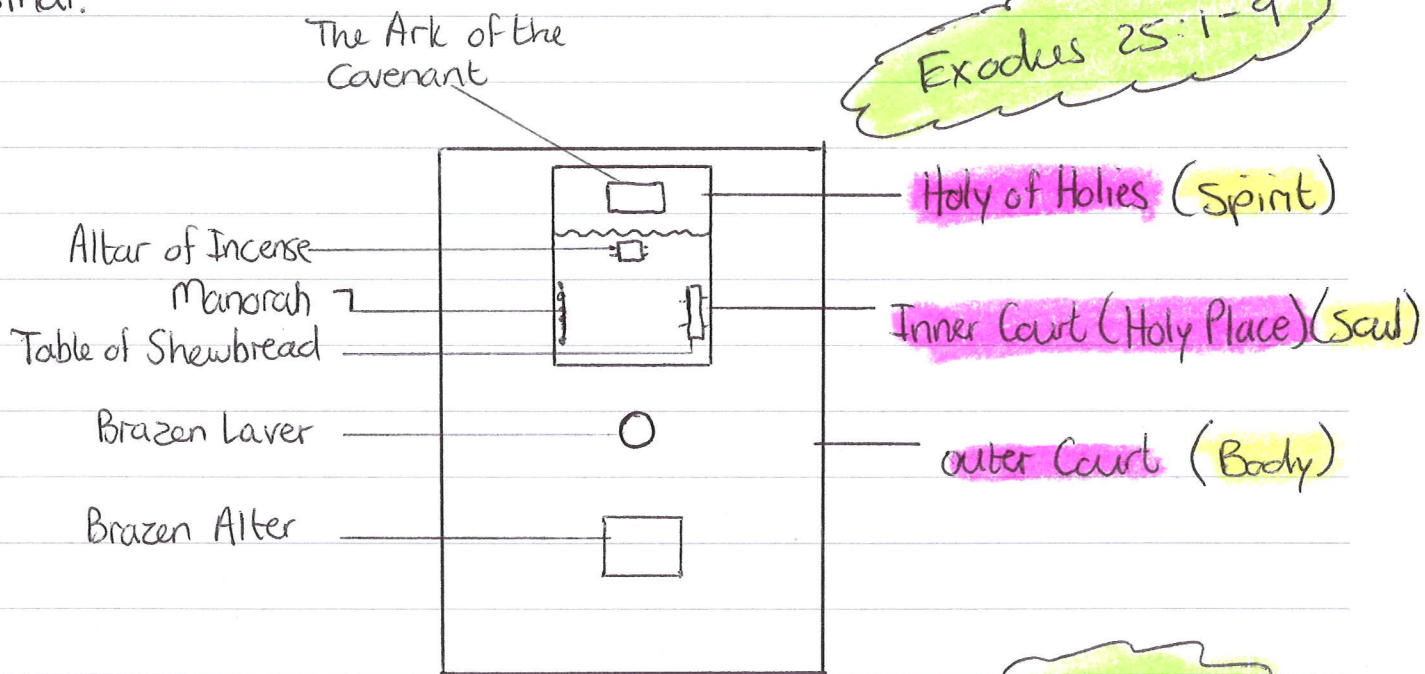


Jesus our Ark of the Covenant

- According to the Tanakh, the tabernacle was the portable earthly dwelling place of Yahweh among the children of Israel from the time of the Exodus from Egypt through the conquering of the land of Canaan.
- The Tabernacle (pattern of) was revealed by God to Moses at Mount Sinai.



Type/shadow - Antitype

John 1:14
1 Corinthians 6:19

1 Corinthians 10:1-11

Hebrews 10:1

Ark of Noah → Hebrew word "ta-va"
Ark of Moses →
Ark of the Covenant → Hebrew word "aron"
Ark (manger) Jesus was born in.

"Aron" Hebrew word can refer to cupboard - essentially a storage container for a collection of items.

Cupboard - Chest - today's "aron" storage container for God.

Covenant - God is a covenant God. (Ark of the Covenant)

"Aron Habret" - modern.

"Ark of the Testimony"

↳ an agreement; contract; pact
settlement; promise; pledge.

• Hebrew word "berit"; Greek word "diatheke"

↳ A Covenant refers to two or more parties bound together.

• The Ark of the covenant was covered on all sides with gold.

• It was created according to the pattern given to Moses (Heb 9:4)

• It was a gold plated (acacia) chest.

• And was carried ± 800 meters in advance of the people when on the march.

• When carried, the Ark was always hidden under a large veil.

→ shittim wood / acacia wood

• the wood (acacia) speaking of Jesus Christ humanity - He is 100% man

• the gold overlay speaking of Jesus Christ Divinity - He is 100% God

• Size of the ark was $2\frac{1}{2}$ cubits \times $1\frac{1}{2}$ cubits \times $1\frac{1}{2}$ cubits

• In modern day that is 131cm \times 79cm \times 79cm

• 7 - God's number; 9 - Holy Spirit; 8 - Jesus Christ

• 8 in the middle of 7 & 9. ; $1+3+1 = 5$ Grace

• $7+9 = 16$ $7+9 = 16$ $16+16 = 32$ the number of Covenant

• $8+8+8+8$ on every corner = 32 →

The Mercy Seat

→ place of atonement
high priest, 7 times sprinkled

Exodus 25:17-22

Hebrew word - "Kapporeth"

Greek word - "hilasterion" - meaning thing for propitiation

other Greek word in Scripture

"hilasmos"

Romans 3:25

Hebrews 9:5

1 John 2:2

1 John 4:10

- Our high priest, Jesus Christ is our mercy seat, the propitiation for our sin.
- In the same way where the high priest sprinkled the blood on the mercy seat 7 times on the day of atonement, Jesus Christ bled for us 7 times and shed His blood on the mercy seat in Heaven.
- Made of pure gold, one piece including the cherubim
 - Gold - "Royal", "divinity" (seven Hebrew words found in Scripture for gold)
 - "Zahab" - most common
 - Root word means to "shimmer or shine"
 - Refers to "spiritual purity & glory" (anointing oil)

This is the day the Lord has made; let us rejoice and be glad in it. Psalm 118:24

& jaymack.net - cherubim

The Cherubim

Exodus 25:18-22

- They are angelic, they real, and powerful.
- They constantly glorify God (Psalm 99:1) God sits between them
- They are beside the Throne of God (Psalm 80:1)
- They also guard over God's judicial righteousness

Genesis 3:24

- We see them here guarding the tree of life in Eden.
- In Exodus we see them guard the most Holy Place from those who had no right of access to God.
- They also assured the right of the high priest to enter the holy place with blood as the mediator with God on behalf of the people.
- We can now come, because they are a part of the mercy seat Christ made a way for us.
- The mercy seat and the cherubim was made of one piece of "hammered" gold. * Christ is God's judicial righteousness (2 Tim 4:1)
- Note the cherubim bend over looking at the "mercy seat", looking at the "blood".

Tablets of stone

Hebrew - Luchot Habrit "the tablets of the covenant"
Exodus 31:18 - "tablets of Testimony"

- Given to Moses on Sinai
- First ones he broke when he saw Israel's rebellion
- Was given again **Exodus 34:1**

Pot of Manna

Hebrew - Man - "what is it?"

- root means status of importance, they saw it and knew it was special.

Numbers 11:7-8

Manna denotes the good of truth

Psalm 78:23-24

Grain denotes the good of truth

Given to the overcomers - **Lev 2:17**

Manna is the sign of the Lord in us - **John 6:49-51**

Root of Aaron

Speaking of the Holy Spirit
Holy Spirit within

- New life (Blossoms)
- Fruit (Almonds)

Conclusion:

The ark of the Covenant - Shaving to the Ark of the Covenant:

- Jesus Christ is God's ultimate plan of salvation
- The Ark was God's plan to dwell with His people, to be with them
- Jesus Christ is God's ultimate plan to be with us.
- The Israelites were temporarily saved from their sins, we through Jesus are saved eternally.
- Jesus = Yeshua = Yaweh has become salvation

The Crown around the top:

- Speaks of the Lord Jesus Christ as King of kings and Lord of lords
- Jesus overcame every onslaught of opposition
- He overcame death and rose triumphantly and was given a crown, and glory and honor because He is King!!

The unbroken tablets of stone:

- Speaks of Jesus as the One who perfectly kept the law and never broke God's commandments.
- He was tempted in all things, yet never sinned

Aaron's rod that budded:

- Speaks of Jesus, something that died and supernaturally came to life again.
- Jesus said "I am the resurrection and the life"

Golden pot of manna:

- Speaks of Jesus as the bread of life who came down from heaven to bring food - The Word of God.

The Golden poles:

- Speaks of Jesus as the ever living and ever present Savior
- He is with us in all our journeying and will never leave us nor forsake us. {Exodus 25:13-15}

The ark went before people - Jesus goes before us
John 10:4

The ark was in the middle of God's people - Jesus is in His people
John 14:20

The people were to follow the ark - we are to follow Jesus
Luke 5:27-28

The Ark of the Covenant must be first to lead us. He brings life, blessing, provision and protection.

Isaiah 53:2

Isaiah 9:6

John 1:14

Matt 5:17

1 Pet 2:22

Gal 4:4

John 11:25

John 6:32

John 1:1

John 1:14

* The ark was representative of the Real Ark in Heaven!!

Question: "What was the tent of meeting?"

Answer: The phrase *tent of meeting* is used in the Old Testament, specifically in Exodus, Leviticus, and Numbers, as the name of a place where God would meet with His people, Israel. Usually, the "tent of meeting" was used as another name for the [Tabernacle of Moses](#). However, before the tabernacle was constructed, God met with Moses in a temporary tent of meeting: "Now Moses used to take a tent and pitch it outside the camp some distance away, calling it the 'tent of meeting.' Anyone inquiring of the Lord would go to the tent of meeting outside the camp. . . . As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while the Lord spoke with Moses" ([Exodus 33:7, 9](#)). The fact that Moses set up the tent of meeting *outside of* the camp underscored that the people had broken fellowship with God at Sinai when they had made [the golden calf](#) (see [Exodus 33:3](#)). After the tabernacle was built, Moses no longer needed his temporary tent, and the term *tent of meeting* began to be applied to the tabernacle.

In the Law that God gave Moses, God provided specific instructions to build a place of worship ([Exodus 25—27](#)). This "tent of meeting" or tabernacle could be taken up and moved each time they changed locations while wandering in the wilderness. The word *tabernacle* is an English rendition of the Hebrew word *miskan*, or "dwelling place." The tabernacle was a temporary dwelling place for the [Ark of the Covenant](#) and the other holy items that the Israelites were instructed to use in the worship of and sacrifice to Yahweh.

Interestingly, the word *tent* or *tabernacle* is also used in the New Testament to draw profound spiritual conclusions about salvation. Both Paul and the writer of Hebrews make a distinction between a heavenly tent and an earthly tent, between what was "built by human hands" and what is "not part of this creation" ([2 Corinthians 5:1](#); [Hebrews 9:11](#)). [Hebrews 9:1–10](#) describes the earthly tabernacle, or "tent of meeting," as a place into which the priests would go to offer sacrifices for the sins of the people. Then, in verse 11, Christ is shown to be a better "high priest" who entered once through the "greater and more perfect tent," referring to His body, to offer a sacrifice that would satisfy the wrath of God completely, for all time. This refers to His blood shed on the cross. The point of the passage is to show how, if the blood of animals could temporarily cleanse worshippers of the guilt of sin, the perfect blood of Christ, the Lamb of God, would cleanse His followers perfectly—that is, eternally—of their sins.

In [Hebrews 10:14](#), the writer says that Jesus has "perfected forever those who are being sanctified." This verse expresses a spiritual paradox. By entering the "tent of meeting," which was His own body, and offering up His own blood, Christ "perfected forever" those who have faith in Him. And the result of belief in Christ is sanctification, a continual upward spiral of holiness and closeness to God, as the Holy Spirit performs His work within Christ's followers. In this way, we are eternally "perfect" because of the preciousness of Christ's blood applied to our lives, yet at the same time we are "being sanctified" by the Holy Spirit who indwells us and changes us into the image of Christ ([Ephesians 2:8–9](#); [Romans 8:29](#)).

Paul also mentions the "tent of meeting" or the tabernacle, comparing it to the earthly human body: "For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to put on our heavenly dwelling, if indeed by putting it on we may not be found naked. For while we are still in this tent, we groan, being burdened—not that we

would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee" ([2 Corinthians 5:1-5](#)).

When Paul says, "The tent that is our earthly home," he is referring to our earthly body, our temporary dwelling place. Just as the Israelites moved the tent of meeting from place to place waiting for entrance to the Promised Land, believers in Christ are wanderers on the earth—people who are not "at home" in the world and who "seek a city that is to come" ([Hebrews 13:14](#)). Paul says that those who belong to God will be "further clothed" with immortality upon their deaths and that their earthly tent (their body) will be replaced with a "heavenly dwelling." God does the work of preparing us for that day of glorification by the process of sanctification by the Spirit, and that work happening within us is a "guarantee" that our inheritance and our heavenly dwelling are real. "In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we

Question: "What was the tabernacle of Moses?"

Answer: The tabernacle of Moses was the temporary place of worship that the Israelites built according to God's specifications while wandering the desert and used until King Solomon built a temple. The word *tabernacle* is a translation of the Hebrew *mishkan*, which means "dwelling-place." The [Feast of Tabernacles](#) commemorates this time of wandering before the Israelites entered the land of Canaan.

The overall shape of the tabernacle of Moses followed traditional structures of the time. It consisted of an outer court, approximately seventy-five feet wide by one hundred and fifty feet long, with a fifteen-foot by forty-five-foot structure in the back ([Exodus 27:9-19](#)). The court walls consisted of linen curtains attached by bronze hooks to a series of pillars. The pillars were supported on the bottom by bronze sockets and possibly held in place with rope that attached to bronze rings. The gate, always facing east, was about thirty feet of blue, purple, and scarlet woven into a curtain of linen. The altar of burnt offering and the [bronze laver](#) that the priests purified themselves in sat in the courtyard.

The actual tabernacle of Moses sat in the back of the courtyard ([Exodus 26](#)). The sides and back were made of gold-covered acacia boards, about twenty-eight inches wide and fifteen feet high. Each board had two tenons, projections, which fit into silver sockets. Gold rings held five bars that ran the length of the boards, holding them tight. The east side was comprised of five pillars covered with a screen similar to that for the courtyard.

The tent was divided into two rooms: the Holy Place, where the table of showbread, the golden lampstand, and the altar of incense sat; and the Holy of Holies, where the [Ark of the Covenant](#) was placed. The rooms were separated by a veil, similar to the entry screen, embroidered with cherubim and hung from four gold-covered acacia posts by gold clasps.

The exact shape of the tabernacle of Moses is unclear. It may have been a room with a slant-sided cover, somewhat like a rain fly. We do know it was covered in layers: fine linen, a fabric made of goat's hair, a covering of rams' skins, and a final layer of an undetermined, waterproof hide. The linen covered the entire tent, the panels connected by latching loops into gold clasps. The curtain of goat's hair was connected with bronze

clasps and hung over the sides and back of the structure.

Although the tabernacle was heavy and had many parts, it was surprisingly portable. Priests carried the Ark and the altars on their shoulders, but the rest fit in ox-drawn carts.

The purpose of the tabernacle of Moses was to provide a place where the people could properly worship God. Priests sacrificed animals on the altar in the outer court. The bread of the presence, the continually burning lampstand, and the offering of incense were all in the Holy Place. And once a year, the high priest would enter the Holy of Holies as part of the ceremony of the Day of Atonement ([Leviticus 16](#)). At no other time was anyone to enter the Holy of Holies, as the presence of God dwelt with the Ark of the Covenant. When Jesus was crucified, [the veil](#) between the Holy Place and the Holy of Holies in the temple ripped from top to bottom ([Matthew 27:51](#)). Just as He fulfilled for all time the sacrificial requirements, He ushered us into the presence of God. acquire possession of it, to

Question: "What were the Holy Place and the Most Holy Place in the temple / tabernacle?"

Answer: The [tabernacle](#) built by Moses and, later, [Solomon's temple](#) were divided into the Holy Place and the Most Holy Place (or [Holy of Holies](#)). To understand these places, it will help if we first understand the concept of "holy." At its most basic meaning, *holy* simply means "set apart" or even "different." God is holy because He is absolutely different, completely set apart from everything else. He is completely different from all other things that are called "gods." He is also completely set apart from sin, which is probably the concept that most people associate with God's holiness. This example may help explain the concept further: the word *bible* is simply from the Latin for "book." Although the word *Bible* has become a technical (or semi-technical) term for the Word of God, the term itself just means "book." There are many books in the world. That is why on the cover or the title page we often see the official title as "Holy Bible." In other words, there are many bibles (books), but this Book (Bible) is holy; that is, it is different, set apart from all other books, because it is the Word of God.

The Holy Place and the Most Holy Place were first and foremost places that were set apart. They were completely different from any other place on Earth, because the presence of God was uniquely present there. The Israelites were forbidden from making any images to represent God ([Exodus 20:4-5](#)). However, human beings are physical and visual, so God did give the Israelites an object that would help them sense His presence among them—the tabernacle (a tent that served as a portable temple), which was later replaced by a grand temple in Jerusalem. The Holy Place and Most Holy Place function the same in both settings.

The whole tabernacle was holy in that it was set apart for worship and sacrifices to God. However, the tabernacle was separated into 3 areas, the Outer Court, the Holy Place, and the Most Holy Place (or Holy of Holies). Priests and Levites ministered in the Outer Court as they offered sacrifices for sin and guilt as well as the other sacrifices. In the center of the Outer Court was a tent that only the priests could enter. This place was set apart—it was holy.

The tabernacle had only one entrance. Upon entering, a priest would be in the Holy Place, where there were three articles of furniture. One was the [golden lampstand](#), which was to be kept burning continually, giving light to the Holy Place. The second article of furniture

in the Holy Place was the [table for the bread of presence](#) (or the table of showbread). This bread was baked fresh every day, and only the priests were allowed to eat of it as it was holy as well. Jesus claimed to be the fulfillment of both of these symbols as the Light of the World ([John 8:12](#)) and the Bread of Life ([John 6:35](#)). The final article in the Holy Place was the [altar of incense](#). Special incense was to be burned each morning and evening as an offering to the Lord. The Holy Place was set apart (holy) because it was a special representation and reminder of the presence of God.

At the back of the Holy Place was a smaller chamber called the Holy of Holies or Most Holy Place. In this smaller room was the [ark of the covenant](#). On top of the ark was a special area called the mercy seat. This was seen as the throne of God. While God is omnipresent, this location was seen as a special place for God to dwell in the middle of His people. This second chamber could only be entered by the high priest on one day of the year, the [Day of Atonement](#), and only with a blood sacrifice. The high priest would enter the Most Holy Place with smoke (from the altar of incense) to help shield his view and sprinkle blood on the ark of the covenant to atone for the sins of the people. Anyone who entered this chamber when he was not supposed to would be killed.

The tabernacle and the temple emphasized the presence of God in the midst of His people. God was always there and accessible. At the same time, the Holy Place and Most Holy Place emphasized God's holiness and His inaccessibility due to the sins of the people.

When Jesus died on the cross, three Gospels report that the curtain of the temple, that barrier between the Holy Place and Most Holy Place, was supernaturally torn in two (see [Matthew 27:51](#); [Mark 15:38](#); and [Luke 23:45](#)). The torn curtain symbolized that the way to God was now open to all through the death of Christ. The blood of an animal was no longer needed. [Hebrews 10:19-22a](#) explains, "Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart and with the full assurance that faith brings."the praise of his glory" ([Ephesians 1:13-15](#)).

Wisdom, Understanding and Knowledge ~ Three Key Words That Go Together

Throughout the Scriptures we find that there are three key words that are often linked together. Those words are wisdom, understanding and knowledge. They are necessary words for us to understand if we are going to faithfully serve the Lord here on earth. The following is written to help us to understand more clearly these words and what they can do for us when they are operating in our lives. Please note that there is a natural wisdom, understanding and knowledge, and there is a spiritual wisdom, understanding and knowledge. This message is focusing on the spiritual application of the words, for it is the spiritual aspect of these words that will make all the difference in our lives.

BEZALEL:

(Exodus 31:1-11 ; Exodus 35:30-35 ; Exodus 36:1-2):

God spoke these words concerning Bezalel: "And I have filled him with the Spirit of God, in wisdom (Hebrew word is "chokmah"), in understanding ("tebunah"), in knowledge ("daath"), and in all manner of workmanship . . ."

The word "wisdom" is translated from the Hebrew word "chokmah," meaning "wisdom, skill" (Young's Analytical Concordance); "wisdom (in a good sense):- skilful, wisdom, wisely, wit" (Strong's Exhaustive Concordance); "to be or become wise. The word denotes the acquisition of the habit of wisdom . . . by experience . . . the receiving of instruction, and the exercising of correct judgment; wise-hearted" (Wilson's Old Testament Word Studies).

"Wisdom" is also given as meaning "to discern, to perceive; to discern mentally, to understand; to have understanding, to be intelligent, wise; discreet" (Wilson's). "1. the ability or result of an ability to think and act utilizing knowledge, experience, understanding, common sense, and insight. 2. accumulated knowledge, erudition, or enlightenment 4. soundness of mind" (Collins Dictionary). ("erudition" is "showing extensive scholarship learning" – Collins).

The word "understanding" is translated from the Hebrew word "tebunah," meaning "to separate, to distinguish; hence, to discern, to mark, to understand, all which depend on the power of separating, distinguishing, discriminating; specially, to discern, perceive; to discern mentally, to understand; insight, understanding" (Wilson's); "discretion, reason, skilfulness, understanding, wisdom" (Strong's).

The word "knowledge" is translated from the Hebrew word "daath," meaning "cunning knowledge" (Strong's); "to perceive, to be sensible of, by sight, by touch, but chiefly in the mind; hence, to understand, observe; to consider; to mark and observe with a purpose . . ." (Wilson's).

With each of these three words there is a "cross-over" of meanings; they tend to blend into one another. They all have to do with perceiving and discerning in order to act wisely, with understanding and in genuine knowledge that glorifies God. It is about learning to know what to do with what we know through wisdom, understanding and knowledge.

In Deuteronomy 4:1-6 the Israelites were instructed to "listen to the statutes and the judgments of the Lord," because they were the keys or secrets to their gaining wisdom, understanding and knowledge: "Therefore be careful to observe them; for this is your wisdom and your understanding in the sight of the peoples who will hear all these statutes, and say, 'Surely this great nation is a wise and understanding people.'" Those statutes and judgments were to be observed or kept ("shamar" =

“to keep, to watch, to guard; to keep safe, to protect, to preserve; to retain, to reserve; to observe; to regard; keep diligently” – Wilson’s).

In Deuteronomy 34:9 we read of Joshua receiving an impartation of wisdom when Moses laid his hands on him: “Now Joshua the son of Nun was full of the spirit of wisdom (“chokmah”), for Moses had laid his hands on him; so the children of Israel heeded him, and did as the Lord had commanded Moses.” This teaches us that some wisdom for leadership responsibilities can be imparted. The people recognized the significance of what Moses did, for they then transferred their allegiance to Joshua’s leadership as a result of that impartation of wisdom from the hands of Moses!

SOLOMON:

Solomon prayed for wisdom and knowledge (1 Kings 3:5-15 ; 2 Chronicles 1:7-12). God was pleased with his request and granted it. Immediately Solomon became known for the wisdom he spoke concerning two women and a dead baby. The people saw the wisdom (“chokmah”) of God was in him to administer justice (1 Kings 3:16-28).

In 1 Kings 4:29-34 we read where “God gave Solomon wisdom (“chokmah”) and exceedingly great understanding, and largeness of heart like the sand on the seashore. Thus Solomon’s wisdom excelled (“rab” = “abounded, multiplied in quantity” – Strong’s) the wisdom of all the men of the East, and all the wisdom of Egypt . . . And men of all nations, from all the kings of the earth who had heard of his wisdom, came to hear the wisdom of Solomon.”

“So the Lord gave Solomon wisdom, as He had promised him . . .” (1 Kings 5:12). What amazing wisdom God gave to Solomon! The fact that God gave Solomon that tremendous wisdom that far exceeded any others of his day, it did not mean that it was an “automatic” supply for him from thereon until the end of his life. For if we read on (1 Kings 11), we do see that Solomon in later life made some very unwise decisions that were to cost him dearly. He allowed himself to become entangled with ~ and then he married ~ some wrong women who turned his heart and principles away from that which God had given him.

HURAM “was filled with wisdom (“chokmah”) and understanding (“tebunah”) and skill (“daath” = “cunning knowledge”) in working with all kinds of bronze work. So he came to King Solomon and did all his work” (1 Kings 7:13-14). These three key words made Hiram a very gifted person with his natural hands.

THE QUEEN OF SHEBA observed Solomon’s wisdom and what it produced ~ houses, food on the table, the seating of his servants, the service of his waiters and their apparel, his cupbearers, Solomon’s entryway, the happiness of the people. She acknowledged that his wisdom enabled him to do justice and righteousness (1 Kings 10:4-9 ; 2 Chronicles 9:1-12

The Psalmist declared: “The mouth of the righteous speaks wisdom” (“chokmah”) (Psalm 37:30). “So teach us to number our days, that we may apply (“bo” = “to cause to come in” – Young’s; “1. to put to practical use; utilize; employ. 2. to be relevant, useful, or appropriate. 5. to devote oneself, or one’s efforts, with diligence. 6. to bring into operation or use” – Collins) our hearts unto wisdom” (Psalm 90:12). “The fear of the Lord is the beginning of wisdom; a good understanding have all those who do His commandments” (Psalm 111 ;10; see also Proverbs 9:10 ; Proverbs 15:33).

THE BOOK OF PROVERBS:

The Book of Proverbs has much to say on wisdom, understanding and knowledge. The opening verses of the book reveal to us the message it is conveying:

"The proverbs of Solomon the son of David, king of Israel: To know wisdom and instruction, to perceive ("to understand, to know, be acquainted with, to discern, to see, to find, discover, to observe thoroughly with the mind") the words of understanding, to receive the instruction of wisdom, justice, judgment, and equity; to give prudence ("ormah" = "craftiness, subtility" – Young's; "discretion, prudence, wisdom" – Strong's) to the simple, to the young man knowledge and discretion – a wise man will hear and increase learning, and a man of understanding will attain wise counsel, to understand a proverb and an enigma, the words of the wise and their riddles. The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction" (Proverbs 1:1-7). Please try and make some time to work your way through this amazing book. Observe these Chapters and Verses: Proverbs 2:1-11 ; 3:13-23; 4:1-13; 5:1-2; 7:1-5; 8:1,5, 8-14; 9:8-12; 10:13-14, 23; 14:6-8, 33; 16:16; 17:24; 23:23; and 24:3-6.

THE SPIRIT OF WISDOM, UNDERSTANDING AND KNOWLEDGE RESTED ON JESUS ~ see Isaiah 11:1-2 .

We are to glory in the fact of understanding and knowing that GOD IS THE LORD! ~ Jeremiah 9:23-24

DANIEL AND HIS ASSOCIATES were "gifted in all wisdom ("chokmah"), possessing knowledge and quick to understand . . ." (Daniel 1:4 , 17-20; see also Daniel 5:11-14). God gives "wisdom to the wise and knowledge to those who have understanding. He reveals deep and secret things . . ." (Daniel 2:21-22).

THE APOSTLE PAUL'S PRAYER FOR THE CHRISTIANS:

"That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom ("sophia") and revelation ("apokalupsis" = "unveiling, uncovering") in the knowledge ("epignosis" = "full knowledge" – Young's; "clear and exact knowledge; it expresses a more thorough participation on the part of the knower, with the object of knowledge; a knowledge that has a powerful influence on the knower" – Bullinger's) of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power . . ." (Ephesians 1:15-23).

The Greek word used for wisdom here is "sophia" meaning "cleverness, skill; a right application of knowledge" (Bullinger's); the ability or result of an ability to think and act utilizing knowledge, experience, understanding, common sense, and insight" (Collins).

The Gift of the Word of Wisdom in 1 Corinthians 12:8 is also translated from "sophia."

"For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled ("pleroo" = "literally to cram, accomplish, complete, fill up, fulfil" – Strong's; "to fill, make full, to be complete" – Bullinger's) with the knowledge ("epignosis") of His will in all wisdom ("sophia") and spiritual ("pneumatikos" = "belonging to the Spirit; determined, influenced and proceeding from the Spirit" – Bullinger's) understanding ("sunesis" = "intelligence, insight into anything, understanding, cleverness as shown in quickness of apprehension; acuteness . . . wisdom of productive thought" – Bullinger's); that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing ("auxano" = "to increase, grow" – Young's; "grow up" – Bullinger's) in the knowledge ("epignosis") of God; strengthened with all might, according to His glorious power, for all patience and longsuffering with joy" (Colossians 1:9-11).

“ . . . that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding (“sunesis”), to the knowledge of the mystery (“musterion” = “that which is known only to the initiated” – Young’s) of God, both of the Father and of Christ, in whom are hidden all the treasures (“thesauros” = “anything laid up in store; hence, treasure, wealth” – Bullinger’s) of wisdom and knowledge (“gnosis” = “knowing, or recognition, the knowledge or understanding of a thing, the insight which manifests itself in the thorough understanding of the subjects with which it meets and in the conduct determined thereby” – Bullinger’s)” (Colossians 2:2-3).

“If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him” (James 1:5). We are to ask in faith!

THERE IS A CLEAR DIFFERENCE BETWEEN NATURAL AND SPIRITUAL WISDOM:

“Who is a wise (“sophos” = “skill” – Young’s) man and endued with knowledge (“epistemon” = “understanding, intelligent” – Young’s; “to fix one’s mind upon, i.e. to understand, to know how to do anything, to know well, to have knowledge” – Bullinger’s) among you? (KJV) Let him show by good conduct that his works are done in the meekness of wisdom (“sophia”). But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. This wisdom does not descend from above, but is earthly, sensual, demonic. For where envy and self-seeking exist, confusion and every evil thing are there.

But the wisdom that is from above is first pure (“hagnos” = “clean, chaste, pure” – Strong’s; “not contaminated, pure from every defilement” – Bullinger’s), then peaceable (“eirenikos” = “relating to peace, peaceful, disposed to peace; healthful, wholesome” – Bullinger’s), gentle (“epieikes” = “appropriate, mild, moderate, patient” – Strong’s), willing to yield (“easy to be intreated” – KJV; “eupeithes” = “easily persuaded” – Young’s), full of mercy (“eleos” = “active compassion” – Bullinger’s), and good fruits (“karpos” = “fruit”), without partiality (“adiakritos” = “not judging diversely, impartial” – Young’s) and without hypocrisy (“anupokritos” = “the practice of professing standards, beliefs, etc., contrary to one’s real character or behaviour, especially the pretence of virtue or piety” – Collins)” (James 3:13-18).

Notice in these verses from James 3 that wisdom has character and graces. It is pure, peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.

What a challenge these three words present to us ~ wisdom, understanding and knowledge! May we be found seeking to know and walk in the true meaning of these words, so others will see and know the handiwork of God in our lives! May we be a perceptive and discerning people in these times when many are losing their way in God. Let the truth of God’s Word fill you with faith, courage and revelation as you seek to know the outworking of these words more and more in your life. God bless you.