



Wisdom - The O Antiphons

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00:45 SC: It's the Bible Study Evangelista Show. I'm Sonja Corbitt, your Bible Study Evangelista back after a long break. I thank you so much for allowing me this time to finish a book and all kinds of other stuff. Actually, I've been really busy, but I am excited to get back. I have wanted to do a series on the O Antiphons for quite some time, but it has always seemed that I finish the previous series, either right at the end of the year and don't have enough time to do a seven-part series, or something else has come up and I haven't done it. So I'm excited to present then a seven-week, probably eight with a summary series on the O Antiphons, and these are actually seven antiphons that are recited or chanted proceeding the Magnificat during evening prayer or at Vespers in the liturgy of the hours. We've been doing this as a church since the eighth century, we think, we're not exactly sure, but the O Antiphons cover this special period of Advent, known as the Octave before Christmas.

01:55 SC: So it's the eight days before the Nativity. So December 17th through the 23rd, and then the 24th being Christmas eve and Vespers for that evening are for the Christmas vigil. And so, as I mentioned, we don't know exactly when these O Antiphons either began to be called such or when they actually begin to be recited or chanted. But somewhere around 480, 500 AD, a guy named Boethius made a slight reference to them, and so that sort of suggests that they were around at that time. At a Benedictine Abbey in France, the Antiphons were recited by the abbot and other abbey leaders in descending rank, and then a gift was given to each member of the community, sort of like Hanukkah gifts that lead up to that final day and advent gifts. I don't know if you do that, we don't actually. We wait until Christmas to do that, but there are some traditions, some families who actually give a small gift each day before Christmas, each day of Advent.

03:05 SC: So in a way, this O Antiphon practice when it began was sort of like that, so they recited the Antiphon for that day, which was obviously seven days before Christmas, and then they would give a little gift, and then the O Antiphons was really prevalent later because we see the references to the phrases "keep O" or "keep your O" and the great O Antiphons, they were in common usage by then. We see that in the writings, so we know that it became a practice. So we can see then that

the O Antiphons have been part of our liturgical tradition since really, really early in the church. And the importance of the O Antiphons is sort of two-fold. Each O Antiphon highlights a title for the Messiah, and they all begin with O, and they all say, "Come". The USCCB says that the O Antiphons themselves are a magnificent theology, and that's kind of why I wanted to do a whole series on each of these because we know what they are, and we all sing that song, "O come, o come, Emmanuel." We sing that and we hear it at Christmas, but we don't always realize that that's actually part of the liturgy of the church and has been since ancient times.

04:27 SC: And so, as I said, the USCCB says that The O Antiphons, the seven of them, make up this magnificent theology, they say, that uses ancient biblical imagery drawn from the messianic hopes of the Old Testament to proclaim the Coming Christ as the fulfillment, not only of Old Testament hopes, but present ones as well. Their repeated use of the imperative "come" embodies the longing of all for the divine Messiah. And so they are these: "O Wisdom of our God Most High. O Leader of the House of Israel. O Root of Jesse's stem. O Key of David. O Radiant Dawn. O King of all nations and keystone of the Church. O Emmanuel, our King and Giver of Law." And it depends really on the translation that you read as to exactly how they are worded.

05:21 SC: Sometimes you see them in Latin, and that's how each of the seven Antiphons is presented in the pictures that I'm using for this series. They are actually in Latin, and so, O Sapientia, or Wisdom. O Adonai, which means O Lord. O Radix Jesse, or Root of Jesse. O Clavis David, it's actually Clovis, if you're saying it properly, but here in the south, it's Clavis, y'all; O Key of David. O Oriens, or Rising Sun. O Rex Gentium, O King of Nations. And O Emmanuel. And so each one, each of these Antiphons refers to the prophecy of Isaiah. There's always a prophecy of Isaiah of the coming Messiah inherent in it. And so we're gonna look at each of them one per week, and I'm hoping that I can get through all of Wisdom today because Wisdom is actually one of my favorite topics to talk about and to contemplate and to think about into research, partly because my name Sonja means wisdom, in Latin, it's Sophia.

06:29 SC: And what's interesting is I have been working with my youngest son in his English, he's doing a whole lot of Philosophy work, and we've been reading the great Greek philosophers and Plato in his Republic, he lists wisdom as one of the four cardinal virtues. In Latin, the word cardo means hinge. And so these four virtues are the four on which the rest hinge. Now, these are just the cardinal virtues, they aren't the theological virtues of faith, hope and love, which we know are actually divine, but the four cardinal virtues were first listed or grouped together by Plato in his Republic, and that system was adopted later with some modifications by Thomas Aquinas who followed after these great philosophers. But Plato actually mentions it as prudence, but prudence and wisdom in the Greek thought, where those are interchangeable ideas or words, and so Plato defined wisdom as the choice between good and evil, but we're gonna go further and deeper to the biblical meaning of the word wisdom because it's more than just choosing between good and evil.

07:50 SC: Wisdom, according to Catholic doctrine, is the first and the highest gift of the Holy Spirit, it's one of the seven gifts of the Holy Spirit, which are listed in Isaiah 11:2 through 3, and we hear those, especially at confirmation. They're present in their fullness in Christ whom Isaiah foretold and from the Catholic perspective, we all receive these seven gifts from God who is in each of us a confirmation, and so they express that inward grace by outward expressions of the sacraments, and so these gifts of the Holy Spirit are intended to convey the essence of God the Father's plan for salvation, both to us, but also so in a way that we're able to also convey them ourselves, not just through words, but through our being, and that's really where we're gonna

emphasize this gift of wisdom throughout the rest of the show.

08:46 SC: So the Catholic dictionary tells us the term gift of wisdom, it gives us that whole full term, and the definition in the Catholic dictionary is the first and highest gift of the Holy Spirit. It makes the soul responsive to God in the contemplation of divine things, and here's the big difference that I want to really hammer home throughout the show on wisdom. It says where faith is a simple knowledge of the articles of Christian belief, wisdom goes on to a certain divine penetration of the truths themselves. Basically, if you really want a basic definition, it is to see things as God sees them, and we're gonna look at that quite a bit more in the later segments of the show, but built into wisdom it says in the Catholic dictionary is the element of love, which inspires contemplative reflection on these divine mysteries, rejoices dwelling on them and directs the mind to judge all things according to their principles.

09:48 SC: So you can see, a lot of us, or I, always did, think of wisdom as something that, and not just necessarily by age, not that old people have wisdom, because I've met quite a few old people who don't really know a whole lot of anything, they're still very, very immature. But usually, wisdom comes with age because it also takes some life experience and ruminating on life experience to sort of have a depth of understanding of how things work and how they're meant to work and what they mean. That's really what we're getting at here when we talk about wisdom is the meaning of things.

10:26 SC: And so the Catechism says that wisdom is a spiritual gift which enables one to know the purpose and plan of God. It says it's one of the seven gifts of the Holy Spirit, which we've already said, and wisdom is also the name of one of the books of the Old Testament, Wisdom of Solomon. In the Magnificat, I thought this was interesting, in the Magnificat a couple of days ago, it said in the Scriptures, wisdom puts all of life in right order. The psalmist in Psalm 104 celebrates wisdom with which God has ordered time, so that day and night, months and seasons, all serve the purpose of life. I thought that was very interesting that the Magnificat had this sentence about wisdom in it. I'm also, I hope, gonna get to a quote by St. Athanasius that I found here recently too, just in the last few minutes before the show actually began, but when we come back from the break, what I wanna do is look at how the Old Testament and the New Testament talk about wisdom, and we'll look at specific places and specific ideas. And we'll do that when we get back. I'm Sonja Corbitt, your Bible Study Evangelista with your series on the O Antiphons.

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12:37 SC: So the Old Testament then uses the word wisdom in several ways. It means in the Old Testament insight, a more or less formal kind of educational teaching in the ancient world, and so the content of what is regarded as wise is what wisdom is in the Old Testament, sort of a

specialized... It can mean a lot of things, but it's sort of a less formal educational teaching, a specialized knowledge or a skill, and then it's also used as the title of a book, which we already said. The wise man gives to the things of God the same focus that other men give to worldly affairs, according to the wisdom books in the Old Testament, but he's distinguished from the prophet says, Not having personal inspiration. Wisdom is distinguished from the Old Testament priesthood as not laying primary stress on the liturgy, and it is distinguished from the Scribes of the Old Testament as not devoted simply to the study of the sacred writings.

13:39 SC: So the wise man then contemplates God in the whole of life, the big picture, and the things of God with the same attention and effort that other people give to worldly pursuits, and that's true even now. I thought this was interesting, the four letters of the tetragram, Y-H-W-H, which is where we get Yahweh from, it can be mentioned or heard only by holy men whose ears and tongues are purified by wisdom and by no other in any place whatsoever. That's according to Josephus, who was a Jewish historian way back when, and I thought that was very interesting. So unless your ears and tongues are purified by wisdom, you are not allowed to utter the letters of the tetragram, Y-H-W-H. And I have said elsewhere that they believe that that's actually breath sounds or vowel sounds, "A, E, I, U," and so breath, breathy sounds. Anyway, I'm getting off on something else, another tangent.

14:41 SC: God perfects nature, Aquinas says. And so, worldly wisdom needs God's explicit grace for its cultivation. We see that in Sirach and also the wisdom of Solomon. And when man trusts only to do what he can attain on his own, he is bound to go wrong. We see this all over the Book of Proverbs in Sirach, in Baruch. True wisdom, must center and God, that's according to Proverbs too, all over the place. And it starts from him, that's also in all of the wisdom books, and it also ends in him, all of these ideas of wisdom come from most of this wisdom genre, the writings of the Old Testament that are wisdom books. So the Book of Wisdom, Sirach, Baruch, Proverbs, Song of Solomon, Job, all of those are part of the wisdom genre in the Old Testament, and taken all together, it was a practical knowledge, a knowledge of creation, and particularly, I'm sorry, of suffering. We see that in Job, the word or the logos, that was also a part of wisdom, that's why Saint John, when he starts his gospel, he says, "In the beginning was the Word," or the logos, that's the Greek philosophy word for wisdom. Ain't that cool?

15:58 SC: So John then is taking something that was a Greek philosophy idea and applying it to Christ. "In the beginning was the word, and the word was with God, and the word was God." He says, and he is echoing what the Old Testament said about creation and particularly suffering. Well, of course, John develops that later in his gospel, but you can see that that idea, it both draws from the Old Testament, but it also brings it forward in Christ because he is going to present the logos or the Word or the wisdom of God as personified in Christ, which we'll see here in just a few moments in the New Testament. But throughout scripture, God's wisdom is closely connected with creation, so he not only brought all things into existence, but he also directs the course of human events, and we see that throughout the wisdom genre as well. The Hebrew word for wisdom appears over 300 times in the Old Testament, and there are 183 of those over half, just in Proverbs, Job and Ecclesiastes.

17:03 SC: The Greek word for wisdom, Sophia, that also appears in Sirach and the wisdom of Solomon, because those are in the Septuagint, the Greek translation of the Old Testament scriptures, and they include all of our deuterocanonical books, those what... Not Catholics call the apocrypha, but those are the books that Martin Luther and the reformers actually removed from the cannon, the

Old Testament, the Greek translation of the Old Testament that the Apostles used. And so the Greek word for wisdom is in the Septuagint over 100 times. So seven books of the Old Testament are commonly called those wisdom books or the wisdom genre, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom and Sirach. And there's in that wisdom of Solomon, in chapter seven, we see this prayer for wisdom, we overhear this inner dialogue that Solomon has with God and he's reflecting back on his choice to receive wisdom from God instead of riches and power.

18:10 SC: The book of wisdom was not actually written by Solomon, there was a practice in that time in which people would write under the name of someone else to sort of give it some gravitas, and so that's why they had to evaluate the books that went into the canon of scripture, both for the old testament and the new, because a lot of people did that. It was a practice. So the book of wisdom then, it was written in Greek by a poet long after Solomon's death, but he puts the words of the book in Solomon's mouth sort of. So the book says that when Solomon became king, God appeared to him a dream and gave him this opportunity to ask for whatever he wished and he chose wisdom that actually also comes from the book of Kings. 1 Kings 3:9, but the verse says, "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 thy great people." So the wisdom of Solomon then gives us a reflection, as if we were looking at through Solomon's eyes, back on that moment when he prayed this prayer with God.

19:19 SC: The New Testament, we see the Greek for Sophia all over, but it's kind of scattered. Knowledge, it's understood as knowledge, prudence, discretion, but more so the capacity to understand and to interpret the meaning of things and circumstances and therefore to live well, so it's the art of reaching ones end by the use of the right means. So wisdom, Catholics believe is more than just knowledge, it's the perfection of faith, the extension of the state of belief into the state of understanding that belief. Father Hardon says in his modern Catholic dictionary, "Where faith is a simple knowledge of the articles of Christian belief, wisdom goes on to a certain divine penetration of the truths themselves," and that's why I said that wisdom is more the meaning of things rather than just the knowledge of them. So, because wisdom as an idea takes on so many forms, it's kind of hard to define. St. Thomas refers to it as a right judgement in accord with eternal Law. And I like to call it, seeing things the way God sees them or having God's perspective.

20:27 SC: And there are three main types of Biblical wisdom, there's The Art of Living, which is a practical wisdom that's the kind of learning that can only be obtained by experience. There's a difference between a carpenter, a wise carpenter who has been building houses for decades and one who's only been on the job for a week, the long time carpenter has had his intuition and his judgment shaped by his experience, he knows just how hard to hit a nail, how to join a stubborn board to another, how to fix a wall that's been out of shape, that kind of build up of practical experience, it's a real form of wisdom, but it's limited to a technical sphere, we can also gain wider life experience over time that helps us live more effortlessly, that's what I was talking about, how sometimes older people, the older you get, the more wise you should get, because learning over time how to get up early, how to work hard how to save money, how to help others and how to make good decisions is a kind of wisdom, and that comes with experience, if we live well, we will accumulate this type of wisdom that enables us to grow in the art of living.

21:31 SC: So that first type of Biblical wisdom is the art of living, and then there's another type that we might call Thinking Deeply. So at a deeper level, wisdom is kind of a rumination about the nature of life and death, and the meaning of life and death, and the plight of man, suffering

Ecclesiastes sort of dishes up that style of wisdom, that reflection. So when we ask the deep questions about the meaning of life and the significance of suffering, the origin and the destiny of man, we enter into this kind of wisdom and it's kind of like philosophy, it is philosophy really, it's coming to appreciate in your gut, your own creaturely status, and then wondering at the beauty of creation and how all of that wandering falls into the category of deep thinking.

22:22 SC: So we can read philosophy books all day long, but when we experience the reality that we find ourselves in and we start to tap into this kind of speculative wisdom that surpasses just book learning and that comes with experience, it also comes in prayer, and that's actually the third biblical way that, or biblical wisdom that the Bible presents to us, wisdom from God, it's the last and the highest form of wisdom it's the kind that God gives when Solomon prayed for wisdom, he wasn't asking for whatever is merely human, he's asking for a gift of wisdom from God, something deeper, something penetrating. And actually, I would even say something higher, it's not just deeper, it's higher too, because you're able to see the forest for the trees. Sometimes people call global learners wise because they're able to pull out patterns and things from the minutia that's going on, and when you're able to do that, a lot of times that seems to be more wise, and especially if you can attach the meaning to it. More on that when we get back, wisdom from God.

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24:36 SC: Biblical wisdom is presented in three ways. First is the art of living, we talked about that. Second is thinking deeply. We mentioned that. And third is wisdom from God, and that's where we left off. And so this sort of Solomonic wisdom we'll say, it reflects on how the wisdom from God, it trumps all worldly pursuits, Wealth, fame, riches, all that stuff. Wisdom is better than that, it's better than power, it's better than good health and good looks, all the gurus and advertisers and wrinkle cream peddlers, they would never make so much money if we really valued wisdom the way the Bible tells us we should. If we really regarded wisdom as more valuable than even daylight, as the book of Wisdom in chapter 7:10 says, we'd probably spend our time and our money a lot differently.

25:29 SC: But God is infinitely wise, God's wisdom is so powerful that it's actually personified in the Bible, especially in the Old Testament in Proverbs. We can say that wisdom is a patient teacher or a preacher or as in the moral or created order itself, overseeing the functioning of the whole world. But in Proverbs, wisdom is personified as a lady wisdom, and often, because the terms used for wisdom in Hebrew and Greek are both grammatically feminine, and so wisdom is mentioned as sort of this feminine personification in the Old Testament, because the words in Hebrew and Greek are grammatically feminine.

26:14 SC: So wisdom then, it's described as a divine attribute and as the action of divine

intelligence and the skill that created the whole world, and so wisdom writers, they carry out that personification with an elaboration of details, wisdom builds her house, she marries her disciple, she mingles the wine, that most famous passage is actually in Proverbs 8:22 through 31, but wisdom is so useful that it was created before man and indeed even before the creation of the whole world, so when the world was formed, wisdom was in her childhood, the Bible says, and while God formed the world, she played under his shelter and to his delight, I love that. We're gonna actually come back to that, and that quote from St. Athanasius in just a moment.

27:02 SC: But wisdom then seems to indicate this set of laws that govern the universe and the connectedness of processes. This is what I called the Quantum universe when we were talking about solidarity, and if you were at the retreat last weekend, we talked about that quite a bit too. So wisdom is this connectedness and the governing of all things and the directing of all things back to God Himself. Wisdom is said to be the only begotten of God, the dazzle of eternal light, living with God, sharing his throne. She is the origin or the mother of all creatures, she's active in penetrating and in ordering and renewing all things while carrying an inspiration to all the holy souls, especially to Israel. Those are all kinds of references there, mostly in the wisdom of Solomon, so you can read that book and get all of that out of it.

27:53 SC: But by chapter 10 of the wisdom of Solomon, the personification has stopped being rhetorical and it's actually real. Wisdom is said to be a heavenly being. Not so distinctly personal, maybe as an angel, but still far more than just a rhetorical term, she is a, what we call a hypostasis in theology, in metaphysics, that means something that stands under or supports it, a foundation or the underlying or essential part of something as distinguished from its attributes, it's talking about the substance or the essence or the essential principle, that's a hypostasis in metaphysics. In theology, it's one of the three real and distinct substances in the one undivided substance or the essence of God, a person of the trinity, the one personality of Christ, in which his two natures, divine and human are united, that's a hypostasis in theological terms.

28:48 SC: So Jesus then is the new teacher of wisdom, who surpasses even Solomon, he says in Matthew 12:42. In the New Testament, we learn that Jesus is the wisdom of God. He's personified in the Gospel of John in 1 Corinthians 1:24, God is not hoarding his wisdom, He gives it as a gift. And Solomon receives that gift of wisdom in a very special way. But it's also part of a packaged deal, wisdom ranks among the gifts of the Holy Spirit, but it's listed first, so it's regarded as the first and the highest. Sort of like Peter is listed first in the list of apostles, because He is the first and the highest.

29:25 SC: Through divine wisdom, God grants us this participation in His own eternal wisdom, and so he hands us this pair of glasses with which to see the world, that's wisdom. We want to ask God for his perspective. The fathers, the church fathers, they looked for wisdom in the Trinity, obviously, and Irenaeus made an identification with the Holy Spirit, wisdom and Holy Spirit. Tertullian though, he identified wisdom with the son, and that identification sort of gained this general acceptance, and so it became a classic christological proof text that Proverbs 8:22-30 passage until pretty recently.

30:08 SC: That's the passage that says, "Does not wisdom call and understanding raise her voice." So wisdom is personified and talking about where wisdom was formed. Throughout that whole passage, wisdom is personified, and of course, in the New Testament, that's carried forward as I just mentioned, especially in the fathers. It's interesting that in the book of wisdom, chapter 1:4, it says

that, "Wisdom will not enter a deceitful soul, nor dwell in a body enslaved to sin," and that sort of leads us to a contemplation of what wisdom means for us, what are we supposed to know about wisdom as we're looking at the O Antiphons? What are we asking for when we say come O wisdom? James, the Book of James has also been classified as wisdom literature, I think that's very interesting. And the parallels between James and the book of Sirach, the wisdom of Sirach, are kind of striking. He says, and this is one of my favorite verses in the New Testament, "If any of you lacks wisdom, he should ask God who gives to all generously and ungrudgingly, and he will be giving it, but do not be double-minded."

31:19 SC: So there we see that if we lack wisdom, if we like perspective, especially on suffering, we should ask God for it, because it promises, the Bible promises that He will give it to us. He will give us a perspective, and we talked at the retreat about how to get that perspective visually sometimes because our... Both in our thoughts, we want that transformation of perspective both in our thoughts, we wanna see things by the way that God sees them, but we also want to feel them the way God wants us to feel them, and so not that we ignore negative emotions, but more that we allow God to show us how we should be feeling about it, and once we can think about it properly, we can feel about it properly, and once that happens, everything seems to change, and so even if your circumstances don't change the way you think and feel about it does and that changes everything.

32:18 SC: That's why the saints always talked about the beauty of suffering and how they were willing to suffer because they understood it from God's perspective, and that's really what we're looking for. It's a gift that God grants to all who ask in faith, and that gift of wisdom sustains us in times of trial and suffering. It's a kind of knowledge or an understanding that you can't get if you're an unbeliever or if you doubt, and that's why James says, don't be double-minded. Wisdom shows us the meaning of things, it shows us the real importance of what's happening in the circumstances in the events of our lives, that's why Mary was so wise, she pondered, which means she gathered each of the pieces that seem to be unrelated and she gathered them together and made sense of them, she understood, she had this wisdom about what things mean. And in this way, following her, all Christians can deal with their adversities with calm and hope, with peace, and that perspective really does change everything.

33:23 SC: And so when in that passage in James, chapter 1:5-8, we usually only see the pain and the difficulty connected with our afflictions and we don't bear them joyfully, we complain bitterly, and usually we resist, we rebel or resist or both. And that's natural, it's human nature, and that's because of human nature, that we do resist because our natural reason is incapable of looking at hardships in life as sources of joy, it's only God-given wisdom that can give us this perspective to see our trials and our tribulations as messages from God himself, but that's the wisdom God gives everyone who asks for it with confidence, God is always ready to give it with this sort of fatherly love, and He sets no limits to that generosity, and He does not correct us for asking.

34:23 SC: I mean, how many times have I asked why? We should ask why, if we feel like we wanna know why, we should ask God why. He may not be able to tell us, but he will tell us something, and not only will he tell us something, he will show us something and he will help us with that perspective, so that we see things differently and we feel about them differently, that's wisdom, that's what we can ask for, that's what we're promised. But we have to pray with faith, confidence, knowing that God has promised He will give it to us, and then we have to wait for it. And when we hesitate or when we're double-minded, according to James, our prayers then fluctuate

between hope and fear and doubt, desire and our whole... Everything about our conduct is just fickle and it's inconsistent. And so it's not surprising that James says that someone like that doesn't receive wisdom because he can't receive it. It's not that he doesn't have the capacity. We all have the potential and the capacity, but when we're double-minded, we can't receive it, because we're still living in fear and doubt. More on that when we get back.

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36:30 SC: The Catechism says in 216 that, "God's truth is his wisdom, which commands the whole created order and governs the world. God, who alone made heaven and earth, can alone impart true knowledge of every created thing in relation to himself." Because God creates through wisdom. His creation is ordered, as it says, "You have arranged all things by measure and number and weight." The universe created in and by the eternal Word, the image of the invisible God, Jesus, is destined for and addressed to man, himself created in the image of God, and called to a personal relationship with God. And it says in 339 that, "Each of the various creatures wield in its own being reflects in its own way a ray of God's infinite wisdom and goodness."

37:21 SC: Now, if you were at the retreat, you know why that gives me the willies because the catechism is basically saying everything I was trying to say with this quantum connectedness that I've been talking about for weeks, the catechism says it. And so, this connectedness and the meaning and the process and how all things are ordered and how they're wield by God through His love and how all existence exists because God made it and keeps it in order and upholds it, all of that stuff is in the catechism as well, and obviously also in the Scriptures. But Jesus himself then is the power of God and the wisdom of God. The Bible says, "For the foolishness of God is wiser than men, and the weakness of God is stronger than men." And that's why we really want God's perspective, we want His wisdom, and we should ask for it and pray for it, as James tells us, with faith and with love, not with fear and doubt.

38:19 SC: So when people detach from the world, wisdom makes us relish and love only the things of heaven, according to the Catholic encyclopedia. So wisdom allows us to judge the things of the world in light of the highest end of man, the contemplation of God or beatitude. Because this wisdom leads to an intimate understanding of God's Word and his commandments, which in turn leads to a holy and righteous life, it is the first and the highest of the gifts given by God through the Holy Spirit.

38:47 SC: So detachment is not the same as renunciation of the world. Renunciation means that we become hermits or we leave our families and go to the convent. But instead wisdom allows us to love the world properly, we are detached emotionally, because we are the creation of God, and it is the creation of God rather than loving something for its own sake. The material world, although it's

fallen as a result of the sin of Adam and Eve, it's still worthy of our love, we just need to see it in the proper light and so wisdom allows us to do that. Knowing the proper order of the material and spiritual worlds through wisdom, we can bear the burdens of life more easily and we can respond to our fellow human beings with charity and patience.

39:31 SC: And this is what I was really getting at through all of that understanding of the connectedness that we are in God, who is our connection to one another through love and through being. So how do I get wisdom? How do I get God's perspective? The most important way is Bible study and Bible reading. And you might say, "Well, I don't know the Bible." Well, study it. Do a study every year, and then every day, read the daily readings, because God will give you his perspective on your relationships and your circumstances and the events of your life, He promises to do that, and Mary is our model, as I talk about. And love the Word and how to pray like Mary and exalted. I talk about it all the time because it's so very important to get God's perspective on your daily events and your relationships and your circumstances. We go out and we act out of our flesh, and that's why a lot of times things don't work for us, we don't have God's perspective. When we have his perspective, we know what to do or what not to do. And so perspective is everything, God's wisdom is everything.

40:40 SC: If we're seeing things the way God sees them, we cannot go wrong in the things that we do, and that's why it's important too, to spend that time with God so that we can receive that wisdom on our connectedness with our brothers and sisters in Christ, and with our families and in our parishes. And in all of those ways, when we have God's wisdom, we can see Him in other people. That's what made Mother Teresa so charitable and so sacrificial in all of her ministry, she saw God in her brothers and sisters, and it moved her to serve them. She was serving God, she was serving Christ in them. And when we have God's perspective and we have his wisdom, we too see him in all things and we don't worship them because He's in them, we see them properly, we understand the proper order and the proper relationship. So we don't make all things God, even though he made them all, and he is in them all, and works through them all. We don't see each particular thing as God itself, but all of it together, and individually as an expression of God. I hope that made sense, but we get that wisdom from His word, and that's where we can't go wrong because God's word is living and powerful.

42:04 SC: And so that practical knowledge, that seeing things from God's perspective, we get that from the Scriptures, and that honestly, I'll be honest, that's about the only way you can get it objectively. When you're praying, a lot of times you can't tell if that's you or Him speaking, but as you're practicing love the word, you see his responses to you in the Scriptures in black and white, and there's something about that that makes it... It makes it feel more trustworthy because you're not unsure, you know for sure that God has spoken to you, and you act on that as you're loving the word, you listen, you observe, you verbalize, and then E, you entrust, you act on that word that you receive from Him.

42:46 SC: Now, I want to read this quote from St. Athanasius, this writing on God's wisdom, it's called A Discourse Against the Arians. And the Arians, that was a heresy. The Arian heresies were non-trinitarian, they denied the co-eternality I'll say of Jesus as the Son of God. And so Athanasius is writing against this heresy, he says that wisdom's likeness and image is created in God's works, and the impress of wisdom has been created in us and in all his works. Therefore, the true wisdom that shaped the world claims for himself all that bears his image, which is everything. And rightly says, the Lord created me in His works. He's talking about the Scriptures, where they say, The Lord

created me, or wisdom, in his works. Athanasius says these words are really spoken by the wisdom that is in us, but the Lord himself here adopts them as his own.

43:50 SC: Wisdom himself is not created because He is the Creator, but by reason of the created image of himself found in his works, he speaks this way, as though he were speaking of himself. Our Lord said, "He who receives you receives me." And he could say this because the impress or the imprint of himself is in us. In the same way, although wisdom is not to be numbered among created things, yet because his form and likeness are in his works, he speaks as if he were a creature, and he says, the Lord created me in His works when His purpose first unfolded. The likeness of wisdom has been stamped upon creatures in order that the world may recognize in it the Word who was its maker, and through the Word come to know the Father. This is Paul's teaching. This is out of Romans, a quote from Romans. What can be known about God is clear to them for God has shown it to them, that's in Romans chapter 1.

44:45 SC: Ever since the creation of the world, His invisible nature has been there for the mind to perceive in things that had been made. Accordingly, the Word is not a creature, for the passage that begins the Lord created me is to be understood as referring to that wisdom which is truly in us and is said to be so, but if this fails to persuade our opponents, let them tell us whether there is any wisdom and created things. If there is none, why does the Apostle Paul alleged as the cause of men's sins by God's wisdom the world failed to come to a knowledge of God through wisdom? And if there is no created wisdom, how is it that the expression of a multitude of wise men is found in Scripture? And again, Scripture testifies that the wise man is wary and turns away from evil, and by wisdom is a house built.

45:33 SC: Further, Ecclesiastes 8:1 says, "A wise man's wisdom will light up his face." He also rebukes presumptuous people with the warning, "Do not say, 'How is it that former days were better than these?' For it's not in wisdom that you asked this." He says out of Ecclesiastes 7:10. So there is a wisdom in created things, as the Son of Sirach also bears witness, the Lord has poured it out upon all his works to be with men as his gift, and with wisdom, He has abundantly equipped those who love him. This quality of being poured out belongs not to the essence of that self-existent wisdom, who is the only begotten, but to that wisdom which reflects the only begotten one in the world. Why then is it beyond belief if the creative and archetypal wisdom whose likeness is the wisdom and understanding poured out in the world should say as though directly speaking of himself, the Lord created me in His works, for the wisdom in the world is not creative, but is itself created in God's works, and in the light of this wisdom, the heavens declare the glory of God, and the firmament proclaims the work of his hands.

46:37 SC: Now, that was a long quote, but what he's basically saying is what I've been saying for weeks, that God's creation is an explosion of his wisdom and his creativity and expression of who He is. God is not a being that is greater than all beings, he's not one of many beings, I mean he is greater than all beings, but God is being. All that is, is an expression of God. That means you, that means your neighbor, and wisdom is seeing that and experiencing it and living from it, and we can receive that wisdom from the Word of God on a daily basis in the readings.

47:19 SC: Until next week, when we do the second O Antiphon, O Adonai or O Lord. I am Sonja Corbitt, your Bible Study Evangelista.

[music]

47:50 Speaker 4: Thank you for listening to the Bible Study Evangelista Show. Find out more at biblestudyevangelista.com.

