

Chapter 1 : Abigail - Walking in Wisdom | blog.quintoapp.com

Notable in Proverbs and the Wisdom of Solomon (and to a lesser degree in Job and Sirach) is the personification of the concept of wisdom as a woman (here referred to as Woman Wisdom to distinguish the personified figure from the more general use of the term).

What happened to Nabal after he found out what had transpired? What evidence do you see that Abigail was a wise woman? Are there relationships and situations in your life right now that are difficult? Are you dealing with people who are foolish or angry? Do you need to make an appeal to someone in authority? Journey through the Principle Abigail displayed wisdom as she dealt both with her foolish husband Nabal and with David who was very angry and ready to take revenge. Dealing with difficult people is a great challenge. Our first instinct in problem solving may be to call a friend for advice, look on the internet, or find an expert. While these are valid methods for acquiring information, we need to recognize that the Lord is the source of true wisdom. We can research and gain information but then we need to filter everything through the truth of Scripture. His word will provide guidance when we are facing a serious problem. How is the wisdom from above described in verse 17? How is the wisdom which is not from above described in verse 15? Are you surprised that James describes the wisdom which is not from above as natural? Why or why not? Also, underline the verbs in verses My son, if you will receive my words And treasure my commandments within you, 2. Make your ear attentive to wisdom, Incline your heart to understanding; 3. For if you cry for discernment, Lift your voice for understanding; 4. If you seek her as silver And search for her as for hidden treasures; 5. He stores up sound wisdom for the upright; He is a shield to those who walk in integrity, 8. Guarding the paths of justice, And He preserves the way of His godly ones. Then you will discern righteousness and justice And equity and every good course. Who is the source of wisdom? How much effort is required to get wisdom? According to this passage, is it possible to be extremely intelligent, highly educated, but not wise? Explain your reasoning, using Proverbs 2 to support your argument. I purchased books written by experts on parenting. I had a plan. I spent all day in a seminar one time where the lecturer recommended setting up multiple stations in a large classroom with different subjects and learning activities. We were to let the students choose what they wanted to do and when they wanted to do it. This was a seminar for secondary teachers not pre-school or early elementary. Apparently, that had not been a problem or not much of one for this expert. Of course, she had never disciplined her child either. She just gave options or choices and let him decide. I realized later that her entire system and philosophy were based on the belief that people children in particular are basically good. Given a good environment and creative learning activities, children would choose what is right. Her view of humanity was not a biblical one. Even though her teaching style and learning activities were creative and hands on, she built her plan on a false premise. The Bible teaches that we are born with a natural inclination to sin. Our job as parents is to love our children, discipline them, and teach them the truth. As you evaluate any parenting advice, be sure to take that advice back to the Word of God, and test it to see if it is wise, biblical counsel. The book of Proverbs is a wonderful place to look for practical and biblical wisdom. It speaks to almost any issue we could encounter. When I have had a really difficult problem, one for which there seems to be no solution, I have read through the entire book of Proverbs and copied down every verse that pertained to my dilemma. God speaks through His Word to give me direction and wisdom. The book of Proverbs has 31 chapters. You can read a chapter of Proverbs each day of the month. Saturate yourself with the Word of God so that you will be wise and discerning. Hold His Hand Abigail gives us insight into her theology in the appeal she made to David. In her haste to gather food and make the preparations to meet David, Abigail did not have time to brush up on her theology or on her relationship with the LORD. David did not have to take matters into his own hands because it was the LORD who would establish his house, protect his life, and do everything He had promised David. The LORD has not changed. He is still the one who will do everything He has promised us. He is in control, He is establishing us, and He is protecting us.

Chapter 2 : Woman Wisdom and the Woman of Substance

The women she cites are drawn from her history-making book ALL THE WOMEN IN THE BIBLE, which pinned down approximately women named and un-named in the Bible. In the WISDOM book, Miss Deen picked about 50 of them, usually the wiser ones but not entirely.

Bible by Claudia V. Notable in Proverbs and the Wisdom of Solomon and to a lesser degree in Job and Sirach is the personification of the concept of wisdom as a woman here referred to as Woman Wisdom to distinguish the personified figure from the more general use of the term. Why the female personification? Perhaps in part because, in Hebrew, wisdom is a grammatically feminine noun. Here, the NRSV appropriately translates the pronoun referring to wisdom as a neuter, because, although the concept is accorded a high degree of independent existence, it has yet to be personified. The female personification of wisdom in Proverbs is dramatic, exalted, and varied, leading scholars to draw correlations both to ancient Near Eastern goddesses and to the roles and literary portrayals of women of the time. Both wife and Wisdom are, moreover, desirable sexual partners: Public imagery and domestic imagery both appear in passages on Woman Wisdom. A variation on the human imagery occurs in Proverbs 1: Her rhetoric of persuasion offers both carrot and stick. To those who ignore her counsel, she promises mockery when panic strikes and ultimately death 1: Translation of the verb in 8: A similar ambiguity occurs in 8: It is this primordial relationship that authorizes her claim in 8: Lang has suggested that Wisdom was worshipped as a goddess of scribes, though this remains speculative. New archaeological evidence for the ongoing Israelite worship, well into the monarchic period, of the Canaanite goddess Asherah alongside YHWH has led McKinlay to argue that female-personified Wisdom is part of a complex dynamic of theological convergence, wherein YHWH took on attributes of Asherah as worship of the goddess was repressed. Attempts to understand the significance of Woman Wisdom in ancient Israelite life and in the canonical and deuterocanonical traditions underscore her deep ambiguity: At worst she represents the domestication of a powerful goddess into a good wife who supports her man and whose honor depends on his willingness to give her public recognition. Essays in Honour of R. Wisdom and the Feminine in the Book of Proverbs. Gendering Wisdom the Host: Biblical Invitations to Eat and Drink. Meyers, Carol, General Editor.

Chapter 3 : Woman Wisdom: Bible | Jewish Women's Archive

Wisdom From Women in the Bible by John C. Maxwell is built upon stories of Ruth, Sarah, Rahab, Hannah, Abigail, Miriam, Mary the mother of Jesus, Martha, and the Samaritan woman at the well. These women are identified by Maxwell as "giants of faith" and each has a strong message on faith and leadership.

But who is Woman Wisdom? Even regular Bible readers are often surprised to learn of her existence. The authors of Proverbs, who were teachers of wisdom, presented the abstract idea of wisdom in terms their young male students would find compelling—women. In an extraordinary speech in Prov 8: The theme of wisdom, along with images of chaos, birth, and order in creation, pervade both speeches. Comparing the creation and birth imageries in Prov 8 and Job 38 highlights the differences between the worldviews each represents. In Proverbs, Woman Wisdom speaks of her birth and origins repeatedly but enigmatically: Although Woman Wisdom does not say precisely who gave birth to her, she does present God as intimately involved in her creation. In this speech, God is present during her birth but not explicitly active in it. While Proverbs presents a feminine figure as intimately associated with God during creation, Job applies that feminine element of creation more directly to God. Further, in Job Applied to the sea, this divine nurturing imagery is unique because the Hebrew Bible typically associates the sea with chaos and disorder. In fact, these orations culminate by celebrating the mythological sea creature Leviathan, who, like the sea, symbolizes chaos. Both Proverbs and Job depict God as intricately crafting the world, but the Joban environment is less accommodating to humanity. God marks out clear boundaries between the sea and the rest of creation. Humanity appears at the climactic moment of the poem Prov 8: In such a world, humans can thrive. Amy Erickson, "Job and Woman Wisdom", n. Erickson has written articles on Job, the Psalms, Zechariah, and Amos. She is a regular contributor to workingpreacher. She is currently working on a commentary on the book of Jonah for a new series, published by Wm.

Chapter 4 : Introduction. What Is Wisdom and Why Follow Its Path?

Positively there are both the woman Wisdom who lifts up her voice in Proverbs 8 and the "virtuous woman" in Proverbs 31, and negatively there are both the Great Harlot (or "Babylon the Great," of John's Revelation of Jesus Christ), and the.

Why is wisdom referred to as a she in Proverbs? We will cover the three subjects that are often disregarded when considering these versesâ€”figure of speech, genre, and grammatical genderâ€”to focus on the question, why is Wisdom a she? These, by definition, should not be taken literally. The Lord was using a figure of speech called personification, or prosopopoeia, to help Cain understand the inescapable nature of sin. We cannot formulate a doctrine that says blood actually speaks after a person dies. This may sound like common sense, but people can and do invent such teachings! Wisdom is an intangible quality, but Solomon describes it as if it were an actual personâ€”personification, again. Proverbs 8 is poetryâ€”one of the many genres found in the Bible. This is important to consider, for, if we do not know what we are reading, we will not know how we should read it. This understanding will prevent our seeking out the family history of Jim Hawkins as if he were a real person. Proverbs 8 is a specific type of poem called an encomiumâ€”a poem of praise. Other encomia in Scripture are found in 1 Corinthians 13 in praise of love, Hebrews 11 in praise of faith, and Proverbs. The first passage is effusive, the latter exacting. These are just two examples of types of writings that must be read with sensitivity to their genre, purpose, and context. Except for some personal pronouns, English does not use grammatical gender classifying words as masculine, feminine, or neuter. However, the Hebrew language in which Proverbs was written does use grammatical gender, much like Spanish, French, and many other languages do. Herein is our problem. Native English speakers are ambivalent concerning grammatical gender. However, these ships are often named after men such as the U. The name of the ship does not affect its gender. To compound matters, mariners usually refer to a ship in feminine terms: Gender is somewhat arbitrary in English usage, but this is not the case in many other languages. In many languages including Hebrew most nouns have a strong gender componentâ€”but the gender assignment is grammatical and does not necessarily indicate the physical gender of the object. In Spanish, a guitar la guitarra is feminine, and a car el coche is masculine. This has nothing to do with literal gender. Therefore, when translating from Hebrew into English, we must distinguish grammatical gender from our notions of sexual gender. In English, the word wisdom is grammatically neuter, but not so in Hebrew. The Hebrew word is chokmoth, and it is grammatically feminine. By doing so, Solomon communicated a vivid illustration of the blessings of being wise. In personifying wisdom, it was necessary to use the appropriate pronouns. The grammatical construction is an artifact of the process of personification. Immediately before and after presenting Wisdom as an elegant lady offering riches and satisfaction, Solomon presents a picture of Folly, pictured as a prostitute who promises pleasure but who delivers death Proverbs 6: So, the foolishness of immorality is contrasted with the wisdom of virtue. Two parallel illustrations are used, and both involve a virtual woman. Also, Proverbs shows us Wisdom personified performing activities that are usually associated with a woman such as preparing a meal, Proverbs 9: This description transcends the technical grammar and further necessitates the feminine pronouns applied to Wisdom. Solomon was not saying that women are intrinsically wiser than menâ€”that would be reading too much into the use of grammar. Perhaps the feminine underpinnings of the word wisdom influenced his choice, or perhaps he just found himself awash in the feminine grammar and ran with it. Either way, the use of she was not necessarily driven by any intrinsic femininity of wisdom. As such, men should not be insulted nor women puffed up at its reading.

Chapter 5 : proverbs - Why is Wisdom personified as a woman? - Biblical Hermeneutics Stack Exchange

Also, Proverbs shows us Wisdom personified performing activities that are usually associated with a woman (such as preparing a meal, Proverbs , 5). This description transcends the technical grammar and further necessitates the feminine pronouns applied to Wisdom.

What does a woman of wisdom look like? Yet, the Bible often speaks of gaining wisdom. Why is it so important? Who can we model from the Bible? What does a woman of wisdom look like now? For wisdom is more profitable than silver, and her wages are better than gold. Wisdom is more precious than rubies; nothing you desire can compare with her. She offers you long life in her right hand, and riches and honor in her left. She will guide you down delightful paths; all her ways are satisfying. Wisdom is the tree of life who embrace her; happy are those who hold her tightly. Joyful, profitable, precious, incomparable, delightful, satisfying. These are the ways God describes wisdom, yet we are living in an ever increasingly foolish world. A Woman of Wisdom Which woman in the Bible best exemplifies this? In my opinion, I see a woman of wisdom in Abigail. She is also a woman of good understanding and beautiful. Abigail was probably married to Nabal through an arranged marriage based on his wealth rather than his character. This is especially true of single women who are tired of the waiting and settle for unequally yoked relationships. The story of Abigail is similar to Moses and the people of Israel making a golden calf. The people became restless and anxious for direction since their leader was still away, they asked their new priest Aaron to make them a god for them to follow. Aaron instructed them to get all the gold earrings and with it, he created a molten calf. Moses pleased with God just as Abigail did with David. For God, it would be a nation of many just as the stars in the sky. For David, it would be a promised kingdom with no end. In the midst of wrong doing, judging and acting correctly helps to diffuse the most heated situations. The Traits of Wisdom Looking at both Abigail and Moses, we can see the fruit of having wisdom in our lives: Humbleness – Abigail humbled herself before David, the future king of Israel. We can be women who stand in the gap for our lost loved ones because we know a relationship with Jesus gives joy, peace, wholeness, and so much more. The Holy Spirit inspired these men to work metals and woods like never before and they produced such expert beauty. Wisdom produces a beauty to our lives that others have to stop and listen. I love reading 1 Kings 4: And men of all nations, from all the kings of the earth who heard of his wisdom, came to hear the wisdom of Solomon. He recognized the wisdom and insight of this woman who had stopped him from making a huge mistake and spoke with godly understanding. Other characteristics of foolishness are: Ungratefulness – Nabal could have welcomed David and his army into his home with open arms after protecting his shepherds and sheep. Instead, he was only concerned about his men. Nabal may have still lived if he had only extended hospitality to David and his men for the kindness they had done to him. How many times are we ungrateful to God for the things He does in our lives? For the blessings of food on our tables, clothing on our backs, roofs over our heads? Pride can make us compare ourselves to others and believe we are the ones better off. Yet it blinds us to the truth of who God is and just how this world we delight in is quickly passing away. If anyone loves the world, the love of the Father is not in him. For all that is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of the Father but of the world. And the world is passing away, and the lust of it; but he who does the will of the Father abides forever 1 John 2: Becoming a Woman of Wisdom What does a woman of wisdom look like in the 21st century? She looks much like the woman of wisdom in biblical times. We must still seek out godly wisdom from the God-breathed pages of the Bible to the mature men and women God has placed in our lives. As the world tempts us to embrace its foolishness for self-gratification, wisdom helps us see true joy, delight, and satisfaction come from a relationship with Christ.

Chapter 6 : Proverbs CEB - Listen to "Woman Wisdom" - Wisdom - Bible Gateway

John Maxwell shares wisdom on life and leadership inspired by the stories of nine incredible biblical women. Learn how God blesses the promises you keep to Him, why you should follow your heart to find your hope, and how not to miss your moment with God.

Nor is it possible to answer it from within the Hebrew Bible itself. And, it must be added, all answers to this "why? It is important to identify the kind of question this is. Behind the "why" there lurks a matter of historical enquiry, although it obviously also has linguistic and literary parameters, as well as theological import. There is a large scholarly literature on this question, and any answer here can only be partial. That evidence will require an explanation, in that that explanation lies potentially the answer to our question. Our evidence comes from different sources: Your question was prompted by our prime evidence - the presentation of Wisdom in Proverbs 8 in particular, but elsewhere in Proverbs as well, especially 1: There are, as other answers here point out, comparators in, e. This language is a closer parallel than that of Ezekiel 16 and 23 which uses a "marriage" metaphor to portray the relationship between God and people see also, Hosea ; Jeremiah 2: The "personified" city is probably the closest parallel in the Hebrew Bible, in fact. Extra-biblical - There is indisputably a relationship between ancient Egyptian wisdom literature and the Hebrew Bible, although evaluating that relationship which extends beyond Proverbs is a matter for discussion, even debate. The thing to note here is that, where in the ancient Near East we find an embodiment of "wisdom", there is a divine feminine figure, and that in a culture that was known well by Hebrew sages. Beyond the Hebrew Bible - later "deutero-canonical" or "apocryphal" wisdom books also speak of personified "Wisdom" in feminine terms. Assessment This, of course, is the difficult part. Historians are not simply interested in "what happened in the past", although that is naturally part of it. They are also concerned to account for our historical record, especially when there are pieces of evidence tugging us in different directions. How to explain what we have outlined, above? Probably the current explanation that enjoys widest adoption among biblical scholars is that Wisdom personified in the Hebrew Bible is a reflex or remnant, if you will of the "missing" Hebrew goddess. This picks up the Egyptian influence to explain Proverbs 8 etc. This explanation has not had universal assent, however. Others find the conjunction of the lines of evidence needed to sustain this conclusion to be too far apart chronologically to work. Those who reject the "Hebrew goddess" explanation must then revert to one of the older constructs. The most prominent one has to do with the treatment of divine attributes in the biblical tradition: Conclusion There is no final answer to the "why? Many scholars who are satisfied with the "Hebrew goddess" explanation recognize that it stops short of having final "proof": Further reading - as mentioned above, there is a vast literature on this question. To plunge deeper, I would recommend starting with two chapters in: Williamson Cambridge University Press, Murphy, "The personification of Wisdom", pp. Hadley, "Wisdom and the goddess", pp. This book should be available in most seminary or university libraries. The latest full, scholarly treatment is the published version of an Oxford doctoral thesis: Sinnott, The Personification of Wisdom Ashgate, These both have a limited "preview" on Google Books. Notes There is an excellent, brief treatment of how the other female figures in Prov. I only mention it to show that it is not unique to the Hebrew Bible.

Chapter 7 : Why is wisdom referred to as a she in Proverbs?

Job and Woman Wisdom by Amy Erickson Woman Wisdom appears in the book of Proverbs, where she plays a variety of roles: good wife, desirable sex partner, preacher, prophet, and even an aspect of God's self.

The personification of Wisdom as a woman in the book of Proverbs. Associated with a deity; exhibiting religious importance; set apart from ordinary i. The religion and culture of Jews. Relating to a set of esoteric, mystical Jewish teachings that emerged in the Middle Ages that attempts to convey the unknowable Divine in terms humans can understand. Of or relating to the Middle Ages, generally from the fifth century to the fifteenth century C. The method of rabbinic interpretation of the Bible; the term midrash can also refer to a collection of such interpretation. Application of human-like qualities to a concept, object, or nonhuman being; also called "anthropomorphizing. There are two Talmuds, the Palestinian and the Babylonian, so called after the region in which each is believed to have been compiled. The Talmuds were likely composed between the third and the sixth centuries C. A Wisdom book located in the Apocrypha. Prov 1The proverbs of Solomon son of David, king of Israel: Prologue 2For learning about wisdom and instruction, for understanding words of insight,3for gaining inst View more Prov She is far more precious than jewels. View more Prov 1: Her lamp does not go out at night. Pride and arrogance and the way of evil and perverted speech I hate. View more Prov 8: View more Prov 9: View more Sir View more Wis 7: View more John 1: View more Col 1: View more Heb 1: View more Browse by subject - click on a letter below.

Chapter 8 : Women, Wisdom, and the Bible: Hannah, Ruth and Jael | HubPages

She looks much like the woman of wisdom in biblical times. God's Word never changes even while we're dealing with the gray areas of modern day life like online dating. We must still seek out godly wisdom from the God-breathed pages of the Bible to the mature men and women God has placed in our lives.

She cares for their higher interests, and knows how to guide them with her wisdom. In her tongue is the law of kindness. Pulpit Commentary Verse She openeth her mouth with wisdom. She is not merely a good housewife, attending diligently to material interests; she guides her family with words of wisdom. When she speaks, it is not gossip, or slander, or idle talk, that she utters, but sentences of prudence and sound sense, such as may minister grace to the hearers. The Septuagint has this verse before ver. So in Lamentations 2, 3, 4, the pe and ayin vetoes change places. This is also the case in Psalm In the former passage the LXX: As mistress of a family, she has to teach and direct her dependents, and she performs this duty with gracious kindness and ready sympathy. Septuagint, "She places order on her tongue. She can be trusted, and he will leave such a wife to manage for him. He is happy in her. And she makes it her constant business to do him good. She is one that takes pains in her duties, and takes pleasure in them. She is careful to fill up time, that none be lost. She does what she does, with all her power, and trifles not. She makes what she does turn to good account by prudent management. Many undo themselves by buying, without considering whether they can afford it. She provides well for her house. She lays up for hereafter. She looks well to the ways of her household, that she may oblige all to do their duty to God and one another, as well as to her. She is intent upon giving as upon getting, and does it freely and cheerfully. She is discreet and obliging; every word she says, shows she governs herself by the rules of wisdom. She not only takes prudent measures herself, but gives prudent advice to others. The law of love and kindness is written in the heart, and shows itself in the tongue. Her heart is full of another world, even when her hands are most busy about this world. Above all, she fears the Lord. Beauty recommends none to God, nor is it any proof of wisdom and goodness, but it has deceived many a man who made his choice of a wife by it. But the fear of God reigning in the heart, is the beauty of the soul; it lasts for ever. She has firmness to bear up under crosses and disappointments. She shall reflect with comfort when she comes to be old, that she was not idle or useless when young. She shall rejoice in a world to come. She is a great blessing to her relations. If the fruit be good, the tree must have our good word. But she leaves it to her own works to praise her. Every one ought to desire this honour that cometh from God; and according to this standard we all ought to regulate our judgments. This description let all women daily study, who desire to be truly beloved and respected, useful and honourable. This passage is to be applied to individuals, but may it not also be applied to the church of God, which is described as a virtuous spouse? God by his grace has formed from among sinful men a church of true believers, to possess all the excellences here described.

Chapter 9 : Wisdom from Women in the Bible: Giants of the Faith Speak into Our Lives by John C. Maxwell

The Bible is filled with wisdom and encouragement for women of all ages. Let's take a look at bible verses about women so we can understand the special role that God has for all women. You will be inspired and challenged when you realize all that the Lord has in store for you as a woman of God.

Wisdom Defined In the Biblical sense, wisdom is the "ability to judge correctly and to follow the best course of action, based on knowledge and understanding" Lockyer p. Tyrannical rule by outside powers was the norm. Children were disciplined with beatings. These conditions were often accepted in the Bible as customary for society during those times, but they were not taught as being virtuous or wise. True wisdom is always consistent with the two great wisdom themes of the Bible: Wisdom Is More Than Following the Rules A set of commandments or rules can give us important examples of wisdom, but they are only examples. No set of rules can cover all situations, and it is up to us to generalize the commandments to all cases. Many times, as in this passage from Matthew, Jesus condemned the hypocrisy of those religious leaders who observed the law in its strict, literal sense, but violated its spirit: For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: Wisdom means understanding the consequences of our actions and words before we act or speak. Wisdom means having the knowledge and understanding to recognize the right course of action and having the will and courage to follow it. Following the ways of Wisdom helps bring us in harmony with God because these ways are in accordance with His will, as revealed in the Bible, and are pleasing to Him. The ways of Wisdom also bring us in harmony with other persons because respect for others is the very essence of the Commandments. The wisdom teachings of the Bible are much more than an arbitrarily dictated moral code; they form a prescription for living in peace with the people we interact with daily. Finally, acting with Wisdom brings us in harmony with ourselves, giving us a sense of self-worth and inner peace. This inner peace is achieved because we are acting in accordance with our consciences and avoiding the shame and guilt of following our baser instincts. How blessed is the man who finds wisdom, and the man who gains understanding. For its profit is better than the profit of silver, and its gain than fine gold. She is more precious than jewels; and nothing you desire compares with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are pleasant ways, and all her paths are peace. She is a tree of life to those who take hold of her, and happy are all who hold her fast. Although it is easier to follow our less-than-wise impulses, the reward for acting with wisdom is great. When we give it our best effort, the payoff in self-esteem and inner peace will compensate us many times over.