

GOD'S PROVISION OF WISDOM IN 1 CORINTHIANS 1:30
AND JAMES 1:5

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God's provision of wisdom, against the backdrop of man's depraved state, is revelatory in nature and practical in application. Wisdom begins in the Old Testament as practical guidance, becomes identified with God's law, and is personalized as a divine hypostasis; in the New Testament, God's wisdom is declared to be incarnated in Jesus the Messiah and is available to believers through God's Holy Spirit.

The purpose of this study has been first of all to examine the Old Testament concept of wisdom in order to demonstrate that wisdom is not a mystical enlightening of the intellect apart from God's direct and written revelation. From this, four basic observations have been made. The first observation is that the fundamental terminology used by the Old Testament writers does not suggest a higher plane of insight than that of synonymous terms. The second observation is that the Masoretic text and the Septuagint counterpart show a variation which strongly suggests that σοφία is related to regenerate minds. The third observation is that σοφία is always from God and not sourced in man's strivings! Along with the second observation, this makes σοφία revelatory in nature. The fourth and final observation is that σοφία had an affect upon daily living! It was not just an intellectual gaining of knowledge. As Job 28:28 so clearly reveals, the σοφία of God involves a turning away from evil and a resulting godly lifestyle.

A study of the New Testament usage of σοφία reveals that the characteristics of the Septuagint usages hold true in the New Testament. Wisdom in the New Testament is always linked to God and good men except when tacit or expressed irony is involved by the usage of accompanying phrases.

1 Corinthians 1:30 demonstrates that wisdom was incarnate in the Person and work of Jesus Christ. The Old Testament and New Testament characteristics of σοφία present the effectual work of Christ as being revelatory, sourced in God, linked to regenerate individuals and life changing. In James 1:5 σοφία is related to the written Word.

The Biblical perspective of God's provision of σοφία is theocentric. To read σοφία in God's Word is to view the revelatory work of God amidst the sin darkened minds of men who know not the way of godly living apart from God's σοφία, the Living and written Word. Ultimately, this is a practical provision.

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Adviser

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LIST OF ABBREVIATIONS

A	Codex Alexandrinus
B	Codex Vaticanus
BAGD	Bauer, Arndt, Gingrich and Danker, <u>Greek Lexicon</u>
BDB	Brown, Driver and Briggs, <u>Hebrew Lexicon</u>
BHS	<u>Biblia Hebraica Stuttgartensia</u>
CBQ	<u>Catholic Biblical Quarterly</u>
Int	<u>Interpretation</u>
JBL	<u>Journal of Biblical Literature</u>
JTS	<u>Journal of Theological Studies</u>
KJV	King James Version
K.	Knowledge
LXX	Septuagint
MT	Masoretic Text
NIDNTT	<u>The New International Dictionary of New Testament Theology</u>
NIV	New International Version
NTS	<u>New Testament Studies</u>
Ref.	General Reference
S	Codex Sinaiticus
SJT	<u>Scottish Journal of Theology</u>
SWJTh	<u>Southwestern Journal of Theology</u>
TDNT	<u>Theological Dictionary of the New Testament</u>
TWOT	<u>Theological Wordbook of the Old Testament</u>
W.	Wisdom

INTRODUCTION

Even though wisdom is a popular topic in the revelation of God, the present day references to it are at times very ambiguous. What are we expectantly asking for when we pray to receive wisdom? Do we await an illuminating "bolt-of lightning" upon our intellect? God never expected us to drift into an uncertain state of subjective application regarding His written truths.¹ To avoid this pitfall, it is necessary that work be given to the understanding of God's provision of wisdom as seen in 1 Corinthians 1:30 and James 1:5. This will require a knowledge of what wisdom means in a specifically religious sphere. In the religious realm, the source of wisdom can be either God or man, and, depending upon which is emphasized, a given religious point of view will be theocentric or anthropocentric.² The object toward which religious wisdom can be directed ("wisdom about what?") also plays a vital part in understanding the concepts involved in this term.

The word "wisdom" occurs 235 times in the English Bible according to Strong's Exhaustive Concordance; 53 times

¹Monty W. Casebolt, "Biblical Wisdom," Voice (December-February 1982):38.

²John Warwick Montgomery, "Wisdom as Gifts," Int 16 (1962):44.

in the New Testament and 182 occurrences in the Old Testament.¹ Of the 182 Old Testament usages, 161 come from the root חָכַם. This is 77.5% of all Strong's observed citations of "wisdom" in the Old Testament. The remainder of the usages stem basically from the following words:

- 5 usages - שָׁכַל (Prov 12:8; 1 Chr 22:12; Prov 23:9; Prov 1:3; Job 34:35)
- 7 usages - חָשִׁיבָה (Mic 6:9; Prov 2:7; 3:21; 8:14; 18:1; Job 6:13; 12:16)
- 1 usage - מָעַם (Dan 1:14)
- 4 usages - לֵב (Job 36:5; Prov 10:31; 19:8; Eccl 10:3)
- 1 usage - חָבִיב (Ps 136:5)
- 2 usages - בִּינָה (Prov 23:4; Job 39:26)
- 1 usage - עֲרֻמָּה (Prov 8:5)

The distribution of these word usages for wisdom, as they appear in Strong's Concordance are as follows:

Exod	Deut	2 Sam	1 Kgs	1 Chr	2 Chr	Ezra		
חָכַם	חָכַם	חָכַם	חָכַם	שָׁכַל	חָכַם	חָכַם		
Job	Ps	Prov	Eccl	Isa	Jer	Ezek	Dan	Mic
חָכַם	חָכַם	חָכַם	חָכַם	חָכַם	חָכַם	חָכַם	חָכַם	חָשִׁיבָה
חָשִׁיבָה	חָבִיב	שָׁכַל	לֵב				מָעַם	
שָׁכַל		חָשִׁיבָה						
לֵב		לֵב						
בִּינָה		בִּינָה						
		עֲרֻמָּה						

¹James Strong, Strong's Exhaustive Concordance (Nashville: Crusade Bible Publishers, Inc., n.d.), pp. 1175-1176.

From this overview, חָכְמָה is the most common Hebrew word for "wisdom" in the Old Testament. The words used in addition to חָכְמָה occur all but twice in books where חָכְמָה is also used (1 Chr and Mic). Job, Psalms and Proverbs make up an important corpus. The remaining 36% of the appearances of "wisdom" in the Old Testament reflect eight different word forms, adding to the predominance of חָכְמָה as the main root used for "wisdom."

In the New Testament, Strong lists 53 references to "wisdom," and points out that all but one reference use σοφία (Luke 1:17 uses φρόνησις).

Of the 517 references to "wisdom" and "wise" in Strong's survey of the English Bible, 75.6% are found in the Old Testament. (This excludes the references to "wisely" with eight occurrences, and "wiser" also with eight occurrences). Therefore, in order to establish a clear understanding of "wisdom" as seen in the New Testament (especially in 1 Corinthians 1:30 and James 1:5), the Old Testament usages must be examined from the Masoretic text and the Septuagint. "The translation of the Septuagint sometimes takes one Greek equivalent and this sometimes in the same context."¹ So, care must be taken in viewing each context.

¹Louis Goldberg, "The Septuagint and Targumin: Reflections of Philosophical and Religious Thought" (unpublished post-graduate seminar paper, Grace Theological Seminary, Fall, 1961), p. 16.

It is not the intention of this thesis to make an exhaustive study of the wisdom literature (i.e., not to detail the semantical range of every related word). Rather, the purpose of this thesis is to gather all pertinent data in revelational sequence so that an understanding of God's provision of wisdom in 1 Corinthians 1:30 and James 1:5 may be made available. An extensive set of appendices is included for the purpose of assisting future research in this area.

While the words of the original are numerous, the limits of this study have been restricted to those words which have been found to be most significant. An extensive discussion on a passage other than 1 Corinthians 1:30 and James 1:5 is not feasible due to the massive amount of data which is being surveyed.

CHAPTER I

AN ANALYSIS OF THE SEMANTICAL USAGES OF σοφία AND חָכְמָה

Usages in the Septuagint

The Hebrew word חָכְמָה appears 235 times (in all its forms) in the Old Testament. In the Septuagint, σοφία (in all its forms) appears 219 times. Furthermore, 38 (17.3%) of the Septuagint's usages of σοφία are not linked with חָכְמָה in the Masoretic text. Also, חָכְמָה appears 48 times (22.9% of the usages of חָכְמָה) in the Masoretic text without its usual σοφία counterpart in the Septuagint.

Since σοφία and חָכְמָה are so commonly linked together in the Masoretic Text and Septuagint, it will be essential to determine the significance of each contextual usage and variation in their nominal, adjectival and verbal forms.

Nominal Usages

According to The Englishman's Hebrew and Chaldee Concordance of the Old Testament,¹ חָכְמָה occurs 160 times (in the forms of חָכְמָה and חִכְמוֹת). However, the following 23 (or 24 with 1 Kgs 4:30) occurrences are not related to σοφία in the Septuagint.

¹George V. Wigram, The Englishman's Hebrew and Chaldee Concordance of the Old Testament (Grand Rapids: Baker Book House, 1980), pp. 426-428.

<u>Verse</u>	<u>Content</u>	<u>Septuagint Equivalent</u>
1. Exod 31:6	Wisdom is put in those (craftsmen) that are wise.	συνετῶς
2. Deut 24:9	Joshua is said to be full of wisdom.	σύνεσις
3. 1 Kgs 3:28	Wisdom of God noticed in Solomon's judging.	φρόνησις
4. 1 Kgs 4:29	God giving wisdom to Solomon	φρόνησις (σοφίαν is used for חָכְמָה)
5. 1 Kgs 5:30a	Of Solomon	φρόνησις (sixtine edition of 1587) σοφία Codex Vaticanus; Codex Alexandrinus
6. 1 Kgs 4:30b	Of the people of the East country and Egypt	φρόνησις
7. 1 Kgs 7:14	Reworded in Septuagint; "wisdom" omitted. Being filled with wisdom to work as a craftsman.	
8. 1 Kgs 10:4	Solomon's wisdom; viewed by Queen of Sheba	φρόνησις
9. 1 Kgs 10:6	Solomon's wisdom; viewed by Queen of Sheba	φρόνησις
10. 1 Kgs 10:8	Solomon's wisdom; viewed by Queen of Sheba	φρόνησις
11. 1 Kgs 10:23	Solomon's wisdom	φρόνησις
12. 1 Kgs 10:24	Solomon's wisdom	φρόνησις

<u>Verse</u>	<u>Content</u>	<u>Septuagint Equivalent</u>
13. Prov 4:7	Verse omitted in Septuagint; "wisdom" is viewed as the principle thing. <u>חָכְמָה</u> -twice here-with <u>יָדָע</u> ; "wisdom" and "understanding" are poetic synonyms used for emphasis. ¹	
14. Prov 18:4	Wisdom is like a flowing brook.	μηγή ζωής
15. Prov 23:23	Verse omitted in Septuagint. To purchase wisdom, truth, instruction, understanding.	
16. Isa 47:10	Babylon's wisdom has perverted her.	σύνεσις
17. Ezek 28:4	Tyre's corrupted wisdom has made her wealthy.	έπιστήμη
18. Ezek 28:5	Tyre's corrupted wisdom has made her wealthy.	έπιστήμη
19. Ezek 28:7	Tyre's corrupted wisdom has made her wealthy.	έπιστήμη
20. Ezek 28:12	Reworded in Septuagint - ("You are a seal of resemblance") <u>σὺ ἀποσφράγισμα ὁμοιωσέως</u> ; stated by God against Tyre.	

¹Louis Goldberg, "חָכְמָה," in vol. 1 of TWOT, ed. R. Laird Harris, Gleason L. Archer and Bruce K. Waltke, 2 vols. (Chicago: Moody Press, 1980), p. 282.

<u>Verse</u>	<u>Content</u>	<u>Septuagint Equivalent</u>
21. Ezek 28:17	Tyre's corrupted wisdom has made her wealthy.	ἐπιστήμη
22. Dan 5:11	Daniel's wisdom viewed as the 'wisdom of the gods.'	σύνεσις
23. Dan 5:11 ¹	Daniel's wisdom viewed by pagans.	φρόνησις

The Septuagint omits or rewords five of these verses (1 Kgs 7:14; Prov 4:7; Prov 18:4; Prov 23:23; Ezek 28:12). Only six of the verses solidly relate wisdom to a context of individuals who are spiritually regenerate (Deut 34:9; 1 Kgs 3:28; 4:39; 10:23,23; 4:30). Two of the six verses related to regenerate individuals have textual provisions for σοφία (1 Kgs 4:29 has σοφία with another word; 1 Kgs 4:30). The remaining 19 passages involve pagan perspectives (1 Kgs 10:4,6,8; Dan 5:11 twice), pagan participants (1 Kgs 4:30; Isa 47:10; Ezek 28:4,5,7,17; Ezek 28:12), or general discussions of wisdom (Ex 31:6; 1 Kgs 7:14; Prov 4:7; 18:4; 23:23; Ezek 28:12). So, as a general observation, this unique grouping of exceptions seems to focus away from a definite relationship of σοφία to the unregenerate. This becomes significant when one observes that of the 136 noun usages

¹Edwin Hatch and Henry A. Redpath, A Concordance to the Septuagint and the Other Greek Versions of the Old Testament, vol. II (Graz-Austria: Akademische Druck-U. Verlagsanstalt, 1954), pp. 1278-1280.

with חָכְמָה and σοφία, only four clearly violate this relationship (1 Kgs 10:7; Isa 29:14; Jer 49:7 twice).

The remaining 132 verses with the noun present wisdom as from God (about 25 times), relating to the godly (Ps 37:30), linked to the fear of the Lord (Ps 111:10), linked to the just (Prov 10:31), as the view to right conduct (Prov 29:15), and despised by the wicked (Ecc 9:16; Prov 24:7). In fact, wisdom is closely linked to written revelation (Deut 4:6; Prov 30:3; Jer 9:23). So, a very strong contrast between human wisdom and divinely obtained wisdom is evident in the noun usage, graphically so in 1 Kings 4:30 when the σοφία variant is taken. Consequently, when σοφία is used as a noun in the Septuagint, it is intimately related to a form of insight which is only obtainable by those who are of a regenerate state. This insight from God is something which the unregenerate heart rejects and cannot apprehend. The essential idea is that of a manner of thinking and attitude concerning life's experience, including matters of general interest and basic morality.¹

Adjectival Usages

The adjectival usages of חָכְמָה number 138 in Englishman's Concordance. Only 23 (24 including Job 34:34) of these usages do not use σοφία as their Septuagint counterpart:

¹Goldberg, "חָכְמָה," p. 282.

<u>Verse</u>	<u>Content</u>	<u>Septuagint Equivalent</u>
1. Gen 41:33	Type of man Pharoah was instructed to find to set over the land.	συνετός is used
2. Gen 41:39	Pharoah acknowledges Joseph as his man for v. 33.	συνετός is used
3. Exod 31:6	God has put wisdom into the wise hearted to perform various works (workmanship).	συνετός is used
4. Exod 36:2	Wise hearted men as craftsmen.	ἐπιστήμη is used
5. 1 Kgs 5:7	Hiram accounts Solomon as a wise son who will do the building of the Temple.	φρόνησις is used
6. Esth 1:13	Wise men of the King.	φίλοις (Friends)
7. Esth 6:13	Wise men of the King.	φίλοις (Friends)
8. Job 17:10	Job not able to find one "wise man" among his comforters.	ἀληθές is used
9. Job 34:34	The wise are to listen to God.	In Codex Vaticanus and Sinaiticus σοφός In Codex Alexandrinus φρόνιμος
10. Prov 3:7	Not to think yourself wise.	φρόνιμος is used

	<u>Verse</u>	<u>Content</u>	<u>Septuagint Equivalent</u>
11.	Prov 11:29	The fool is servant to the wise in heart.	φρόνιμος is used
12.	Prov 11:30	A winner of souls is wise.	Different wording, "wise" left out.
13.	Prov 13:1	A wise son listens to his father's instruction.	πανοῦργος is used
14.	Prov 15:31	The one accepting reproof is with the wise.	Omitted in the Septuagint
15.	Prov 16:21	Wise in heart are called prudent.	συνετός is used
16.	Isa 5:21	Woe to the wise and prudent in their own eyes.	συνετός is used
17.	Isa 19:11	Pharaoh's counselors foolishly call themselves sons of the wise.	συνετός is used
18.	Isa 44:25	God confounds the wise.	φρόνιμος
19.	Jer 9:12	Asking who is wise enough to understand God's dealing with Jerusalem.	συνετός
20.	Jer 10:7	God surpasses the wise of the nations.	Omitted in Septuagint
21.	Jer 10:9	Pagan craftsmen.	Omitted in Septuagint
22.	Jer 18:18	Wise individuals in the nation.	συνετός
23.	Jer 50:35	Wise men of the Chaldeans.	συνετός

<u>Verse</u>	<u>Content</u>	<u>Septuagint Equivalent</u>
23. Hos 13:13 ¹	Sinful Ephraim as an unwise son.	συνετός

Only three of the 23 (24?) passages allow the possibility that regenerate people are referred to (Exod 31:6; 36:2; Job 34:34). One of the three verses (Job 34:34) shows a textual variant involving word usage. The other two are references which speak of craftsmen; only one other verse views pagan craftsmen (Jer 10:9), but it is omitted in the Septuagint. This grouping suggests that the adjectival usage of σοφός in the Septuagint is not related to unregenerate men. This coincides with our conclusion under the noun usages.

However, 23 adjectival usages outside of these 24 exceptions do not support this conclusion. Twenty-three of the remaining 114 usages refer to worldly wise men (Job 37:24; Ps 49:10). Others describe Egyptian wise men and craftsmen of Tyre (2 Chr 2:13). Still other verses add to this idea of the wise men of pagan nations (Isa 19:12; 51:57; Obad 8). The noun usage is very solidly in favor of wisdom being a quality ascribed to a regenerate person as are the 24 exceptions in the adjectival group previously mentioned. Since σοφός is the epitome of a proper perspective on life, due to its obvious association with God

¹Hatch and Redpath, Concordance, 2:1280,1281.

and the godly, it is used in relation to the ungodly in its adjectival form as merely a descriptive term. It points to their attainments from a humanistic perspective. Even though σοφός is used for the ungodly in the Septuagint, it merely emphasized man's intellectual capacity as upheld on man's standard. Furthermore, the remaining 91 adjectival usages present σοφός as coming from God (Exod 36:1,4,8; 1 Kgs 3:12), descriptive of God (Job 9:4) and contrasted with the fool on numerous occasions.

Therefore, in view of the unique exceptions (24) and the majority (91) of verses which use σοφός to depict a regenerate person's conduct and perspective, we must conclude that there is a precedent similar to that of the noun usages. Appropriation of God's perspective is a vital part of this word's meaning. The intellectual capacity involved goes beyond what mere human effort can attain. This is practical, based on revealed principles of right and wrong, to be lived out in daily life.¹

Verbal Usages

The verbal form of סָפַח occurs 27 times.² All but six use a form of σοφία in the Septuagint.

¹Goldberg, "סָפַח," p. 283.

²Ibid. TDNT also lists only 26 usages. A second occurrence is overlooked in Proverbs 9:12. Rudolf Bultman, "σοφία," trans. Geoffrey W. Bromiley, in vol. 7 of TDNT, ed. Gerhard Friedrich, 10 vols. (Grand Rapids: Wm B. Eerdmans Publishing Company, 1979), p. 504.

<u>Verse</u>	<u>Content</u>	<u>Septuagint Equivalent</u>
1. Deut 32:29	A desire for the nation to be wise (Qal perfect).	συνιέναι
2. Zech 9:2	Tyre and Sidon's skillfulness (Qal perfect).	ἐφρόνησαν
3. Prov 8:33	Father instructing his son (Qal perfect).	Omitted in Septuagint
4. Prov 21:11	The simple becoming wise through a mocker's punishment (Qal imperfect).	πανοῦργος
5. Job 35:11	A question involving becoming wiser (Piel imperfect).	διορίζων
6. Prov 30:24 ¹	The four creatures which are wise on earth (Pual participle).	Omitted in Septuagint

Two of the six exceptions are omitted in the Septuagint (Prov 8:33; Prov 30:24). The remaining four verses use separate Septuagint renderings, while each verse refers to pagan individuals (Zech 9:2) or general references to being wise.

The remaining 21 verses include only one reference which would contradict the previous nominal and adjectival conclusions. This exception (Ps 58:5) involves the only Pual participle in the verbal usages which allows

¹Englishman's Hebrew and Chaldee Concordance of the Old Testament, vol. I. Second edition, revised. (London: Walton and Maberly, 1860), p. 426.

opportunity for examination since the same form in Proverbs 30:24 is omitted in the Septuagint. The Hebrew verb in the Qal usually refers to the state of being wise.¹ The significant choice of the Pual participle strongly suggests a deviation from the standard implications of the word.

Therefore, the exceptions involve pagan groups and general references, and only one of the remaining verbal usages violates the previous nominal and adjectival conclusions. This only supports the inference that σοφία is only functional among the regenerate and that the emphasis is that the human will, in the realm of practical matters, was to be subject to divine causes.²

Only 38 verses remain to be mentioned. Twelve involve references where the identification of the Greek and Hebrew is doubtful. Eleven Septuagint occurrences have no co-existing Hebrew text. And 15 verses use a form of σοφία with a Hebrew root other than חָכַם.

In summary, the Septuagint usage of σοφία is closely linked to the Hebrew root חָכַם. The nominal, adjectival and verbal exceptions to the σοφία and חָכַם relationship reveal that even though חָכַם is a broad term which defines a high level of understanding, σοφία is employed in a narrower

¹H. P. Muller, "חָכַם," trans. David E. Green, in vol. 4 of TDOT, ed. G. Johannes Botterweck and Homer Ringgren, 4 vols. (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1980), p. 370.

²Goldberg, "חָכַם," p. 283.

sense in the Septuagint in that it emphasized God's perspective which is appropriated by the regenerate mind. The σοφία of the Septuagint is God given and practical in the areas of daily living and moral decisions. The σοφία is also intimately linked to God's written revelation. Emotionally and fundamentally, wisdom is the fear of God; intellectually, a knowledge of the manifestations of the divine wisdom; and volitionally, obedience rendered thereto.¹

Usages in the Non-Canonical Writings

Having studied the Old Testament context to understand how the Septuagint used σοφία, it will be necessary to determine whether or not the Septuagint modified the word meaning of that day in any way. Care must be given in order to avoid making the root sense the dominant sense and the existing meanings only modifications of it.² It must be remembered that words do not have a single "correct meaning," that a word has a history of development (it can exhibit change), and that the usage in the context is vital to its meaning.³ So, in order to gain the full scope of this word's historical usage, the extra-biblical sources will be examined.

¹G. Campbell Morgan, An Exposition of the Whole Bible (Westwood: Fleming H. Revell, n.d.), p. 279.

²James Barr, The Semantics of Biblical Language (London: Oxford University Press, 1961), p. 102.

³John D. Grassmick, Principles and Practices of Greek Exegesis (Dallas: Dallas Theological Seminary, 1976), p. 149.

Classical Usages

The classical meaning can briefly be summarized by scanning Liddell and Scott. The condensed meanings are as follows:

- I. Skill or Cleverness (art, handicraft as a carpentry, music, poetry, driving, medicine, divination)

Aristoteles (Ethica Nicomachea) - IV B.C.

Plato Theages 123c - V/IV B.C.

- II. Skill (judgement, intelligence, practical wisdom, in matters of common life)

Theognis - VI B.C. σοφία is like φρόνησις and is attributed to the seven sages.

Herodotus - VI B.C. σοφία is like φρόνησις and is attributed to the seven sages.

Plato (Protagoras) - V/IV B.C.

Herodotus - (cunning, shrewdness)

- III. Learning, Wisdom or Speculative Wisdom

Plato (Apologia) - V/IV B.C.

Aristoteles - IV B.C.

- IV. Natural Philosophy and Mathematics

Aristoteles (Metaphysica) - IV B.C.¹

The majority of these usages involve practical realms and intellectual advancement in human accomplishment. This area

¹Henry George Liddell and Robert Scott, compilers, A Greek-English Lexicon, revised and augmented throughout by Henry Stuart Jones with assistance of Roderick McKenzie et al., with a supplement (Oxford: At the Clarendon Press, 1968), pp. 1621,1622.

of usage may well be summarized in the observation that wisdom is practical knowledge of the laws of life and of the world, based on experience.¹ The Septuagint usage from our studies is much broader than this definition and reaches far beyond man's capacity to comprehend by means of his own effort.

Papyri Usages

A study in this area assists in answering the question, How was the word used in the common Greek of the period (330 B.C. - A.D. 330) as evident in the Papyri and inscriptions which archeology has unearthed?² The Vocabulary of the Greek New Testament by J. Moulton and G. Milligan proves vital in this research. The following summary is found:

σοφία

- I. Appears in a title of honor in The Oxyrhynchus Papyri (VI/A.D.); "Your Fraternal Wisdom."

σοφίζω

- II Peter 1:16 - "devise cleverly" is seen in PSI (IV/A.D.).

¹J. L. Crenshaw, "Prolegomenon," in Studies in Ancient Israelite Wisdom. In The Library of Biblical Studies, edited by Harry M. Orlinsky (New York: KTAV Publishing House Inc., 1976), p. 3.

²Grassmick, Principles and Practice of Greek Exegesis, p. 158.

σοφός

- II. "Skill," "Clever" - came to be applied from Plato onwards to "wise" theoretically (cf. The calendar P Hib I. 27²⁰ - The Hibeh Papyri I - B.C. 301-240); (also, sepulchral epigram PSI. 17 III. if - iii/A.D.?).¹

It is possible that the renderings "skilled" and/or "clever" were passed on from Plato, and became a difficulty in the Septuagint translations of סָפֵן in those passages involving craftsmen. This may add further stability to the aforementioned conclusion, since "craftsmen" has a common reference to σοφία in the economy of the pagan nations of the Old Testament. Such a difficulty in translation would account for the adjectival usages which seem to violate the strong tendency of σοφία involving spiritually regenerate minds. The Septuagint usage of σοφία is much more advanced semantically than that found in the Papyri.

Apocryphal and Pseudepigraphical Usages

When speaking of this area, it must be understood that the term "pseudepigrapha" means "writings of falsely ascribed authorship." This title is appropriate enough as a designation for Enoch, The Testaments of the Twelve Patriarchs, The Letter of Aristeas, and the like, but it is

¹James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972), pp. 581,582.

equally appropriate for a number of writings in the Apocrypha: Jeremiah, Baruch, Manasseh, and Solomon cannot have written the works ascribed to them.¹ A study in this area is important however when one tries to determine the usage of a word in the common Greek of this period (Koine Greek usage; 330 B.C. - A.D. 330).

The bulk of the Apocrypha was written in Greek, at least one in Hebrew (Ecclesiasticus), and several in Aramaic.² Wisdom literature in the Apocrypha includes Ecclesiasticus (180-132 B.C.), Wisdom of Solomon (100-50 B.C.) and a small portion of Baruch (180-100 B.C.). Of the Hebrew Manuscripts available, σοφία and חכמה match each time in Ecclesiasticus. The best scholarly opinion believes that these Hebrew fragments substantially represent the original.³

Σοφία (and all its forms) appears 140 times in the Apocrypha and IV Maccabees. Only two of the entire 140 occurrences listed in Hatch and Redpath refer to a person described as a fool (Ecclesiasticus 11:1; 21:18). Wisdom is held up as being from God, linked to the Law, and the most valued principle in life. The fear of the Lord has a

¹Edgar J. Goodspeed, The Apocrypha: An American Translation (New York: Vintage Books, A division of Random House, 1959), pp. XVII, XVIII.

²Robert D. Ibach, "The Apocryphal Wisdom Literature" (unpublished post-graduate seminar paper, Grace Theological Seminary, 1966), pp. 1,2.

³Montgomery, "Wisdom," p. 51.

close relationship to wisdom also (Ecclesiasticus 1:14,16, 18,20,26; 26:11). In viewing the Old Testament and the Apocryphal wisdom literature, Proverbs 8-9 and Job 28 hypostatize (i.e. personify) wisdom (as does The Wisdom of Solomon); the Apocrypha did the same based upon the Old Testament ideal with no real advance upon wisdom in the Apocrypha.¹ The wisdom of the Apocrypha can be summarized as being theocentric in origin and purpose.

Cognates of the Hebrew Term חָכָם

The cognates of the Hebrew term חָכָם supplement and help to establish the basic meaning of "to be wise." The Ugaritic cognate, hkm,² the Aramaic cognate, חֲכָם,³ the Alladian cognate, hakamu,⁴ the Assyrian cognate, hakamu,⁵ and the Syriac cognate, hkm,⁶ all basically set forth the

¹J. A. F. Gregg, Wisdom of Solomon, in The Cambridge Bible for Schools and Colleges, edited by J. J. S. Perowne (Cambridge: The University Press, 1922), p. XXXII.

²Cyrus H. Gordon, Ugaritic Textbook (Rome: Pontifical Biblical Institute, 1965), p. 396.

³Marcus Jastrow, A Dictionary of the Targumin, the Talmud Babli and Yerushalmi, and the Midrashic Literature, vol. I (New York: P. Shalom Publication Inc., 1967), p. 462.

⁴Ludwig Koehler and Walter Baumgartner, eds., Lexicon in Veteris Testamenti Libros (Leiden: E. J. Brill, 1958), pp. 297,298.

⁵Francis Brown, S. R. Driver, and C. A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: The Clarendon Press, 1978), p. 314.

⁶Payne Smith, A Compendious Syriac Dictionary (Oxford: The Clarendon Press, 1903), p. 141.

same meaning, "to be wise." The concept of craftsmanship is also contained in some of the cognates. The Aramaic cognate included the idea of "to restrain from acting in an evil manner, judge, govern."¹ The Syriac cognate notes that wisdom is learned through trials. These definitions have a unique moral aspect which coincides with the Septuagint description of wisdom. As an overall rule, however, it could be stated then, with substantial evidence, that the Hebrew term in question (i.e. חָכְמָה) basically carries the concept "to be wise."

Dead Sea Scrolls

In the Dead Sea Scrolls, the term חָכְמָה emerges relatively rarely. In the texts published thus far חָכְמָה occurs 10 times and חָכְמָה four.² But by contrast, the terms related to it (יָדַע, בִּינָה and שִׂכְלָה, insight, knowledge) which in Qumran denote the wisdom of God or insight into God's saving plan, can be found extremely frequently. So, a close relationship was seen between these terms.³

¹BDB, p. 314.

²Bultman, "σοφία," p. 504.

³H. Weigelt, "Wisdom," NIDNTT, vol. III. General editor Colin Brown. Edited by Lothar Coenen, Erich Beyreuther and Hans Bietenhard (Grand Rapids: Zondervan Publishing House, 1971), p. 1029.

Old Testament Synonyms

יָיִן

This is a most common synonym of מִקָּה in view of its usages with σοφία. However, these usages are few. Φρόνησις or φρόνιμος and σύνεσις are its most prominent Septuagint representatives. It must be kept in mind though, that this word is often linked to מִקָּה in the Hebrew text (1 Chr 22:12; Prov 4:5; Isa 11:2; Dan 1:20; etc.). It is most generally used to express intelligence or understanding. Empirical assessments are also seen in this word. Notice the condensed BDB entries:

1. Perceive
 - a. eyes (Prov 7:7)
 - b. taste (Job 6:30)
 - c. ears (Prov 29:19)
 - d. touch (Isa 58:10)
2. Know (with mind)
3. Observe, mark, give heed to, distinguish, consider (with attention)
4. Have discernment, insight, understanding¹

This word seems to overlap with מִקָּה in the area of mental discernment or insight. However, the shade of difference, if any, seems to be in the area of emphasis on empirical discernment as seen under 1. and 2. of the condensed entry. However, יָיִן is similar to מִקָּה which focuses upon moral discernment with its adaptation to daily

¹BDB, p. 106.

living.¹ In the well known verse, Proverbs 4:7, "understanding" is not a higher stage than "wisdom," but a poetic synonym used for emphasis.² The terms are closely linked, as seen in the Septuagint usage at times of σοφία for בִּיָּן. The higher plane of a divinely provided perspective of life is not discernably stronger in σοφία when it renders חָכְמָה. In brief, then, בִּיָּן and חָכְמָה are often distinguished from mere knowledge, or understanding, or even comprehension, in that they represent a greater degree of "discernment" - a greater depth of penetration of insight.³

חָכְמָה

BDB presents this word as meaning "prudence" or "insight." The entry is summarized as follows:

noun

1. Prudence, good sense (only 1 Sam 25:3).
2. Insight, understanding (many examples).
3. Cunning, craft (Dan 8:25 - bad sense).

verb

1. Look at (Gen 3:6).
2. Give attention to, ponder (many examples).

¹Robert B. Girdlestone, Synonyms of the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1951), p. 74.

²Goldberg, "חָכְמָה," p. 282.

³Montgomery, "Wisdom A Gift," p. 43.

3. Have comprehension, insight (Jer 9:23).
4. Teach, give insight, cause to consider (1 Chr 28:19).
5. Act prudently, act circumspectly (Amos 5:13).
6. Prosper, have success.¹

This word is often used for wisdom which brings success, and even prosperity.² The Septuagint equivalents are normally φρόνησις (most often) and συνέτος. The חָכְמָה match-ups with these Greek terms are very rare. Its overlap with חָכְמָה is obviously in the realm of mental understanding, but its area of difference is difficult to determine at this point. Since its Septuagint translations are similar to that of חָכְמָה, the difference may well be as undefinable as that of חָכְמָה and חָכְמָה.

The remaining synonyms are not frequent enough to concern us at this point. To summarize, the idea of moral and practical insight coupled with an effect on daily living is the common focus of חָכְמָה and its synonyms as far as emphasis is concerned. These terms magnify the attitude of heart which puts God first as man's rightful guide and master.³

¹BDB, p. 968.

²Goldberg, "חָכְמָה," p. 282.

³Kenneth A. Kitchen, "Proverbs," in vol. 2 of The Biblical Expositor, ed. Carl F. H. Henry, 3 vols. (Philadelphia: A. J. Holman Co., 1960), p. 82.

The significance of the σοφία usage in the Septuagint and its prominent חָכְמָה counterpart points strongly to a God-given perspective on life from which only a regenerate heart can benefit. It is both practical and critical in nature. In looking to the New Testament usage of this word, one must learn to appreciate this narrower sense in the Septuagint. This pointed focus of σοφία will be magnified in light of the New Testament building upon Old Testament terminology. This will be demonstrated in the following chapter.

CHAPTER II

AN ANALYSIS OF THE NEW TESTAMENT USAGES

Survey of the New Testament Usages

Σοφία (and all its forms) occurs 74 times in the New Testament.¹ Twenty-eight of these occurrences are found in 1 Corinthians alone. Twenty-six of the twenty-eight usages in 1 Corinthians are found within the context of the first three chapters (12 in chapter one; 6 in chapter two; and 6 in chapter three). The remaining occurrences are fairly well distributed throughout the gospels and epistles.

The New Testament passages link σοφία to God as its source (Luke 21:15; Rom 11:33; Eph 1:8), and also relate it closely to the Scriptures (Col 3:16; 2 Pet 3:15; 2 Tim 3:15). In support of apostolic legitimacy, 2 Peter 3:15 has σοφία equated with apostolic and church theology when Peter refers to σοφία as the source of Paul's writings.² Daily conduct is also greatly influenced by σοφία (Matt 11:19; Col 2:23; 4:5; Jas 3:15). In the Book of Revelation (17:9), σοφία is the knowledge which is reserved for Christian confessors

¹W. F. Moulton, A. S. Geden and H. K. Moulton, Concordance to the Greek Testament (Edinburgh: T. & T. Clark, 1978), pp. 898,899.

²Bultman, "σοφία," vol. 7, p. 525.

and which enables them to perceive the true meaning and ramifications of the events which were taking place on earth in their day.¹ Trench observes:

We may affirm with confidence that σοφία is never ascribed to other than God or good men, except in an ironical sense, and with the express addition, or sub-audition, of τοῦ κόσμου τούτου (1 Cor 1:20), τοῦ αἰῶνος τούτου (1 Cor 2:6), or some such words (2 Cor 1:12); nor are any of the children of this world called σοφία except with this tacit or expressed irony (Luke 10:21) being never more than the φάσκοντες εἶναι σοφοί of Romans 1:22.²

This observation further suggests a narrowing of the focus of wisdom from the Septuagint to the New Testament. The sub-auditions are similar to what is found in Ecclesiastes with the usage of the phrase "under the sun." Trench confuses the word choice for contrast however in Romans 1:14 between ἀνόητος (which is used in Rom 1:14) and ἀσύνητος, by mixing up the word meanings in his attempt to demonstrate that to be without wisdom is to be morally deficient.³ BAGD shows a reverse of Trench's meanings, suggesting that the foolish in Romans 1:14 are not necessarily morally deficient.⁴ So,

¹Ibid., p. 524.

²Richard C. Trench, Synonyms of the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980), p. 283.

³Ibid.

⁴Walter Bauer, William F. Arndt and Wilbur F. Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 2nd edition, revised and augmented by F. Wilbur Gingrich and Frederick W. Danker (Chicago: The University of Chicago Press, 1979), p. 118.

to define the New Testament's perspective by saying that the opposite of being wise is to be morally deficient is incorrect. The New Testament terms for wisdom do not necessitate this contrast. However, the linking of σοφία to God and good men is a noteworthy observation in the New Testament usage of σοφία and points to a reciprocity distinction when it comes to God's provision of wisdom.

New Testament Synonyms

φρόνησις

Vine's Expository Dictionary of New Testament Words presents σοφία as being used of God, Christ, wisdom personified, and human wisdom into spiritual things and into natural things. Φρόνησις is linked with it under the definition of "understanding." A notation is made in Vine's which reads:

"While sophia is the insight into the true nature of things, phronesis is the ability to discern modes of action with a view to their results; while sophia is theoretical, phronesis is practical" (Lightfoot). Sunesis, understanding, intelligence, is the critical faculty: this and phronesis are particular applications of sophia.¹

It must be kept in mind that σοφία, φρόνησις, and γνῶσις occur at times together in the Septuagint (Dan 1:4,17). All three are ascribed to God (φρόνησις not in the New Testament). The one thing that stands out is that σοφία is

¹W. E. Vine, Vine's Expository Dictionary of New Testament Words (McLean: MacDonald Publishing Co., n.d.), p. 1244.

recognized as expressing the highest and noblest insight. The nature of the insight, as seen in the discussion of our Old Testament synonyms, is the watershed issue. This brings some questions to mind in view of Lightfoot's definition with regard to his calling σοφία theoretical.

So, in spite of the problem with Vine's quote, the main point of emphasis seems to be identical to our conclusion under Old Testament synonyms in view of φρόνησις.

γνώσις/ἐπίγνωσις

Γνώσις/ἐπίγνωσις (intensive prefix) is the other New Testament synonym. It is defined in BAGD as "knowledge." BAGD goes on to point out that:

Although γνώσις and σοφία are almost synonymous (Col 2:3), Paul distinguishes between them in 1 Cor 12:8; he places γνώσις between ἀποκάλυψις and προφητεία 14:6, and beside μυστήρια 13:2, and thus invests the term with the significance of supernatural mystical knowledge -- a meaning which the word has in H. Gk., esp. in the mystery cults.¹

The almost dominant Masoretic text word for γνώσις/ἐπίγνωσις is גִּידָה.² It too means "knowledge" or "opinion." The basic idea is knowledge or even intimate knowledge at times.

¹BAGD, pp. 163,164.

²Rudolf Bultman, "γινώσκω," TDNT, vol. I. Edited by Gerhard Kittel, translated and edited by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1979), p. 697.

Γνωσις/ἐπίγνωσις does not suggest saving knowledge however, while עֲרִי does on occasion.¹

σύνεσις

Lightfoot would make σύνεσις the critical aspect, while σοφία is the practical.² Though there are points of truth to this idea, our study presents σοφία as emphasizing the practical and critical, while σύνεσις, φρόνησις and γνῶσις can also emphasize both at times. Lightfoot's evidence rests partially on Aristoteles (Ethica Nicomachea VI. II), but since this same source is listed in our discussion under Classical usages, it only proves their synonymous relationship, not the one's excelling in a given area.

So, in summary, the Septuagint emphasis for σοφία seems to show up in the New Testament with a more narrowed focus on God and godliness. This emphasis as carried over from the Old Testament is one where the human will, in the realm of practical matters, was to be subject to the Divine causes. Consequently, Hebrew wisdom was not theoretical and speculative. It was practical, based on REVEALED principles of right and wrong, and was to be lived out in daily life.³

¹James L. Boyer, An Exposition of II Peter and Jude, unpublished class notes (Winona Lake, IN: Grace Theological Seminary, n.d.), p. 24.

²J. B. Lightfoot, Saint Paul's Epistles to the Colossians and to Philemon (Grand Rapids: Zondervan Publishing House, 1977), p. 138.

³Goldberg, "חָכְמָה," p. 283.

The backdrop is man's depravity. The focus is man's living within that state of depravity. The key is the revealed and applied perspective of God.

CHAPTER III

SELECTED PASSAGES INVOLVING GOD'S PROVISION OF WISDOM

1 Corinthians 1:30,31: A Translation

An expanded translation will present the immediate context from which this concept of wisdom unfolds.

But, by reason of Him (sourced in God's dealings),
you (emphatic usage) are in Christ Jesus, who
became wisdom for our advantage (dative) from
God, and righteousness and santification and
redemption,

In order that, just as it is written, the one
boasting, let him boast in the Lord.¹

The Nature of the Provision

'ΕΞ αὐτοῦ must be explained; "it is of God's grace."
This is seen in the use of ἐξ ὑμῶν which is evident in this
phrase's usage in Ephesians 2:8, along with the immediate
context of 1 Corinthians 1:26-29. Also, we must join εἶστε
with ἐν Χριστῷ Ἰησοῦ. Yet, the emphasis is on ἐξ αὐτοῦ;²

¹Translation by Monty W. Casebolt.

²Heinrich August Meyer, Critical and Exegetical
Hand-book of the Epistles to the Corinthians, translated
by D. Douglas Bannerman and translation revised by William
P. Dickson with a preface and supplementary notes by Talbot
W. Chambers (New York: Funk and Wagnalls, 1980), p. 36.

wherein ἐξ denotes the originating cause.¹ So, God Himself is the One Who initiates and accomplishes the individual's union with Himself through Christ.

The aorist passive verb, ἐγενήθη, has the force of a middle. This is frequent in the Septuagint and New Testament.² In classical writers only Ionic and Late Attic used ἐγένετο. The Koine seemed to coin many such passive forms which were middle in force. Therefore, "became" does not refer to the moment when the Corinthians were joined to Christ, but to the moment when Christ accomplished our redemption on the cross. The relative ὅς further establishes this fact. Thus Paul presents the cross of Christ as the wisdom of God.³

The Specific Aspects of the

Provision: τε . . . καί

A textual variant is noted involving δικαιοσύνη τε.⁴ Only two western text types (F and G) of the tenth

¹George Benedict Winer, A Grammar of the Idiom of the New Testament, 7th edition. Edited by Gottlieb Lunemann and translated by J. Henry Thayer (Andover: Warren F. Draper, 1969), p. 345.

²Thomas Charles Edwards, The Commentary on the First Epistle to the Corinthians (New York: A. C. Armstrong and Son, 1886), p. 39.

³Frank Stagg, "The Motif of First Corinthians," SWJTh 2 (October 1960):15.

⁴Novum Testamentum Graece, edited by Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (Stuttgart: Deutsche Bibelstiftung, 1979), p. 443.

century, and three minuscules (1739, 1881, and 2495) give credence to καὶ δικαιοσύνη. Therefore, the τε is the best attested reading in its postpositive position. This copulative enclitic particle does not occur very frequently (except in Acts). In the use of τε we may group the usages as follows: (1) Mark, John, Revelation: 14 times, (2) Johannine: 1, (3) Matthew: 9, (4) Pastorals: 1, (5) Luke: 11, (6) Paul: 32, (7) Hebrews: 23, (8) Acts: approximately 170.¹ There are only three occurrences of τε in 1 Corinthians (1:24,30; 4:21). Though difficult to determine and quite subjective at times, it seems that τε indicates a somewhat closer unity than does καί.²

Σοφία is removed from the τε . . . καί construction due to word order. Ἑμῶν must be placed after σοφία, as in A C D, Vulgate (B has σοφία ἡμῶν) Tischendorf, Westcott and Hort, etc.³

Therefore, since σοφία is removed from righteousness, sanctification and redemption in word order by a pronoun and a prepositional phrase, and since τε seeks to unite the last three terms into a closer unity, σοφία is removed in

¹Nigel Turner, Syntax, vol. 4, edited by James Hope Moulton in A Grammar of New Testament Greek, 4 vols. (Edinburgh: T. & T. Clark, 1976), p. 338.

²Archibald Thomas Robertson, A Grammar of the Greek New Testament in Light of Historical Research (Nashville: Broadman Press, 1934), p. 1178.

³Edwards, First Epistle to the Corinthians, p. 39.

word order from this grouping in a significant manner. τε . . . καὶ . . . καὶ are naturally used to introduce words explanatory of the σοφία. The position of σοφία suggests the interpretation that equates it with Christ, the manifestation of God's wisdom in our behalf. This means more than just Christ being the source of our wisdom. He is the Word Himself. Τέ . . . καὶ does not call for wisdom being explained on the ground that it is the leading thought to which the others are subordinated.¹ It would be more accurate to view this construction as being used exegetically to define wisdom.² The historical Christ is wisdom in that He was the Living Revelator of God's program which involved righteousness, sanctification and redemption. This fits exactly with the main Old Testament usages of σοφία as seen in the Septuagint. As the Old Testament σοφία was seen as sourced in God, so is Christ. As the Old Testament σοφία was only appreciated by individuals who were, or were to be regenerate, so is Christ (ἡμῶν). And as the Old Testament σοφία was tied closely with God's revelation in written form, so is Christ (John 5:39; Luke 24:27; 1 Cor 1:17-21; 1:1-5). The Christ of history is the epitome of God's wisdom in this

¹John Peter Lange, Commentary on the Holy Scriptures (Grand Rapids: Zondervan Publishing House, n.d.), p. 45.

²R. C. H. Lenski, The Interpretation of St. Paul's First and Second Epistles to the Corinthians (Columbus, OH: The Wartburg Press, 1957), p. 82.

sense. Christ is Himself the σοφία. Apart from Him, righteousness, sanctification and redemption cannot be known experientially.

This summary coincides with the numerous usages of σοφία in the book of 1 Corinthians. The first three chapters find Paul attacking the wisdom which originates out of man's own striving and is thus a form of wisdom that does not know God. The σοφία claimed by his opponents is a wisdom of word (1:17), purported to be superior (by implication to other forms of discourse, 2:1), persuasive (2:4), is a human wisdom (that is, not revelatory, 2:5), and so is a wisdom of this world (2:6).¹ The context itself, along with its subauditions, distinguishes God's wisdom from man's wisdom.

The emphasis upon this contrast of wisdom in the first two chapters' usage of σοφία also encompasses the context of the entire book which includes the climatic chapter thirteen. Although Paul does not explicitly identify love (agape) with the wisdom of God, they stand in close relation to one another.² The revelation of God's love to mankind was demonstrated in the person and work of Jesus Christ. Thus, the revelatory σοφία which expressed God's perspective of His love was embodied in the Living σοφία of His Son. John 3:16 and Romans 5:8 establish this very idea, and

¹Robin Scroggs, "Paul: σοφος and Πνευματικος," NTS 14 (October 1967):33.

²Stagg, "The Motif of First Corinthians," p. 15.

complement Christ's being the σοφία in view of His cross work. The love that triumphed in the cross and in the resurrection is the true Wisdom which alone could conquer at Corinth. Because it was a σοφία which rose above man's limited σοφία and offered a broad perspective on life and godliness, it is yet God's power and God's wisdom.¹ And Christ is the focus of it all.

James 1:5,6a: A Translation

A translation from the Greek text will provide the immediate context under discussion.

But if any of you are lacking wisdom, let him ask
from God who gives to all generously and without
reproach, and it shall be given to him.
But let him ask in faith, without wavering²

The Obtaining of the Provision

The context of James' usages of σοφία (1:5; 3:13,15, 17) involves living in times of testing. This wisdom is that insight whereby man knows and practices righteousness.³ The occurrences in chapter three strongly reflect godly

¹Ibid., p. 24.

²Translated by Monty W. Casebolt.

³James Hardy Ropes, A Critical and Exegetical Commentary on the Epistle of St. James, in the International Critical Commentary, edited by S. R. Driver, Alfred Plummer and C. A. Briggs (Edinburgh: T. & T. Clark, 1976), p. 139.

living. So, James is not just concerned with knowledge, but with wisdom which is the practical use of knowledge.¹

In view of the context of James, the Septuagint usage of σοφία continues to be functioning. The wisdom of James is from God (1:5; 3:17), as was the Old Testament σοφία. The wisdom of James involves godly living (1:5; 3:13), as was the Old Testament σοφία. James' wisdom is specifically opposed to sinful outbreaks (3:14-17), as was the Old Testament σοφία (cf. Job 28:28 and the synonymous parallelism). James' wisdom which is opposed to godly wisdom is specifically qualified (3:15) as was wisdom in Ecclesiastes ("under the sun") and 1 Corinthians.

Since James' σοφία matches the σοφία of the Septuagint so closely, the aspect of its being revelatory must also be included as it was in the Septuagint. The wisdom intended in this context is a believer's ability to face the testings of daily life with the proper outlook.² This requires an understanding of God's perspective on life. And this outlook on life is only available through the revelatory σοφία of God: the Bible. An attempt to bypass this foundational link between σοφία and the inspired Word of God is to allow for a mystical source of direct revelation

¹Archibald Thomas Robertson, Word Pictures in the New Testament, vol. VI (Grand Rapids: Baker Book House, 1931), p. 13.

²Grassmick, Principles and Practices of Greek Exegesis, p. 10.

for daily living. The practical instructions in James are rooted in the principle of being hearers and doers of the word (1:22-27). This clearly presents the σοφία as being directly linked to God's written revelation. The Old Testament usages just add further support to this conclusion.

Therefore, σοφία has been established as being related to regenerate individuals and is without a doubt revelatory. The Living Word (1 Cor 1:30) and the written Word are the two specific revelatory sources seen in Scripture. James 1:5 must then refer to asking God for Spirit directed thought-patterns which are garrisoned by a Bible-molded-mind.¹ A "bolt-of-lightning" upon the intellect is not in view; rather a lining up of one's decision-making processes and God's written perspective on life is the concept involved with the use of σοφία.

¹Casebolt, "Biblical Wisdom," p. 38.

CONCLUSION

God's provision of wisdom, against the backdrop of man's depraved state, is revelatory in nature and practical in application. Wisdom begins in the Old Testament as practical guidance, becomes identified with God's law, and is conceived as a divine hypostasis. In the New Testament, God's wisdom is declared to be incarnated in Jesus the Messiah and is available to believers through God's Holy Spirit.¹

The purpose of this study has been first of all to examine the Old Testament concept of wisdom in order to demonstrate that wisdom is not a mystical enlightening of the intellect apart from God's Living and Written Word. From this, four basic observations have been made. The first observation is that the fundamental terminology used by the Old Testament writers did not essentially carry a higher plane of insight than that of other terms. The second observation is that the Masoretic text and the Septuagint counterparts show a variation which strongly suggests that σοφία is related to regenerate minds. The third observation is that σοφία is always from God and not sourced in man's strivings. Along with the second observation, this makes

¹Montgomery, "Wisdom As Gift," p. 57.

σοφία revelatory in nature. The fourth and final observation is that σοφία and the other related New Testament terms had an effect upon daily living. It was not just an intellectual gaining of knowledge. As Job 28:28 so clearly reveals, the σοφία of God involves a turning away from evil and a resulting godly lifestyle.

In chapter two, the usage of σοφία by the New Testament has been examined and found to involve the same main characteristics as its Septuagint usages. Wisdom in the New Testament is seen as being sourced in God, closely linked to the Scriptures and having a strong influence upon daily conduct. Σοφία is always linked to God and good men except when tacit or expressed irony is involved by the usage of accompanying phrases as found in Ecclesiastes and 1 Corinthians. The synonyms also present the highest level of insight possible as does σοφία. Therefore, this chapter presents σοφία as being divorced from any Old Testament usages which do not involve regenerate minds and a revelatory quality.

In chapter three it was demonstrated that wisdom was incarnate in the Person and work of Jesus Christ (1 Cor 1:30). The Old Testament and New Testament characteristics of σοφία present the historical life and works of Christ as being revelatory, sourced in God, linked to regeneration, sanctification and redemption. In the strongest possible terms the apostle presents this wisdom as inaccessible to

human faculties, thus as revelatory, known only through the agency of God's own Spirit.¹

Since σοφία is available to believers through the working of God's Holy Spirit, a perspective on life is obtainable through the revelatory σοφία of the Living and written Word. Bible knowledge directed into practical living is foundational. Wise men are determined by life style and not necessarily by age or attendance records. The biblical perspective of God's provision of wisdom is theocentric. It involves a perspective on life which entails God's program and provision for mankind as well as individual godliness. To read σοφία in God's Word is to view the revelatory work of God amidst the sin darkened minds of men who can not know the way of godly living apart from God's σοφία. In weaving together the Living σοφία and the written σοφία, God's provision for man is complete, and the real σοφία of 1 Corinthians 1:30 and James 1:5 is viewed. The revelatory nature of the Living Word proves to be the foundation whereby a life of godliness can grow out of a proper response to the written Word. Only then can one experience the full reality of God's provision for life. So, the emphasis lies on applied Bible knowledge and a living relationship through Christ's effectual work apart from which the following can never be known.

¹Scroggs, "Paul: σοφος and Πνευματικος," p. 34.

There's only "One Thing" that I know of,
 That's lasted for ages on end!
 It's the "Book Of The Ages" -- Our Bible (written
 σοφία);
The Message of God, -- And His Love (living σοφία)
 He did send!

You came "By His Choice" it is written;
 In Ephesians one-four, it is said:-
"Before The World Was, He Saw You!"
 And planned for you -- "Life From The Dead!"

So Christ is the God-Given-Answer!
 He's The One Who Forgives, and can heal!
 And if you let Him be your Savior,
 He'll Give You His Peace; - YOU'LL FIND HE IS REAL!¹

¹William H. Reed, "What's For Real?" Excerpt from
 an Unpublished Poem from the Christian Service Home, Inc.,
 Parenthetical additions by Monty W. Casebolt (Oceanside,
 California: August, 1977).

APPENDIX I

LXX NOUN

Verse	Verse Content	Observations
1. Exod 28:3	The garment (Aaron's) makers that were wise hearted (σοφος) had been filled with "the spirit of wisdom."	Given of God directly.
2. Exod 31:6	Aholiab and the other craftsmen that were wise hearted (συνετός), God put wisdom (σοφία).	Given of God directly.
3. Exod 35:26	Wise-hearted (σοφία) women "whole hearts stirred them up in wisdom (σοφία), spun."	Activity of wisdom "By," means or instrument "Because of," causal.
4. Exod 35:31	God filled Bezaleel (a craftsman) with His Spirit, " <u>in wisdom</u> "--in <u>understanding</u> and in <u>knowledge</u> , and in <u>all manner of workmanship</u> .	God given
5. Exod 35:35	God filled craftsman with "wisdom of heart" <u>in order</u> to work in diverse areas.	God given
6. Exod 36:1	Bezaleel, Aholiab and other wise (σοφία) hearted men, in whom the Lord put <u>wisdom</u> and <u>understanding</u> to <u>know how to work</u> all manner of work <u>for the</u> service of the sanctuary.	God given previously

Verse	Verse Content	Observations
7. Exod 36:2	(Same ref. as 36:1)	God given-- same Hebrew wording (Diff. LXX word for "wise hearted")
8. Deut 4:6	Obedience to God's statutes and judgments is their "wisdom" and "understanding" before other nations.	Related to Divine Revelation
9. 2 Sam 14:20	"The wisdom of an Angel of God" is used by the women of Tekoah to describe David.	Descriptive-- source not mentioned. Pagan perspec- tive.
10. 2 Sam 20:22	The woman in Abel of Beth- Maachah approaches the people "in her wisdom" in order to secure Sheba's head and lift the siege.	Wisdom applied source not mentioned.
11. 1 Kgs 2:6	David instructs Solomon to act upon Solomon's wisdom in dealing with Joab	Referred to-- source not mentioned.
12. 1 Kgs 4:34	People come to hear Solomon's wisdom	Referred to-- source not mentioned
13. 1 Kgs 5:12	Solomon given wisdom by the Lord, as the Lord promised.	God given
14. 1 Kgs 10:7	Solomon's wisdom regarded by Queen of Sheba	Referred to by a pagan.
15. 1 Kgs 11:41	Solomon's wisdom referred to	Ref.
16. 1 Chr 28:21	"Skillful" men provided for the temple's building.	Ref. to craftsman's technical skill
17. 2 Chr 1:10	Solomon requests <u>wisdom</u> and <u>knowledge</u>	Ref.

Verse	Verse Content	Observations
18. 2 Chr 1:11	God approves of v. 10's request. (W. & K.)	Ref.
19. 2 Chr 1:12	Giving of v. 10's request (W. & K.)	God given
20. 2 Chr 9:3	Queen of Sheba saw Solomon's wisdom.	Ref.
21. 2 Chr 9:5	Queen of Sheba mentions Solomon's wisdom.	Ref.
22. 2 Chr 9:6	(Same as v. 5)	Ref.
23. 2 Chr 9:7	(Same as v. 5)	Ref.
24. 2 Chr 9:22	Solomon's wisdom surpassed others	Prep. of interest (adv.); <u>not</u> that, they had σοφία and his was greater
25. 2 Chr 9:23	Kings sought to hear Solomon's wisdom.	Ref.
26. Job 4:21	The wicked die "not in wisdom"/without wisdom.	Wicked divorced from
27. Job 11:6	Zophar pleas that God would show Job the secrets of wisdom in order to correct Job.	God the giver of wisdom
28. Job 12:2	Job sarcastically states that when his friends die, so shall all hope for wisdom.	Ref.
29. Job 12:12	"With <u>the aged</u> is wisdom"	Aged have it as a general observation (cf. Job 32:7) but linked with God in the following verses.

Verse	Verse Content	Observations
30. Job 12:13	God has wisdom, understanding, counsel, strength.	God is the source of wisdom.
31. Job 13:5	Job pointedly tells them if they would be quiet, it would be their wisdom.	Ref.
32. Job 15:8	Eliphaz accuses Job of having a monopoly on wisdom.	Ref.
33. Job 26:3	The one void of wisdom is referred to as in need.	Ref.
34. Job 28:12	"Where shall wisdom be found?" Context says it is found to be with God.	God is the source
35. Job 28:18	Wisdom is valued above rubies.	Value
36. Job 28:20	(Same as 28:12)	God is the source
37. Job 28:28	Job states that wisdom is the fear of the Lord, which is parallel with understanding and the turning away from evil.	Description
38. Job 32:7	Elihu states that older men should teach wisdom; but not all are wise (v. 9) and God gives understanding	Ref. (God gives understanding)
39. Job 32:13	Elihu suggests the three's distance from finding out wisdom.	Ref.
40. Job 33:33	Elihu promotes himself as a teacher of wisdom.	Ref.
41. Job 38:36	God is the One who puts wisdom in the inward parts and understanding in the heart.	God gives
42. Job 28:37	Only God can number the clouds "in wisdom."	Ref. to God's Wisdom as unique

Verse	Verse Content	Observations
43. Job 39:17	The bird acts without thought for the outcome, being without wisdom and understanding from God.	God is wisdom's source
44. Ps 37:30	The righteous speak wisdom	<u>Wisdom related to godly</u>
45. Ps 51:6	The Lord is the source of knowing wisdom.	God is the source
46. Ps 90:12	A request to be aware of our length of life and devout ourselves to wisdom.	Ref. to give oneself to the finding of it.
47. Ps 104:24	Creation was made in wisdom.	Ref. to God's unique wisdom.
48. Ps 107:27	Sailors "at their wits end" in a storm, and then cry to the Lord ("all their wisdom is swallowed up").	Ref. to sailors
49. Ps 111:10	"The fear of the Lord is the beginning of wisdom"	Ref. (with fear of the Lord)
50. Prov 1:2	"To know wisdom and instruction" is the purpose of Proverbs.	Ref.
51. Prov 2:2	Give yourself to wisdom and understanding in order to "understand the fear of the Lord and find the knowledge of God" (v. 5)	Necessary to knowing God and living for God.
52. Prov 1:7	"Fools despise wisdom and instruction"	Ref. (Fools <u>against wisdom</u>)
53. Prov 2:6	The Lord giveth wisdom-- knowledge and understanding come out of His mouth.	God is the source

Verse	Verse Content	Observations
54. Prov 2:10	Wisdom results in pre- serving and keeping (v. 11)	Results
55. Prov 3:13	Wisdom makes a man blessed.	Results
56. Prov 3:19	Earth established by wisdom--the heavens by understanding.	Ref. to God's wisdom
57. Prov 4:5	Instruction to get wisdom and understanding.	Ref. to the obtaining
58. Prov 4:11	The son has been taught in the way of Wisdom.	Ref.
59. Prov 5:1	The son to attend unto Solomon's wisdom.	Ref.
60. Prov 7:4	An address to wisdom as an intimate relation.	Ref.
61. Prov 8:1	Description of wisdom as crying.	Ref.
62. Prov 8:11	More valuable than rubies.	Value
63. Prov 8:12	Description of wisdom as dwelling with prudence.	Description
64. Prov 9:10	Beginning of wisdom is the fear of the Lord. Know- ledge of God is understand- ing.	With fear of the Lord and knowing God.
65. Prov 10:13	The one with understanding <u>has wisdom.</u>	Ref.
66. Prov 10:23	(Same as 10:13)	Ref.
67. Prov 10:31	The just's mouth speaks wisdom.	Wisdom with the just.
68. Prov 11:2	The humble obtain wisdom (vs. the proud with shame).	Wisdom with the humble.
69. Prov 13:10	The well advised obtain wisdom.	Wisdom with the well advised.

Verse	Verse Content	Observations
70. Prov 14:6	Scorners cannot find wisdom though they search.	Scorners divorced from wisdom.
71. Prov 14:8	Understanding his way is the wisdom of the prudent	Ref.
72. Prov 14:33	The understanding have wisdom.	Ref.
73. Prov 15:33	"The fear of the Lord is the instruction of wisdom"	Ref. (with fear of the Lord).
74. Prov 16:16	Wisdom more valuable than gold.	Value
75. Prov 17:16	Wisdom is beyond the fool.	Fool divorced from wisdom.
76. Prov 17:24	Wisdom is with the understanding.	Ref.
77. Prov 21:30	"There is no <u>wisdom</u> nor <u>understanding</u> nor counsel against the Lord."	Ref.
78. Prov 24:3	Wisdom and understanding build (a house) vs. the envious destroy (v. 1, 2)	Ref.
79. Prov 24:14	A reward comes from finding wisdom	Value
80. Prov 28:26	Deliverance comes to the one walking wisely.	Results
81. Prov 29:3	A lover of wisdom makes his father rejoice.	
82. Prov 29:15	Child discipline brings wisdom.	A view to right conduct.
83. Prov 30:3	Knowledge of the Holy goes with wisdom--related to the word of the Lord which is pure (v. 5, 6)	Related to divine revelation.

Verse	Verse Content	Observations
84. Prov 31:26	Virtuous woman speaks with wisdom.	Wisdom with the virtuous woman.
85. Eccl 1:13	Wisdom of created world searched out.	Ref. (to created world)
86. Eccl 1:16	Wisdom is great with Solomon (in the created world)	Ref. (to created world)
87. Eccl 1:16	Wisdom is great with Solomon (in the created world)	Ref. (to created world)
88. Eccl 1:17	Solomon given to know wisdom (in the created world)	Ref. (to created world)
89. Eccl 1:18	Wisdom (of created world) is vexing.	Ref. (to created world)
90. Eccl 2:3	(Same as 1:13)	Ref. (to created world)
91. Eccl 2:9	(Same as 1:16)	Ref. (to created world)
92. Eccl 2:12	(Same as 1:13) (Incorrectly spelled in BHS.)	Ref. (to created world)
93. Eccl 2:13	Wisdom is greater than folly (Lit. "There is excellency to wisdom")	Value
94. Eccl 2:21	Some labor in wisdom in the world.	Ref. (to created world)
95. Eccl 2:26	God giveth to the good wisdom, knowledge and joy.	God the giver to the good

	Verse	Verse Content	Observations
96.	Eccl 7:10	A question void of God's perspective is not a "out of wisdom"	Wisdom is God's perspective related
97.	Eccl 7:11	Wisdom has value	Value
98.	Eccl 7:12	Wisdom has value as a defense and gives life to those with knowledge.	Results
99.	Eccl 7:12	Wisdom has value as a defense and gives life to those with knowledge.	Results
100.	Eccl 7:19	It strengthens the wise.	Results
101.	Eccl 7:23	Wisdom is the basis for Solomon's conclusions.	Ref.
102.	Eccl 7:25	(Same as 1:17)	Ref. (to created world)
103.	Eccl 8:1	Wisdom enriches a man.	Results
104.	Eccl 8:16	(Same as 1:17)	Ref. (to created world)
105.	Eccl 9:10	No wisdom to be sought out after in the grave.	Ref.
106.	Eccl 9:13	Wisdom in the created world viewed	Ref. (to created world)
107.	Eccl 9:15	A city delivered by a man's wisdom	Usage
108.	Eccl 9:16	Wisdom is of great value (in view of 9:15), but is despised by others.	Value, despised by wicked
109.	Eccl 9:16	Wisdom is of great value (in view of 9:15)m but is despised by others.	Value, despised by wicked
110.	Eccl 9:18	Wisdom is of great value	Value

	Verse	Verse Content	Observations
111.	Eccl 10:1	Folly spoils the reputation of wisdom.	Ref.
112.	Eccl. 10:11	Wisdom gives direction.	Results
113.	Isa 10:13	God's dealings are in wisdom; battle tactics.	God related
114.	Isa 11:2	"Spirit of wisdom" (Spirit of the Lord)	God related
115.	Isa 29:14	Jerusalem's wise men's wisdom removed.	Jerusalem's wisemen
116.	Isa 33:6	Wisdom is a sustenance (from God)	Description
117.	Jer 8:9	Wisdom is in the Word of the Lord	Related to divine revelation
118.	Jer 9:23	Wise are not to glory in their own wisdom	Wise have wisdom (are wise because they have it)
119.	Jer 10:12	God's wisdom established the World.	God's wisdom
120.	Jer 49:7	Wisdom in Edom is gone.	Edom's
121.	Jer 49:7	Wisdom in Edom is gone.	Edom's
122.	Jer 51:15	(Same as 10:12)	God's wisdom
123.	Dan 1:4	Children skillfull in all wisdom (trained learned)	Ref.
124.	Dan 1:17	God gave the four children skill in all wisdom.	God given
125.	Dan 1:20	(Same wisdom as 1:17)	God given
חִכְמָה			
126.	Ezek 7:25	Wisdom of God in Ezra's life	God's wisdom in Ezra

	Verse	Verse Content	Observations
127.	Dan 2:20	Daniel states wisdom is of the Lord.	God is the source; seen as an attribute of God.
128.	Dan 2:21	God gives wisdom (σοφία) to the wise (σοφία).	God gives
129.	Dan 2:23	God gave Daniel wisdom.	God gives
130.	Dan 2:30	Daniel's personal wisdom is no greater than others.	Ref.
131.	Dan 5:14	The king recognizes wisdom in Daniel.	Ref.

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132.	Ps 49:3	Wisdom desired in the mouth.	Ref.
133.	Prov 1:20	Wisdom viewed as crying out.	Ref.
134.	Prov 9:1	Wisdom viewed as building her house.	Ref.
135.	Prov 24:7	Wisdom is beyond the fool.	Divorced from fools.
136.	Prov 14:1 ¹	Wise women build their homes.	Ref.

¹Hatch and Redpath, Concordance, 2:1278-1280.

APPENDIX II

LXX ADJECTIVE

σφδ

Verb	Verse Content	Observations
1. Gen 41:8	Pharaoh calls for the "wise men" of Egypt (Dream)	Egyptian wise men
2. Exod 7:11	Pharaoh calls for the "wise men" of Egypt (Rod into serpent)	Egyptian wise men
3. Exod 28:3	"Wise hearted," whom the Lord has filled with wisdom (σοφία), to make Aaron's garments.	(Discussed under the noun usage.)
4. Exod 35:10	"Wise hearted" of Israel instructed to make the Tabernacle, etc.	Wisdom given previously as seen in Exod 28 and 31:6 noun discussion.
5. Exod 35:25	"Wise hearted women" who spun the Tabernacle curtains; "whose heart stirred them up in wisdom (σοφία) spun goat's hair" (v. 26).	Discussed under noun usage.
6. Exod 36:1	Bezaleel and Aholiab and "every wise hearted man", in whom the Lord had put wisdom (σοφία) and understanding to know how to work all manner of work."	(ἐπιστήμη 36:2?) God gave wisdom previously. (Discussed under noun usage.)
7. Exod 36:4	(Same as verse one)	God given

Verb	Verse Content	Observations
8. Exod 36:8	(Same as verse one)	God given
9. Deut 1:13	"Wise men" (and understanding men) to be chosen as rulers over Israel.	Ref. to believers
10. Deut 1:15	(Same as verse 13)--Chief men; known men.	Ref. to believers
11. Deut 4:6	Israel to be viewed by others as a "wise and understanding nation" since the "statutes and judgments" are their "wisdom" and "understanding" (v. 5, 6).	Discussed under noun usage.
12. Deut 16:19	Not to take a gift (bribe) since it blinds the eyes of the "wise," "and perverteth the words of the righteous."	Parallel with righteous
13. Deut 32:6	(The song of Moses) "foolish and unwise" are those who "requite the Lord."	Unwise stand opposed to the Lord.
14. Judg 5:29	The "wise ladies" of Sisera's mother try to comfort her concern over the delayed return of her son.	Sisera's mother's wise women
15. 2 Sam 13:3	Jonadad, who assisted Ammon concerning Tamar, is viewed as a "very subtle man."	"Subtle" quality
16. 2 Sam 14:2	"Wise woman" of Tekoah who goes disguised to David for Joab.	Woman of Tekoah
17. 2 Sam 14:20	The woman of Tekoah accounts David as being "wise" after he sees through the disguise	Ref. to David
18. 2 Sam 20:16	"A wise woman" who consults with Joab and secures "in her (v. 22) wisdom" (σοφία) the help of the people to obtain Sheba's head in order to save the city.	Wise woman

	Verse	Verse Content	Observations
19.	1 Kgs 2:9	David accounts Solomon as being a "wise man" since Solomon knows what must be done to Shimei.	Solomon's
20.	1 Kgs 3:12	Solomon asked for an "understanding heart," (v. 9) and God gave, "according to" Solomon's words, "a wise" and "understanding heart."	God given
21.	1 Kgs 5:7	Hiran praises God for giving David a "wise son," after hearing of Solomon's intention to build the temple David desired.	Solomon's, God given
22.	1 Chr 22:15	David informs Solomon of his preparations for the temple, including "all manner of cunning men" (KJV) for the work.	"Skilled" craftsmen
23.	2 Chr 2:7a	Solomon requests of Hiram of Tyre "a man cunning to work in gold," etc.	"Skilled" craftsmen of Tyre
24.	2 Chr 2:7b	Reference to the "cunning" men of Israel who will work with verse seven's request by Solomon	"Skilled" craftsmen of Israel
25.	2 Chr 2:12	Hiram of Tyre praises David's "wise son" who has been "endued with prudence and understanding" to build the temple.	Solomon
26.	2 Chr 2:13	(Same as verse 7a); endued with understanding	Craftsmen of Tyre
27.	2 Chr 2:14	(Same as verse 7b)	Craftsmen of Israel
28.	2 Chr 2:14	(Same as verse 7b)	Craftsmen of Israel

Verse	Verse Content	Observations
29. Job 5:13	"He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong" (KJV) (Eliphaz speaking)	God overthrows the wise.
30. Job 9:4	"His (God's) wisdom is profound" (NIV) "He is wise in heart" (KJV) (Job speaking)	God
31. Job 15:2	The contradiction of a "wise" man uttering "vain knowledge." (Eliphaz speaking)	Wise men qualities
32. Job 15:18	"Wise men" viewed as the channels of knowledge from their fathers. (Eliphaz speaking)	Wise men qualities
33. Job 34:2	The "wise" are to be listeners (Elihu speaking)	Wise men qualities
34. Job 37:24	The "wise of heart" God does not respect (Elihu speaking)	Worldly wise men
35. Ps 49:10	"Wise men" who trust in the world's wealth die.	Worldly wise men
36. Ps 107:43	The "wise" observe God's instruction.	Wise men qualities
37. Prov 1:5	The "wise" are listeners (to God).	Wise men qualities
38. Prov 1:6	The "words of the wise" are to be listened to.	Wise men qualities
39. Prov 3:35	Glory is the inheritance of "the wise"	Wise men qualities
40. Prov 9:8	"A wise man" loves his rebuker.	Wise men qualities
41. Prov 9:9	"A wise man" profits from instruction.	(Prov 9:9 vb) Qal fut. "gets wiser"

Verse	Verse Content	Observations
42. Prov 10:1	"A wise son" makes his father glad	Wise men qualities
43. Prov 10:8	The "wise in heart" receive commandments.	Wise men qualities
44. Prov 10:14	The "wise" lay up knowledge.	Wise men qualities
45. Prov 12:15	"The wise" hearken to counsel.	Wise men qualities
46. Prov 12:18	The words of the wise are "health"	Wise men qualities
47. Prov 13:14	"The law of the wise is a fountain of life, to depart from the snares of death" (KJV)	Wise men qualities
48. Prov 13:20	Wise companionship leads to being wise.	(Prov 13:20 vb) "Qal fut." - gets wise"
49. Prov 14:3	The lips of the wise preserve themselves	Wise men qualities
50. Prov 14:16	Wise men depart from evil and feareth	Wise men qualities (believers?)
51. Prov 14:24	"The crown of the wise is their riches" (KJV)	Wise men qualities
52. Prov 15:2	The tongue of the wise useth knowledge	Wise men qualities
53. Prov 15:7	"The lips of the wise disperse knowledge"	Wise men qualities
54. Prov 15:12	Scorners avoid the wise	Wise vs. scorners
55. Prov 15:20	(Same as 10:1)	Wise men qualities
56. Prov 16:14	A "wise man" will pacify a king's wrath	Wise men qualities

Verse	Verse Content	Observations
57. Prov 16:23	"The heart of the wise teacheth his mouth" (KJV)	Wise men qualities
58. Prov 17:28	"Holdeth his peace, is counted wise" (KJV)	Wise men qualities
59. Prov 18:15	"Seeketh knowledge"	Wise men qualities
60. Prov 20:26	"A wise king scattereth the wicked" (KJV)	Wise king vs. the wicked
61. Prov 21:11	The wise receives knowledge when instructed	Wise men qualities
62. Prov 21:20	The dwelling (household) of the wise is provided for	Wise men qualities
63. Prov 21:22	The wise are victors	Wise men qualities
64. Prov 22:17	The "words of the wise" are to be listened to.	Wise men qualities
65. Prov 23:24	Joy comes to the begetter of a wise (child)	Wise men qualities
66. Prov 24:5	A wise man is marked by strong character	Wise men qualities
67. Prov 24:23	The sayings of the wise are listed in v. 24-34	Wise men qualities
68. Prov 25:12	A wise reprover is as gold to an obedient ear.	Wise men qualities
69. Prov 26:5	"A fool ... wise in his own conceits" (KJV)	The fool
70. Prov 26:12	(Same as v. 5)	The fool
71. Prov 26:16	"A sluggard ... wise in his own conceits" (KJV)	The sluggard
72. Prov 28:11	"A rich man ... wise in his own conceits" (KJV)	The rich
73. Prov 29:8	"Wise (men) turn away wrath" (KJV)	Wise men qualities

Verse	Verse Content	Observations
74. Prov 29:9	No rest in contention of wise and foolish	Wise vs. foolish
75. Prov 29:11	The wise do not speak all their mind	Wise men qualities
76. Prov 30:34	Ants, conies, locusts and spiders are wise due to organization and accomplishment.	Wise qualities
77. Eccl 2:14	The wise walk knowingly (through life); not in darkness as the fool	Wise vs. fool
78. Eccl 2:16	The wise are forgotten in this world, and die just as the fools die.	Wise men qualities
79. Eccl 2:16	(Same as number 78)	Wise men qualities
80. Eccl 2:19	Who knows if a wise man will carry on your work in this life?	Wise men qualities
81. Eccl 4:13	Being poor and wise is better than an old and foolish king.	Wise vs. foolish
82. Eccl 6:8	The wise are not exempt from the hardships of life.	Wise men qualities
83. Eccl 7:4	The wise choose the better alternative, which may mean denial of pleasure.	Wise men qualities
84. Eccl 7:5	The rebuke of the wise is best.	Wise men qualities
85. Eccl 7:7	"Extortion turns a wise man into a fool" (NIV)	Wise men corrupted
86. Eccl 7:19	The wise are strengthened by wisdom	Wise men qualities
87. Eccl 8:1	The wise man is beyond comparison; "who is like the wise man?" (NIV)	Wise men qualities

	Verse	Verse Content	Observations
88.	Eccl 8:5	The wise are discerning	Wise men qualities
89.	Eccl 8:17	Not even a wise man can comprehend all that God has done	Wise men qualities
90.	Eccl 9:1	The "works" of the "righteous and the wise" are "in the hand of God"	Wise and righteous
91.	Eccl 9:11	The wise are not exempt from this life's shortcomings.	Wise men qualities
92.	Eccl 9:15	A "poor wise man" delivered a city and was forgotten.	Wise men qualities
93.	Eccl 9:17	"The words of wise men" are listened to.	Wise men qualities
94.	Eccl 10:2	The heart of a wise man is positioned for his benefit	Wise men qualities
95.	Eccl 10:12	The words of the wise are gracious	Wise men qualities
96.	Eccl 19:9	Since the preacher was wise, he was able to teach; to give good advice; to set proverbs in order.	Wise men qualities
97.	Eccl 12:11	"The words of the wise are as goads; they are purposeful."	Wise men qualities
98.	Isa 3:3	"The skilled craftsman" of Israel.	Craftsman of Israel
99.	Isa 19:11	"Wise counsellors of Pharaoh are become brutish"	(19:11 uses Egypt's)
100.	Isa 19:12	Where are Egypt's "wise men?"	Egypt's
101.	Isa 29:14	"The wisdom (σοφία) of their wise men shall perish"	Judah's wise

	Verse	Verse Content	Observations
102.	Isa 31:2	God "is wise"	God
103.	Isa 40:20	"Cunning workmen" to make idols.	Pagan craftsmen
104.	Jer 4:22	God's rebellious people are "wise to do evil" while having "no knowledge" to do good.	Rebellious
105.	Jer 8:8	How can God's people "say they are wise" in the face of judgement.	Ungodly lives
106.	Jer 8:9	The wise men, who have rejected God's word, will be put to shame.	Rejectors of the Word
107.	Jer 9:17	The "skillful" women are to be sent for for the purpose of weeping over Israel's condition.	"Skillful" women
108.	Jer 9:23	The wise men are to glory in the Lord; not in their wisdom (σοφία)	The wise have
109.	Jer 51:57	Babylon's wise men shall be made drunk by God.	Babylon's wise men
110.	Ezek 27:8	"Skillful men" of Tyre were seamen	Tyre's craftsmen
111.	Ezek 27:9	"Wise" men working as shipwrights to caulk the ship's seams.	Tyre's craftsmen
112.	Ezek 28:3	"Are you wiser than Daniel?" (NIV)	King of Tyre questioned
113.	Hos 14:9	The wise will understand God's ways.	Wise men qualities
114.	Obad 8 ¹	"Wise men of Edom" to be destroyed	Edom's wise men

¹Hatch and Redpath, Concordance, 2:1280, 1281.

APPENDIX III

LXX VERB AND REMAINING OCCURRENCES

Qal Perfect

- Prov 9:12 Potential of being wise related to 9:10 ("The fear of the Lord and the knowledge of the Holy")
- Prov 23:15 Result of being wise.
- Ecc1 2:15 General reference to Solomon's wisdom
- Ecc1 2:19 General reference to a wise man following up on another's labor.

Qal Imperative

- Prov 6:6 Observe the ant and be wise.
- Prov 23:19 Son to listen and be wise.
- Prov 27:11 Instruction to the son to be wise.

Qal Imperfect

- 1 Kgs 4:31 Solomon's wisdom (σοφία) compared to other's (φρονίμος)
- Job 32:9 General reference (To not all great men are wise)
- Prov 9:9 A wise (σοφία) will get wiser (σοφία) from instruction.
- Prov 13:20 Wise company influences toward wisdom. General reference.
- Prov 19:20 (Same as Prov 9:9)
- Prov 20:1 To be deceived is not part of being wise.
- Ecc1 7:23 A longing to be wise.

Piel Imperfect

- Ps 105:22 Joseph was set up by Pharaoh to teach wisdom.
- Ps 119:98 God's commandments made the Psalmist wiser than his enemies.

Pual Participle

- Ps 58:5 The "skillfulest" of snake charmers.

Remaining Occurrences

Twelve verses where the identification of the Greek and Hebrew is doubtful:

Exod 36:2	Jer 16:16
Prov 17:28	Ezek 28:3
Prov 20:29	Dan 1:4
Prov 22:4	Dan 1:19
Prov 24:73	Dan 5:12
Prov 31:27	Ps 145:8

Eleven verses where the passage does not exist in the Hebrew text:

Job 8:10	Prov 17:28
Job 11:20	Eccl 7:13
Job 38:36	Dan 1:20 (twice)
Prov 6:8	Dan 2:25
Prov 8:12	Dan 5:12

Fifteen verses where a form of σοφία occurs with a Hebrew root other than סָפַח:

סָפַח 1 Sam 3:8	Eli perceived that the Lord had called Samuel
סָפַח 1 Sam 16:18	Young David is regarded as being "prudent in matters" by Saul's servants.
סָפַח 3 Kgs 3:1	God's provision to Solomon
סָפַח 3 Kgs 4:29	God's provision to Solomon

בַּיָּן	3 Kgs 3:12	God's provision to Solomon
בַּיָּן	Prov 2:3	Instruction to cry after knowledge in order to understand the fear of the Lord and find the knowledge of God (v. 5).
בַּיָּן	Prov 3:5	"Lean not on your own understanding"
בַּיָּן	Prov 18:2	"A fool does not delight in understanding"
רֵצַח	Prov 1:7	"The fear of the Lord is the beginning of <u>knowledge</u> "
רֵצַח	Prov 1:29	Hated <u>knowledge</u> and did not chose the fear of the Lord."
מוֹדָר	Prov 8:33	"Hear <u>instruction</u> and be wise"
מְחַשְׁבֵּי	Exod 35:33	Skillful craftsmen in building of Tabernacle.
שָׂקֵל	1 Chr 22:12	David's charge to Solomon--"only the Lord give you wisdom (σοφίαν) and understanding (σύνεσιν).
הַרְטָם	Dan 2:10	Statement by Chaldeans referring to the epitome of understanding.
הַרְמָמִים	Dan 1:20 ¹	Wisdom received from Daniel and the three Hebrew children.

¹Hatch and Redpath, Concordance, 2:1279-1281.

APPENDIX IV

APOCRYPHA AND PSEUDEPIGRAPHA

I. The Book of Wisdom (Vulgate)

Wisdom of Solomon (Greek Manuscript)

(1st Century B.C.)

Breakdown of the Book of Wisdom

Chapters 1-5	Function of wisdom in man's destiny. Fate of God and bad.
Chapters 6-9	Origin and nature of wisdom and how it is to be won.
Chapters 10-19	Celebrates the part played by wisdom and by God in Israel's history. The qualities assigned to Wisdom are from Chapter 11 onwards attributed to God Himself. But this is because wisdom and God in His function of world ruler are the same thing; but wisdom is distinguished from God. ¹

Verse	Verse Content
1. 1:4	Wisdom shall not be a part of a sinful person.
2. 1:5	(Marg. note e) Var. "The Holy Spirit of Wisdom." Reference to the divine power directing man's life; the text finds its highest application, however, in the Holy Spirit, John 14:26. ²

¹The Jerusalem Bible, ed. by Alexander Jones
(Garden City: Doubleday and Company, Inc., 1966), p. 1005.

²Ibid, p. 1007.

Verse	Verse Content
3. 1:6	(Marg. note g) "Wisdom is a spirit;" (var. "the spirit of wisdom"). ¹
4. 3:11	"Wretched are they who scorn wisdom"-- (marg. note h) ² The wisdom in question is practical life directed by wisdom, hence virtuous. It is achieved by discipline, 1:5; 2:12; 6:17; 7:14.
5. 6:9	A despot is urged to learn what wisdom is.
6. 6:12	"Wisdom is bright and does not dim."
7. 6:20	"Wisdom leads to sovereignty;" despots in view.
8. 6:21	"Honour Wisdom, thus to reign forever" despots in view.
9. 6:22	(General reference to wisdom by the author)
10. 6:23	(Marg. note g) Vulg. adds "Love the light of wisdom, all you who govern nations.", v. 23. (Also, wisdom has nothing in common with envy). ³
11. 6:23	(Same as number 10 above).
12. 7:7	The spirit of Wisdom came at his entreaty.
13. 7:12	Wisdom brings riches and all good things.
14. 7:15	God is the guide of Wisdom.
15. 7:22	Wisdom praised: (Marg. note i) "v. 25-26, she has a share in what she proceeds from; omnipotence, vv. 23, 27, sanctity and immut- ability, vv. 22, 25, are exclusively divine. Her mission is to men, v. 27, cf. 9:10, she has a part in governing the universe, 8:1, as in its creation, 7:12, 21; 8:6. She is

¹Ibid, p. 1007.

²Ibid, p. 1009.

³Ibid, p. 1013.

Verse	Verse Content
15. (Cont.)	loved by God as a bride, 8:3. All these attributes make this eulogy of Wisdom a preparation for the theology of the Trinity; they are resumed by St. Paul and St. John and applied to Christ, the Incarnate Word and Wisdom of God." ¹
16. 7:24	Wisdom is quick, pure, permeating all things.
17. 7:23	"God loves only the man who lives with wisdom."
18. 7:30	"But over Wisdom evil can never triumph."
19. 8:5	Wisdom is more valuable than wealth and works everywhere.
20. 8:17	Immortality and pure contentment are found in being kin to Wisdom.
21. 9:2	God's wisdom fitted men to rule creation.
22. 9:4	Solomon asking wisdom of God.
23. 9:6	Without Wisdom, a man is found lacking.
24. 9:9	Wisdom is with God.
25. 9:17	Wisdom linked with the Holy Spirit and need for understanding God's work (in creation).
26. 9:18	Wisdom teaches God's perspective of living.
27. 10:4	Wisdom saved mankind from total destruction from Adam to Moses.
28. 10:8	Knowledge of good linking to wisdom.
29. 10:9	Wisdom saves her servants.
30. 10:21	Wisdom healed the dumb, and (marg. note r) as God loosened Moses' tongue for him to speak to Pharaoh, Ex. 4:10; 6:12, 30, so He now loosens the tongues of the Israelites, for His praise. ²

¹Ibid, p. 1015.

²Ibid, p. 1018.

	Verse	Verse Content
31.	14:2	Wisdom as a technical skill (cf. 8:6).
32.	14:5	Wisdom as a technical skill (cf. 8:6).
33.	4:17	Wise men taken to safety by the Lord.
34.	6:24	Wise men hold the key to the world's salvation.
35.	7:15	A section on an appeal to inspiration.

II. Ecclesiasticus (200-180 B.C.)

"The Wisdom of Jeshua the Son of Sirach" is the longest and most attractive book in the Apocrypha. Emphasis is on worldly wisdom that comes from experience.

	Verse	Verse Content
1.	1:1	"All wisdom is from the Lord"--"The mystery of wisdom"
2.	1:1	(Same as number 1 above)
3.	1:3	Who can probe its depths (marg. note e) ¹
4.	1:4	Wisdom preceeded creation and was created.
5.	1:6	No one knows the full knowledge of wisdom.
6.	1:14	To fear the Lord is the beginning of wisdom.
7.	1:16	To fear the Lord is the perfection of wisdom.
8.	1:18	To fear the Lord is the crown of wisdom.
9.	1:20	To fear the Lord is the root of wisdom.
10.	1:24	Wisdom provides learning.

¹Ibid, p. 1037.

			Hebrew (חָכְמָה) and Greek (σοφία) Match
Verse	Verse Content		
11. 1:25	Wisdom linked to keeping the commandments. (Marg. note g)-- For Ben Sira wisdom and observance of the Law go together, 19:20. Cf. Qo. 12:13. Here, wisdom is the reward of observance. ¹		
12. 1:26	Wisdom equals the fear of the Lord.		
13. 4:11	Wisdom as Educator.	Match	
14. 4:24	Wisdom's speech is recognized.	Match	
15. 6:18	Apprenticeship to wisdom till old.		
16. 6:22	(Marg. note i) "Discipline" following Hebr.; "wisdom" Greek. Probably a play on <u>musar</u> , "discipline" and <u>musar</u> , "set apart." Wisdom to be true to her identification. ²		
17. 6:37	Wisdom linked to keeping commandments of the Lord.	Match	
18. 8:8	Wise men offer wisdom	Match	
19. 11:1	The wise man's wisdom can show only in physical appearance.	Match	
20. 14:20	Wisdom brings happiness	Match	
21. 15:3	Wisdom linked with the fear of the Lord.	Match	
22. 15:10	Wisdom should mold and direct praise to the Lord.	Match	
23. 15:18	Reference to the Lord's vast wisdom.	Match	
24. 18:28	Men of sense recognize wisdom.		

¹Ibid, p. 1039.

²Ibid, p. 1043.

Verse	Verse Content	Hebrew (חָכְמָה) and Greek (σοφία) Match
25. 19:20	Wisdom consists entirely in fearing the Lord.	
26. 19:22	Wisdom is separate from being learned in evil.	
27. 19:23	A fool has not wisdom.	
28. 20:30	Wisdom concealed is useless.	
29. 20:31	Wisdom concealed is undesirable.	
30. 21:11	Fear of the Lord linked with wisdom.	
31. 21:18	The wisdom of a fool is ruins and waste.	
32. 22:6	Wisdom is correction.	
33. 23:2	Wisdom is a discipline.	
34. 24:1	Wisdom glorifies herself.	
35. 24:1	Wisdom glorifies herself.	
36. 24:25	Wisdom linked to the Law of God.	
37. 25:5	Wisdom is delicate in the aged.	
38. 25:10	Acquired wisdom brings greatness.	
39. 27:11	A devout man's conversation is wisdom at all times.	
40. 34:8	Wisdom linked to truthfulness.	
41. 31:11	(ἐκκλησία -B,S)--(Heb. diff.-- Assembly)	
42. 37:20	(τροφή --A,B,S ²)	Match
43. 37:21	Wisdom linked to the favor of the Lord.	Match
44. 38:24	Leisure provides for the gaining of wisdom.	Match
45. 39:1	Wisdom linked to the law.	

			Hebrew (חָכְמָה) and Greek (σοφία) Match
Verse	Verse Content		
46. 39:7	God allows reception of wisdom.		
47. 39:10	God's wisdom proclaimed by nations.		
48. 40:20	The love of wisdom exceeds all else--(Heb. diff.--"love of love")		
49. 41:14	Wisdom concealed is useless.		Match
50. 41:15	Wisdom concealed is useless.		Match
51. 42:21	God's wisdom in creation.		Match
52. 43:33	God gives wisdom to devout men.		Match
53. 44:15	Good men in history had wisdom.		
54. 45:26	God gives wisdom.		Match
55. 50:27	General Reference to wisdom.		Match
56. 51:13	Wisdom asked of God.		Match
57. 51:17	God gives wisdom.		
58. Subscript--	General reference to wisdom.		

σοφίῳ

59. 7:5	General reference to wisdom; not to be paraded.		
60. 10:26	General reference to wisdom; not to be paraded.		
61. 18:29	Wisdom accompanies skilled words.		
62. 32:4	Speak wisdom when it is appropriate.		
63. 37:30	Skillful use of words.		
64. 38:24	Leisure makes opportunity to be wise.		
65. 38:25	The busy man (farmer) cannot have time to become wise.		

Verse	Verse Content	Hebrew (חכמה) and Greek (σοφία) Match
66. 38:31	Skillfulness in work.	
67. 47:14	General reference to wisdom.	
68. 50:28	Wisdom brings happiness.	
III. <u>Baruch</u> (later than 164 B.C.)		
Encouragement to pursue wisdom.		
Bar 3:12	Israel forsook wisdom and suffered; relate to God's ways.	
Bar 3:23	Wisdom is not found by story-tellers, merchants and searchers of understanding on the earth.	
IV. <u>2, 4 Maccabees</u> (4 Maccabees not in Apocrypha)		
2 Macc 2:9	A sacrifice offered in wisdom by Moses to the Lord.	
4 Macc 1:15	A life of wisdom is chosen by the intellect (τὸν σοφίας βίον)	
4 Macc 1:16	Wisdom is the knowledge of things human and divine and of their cause	
4 Macc 1:17	Wisdom linked to the Law--(Not listed in Hatch and Redpath) ¹ Wisdom is education in the Law: the equation of "wisdom" and "the law," like the qualification of "reason" by "religious," is the key-note of our author's thought; but the ante-mundane existence of this wisdom is not emphasized as it is in Philo and Palestinian Judaism. Pagans also acknowledge the insufficiency of mere reason. ²	

¹Hatch and Redpath, Concordance, 2:1278-1281.

²The Third and Fourth Books of Maccabees, Edited and Translated by Moses Hadas (New York: KTAV Publishing House, Inc., 1976), p. 149.

4 Macc 1:18 Wisdom includes virtues.

4 Macc 7:23 The wise master their emotions.

V. 1 Esdras

1 Esdr 3:5 Darius was to give wealth to the wisest.

1 Esdr 3:9 Darius was to give wealth to the wisest.

1 Esdr 4:42 Darius was to give wealth to the wisest.

1 Esdr 5:6 Wise words spoken before Darius.

VI. Sirachi

	Verse	Verse Content
1.	1:8	The Lord is the only wise One; He created wisdom.
2.	3:29	A wise man desires to listen.
3.	6:33	A wise man desires to listen.
4.	6:34	General reference.
5.	7:19	A wise wife is valuable.
6.	8:8	Listen to wise men.
7.	9:14	Listen to wise men.
8.	9:17	A skilled craftsman.
9.	10:1	A wise judge is instructive.
10.	10:25	Wise men will be waited for.
11.	18:27	Wise men are always reverent.
12.	20:5	Wise men keep silence.
13.	20:7	Wise men keep silence.
14.	20:13	Wise men make themselves beloved.

	Verse	Verse Content
15.	20:27	Wise men make their way in the world.
16.	20:29	Wise men can be blinded by gifts.
17.	21:13	A wise man's knowledge abounds.
18.	21:15	A wise saying is commended by the understanding.
19.	21:26	"The mouth of the wise is their mind"
20.	27:11	A godly man's discourse is wise.
21.	33:2	"A wise man will not hate the law"
22.	37:23	The wise are instructive.
23.	37:22	General reference.
24.	37:24	The wise are "satisfied with blessing"
25.	37:26	The wise will gain the people's trust.
26.	44:4	Wise leaders.

APPENDIX V

NEW TESTAMENT

Verse	Verse Content	Observation
1. Matt 11:19	Christ accused of involvement with sinners, "but wisdom is proved right by her actions." (NIV)	Subj. of passive verb Wisdom linked to right conduct
2. Matt 12:42	Solomon's wisdom referred to	Direct object
3. Matt 13:54	People in Christ's home town marveled at His teachings and wondered where He "got His wisdom and these miraculous powers" (NIV)	(Verb supplied)-- High level of insight involved
4. Mark 6:2	(Same as Matt 13:54)	
5. Luke 2:40	"The child (Jesus) grew and became strong; He was filled with wisdom . . ."	Participle of <u>means/cause/temporal</u>
6. Luke 2:52	"Jesus grew in wisdom . . ."	Dat. of <u>means/manner cause/sphere</u>
7. Luke 7:35	(Same idea as Matt 11:19)	
8. Luke 11:31	Solomon's wisdom referred to	Direct object
9. Luke 11:49	Because of the past failures, "God in His wisdom said . . ." (NIV)	Subject

Verse	Verse Content	Observation
10. Luke 21:15	Words and wisdom to be given of God which will enable them to withstand opposition.	Direct object From God
11. Acts 6:3, 10	Choosing of the seven--to be filled with wisdom and the Spirit. Stephen's wisdom/Spirit.	
12. Acts 6:3, 10	Choosing of the seven--to be filled with wisdom and the Spirit. Stephen's wisdom/Spirit.	
13. Acts 7:10	Joseph in Egypt given wisdom	Direct object Given of God
14. Acts 7:22	Moses was educated in all the wisdom of the Egyptians.	Wisdom of Egypt
15. Rom 11:33	"Wisdom and knowledge (γνώσεως) of God"	
16. 2 Cor 1:12	"Worldly wisdom"	Worldly wisdom
17. Eph 1:8	The grace (τῆς χάριτος . . . ἧς) of God is the source of our receiving wisdom and understanding (φρονήσει).	God the source
18. Eph 1:17	"Spiritual wisdom and spiritual revelation asked from God"	Attributive Genitive
19. Eph 3:10	Wisdom of God was <u>now</u> (νῦν) to be made known through the church.	Was made known as God allowed.
20. Col 1:9	Request for them to be filled with the knowledge (ἐπίγνωσιν) of His desired will <u>by</u> (dative of means) in (dative of sphere) all	Knowledge is available "by means of" wisdom and understanding

Verse	Verse Content	Observation
20. (Cont.)	wisdom and understanding (συνέσει) in (sphere)/by (means) (the) Spirit	
21. Col 1:28	Paul teaches (έν πάση σοφία) by means of wisdom.	Dative of means
22. Col 2:3	The treasures of wisdom and knowledge (γνώσεως) are hid in Christ.	Linked to Christ
23. Col 2:23	Human regulations have an appearance of wisdom, "but lack any value in restraining indulgence" (NIV), which wisdom apparently can do.	Wisdom affects sinful actions.
24. Col 3:16	Teaching with all wisdom is rooted in the "word of Christ dwelling in you."	Linked to the Lord
25. Col 4:5	Walk in wisdom before unbelievers	Dative of sphere/means/cause
26. Jas 1:5	Wisdom can be received of God.	"The wisdom intended in this context is a believer's ability to face the testings . . . with the proper outlook." ¹
27. Jas 3:13	A godly manner of life flows from wisdom	Godly life-styles linked to wisdom.
28. Jas 3:15	Ungodly life styles come from "earthly" wisdom.	Earthly wisdom
29. Jas 3:17	Heaven's wisdom is "wholesome"	Heaven's wisdom

¹John D. Grassmick, Principles and Practices of Greek Exegesis (Dallas: Dallas Theological Seminary, 1976), p. 10.

Verse	Verse Content	Observation
30. 2 Pet 3:15	God gave Paul wisdom to write Scripture.	Wisdom linked to Scripture.
31. Rev 5:12	The Lamb is worthy to receive wisdom.	
32. Rev 7:12	God is worthy to receive wisdom.	
33. Rev 13:18	Wisdom needed in order to calculate the number of the Beast.	
34. Rev 17:9	Wisdom needed to understand the woman on the Beast.	
σοφίζω		
35. 2 Tim 3:15	The Scriptures make wise	Linked to Scripture
36. 2 Pet 1:16	"Cunningly devised fables"	
σοφός		
37. Matt 11:25	Certain things hid from the wise and learned (σοφῶν), but revealed to little children.	
38. Matt 23:34	God sent "prophets and wise men and teachers," whom they killed.	
39. Luke 10:21	(Same as Matt 11:25)	
40. Rom 1:14	Paul is debtor to wise and foolish.	Wise contrasted with foolish.
41. Rom 1:22	Claimed falsely to be wise.	
42. Rom 16:19	Paul desires them "to be wise about what is good"	
43. Rom 16:27	"To the only wise God"	

Verse	Verse Content	Observation
44. Eph 5:15	Exhorted to live as wise, not as unwise	
45. Eph 5:15	Exhorted to live as wise, not as unwise	
46. Jas 3:13	The wise are to show it in their life.	
σοφία (1 & 2 Corinthians)		
47. 1 Cor 1:17	Sent to preach, not with wisdom of words	Gen. tive of source/ apposition/ means/ attributed.
48. 1 Cor 1:19	"God will destroy the wisdom (σοφίαν) of the wise (σοφῶν)"	
49. 1 Cor 1:20	Of the world, made foolish by God	
50. 1 Cor 1:21	Of God--the world by wisdom knew not God.	
51. 1 Cor 1:21	Of God--the world by wisdom knew not God.	
52. 1 Cor 1:22	"The Greeks seek after wisdom, while the Jews after a sign"	
53. 1 Cor 1:24	Christ is the power, and wisdom of God.	
54. 1 Cor 1:30	(The passage under discussion)	
55. 1 Cor 2:1	Paul came to them not in excellency of wisdom.	
56. 1 Cor 2:4	Paul did not preach with man's wisdom's words.	
57. 1 Cor 2:5	Wisdom of men not a basis for faith.	

	Verse	Verse Content	Observation
58.	1 Cor 2:6	Speak God's wisdom, not the world's.	
59.	1 Cor 2:6	Speak God's wisdom, not the world's.	
60.	1 Cor 2:7	Paul speaks the wisdom of God.	
61.	1 Cor 2:13	Speak not in words of man's wisdom.	
62.	1 Cor 3:19	The wisdom of this world is foolishness with God.	
63.	1 Cor 12:8	"The spirit of the word of wisdom" (gift)	
σοφός			
64.	1 Cor 1:19	(Note σοφία Ref.)	Isa 29:14
65.	1 Cor 1:20	"Where is the wise"	
66.	1 Cor 1:25	God's foolishness is wiser than men.	
67.	1 Cor 1:26	Not many wise after the flesh are called.	
68.	1 Cor 1:27	Foolish things of this world chosen to confound the wise.	
69.	1 Cor 3:10	Being a wise master builder is related to God's grace.	
70.	1 Cor 3:18	Some think themselves to be wise, but need to become wise in reality.	
71.	1 Cor 3:18	Some think themselves to be wise, but need to become wise in reality.	
72.	1 Cor 3:19	The wise of the world.	Job 5:13

Verse	Verse Content	Observations
73. 1 Cor 3:20	The thoughts of the wise are vain.	
74. 1 Cor 6:5 ¹	Not a wise man among the Corinthians	

¹Moulton and Geden, Concordance, pp. 898, 899.

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