

1. Tonight we will continue our study of the Book of Colossians at Col 2:3 and the Doctrine of Wisdom. Before we resume let's remember the application of 1Jo 1:9 as may or may not be necessary.

2. At our last session on 12-19 I completed the exegesis of Col 2:2 and 3. I want to review some of that learned and then pick up with new material with a review of The Doctrine of Wisdom.

3. Before I continue our analysis, we need to take a look at an expanded translation of Col 2:1-3.

**Col 2:1 For you see I most certainly want you to know what severe difficulties I have experienced on behalf of those of you in Colossae, Laodicea and all of you living in the Lychus Valley who have never met me personally;**

**Col 2:2 In order that you might be encouraged, knit together and united in love by means of Agape in order that you may have the full riches of all spiritual wealth with its many certainties provided by the full understanding and application of the varied and many mysteries of Christ our God;**

**Col 2:3 in Whom are hidden all the treasures wherein lies spiritual insight stored on the launching pad along with doctrine forming building blocks for even more insight.**

4. *Love* in the New Testament:

4.1 Instead of keeping the Mosaic Law, Paul says I want you to have *Love* toward one another using your freedom in Christ to serve one another. Gal 5:13-14

4.2 Brotherly love of others in the faith is demanded. Heb 13:1-3.

4.3 In 1Jo 4:7-10 there are a number of commands to exercise a *Love* toward others.

4.4 Jesus, early in His Kingdom message, incorporated the concept of *Love*.  
Mat 5:43-44

4.5 As we have already seen the same concept is taught in many of the Epistles to the Church. Rom 12:9-20; 1Th 4:9

5. Like all divine good it can only be done by the consistent use of the two power options. Rom 12:1-2

6. Recall our verse three has been translated in the KJV:

Col 2:3 In whom are hid all the treasures of wisdom and knowledge.

7. Now let's review what the Bible has to say about Wisdom.

### Doctrine of Wisdom

1. **Chakmah** is the basic word in the OT for wisdom it can be found in the OT 146 times. The adjectival form is used 102 times.

2. In its noun form it is often used for doctrine.

3. Well over half of the instances of the use of wisdom or one of its adjectival derivatives are found in Job, Proverbs and Ecclesiastes.

4. These books are often called the wisdom books.

5. The wisdom books of the OT, however, are quite varied in structure and content as is the handling of the word wisdom in all other parts of the OT.

6. In Ecclesiastes it is disparaged to the extent Solomon uses it in the intellectual sense noting sarcastically that even the very wisest of men die.

7. Wisdom then in Ecclesiastes is often used to mean intelligence or skill. But it is not highly regarded by the writer Solomon.

8. Notice what Solomon says in Ecc 1:18 "In much wisdom is much grief: and he that increaseth knowledge increaseth sorrow."

8.1 Intelligence does not insulate from sorrow; in fact the opposite seems to be the rule.

9. In Job and in both Proverbs and Psalms it is used more often than not to describe wisdom in the sense of knowing and respecting God.

9.1 Wisdom in this sense serves as an insular to sorrow, not suffering but continual sorrow.

9.2 Doctrine in the soul is wisdom and makes one wise.

9.3 The wise one, as we will see is promised blessing and wisdom facilitates recovery from sorrow when the details of life turn south.

10. In Exodus the skill of the builders of the tabernacle is called wisdom and it is said to be a gift of God. Artisans working on the tabernacle were in fact recipients of the special endowment of the Holy Spirit.

11. The judgment of Solomon, Daniel, and others like the lady in 2Sa 20:16 demonstrate

capacity for good judgment and sound decision making because their thinking is based on principles found in the Word.

2Sa 20:16 Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

12. The word wisdom is often used in Job. Usually the word refers to intelligence and is used by Job and by his comforters alike.

13. But there is a very distinctive use in Job 28, a chapter devoted to the praise of wisdom as a knowledge of God.

14. Wisdom and understanding as used in this chapter, refer not to mere intelligence, but to rectitude as an expression of divine viewpoint.

Job 28:28 provides the new definition, "The fear of the Lord, that is wisdom; and to depart from evil is understanding."

15. The usage of wisdom in Proverbs is quite distinctive and is exactly like that in Job 28.

16. In the first of the book (Pro 1:7), at the end of the first section (9:10), and at the end of the book (31:26), wisdom is defined in the sense of developing and using divine viewpoint.

Pro 1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

Pro 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

Pro 31:26 The perfect wife speaks with wisdom, and faithful instruction is on her tongue.

17. Wisdom as used in these three verse does not describe skill or intelligence; it is a description of a moral or religious quality.

18. Proverbs is the ultimate wisdom book. In Proverbs 1-9 wisdom is personified as a righteous woman.

19. This is natural, for wisdom in Hebrew is a feminine noun. The contrast is drawn with the foolish woman, the harlot as over against she who is wise.

19.1 Notice how Proverbs begins:

Pro 1:1 The proverbs of Solomon the son of David, king of Israel;  
Pro 1:2 To know wisdom and instruction; to perceive the words of understanding;  
Pro 1:3 To receive the instruction of wisdom, justice, and judgment, and equity;  
Pro 1:4 To give subtlety to the simple, to the young man knowledge and discretion.  
Pro 1:5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:  
Pro 1:6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.  
Pro 1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.  
Pro 1:8 My son, hear the instruction of thy father, and forsake not the law of thy mother:  
Pro 1:9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

20. Notice that the opposite of wisdom is not ignorance, but sin.

21. In Pro 9:1-16 the contrast is most pointed.

22. Wisdom and the foolish woman give the same call to passersby. The one calls to the fear of the Lord; the other calls to sin.

Pro 9:1 Wisdom has built her house; she has hewn out its seven pillars.  
Pro 9:2 She has prepared her meat and mixed her wine; she has also set her table.  
Pro 9:3 She has sent out her maids, and she calls from the highest point of the city.  
Pro 9:4 "Let all who are simple come in here!" she says to those who lack judgment.  
Pro 9:5 "Come, eat my food and drink the wine I have mixed.  
Pro 9:6 Leave your simple ways and you will live; walk in the way of understanding.  
Pro 9:7 "Whoever corrects a mocker invites insult; whoever rebukes a wicked man incurs abuse.

Pro 9:8 Do not rebuke a mocker or he will hate you; rebuke a wise man and he will love you.

Pro 9:9 Instruct a wise man and he will be wiser still; teach a righteous man and he will add to his learning.

Pro 9:10 "The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding.

Pro 9:11 For through me your days will be many, and years will be added to your life.

Pro 9:12 If you are wise, your wisdom will reward you; if you are a mocker, you alone will suffer."

Pro 9:13 The woman Folly is loud; she is undisciplined and without knowledge.

Pro 9:14 She sits at the door of her house, on a seat at the highest point of the city,

Pro 9:15 calling out to those who pass by, who go straight on their way.

Pro 9:16 "Let all who are simple come in here!" she says to those who lack judgment.

Pro 9:17 "Stolen water is sweet; food eaten in secret is delicious!"

Pro 9:18 But little do they know that the dead are there, that her guests are in the depths of the grave.

23. In Proverbs chapter 8 wisdom is presented as the companion of God in creation and providence. This Proverb is often called the Wisdom Proverb.

24. The personification is so striking that many have taken Pro 8:22 and the verses following to be a type of Christ, thus to prefigure and teach of the coming Messiah. In my view the Proverb adumbrates Doctrine as the mind of Christ.

Pro 8:1 Does not wisdom call out? Does not understanding raise her voice?

Pro 8:2 On the heights along the way, where the paths meet, she takes her stand;

Pro 8:3 beside the gates leading into the city, at the entrances, she cries aloud:

Pro 8:4 "To you, O men, I call out; I raise my voice to all mankind.

Pro 8:5 You who are simple, gain prudence; you who are foolish, gain understanding.

Pro 8:6 Listen, for I have worthy things to say; I open my lips to speak what is right.

Pro 8:7 My mouth speaks what is true, for my lips detest wickedness.

Pro 8:8 All the words of my mouth are just; none of them is crooked or perverse.

Pro 8:9 To the discerning all of them are right; they are faultless to those who have knowledge.

Pro 8:10 Choose my instruction instead of silver, knowledge rather than choice gold,

Pro 8:11 for wisdom is more precious than rubies, and nothing you desire can compare with her.

Pro 8:12 "I, wisdom, dwell together with prudence; I possess knowledge and discretion.

Pro 8:13 To fear the LORD is to hate evil; I hate pride and arrogance, evil behavior and perverse speech.

Pro 8:14 Counsel and sound judgment are mine; I have understanding and power.

Pro 8:15 By me kings reign and rulers make laws that are just;

Pro 8:16 by me princes govern, and all nobles who rule on earth.

Pro 8:17 I love those who love me, and those who seek me find me.

Pro 8:18 With me are riches and honor, enduring wealth and prosperity.

Pro 8:19 My fruit is better than fine gold; what I yield surpasses choice silver.

Pro 8:20 I walk in the way of righteousness, along the paths of justice,

Pro 8:21 bestowing wealth on those who love me and making their treasuries full.

Pro 8:22 "The LORD brought me forth as the first of his works, before his deeds of old;

Pro 8:23 I was appointed from eternity, from the beginning, before the world began.

Pro 8:24 When there were no oceans, I was given birth, when there were no springs abounding with water;

Pro 8:25 before the mountains were settled in place, before the hills, I was given birth,

Pro 8:26 before he made the earth or its fields or any of the dust of the world.

Pro 8:27 I was there when he set the heavens in place, when he marked out the horizon on the face of the deep,

Pro 8:28 when he established the clouds above and fixed securely the fountains of the deep,

Pro 8:29 when he gave the sea its boundary so the waters would not overstep his command, and when he marked out the foundations of the earth.

Pro 8:30 Then I was the craftsman at his side. I was filled with delight day after day, rejoicing always in his presence,

Pro 8:31 rejoicing in his whole world and delighting in mankind.

Pro 8:32 "Now then, my sons, listen to me; blessed are those who keep my ways.

Pro 8:33 Listen to my instruction and be wise; do not ignore it.

Pro 8:34 Blessed is the man who listens to me, watching daily at my doors, waiting at my doorway.

Pro 8:35 For whoever finds me finds life and receives favor from the LORD.

Pro 8:36 But whoever fails to find me harms himself; all who hate me love death."

25. In the remainder of the Book of Proverbs there are many tributes and warm praise of the wise man.

26. For example: the wise son is contrasted with the foolish son.

Pro 10:1 The proverbs of Solomon: A wise son brings joy to his father, but a foolish son grief to his mother.

Pro 15:20 A wise son brings joy to his father, but a foolish man despises his mother.

27. He that wins souls is said to be wise.

Pro 11:30 The fruit of the righteous is a tree of life; and he that winneth souls is wise.

28. A wise king is one who scatters the wicked.

Pro 20:26 A wise king winnows out the wicked; he drives the threshing wheel over them.

29. Knowledge is a pleasant thing and when made a part of a person's understanding it will be evident in the mouth of that person.

Pro 22:17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

Pro 22:18 For it is a pleasant thing if you keep them within you; they shall be made part of your understanding and become that which is expressed by your lips.

30. While wisdom is personified in the OT in the book of Proverbs and shown to have existed eternally in God, it is centered in the NT in one person, the Lord Jesus Christ.

1Co 1:30 It is because of him that you are in Christ Jesus, who has become for us wisdom from God--that is, our righteousness, holiness and redemption.

Col 2:2 My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ,

Col 2:3 in whom are hidden all the treasures of wisdom and knowledge.

31. Christ in His human nature increased in wisdom and stature and in favor with God and man; upon Him said Isaiah shall rest the Holy Spirit whose primary attribute is to

convey wisdom.

Luk 2:52 And Jesus grew in wisdom and stature, and in favor with God and men.

Isa 11:2 The Spirit of the LORD will rest on him--the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD--

31.1 So also with us as Royal Family indwelt by this same Spirit.

31.2 As a result, men asked, "Whence hath this man this wisdom?" (Mat 13:54), not realizing that a greater than Solomon was here (Mat 12:42).

Mat 13:54 Coming to his hometown, he began teaching the people in their synagogue, and they were amazed. "Where did this man get this wisdom and these miraculous powers?" they asked.

Mat 12:42 The Queen of the South will rise at the judgment with this generation and condemn it; for she came from the ends of the earth to listen to Solomon's wisdom, and now one greater than Solomon is here.

31.3 Of Christ Paul writes that He is the power and the wisdom of God, stressing that Christ's life and death were God's wise plan of salvation.

1Co 1:22 Jews demand miraculous signs and Greeks look for wisdom,

1Co 1:23 but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles,

1Co 1:24 but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.

1Co 1:25 For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength.

32. The Greeks with their philosophy sought wisdom (1Co 1:22) and produced such great men as Plato and Aristotle, but extant Greek philosophy omitted God.

God in His infinite wisdom, by contrast, used the cross to reveal the way man can be saved.

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Col 1:21 Once you were alienated from God and were enemies in your minds because of your evil behavior.

Col 1:22 But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation--

32.1 The gospel proved to be a stumbling block to the Jews, who were trying to obtain salvation by good works; and "foolishness" (Greek *Moria*, the thoughts of a simpleton,

too simple, altogether to be accepted as the true knowledge of salvation) to the Greeks.

Rom 9:30 What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith;

Rom 9:31 but Israel, who pursued a law of righteousness, has not attained it.

Rom 9:32 Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the "stumbling stone."

Rom 9:33 As it is written: "See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in him will never be put to shame."

32.2 The Jews were offended at the thought of the crucifixion and that they were so impotent someone must die for their sins. They say the same thing today: "what's wrong with us now?"

32.3 The Greeks considered simple faith in a substitutionary atonement too easy a way to salvation.

33. Yet the atoning death of the Lord Jesus Christ is the epitome of all wisdom since it solves the greatest problem of the world and man, namely, sin.

Eph 3:10 His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms,

33.1 God's wisdom manifest in His plan of salvation met the needs of a holy God who required that the covenant of works be kept perfectly, and the perfect sinless Son of God who became man met this need.

33.1.1. The plan was sufficient for all men. Only the one who was both God and Man could have pulled this off.

34. While Paul did not preach according to the wisdom of the world, still he preached the hidden wisdom of God which can be discerned when God gives man the guidance and help of the Holy Spirit.

1Co 2:7 No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began.

1Co 2:8 None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory.

1Co 2:9 However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him"--

1Co 2:10 but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.

End Lesson Taught 1-2-07