

# Manifold Wisdom - Introduction

Ephesians 3:10-11 KJV

“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, 11 According to the eternal purpose which he  
purposed in Christ Jesus our Lord:”

σοφία, ας, ἡ  
sophia (NT)

חִכְמָה  
Chokmah (OT)

**A Study in Wisdom**

By Wayne Stewart



σοφία, ας, ή



# Proverbs: A STUDY IN WISDOM

WAYNE STEWART

חכמה

# Wisdom = Sophia(NT) and Chokmah(OT)

NT

- Matt. 11:19; 12:42; 13:54; Mk. 6:2; Lk. 2:40, 52; 7:35; 11:31, 49; 21:15; Acts 6:3, 10; 7:10, 22; Rom. 11:33; 1 Cor. 1:17, 19-22, 24, 30; 2:1, 4-7, 13; 3:19; 12:8; 2 Cor. 1:12; **Eph. 1:8, 17; 3:10; Col. 1:9, 28; 2:3, 23; 3:16; 4:5**; Jas. 1:5; 3:13, 15, 17; 2 Pet. 3:15; Rev. 5:12; 7:12; 13:18; 17:9

OT

- **Exod. 28:3; 31:3, 6; 35:26, 31, 35; 36:1-2**; Deut. 4:6; 34:9; 2 Sam. 14:20; 20:22; 1 Ki. 2:6; 3:28; 5:9-10, 14, 26; 7:14; 10:4, 6-8, 23-24; 11:41; 1 Chr. 28:21; 2 Chr. 1:10-12; 9:3, 5-7, 22-23; Job 4:21; 11:6; 12:2, 12-13; 13:5; 15:8; 26:3; 28:12, 18, 20, 28; 32:7, 13; 33:33; 38:36-37; 39:17; Ps. 37:30; 51:8; 90:12; 104:24; 107:27; 111:10; Prov. 1:2, 7; 2:2, 6, 10; 3:13, 19; 4:5, 7, 11; 5:1; 7:4; 8:1, 11-12; 9:10; 10:13, 23, 31; 11:2; 13:10; 14:6, 8, 33; 15:33; 16:16; 17:16, 24; 18:4; 21:30; 23:23; 24:3, 14; 28:26; 29:3, 15; 30:3; 31:26; Eccl. 1:13, 16-18; 2:3, 9, 12-13, 21, 26; 7:10-12, 19, 23, 25; 8:1, 16; 9:10, 13, 15-16, 18; 10:1, 10; Isa. 10:13; 11:2; 29:14; 33:6; 47:10; Jer. 8:9; 9:22; 10:12; 49:7; 51:15; Ezek. 28:4-5, 7, 12, 17; Dan. 1:4, 17, 20

# ἡ πολυποίκιλος σοφία τοῦ Θεοῦ, (Eph. 3:10 TBT)

- TBT Ephesians 3:10 ἵνα γνωρισθῆ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ σοφία τοῦ Θεοῦ, **πολυποίκιλος**
- KJV 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,

# According to a purpose of the ages

- TBT Ephesians 3:11 **κατὰ πρόθεσιν τῶν αἰώνων** ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.
- KJV Ephesians 3:11 **According to the eternal purpose** which he purposed in Christ Jesus our Lord:



# Many sided wisdom

- What are the “many sides”?
- What is wisdom?
- How does wisdom differ from understanding?
- How can Proverbs help?

# °THE PROVERBS.

INT.  
(p. 864)

- 1 THE proverbs ° of Solomon the son of David, king of Israel ;
- 2 ° To know ° wisdom and ° instruction ;  
° To perceive the ° words of ° understanding ;
- 3 ² To receive the ² instruction of ° wisdom, Justice, and judgment, and equity :
- 4 ² To give ° subtilty to the ° simple,  
To the young man knowledge and discretion.
- 5 A wise man ° will hear, and will increase learning ;  
And a man of ² understanding shall attain unto wise counsels :
- 6 ² To understand a proverb, and ° the interpretation :  
The ° words of the wise, and their dark sayings.
- 7 The ° fear of ° the LORD is ° the beginning of knowledge :  
But ° fools ° despise ² wisdom and ² instruction.

A A'  
(p. 865)

**TITLE.** The Proverbs. Heb. *Mishlai* ; Greek, *Paroimiai* = any dark sententious saying ; Vulg. *Proverbia*. Whence the English name. Heb. *Mishlai* is from *Mashal* = to rule (Gen. 1. 18 ; 3. 16. Ex. 21. 8, &c.). Hence applied to words which are to rule and govern the life. Not a collection of human wisdom, but of Divine rules from heaven for earth.

The book is quoted in the N.T. :—

- |            |                               |
|------------|-------------------------------|
| 1. 16      | in Rom. 3. 15.                |
| 3. 11, 12  | in Heb. 12. 5, 6. Rev. 3. 19. |
| 3. 34      | in Jas. 4. 6. 1 Pet. 5. 5.    |
| 11. 31     | in 1 Pet. 4. 18.              |
| 25. 21, 22 | in Rom. 12. 20.               |
| 26. 11     | in 2 Pet. 2. 22.              |

And also allusions, as in Rom. 12. 16, &c.

The Structure (p. 864) distinguishes the main divisions of the book, marked by such expressions as "My son" ; "The words of the wise" ; and the pronouns "thy", "thee", &c. ; and the Proverbs "for" ; and Proverbs "by" Solomon. Some proverbs are for a ruler, others are general, and for all men.

*Mashal* is used of an Allegory (Ezek. 17. 2) ; a discourse (Num. 23. 7, 8) ; a taunt (Isa. 14. 4) ; an argument (Job 29. 1) ; a byword (Jer. 24. 9) ; a lament (Mic. 2. 4) : all Proverbs are distinguished by parallelism

of lines, synonymous, or gradational, or synthetic (i. e. constructive), or antithetic (i. e. contrastive). These again are arranged (as to order) either in alternate or introverted lines.

1 of. Genitive of Relation (Ap. 17), being the title or heading of the whole book, some being "for" him ; others "by" him. If not, why the words of 10. 1 ? Chapters 10—19. 19 are not to "my son", but are in the third person, "he" and "him". See Ap. 74, and note also other sub-headings, 25. 1 ; 30. 1 ; 31. 1. All these are covered by the Genitive of Relation (Ap. 17). 2 To know = For discerning. So in vv. 3, 4, 6. wisdom. Heb. *chokmah*. There are six words rendered "wisdom" in this book. (1) *chokmah*, rendered "wisdom" except in the passages below. It occurs thirty-nine times in sing., and three times in pl. (1. 20 ; 9. 1 ; 24. 7 = true wisdom) ; forty-two times altogether (6×7. See Ap. 10). (2) *binah* = discernment or discrimination. Once rendered "wisdom" (23. 4). Elsewhere, in twelve passages rendered "understanding" ; once "knowledge" (2. 3). (3) *leb* = heart ; rendered "wisdom" four times (10. 21 ; 11. 12 ; 15. 21 ; 19. 8). (4) *'armah* = shrewdness ; rendered "wisdom" only in 8. 5 ; elsewhere only in 1. 4 rendered "subtilty" ; 1. 12

An overview  
of Proverbs

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WISDEST MAN IN THE ANCIENT WORLD (SEE 1 KINGS 4:29-33)



# PROVERBS

— A GUIDE FOR LIVING WELL IN GOD'S WORLD —

**BIBLICAL WISDOM LITERATURE**

- EXPLORING HOW TO LIVE WELL IN GOD'S WORLD
- WISDOM IS NOT...
  - LAW (THOU SHALT... OR THOU SHALT NOT...)
  - PROPHECY (THUS SAYS THE LORD)
- WISDOM IS... THE ACCUMULATED INSIGHT OF GOD'S PEOPLE THROUGH GENERATIONS

## 1-9 AN INTRODUCTION TO PROVERBS 1:1-9

PROVERBS OF SOLOMON

FOR GAINING WISDOM

HEBREW: KHOKHMAT

SKILL, APPLIED KNOWLEDGE (SEE EXODUS 35:1-3)



THE FEAR OF THE LORD

- REVERENCE & AWE
- A MORAL MINDSET
- HUMBLE ONESELF BEFORE GOD

### TEN SPEECHES FROM A FATHER TO A SON



#### THE MORAL LOGIC OF PROVERBS



APPLY WISDOM IN THE FEAR OF THE LORD

## 10-29 HUNDREDS OF ANCIENT PROVERBS

MARRIAGE  
ALCOHOL  
JUSTICE  
SPEECH  
CHARACTER  
FAMILY  
FRIENDSHIP  
FORGIVENESS  
DEBT  
GENEROUSITY  
POVERTY  
WORK



THE FEAR OF THE LORD PROLONGS YOUR LIFE, BUT THE YEARS OF THE WICKED ARE CUT SHORT (10:27)

TRAIN UP A CHILD IN THE WAY THEY SHOULD GO, AND WHEN THEY'RE OLD THEY WON'T TURN FROM IT (22:6)

## 30 AGUR

I AM A BRUTE AND HAVE NO WISDOM (30:2-3)



## FOUR POEMS OF LADY WISDOM 1:20-33 | 3:13-20 | CH8 | CH9



PROVERBS ≠ GOOD ADVICE...  
= GOD'S INVITATION TO LEARN WISDOM FROM PREVIOUS GENERATIONS

### PROVERBS = PROBABILITIES



### PROVERBS ≠ PROMISES



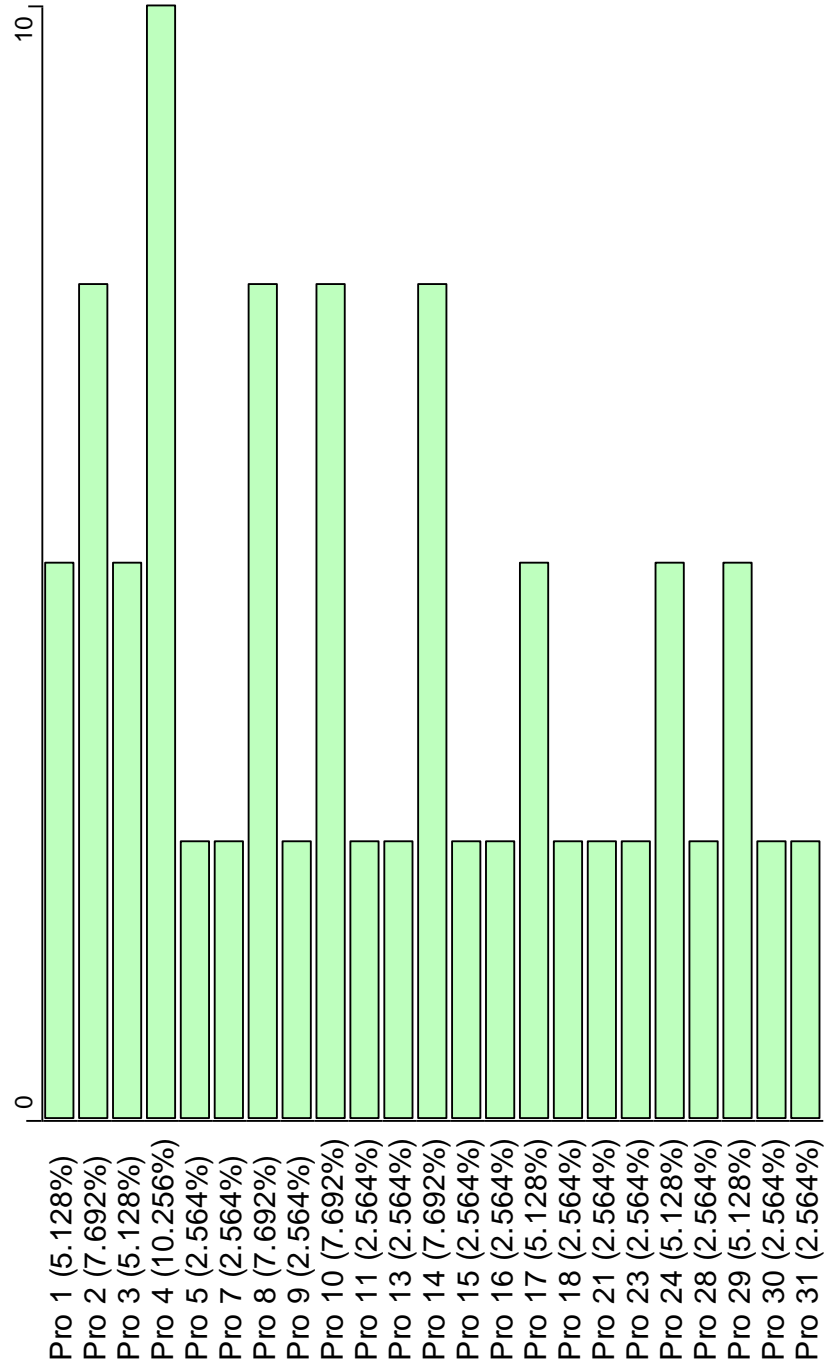
### PROVERBS FOCUS ON



## 31 LEMUEL



# Wisdom



Resources

## APPENDIX 74.

### 74 THE BOOK OF PROVERBS: INTRODUCTION AND ANALYSIS.<sup>1</sup>

The Book of Proverbs is generally described as belonging to a branch of Hebrew literature which has for its subject Wisdom, or, as we should say, Philosophy. This view has some truth in it; but it does not express the whole truth, as will appear from an analysis of the book, and a careful examination of its constituent parts.

The book makes no claim to unity of authorship; it is avowedly a collection, and includes the work of others besides Solomon the king. Hence, though in some sections there may be wisdom of a general order, in others one may find cautious and counsels which were intended for a particular individual, and not for "all sorts and conditions of men"; and which, therefore, are not abstract Wisdom in the sense implied by most expositors of the book.

The conviction that this is the case will grow upon those who discriminate the material of which the book is composed, noting the varying motives of the writers, and the outstanding characteristics of their proverbs, or sayings.

On the surface one distinguishes four divisions—The Proverbs of Solomon, the Words of the Wise, the Words of Agur, and the Words of Lemuel. As these several writings may be easily distinguished, there is no reason why we should summarily conclude that all the sections are of the "Wisdom" order.

Taken as a whole, the material rightly answers to the description of "Proverbs" (ch. 1, v. 1), or sententious sayings, generally completed in the distich, or verse of two lines; but, as the authorship is complex, so also there may be diversity of motive and object in the writings.

The present contention is that, while the Proverbs of Solomon may consist of teaching for all and sundry—dealing with prudence, discretion, and the conduct of life—the sections which contain "the Words of the Wise" were intended as instruction for a prince, and therefore designed to teach elementary lessons in policy and statecraft, even to show a young ruler how he might "cleanse his way", as the representative of Jehovah upon the throne of Israel. These parts of the book have hitherto been treated as if designed to emphasize certain commands of the Decalogue: whereas, in reality, they demand closer attention, as dealing with dangers and temptations such as would inevitably beset a king on the throne of Israel.

Hence, in a word, we find in the first twenty-nine chapters of the book several series of Proverbs which were for Solomon, and again several series which were by Solomon.<sup>2</sup> Between the two classes there is a wide difference. Of those that were for the king, being, in fact, "Words of the Wise" (men, or teachers), given for the instruction of the young man, it may be said that, having a relation to the principles which were fundamental in the Divinely ordained constitution of Israel, they stand apart from the class of Proverbs which, enunciated by Solomon himself, were more or less generally concerned with the life and behaviour of the individual Israelite of the time.

The following is an analysis of the book from the point of view thus propounded:—

#### A. GENERAL INTRODUCTION—TITLE (ch. 1. vv. 1-6).

Misapprehension on the part of the Massorites or

the distinctive terms being the same (v. 6-). The addresses are fifteen in number, and all of them introduced by the formula "My son" (1. 7-7. 27). The general subject of this section is embodied in the words "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction" (v. 7). The "son" is addressed directly, "thou" and "thee"; "thy" being also used; and again and again he is warned, in the most solemn terms, against "the strange woman," i. e. the foreign or alien woman—such women having from time to time led astray any Israelites that consorted with them. Recall the allurements of the daughters of Moab; and the cases of Samson and Ahab. In other sections "my son" is warned against "sinners" and "the wicked"—that is, the heathen who knew not the true God, but who were haters of righteousness, lovers of war, and given to oppression. He is, in particular, counselled not to "strike hands" with such—i. e. not to enter into alliance or covenant with any such.

2. Two addresses, in the former of which (ch. 8, 8<sup>2</sup>) Wisdom makes her claim upon the devotion of one who is urged to esteem her as better than gold or silver, and is reminded that by Wisdom alone can kings reign and princes decree justice; while in the latter (ch. 9), Wisdom and Folly are contrasted, the fear of Jehovah (or piety, as we know it to have been esteemed in Israel) is magnified, and a warning is uttered against the foolish woman, already introduced as "the strange woman", with whom no Israelite should have any association—assuredly no king in Israel should seek her company. In this section the address is sometimes to "ye", "them", "they" (that is, in the plural); at other times to "thee", "thou" (i. e. in the singular number). So far, after the title of the book, we have met with no mention of Solomon; and none of his work. Hitherto, we have had proverbs which Solomon *was taught*.

3. A collection of Proverbs by Solomon, being so described in the opening verse (10. 1, C). If the contents of sections 1 and 2 (A. 1. -6-9. 18, p. 864), already described, had been by Solomon, there would have been no need in this place for the introductory line "The Proverbs of Solomon." The mode of address is quite unlike that of section 1, with its *second person* of the pronoun; the proverbs are not spoken to "my son", but they mention "he" and "him", using generally the *third person* of the pronoun. Apparently, they continue to ch. 19, 26, or thereabouts. They were for men in general to learn, and not for a prince or distinguished individual (as "my son").

4. Another section of addresses to "my son" begins with 19. 20 (D, p. 864) or thereabouts; and continues to the end of ch. 24. Here we have further lessons upon the ways of a king—like those of the earlier sections of the book, but quite unmatched by anything in "The Proverbs of Solomon" (see 19. 27, "My son"; and "the king" 20. 2, 8, 26, 28; 21. 1; 22. 11). These are "Words of the Wise" (men, or teachers): this is twice affirmed (22. 17; 24. 23 R.V.); and the occurrences of the formula "my son" are six in number (19. 27; 23. 15, 19, 26; 24. 13, 21). The counsels, like those of sections 1 and 2, are such as would eminently befit a prince in Israel: "my son" is instructed to regard the fear of the Lord as more desirable than riches (22. 1, 4). Apparently the words are addressed to one who is to sit among rulers (23. 1); one whose duty it is, for the present, to fear the king as well as God (24. 21); but one who is learning the duties of

# THE PROVERBS<sup>1</sup>.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

*(Introversion and Alternation.)*

INTRODUCTION. 1. 1-6-.

- A** | 1. -6—9. 18. "THE WORDS OF THE WISE". FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THY", "THEE", "THOU", "THINE"). THE "MOTHER".
- B** | **C** | 10. 1—19. 19. PROVERBS BY SOLOMON. FOR ALL. THIRD PERSON ("HE", "HIS", "HIM", "THEY", "THEM").
- D** | 19. 20—24. 34. PROVERBS FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THOU", "THY").
- B** | **C** | 25. 1—26. 28. PROVERBS BY SOLOMON. FOR ALL. "COPIED BY THE MEN OF HEZEKIAH". THIRD PERSON ("HE", "HIM", "HIS").
- D** | 27. 1—29. 27. PROVERBS FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THEE", "THY").
- A** | 30. 1—31. 31. "THE WORDS OF AGUR" AND "THE WORDS OF LEMUEL". FOR SOLOMON. FOR A PRINCE AND A KING ("MY SON", "THY"). THE "MOTHER".