

# A Study of Wisdom in the Bible

## Old Testament

### 7922 (3 verses)

שכל שכל

śekel śêkel

seh'-kel, say'-kel

This Hebrew word occurs 16 times, but it is only translated 'wisdom' in three of these instances. The most common translation of this word is 'understanding,' though it has many other renditions. Defined by the Strong's Dictionary, it means "intelligence; by implication success." In BDB it is known as good sense, insight, or (in a bad sense) craftiness or cunningness.

(1 Chronicles 22:12) Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God. In this passage David is speaking to his son Solomon, asking that the Lord would give him *sekel*. Of course, the Lord obviously did this, although the word for wisdom that was given to Solomon is a different word. Here David seems to be asking that his son have both *good sense* and *insight* into the difficult matter of building the temple.

(Proverbs 12:8) A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised. Here the verse does not mean that a man will be commended according to whether or not a man knows or loves the Lord (though that is true as well). Instead, the meaning is that a man will be commended if he has *good sense* in a matter. When a man acts with good sense, he is commended by others. This is contrasted with the man who has a perverse heart and, it is implied, does not act with good sense. Such a man will be despised.

(Proverbs 23:9) Speak not in the ears of a fool: for he will despise the wisdom of thy words. That is, a foolish person despises good sense; the foolish person seeks instead after foolish sense.

Conclusion: Sekel is a word that refers mostly to *good sense*. The word is occasionally translated 'wisdom' with that meaning. Sekel is a characteristic that fools despise. It is given by the Lord and causes men to be commended.

### 8454 (8 verses)

תשיה תשיה

tū shīyā h tū shīyā h

too-shee-yaw', too-shee-yaw'

The word translated 'wisdom' in this case has the idea of *applied wisdom* or *useful wisdom*. It is most often translated 'wisdom.'

(Job 6:13) Is not my help in me? and is wisdom driven quite from me? By using *tushiyah* for 'wisdom,' Job does not mean what he normally would, but he means "is my practical ability to change this situation – is that same wisdom that helped me to gain my great substance – completely gone from me? Job means that though he has lost his riches, his practical abilities did not leave with his substances.

(Job 12:16) With him is strength and wisdom: the deceived and the deceiver are his. It is declared that this type of wisdom is also from the Lord.

(Job 26:3) How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is? Job is rebuking his friends for their useless help. It is known from Job 6:13 that Job thought that he still had *tushiyah*, but here he is speaking sarcastically referring to himself as one who has no wisdom because that is, he intimates, how his friends viewed him.

(Proverbs 2:7) He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. The Lord lays up useful wisdom for the righteous.

(Proverbs 3:21) My son, let not them depart from thine eyes: keep sound wisdom and discretion:

(Proverbs 8:14) Counsel is mine, and sound wisdom: I am understanding; I have strength.

(Proverbs 18:1) Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom. When a man desires useful wisdom and separates himself from the world, then he finds and learns of this wisdom.

(Micah 6:9) The LORD'S voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it. This occurs for the man whose wisdom is practical; all true and pure wisdom is practical.

Conclusion: The word *tushiyah* is most often used when referring to any situation in which the usefulness of wisdom is being emphasized. Thus, it could be translated 'useful wisdom.' Of course, all wisdom is useful, but this word is focuses on the usefulness of true wisdom (contrary to the uselessness of false wisdom) which is given by God. This wisdom can be found when a man is earnest to seek it and lay aside the encumbrances of the world.

### 7919 (2 verses)

שכל

śā kal

saw-kal'

This word is used 70 times but is only translated 'wisdom' twice. The basic idea of the word is to look around, i.e., to be circumspect. This carries with it the idea of thoughtfulness or carefulness. Just as a hiker would look around on the ground where he is stepping to avoid a snake, so the person with *saka/* considers what he is doing and how he should and should not do it.

(Job 34:35) Job hath spoken without knowledge, and his words were without wisdom. Elihu is hearing charging Job with thoughtless actions that were performed without considering the consequences.

(Proverbs 1:3) To receive the instruction of wisdom, justice, and judgment, and equity;

Conclusion: This word is used to describe the aspect of figuratively looking around with intelligence and analyzing. It has to do with considering the consequences and results of an action. One of the purposes of the book of Proverbs is to aid in the acquisition of this wisdom.

### 3820 (6 verses)

לב

le b

labe

This word is used nearly six hundred times in the Old Testament. It is the word 'heart.' However, there are a few instances in which it means 'wisdom.' In this sense the word has a very broad idea of the 'inner wisdom' of a person. This could refer in particular to the wisdom that is written on the heart – the most basic and personal type of wisdom.

(Job 36:5) Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom.

(Proverbs 10:21) The lips of the righteous feed many: but fools die for want of wisdom.

(Proverbs 11:12) He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

(Proverbs 15:21) Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.

(Proverbs 19:8) He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good. He loves his soul who has true wisdom engraved on his heart; and is not this exactly what wisdom does? It makes a man hate his physical life, so to speak, for the sake of Christ so that his soul will have eternal, spiritual life.

(Ecclesiastes 10:3) Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

Conclusion: When this word is used, it refers to the aspect of the inner wisdom that is given to a man. Since the word means heart, it could be referring to the wisdom that is 'graven on the heart.' This wisdom, given by God, makes a man seek spiritual things, and the possession of it helps to describe who is a wise person and who is a fool.

#### 2454 (4 verses)

חכמות חכמות

chokmɑ th chakmɑ th

khok-moth', khak-moth'

This work is a very similar word to the regular word for wisdom. It is also virtually synonymous.

(Psalms 49:3) My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

(Proverbs 1:20) Wisdom crieth without; she uttereth her voice in the streets:

(Proverbs 9:1) Wisdom hath builded her house, she hath hewn out her seven pillars:

(Proverbs 24:7) Wisdom is too high for a fool: he openeth not his mouth in the gate. The gate referred to in this verse is the city gate where the elders and judges of the city sit and decide weighty matters. Because wisdom is too 'high' for the fool, he is not able to give any useful suggestions in this place of wisdom.

Conclusion: This word is virtually the same as the word that is normally used for wisdom. It may be useful to consider that word.

#### 6195 (1 verse)

ערמה

'ormɑ h

or-maw'

This word, which is used five times, is translated differently with each usage. It is closely related to a word that means 'trickery' or 'discretion.' It also has the idea of shrewdness or craftiness. The word can be used in either a good or a bad sense.

(Proverbs 8:5) O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. Here, wisdom is pleading with fools to understand *ormah*, shrewdness. The simple person was the person who is not crafty in a bad sense, but has no prudence either. The exhortation, then, is that this person would cease being simple and would gain what they lack.

Conclusion: The word *ormah* is used in the sense of what the simple person does not have: craftiness or shrewdness. This can be taken in a good or a bad sense.

#### 998 (2 verses)

בינה

bi ynɑ h

bee-naw'

The word is used 40 times; most of these occurrences are translated 'understanding,' and the word has that idea.

(Job 39:26) [Doth the hawk fly by thy wisdom, and stretch her wings toward the south?](#) The word understanding has the concept of the intellectual faculty in it. Thus, 'wisdom' here refers to the ability to comprehend ideas and to judge these ideas on the basis of truth or falsehood, good or evil. God is asking Job, "does the hawk fly because of the knowledge of the air, the knowledge of the atmosphere, the perceived strength of its wings, etc. that you have of it?"

(Proverbs 23:4) [Labour not to be rich: cease from thine own wisdom.](#) This phrase is an injunction for the hearer to stop trusting in their own ideas of how to become rich; to cease from their own plans and devices, and to stop determining good or bad plans and ideas based on how they feel; instead, the truly wise person must yield these decisions to God-granted wisdom.

Conclusion: This word refers to understanding, i.e., to the faculty of the mind that is engaged in trying to comprehend certain facts and ideas and then tries to determine make a determination about the goodness or correctness of each of them.

#### 2449 (1 verse)

חכם

chæ kam

*khaw-kam'*

This word is used 26 times, mostly as the adjective form of wisdom. It is a very similar word to the common word for wisdom.

(Psalms 105:22) [To bind his princes at his pleasure; and teach his senators wisdom.](#)

Conclusion: This word means 'wisdom.' It is closely related to the Hebrew word #2451, which should be examined as well.

#### 8394 (1 verse)

תבונה תבונה תבון

tæ bu n tebu næ h tæ bu næ h

*taw-boon', teb-oo-naw', to-boonaw'*

This word occurs 42 times, most of which are translated 'understanding.' The basic idea of the word is 'intelligence.' This word also has the idea of understanding, including the act or faculty of understanding.

(Psalms 136:5) [To him that by wisdom made the heavens: for his mercy endureth for ever.](#)

Conclusion: The meaning of the word is 'intelligence' or 'understanding.'

#### 2451 (144 verses)

חכמה

chokmæ h

*khok-maw'*

*Chokmah* is the most common word in the Old Testament that is translated wisdom. It is also translated 'wisely' (2x), 'skilful' (1x), and 'wit's' (1x). The word refers to wisdom in many different realms, including war, government, religion, and ethics. Unlike some of the other words for wisdom, in which 'wisdom' can be viewed negatively and can be possessed by evildoers, this type of wisdom is always a good thing. Of course, even in the limited meaning of this word there are different shades of the meaning of wisdom. However, a basic working definition of wisdom can be derived from Webster's 1828 Dictionary: "The right use of knowledge...It is the faculty of discerning or judging what is most just, proper, and useful...it is the knowledge and use of what is best, most just, most proper, most conducive to prosperity or happiness." Even in this definition there are different shades of meaning, but in general this is a good basic definition.

(Exodus 28:3) And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. In this first use of the word, the concept of a 'spirit of wisdom' is mentioned. What is this 'spirit of wisdom'? In Isaiah 11:2, the spirit of the Lord (that is, the Holy Spirit) seems to be called by a number of other names, including the 'spirit of wisdom.' Thus, it seems that the Lord filled certain Israelites with the Holy Spirit.

(Exodus 31:3) And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, It is again interesting to note that the spirit of God is mentioned in the same verse as wisdom. It seems that when the spirit of God came on Bezaleel, the spirit brought wisdom, understanding, and knowledge.

(Exodus 31:6) And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; Compare this verse with Exodus 28:3.

(Exodus 35:26) And all the women whose heart stirred them up in wisdom spun goats' hair. Wisdom seemed to cause their hearts to be stirred up.

(Exodus 35:31) And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; Similar to Exodus 31:3.

(Exodus 35:35) Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work. Wisdom causes one to do what God has commanded.

(Exodus 36:1) Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

(Exodus 36:2) And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it: This verse shows that the Lord puts wisdom in the hearts of those whom he desires to, and the wisdom in their hearts causes the heart to be stirred up to desire to do the Lord's work.

(Deuteronomy 4:6) Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. Moses is obviously describing something that is very important to the children of Israel; whatever it is, it will cause other nations to view the Israelites as a wise and understanding people. In the verse before, Moses reminds his audience that he has taught them statutes and judgments. Thus, the instructions of Moses (which are ultimately the instructions of the Lord) are the actual wisdom of the Israelites. They have this wisdom in their minds; the question is whether they have it in their hearts. From the rest of the story, it seems that the entire nation had this collective body of wisdom, but the Lord only applied it to the hearts of a few; thus, wisdom can be had in the mind which is useless if not in the heart.

(Deuteronomy 34:9) And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses. Wisdom, at least some times, is gained by the laying on of hands.

(2 Samuel 14:20) To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth. "To fetch about this form is speech" means 'to speak the matter indirectly.' See the context of this verse. The fact that David knew that Joab was involved in this matter showed his great wisdom.

(2 Samuel 20:22) Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king. Here is a case of very applied and practical wisdom: killing one man to spare a city full of men.

(1 Kings 2:6) Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. Contrary to what many believe, David did not go down to his deathbed with secret prejudices. Rather, he knew that certain men in the kingdom were evil and deserved to die, but he had sworn that he would not harm them; thus, he was unable to bring justice to them. When he commands his son to act in wisdom toward these men, he is commanding Solomon to bring them the justice that true wisdom knows they deserve.

(1 Kings 3:28) And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment. The wisdom of God leads men to make good judgments.

(1 Kings 4:29) And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

(1 Kings 4:30) And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. When the Lord gives pure wisdom, it far overshadows the wisdom of wicked men, even though that wisdom is God-given, because the wicked men have polluted the wisdom of God.

(1 Kings 4:34) And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

(1 Kings 5:12) And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

(1 Kings 7:14) He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

(1 Kings 10:4) And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

(1 Kings 10:6) And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

(1 Kings 10:7) Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

(1 Kings 10:8) Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. That man is blessed who is able to hear continually the true wisdom in his ears, and see it lived out before his eyes.

(1 Kings 10:23) So king Solomon exceeded all the kings of the earth for riches and for wisdom.

(1 Kings 10:24) And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

(1 Kings 11:41) And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

(2 Chronicles 1:10) Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?

(2 Chronicles 1:11) And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

(2 Chronicles 1:12) Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

(2 Chronicles 9:3) And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

(2 Chronicles 9:5) And she said to the king, It was a true report which I heard in mine own land of thine acts, and of thy wisdom:

(2 Chronicles 9:6) Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.

(2 Chronicles 9:7) Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom.

(2 Chronicles 9:22) And king Solomon passed all the kings of the earth in riches and wisdom.

(2 Chronicles 9:23) And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

(Ezra 7:25) And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

(Job 4:21) Doth not their excellency which is in them go away? they die, even without wisdom. Mortal men are a light thing, and they often die without gaining any true wisdom.

(Job 11:6) And that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth. This shows that with God there are secret reserves, as it were, of wisdom.

(Job 12:2) No doubt but ye are the people, and wisdom shall die with you. This is a sarcastic remark by Job against his friends.

(Job 12:12) With the ancient is wisdom; and in length of days understanding. It is commonly believed that the elderly person has wisdom; and yet, it is still clear that God gives and withholds wisdom as he chooses, sometimes even withholding it from the elderly.

(Job 12:13) With him is wisdom and strength, he hath counsel and understanding.

(Job 13:5) O that ye would altogether hold your peace! and it should be your wisdom. Wisdom is often associated with silence; for example, Proverbs 17:28 says, "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding."

(Job 15:8) Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

(Job 28:12) But where shall wisdom be found? and where is the place of understanding?

(Job 28:18) No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. Wisdom is priceless.

(Job 28:20) Whence then cometh wisdom? and where is the place of understanding?

(Job 28:28) And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. The fear of the Lord is true wisdom; the fear of the Lord is also the beginning of wisdom (Psa 111:10) and the instruction of wisdom (Pro 15:33). What is the fear of the Lord? This is a broad question which cannot be dealt with fully right here. However, the fear of the Lord is what it sounds like: fearing God. The scripture says that "The fear of the Lord is to hate evil" (Pro 8:13). This probably does *not* mean that the fear of the Lord = hating evil. Rather, hating evil is a part of the fear of the Lord, i.e., subset proposition.

(Job 32:7) I said, Days should speak, and multitude of years should teach wisdom. In this passage Job says that he originally believed that ancient men have wisdom, but two verses later he explains what he had learned: "Great men are not always wise: neither do the aged understand judgment." Thus, age is not a reliable factor for determining a person's wisdom.

(Job 32:13) Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

(Job 33:33) If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

(Job 38:36) Who hath put wisdom in the inward parts? or who hath given understanding to the heart? What is this wisdom that is in the inward parts? It seems to be referring to either conscience, which can determine between good and evil, or some other inward feeling that instructs the soul concerning right and wrong, good judgment and bad.

(Job 38:37) Who can number the clouds in wisdom? or who can stay the bottles of heaven,

(Job 39:17) Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

(Psalms 37:30) The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. It is a major characteristic of the righteous man, that he speaks wisdom. See Proverbs 10:11 for an example.

(Psalms 51:6) Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

(Psalms 90:12) So teach us to number our days, that we may apply our hearts unto wisdom. One way of gaining wisdom is to consider the brevity of human life.

(Psalms 104:24) O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. The Lord has created all things through wisdom.

(Psalms 111:10) The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever. The fear of the Lord is the foundation on which all wisdom is. If a man knows much about a certain topic, such as science, it is not wisdom to him unless he has the fear of the Lord; when he has that, all of his knowledge of science is converted into wisdom, because it teaches him about God (his beauty, power, ingenuity, etc.) and causes him to fear God more because of that. Wisdom is also associated with the commandments, and a man may become wiser by obeying the commandments of the Lord.

(Proverbs 1:2) To know wisdom and instruction; to perceive the words of understanding; A major purpose of the book of Proverbs is to teach men wisdom.

(Proverbs 1:7) The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction. See the comment on Psa 111:10. Fools despise true wisdom. This is true in two ways. On the one hand, to despise means to count unimportant. Many consider the fear of the Lord to be unimportant today. Many also actively despise the fear of the Lord, which is the foundation of wisdom. This does not mean that fools despise knowledge – many study knowledge – but that knowledge is not converted into true wisdom that is actually truly useful.

(Proverbs 2:2) So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

(Proverbs 2:6) For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. The word of the Lord are wisdom.

(Proverbs 2:10) When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; Notice how often wisdom is spoken of as residing in the heart.

(Proverbs 3:13) Happy is the man that findeth wisdom, and the man that getteth understanding. Although wisdom is given by God, it is still a man's duty to seek for it. When he finds it (and he will find it, for wisdom says, "those that seek me early shall find me" (Prov. 8:17) he also finds joy.

(Proverbs 3:19) The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

(Proverbs 4:5) **Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.** Although wisdom must be gotten, it is important that it should not be forgotten. An obvious example of this would be with Solomon in his latter days.

(Proverbs 4:7) **Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.** Here again wisdom is given her rightful place: she is the principle thing.

(Proverbs 4:11) **I have taught thee in the way of wisdom; I have led thee in right paths.** In the previous verse it is learned that a father is speaking to his son; this speech seems to be a careful discourse on true wisdom, and it is given after this father may, with humble triumph, declare that he truly has taught his son the way of wisdom and led him in right paths. It is the duty of every father to teach his son the way of wisdom and lead him in right paths.

(Proverbs 5:1) **My son, attend unto my wisdom, and bow thine ear to my understanding:** While it is the duty of a father to teach his son wisdom, it is also the duty of a son to hearken to that wisdom.

(Proverbs 7:4) **Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:** As a brother is well acquainted with his sister, and as a kinsman with his kinswoman, so the seeker of wisdom is to begin to view wisdom not as a far-off principle, but as a sister or kinswoman, with him he determines to become well acquainted.

(Proverbs 8:1) **Doth not wisdom cry? and understanding put forth her voice?** Wisdom is certainly crying even today. The voice of wisdom is seen most clearly through the word of God, but is also seen through the lives and words of Christians and even through creation itself.

(Proverbs 8:11) **For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.**

(Proverbs 8:12) **I wisdom dwell with prudence, and find out knowledge of witty inventions.**

(Proverbs 9:10) **The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.** See Psalm 111:10.

(Proverbs 10:13) **In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.**

(Proverbs 10:23) **It is as sport to a fool to do mischief: but a man of understanding hath wisdom.** By this it is implied that mischief is contrary to wisdom.

(Proverbs 10:31) **The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.**

(Proverbs 11:2) **When pride cometh, then cometh shame: but with the lowly is wisdom.** This implies that proud people are void of wisdom.

(Proverbs 13:10) **Only by pride cometh contention: but with the well advised is wisdom.** One way in which wisdom can be gotten is through counsel.

(Proverbs 14:6) **A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.**

(Proverbs 14:8) **The wisdom of the prudent is to understand his way: but the folly of fools is deceit.**

(Proverbs 14:33) **Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known.**

(Proverbs 15:33) **The fear of the LORD is the instruction of wisdom; and before honour is humility.** This verse teaches that when a man fears the Lord, he is being instructed in the matters of wisdom, so that his wisdom grows; and indeed, when a man fears the Lord, he grows in that fear.

(Proverbs 16:16) How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!

(Proverbs 17:16) Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? The meaning of this verse is dubious, but it may mean, "Why does the fool pay for or seek instruction since when he is being instructed, he has no desire for it?" Perhaps this Proverb was spoken when a man who was known for his lack of interest in learning began to ask someone to teach him. The thought may be that though he seeks it now, it is only to sure that he will lose interest later.

(Proverbs 17:24) Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.

(Proverbs 18:4) The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook.

(Proverbs 21:30) There is no wisdom nor understanding nor counsel against the LORD. There is no wisdom that is godless, or that is opposed to God, for all true wisdom comes from God.

(Proverbs 23:23) Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

(Proverbs 24:3) Through wisdom is an house builded; and by understanding it is established: By 'house' is probably meant a family.

(Proverbs 24:14) So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off. In this and the last verse, wisdom is compared to honey. Wisdom is sweet to the righteous man.

(Proverbs 29:3) Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance.

(Proverbs 29:15) The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. The rod and reproof are instruments that cultivate wisdom in the heart.

(Proverbs 30:3) I neither learned wisdom, nor have the knowledge of the holy. The reason for and the meaning of this sentence is quite odd, for what follows is excellent knowledge; but Agur is speaking by prophecy. Perhaps his wisdom comes from God in this prophecy, though he knows him not when the prophetic spirit leaves him?

(Proverbs 31:26) She openeth her mouth with wisdom; and in her tongue is the law of kindness.

(Ecclesiastes 1:13) And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.

(Ecclesiastes 1:16) I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

(Ecclesiastes 1:17) And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. By 'wisdom' Solomon seems to be speaking of a godless sort of knowledge, or a vain philosophy, for the rest of this book is often viewed in this sense. Solomon learned a great deal, but he realized that with God all of his learning and knowledge and good judgment was nothing more than madness and folly, for such is all without God.

(Ecclesiastes 1:18) For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow. See the note on the above verse.

(Ecclesiastes 2:3) I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

(Ecclesiastes 2:9) So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

(Ecclesiastes 2:12) And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done.

(Ecclesiastes 2:13) Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

(Ecclesiastes 2:21) For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil.

(Ecclesiastes 2:26) For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

(Ecclesiastes 7:11) Wisdom is good with an inheritance: and by it there is profit to them that see the sun.

(Ecclesiastes 7:12) For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.

(Ecclesiastes 7:19) Wisdom strengtheneth the wise more than ten mighty men which are in the city. Wisdom is far more excellent than might. See the context of 2 Samuel 20:22, in which the wise woman did far more for the city than 10 mighty men could have done for it.

(Ecclesiastes 7:23) All this have I proved by wisdom: I said, I will be wise; but it was far from me.

(Ecclesiastes 7:25) I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:

(Ecclesiastes 8:1) Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

(Ecclesiastes 8:16) When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:)

(Ecclesiastes 9:10) Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. This seems almost to be a form of sarcasm in which Solomon says, "Work hard on earth, because it will not profit you when you die" or it could mean "Work hard on earth, for you will not be able to work hard in the grave."

(Ecclesiastes 9:13) This wisdom have I seen also under the sun, and it seemed great unto me:

(Ecclesiastes 9:15) Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

(Ecclesiastes 9:16) Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

(Ecclesiastes 9:18) Wisdom is better than weapons of war: but one sinner destroyeth much good.

(Ecclesiastes 10:1) Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

(Ecclesiastes 10:10) If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

(Isaiah 10:13) For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:

(Isaiah 11:2) And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

(Isaiah 29:14) Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

(Isaiah 33:6) And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure. The context of this verse is when the Lord is exalted and Zion is filled with judgment and righteousness. At this time there will be much wisdom and knowledge. Note that the fear of the Lord is mentioned in the same verse as wisdom. When there is judgment and righteousness in Zion, there will be fear of the Lord, and thus there will be true wisdom.

(Isaiah 47:10) For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me. Here is a situation in which wisdom is not the true, God-given wisdom but a false wisdom that says, "none seeth me."

(Jeremiah 8:9) The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them? When men reject the word of the Lord, they have no true wisdom in them.

(Jeremiah 9:23) Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: Men are told to glory in the understanding and knowledge of God. This, of course, is true wisdom. However, the man who is wise in the ways of the world (for example, with philosophy) should not glory in his wisdom, for it will come to the same end as the strength of the mighty man or the riches of the rich man.

(Jeremiah 10:12) He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

(Jeremiah 49:7) Concerning Edom, thus saith the LORD of hosts; Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?

(Jeremiah 51:15) He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

(Ezekiel 28:4) With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: This prophecy is addressed to Tyre; the fact that the Tyrians had wisdom is not denied, but they had a different type of wisdom than the word is commonly used to refer to. Rather than having a fear of God, they have a shrewdness of business that has caused them to accumulate wealth.

(Ezekiel 28:5) By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

(Ezekiel 28:7) Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

(Ezekiel 28:12) Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

(Ezekiel 28:17) Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

(Daniel 1:4) Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. Again, the meaning of the word 'wisdom' is different from the common meaning.

(Daniel 1:17) As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

(Daniel 1:20) And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

(Daniel 2:14) Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: Wisdom can often be gained by counsel; notice that the two words are together.

(Daniel 2:20) Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: Though Daniel is wise (Eze. 28:3), yet his source of wisdom is the Lord, with whom is all wisdom.

(Daniel 2:21) And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

(Daniel 2:23) I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

(Daniel 2:30) But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

(Daniel 5:11) There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers;

(Daniel 5:14) I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

Conclusion: The common word for wisdom in the Old Testament, *chokmah*, refers to “the right use of knowledge, the faculty of discerning what is most just, proper, and useful; the knowledge and use of what is best, most just, most proper, most conducive to prosperity or happiness.” The marrow of true wisdom is the fear of the Lord. Wisdom is given by God and can be kept in the mind or applied to the heart. The Lord has the secrets of wisdom and created all things by wisdom. It is the duty of fathers to teach wisdom and the duty of sons to hearken. There are a great deal of characteristics of wisdom. It is associated with the Holy Spirit, given by God, priceless, better than riches, wealth, honor, revenge, folly, might, or weapons of war; spoken by the righteous, despised by fools, the principle thing, opposed to mischief, not found by the scorner, sweet, a defence, and life-giving. Examples of wise people include Bezaleel, Joshua, David, Solomon, and Daniel.

## New Testament

### 5428 (1 verse)

φρόνησις

FRO-nay-sis

The word, used twice in the New Testament, refers to mental action or activity, that is, intellectual insight or understanding.

(Luke 1:17) And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. The hearts of the disobedient will be turned so that they will listen to the insight of the just person into moral issues.

Conclusion: This word refers to mental insight or understanding of an issue.

### 4678 (49 verses)

σοφία

so-FEE-ah

Sophia is the common word for wisdom in the New Testament. The lexical meaning of the word is basically the same as the meaning of the English word 'wisdom.' Borrowing from the definition given above, this meaning is, "the right use of knowledge, the faculty of discerning what is most just, proper, and useful; the knowledge and use of what is best, most just, most proper, most conducive to prosperity or happiness."

(Matthew 11:19) The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. The meaning of this phrase seems to be that the results of wisdom (her children) show that she is in the right (they justify her).

(Matthew 12:42) The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

(Matthew 13:54) And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 'Where did he get such wisdom and insight into the scriptures, and where did he get the power to perform these mighty works?'

(Mark 6:2) And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Similar to Matthew 13:54 above.

(Luke 2:40) And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. If it is remembered that wisdom is the fear of the Lord, this will be even more clear.

(Luke 2:52) And Jesus increased in wisdom and stature, and in favour with God and man. Did Jesus not fear God? This cannot be supposed. However, a man may grow in the fear of the Lord, learning to fear him more. This shows that the man who has just become a Christian and has not yet grown much in the fear of the Lord is not in sin.

(Luke 7:35) But wisdom is justified of all her children. See note on Matthew 11:19.

(Luke 11:31) The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

(Luke 11:49) Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: What is the wisdom of God? Is it the fear of the Lord? Though it may, in an odd sense, entail that, it is better to look for a more substantial description of the wisdom that God has. It seems to be that ability of God

(Luke 21:15) For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. Wisdom here seems to refer to the choice of words and when to hold silent.

(Acts 6:3) Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

(Acts 6:10) And they were not able to resist the wisdom and the spirit by which he spake.

(Acts 7:10) And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

(Acts 7:22) And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. That is, what they considered to be wisdom.

(Romans 11:33) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! It is to be remembered that there are 'treasures of wisdom' with the Lord.

(1 Corinthians 1:17) For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. Not with eloquent language.

(1 Corinthians 1:19) For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

(1 Corinthians 1:20) Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

(1 Corinthians 1:21) For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. The wisdom of the world does not lead it to God, but God, by his wisdom, has chosen to save some of the world.

(1 Corinthians 1:22) For the Jews require a sign, and the Greeks seek after wisdom: The Greeks do not seek after true wisdom, but after philosophy, which is hardly a good form of wisdom.

(1 Corinthians 1:24) But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Again and again wisdom is said to speak in the book of Proverbs. It has long been a belief of the church that Christ is wisdom, but here is plain evidence that Christ is "the wisdom of God."

(1 Corinthians 1:30) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: Here again is more proof that Christ is wisdom.

(1 Corinthians 2:1) And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

(1 Corinthians 2:4) And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

(1 Corinthians 2:5) That your faith should not stand in the wisdom of men, but in the power of God.

(1 Corinthians 2:6) Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: This shows that the wisdom of this world and the wisdom of God are quite different things.

(1 Corinthians 2:7) But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

(1 Corinthians 2:13) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

(1 Corinthians 3:19) For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

(1 Corinthians 12:8) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

(2 Corinthians 1:12) For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

(Ephesians 1:8) Wherein he hath abounded toward us in all wisdom and prudence;

(Ephesians 1:17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

(Ephesians 3:10) To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

(Colossians 1:9) For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

(Colossians 1:28) Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

(Colossians 2:3) In whom are hid all the treasures of wisdom and knowledge. All the treasures of wisdom are hid in Christ. See Job 11:6.

(Colossians 2:23) Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

(Colossians 3:16) Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

(Colossians 4:5) Walk in wisdom toward them that are without, redeeming the time.

(James 1:5) If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

(James 3:13) Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

(James 3:15) This wisdom descendeth not from above, but is earthly, sensual, devilish.

(James 3:17) But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. The meaning of the verse seems to be that such wisdom causes these fruits to grow in the person who possesses it.

(2 Peter 3:15) And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

(Revelation 5:12) Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Is not all wisdom already hidden in Christ? Yes. The meaning of the verse is not, "the Lamb is worthy to receive these things, let us make sure he gets them," but "The Lamb is worthy to receive these things, and that is why it is good that he already has them!"

(Revelation 7:12) Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

(Revelation 13:18) Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

(Revelation 17:9) And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

Conclusion: The word sophia in the New Testament has the same idea as that of the English word 'wisdom.' Throughout the New Testament there is much discussion of the two different types of wisdom: worldly wisdom and divine wisdom. Worldly wisdom is actually nothing but foolishness in the sight of God. All divine wisdom is hidden in Christ, who is worthy to receive it.