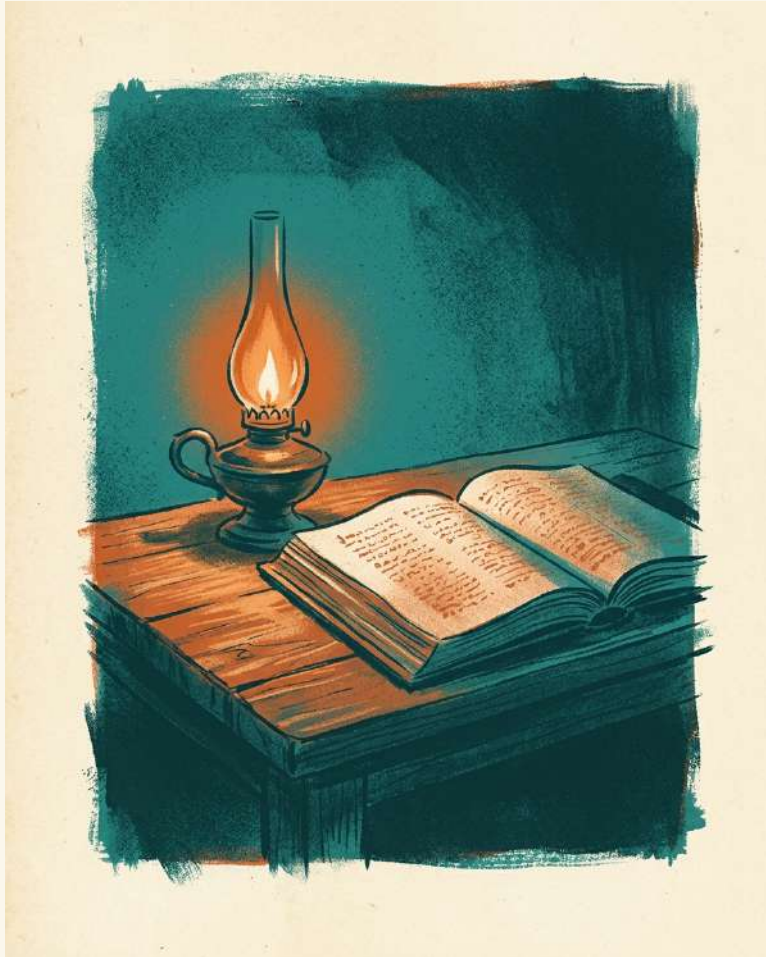


F A I T H L A B Z

WORDS THAT SHAPED THE FAITH • MONTH 4



Words of Wisdom

Skill for Living, from the Fear of the LORD

AUGUST 2026 • BIBLE STUDY

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Welcome

You can look up almost anything now. So why is wisdom still so rare?

I carry a device in my pocket that can answer nearly any question in under a minute. How far away the moon is. How to fix a dishwasher. What the Greek says. I have more access to information than any generation of believers who ever lived, and I have to be honest with you: none of it has ever once made me wise. I have made some of my worst decisions with a search bar within reach. Maybe you have too.

This study is about the difference.

In July we walked through Words of Freedom, and we ended the month carrying a title: the Lord's freedman. Free from the debt, free from the verdict, free from the fear of death. But freedom has a first morning, and on that first morning a freed person faces a question nobody warns you about. Now that no one owns me, what do I do with me? Freedom without wisdom is how freed people end up back in chains they built themselves. So August answers July. The month the kids go back to school, we go back too.

August walks through thirty-one Hebrew and Greek words for wisdom, knowledge, understanding, discernment, and the fear of the LORD that makes all of them possible. And here is the surprise waiting inside the vocabulary: almost none of these words live in the library. Chokmah is a workshop word, the skill in a craftsman's hands. Binah is telling two similar things apart. Musar is the correction that stings before it saves you. These words smell like sawdust, not incense. Biblical wisdom is not knowing many things. It is skill for living, and Scripture insists the skill has a starting point that no classroom teaches.

So here is what I would ask of you for the next month. Do not read this study to collect information. We are both drowning in information. Read it to get to know Someone. Because by the end of the month, one sentence should have moved from a slogan to a conviction:

Wisdom is not a subject you pass.

It is a Person you follow.

Let us start where Scripture says everything starts.



How to Use This Study

This study is built for a group or for one person with a Bible, a pen, and forty-five minutes to an hour.

There are six sessions. Five follow the weeks of August. The sixth brings the whole month together. Each session can stand on its own, so if your group misses a week, you can pick up the next one without getting lost.

Every session has the same shape. You open with a question that surfaces the theme before anyone opens a Bible. You read the Scripture aloud. You walk through a teaching summary that a leader can read straight off the page. You spotlight the week's Hebrew and Greek words. Then you discuss, cross-reference, reflect alone, and take one concrete practice into the week. Each session closes with a prayer prompt.

A few notes on the words themselves. The original-language terms are given with their Strong's numbers and a pronunciation guide so anyone can say them out loud. Occurrence counts are marked with the word "about" because faithful sources sometimes count slightly differently, and we would rather hedge honestly than assert a number we cannot defend. If you want to dig deeper, the appendix at the back collects all thirty-one words in one glossary.

One last thing. This is a wisdom study, and wisdom studies carry a particular danger: it is possible to feel wise for reading about wisdom. Proverbs never once congratulates a reader. It keeps asking what you did on the way home. So the questions in this guide press toward Monday on purpose. Bring your actual decisions with you. Bring the one you are avoiding. The whole point of wisdom from God is that you do not have to generate it yourself.

August at a Glance

The month moves through five movements. Each week builds on the one before it.

Week 1, The Beginning of Wisdom. The foundation. Wisdom has a starting point, and it is not intelligence. The fear of the LORD, the wisdom that is skill, the knowledge that comes by contact, and the discipline that turns out to be tuition. We meet the word chokmah in a carpentry shop, and we meet the first person the Bible ever calls filled with the Spirit of God. He is holding a chisel.

Week 2, Seeing Between the Lines. Understanding. Binah, the wisdom of telling things apart. Solomon asks for it in the night at Gibeon, and God gives it gladly. Discernment, prudence, practical wisdom, the trained eye. This week is for everyone who has ever known the right facts and still not known what to do next.

Week 3, Wisdom and the Fool. The shadow side. Scripture keeps a whole vocabulary for folly: the stubborn fool, the moral fool, the scoffer, the naive kid who has not decided yet. None of them mean stupid. All of them mean something scarier. And then Paul stands the whole system on its head: the cross, God's foolishness, wiser than us all.

Week 4, Wisdom You Can Carry. The delivery systems. Counsel you can ask for, instruction written down, the proverb and the parable, wisdom compressed small enough to carry in a pocket, and the heart, the lev, where every one of them is trying to land.

Week 5, The Wise Builder. The capstone. Two words to end the month, phronimos and chakam, the wise builder and the wise person, and one storm that inspects every foundation on the street. The month ends where Jesus ends the Sermon on the Mount: two houses, one question.

Across the thirty-one words, seventeen are Hebrew and fourteen are Greek, and they answer each other on purpose. The Hebrew chokmah, wisdom, is completed by the Greek sophia. The Hebrew yir'ah, fear, is answered by the Greek phobos. Da'at, knowledge by contact, is tested by gnosis, the knowledge that can puff up. Musar, discipline, becomes paideia, a father's training. Old Testament and New, the same God teaching the same skill in two languages.

By the end, one sentence should feel less like a slogan and more like the truest thing about the month.

Wisdom is not a subject you pass. It is a Person you follow.





SESSION 1

The Beginning of Wisdom

Based on Week 1, August 1 to 8: "The Beginning of Wisdom"

Key Words: chokmah · sophia · yir'ah · phobos · da'at · gnosis · musar · paideia



Overview

Everything this month rests on one uncomfortable sentence: the fear of the LORD is the beginning of wisdom. This session goes to the foundation. What the fear of the LORD actually is, why "beginning" does not mean what we assume, why the Bible's word for wisdom belongs in a workshop, and why the knowledge God cares about cannot be downloaded, only lived. It ends with the teacher nobody signs up for.

OPENING QUESTION (5 MINUTES)

Think of the smartest person you know. Now think of the wisest person you know. Are they the same person? Talk about the difference, because by the end of tonight you should be able to name it.

SCRIPTURE READING

Read aloud: Proverbs 1:1-7 and Job 28:12-28

Reference passages: Proverbs 9:10; Psalm 111:10; Exodus 20:18-20; Exodus 31:1-5; 1 Corinthians 1:24; 1 Corinthians 8:1; Hebrews 12:7-11

TEACHING SUMMARY (10 TO 15 MINUTES)

I know how to find the answer to almost anything in under a minute. I want you to sit with how strange that is. Every fact, every how-to, every ancient language, one search away. And with all of that in my pocket, I have still made decisions that cost me years. Not because I lacked information. I had plenty. What I lacked was something the information could not give me. Scripture has a name for that missing thing, and this month we are going to learn its vocabulary.

The book of Proverbs opens with a purpose statement, six verses of stacked-up wisdom words, and then verse seven plants the flag the entire Bible's wisdom literature flies: "The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction." And there it is, the word that makes modern people squirm. Fear. Our standard move is to soften it. We tell each other that fear here only means respect, and everyone at the table relaxes. But the fix is too small, and Scripture will not actually let us make it. Watch Moses at Sinai. The mountain is smoking, the people are shaking, and Moses says one of the strangest sentences in the Bible: "Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin." Do not fear, so that the fear of him may be before you. Both in one breath. Moses is not confused. He is splitting something our English mashes together. There is a fear that makes you run from God, and there is a fear, *yir'ah*, that makes you walk carefully with Him. Trembling and drawing near in the same motion. That is the fear wisdom grows from, and if you have only ever felt one half of it, there is more of God to meet.

Now look closely at the word "beginning," because it hides the sentence's real claim. The Hebrew is *reshit*, and you already know it: it is the word that opens the entire Bible, *bereshit*, "in the beginning." But *reshit* does not only mean first in a sequence. It means the first part, the chief part, the foundation the rest is built on. The fear of the LORD is not lesson one, the thing you pass in the beginner class and outgrow. It is the cornerstone that holds the building up the whole time. Pull it out at any stage and the structure leans. Which finally explains something you have watched with your own eyes: brilliant people making catastrophic choices. Intelligence was never the load-bearing wall.

So what is the wisdom that gets built on that cornerstone? Here the Hebrew surprises us. *Chokmah*, the great wisdom word of the Old Testament, is not primarily a thinking word. It is a skill word. When God commissions the tabernacle, He names a craftsman, Bezalel, and says, "I have filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship." The word under "ability" is *chokmah*. Sit with that. The first human being the Bible ever describes as filled with the Spirit of God is not a prophet or a priest. He is a woodworker with sawdust in his beard. *Chokmah* is what a sailor has in a storm and a weaver has at the loom: trained, practiced skill. Which means biblical wisdom is not the ability to discuss life impressively. It is skill at living it. And skill, as anyone who has learned an instrument knows, is not acquired by reading. It is acquired by practice, under a master, over time.

The New Testament then does something with wisdom that no Greek philosopher saw coming. Paul writes that Christ is "the power of God and the wisdom of God." *Sophia*, the Greeks' highest prize, the thing their greatest minds spent centuries chasing as a system, and Paul says it turned out to be a Person. Wisdom has a face. Which changes the whole project of getting it. You do not master wisdom the way you master material. You follow it the way you follow a Man.

That is also why the Bible is picky about knowledge. Hebrew *da'at*, the knowledge the fear of the LORD begins, comes from *yada*, to know by contact, by experience, the way you know a person and not the way you know a fact. Its Greek cousin *gnosis* comes with a warning label attached, and every Bible reader in the information age should have it memorized: "This 'knowledge' puffs up, but love builds up." Knowledge that never becomes contact inflates. It makes the head bigger and the life no better. Hosea watched it destroy a nation that had all the scrolls: "My people are destroyed for lack of knowledge." They did not lack data. They lacked Him.

Which brings us to the last pair of words, and the least popular teacher on the staff. *Musar*. Discipline, correction, instruction that stings. Proverbs pleads: "My son, do not despise the LORD's discipline or be weary of his reproof, for the LORD reproves him whom he loves, as a father the son in whom he delights." The Greek carries it forward as *paideia*, the word for raising and training a child, and Hebrews is honest about how it feels: "For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it." Here is the confession I owe you: almost everything wise in me arrived through something I would never have signed up for. The correction I resented, the season I begged God to end. *Musar* is wisdom's tuition. Nobody pays it happily. Everybody who has paid it will tell you it was the education.

So this is the foundation week. Wisdom is a skill, the skill is learned under a Master, the Master is Christ Himself, the classroom includes correction, and the whole apprenticeship begins at one starting point the modern world has never once suggested to you: the fear of the LORD. Trembling and drawing near, in the same motion, for the rest of your life.

WORD STUDY SPOTLIGHT

חָכְמָה chokmah

chokmah (khok-MAH) | Strong's H2451

Appears: about 149 times in the Old Testament

Meaning: Wisdom, skill; the trained ability to live, build, steer, and decide well.

| Key verse: Proverbs 1:7 (see also Exodus 31:3)

The word under "ability" when God fills Bezalel the craftsman with His Spirit. Wisdom wears work clothes.

σοφία sophia

sophia (so-FEE-ah) | Strong's G4678

Appears: about 51 times in the New Testament

Meaning: Wisdom; what the Greek world chased as a system and Paul unveils as a Person.

| Key verse: 1 Corinthians 1:24

Christ is the sophia of God. You do not master it. You follow Him.

יִרְאַה yir'ah

yir'ah (yir-AH) | Strong's H3374

Appears: about 41 times in the Old Testament

Meaning: Fear, awe, reverence; the trembling that draws near instead of running away.

| Key verse: Proverbs 9:10

Roughly two-thirds of its uses sit inside one phrase: the fear of the LORD. Moses commands both "do not fear" and "fear him" in a single verse. Only one of those fears is wisdom.

φόβος phobos

phobos (FOH-bos) | Strong's G5401

Appears: about 47 times in the New Testament

Meaning: Fear; both the dread the gospel removes and the reverence the gospel produces.

| Key verse: Acts 9:31

Yes, it is where "phobia" comes from. The early church walked in it and multiplied. It did not make them smaller.

דַּעַת da'at

da'at (DAH-at) | Strong's H1847

Appears: about 95 times in the Old Testament

Meaning: Knowledge; knowing by contact and experience, the way you know a person.

| Key verse: Proverbs 1:7

From yada, to know relationally. Israel had all the scrolls and still lacked da'at. Information is not contact.

γνῶσις gnosis

gnosis (GNOH-sis) | Strong's G1108

Appears: about 29 times in the New Testament

Meaning: Knowledge; from ginosko, to know by experience. Comes with a built-in warning.

| Key verse: 1 Corinthians 8:1

"Knowledge puffs up, but love builds up." The one wisdom word that can inflate you. The warning inside the wisdom month.

מוֹסָר musar

musar (moo-SAR) | Strong's H4148

Appears: about 50 times in the Old Testament

Meaning: Discipline, correction, instruction that stings before it shapes.

| Key verse: Proverbs 3:11-12

The teacher nobody signs up for. Wisdom's tuition, paid by everyone who ever got wise.

παιδεία paideia

paideia (pahee-DAY-ah) | Strong's G3809

Appears: 6 times in the New Testament

Meaning: Child-training, discipline; a father raising a child toward maturity.

| Key verse: Hebrews 12:11

Painful for the moment, "the peaceful fruit of righteousness" later. Hardship reframed as schooling, not abandonment.

DISCUSSION QUESTIONS (20 TO 25 MINUTES)

OBSERVATION (WHAT DOES THE TEXT SAY?)

1. Read Proverbs 1:2-6 slowly and count the different wisdom words stacked into the purpose statement (wisdom, instruction, insight, prudence, knowledge, discretion, and more). What does that pile-up tell you about how many-sided this thing is that we flatten into one English word?
2. In Job 28, where do human beings prove they can go, and what is the one thing the chapter says all that skill cannot reach? What answer do the deep and the sea give in verse 14?

INTERPRETATION (WHAT DOES IT MEAN?)

3. In Exodus 20:20, Moses says "do not fear" and "that the fear of him may be before you" in the same sentence. What is the difference between the fear Moses removes and the fear he installs? Which one have you mostly known?
4. The word "beginning" in Proverbs 1:7 is reshit, the cornerstone, the chief part, not the entry-level class. What actually goes wrong in a life, or a church, that treats the fear of the LORD as a stage to grow out of?
5. The first person Scripture calls filled with the Spirit of God is Bezalel, a craftsman, and the word for what the Spirit gave him is chokmah, skill. What does that do to the wall we build between "spiritual life" and ordinary work done well?

APPLICATION (WHAT DO I DO?)

6. Da'at is knowledge by contact; gnosis without love puffs up. Be honest: where is your walk with God currently running on information about Him rather than contact with Him? What would contact look like this week?

7. Musar is the teacher nobody signs up for. Is there a correction, a hard season, or a consequence in your life right now that you have been resenting as an interruption instead of receiving as tuition? What would change if it was actually school?

8. Go back to the opening question, the smartest person you know and the wisest. Now that you have the vocabulary, name the difference between them in one sentence, out loud.

CROSS-REFERENCES

Exodus 31:1-5: God fills Bezalel "with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship." The Spirit's first named filling in Scripture produces workmanship. Wisdom has always had hands.

1 Corinthians 8:1: "This 'knowledge' puffs up, but love builds up." Paul's one-verse warning label for the information age, written two thousand years early.

Hebrews 12:11: "For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness." The honest timeline of musar: pain now, peace later, fruit for the trained.

PERSONAL REFLECTION (SOLO JOURNALING)

1. Write down the last big decision you got wrong. Then write down what you knew at the time. Was the failure really a lack of information, or was it a lack of something else? Name the something else.

2. "Trembling and drawing near in the same motion." Which half of yir'ah comes easier to you, the trembling or the drawing near? Write about the God you would have to believe in for both to be true at once.

3. Think of one season of musar, correction you never would have chosen, that made you wiser. Write what it taught you, and then write whether you thanked God for it yet. If not, this page is a good place.

WEEKLY PRACTICE

THIS WEEK'S PRACTICE

Each morning this week, before you ask God for a single thing, spend one minute telling Him who He is. Out loud if you can. Not requests, not thanks yet, only who He is: holy, patient, the One who spoke Sinai into smoke and still wants you close. You are not informing Him. You are re-laying the cornerstone, one morning at a time.

How to do it: Tie it to something you already do, the first coffee, the first red light, the walk to the mailbox. One minute of who He is before one word of what you need. By Friday, notice what it has done to the size of your requests.

CLOSING PRAYER PROMPT

AS YOU CLOSE, PRAY ABOUT:

- Asking God for the fear of Him that draws near instead of running, and admitting which one you have been doing
- One place you have been collecting information about God while avoiding contact with Him
- The correction you have been resenting, and the courage to call it tuition and sit back down at the desk

NOTES



SESSION 2

Seeing Between the Lines

Based on Week 2, August 9 to 15: "Understanding and Discernment"

Key Words: binah · tevunah · synesis · sakal · phronesis · arum · diakrisis



Overview

Last week laid the cornerstone: wisdom begins in the fear of the LORD. This week we meet the faculty wisdom actually runs on. Understanding, *binah*, comes from the same Hebrew family as the word "between." It is not knowing more. It is telling things apart. This session sits with Solomon on the night God offered him anything, walks through the Bible's vocabulary for discernment, meets the one wisdom word the serpent and the saint have to share, and ends in the gym, because Scripture says discernment is not a lightning bolt. It is a muscle.

OPENING QUESTION (5 MINUTES)

Think of a time you had to choose between two options that both looked fine on paper: two jobs, two houses, two churches, two schools. What did you actually do to decide? A list, a coin, a prayer, a phone call? Looking back, what did you wish you had known how to see?

SCRIPTURE READING

Read aloud: 1 Kings 3:5-14 and Proverbs 2:1-11

Reference passages: Proverbs 3:19; Genesis 3:1; Proverbs 22:3; Matthew 10:16; Luke 2:46-47; Ephesians 1:7-8; Hebrews 5:11-14

TEACHING SUMMARY (10 TO 15 MINUTES)

I am a list maker. Two columns, pros on the left, cons on the right, and I have filled out that page before some of the biggest decisions of my life. Here is what I have learned about the lists: they almost never decide anything. Both columns fill up. The real problem was never a shortage of information. It was that I could not tell which lines on the page actually mattered. Scripture has a whole vocabulary for the thing I was missing, and it starts with a king who was offered anything he wanted.

At Gibeon, God appears to young Solomon in a dream and says, "Ask what I shall give you." A blank check, from the only Bank that never bounces one. And Solomon, new to the throne, overwhelmed by the size of the job, asks for this: "Give your servant therefore an understanding mind to govern your people, that I may discern between good and evil, for who is able to govern this your great people?" Underneath our English phrase "an understanding mind" sit two plain Hebrew words: *lev shomea*. A hearing heart. Solomon does not ask for information. He does not even ask for wisdom in the abstract. He asks for a heart that listens, and the request delights God so much that He answers past it: "Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you." Write this down somewhere you will find it again: the prayer God loves to answer is not "tell me the answer." It is "give me a heart that can hear."

The word family Solomon is drawing on runs all through this week. Binah, understanding, comes from the verb bin, and that verb is kin to the Hebrew word for "between." That etymology is the whole lesson. Understanding, in the Bible, is the capacity to see between: to tell two similar-looking things apart. And that matters because of something you already know from experience: almost none of your real decisions come labeled good versus evil. The devil rarely offers you a clearly marked poison. You choose between two jobs, two mentors, two ways to spend the same evening, two sentences you could say next in a hard conversation. Both look fine on paper. Binah is the eye that reads the space between them.

Binah has a working twin, tevunah, and Proverbs puts them side by side in one verse: "yes, if you call out for insight and raise your voice for understanding." Insight there is binah; understanding is tevunah, the applied version, understanding with its sleeves rolled up. And in case you think that sounds like a soft skill, Proverbs hands it a construction project: "The LORD by wisdom founded the earth; by understanding he established the heavens." Tevunah is load-bearing. It holds up sky. The Greek New Testament carries the same idea in the word synesis, literally a putting together, a running together, the word Greeks once used for two rivers flowing into one. It is the moment separate facts converge and you suddenly see the shape of the thing. When the boy Jesus sat among the temple teachers, Luke says "all who heard him were amazed at his understanding," his synesis. Twelve years old, and the rivers were already meeting.

Now, does any of this actually change how life goes? The Hebrew verb sakal says yes, and says it bluntly. Sakal means to act prudently, and its second meaning is to succeed, because in the Bible's view those are not two words. When God commissions Joshua, He ties Joshua's future directly to meditating on the Book of the Law day and night, and the promised outcome, prospering, succeeding, rides on that one practice. The verb of that success is sakal. Be careful here: this is not a vending machine, and Scripture is full of faithful people who suffered. But it is telling you something true: wisdom tends to work, because wisdom runs with the grain of how God actually built the world. Its little Greek cousin phronesis, practical wisdom, the knowing-what-to-do-next, shows up in Ephesians as something God has "lavished upon us." He is not rationing it.

Then comes the strangest word of the week, and I love that the Bible did not hide it. Arum. Shrewd, crafty, prudent. Genesis 3:1 uses it for the villain of the whole story: "Now the serpent was more crafty than any other beast of the field that the LORD God had made." Same word, Proverbs 22:3, for the person you are supposed to become: "The prudent sees danger and hides himself, but the simple go on and suffer for it." One word, shared by the serpent and the saint. Because shrewdness is a blade, and a blade takes its morality from the hand that holds it. Scripture refuses to let God's people be naive and call it holiness. Jesus said it Himself when He sent His people out: "wise as serpents and innocent as doves." Not one or the other. Both, on purpose, at the same time.

So how do you get all of this? Here is the verse that changed how I pray about discernment. Hebrews says, "But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil." Discernment there is diakrisis, the judgment that can tell look-alikes apart. But look at how it comes: trained, by constant practice. The Greek word under

"trained" is the one that gave us gymnasium. That is the last piece this week, and it is wonderfully unglamorous. Discernment is not a lightning bolt God drops on a lucky few. It is a muscle, and muscles grow one way. Reps. So do both things the text shows you. Ask like Solomon, for the hearing heart, tonight. And then train like an athlete, tomorrow, and the day after that. God gives generously to reverent hearts, and He grows what you actually exercise.

WORD STUDY SPOTLIGHT

בִּינָה binah

binah (bee-NAH) | Strong's H998

Appears: about 38 times in the Old Testament

Meaning: Understanding, insight; the capacity to distinguish, to see between two similar things.

| Key verse: Proverbs 2:3

From the verb bin, kin to the Hebrew word for "between." Understanding is not knowing more. It is telling apart.

תְּבוּנָה tevunah

tevunah (teh-voo-NAH) | Strong's H8394

Appears: about 42 times in the Old Testament

Meaning: Applied understanding, competence; insight with its sleeves rolled up.

| Key verse: Proverbs 3:19

The understanding God used to establish the heavens. Load-bearing. It holds up sky.

σύνεσις synesis

synesis (SOO-neh-sis) | Strong's G4907

Appears: 7 times in the New Testament

Meaning: Understanding as a putting together; separate facts converging into one clear shape.

| Key verse: Luke 2:47

Greeks first used it for two rivers flowing into one. The temple teachers watched it happen in a twelve-year-old.

סַכַּל sakal

sakal (sah-KAL) | Strong's H7919

Appears: about 63 times in the Old Testament

Meaning: To act prudently, to have insight; and, as its second meaning, to succeed.

| Key verse: Joshua 1:8

One verb for both acting wisely and prospering, because wisdom runs with the grain of how God built the world.

φρόνησις phronesis

phronesis (FRO-nay-sis) | Strong's G5428

Appears: 2 times in the New Testament (Luke 1:17; Ephesians 1:8)

Meaning: Practical wisdom; the discernment that knows what to do next.

| Key verse: Ephesians 1:8

Paul says God "lavished" it on us. He is not rationing the very thing you keep begging for.

עָרוּם arum

arum (ah-ROOM) | Strong's H6175

Appears: 11 times in the Old Testament

Meaning: Shrewd, crafty, prudent; sharp-sightedness that can serve either master.

| Key verse: Proverbs 22:3 (see also Genesis 3:1)

The serpent's word in Genesis, the saint's word in Proverbs. A blade takes its morality from the hand that holds it.

διάκρισις diakrisis

diakrisis (dee-AH-kree-sis) | Strong's G1253

Appears: 3 times in the New Testament (Romans 14:1; 1 Corinthians 12:10; Hebrews 5:14)

Meaning: Discernment; the trained judgment that tells look-alikes apart.

| Key verse: Hebrews 5:14

It comes "by constant practice," and the Greek under "trained" gave us the word gymnasium. Discernment is a muscle.

DISCUSSION QUESTIONS (20 TO 25 MINUTES)

OBSERVATION (WHAT DOES THE TEXT SAY?)

1. In 1 Kings 3:5-14, what does God offer, what exactly does Solomon ask for, and what does God add that Solomon never requested? What does the order tell you?
2. Read Proverbs 2:1-5 and list the verbs: receive, treasure up, call out, raise your voice, seek, search. What kind of effort do those verbs describe, and what does verse 5 say the search actually finds at the bottom of the mine?

INTERPRETATION (WHAT DOES IT MEAN?)

3. Binah is kin to the word "between": understanding as telling similar things apart. Why do you think so few of life's real choices come labeled good versus evil? What does that design ask of us?
4. The serpent is arum and the prudent person is arum. What is the difference between shrewdness in the serpent's hand and shrewdness in a saint's hand? Where has the church confused being naive with being holy?
5. Hebrews 5:14 says discernment comes to "those who have their powers of discernment trained by constant practice." How does that sit next to Solomon receiving a discerning heart by asking? Are asking and training rivals, or two halves of one thing?

APPLICATION (WHAT DO I DO?)

6. Be Solomon for a second. God says, "Ask what I shall give you," tonight, no restrictions. What is the honest first answer that rises in you? What does that answer tell you about your current hungers?
7. Name one decision actually on your table right now, out loud if you can. Apply the Proverbs 2 verbs to it this week: whom will you call out to, where will you search, what would seeking it like silver look like by Friday?
8. Who do you know whose discernment reps are clearly further along than yours? What is stopping you from putting a specific question in front of them before the next session?

CROSS-REFERENCES

Proverbs 2:3-5: "if you call out for insight and raise your voice for understanding... then you will understand the fear of the LORD." The mining verbs all lead back to Session 1's cornerstone. The search for discernment ends at the feet of God, on purpose.

Genesis 3:1 with Proverbs 22:3: The same word, *arum*, describes the serpent's craft and the prudent person's foresight. Scripture will not let sharp-sightedness belong to the enemy alone.

Colossians 1:9: Paul prays without ceasing that a church he has never met would be "filled with the knowledge of his will in all spiritual wisdom and understanding." Discernment is something you can ask God to give somebody else. Try it on your kids, your pastor, your friend in a hard decision.

PERSONAL REFLECTION (SOLO JOURNALING)

1. Write God's question to Solomon at the top of the page: "Ask what I shall give you." Then write your honest first answer, the one that surfaced before you could edit it. Underneath, write the answer you would want to want. Talk to God about the gap.
2. Take the two fine-looking options in front of you right now and write them side by side. Then write three differences between them that would actually matter to God. Notice how different that list is from your pros and cons.
3. Think of a decision you got right recently that you would have gotten wrong five years ago. Write down what trained you in between. Somebody's correction? A failure? A hundred small reps? Thank God for the gym you did not know you were in.

WEEKLY PRACTICE

THIS WEEK'S PRACTICE

The discernment rep. Every evening this week, take three minutes and replay one decision you made that day. Any size. Ask two questions: what was the wise move, and did I make it? No shame, no spiraling, one honest look. That is one rep. Hebrews says the mature got that way "by constant practice," and constant practice is built out of evenings exactly like this one.

How to do it: Anchor it to something that already happens, brushing your teeth, letting the dog out, plugging in your phone. One decision, two questions, one line in a notebook if you keep one. By Sunday you will have six reps and, if you look back over the lines, probably one pattern God wants to talk about.

CLOSING PRAYER PROMPT

AS YOU CLOSE, PRAY ABOUT:

- Asking plainly for the lev shomea, the hearing heart, and meaning it more than you mean "tell me the answer"
- The one decision on your table, held open before God instead of already quietly decided
- Patience with the reps: thanking God that He trains discernment slowly, because what grows slowly holds

NOTES



SESSION 3

Wisdom and the Fool

Based on Week 3, August 16 to 22: "Wisdom vs. Folly"

Key Words: peti · kesil · naval · lets · asynetos · moria · nepios



Overview

Every wisdom book has a shadow, and Proverbs is honest enough to name it. This session walks through the Bible's vocabulary of folly: the open-hearted simple one, the stubborn fool, the moral fool, the scoffer, and the mind that refuses to put the pieces together. Not one of these words means unintelligent, and that is exactly what makes them dangerous. Then Paul turns the whole ranking system upside down: the cross gets called foolishness, God takes the insult, and the exit from folly turns out to be a lowered head, not a diploma.

OPENING QUESTION (5 MINUTES)

What is something you once rolled your eyes at and later came to love, or believe, or need? A kind of music, a person, a habit, a truth. What changed, and what did the eye-rolling cost you in the meantime?

SCRIPTURE READING

Read aloud: Proverbs 1:20-33 and 1 Corinthians 1:18-25

Reference passages: Psalm 14:1; 1 Samuel 25:23-25; Proverbs 9:7-9; Proverbs 14:15; Romans 1:21-22; Matthew 11:25

TEACHING SUMMARY (10 TO 15 MINUTES)

For years I read the fool passages in Proverbs like a spectator. Every proverb about the fool had somebody else's face on it, somebody from the news, somebody from high school, and I turned those pages feeling quietly excellent. Then one day it occurred to me to ask the question the book had been waiting for me to ask: which of these words is aimed at me? Because here is the thing about the Bible's five folly words. Not one of them means unintelligent. You cannot outscore a single one of them on a test. They are aimed at the will, at the heart, at the posture of a person toward correction, and that means every one of them is still in play for people like us.

Proverbs actually lines three of them up in a single verse, like a family photo nobody wanted to pose for: "How long, O simple ones, will you love being simple? How long will scoffers delight in their scoffing and fools hate knowledge?" Three Hebrew words, three different conditions. The simple ones are the *peti*. The scoffers are the *lets*. The fools who hate knowledge are the *kesil*. Wisdom is standing in the street calling to all three, and the book was written so you could find your own reflection before one of these becomes your permanent address.

Start with the peti, because the peti is the most hopeful word in the set. The peti is the simple one, the naive one, and the root idea is openness. Unformed, impressionable, wide open, a door nobody has closed yet. "The simple believes everything, but the prudent gives thought to his steps." The peti is not evil and not stupid. The peti is unfinished. That is why Proverbs aims its whole recruiting pitch at him; he is wisdom's target audience, still reachable, still teachable. But the word carries a warning inside the hope: openness is a stage, not a home. Stay wide open long enough, believe everything long enough, and the question of Proverbs 1:22 comes for you: how long will you love being simple? At some point, refusing to grow up becomes its own decision.

The kesil is what the peti can harden into. The kesil is the stubborn fool, and his signature move in Proverbs is that he hates knowledge. Not fails to acquire it. Hates it. The kesil has heard the correction, and his fist has closed around his own way. And beside him sits an even more armored figure, the lets, the scoffer, the one who has made a personality out of the sneer. Proverbs gives leaders a piece of advice about him that still stings: "Do not reprove a scoffer, or he will hate you; reprove a wise man, and he will love you." Notice what that verse quietly hands you: a diagnostic you can run on yourself in one second. What happened the last time somebody corrected you? Did you move toward them or write them off? Because here is what I have learned about the scoff, in a culture where scoffing is the native language: mockery is armor. It keeps the sneering person permanently safe and permanently unteachable, and you cannot sneer and learn at the same time. Nobody ever mocked their way into wisdom.

Then there is the darkest word in the family. Naval, the moral fool. This is the word in the Bible's most famous verse about folly: "The fool says in his heart, 'There is no God.'" Read that carefully. It does not say the fool argues there is no God. It says he says it in his heart, meaning he lives it. Practical atheism: believing all the right things on Sunday and running Monday through Saturday as if God will not be checking. First Samuel gives the word a face, a wealthy rancher actually named Nabal, and his own wife delivers the most brutal introduction in Scripture: "Nabal is his name, and folly is with him." He is rich, shrewd with money, and dead by the end of the chapter, because folly in the Bible was never about intelligence. The Greek New Testament has its own word for where this ends: asynetos, without understanding. You will recognize it, because it is Session 2's word synesis, the putting-together, with the wires cut. The asynetos mind is one that refuses to let the pieces connect, because connecting them would cost something.

And then Paul does the thing that turns this whole session inside out. Writing to Corinth, a city drunk on sophistication, he says: "For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God." The word is moria, and yes, it is where we get "moron." The most sophisticated people of the age looked at the gospel, a crucified Savior, grace for the undeserving, and gave it their lowest grade. Foolishness. And God, instead of defending His reputation, wears the insult and answers over their heads: "For the foolishness of God is wiser than men, and the weakness of God is stronger than men." Every ranking the world runs, God flips. The wisdom that saves you got laughed at by everyone whose approval you have been chasing.

Which is why the door out of folly is not the one we expect. Jesus prayed: "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children." The word for little children is nepios, infants, the ones too young to even speak. The fool's problem was never his test scores; it was his closed fist, his sneer, his heart's quiet verdict that God will not be checking. And the exit is not a diploma. It is a lowered head. The kesil refuses. The lets mocks. The nepios receives. You do not think your way out of folly. You kneel your way out. And the same Wisdom who stood in the street calling in Proverbs 1 is still calling, and the door of the banquet hall is still open, and the peti in all of us still gets to choose which way to walk.

WORD STUDY SPOTLIGHT

יְתִי peti

peti (peh-TEE) | Strong's H6612

Appears: about 19 times in the Old Testament, 14 of them in Proverbs

Meaning: Simple, naive, open; unformed in judgment, still reachable.

| Key verse: Proverbs 1:22

Not evil, not stupid. Open. Wisdom's target audience, and the door is still open. But openness is a stage, not a home.

קְסִיל kesil

kesil (keh-SEEL) | Strong's H3684

Appears: about 70 times in the Old Testament, roughly 50 in Proverbs

Meaning: The stubborn fool; obstinate, correction-proof, committed to his own way.

| Key verse: Proverbs 1:22

Not a low IQ. A closed fist. He hates knowledge because knowledge might change him.

נָבָל naval

naval (nah-VAHL) | Strong's H5036

Appears: about 18 times in the Old Testament

Meaning: The moral fool; willfully godless, living as if God will not be checking.

| Key verse: Psalm 14:1

"The fool says in his heart, 'There is no God.'" In his heart. Not an argument. A lifestyle. Nabal wore the name and lived it.

לִּטְּ lats

lats (LATES) | Strong's H3887 (from luts, to scoff)

Appears: the root about 27 times in the Old Testament, most often in Proverbs

Meaning: The scoffer, the mocker; contempt worn as armor, allergic to correction.

| Key verse: Proverbs 9:8

The original idea is making faces. You cannot sneer and learn at the same time. Nobody ever mocked their way into wisdom.

ἀσύνετος asynetos

asynetos (ah-SOO-neh-tos) | Strong's G801

Appears: 5 times in the New Testament

Meaning: Without understanding; the mind that refuses to put the pieces together.

| Key verse: Romans 1:21

Session 2's synesis with the wires cut. Not unable to connect the facts. Unwilling, because connecting them would cost something.

μωρία moria

moria (mo-REE-ah) | Strong's G3472

Appears: 5 times in the New Testament, all in 1 Corinthians

Meaning: Foolishness, absurdity; the world's verdict on the cross.

| Key verse: 1 Corinthians 1:18

Yes, it is where "moron" comes from. The insult the age threw at the gospel, and God wears it like a crown.

νήπιος nepios

nepios (NAY-pee-os) | Strong's G3516

Appears: about 15 times in the New Testament

Meaning: Infant, little child; literally one not yet speaking.

| Key verse: Matthew 11:25

What the Father reveals to. The fool refuses, the child receives. The exit from folly is a lowered head.

DISCUSSION QUESTIONS (20 TO 25 MINUTES)

OBSERVATION (WHAT DOES THE TEXT SAY?)

1. In Proverbs 1:22, three kinds of people are addressed in one verse. What does each one love or hate, according to the text? What is Wisdom doing in verses 20-21 while they ignore her?
2. In 1 Corinthians 1:18-25, who calls the word of the cross folly, and what does Paul say it actually is? What two things do verse 22's Jews and Greeks each demand, and what does God give instead?

INTERPRETATION (WHAT DOES IT MEAN?)

3. Not one of the Bible's folly words measures intelligence; every one measures posture. Why do you think Scripture locates folly in the will and the heart instead of the mind? What does that change about who is in danger?
4. Psalm 14:1 says the fool speaks "in his heart," not in a debate hall. What is the difference between argued atheism and practical atheism, and which one is more common inside the church?
5. Proverbs 9:8 says correcting a scoffer earns his hatred while correcting a wise man earns his love. Why is your reaction to correction such an accurate X-ray of which direction you are currently facing?

APPLICATION (WHAT DO I DO?)

6. Get honest about your own drift-direction. When you are at your worst, are you the peti, believing whatever crosses your feed; the kesil, fist closed around your own way; or the lets, keeping everything at sneer's length? What evidence would the people who live with you cite?
7. Is there a place in your life where you have quietly decided the gospel is too simple for your sophisticated problem, that you need something the cross cannot cover? Say what it is. That is the moria verse standing in your kitchen.
8. Jesus thanked the Father for revealing to little children what He hid from the wise. What is one thing you have been critiquing from the balcony that you need to come down and receive like a child this week?

CROSS-REFERENCES

Proverbs 26:12: Solomon reserves his bleakest comparison for one person: there is more hope for a fool than for someone wise in his own eyes. The only unteachable position in the book is certainty about your own wisdom.

Romans 1:21-22: Paul traces the path downhill: people who knew God but would not honor Him, whose thinking became futile and whose hearts went dark, all while their self-assessment read "wise." Folly never feels like folly from the inside.

1 Corinthians 3:18-19: Paul's remedy is exact: if anyone thinks he is wise in this age, let him become a fool, by the age's standards, so he can become truly wise. You have to be willing to look foolish at the world's table to sit at God's.

PERSONAL REFLECTION (SOLO JOURNALING)

1. One of the five folly words stung a little tonight. Write down which one, and then write the specific situation that came to mind when it stung. That situation is your homework.
2. Write down the thing you mock most easily, the person, the group, the idea your inner scoffer goes after first. Then ask on paper: what is the mockery protecting me from having to consider, or feel, or repent of?
3. Write a prayer the way a nepios would pray it. Short sentences. No impressive words. Ask for what you actually need. Notice how hard that is, and stay until it gets easier.

WEEKLY PRACTICE

THIS WEEK'S PRACTICE

A week without the sneer. Every time you catch the inner scoff rising this week, at the news, at somebody's post, at a family member's earnest little effort, stop and replace it with one honest question or one sentence of prayer for that person. The scoff is armor, and armor keeps things out. This week we practice taking it off.

How to do it: Keep a tally. A note on your phone, a scrap of paper in your pocket, one mark per caught scoff. The number is not there to shame you. It is there to show you how much of your day the lets was quietly narrating, and how much room that leaves once he is off the microphone.

CLOSING PRAYER PROMPT

AS YOU CLOSE, PRAY ABOUT:

- Naming your own drift-direction out loud to God, the peti's drift, the kesil's fist, or the scoffer's sneer, and asking Him to catch it early
- Thanking Him that the door is still open to the simple, and that nobody in the room is finished yet
- Asking for the nepios heart: to receive the word of the cross this week like a child, not grade it like a critic

NOTES



SESSION 4

Wisdom You Can Carry

Based on Week 4, August 23 to 29: "Wisdom in Practice"

Key Words: etsah · boule · torah · logos · mashal · parabole · lev



Overview

We keep waiting for wisdom to arrive like lightning. Scripture says it mostly arrives in packages: counsel you can ask for, instruction written down so it survives the night, the proverb small enough to carry in a pocket, the parable that gets past your guards, and behind them all, the Word who became flesh. This session walks through wisdom's delivery systems, and ends at the address every one of them is trying to reach: the lev, the heart, the control center of a human life.

OPENING QUESTION (5 MINUTES)

When something big lands on you, a diagnosis, a job offer, a hard letter, who gets your first phone call? Why that person? And when did you last make a major decision without calling anyone at all?

SCRIPTURE READING

Read aloud: Proverbs 4:20-27 and Psalm 19:7-11

Reference passages: Proverbs 11:14; 1 Kings 12:1-15; Acts 20:27; John 1:1-14; Matthew 13:34; James 1:5

TEACHING SUMMARY (10 TO 15 MINUTES)

I keep asking God to shout. One clear, unmistakable answer out of the sky, is that so much to ask? And what I have found, over and over, is that He mostly does something quieter and, honestly, humbler than what I ordered. He hands me things to carry. A friend's counsel across a table. A page of instruction that was written down centuries before I needed it. A one-line proverb that fits in a pocket. A story I could not stop thinking about. This week's words are wisdom's delivery systems, and if you learn to recognize them, you will discover the silence you have been complaining about was never actually silent.

Start with the deliverable you can ask for out loud: etsah, counsel. "Where there is no guidance, a people falls, but in an abundance of counselors there is safety." Notice the math of that verse: safety is not in the smartest single advisor. It is in abundance, plural voices, none of them owning you. And the Bible gives us a lab demonstration of what happens when you get this wrong. Rehoboam, Solomon's own son, inherits the kingdom, faces one decision, and has two sets of counsel in front of him: the old men who served his father, and the young men who grew up with him and told him what he wanted to hear. He takes the flattery. The kingdom splits in half by the end of the chapter, and it never comes back together. Read that slowly if you were raised to believe that asking for help is weakness. In Scripture, refusing counsel is not independence. It is how kingdoms end.

Human counsel matters so much because behind it stands another kind. Boule, in Greek, is a resolved plan, and the New Testament uses it for the counsel of God, the kind that does not flex. Peter preaches at Pentecost that the cross itself happened by God's definite plan and foreknowledge, His boule; Paul tells the Ephesian elders, "for I did not shrink from declaring to you the whole counsel of God." Sit with the comfort hiding in that: your counselors advise, and even the best of them guess. God plans. When the abundance of counselors has spoken and you have finally chosen, you are not stepping out onto air. You are stepping onto a purpose that was resolved before any of you entered the room.

Then comes the word that may need the most repair in the whole month: torah. If that word sounds to you like a fence, a legal code, six hundred ways to be in trouble, look at its root. Torah comes from yarah, a verb for throwing, pointing, directing, the motion of a hand extended toward the right road. Torah is instruction. It is God writing the directions down so they would survive from one generation to the next, so wisdom would not die with your grandmother. And listen to what the psalmist says this so-called burden actually does: "The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple." Making wise the simple. That is our friend the peti from last week, the open, unformed one standing at the crossroads, and here is his way out, in writing. Nobody in Psalm 19 is groaning under the law. He is describing it the way you describe cold water in August.

And then John opens his Gospel and takes this whole theme somewhere no one saw coming. "In the beginning was the Word, and the Word was with God, and the Word was God." The Word, the logos. And a few lines later, the sentence that splits history: "And the Word became flesh and dwelt among us." Follow the arc of the month here. Wisdom was skill, then wisdom was a search, then wisdom was written down, and now, at the summit, wisdom is a Person walking around Galilee. God's final delivery system for wisdom was not a longer book. It was incarnation. Whatever else you carry out of August, carry that: when God wanted to say everything, He said a Man.

And how did that Man teach? Almost never in bullet points. The Hebrew wisdom tradition had long compressed truth into the mashal, the proverb, a saying built on comparison, truth folded small enough to travel: a whole theology of speech in a dozen words about a soft answer. Jesus took the tradition and ran: "All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable." The parabole, literally something thrown alongside, a story laid down next to your life so you can see your life by it. Here is why stories instead of lectures: a lecture knocks at the front door, where all your defenses are posted. A story comes in the side gate, and you have wept at its ending before you realize the prodigal was you. Proverbs and parables are wisdom in its travel size, and Jesus trusted them with the kingdom of God.

Which leaves the last word, and the whole point. Every delivery system this week, the counselor's voice, the written torah, the pocket proverb, the story, the Word made flesh, is aimed at a single address: the lev. The heart. Hebrew's biggest little word, nearly six hundred appearances, and it does not mean what Hallmark means. The lev is the control center: where you think, where you decide, where you feel, where you steer. Which is why the most repeated pastoral advice in Proverbs is not about your schedule or your habits but your gates: "Keep your heart with all vigilance, for from it flow

the springs of life." Everything you let in ends up in the water supply. So watch what you are carrying, because you will become it. And when you find your pockets empty, remember the promise that closes this week: "If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him." Without reproach. He is not annoyed that you came back again. Giving wisdom to people who ask for it is not an interruption of His plan. It is His plan.

WORD STUDY SPOTLIGHT

עֵצָה etsah

etsah (ay-TSAH) | Strong's H6098

Appears: about 89 times in the Old Testament

Meaning: Counsel, advice, plan; wisdom shared across a table.

| Key verse: Proverbs 11:14

Safety lives in an abundance of counselors. Rehoboam had two sets of counsel and took the flattery. The kingdom never recovered.

βουλή boule

boule (boo-LAY) | Strong's G1012

Appears: 12 times in the New Testament

Meaning: A resolved plan; purpose that has been deliberated and settled.

| Key verse: Acts 20:27

Your counselors guess. God plans. The cross itself happened by His definite boule, so your surrendered decision lands on solid ground.

תּוֹרָה torah

torah (toh-RAH) | Strong's H8451

Appears: about 219 times in the Old Testament

Meaning: Instruction, direction, law; from yarah, to point the way.

| Key verse: Psalm 19:7

Not a fence. A pointed hand. The psalmist says it revives the soul and makes wise the simple, our peti from last week, in writing.

λόγος logos

logos (LO-gos) | Strong's G3056

Appears: about 331 times in the New Testament

Meaning: Word, message, reason; and in John, the Word who is God and became flesh.

| Key verse: John 1:1

The summit of the month. When God wanted to say everything, He said a Man.

משל mashal

mashal (mah-SHAHL) | Strong's H4912

Appears: about 38 times in the Old Testament

Meaning: A proverb, a comparison; truth folded small enough to carry.

| Key verse: Proverbs 1:6

Wisdom in its travel size. A whole theology can ride in a dozen words about a soft answer.

παραβολή parable

parable (pah-rah-bo-LAY) | Strong's G3850

Appears: 50 times in the New Testament

Meaning: A parable; literally something thrown alongside, a story laid next to your life.

| Key verse: Matthew 13:34

A lecture knocks at the front door. A story comes in the side gate, and the prodigal turns out to be you.

לב lev

lev (LAYV) | Strong's H3820

Appears: about 593 times in the Old Testament

Meaning: The heart; the control center of thought, will, feeling, and direction.

| Key verse: Proverbs 4:23

The address every delivery system is aimed at. Everything you let in ends up in the water supply.

DISCUSSION QUESTIONS (20 TO 25 MINUTES)

OBSERVATION (WHAT DOES THE TEXT SAY?)

1. In 1 Kings 12:1-15, walk through Rehoboam's process: who does he consult, in what order, what does each group tell him, and whose counsel does he take? What detail in the text hints at why?
2. In Psalm 19:7-11, list what the law, testimony, precepts, and commandment of the LORD are each said to do. How many of those effects would you naturally associate with the word "law"?

INTERPRETATION (WHAT DOES IT MEAN?)

3. Proverbs locates safety in "an abundance of counselors," plural. Why many? What does a chorus of counsel protect you from that one brilliant advisor cannot?
4. Torah comes from a root that means to point, to direct. What changes in your Bible reading if you approach the text as a hand pointing you down a road rather than a fence penning you in? Where did you learn to read it as a fence?
5. Jesus "said nothing to them without a parable." Why do you think the Word made flesh trusted stories with the kingdom of God? What can a story do to a defended heart that a command cannot?

APPLICATION (WHAT DO I DO?)

6. Name your actual counselors, the real people who have both permission and enough information to warn you. If the list is thin, or everyone on it always agrees with you, who needs to be added before the year ends?
7. Proverbs 4:23 says to keep your heart with all vigilance because the springs flow from it. What is currently flowing into your lev completely unguarded, a feed, a friendship, a habit, and what would one guarded gate look like this week?
8. James says God gives wisdom "generously to all without reproach." When did you last plainly ask? What keeps you troubleshooting your life for weeks before praying about it once?

CROSS-REFERENCES

Psalm 19:7: "The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple." Session 3 left the peti standing at the crossroads. Here is his road out, and it is written down.

Matthew 13:34: "All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable." The teaching method of the Word made flesh was the story thrown alongside. He aimed at hearts, not only notebooks.

Colossians 3:16: Paul tells a church to let the word of Christ make its home in them richly, teaching and admonishing one another in all wisdom, with singing. Wisdom is meant to be carried together, and some of it is meant to be sung.

PERSONAL REFLECTION (SOLO JOURNALING)

1. Write down the single best piece of counsel anyone ever gave you, and who gave it. Then answer honestly: did you take it right away, late, or never? What did the delay cost or spare you?
2. List your three closest counselors by name. Then write down the one topic you have kept hidden from all three. Ask on paper why that topic lives in the dark, and what it would take to bring it to one of them.
3. Copy one proverb by hand, slowly, three times. Then write one paragraph: if I actually believed this sentence, what would be different by Friday?

WEEKLY PRACTICE

THIS WEEK'S PRACTICE

The pocket proverb. Choose one proverb this week, one, and carry it everywhere. Say it with your coffee in the morning. Let it surface at red lights and in checkout lines. At night, before sleep, ask where it showed up during the day. You are not memorizing for a quiz. You are letting one piece of portable wisdom comment on your actual life for seven days straight.

How to do it: Write it on an index card or set it as your phone lock screen. If you need a starting list: Proverbs 4:23, Proverbs 11:14, Proverbs 14:15, Proverbs 22:3. One card, one week. Next week, a new card if you want. This is how a lev gets furnished.

CLOSING PRAYER PROMPT

AS YOU CLOSE, PRAY ABOUT:

- Thanking God for the specific people whose counsel has kept you safe, by name
- One gate into your heart that has stood open and unwatched, and the vigilance to tend it
- Asking for wisdom plainly, tonight, trusting the "without reproach": He is not tired of you coming back

NOTES



SESSION 5

The Wise Builder

Based on Week 5, August 30 to 31: "The Wise Builder"

Key Words: phronimos · chakam



Overview

Two words to close the month, and one storm to inspect everything the month built. Jesus ends the Sermon on the Mount with two builders, two houses, and identical weather, and the only difference between them is a single verb. This session is August's final exam, and the exam is not a quiz on the vocabulary. It is a weather report. The wise builder, the phronimos, and the wise person, the chakam, are what the last four weeks look like when somebody actually pours them into a foundation.

OPENING QUESTION (5 MINUTES)

What is the best-built thing you own or have ever owned, the thing that lasted decades past its warranty? Who built it, and what do you think made it last? Now the quieter question: what is the longest-lasting thing you have built?

SCRIPTURE READING

Read aloud: Matthew 7:24-27 and James 3:13-18

Reference passages: Proverbs 24:3-4; Matthew 25:1-13; Matthew 10:16; Luke 6:46-49

TEACHING SUMMARY (10 TO 15 MINUTES)

Here is the question I have been carrying all month: how would I even know if this was working? I have felt wise before. Usually right after reading something, or worse, right after posting something. Feeling wise is easy, and it is worth nothing. If August has been about becoming wise and not merely reading about it, then the month needs a final exam. Jesus wrote one. He put it at the end of the greatest sermon ever preached, and it is not a quiz. It is a weather report.

"Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock." The wise man there is phronimos, the Greek word for practical wisdom, wisdom with its boots on, the same word Jesus used for being wise as serpents and for the bridesmaids who filled their lamps before the shout came at midnight. And then the second builder: "And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand." Read the two paragraphs side by side and mark everything they share. Both men hear the words. Same sermon, same seats. Both men build houses, and from the street the houses may have looked identical; sand does not show in the framing. And both get the same storm, clause for clause, the rain, the floods, the winds. Jesus does not promise the wise builder better weather. The entire difference between the two lives is one verb. Does them. Hearing put both men in the story. Doing decided how the story ended.

That means something about the storm that I needed years to see: the storm does not create the difference between the two houses. It reveals a difference that was already there, poured invisibly, decision by decision, on all the calm days when nobody was checking foundations. You are pouring foundation right now, this week, in weather so mild you think nothing important is happening. The storm is only the inspection.

The Hebrew of this month has a name for the person who passes it: chakam, the wise one, the identity that a month of chokmah is meant to produce. And the range of that word is the whole point of August in miniature. Scripture calls craftsmen chakam, the skilled hands on the tabernacle. It calls sailors chakam, and royal administrators, and it reserves the word's deepest use for the ones who fear the LORD. The Bible's word for a wise person is a builder's word, a worker's word, not a scholar's word. Nobody in the Old Testament gets called chakam for what he knows. The title tracks what he builds. Which is exactly the takeaway Proverbs hung over every house on the street: "By wisdom a house is built, and by understanding it is established; by knowledge the rooms are filled with all precious and pleasant riches." Wisdom, understanding, knowledge, the very words we have spent a month learning, and look at what they are doing in that verse. Framing. Establishing. Furnishing. The vocabulary was never the point. The house was.

So how do you inspect a house before the storm does? James, the most Proverbs-shaped book in the New Testament, conducts the walkthrough: "Who is wise and understanding among you? By his good conduct let him show his works in the meekness of wisdom." Notice what evidence James refuses to accept: eloquence, opinions, theological horsepower, a well-argued feed. The only admissible evidence of wisdom is conduct, and the tone of that conduct is meekness. Then he describes what passes inspection: "But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere." Read that list slowly and notice how quiet it is. Nothing on it trends. It is the kind of list that shows up in how a person treats a waitress, an enemy, an interruption. Somewhere near you is a person like that, no platform, no following, house on rock. You probably thought of them while I was describing the list. That is a chakam, and they are worth more of your attention than most of what you follow.

So here is where the month lands, and I want to say it as plainly as Jesus did. The storm is coming for every house on the street. Not because God is cruel, but because that is what weather does, and no roof in this room is exempt. When it comes, it will not ask what you highlighted in August. It will ask what you poured. Thirty-one words are in your hands now, fear and skill and sight and counsel and the Word made flesh, and every one of them was given for the same purpose: to be done. Wisdom is not a subject you pass. It is a Person you follow, and following was always a construction project. Same sermon. Same rain. The difference was the doing.

WORD STUDY SPOTLIGHT

φρόνιμος phronimos

phronimos (FRO-nee-mos) | Strong's G5429

Appears: 14 times in the New Testament

Meaning: Prudent, sensible, practically wise; wisdom with its boots on.

| Key verse: Matthew 7:24

The wise builder, the serpent-wise sent ones, the bridesmaids with full lamps. Every phronimos in the Gospels is somebody who acted early.

חָכָם chakam

chakam (khah-KHAHM) | Strong's H2450

Appears: about 137 times in the Old Testament

Meaning: The wise person; skilled, discerning, reverent. The identity chokmah produces.

| Key verse: Proverbs 9:10 (see also Exodus 36:1)

Scripture gives the title to craftsmen, sailors, and administrators before scholars. Nobody is called chakam for what he knows. The title tracks what he builds.

DISCUSSION QUESTIONS (20 TO 25 MINUTES)

OBSERVATION (WHAT DOES THE TEXT SAY?)

1. Read Matthew 7:24-27 and list everything the two builders have in common: what they hear, what they build, what weather they get. State the single difference in the text's own words.
2. In James 3:13-18, what evidence does James ask for when someone claims to be wise? List the descriptors of "the wisdom from above" in verse 17. How many of them are about being right?

INTERPRETATION (WHAT DOES IT MEAN?)

3. Jesus ends the Sermon on the Mount with this story instead of a summary of its points. Why a warning about use rather than a review of content? What does that tell you about how He expects His words to be handled?
4. If the storm reveals the foundation rather than creating it, what is actually happening during the calm seasons of a life? What are you pouring right now that nobody, including you, will see until weather arrives?

5. The Bible's wise-person word, *chakam*, belongs to builders, sailors, and craftsmen before it belongs to scholars. What has the church lost when it treats wisdom as something proven in arguments rather than something proven in construction?

APPLICATION (WHAT DO I DO?)

6. Name one specific "these words of mine," one instruction of Jesus you have heard so many times you could teach it, and have not yet done. Not a theme. An instruction. What would doing it this week actually look like?

7. Run the inspection early: if serious weather hit this year, your health, your money, your marriage, your faith, which part of your house do you already quietly suspect is sand? What would repouring that one section require?

8. Think of the quietly wise person the James list brought to mind, no platform, good conduct, meekness. What is one concrete thing about their life you could imitate starting now, and what would it cost you?

CROSS-REFERENCES

Proverbs 24:3-4: "By wisdom a house is built, and by understanding it is established; by knowledge the rooms are filled with all precious and pleasant riches." The month's vocabulary, framing and furnishing an actual life. The words were always construction material.

Matthew 25:1-13: Ten bridesmaids, five called *phronimos*, and the only difference was oil bought before the midnight cry. Preparation is what practical wisdom looks like when nothing seems to be happening yet.

Luke 6:46-49: Luke's telling of the two builders adds a detail worth sitting with: the wise man dug deep to lay the foundation on rock. Depth was a choice, made early, in the dry season, when digging felt unnecessary.

PERSONAL REFLECTION (SOLO JOURNALING)

1. Sketch your house. Label the rooms with the real parts of your life: work, marriage, money, friendships, secret habits, faith. Beside each room write *rock* or *sand*, and be honest, because the inspector coming later will be.

2. Write down the instruction of Jesus you have heard most often and done least. Then write the real reason. Not the schedule reason. The real one.

3. Write a short letter to yourself, sealed for the next storm, to be read the week everything shakes. Tell that version of you what you built this year and where the rock is. Then live the next months so the letter is true.

WEEKLY PRACTICE

THIS WEEK'S PRACTICE

One heard word, done. Take the instruction you named in question 6, the one you have been hearing for years, and do it this week. Physically. Forgive the person, in words. Give the gift, quietly. Make the phone call that reconciles before you bring your offering. Small and finished beats grand and planned. This is the week August moves from your notebook into your foundation.

How to do it: Tell one person from your group what you picked, and ask them to check on you by Sunday. The two builders heard the same sermon. Doing is the entire difference, and doing loves a witness.

CLOSING PRAYER PROMPT

AS YOU CLOSE, PRAY ABOUT:

- The one heard-but-not-done word you named tonight, and the courage to finish it before Sunday
- Honest gratitude that the Rock does not move, even in seasons when everything else has
- Mercy for the sand you discovered, and the humility to repour instead of repaint

NOTES



SESSION 6

Bringing It Together

August Integration Session

All 31 words · One apprenticeship · Fear, Sight, Folly Refused, Wisdom Carried, House Standing



Overview

This month asked one question in thirty-one different ways: how does a person actually become wise? The weeks were not five separate topics. They were one apprenticeship. The fear of the LORD laid the cornerstone, discernment trained the eye, the fool showed us what refusing looks like, the proverb and the Word put wisdom in our hands, and the storm inspected the house. This session walks back through the whole workshop to see the shape at once, so the month becomes one settled way of living instead of thirty-one nice ideas.

OPENING QUESTION

Cast your mind back over the whole month. Without looking at your notes, which single word do you still remember, and why do you think that one stuck when the others faded?

THE THREAD

When we started, I told you my pocket can answer any question in under a minute and has never once made me wise. A month later, I want to show you what we actually walked through, because it was an apprenticeship, and every stage needed the one before it.

We started at the cornerstone. **Fear.** Before a single skill could be taught, the fear of the LORD had to be poured, yir'ah, the trembling that draws near instead of running, the fear Moses installed in the same breath he removed the other kind. We learned that "beginning" is reshith, the cornerstone and not the entry-level class, and that chokmah is a workshop word, the skill in Bezalel's Spirit-filled hands. We learned da'at, knowledge by contact, and its cousin gnosis, which puffs up when love is missing. And we met musar and paideia, the correction that turns out to be tuition. The apprenticeship begins at the Master's feet or it does not begin.

Then the Master trained our eyes. **Sight.** Binah, kin to the word "between," the skill of telling similar things apart, and tevunah, understanding with its sleeves rolled up, the kind God used to establish the heavens. Solomon showed us the prayer God loves, the lev shomea, the hearing heart, and Hebrews showed us the gym: diakrisis, powers of discernment trained by constant practice. Even the serpent's word arum got redeemed, because God's people are not permitted to be naive and call it holiness. The eye is trained slowly, by reps, and He is patient with apprentices.

Then came the warning wall, the one every workshop has. **Folly.** Five portraits: the peti still open at the crossroads, the kesil with his fist closed around his own way, the naval living as if God will not be checking, the lets keeping everything at sneer's length, the asynetos mind refusing to let the pieces connect. Not one of them failed an intelligence test. Every one of them failed a posture test. And then the reversal that turns the month: the cross itself branded moria, foolishness, and God wearing the

insult like a crown, revealing to the nepios, the little children, what He hid from the wise. The door out of folly was never a diploma. It was a lowered head.

Then He loaded our hands. **Carry.** Etsah, the counsel of many voices, and boule, the one resolved plan underneath all of them. Torah, the pointed hand of written instruction that makes wise the simple. The mashal and the parable, wisdom folded small enough for a pocket and stories that come in the side gate. All of it aimed at one address, the lev, the control center, the heart we were told to guard because the springs flow from it. And over all of it, logos, the Word who became flesh, because when God wanted to say everything, He said a Man.

And at the end of the street, the inspection. **Build.** Two houses, one storm, and a single verb between them. The phronimos heard the words and did them. The chakam, the Bible's wise one, wore a builder's title, not a scholar's, because nobody in Scripture is called wise for what he knows. The title tracks what he builds, and the storm reveals what was poured on the calm days.

That is the thread. Fear, sight, folly refused, wisdom carried, house standing. Every stage rested on the one before it, and every stage was offered, not owed. You did not earn your way into this workshop. You were invited in by the Master, and He gives to everyone who asks, generously, without reproach.

So here is the month in a sentence, the same sentence we have been walking toward since the welcome page. And what He has been teaching, in seventeen Hebrew words and fourteen Greek ones, comes down to this. *Wisdom is not a subject you pass. It is a Person you follow.*

Now go build like someone who believes it.

KEY WORDS FROM THIS MONTH

The Beginning of Wisdom (Week 1)

chokmah, wisdom as skill; sophia, wisdom (Christ Himself); yir'ah, fear that draws near; phobos, fear, reverence; da'at, knowledge by contact; gnosis, knowledge (it can puff up); musar, discipline, correction; paideia, a father's training

Seeing Between the Lines (Week 2)

binah, understanding, seeing between; tevunah, applied understanding; synesis, the putting together; sakal, to act wisely and succeed; phronesis, practical wisdom; arum, shrewd, prudent; diakrisis, trained discernment

Wisdom and the Fool (Week 3)

peti, the simple, still open; kesil, the stubborn fool; naval, the moral fool; lets, the scoffer; asynetos, refusing to put it together; moria, the world's verdict on the cross; nepios, the little child who receives

Wisdom You Can Carry (Week 4)

etsah, counsel; boule, God's resolved plan; torah, instruction that points the way; logos, the Word made flesh; mashal, the proverb; parable, the parable; lev, the heart, the control center

The Wise Builder (Week 5)

phronimos, the builder who does the words; chakam, the wise one, the identity wisdom produces

INTEGRATION QUESTIONS

1. Week 1 said wisdom begins in the fear of the LORD; Week 5 said it ends in a house that survives the storm. Trace the line between them: why can there be no lasting house without the cornerstone? What are people building on when they skip it?
2. Week 2 trained the eye; Week 3 showed five ways of keeping it shut. The peti appears in both, still open, still choosing. Where does the fork actually happen in a real life, the one where the simple one becomes a disciple instead of a kesil? Have you passed that fork, or are you standing at it?
3. Week 3 ended with the cross called moria, and Week 4 ended with the Word become flesh. Put those together: what does it tell you about God that His deepest wisdom looked like foolishness and His final word was a Person, not a book?
4. Trace one word across the whole month, any word that stuck. How does it connect to the fear of the LORD at the front end and the wise builder at the back end? What did the month build around it?
5. If you truly believed all thirty-one of these words were skills to practice rather than facts to know, what is the first thing that would change about how you walk into work, into your kitchen, into a hard conversation this week?

MONTH-LONG REFLECTION

1. *What is the single biggest insight you are taking with you from this month?*
2. *Which Hebrew or Greek word has most changed how you read Scripture, or how you make decisions?*
3. *What is one thing you believed about wisdom before this study that you now see differently?*
4. *How has your view of God, not only of wisdom, shifted or deepened over these five weeks?*

GOING DEEPER

"Proverbs" by Derek Kidner. A small, sharp classic commentary that walks the whole book with exactly the kind of eye this month tried to train. Old, short, and worth ten newer books.

"Just Do Something" by Kevin DeYoung. A short, blunt book on decision-making and the will of God. If Session 2 named your paralysis, this is your next read.

"The Wisdom Pyramid" by Brett McCracken. On feeding your lev in an age of information gluttony. A practical diet plan for everything Session 4 said about guarding the springs.

Blue Letter Bible (blueletterbible.org) and Vine's Expository Dictionary. If the word studies hooked you, these are the tools to keep digging. Look up the Strong's numbers in the glossary and follow the words yourself.

NEXT MONTH PREVIEW

September is Words of Transformation. Renewal, refining, pruning, becoming.

Here is the order, and it is deliberate. August taught you to build: skill, discernment, counsel, a house on rock. But the honest builder eventually notices the real problem, and it is not the house. It is the builder. Somebody has to remake the hands. September is the month about that: the Potter and the clay, the Refiner and the fire, the Vine and the pruned branch, the mind being renewed. Thirty words for the slow, deliberate work of God making you into someone new, not only someone wiser.

You spent August building the house. Next month, God works on the builder.

NOTES



APPENDIX

Complete Word Study Glossary

All 31 words of August 2026, in the order we studied them

Occurrence counts are marked "about" because faithful sources count slightly differently.
Strong's numbers are given with confidence.



Complete Word Study Glossary

All 31 words of August 2026, in the order we studied them. Occurrence counts are marked "about" because faithful sources sometimes count slightly differently. Strong's numbers are given with confidence. Where a word is rare, the exact count is noted.

Week 1: The Beginning of Wisdom

חָכְמָה chokmah (khok-MAH) | Strong's H2451

Wisdom, skill for living. About 149 times in the OT. Key verse: Proverbs 1:7. The word under "ability" when God filled Bezalel the craftsman with His Spirit. Wisdom wears work clothes.

σοφία sophia (so-FEE-ah) | Strong's G4678

Wisdom. About 51 times in the NT. Key verse: 1 Corinthians 1:24. What the Greek world chased as a system, Paul unveils as a Person.

יִרְאָה yir'ah (yir-AH) | Strong's H3374

Fear, awe, reverence. About 41 times in the OT. Key verse: Proverbs 9:10. Trembling and drawing near in the same motion. Where wisdom begins.

φόβος phobos (FOH-bos) | Strong's G5401

Fear, reverence. About 47 times in the NT. Key verse: Acts 9:31. Both the dread the gospel removes and the reverence it produces.

דַּעַת da'at (DAH-at) | Strong's H1847

Knowledge by contact and experience. About 95 times in the OT. Key verse: Proverbs 1:7. From yada, to know relationally. Information is not contact.

γνῶσις gnosis (GNOH-sis) | Strong's G1108

Knowledge. About 29 times in the NT. Key verse: 1 Corinthians 8:1. Puffs up without love. The warning inside the wisdom month.

מוֹסָר musar (moo-SAR) | Strong's H4148

Discipline, correction, instruction that stings. About 50 times in the OT. Key verse: Proverbs 3:11-12. The teacher nobody signs up for. Wisdom's tuition.

παιδεία paideia (pahee-DAY-ah) | Strong's G3809

Child-training, a father's discipline. 6 times in the NT. Key verse: Hebrews 12:11. Painful now, peaceful fruit later, for the trained.

Week 2: Seeing Between the Lines

בִּינָה binah (bee-NAH) | Strong's H998

Understanding, insight. About 38 times in the OT. Key verse: Proverbs 2:3. Kin to the Hebrew word for "between." Not knowing more; telling apart.

תְּבוּנָה tevunah (teh-voo-NAH) | Strong's H8394

Applied understanding, competence. About 42 times in the OT. Key verse: Proverbs 3:19. The understanding God used to establish the heavens. It holds up sky.

σύνεσις synesis (SOO-neh-sis) | Strong's G4907

Understanding as a putting together. 7 times in the NT. Key verse: Luke 2:47. Two rivers flowing into one; the facts converge and you see the shape.

שָׂכַל sakal (sah-KAL) | Strong's H7919

To act prudently; to succeed. About 63 times in the OT. Key verse: Joshua 1:8. One verb for both, because wisdom runs with the grain of how God built the world.

φρόνησις phronesis (FRO-nay-sis) | Strong's G5428

Practical wisdom, knowing what to do next. 2 times in the NT (Luke 1:17; Ephesians 1:8). Key verse: Ephesians 1:8. Lavished on us, not rationed.

עָרוּם arum (ah-ROOM) | Strong's H6175

Shrewd, crafty, prudent. 11 times in the OT. Key verse: Proverbs 22:3. The serpent's word in Genesis, the saint's word in Proverbs. The blade takes its morality from the hand.

διάκρισις diakrisis (dee-AH-kree-sis) | Strong's G1253

Discernment; judgment that tells look-alikes apart. 3 times in the NT (Romans 14:1; 1 Corinthians 12:10; Hebrews 5:14). Key verse: Hebrews 5:14. A muscle, grown by constant practice.

Week 3: Wisdom and the Fool

פֶּתִי peti (peh-TEE) | Strong's H6612

The simple, naive, open one. About 19 times in the OT. Key verse: Proverbs 1:22. Not evil, not stupid. Unfinished, still reachable, and the door is still open.

קְסִיל kesil (keh-SEEL) | Strong's H3684

The stubborn fool. About 70 times in the OT. Key verse: Proverbs 1:22. Not a low IQ. A closed fist. He hates knowledge because it might change him.

נָבָל naval (nah-VAHL) | Strong's H5036

The moral fool. About 18 times in the OT. Key verse: Psalm 14:1. Says in his heart there is no God, and lives accordingly. Nabal wore the name and lived it.

לַטֵּס lets (LATES) | Strong's H3887

The scoffer, the mocker. The root appears about 27 times in the OT. Key verse: Proverbs 9:8. Mockery worn as armor. You cannot sneer and learn at the same time.

ἀσύνετος asynetos (ah-SOO-neh-tos) | Strong's G801

Without understanding. 5 times in the NT. Key verse: Romans 1:21. Synesis with the wires cut: unwilling, not unable, to put the pieces together.

μωρία moria (mo-REE-ah) | Strong's G3472

Foolishness, absurdity. 5 times in the NT, all in 1 Corinthians. Key verse: 1 Corinthians 1:18. The world's verdict on the cross, and God wears the insult like a crown.

νήπιος nepios (NAY-pee-os) | Strong's G3516

Infant, little child; literally one not yet speaking. About 15 times in the NT. Key verse: Matthew 11:25. What the Father reveals to. The exit from folly is a lowered head.

Week 4: Wisdom You Can Carry

עֵצָה etsah (ay-TSAH) | Strong's H6098

Counsel, advice, plan. About 89 times in the OT. Key verse: Proverbs 11:14. Safety lives in an abundance of counselors. Rehoboam took the flattery instead.

βουλή boule (boo-LAY) | Strong's G1012

A resolved plan, settled purpose. 12 times in the NT. Key verse: Acts 20:27. Your counselors guess. God plans. Even the cross ran on His boule.

תּוֹרָה torah (toh-RAH) | Strong's H8451

Instruction, direction, law; from yarah, to point the way. About 219 times in the OT. Key verse: Psalm 19:7. A pointed hand, not a fence. It revives the soul and makes wise the simple.

λόγος logos (LO-gos) | Strong's G3056

Word, message, reason; in John, the Word who is God. About 331 times in the NT. Key verse: John 1:1. When God wanted to say everything, He said a Man.

מָשָׁל mashal (mah-SHAHL) | Strong's H4912

Proverb, comparison. About 38 times in the OT. Key verse: Proverbs 1:6. Truth folded small enough to carry in a pocket for forty years.

παραβολή parable (pah-rah-bo-LAY) | Strong's G3850

Parable; literally something thrown alongside. 50 times in the NT. Key verse: Matthew 13:34. The story laid next to your life so you can finally see your life.

לב lev (LAYV) | Strong's H3820

The heart: mind, will, feeling, the control center. About 593 times in the OT. Key verse: Proverbs 4:23. The address every delivery system aims at. Guard the gates; the springs flow from here.

Week 5: The Wise Builder

φρόνιμος phronimos (FRO-nee-mos) | Strong's G5429

Prudent, sensible, practically wise. 14 times in the NT. Key verse: Matthew 7:24. The builder on rock, the serpent-wise sent ones, the bridesmaids with oil. Every phronimos acted early.

חכם chakam (khah-KHAHM) | Strong's H2450

The wise person; skilled, discerning, reverent. About 137 times in the OT. Key verse: Proverbs 9:10. Craftsmen, sailors, and administrators wore it before scholars did. The title tracks what he builds.

About FaithLabz

FaithLabz makes biblical content that takes the Word seriously and takes you seriously at the same time. Daily word studies, devotionals, storytelling, and original artwork, built to put the depth of Scripture within reach of ordinary people living ordinary weeks.

This study is part of "Words That Shaped the Faith," a year-long journey through the Hebrew and Greek words underneath the verses you thought you knew. Each month has a theme. Each theme builds a book. August was Words of Wisdom. September is Words of Transformation.

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You were never only a viewer or a reader to us. You were made to walk in wisdom, apprenticed to the Master Himself, and the door of His workshop is open. Wisdom is not a subject you pass. It is a Person you follow. That is the whole month.

F A I T H L A B Z

*“Wisdom is not a subject you pass.
It is a Person you follow.”*



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