

and John the Baptist are both said to have grown in wisdom as they grew in years (Luke 2:40, 52). ye are therefore likely to be on the right track if we interpret the gift of wisdom as a settled disposition of mind, illuminated by the Lord the Spirit, which has a broad understanding of the purposes of God, the Scriptures, and supremely of Jesus himself and his cross.

Edgar (pp. 331-332) writes:

Two separate manifestations of the Spirit, which appear to be supernatural gifts, are described by these terms. It is difficult to determine if these are spiritual gifts in the sense of rather permanent abilities to exercise words of wisdom or knowledge. The word for wisdom is SOPHOS, and the word for knowledge is GNOSIS. Since these two words occur in the same context, although they are similar in meaning, the difference is also to be considered. The meanings of the English term wisdom and knowledge approximate the meanings in this passage. Wisdom includes the idea of judgment, discernment, good sense, understanding, astuteness. Knowledge is cognizance, comprehension, information. The word of knowledge is apparently the expression of certain information. The word of wisdom is the expression of good judgment -- that is, the expression of the proper reaction to a given situation. These gifts enable the possessor to give sound advice to others.

Sanders (p. 119) says:

The word, or utterance of wisdom is the outcome of direct insight into spiritual truth, the knowledge of God and His ways which comes not so much from study as from communion. Clement of Alexandria defined wisdom as "the knowledge of things human and divine, and of their causes." The utterances of one possessing this endowment, are full of God's wisdom.

The utterance of knowledge is more practical, the application of the divine wisdom to daily life. Both gifts are not necessarily combined in the one person. Many erudite people lack wisdom.

John Williams (pp. 112-113) states:

It is certainly difficult to say precisely what is the distinction in Paul's mind between "utterance of knowledge" and "utterance of wisdom". This much is clear, however, from the context: he regards both as spiritual gifts, supernaturally endued. . . .

Some believe Paul is talking about the gift of apprehension and application of scriptural truth in any age. Others understand him as referring to that unmediated, spiritual understanding and