailty disease, infirmity or sickness.

Jesus Christ understands human weakness: the author of Hebrews says, "Every human high priest is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins, because he can deal gently with the ignorant and wayward, since he himself is beset with weakness (Heb. 5:1-3). In the same way Jesus, the great High Priest in heaven is also able to sympathise with human weaknesses, because in every respect he has been tempted as we are but without sin. Therefore, everyone who belongs to Christ should have confidence that they will receive mercy and grace when in times of need and comfort they go before him in prayer for help. (Heb. 4:14-16).

WEANING A CHILD

In Genesis, it is written:

- The child grew and was weaned. And Abraham made a great feast on the day that Isaac was weaned (Gen. 21:8).

Weaned comes from the Hebrew word (*gamal*) it carries the idea of treating well, dealing bountifully, doing good, rewarding and benefiting a person or treating with ill-will, recompense and revenge, and by implication to toil and ripen, (i.e., especially to wean). Since the word weaned in this verse carries various meanings some have thought this may be a feast celebrating Isaac's circumcision, but most commentators teach that the focus is Sarah weaning Isaac from her breast, according, to tradition.

Isaac would have been two or three years old when weaned, however there is no fixed time for a mother to wean her child, it was left to her discretion. In Eastern countries and in Persia and India it is still the custom to celebrate the weaning of a child by some form of simple domestic festivity in presence of assembled family members, relatives and friends.

WEARY

Weary (wearied in KJV) means to toil, be tired, feel faint and wearied or to be sick.

WEEKS

Weeks (*Hebrew shabuwa`*) literally means sevened, (i.e. a week specifically of years), while weeks (*Hebrew shaba`*) means to be complete, to swear as if by repeating a declaration seven times, to command order or charge by an oath or with an oath and to feed to the full and weeks (*Hebrew sheba`*) a primitive cardinal number; seven (as the sacred full one); also, seven times and sevenfold and by implication a week and by extension an indefinite number.

WELLS

The digging of a well had great importance in dry places where water was precious; it was common practise that those who dug the well had ownership of the well. Wells were built of stone or clay bricks they could range from five feet (about 1½m) in diameter to twelve and a half feet (about 3½m) in diameter. The depth would go as far as needed to reach a spring water at the bottom and ropes and buckets would be used for drawing the water up. On some wells stone troughs, would surround the base of the well and be filled with water for cattle to drink from. Wells of water were scarce and extremely valuable in eastern countries, on account, of the long absence of rain. To prevent disputes in future those who dug them during these early ancient times took great care to have it known to those surrounding it that they had dug it. The digging of a well often gave a certain title or name to the adjacent fields. Wells where a local place that people would come out to draw water for domestic use and for livestock to drink and therefore, they became a gathering centre of the local inhabitants.

Wells of water were scarce and extremely valuable in eastern countries, on account, of the long absence of rain. To prevent disputes in future those who dug them during these early ancient times took great care to have it known to those surrounding it that they had dug it. The digging of a well often gave a certain title or name to the adjacent fields. Wells where a local place that people would come out to draw water for domestic use and for livestock to drink and therefore, they became a gathering centre of the local inhabitants.

Four wells of Abraham and Isaac: Isaac gives four wells the names that his father had given them: (Gen. 26:18) the names of these wells are as follows:

1. The first well he named Esk, meaning, "contention" because after he dug it, the herdsmen of Gerar came out and contended with his shepherds. They said, "The water is ours!" (Gen. 26:19-20).
2. The second well he named Sitnah meaning opposition and accusation because of a dispute with the same herdsmen. (Gen. 26:21).
3. The third well he named Rehoboth meaning the LORD has made room for us in the broad and wide-open spaces, because he had finally escaped the Philistines. (Gen. 26:22).

4. The fourth well he named Shibah (Shebah in KJV) (same as Beersheba meaning well of the oath. (Gen. 26:33).

In these verses, it appears that Isaac named these four wells without any thought as to what they had been called in his father's Abraham day, but (Gen. 26:18) says, "Isaac gave them the same names which his father Abraham had given them." This becomes clearer when we look at the story concerning the fourth well of Shibah (Beersheba). When Isaac camped at Beersheba (meaning well of the oath), he made a covenant with Abimelech the Philistine King (Gen. 26:31) and on this very same day Isaac's servants told him they had found a spring of water in the well they had dug (Gen. 26:32), so Isaac named the well Shibah (Shebah in KJV), therefore the name of the city is Beersheba (Gen. 26:33). This is the very same name Abraham had given the well a generation earlier when he made a covenant with the Abimelech and Phicol of his generation. (Gen. 21:22-32).

No doubt Isaac named these wells after the names that his father Abraham had called them out of respect to his father and to preserve the memory of his name as well as to make his title and rightful claim to them clearer to the surrounding people.

Wells and stone lids: in Arabia, it was the general practise to put a large round flat stone over the mouth of a well for the following two reasons:

1. To prevent the shifting sands and dirt from the dust storms polluting the water of the well.
2. To prevent evaporation of the water from the hot climate.

If it was a very large well, they would cut a, round-hole in the middle of the flat round stone big enough to draw water through and cover this hole with another large stone. The custom was to wait until the male and female shepherds had gathered the livestock around the well then remove the stone draw water for the livestock and afterwards replace the stone. It was common for some wells to have troughs dug around their base so that shepherds could draw the water and easily fill the troughs for the livestock to drink from.

WHATEVER

Whatever (whatsoever in KJV) means, in case, it is often used to denote indefiniteness or uncertainty. It embraces, but, except, if, so, as much, as great, as long, as many and as all that. Whosoever, wheresoever and with soever, one or the other, who, which, what and that or some.

WHEELS

Wheels symbolise weapons of war: the following shows that in many contexts' wheels are a symbol of armies and weapons of war. The Scripture tells us that the chariot wheels of Egypt's armies got clogged in the mud when they attempted to attack and destroy Israel (Exod. 14:25). The wheels of chariots carried king Sisera to war against Israel (Judges 5:28). Israel's enemies are pictured as coming with weapons of war against Israel on chariot wheels likened to a whirlwind (Isaiah 5:28). The king of the north is attacking the Philistines on stallions stamping their hoofs and charging with rumbling chariot wheels to destroy them (Jeremiah 47:3).

Ezekiel says, chariot wheels from the north are bringing a host of people with weapons of war against Israel (Ezek. 23:24). Multitudes of warriors with weapons of war riding on horses and wheels of chariots will enter the city of Tyre to destroy it (Ezek. 26:10). An army is seen with weapons of

war riding on rumbling wheels of chariots and slaughtering the inhabitants of Nineveh (Nahum 3:1-3). Wheels are identified with chariots carrying warriors to battle so in this context they are a symbol of war.

Wheels symbolise the judgment of God: the wheels on the throne of God are pictured as wheels of flaming fire (Dan 7:9), in this context wheels are a symbol of God's judgment.

Wheels symbolise the re-shaping a thing: a potter's wheel is used to mould clay into something to be admired (Jer. 18:3) in this context wheels are symbols of reshaping a nation or a person.

Wheels symbolise moving and travelling: wheels made like chariot wheels were used for moving the "sea of cast metal" which stood approximately 7½ft high on bronze axles with four wheels (about 2¼ft round) made like chariot wheels with their axles, their rims, their spokes, and their hubs all being cast. On top was a round-dish about 15ft diameter and about 45ft around its circumference (i.e., the sea of cast metal). On it were twelve oxen, three facing north, three facing west, three facing south, and three facing East (all their rear parts were inward) meaning their faces were facing out. (1 Kings 7:23-33). In this context wheels denote movement because everything with wheels' travels and goes somewhere so they are a symbol of taking something somewhere.

Wheels within wheels: it is interesting to note in the secular world the expression, "wheels within wheels," means, "powers within powers."

Whirling wheels: in various Scriptures, the word whirling is used in the context of Israel's enemies and nations being made like the whirling dust of a storm (Psalm. 83:13) (Isaiah. 17:13); God's wrath and fury on the wicked is pictured as a whirling and grievous tempest (Jer. 23:19) (Jer. 30:23) and whirling wheels often symbolise judgment, turmoil and destruction. Whirling is linked to the LORD'S wrath going out to those who are corrupt therefore whirling wheels are a symbol of God's judgment and His wrath going out upon the wicked. (Psalm 83:13) (Isaiah 17:13) (Jer. 23:19) (Jer. 30:23) (Ezek. 10:2) (Ezek. 10:6) (Ezek. 10:13)

WHICH

Which means, the, this, that, one, he, she, it, etc.

WHOREMONGERS

The King James Bible says:

- The law is made for the lawless and disobedient and for whoremongers etc. (1 Timothy 1:9-10)

The English Standard Bible says:

- The law is made for the lawless and disobedient and for sexually immoral, men who practice homosexuality etc. (1 Timothy 1:9-10)

Whoremongers comes from the Greek word (*pornos*). From Strong's Concordance, it refers to a male prostitute as venal, meaning corrupt and immoral with the idea of being able to be brought for a purchase price. This verse is used by much of traditional Christianity to condemn those in loving committed same sex relationships, despite the fact the word homosexual comes from the Greek word (*pornos*) which refers to male prostitutes, (i.e., men giving sex for money). When an entire group of people who love the Lord, Jesus Christ are not only being cast out of the Christian church, but also condemned to hell-fire it is enormously important to give verses such as this very careful study.

Following are six very important facts:

1. The English word homosexual is of modern origin, it wasn't until about a hundred years ago that it was first used.
2. There is no Greek or Hebrew word in the Bible that is equivalent to the English word homosexual.
3. Homosexual is a compound English word made up from the Greek word (*homo*) meaning the same, and the Latin word (*sexualis*) which means sex.
4. The 1946 the Revised Standard Bible was the first translation to use the word homosexual, prior to this the word did not exist.
5. The word homosexual does not refer to heterosexuals who have sex with other heterosexuals since their natural attraction and sexual orientation is toward the opposite sex whereas the natural attraction and sexual orientation of homosexuals is toward those of the same sex, for them to think of being sexual with the opposite sex is repulsive and repugnant.
6. In the ancient years when the scrolls of the Bible were being written no one understood the difference between heterosexuals lusting and perverting sex with those of the same sex and homosexual men and lesbian woman whose natural attraction and sexual orientation is toward those of the same sex. When it is considered that people of past generations believed blindness, deafness and the inability to speak and many other illness, sickness and diseases that we have the knowledge to heal today were caused by evil gods called demons possessing the people it is easy to understand the they knew nothing of men and woman for whatever scientific or medical reason having a sexual orientation that is naturally attracted toward others of the same sex.

For those who are not afraid to question what tradition has taught them, and are interested in looking at a more compassionate view concerning those in same sex relationships see the title: "Same Sex Relationships" (ON WEBSITE MENU).

Whoredom: (*Hebrew zanuwn*) means wanton and carries the idea of committing adultery (usually of the female). It very rarely refers to simple continual fornication or involuntary ravishment. Figuratively it carries the idea of committing idolatry, especially referring to the Jewish people being regarded as the spouse of Jehovah.

WICKED (AND EVIL)

A description of a wicked and evil person: those that are considered wicked are those who are constantly and deliberately planning evil, a person who commits an act of wrong doing could be a good person inwardly, but have been enticed by peer pressure, the wrong friends, or by unfortunate circumstances, whereas the wicked person is seen as being a person who has no compassion or empathy for others, is totally selfish and will not hesitate to harm others, physically, financially, sexually, verbally, emotionally or spiritually to get what they want and to satisfy their own selfish desires and lusts.

In the book of Proverbs, it is written:

- A worthless person, a wicked man, goes about with crooked speech, ¹³winks with his eyes, signals with his feet, points with his finger, ¹⁴with perverted heart devises evil, continually sowing discord. (Proverbs 6:12-14).

Six things that the LORD hates and seven that are an abomination to Him.

- There are six things that the LORD hates, seven that are an abomination to him: ¹⁷haughty (proud in KJV) eyes, a lying tongue, and hands that shed innocent blood, ^{18a} heart that devises wicked plans, feet that make haste to run to evil, ^{19a} a false witness who breathes out lies, and one who sows discord among brothers. (Proverbs 6:16-19).

Abomination comes from the Hebrew word (*tow`ebah*) and means to loathe, utterly detest and have a strong and intense disapproval of something (especially idolatry or an idol). Haughty and proud come from the Hebrew word (*ruwm*) and means to highly esteem and exalt oneself above others. Following are seven things people do that are abomination to the LORD:

1. Exalt themselves above others.
2. Tell lies.
3. Cause innocent people to suffer and cause their death.
4. Devise plans that will bring harm to others, physically, financially, sexually, verbally, emotionally and spiritually.
5. Take pleasure in doing wrong.
6. Speak deceptively and tells lies against the accused when witnessing.
7. Sow discord among brothers and sisters.

WIDEN

Widen (enlarged in KJV) means to widen, to make broad or enlarge (physically or spiritually).

9

WILL

Will can refer to any of the following:

- To determine and make a determined choice for a special purpose.
- To desire and willingly choose a thing with pleasure and delight.
- To make a choice from the desire of the will.
- To be inclined to sometime in the future.
- To a constitution, especially a contract, a will covenant or testament.

The will of God: the will of God and what is pleasing to the Lord Jesus Christ is for God's people to love God with all their heart soul and strength and to trust in Christ for their salvation (1 John 2:23) and faithfully walk in his ways teaching their children all the words of the Lord and loving their neighbour as themselves. (Deut. 6:5-7) (Deut. 30:6) (Matt 22:37) (Mark 12:30) (Luke 10:27). Teaching their children all the words of the Lord is not only about giving them an intellectual understanding of the Bible, but teaching them how to live it. In the famous Sermon on the Mount Jesus said:

- Whoever teaches the commandments and does them will be called great in the kingdom of heaven. (Matt 5:19-20).

And in another parable Jesus stated:

- Everyone who hears my words and does them will be like a wise man who built his house on the rock. (Matt 7:24).

The Commandments regarding mankind can be summed up in the words, "Love your neighbour as yourself", it is called the royal law in the New Testament (James 2:8), because it means do not deliberately do harm to other humans. No sane person deliberately does things to inflict pain on themselves, loving others as you love yourself is not about feeling some warm and fuzzy emotion towards others, it is about not hurting others as you would not hurt yourself. The thing God hates the most is when we do harm to another person, physically, financially, sexually, emotionally or spiritually and the thing God loves the most is when we do good to others. It is interesting to notice that the major crime that God points out in Noah's time and one of the main reasons for the flood was because of all the violence in the land.

Leviticus chapter nineteen makes it clear that our neighbour is every other person, showing that the law requires justice to all people. The six commandments regarding mankind should be applied to everyone and we must abide by them ourselves. To love in the biblical sense is not an emotional attitude, but the keeping of these laws in relation to our neighbour. This is the general law of justice, beyond that; our conduct is to be regulated by relationship. We must render honour and justice to all people wherever due, but we have a particular-responsibility to care for our families and those who belong to Christ. When those who belong to Christ love their neighbour as themselves, they are walking in light and not darkness, they are being imitators of God, walking in love and as children of light. The will of God is for His people to make the best use of time and do all that is good, right and true, walking carefully and wisely discerning between right and wrong. God's will for His people is to have a thankful heart, a grateful attitude and to submit to one another out of reverence for the Lord Jesus Christ enjoying conversations with each other that are positive and uplifting.

The will of the Lord is for His people not to be selfish or greedy for gain storing up and desiring more than is needed for ones-self (this is covetousness) or to take part in the unfruitful works of darkness, (i.e., acts of violence, theft, adultery, excessive drinking, talking about sexual immorality or making crude jokes etc.), but instead exposing all these things and turning away from them. The will of God is for His people not to not to be deceived or listen to those who confess Christ but speak empty words of vanity or to associate with religious people whose lifestyle is consistent with the fruits of the flesh. God's will, is for His people to be filled with the Spirit (love, mercy, kindness, compassion and forgiveness etc.,) giving thanks always to God the Father in the name of the Lord Jesus Christ (Eph. 5:1-16).

WILLINGLY

Willingly (deliberately in ESV) means, voluntarily.

WIND

The north and the south wind: a north wind is a wind that originates in the north and blows south it often signals cold weather and seasonal change in the northern hemisphere. A south wind is a wind that originates in the south and blows north. Cold fronts by their nature only come from the north in the northern hemisphere while warm fronts come from the south. Cold fronts produce stronger winds than warm fronts. Sometimes before a strong cold front, there will be a very strong south wind then after the front comes through, there will be a strong north wind.

During storms, it makes no difference whether it is a north or south wind because there will always be a mixture of both in any storm, depending on where the storm is at that time. Unlike these types of storms hurricane winds come from all directions. Severe thunderstorms produce some of

the most wind that many areas will see. In storms neither the north nor the south wind is stronger than the other both are relatively equal in strength. (Cited from a Meteorologist with the National Weather Service. (2010).

The north and south wind and the Holy Spirit: God has at His command a mighty north wind that is, able to freeze things over and a powerful south wind that is, able to warm things that have been frozen and thaw them out. The Holy Spirit can be compared to both the north and the south wind alike, because the Holy Spirit can either harden the heart of the prideful and wicked that consciously and deliberately chose to deny God or soften the heart of the sinner seeking God and comfort them with His love and grace. Light always is, but it is not always to be seen, when dark clouds cover the sun the clear day is darkened. Likewise, the light of God's favour shines ever towards His faithful, though it is not always seen. Sins can be likened to dark clouds that hinder us from seeing the bright light of God while thick clouds of sorrow often darken our minds to His love and grace until the wind of the Holy Spirit comes and clears them away.

The Spirit of God clears our hearts and minds from the clouds and fogs of ignorance and unbelief and frees our troubled conscience from guilt and the fear of judgment as the wind dispels and sweeps away the dark clouds which are gathered in the air and darken the bright light of the sun. (Matthew Henry). Much of mankind is in darkness concerning the workings of God's breathtaking power on earth in nature and the comfort of His grace working in the heart of the faithful in this world. Though it is certainly true that those who do know God through His grace in Christ do have a great knowledge of God, it is also equally true that in comparison to what is to be known of God they know very little and will continue to lack much understanding of what is to be known of God, until Christ returns in glory as King of kings and Lord of lords to gather the faithful to Himself and establish God's Kingdom of righteousness, justice, joy and peace on earth.

WIND

Wind (*Hebrew ruwach*) can refer to the wind, a violent storm or whirlwind or to the breath. It can be a sensible or violent breath (i.e., a blast of anger or spirit of courage) and by extension a region of the sky. Figuratively it symbolizes life and can relate to the spirit of a rational being including its expression and functions.

Wind and the Spirit: when wind is blowing, it affects everything that it blows upon, yet it cannot be seen. When the wind is used in Scripture to represents the Spirit the idea is that it has an influence even though we can't see it or understand where it comes from and how it works. The wind symbolizes the Spirits influence because you can't see it or know where it comes from. We speak a message or a person reads the Scriptures and the words or the message influences the listeners or that person. This influence is called the work of the Holy Spirit because, it influences toward God and effects change in lifestyle to live righteously

In the following verse's hot wind and clouds represents Babylon:

- At that time it will be said to this people and to Jerusalem, "A hot wind from the bare heights in the desert toward the daughter of my people, not to winnow or cleanse, ¹²a wind too full for this comes for me. Now it is I who speak in judgment upon them." ¹³Behold, he (Babylon) comes up like clouds; his chariots like the whirlwind; his horses are swifter than eagles— woe to us (Israel) for we are ruined! ¹⁴O Jerusalem, wash your heart from evil, that you may be saved. How long shall your wicked thoughts lodge within you? (Jer. 4:11-14).

Wind Kings and Kingdoms.

- Daniel declared, "I saw in my vision by night, and behold, the four winds (kings) of heaven were stirring up the great sea (multitudes of people). ³And four great beasts came up out of the sea, different from one another. (Daniel 7:2-3).

When kings are linked to the word heaven it identifies them as kings of God's people. In these verses the four winds represent four godly kings and their kingdoms, while the great sea signifies multitudes of people and the four beasts symbolise four secular kings and their kingdoms.

WINE

Wine (*Hebrew yayin*) literally means, effervesce, (i.e., wine as fermented) and by implication intoxication (banqueting or winebibber). The English dictionary describes wine as an intoxicating beverage (booze and alcohol). Wine (*Greek oinos*) literally means wine. Figuratively it carries the idea of well-being and joy. The Bible is not against drinking alcohol, but it does warn about the excess of it, the sin is not in having a glass of beer or wine but in what a person does after having too many. Wine reduces ones will and inhibitions and thereby results in people doing things they regret when sober and even worse can result in putting people's lives in danger. This is the reason the Bible warns against it and calls those who drink in excess foolish and unwise.

New wine and grapes: in Isaiah, it is written:

- Thus says the LORD: "As the new wine is found in the cluster, and they say, 'Do not destroy it, for there is a blessing in it,' so I will do for my servants' sake, and not destroy them all. ⁹I will bring forth offspring from Jacob, and from Judah possessors of my mountains; my chosen shall possess it, and my servants shall dwell there. ¹⁰Sharon shall become a pasture for flocks, and the Valley of Achor a place for herds to lie down, for my people who have sought me. (Isaiah 65:8-10).

12

As the new wine is found in the cluster: the picture presented here is, of a bunch of withering and useless grapes that has amongst them some healthy grapes, the idea is that the vinedresser does not destroy the entire bunch of grapes, simply because most of them are useless, but first takes out the healthy grapes and then destroys the bunch. The symbolism is that the great majority of Israel is corrupt, but amongst them there is a remnant that has remained faithful, they have not followed the evil way of the majority (or the crowd). These healthy grapes are called the holy and faithful seed, God's chosen ones. It is this remnant that God will save out of the nation of Israel and it is this group that will possess His mountains. I will bring forth offspring from Jacob and Judah: (v9), in this context the name, Jacob, refers to the ten tribes of Israel in the land of Samaria while the name, Judah, refers to the two tribes on Mount Zion and at Jerusalem. God is saying that He is not favouring one over the other.

Because Israel was the far larger congregation some might feel they are the more favoured, while others might think, because Judah had Jerusalem and the temple, they are the favoured ones, but neither of these statements are true. Those that are the favoured and called the remnant come from both Judah and Israel. The qualities God requires for a person to be in the favoured remnant group is faithfulness toward Him and toward mankind (i.e., integrity, compassion, kindness and such like things). God's favour is not dependent upon whether we belong to a global congregation, a large church assembly or a small one, but upon our faithfulness, love and devotion toward Him.

Wine and doctrine: wine can represent true doctrine.

Wine and sin: The Bible does not teach total abstinence, nor does it teach that drinking alcohol is a sin, but many verses do strongly warn against drinking an excess of alcohol for the following reasons:

- It weakens the will and can lead to a lack of moral fortitude.
- It can be dangerous since it often leads to self-indulgence, immorality, shamelessness, violence and drunken driving.
- It has the potential to lead to alcoholic addiction and destroy marriages and lives.
- It results in behavior that is often regretted when the drunken state of the mind sobers up and returns to normality.

Clearly excessive amounts of alcohol can lead to many sins and drunkenness can result in behavior that is often regretted the next day, even the secular world understands these truths. Many (men and women) when inebriated do things when they are drunk that when sober they would not think of doing and would certainly never act on certain thoughts that flow through the mind, but do so after drinking and excess of alcohol. For these reasons, it is obviously better to abstain altogether, nevertheless those who do drink in moderation cannot be accused of committing any sin.

WINGS

Wings and aggression: Assyrians are depicted as lions they were a very cruel race, in the British Museum there are huge statues of lions always depicted with wings. Babylon attacked and defeated Assyria and rose up in its place. In poetic Bible language, this battle could be written, "Babylon plucked of Assyria's wings and stood up in Assyria's place," In this context wings would represent aggression.

Wings and deliverance: in Exodus, it is written, "The LORD bore Israel on eagles' wings and brought them to Himself." (Exod. 19:4). Eagles wings here are symbols of God's deliverance.

13

Wings over the Mercy Seat: in Exodus, it is written, "The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat." (Exod. 25:20). The wings of the cherubim overshadow the Mercy Seat of the Ark of the Covenant in the Most Holy Place of the Temple. Wings in this context refer to God's protection and the enormous value He places on mercy. This is also evidenced by the fact that the tablets of law were placed under the Mercy Seat.

Wings, shelter and protection: in Deuteronomy, it is written, "An eagle flutters over its young, spreading out its wings, catching them, bearing them on its pinions." (Deut. 32:11). Here the wings of an eagle are symbols of shelter and protection.

Wings and beauty: Job says, "God gave the goodly wings unto the peacocks?" (Job 39:13). in this context wings are a symbol of beauty.

Wings, shelter and protection: Boaz said to Ruth, "A full reward be given you by the LORD, the God of Israel, under whose wings you have come to take refuge!" (Ruth 2:12). Wings here are a symbol of refuge, shelter and protection until trouble passes (Psalm 17:8) (Psalm 36:7) (Psalm 57:1) (Psalm 61:4).

Wings and deliverance: David cries, "Oh, that I had wings like a dove! I would fly away and be at rest." Wings in this context are a symbol of something that could take us away from enemies, pressure and trouble (Psalm 55:6).

Wings help and Joy: David says, "The LORD has been his help, and in the shadow of God's wings he will sing for joy." (Psalm 63:7). Here wings are a symbol of help and joy.

Wings, shelter and protection: Psalm ninety-one states, "God will cover you with his pinions, and under his wings you will find refuge; his faithfulness is a shield and buckler." (Psalm 91:4) Wings in this context are a symbol of shelter and protection.

Wings and travel: David says, "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there your hand shall lead me, and your right hand shall hold me." (Psalm 139:9-10). Here wings are a symbol of taking or leading a person to another place or somewhere else.

Wings of the LORD and armies and earthquakes: the following verses show that wings can refer to armies, earthquakes, thunder and storms etc., and to whatever else may be used to carry God's power and His wrath.

- The LORD rode on a cherub and flew; he was seen on the wings of the wind." (2 Samuel 22:11).
- The Most High riding on a cherub and flying on the wings of the wind with thick darkness and lightening thundering around him and coals of fire flaming forth." (2 Samuel 22:7-14).
- The LORD rode on a cherub and flew; he came swiftly on the wings of the wind and made darkness his covering, his canopy around him, thick clouds dark with water. Out of the brightness before him hailstones and coals of fire broke through his clouds. The LORD also thundered in the heavens, and the Most High uttered his voice, hailstones and coals of fire and he sent out his arrows and scattered them; he flashed forth lightnings and routed them." (Psalm 18:10-14).
- The LORD lays the beams of his chambers on the waters; he makes the clouds his chariot; he rides on the wings of the wind." (Psalm 104:3).

Wings wealth and riches: Proverbs warns, "When your eyes light on it (riches and wealth), it is gone, for suddenly it sprouts wings, flying like an eagle toward heaven." (Proverbs 23:5). In this context wings are a symbol of whatever it may be that takes a person's riches and wealth away.

Wings and secrets: Ecclesiastes states, "Even in your thought, do not curse the king, nor in your bedroom curse the rich, for a bird of the air will carry your voice, or some winged creature tell the matter." (Eccl. 10:20). Wings in this context refers to people who tell (carry) your secrets to others

Wings and Israel's enemies: Isaiah says, "Ah, land of whirring wings that is beyond the rivers of Cush." (Isaiah 18:1).

Whirring wings in this context refers to the enemy of Israel.

Wings and nations: Isaiah proclaimed, "Assyria will sweep on into Judah, it will overflow and pass on, reaching even to the neck, and its outspread wings will fill the breadth of your land, O Immanuel." (Isaiah 8:8). Here wings are a symbol of all the nations affiliated with Assyria and fighting with them against Israel.

Wings temptation and restored energy: in Isaiah, it is written, "They who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint. (Isaiah 40:31). The idea here is that those who trust in the LORD will ascend on wings as eagles above all temptations and trials of life. The image is drawn from the following facts. Eagles have long and broad wings which enable them to fly at great speeds when in flight. The length of a full-grown eagles' wing is around 1.06 m (3ft 6in) and its wingspan is around 2.27m (7ft 5in). Their eyes are extremely powerful, having up to three and a half times the sharpness of eyesight that humans have which enables them to spot potential prey from a very long distance.

Eagles nest are not in plains, but in high trees and inaccessible high cliffs and often shielded from the weather by some jutting crag that hangs over it. The eagle has always been celebrated for the height to which it is, able to soar directly upward till they are out of sight, which no other bird can do. This, is why the ancients gave it the name, "the bird of heaven." In the same way that a lion is considered the king of beasts, the eagle is regarded as the king of birds and considered the king of the skies and messenger of the highest gods. In mythology, the eagle is connected by the Greeks to the god of Zeus, by the Romans to the god of Jupiter by the Germanic tribes to the god of Odin and by Judeo-Christian Scriptures to those who hope in God (Isa 40:31). King David wrote:

- Be merciful to me, O God, be merciful to me, for in you my soul takes refuge; in the shadow of your wings I will take refuge, till the storms of destruction pass by (Ps. 57:1).

While in, the midst of hardships, troubles and sorrows David takes refuge in the shadow of God's wings. The picture here is of a baby eagle gathering under the wings of the king of birds and of the parent eagle protecting the helpless little chick from every type of predator that seeks to devour it. The Scriptures picture the LORD as an eagle caring for its young and building nests of warmth and spreading out its wings over them to shelter and protect them from harm and when they do fall catching them and lifting them up to be with its parents and family.

- The LORD found him (Israel) in a desert land, and in the howling waste of the wilderness; he encircled him, he cared for him, he kept him as the apple of his eye. ¹¹Like an eagle that stirs up its nest, that flutters over its young, spreading out its wings, catching them, bearing them on its pinions (Deut. 32:11).

The nest being built can be seen to symbolise God's love, grace and mercy, His wings can be, seen as His Spirit and the Gospel of the Lord Jesus Christ and He lifts us up by His forgiveness. Notice God encircled His people and cared for them as the apple of His eye, meaning His greatest love. The faithful who belong to His global family will make up His treasured possession in the Lord's Kingdom. The prophet Isaiah wrote:

- They who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint. (Isa. 40:31).

This can be applied to a particular-trial, sorrow or grief that we are patiently praying will pass, but its ultimate fulfilment will be when the Lord Jesus Christ returns in glory to gather those who are His to Himself. Those who endure to this glorious day will be raised to immortality and eternal life where happiness is everlasting and suffering, sorrow and grief is swallowed up in joy and laughter and weariness and strife is replaced with endless vitality and peace. If we go forth in our own strength, we shall faint, and utterly fall; but having our hearts and our hopes in heaven, we shall be carried above all difficulties, and be enabled to lay hold of the prize of our high calling in Christ Jesus.

Wings and escape: Jeremiah writes, "'Give wings to Moab, for she would fly away; her cities shall become a desolation, with no inhabitant in them.'" (Jer. 48:9). Wings in this context are a symbol of flight (i.e., fleeing to escape from trouble).

Wings and judgment: Jeremiah writes: "Behold, one shall fly swiftly like an eagle and spread his wings against Moab." (Jer. 48:40). Eagle wings here are a symbol of God's judgment on Moab.

Wings and power: again, Jeremiah states, "One shall mount up and fly swiftly like an eagle and spread his wings against Bozrah." (Jer. 49:22). In this context eagle wings are a symbol of power.

Wings and kings: Ezekiel says, "A great eagle with great wings and long pinions, rich in plumage of many colors, came to Lebanon and took the top of the cedar." (Ezekiel 17:3). Here Nebuchadnezzar king of Babylon is pictured as a great eagle with great wings.

Wings and Pharaoh: Ezekiel also states, "There was another great eagle with great wings and much plumage, and behold, this vine bent its roots toward him and shot forth its branches toward him from the bed where it was planted, that he might water it." (Ezekiel 17:7). In these verses Pharaoh of Egypt is pictured as a great eagle with great wings.

Wings, power and authority: Daniel writes, "The first was like a lion and had eagles' wings (this is Babylon). Then as I looked its wings were plucked off." (Daniel 7:4). Babylon here is pictured as a lion with eagle wings. Wings in this context are a symbol of the power and authority of Babylon.

Wings and nations: Daniel wrote, "Behold, another, like a leopard, with four wings of a bird on its back. And the beast had four heads, and dominion was given to it." (Daniel 7:6)." Greece is pictured as a great leopard with four wings. Wings in this context are symbols of four nations.

Wings and sin: Hosea writes, "A wind has wrapped them (Israel) in its wings, and they shall be ashamed because of their sacrifices." (Hosea 4:19). The wind has wrapped Israel in their wings means in their iniquities (i.e., they are bound in their sin).

Wings and wickedness: Zechariah, "Saw, and behold, two women coming forward! The wind was in their wings. They had wings like the wings of a stork, and they lifted up the basket between earth and heaven." (Zech. 5:9). Wings in the context refers to wickedness being transported from one nation to another.

Wings, Christ and the Gospel: Malachi states, "For those who fear the LORD'S name, the sun of righteousness shall rise with healing in its wings, they will go out leaping like calves from the stall." (Malachi 4:2). Wings here are a picture of Christ, the joy found in the Good News of the Gospel, his healing power and his salvation.

Wings, shelter and protection: Luke writes, "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!" (Luke 13:34) (Parallel passage Matt. 23:37). Wings in these verses are a symbol of shelter and protection.

Wings of living creatures: (four Holy living creatures with six wings). The book Revelation pictures God's throne with four living creatures full of eyes in front and behind all around it: the first living creature is likened to a lion, the second to an ox, the third with the face of a man, and the fourth likened to an eagle in flight. Day and night all four living creatures never cease to say to him who is seated on the throne "Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!" (Rev 4:6-11). The four living creatures with wings were:

1. The living creature like a lion signifies, the lion been the king of all animals
2. Living creature like an ox signifies, the ox as the king of all working animals
3. Living creature with the face of a man, signifies the king of all humanity.
4. Living creature like an eagle, signifies the eagle as the king of all birds.

The symbolism is of all creation now praising God.

Wings and weapons of war: in the book of Revelation, it is written, "They had breastplates like breastplates of iron, and the noise of their wings was like the noise of many chariots with horses rushing into battle." (Rev. 9:9). Wings in this context are symbols of horse's chariots or whatever is used to carry a great army into battle. Today it would be tanks, warships and fighter planes etc.

Wings and deliverance: In the book of Revelation it is written, "The woman was given the two wings of the great eagle so that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time." (Rev 12:14). Here wings are a symbol of whatever is used to deliver a nation from trouble and transport them to a place of protection and safety.

Summary of wings: wings can refer to the following things:

- To whatever ever is used to bring about God's judgment, wrath and power (i.e., earthquakes, thunder and storms etc., and to whatever or whoever is used to bring the purposes of God concerning a person, a nation or an army to their final-outcome.
- To God's presence, His will, His Spirit, His protection and His mercy and to Christ and the joy found in the Good News of the Gospel or whatever is used to achieve a persons or a nation's goal.
- To something that has the power to deliver a person or nation from enemies, pressure and trouble and transport them to a place of help and joy or to a place of protection, refuge, shelter and safety until the trouble passes.
- To the power and authority of nations and re-stored energy and strength or to war horse's, chariots, tanks, warships and fighter planes etc., or whatever is used to carry a great army into battle.
- To wickedness being transported from one nation to another and whatever binds people or nations in their sin, to gossip (i.e., people who tell a person's secrets to others) or to whatever it may be that takes a person's riches and wealth away or signify something beautiful.

The above shines a light upon the truth that it is the context of the verses that determines the symbolism the word wings carries.

WISDOM

Wisdom Hebrew: wisdom (*Hebrew chokmah*) refers to wisdom in a good sense meaning skilful, understanding, knowledge, insight, intelligence and good judgment, etc., while wisdom (*Hebrew chakam*) means to be exceedingly wise (in mind, word and act), to teach wisdom, to make self and shew self to be wise and to deal wisely or make one wiser and wisdom (*Hebrew tuwshiyah*) means to authenticate, verify, confirm, support and have an intellectual understanding and sound working wisdom, by implication to have, the ability to help in purpose, work and enterprise.

Wisdom Greek: wisdom (*Greek Sophia*) can relate to wisdom higher wisdom (i.e., spiritual wisdom) or to lower wisdom (i.e., worldly wisdom); wisdom (*Greek Sophos*) carries the idea of be clear in mind and wise in a general application); wisdom (*Greek phronesis*) means mental intellectual and moral insight, prudence and wisdom and carries the idea of putting it into action; wisdom (*Greek phroneo*) means to exercise the mind, to be careful, to entertain, regard, think and consider, to show interest in and be concerned, to have a sentiment or opinion and by implication to mentally and earnestly set the affection on or in a certain direction.

Wisdom (*Greek phren*) means to rein in or curb and figuratively and by implication carries the idea of sympathy and feelings sensitive to others and to nature. By extension it embraces the cognitive faculties of the mind such as intellect, perception, understanding and the ability to reason and think.

Wisdom in a good sense: means clear thoughtful, talented, sensible, rational, discerning, discriminating, sharp, practical and discreet, it implies a cautious character and practical skill and an intelligent mental acquirement of the intellect.

Wisdom in a bad sense: means conceited, smug, egotistical, self-important, vain glory, complacent and self-satisfied or centred.

Wisdom, children and the foolish: a major aspect of wisdom is being able to see the ramifications or consequences of the end, result of a thing or action done in the present moment. Children and the foolish do not look or see ahead, the only time for them is now. They are not aware of the damage that could result at, a later time because of what they are doing in the present moment.

Wisdom personified: wisdom is personified as a woman who desperately wants to pass on her gift to everyone everywhere (Prov. 8:1-4).

Gifts concerning the intellect and thinking: wisdom desires to impart to others the gift of being able to reason and discern a thing out to its end conclusion and perceive the ramifications (good or bad) of what someone is saying. Wisdom wants to give her children the ability to use good sense and be rational in dealing with practical, financial, emotional, and spiritual matters. Wisdom desires that her sons and daughters think clearly and are practical with the talents and skills they have and are, able to be thoughtful and discreet and keep sensitive information secret so as not to cause embarrassment to others. Wisdom is personified as a woman who desires to give to her people the ability to see ahead in time the ramifications, consequences and the end, result of an action they might do in the present moment so that they can then make good choices and decisions that will end in a good outcome in the future and bring about the best result.

Wisdom desires to impart mental knowledge that helps her children make right decisions in the present moment and for the future. Wisdom desires to enable people to think a choice through in the present moment to its end conclusion to see if it is going to result in calamity or danger in the future so that they avoid making decisions and choices now that will lead to hurt or calamity in the future. Wisdom cries to all to get her wisdom because with her wisdom her sons and daughters will avoid trouble and be, able to manage resources and so provide for the future.

18

The voice of wisdom cries to all the world: saying, the beginning of wisdom is this, get wisdom, and whatever you gain, get insight, it is better to get wisdom than gold! To get understanding is to be chosen rather than silver. (Prov. 4:7) (Prov. 16:16).

The definition of wisdom: Scripture states: God possessed wisdom at the beginning of His work, the first of His acts (Prov. 8:22-31) God has always existed, and wisdom existed before creation, God used wisdom to create everything that He created. Nothing that is made is made without wisdom, everything that exists including the human mind; the thoughts; the subconscious and the conscious mind all exist by wisdom. The prideful stand like proud peacocks, with all their knowledge, but put that knowledge before the knowledge of God and suddenly it looks enormously pathetic, how pitiful are the prideful (especially when they exalt their intellect above God). Wisdom loves those who love her (Prov. 8:17) and says, "Whoever seeks me is going to find me," this shines a spotlight on the truth that it takes study and reading as well as humbleness to listen to others to gain wisdom it is not going to drop out of heaven. If a person seeks after wisdom it will give them mental and spiritual strength, insight and the ability to counsel. Wisdom not only speaks the truth, noble things, righteousness and what is good and right (Prov. 8:5-9), but also establishes good kings, rulers' princes and nobles, with the ability to do right and govern justly and because of their wisdom those they rule over will favour them (Prov. 8:14-17).

Wisdom is more valuable than silver and gold (Prov. 8:10-11), because with wisdom comes enduring righteousness and honour before God and man (Prov. 8:18-21). If it were possible to build a house on earth with the fruits of wisdom it would by far surpass the most glorious palace built

with cedars of Lebanon and the finest of gold and choice silver. This is because it is guaranteed wisdom will not only lead a person to God, to eternal life and everlasting happiness in glory and keep them from all sorts of troubles, crime and wrongdoing, but also fill their mind and heart with contentment, peace and God's love. In contrast to this all the riches in the world cannot guarantee any of these things and certainly cannot buy eternal life. Like perfect love wisdom has no sin or any wrong-doing within it, her fruit is justice, fairness, impartiality, even-handedness, honesty and integrity, wisdom is no respecter of people it treats everyone with fairness and honest justice regardless of whether they are kings or paupers, rich or poor, lowly or noble. Added to this whoever finds wisdom finds life and obtains favour from God. (Prov. 8:32-36).

Those who keep wisdom's ways by doing what is right and good before God and keeping His laws and showing kindness and compassion to others will have favour from the LORD in this world and will be counted worthy of eternal life in the world to come, but all who choose to deliberately do harm to others and refuse to do what is good, right and decent bring upon themselves God's judgment and condemnation to the lake of fire (a symbol of eternal death) (i.e., total destruction and utter extinction). It could be said that they by their lack of wisdom and corrupt works are digging their own graves. For further information concerning the lake of fire, see the title:

- Lake of Fire, in, Death (ON WEBSITE MENU).

Wisdoms invitation: wisdom is personified as a woman seated in the highest of places who dwells in a most royal palace and has set a table of the finest of wine and the most delicate of foods raising her voice and sending out invitations to all the foolish everywhere inviting them to leave their unwise and reckless ways and come and eat and drink at her rich banquet table, because she desperately wants to pass her gifts onto everyone everywhere. (Prov. 8:1-4). (Proverbs 9:1-6).

Likewise, the faithful who belong to the global family of Christ go forth with the Gospel to invite sinners and the unwise to be their guests at the banquet table of Christ. The Gospel shuts no man or woman out that does not shut themselves out by rejecting the invitation. Jesus himself said, "I came, not to call the self-righteous who see themselves as being righteous in their own eyes, who say they see, but do not, but sinners who recognise and acknowledge that they are not perfect in righteousness before God's Holiness. Following are gifts wisdom longs to give out to everyone everywhere.

Gifts concerning intellect and thinking: wisdom desires to give everyone the ability:

- To reason and discern a thing out to its end conclusion and perceive the ramifications (good or bad) of what someone is saying.
- To use good sense and to be rational in dealing with practical, financial, emotional, and spiritual matters.
- To think clearly and be practical with the talents and skills one has.
- To be thoughtful and discreet and keep sensitive information secret so as not to cause embarrassment to others.

Gifts concerning choices and decisions. wisdom desires to give everyone the ability to:

- To see the positive in a choice to be made as well as the negative.
- To stop emotions from influencing and controlling decisions that have, to be made.
- To make choices that will be fair and just to others.

- To be cautious in making decisions as opposed to being impulsive.
- To perceive and discern the end-result and ramifications (good or bad) of the underlying message that is being taught or spoken.

Gifts concerning judging and decisions. wisdom desires to give everyone the ability to:

- To consider others, be just and fair and treat everyone as an equal.
- To make good judgments and carefully consider the likely consequences.
- To judge and decide on a matter and make the right decision about it.
- To know who to correct and who to leave alone since there are people who accept being corrected and others who simply respond in defence and attack (verbal or physical) (Proverbs 9:7-9).

Gifts concerning the end-result of a choice: wisdom desires to give everyone the ability to:

- To acquire mental knowledge that helps in making right decisions for the present moment and for the future.
- To see ahead in time the ramifications, consequences and the end result of an action done in the present moment.
- To think a choice through in the present moment to its end conclusion to see if it is going to result in calamity or danger in the future.
- To make good choices and decisions in the present moment that will end in a good outcome in the future and bring about the best result.
- To avoid making decisions and choices in the present moment that will lead to hurt or calamity in the future.
- To manage resources so, as to provide for the future.

Those who listen to wisdoms advice and accept her invitation and turn into her house, and become her guest are wise for themselves since it will not only profit their present peace and comfort, but also advantage their future prosperity and happiness and by their wisdom their families, friends and neighbours will also benefit. But the unwise and the wicked that reject wisdoms invitation will bear their own blame and reap the consequences of their own foolishness and at the Judgment Seat of God they will reap the punishment of their own evil. (Prov. 9:12).

Wisdom and Proverbs: the list of Proverbs is recorded to teach the reader the end, result of a wrong action done in the present moment, (i.e. adultery may bring great pleasure in the present moment, but further down the track it is going to bring enormous hurt to everyone who is connected to those involved). A wise person sees ahead in time the end, result that an action they are about to do in the present moment will bring about at a future time. This knowledge stops them from entering, into actions that are going to ruin their lives. Wisdom carries the following ten aspects:

1. Having a clear thoughtful, rational, discerning, discriminating, sharp, and discreet mind.
2. Being cautious in character as opposed to being impulsive.
3. Being sensible and practical with the skills and talents a person has.
4. Making choices that considers others and that will be fair and just.
5. Studying, reading and learning to acquire mental knowledge that helps in making right decisions for the present moment and for the future.

6. Being able to see the future danger of a decision, choice or action.
7. Having the ability to make good choices and decisions in the present moment that will end in the best result or a good outcome in the future.
8. Being able to perceive the end, result or ramifications (good or bad) of the underlying message a speaker is teaching.
9. Wisdom will protect a person from making decisions and choices in the present moment that will lead to hurt or calamity in the future for themselves and for others.
10. Wisdom will lead to eternal life. This, is why the Bible says, "Fear is the beginning of wisdom."

As a person listens to God's words of wisdom and from this knowledge His love and grace grows in the heart and His words are pleasant to their heart and mind (Proverbs 2:10) and from this love they willingly obey the LORD.

WISE

Wise in a Good Sense: Wise in a good sense means to guard, protect, maintain and obey, to be thoughtful, intelligent, sensible, rational, discerning, discriminating, sharp, practical and discreet it implies a cautious character, practical skill, intelligence and mental acquirement.

Wise in a Bad Sense: Wise in a bad sense means, to conceal, besiege or hid a thing, to crowd around somebody in an oppressive way. To harass a person or organization with insistent demands or complaints it implies conceit, smugness, egotistical, self-important vainglory, complacent self-satisfied and self-centred.

21

WISE

Wise denotes a mental acquirement of the intellect, the intelligence and the brains, it carries the idea of, being clear of mind and implies a thoughtful, discreet and cautious character, a practical skill, an aptitude, a talent and a gift.

WISE MEN

The name wise men, is applied to men of understanding and skill in ordinary affairs (Prov. 1:5) (Job 15:2) (Psalm 49:10) (Eccl. 2:4) (1 Cor. 1:26) (1 Cor. 10:15) (James 3:13); to Solomon for his excellent wisdom (1 Kings 2:9) (1 Kings 5:7) (2 Chron. 2:12); to wise ladies (Judg. 5:29) and to court women (2 Sam. 14:2) (2 Sam. 20:16).

Wise-men in a more specialized sense in Israel refers to, the builders of the tabernacle (Exod. 34:8) and the leaders of the tribes (Deut. 1:13-15). Those with wise understanding and those with experience and older men came to be recognized as a distinct class, widely esteemed by their discerning. In heathen nations' the wise men are grouped with and identified as magicians, sorcerers, enchanters, astrologers, Chaldeans who appear in Egypt (Gen. 41:8) (Exod. 7:11), Babylon (Dan. 2:12) to (Dan. 5:15), and Persia. (Esther 1:13).

The wise-men in Matthew: in the book of Matthew, it is written:

- Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem. (Matt. 2:1).

Wise men in this verse come from the Greek word (*magos*) which is of foreign origin and Hebrew (*Rab-Mag*), it refers to an Oriental scientist) and by implication a magician, sorcerer or wise man. In the Old Testament, the Rab-Mag (Rab-saris in KJV), was a chief Babylonian official Jer. 39:3, 39). Overtime the Magos referred to the Median priestly hereditary classes in Persia, who were both religious and philosophical leaders and teachers. This meaning continued throughout Greek history, until the word developed the further meaning of, possessors of supernatural knowledge and power and from this meaning it soon embraced the meaning, magician astrologers and sorcerer and from there to deceiver, but still surrounded with religious references.

The Magos (wise men) came from the East (Mesopotamia, Persia) and followed a star; which implies that they were most likely astrologers.

The astrologers were looked up to as wise men and astrology was a respectable science during that era. Legend says there were three wise-men, but we know only know for sure that there were at least two, and that they came from the East. It has been assumed that there were three because three gifts are mentioned, but this fact does not necessarily mean there were no other people with the three giving the gifts.

Summary of wise men: the name wise-men is often applied to men of understanding and skill in ordinary affairs. In a more specialized sense, the name wise-men in Israel refers to the builders of the tabernacle, the leaders of the tribes and those with wise understanding and experienced older men who came to be recognized as a distinct class, widely esteemed. In heathen nations' the wise men are identified as magicians, sorcerers, enchanters, Chaldeans and astrologers.

WITCHCRAFT

Witchcraft means, a lot and divination (including its fee), it carries the idea of a lot, a magical scroll or and oracle determining the future or a divine sentence, and by implication a soothsayer. For further information see, "Magic," in this Bible Dictionary.

22

WITHERED

Withered carries the idea of scorching, (i.e., dry earth as opposed to watered land) and by implication shrunken, wasted, decreased and diminished.

WITNESS

Witness (a false witness) see the title: "Judgment (A False Witness)," in this Bible Dictionary.

WITNESSING

Witnessing is about sharing information, for Christians it's about sharing the Good News of the Gospel. It is a Christian's responsibility to share the Gospel, but it is not our right or role to steer a person to a decision that must be left to their choice. It's not a Christian's job to use emotion to manipulate others to our Christian belief. Witnessing is sharing information and allowing the listener to make a conscious choice.

Witnessing and persecution: persecution is a compliment; its proof that a person is taken seriously, nobody bothers with a luke warm or a wishy-washy person. It is the person people believe and take seriously that attracts persecution so if people seem to resist you consider it a compliment.

WOE

Woe (alas) is a primary exclamation of grief, woe and sorrow.

WOMAN

Woman comes from the Hebrew word (*'ishshah*) and means a woman or wife. The word (*'ishshah*) comes from the Hebrew word (*'iysh*) and the word (*'enowsh*). The word (*'iysh*) means a man as an individual or a male person or husband and the word (*'enowsh*) carries the idea of being mortal. It should be of no surprise that the Hebrew word for women (*'ishshah*) also carries the idea of a male within its meaning since it is from man that the woman came. The faithful global church is referred to as the perfect and true bride of Christ. In a figurative sense, it could be said that the church (the woman) at the present moment is putting on her wedding dress so that she is ready for the bridegroom when he arrives

WONDERS

Wonders can refer to any of the following, a prodigy, genius, an omen, a prediction or sign.

WORD (LOGOS)

Word (Logos) of speech: can refer to a word, a decree, what is declared, a thought, a declaration or an aphorism. A weighty saying, a dictum or maxim, the sayings of God, the mandate or order of the moral precepts given by God and to Old Testament prophecy given by the prophets. It denotes a word uttered by a living voice that embodies a conception or idea. It can refer to what someone has said or declared (i.e., a mandate, a doctrine or a teaching etc.). It is used of Old Testament prophecy given by the prophets and the sayings, decrees and moral precepts given by God. In the Greek language and many others, the word is personified because a word, uttered by a living voice, embodies a conception or idea of what someone has said and who that person is.

Word (Logos) of discourse: refers to the act of speaking, the faculty of speech it embraces anything reported in speech; a narration, narrative or a matter under discussion (i.e., a doctrine or a teaching etc.).

Word (Logos) and the mind: Logos and its use as respect to the mind alone refers to the mental faculty of reason. It embraces such things as thinking, meditating, calculating, considering, the ability to take score of a thing and give an answer or an explanation.

Word (Logos) in John chapter one: denotes the essential, "Word of God." For greater insight into this see, John chapter One in Commentary NT.

Word (Logos) in Jesus Christ: denotes the personal wisdom and power of God being in Christ. It carries the idea of God and the Lord Jesus Christ being together in perfect union and perfect unity (in this sense they are one).

Word (Logos) in God's plan: designates the divine reason or plan which coordinates a changing universe.

Word in English: has no masculine or feminine making it neuter (i.e., it).

Word in Greek: is Logos and ends in (*O*) making it masculine (i.e., he).

Word in Italian: is Parola and ends in (A) making it feminine (i.e., she).

An example of God's word personified: "his word runs swiftly," God's word is pictured as running swiftly throughout the earth.

WORK

Work (*Greek ergazomai*) to toil as a task or occupation etc., and by implication to be engaged in labour and work, trade or ministry etc., while work (*Greek ergon*) means to work and toil as an effort or occupation and by implication an act, deed, labour and work and work (*Greek pragma*) refers to a deed and by implication an affair and by extension a business matter and work.

Work and the rich: Jesus told a rich man

- If he wants to be perfect, go, sell what he possessed and give it to the poor and then he would have treasure in heaven, but when the young man heard this he went away sorrowful, because he had great possessions.

Jesus then told his disciples:

- It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God." (Matt 19:16-23) (Mark 10:25) (Luke 18:25)

Jesus did not expect the rich man to give up everything so that he becomes dependent on others to support him. This man was enormously rich he had more than enough to support himself and his own family. The principal of giving in the New Testament is that no brother or sister should have too much or too little. The idea is that those who have more than enough are to share their excess with those who lack and then when those who lack prosper, they in turn will do the same. The principal is equality that is why God says, "If a person refuses to work let them starve." God does not expect honest hard-working people to support those who are lazy (not willing to work), everyone is expected to work, if they cannot find jobs or work but the desire is there it is acceptable, but they are expected to help the community in whatever way they are able. In this story the rich man had "great possessions" (v22) he had more than he needed for himself, but rather than share what he had with those in need he kept it all to himself

Good works: are any deed that help another human in any way

Evil works: are any deed that does harm to another human in any way

WORLD

The word world, embraces the adorning, harmonious arrangement of all creation, the constitution, the order or government and the arrangement of the stars. The heavenly hosts, as the ornament of the heavens, the world, the universe, the circle of the earth and the inhabitants of the earth. The, human race, the ungodly multitude, the whole mass of those alienated from God, and therefore hostile to the cause of Christ. It embraces world affairs, the aggregate of things earthly, the entire circle of earthly goods, endowments riches, advantages, pleasures, etc., which although hollow and frail and fleeting desires, pleasures and things that seduce people away from God and are obstacles to the cause of Christ (Col. 1:6).

World (*Greek aion*) refers to a particular-age or interval (present or past) it can refer to eternity, everlasting, eternal, forever, a season, a period, of time or awhile and by extension perpetuity (especially the Jewish Messianic period).

World (Greek *aei*) carries the idea of a continued duration and by implication earnestly, regularly, always and ever.

World (Greek *chronos*) refers to a space of time in general.

World (Greek *kairos*) carries the idea of a fixed or special occasion.

World (Greek *kosmos*) refers to the orderly arrangement or decoration of the world and by implication its inhabitants and figuratively to the moral world.

The goodness of the world: it appears that human nature at its fundamental core desires to do good or is good, but self, ego and pride etc., is constantly craving to have their own needs satisfied. When self and ego dominate human nature, it results in sinning to satisfy its appetite, desires, longings, cravings and ambitions. For further information see, "Galatians 4:3," in Commentary NT (ON WEBSITE MENU).

The elementary principles of the world: elementary (Elements in KJV) (*Greek stoicheion and stoicheo*) elements mean to march and conform by keeping in step in a regular line. It denotes something orderly and in arrangement, the elementary initial and essential or necessary simple plan the uncomplicated and first basic, fundamental principles and carries the idea of walking in virtue, morality, goodness integrity, uprightness, justice, carefulness, faithfulness, goodness, devotion, grace, respect, reverence, religion, faith and godliness. (Gal. 4:3).

The elementary principles of the world and the Galatian church: Paul writes to the Galatian church saying:

- They were once children enslaved to the elementary principles of the world, but, God sent his Son so that they might receive adoption as sons and because they are now sons, God has sent the Spirit of his Son into their hearts, crying, "Abba! Father!" (Gal. 4:3-6).

25

Then Paul asks them:

- Now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless elementary principles of the world, whose slaves you want to be once more? (Gal. 4:9).

The big problem Paul had with the Galatians is found in Galatians chapter one, on returning to the church he had established we read that: -

- He is astonished that they are so quickly deserting Paul who had called them into the grace of Christ, but now they are now turning to a different and distorted gospel. (Galatians 1:6-10).

Jewish religious leaders, men of stature, authority and oratory skills who were teaching Christ to their congregations they at the same time were denying grace and therefore enticing their followers back under the law to be saved and to maintain their salvation. It was in this way that they were perverting and distorting the Good News of the Gospel of grace in Christ (they were making their followers slaves to self-effort to attain righteousness). The "elementary principles of the world" in this context refers to the practice of endeavouring to keep the law to be saved and by extension can refer to doing good works or anything that involves self-effort to be saved or maintain salvation. Paul is saying to the Galatians:

- Why would they put themselves in bondage to outward works?

The outward works Paul is referring to is the weak and worthless elementary principles of the world (i.e., walking in virtue, morality, goodness, integrity, uprightness, justice, carefulness, faith and godliness). Paul is not saying these are worthless in themselves, what he is saying, is that they are worthless to save a person to eternal life. The weak and worthless elementary principles of the world are the religious

good things humans do to feel righteous and earn or win God's favour to be saved or maintain their salvation. They are good in themselves, but worthless (i.e., powerless) to save to eternal life.

NOTE: those who belong to Christ are called to walk in the elementary principles of the world (i.e., virtue, morality, goodness integrity, uprightness, justice, prudence, devotion, respect, grace reverence, religion, faith and godliness), but not to be saved or maintain their salvation, but rather because it is the right and loving thing to do. It brings a good testimony to God and is a good witness to the name of Christ, but none of these qualities though good in themselves have any power to save a person to eternal life, that is only obtained through repentance and faith toward Christ.

The spirit of the world: it seems that the fundamental or basic nature of humanity at its essential core desires to be good, but self, ego and pride etc., stop it. Self-survival, ego and self-gratification are the dominant driving force that stops humans from fulfilling the law perfectly. Self is constantly craving to have its own needs satisfied which results in sinning to satisfy its own appetite, desires, cravings, longing and ambition. Self will do outward religious things to feel righteous or appear righteous to others or to be approved of by God and by others.

WORM

Their worm shall not die: in the book of Isaiah, it is written:

- They shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh. (Isaiah 66:24).

To understand the expression, "their worm shall not die," it should be highlighted that the person is dead. It is the worm and the fire that is spoken of as not dying. This does not mean that there are worms that have eternal life. Isaiah is simply saying that as, long as there are people who rebel against the LORD there will be death and decaying bodies. During these ancient times, dead bodies were often left on the surface of the earth or if there was, multitudes of them (i.e., after a battle) they would be gathered together and thrown into pits in both cases worms would constantly be present or they would be burned by fire. It is in this sense that Isaiah is saying that the worms and the fire would never cease, because as, long as there was death there would always be dead bodies, worms and fire.

To a Jew for a dead body to be left on the surface of the earth as a prey to wild animals, birds and worms was an absolute sign of disrespect and dishonour. Isaiah is simply using lofty and graphic language to depict the utter disdain the LORD has toward the hypocritical, evil and wicked people spoken of in this chapter and the fact that they will not even be respected or honoured in death. For further information, see the title:

- Worm, in, Death (ON WEBSITE MENU).

WORSHIP

Worship (*Greek proskuneo*) means, to kiss, like a dog licking his master's hand, to reverence, adore, stoop, crouch, prostrate, and abase oneself in homage (physically and spiritually).

Exalt God and worship at His Holy mountain: in Psalms, it is written:

- Exalt the LORD our God, and worship at his holy mountain; for the LORD our God is holy! (Psalm 99:9).

This of course is a call for all Israel to attend the appointed feast days and the Sabbaths at the Temple of the LORD in the city of Jerusalem on Mount Zion, but by extension it can be, seen as a universal call for all the faithful to worship God in their local church, in the homes of the faithful or at any gathering on any day where the faithful gather to fellowship in the name of Christ. Today, the Holy Mountain of God signifies the global body of Christ and true worship is not dependent upon being upon the mountain of Zion or in the local church since true worship is in the heart and can be expressed before God in the home on our own or in a church of thousands. This is because the God we worship does not count numbers, but what is in the heart so it matters not if we worship before Him with thousands of brothers and sisters in Christ or on our own, of course there is an added dimension of beauty for all who join together with others who have a heartfelt love and devotion toward Christ and worship him together.

But no faithful brother or sister in Christ who cannot attend such worship services should ever think God considers their worship as less than those who have the joy of worshipping with others. Not everyone in the global body of Christ is called to be a minister, preacher, pastor, Sunday school teacher, singer or musician a counsellor or evangelist, but all who love the Lord are called to exalt and worship him whether they are in a congregation of thousands, a local congregation or on their own because all worship that flows up from an honest heart before God is heard in heaven.

Worship in the New Testament: was by kneeling or prostration to make obeisance or do homage to another, whether in, order to express respect or to make supplication. It can be used of homage shown to men and beings of superior rank such as the Jewish high priests, Christ, God, heavenly beings, angels and even Satan and demons (as those who belong to satanic cults do) (Heb. 1:6).

Worship by the Spirit: means to worship in honesty and truth as opposed to worshipping from hypocrisy and pretence.

27

Worship among Oriental people: especially the Persians, means to fall upon the knees and touch the ground with the forehead as an expression of profound reverence.

Worship and music: the Levites had musical instruments and one hundred and twenty priests had trumpets (2 Chron. 5:12-14) and there was, one hundred and twenty trumpeters at the altar (2 Chron. 5:12-14). Levites were appointed for the office of praise (2 Chron. 8:14) and David made music for giving thanks to the LORD whenever the Levites ministered. Some Christian churches teach that it is a sin to play musical instruments in a church, so they sing the hymns and songs of praise without music. I would encourage anyone in one of these churches to see the title, "Music (Should Churches have Musical Instruments)," in, Various Topics (ON WEBSITE MENU).

God praise shall continually be in my mouth: in psalm, thirty-four David wrote:

- I will bless the LORD at, all times; his praise shall continually be in my mouth. ²My soul makes its boast in the LORD; let the humble hear and be glad. (Psalm 34:1).

The expression, "God praise shall continually be in my mouth," expresses the deep heartfelt devotion and gratitude of David. The faithful praise God constantly regardless of whether they are amongst unbelievers, the sceptical or in a worldly environment or amongst those who believe false philosophy. It matters not to them if they are with murmurs and complainers or under the trials and hardships of life or suffering sorrow and sickness God is always the focus of their praise. The self-righteous make pretensions to praise and bless God in times of sunshine and prosperity, but true faith always regards the LORD as worthy of praise in the storm as well as in the sunshine; in the dark calamity of the night, as well as in the bright days of prosperity.

God said that Job was a righteous man and Job's attitude toward God was:

- Though he slay me, I will hope in him. (Job 13:15).

The prophet Habakkuk's love and faith for God was so great he was, able to say:

- Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, ¹⁸yet I will rejoice in the LORD; I will take joy in the God of my salvation. ¹⁹GOD, the Lord, is my strength; he makes my feet like the deer's; he makes me tread on my high places. (Hab. 3:17).

I will bless the LORD at all times: means in every situation, every circumstance and every event of life that occurs. The idea is that David would praise God privately and publicly:

- In prosperity and in adversity, in safety and in danger.
- In joy and in sorrow in blessings and in trials.
- In bright days of glee, and dark nights of fear.

It also means David would give honour, praise and glory to God as:

- The God of creation and the source of all life.
- The God of Abraham, Isaac and Jacob and the God of Israel.
- The God of nature and of fate and chance and the future.
- The God of love, mercy, grace compassion and forgiveness.
- The God of salvation, eternal life and all that is good.
- The God of all temporal and spiritual blessings.

David's faith was such that his mind, his heart, his speech, his senses and emotions would always express a sense of God's goodness. God was always regarded as the highest focus of David's adoration and praise.

His praise shall continually be in my mouth: carries the idea that the faithful should not only hold in their heart, mind and thoughts a grateful sense of God's favours, but should also publicly express their thankfulness with their lips, both in speech and in song.

My soul makes its boast in the LORD: (Psalm 34:2) in this context is not mere boasting with the tongue, but a boasting that flows up from what is dwelling in the heart and is felt in the mind and emotions before it is expressed. David knows he has nothing of his own or within himself to boast of, but of God he will boast all the days of his life. Boasting in one's own achievements is a very natural human tendency, but it is an act of pride in contrast to this boasting in God's power, love, grace, mercy and His great salvation is not only encouraged, but the more people who indulge themselves in it the better.

WORTHLESS

Worthless (beggarly in KJV) (*Greek ptochos*) refers to a beggar and a pauper (strictly denoting the practice of public begging). it carries the idea of being distressed, troubled, distraught and of being underprivileged, insignificant, poverty-stricken and suffering embarrassment.

WRATH

Wrath Hebrew: wrath (*Hebrew 'aph and' anaph*) literally, means the nose, nostril, the face and countenance. It occasionally refers to a person and the rapid breathing seen expressed in the enraged passion of anger. It carries the idea of being angry, displeased, long-suffering and being worthy of wrath. Wrath (*Hebrew qetseph and qatsaph*) means to burst out in rage, strife, to be angry, displeased, to fret ones-self, feel indignation be sore and provoke to wrath or come to wrath and wrath (*Hebrew `ebrah*) carries the idea of an outburst of passion, anger, rage and wrath.

Humans by nature are children of wrath: in Ephesians, it is written:

- We all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. (Ephes. 2:3).

Wrath in this verse comes from the Greek word (*orge*) and refers to a desire that reaches forth and to a passion and excitement of the mind and by analogy to a justifiable abhorrence and by implication to punishment, anger, indignation, vengeance and fury. God's wrath is anger exhibited in punishment, God's wrath will destroy the wicked, not just because they are wicked, but to preserve the righteous. The expression, "We are all children of wrath," in the context of these verses means that all are judged sentenced and condemned by the, most perfect and Holy Law of God to eternal death because:

- All have sinned and fall short of the glory of God. (Rom. 3:23).

And the law states:

- The wages of sin is death (Rom 6:23).

All our days pass under your wrath: in Psalms, it is written:

- Moses wrote: "All our days pass away under your wrath; we bring our years to an end like a sigh." (Psalm 90:9).

29

To get a better understanding of God's wrath it helps if one imagines themselves sitting in heaven looking down upon earth and observing the life of those who are dwelling upon it. Mankind lives under God's watchful eye that not only sees all our outward sins, but also all our secret sins that dwell within the heart and mind of all who dwell upon earth, yet they go about living their life indifferent to God and without any fear of his wrath against wickedness and sin and then when the darkness of death comes near it is as though life has, past them like a fading sigh because it has past so quickly.

Moses words, "All our days pass away under your wrath (Psalm 90:9) mean that every moment of every day we all live under the curse of death. Death is the wrath of God against sin and because we have all sinned and fall short of the glory of God (Rom. 3:23) we are all under the curse of death.

It could be said that we live in the long day of death and the long day of grace. To escape the long day of death and enter the long day of grace we must confess and acknowledge the Lord Jesus Christ (in contrast to denying him), and believe in our heart that God raised him from the dead and trust in his righteousness and not our own self-righteousness, if we do this we no longer live under the curse of death (Rom. 10:9-10).

Jesus said:

- Whoever believes in him may have eternal life. ¹⁶For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. (John 3:15-16).
- Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. (John 3:18).

- I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live. (John 11:25).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

Bible House of Grace