

## Between a Rock and a Hard Place

A quick note...

*The background color of this document is an experiment to see how it is presented visually. If and when it's printed on a monochrome printer, the background is a barely perceptible; i.e., it comes out as light gray. The reason for this experiment? When composing the document, a muted color for the background turned out to be easier on the eyes compared with the usual white page.*

A few months ago I came across a well-known passage from the Book of Wisdom which is in the Apocrypha and decided to post some reflections about it on the Lectio Divina Homepage. Anyone who reads these verses can't help but be struck by their eloquence and how they speak right to the heart. It comes across more philosophical in tone which presents the text with a certain softness and sophistication you usually don't get with Hebrew scriptures in and by themselves. Also it lends more credence to the association with King Solomon's character.

A bit later I decided to revisit the passage with its few notations to see if it could be worked into something more comprehensive. The first thought that came to mind was dreaming up a snappy title. I remained at a loss for some time, realizing for the moment I was more interested in trying to come off with a good impression. Not good and not my style. Therefore I dropped it at once and decided to forge ahead with the project minus such concerns.

Then a bit later when I was enjoying reading this passage à la *lectio divina*, without any foresight on my part the title dropped into my lap. It represented the key I had been looking for. As for an explanation, let that ride momentarily. Some background information is first necessary. The Book of Wisdom is attributed to King Solomon though the author seems to have been an anonymous Hellenistic Jew from Alexandria during the second half of the first century B.C. While this is important information, it's secondary to the document at hand which looks at the text from the *lectio divina* point of view. Anything else can be garnered from a number of reliable sources.

Although we're all familiar with wisdom being associated with King Solomon sometimes exalted as a model ruler, there's an important caveat to keep in mind, for he had a dark side that sometimes is glossed over. It's helpful to consider how this all began which must include the fact that the seeds of

destruction were planted by none other than the Lord himself. More on that later, of course, which plays a much larger role than at first glance. The concluding verse of Chapter Two of First Kings ties in with this albeit indirectly: “So the kingdom was established in the hand of Solomon.” The conjunctive *v-* translated as “so” kind of sneaks in here, almost un-perceptible and innocent enough. Should we pay attention to it, this verse turns out to be quite foreboding; the way it’s phrased has an ominous air about it, not direct but indirect. The verb *kun* means not just setting up but maintaining what had been established, continuance of the kingdom of Israel right after David’s death. To boot, there’s an elephant-in-the-room which goes by the name of Saul, Israel’s first king, and not even mentioned. Focus now is upon the new king. Once the issues surround his succession had been cleared away, the stage was set for Solomon to come into his own. However...and this is a huge however...he was expected to continuously praise the greatness of his father. This expectation is bound to wear upon anyone and played a role in bringing Solomon down from his promising beginning.

Right away you could tell from reading Chapter Three that Solomon wasn’t cut out for the skillful intrigue and diplomacy characteristic of his father. It was needed now more than ever though Solomon could hold off on it, if you will, still gliding on the good will of the people they had towards David and who now extend it to his son. As an obedient son and as someone expected to follow in the footsteps of David, Solomon complied. However, he engaged in the requisite praise and acknowledgment of his father pretty much tongue-in-cheek and out of a sense of duty to placate others. Though it isn’t recorded, we can pick that up in between the lines. While sincere on the outside, on the inside chances are that Solomon despised him in secret.

This constant comparison with David was a real hindrance in governing. Chances are this played a larger part in his degeneration than given credit for which included a loss of his celebrated wisdom. And so finding himself between the highly exalted King David and the fairly precipitous downfall soon to follow after his installation, Solomon indeed was caught between a rock and a hard place. On second thought, it might be better to say he was inextricably snared. In addition to all that was associated with his two predecessors, Solomon couldn’t get out of his mind that the Lord was miffed big time at Israel having rejected him as king as recounted in Chapter Eight of First Samuel.

Before this slide to ruin took place, Solomon calls himself a little child (vs. 7), this being put rather poetically and poignantly as he not knowing how to go out and come in. Translation? Solomon didn't know his ass from his elbow and admitted it freely. Awareness of this deficiency prompted him in vs. 9 to ask the Lord for an understanding mind. This reads literally and right to the point as a hearing heart, a *lev* which is *shamah*. Once his heart has been transformed into an organ of hearing...of *shamah*...it enabled Solomon to discern between good and evil. The verb *byn* or to understand is used along with the preposition *bayn* derived from it. In other words, he wishes a heart that can be between everything that requires settlement which in a way is a great way to rule. This will be manifested shortly as in the famous incident of threatening to cut a baby in half.

Really, what could be better not just for Solomon himself but the nation of Israel? Yet as we know the seeds for the ruin that lays ahead are planted and quickly have taken root. It can be pinpointed more precisely with the beginning of Chapter Eleven of First Kings: "Now King Solomon loved many foreign women." Once again the tiny conjunctive *v-* usually translated as "and" but here as "now" plays a large but discreet role in presenting the verse to us. It'd be bad enough with "many women" but "foreign women?" The text speaks for itself. A closer look reveals that Solomon wasn't responsible nor was anyone in his court. It is the Lord himself who sets things in motion that would have a devastating effect. If we were to ask the Lord right then and there "why," he'd turn to us naively and say, "Who, me?" and refuse further explanation.

It seems that the Lord responds as such unwittingly in his divine simplicity, not unlike someone who's immature. This enables us to understand the way he takes delight in taking vengeance without paying attention to the consequences nor the persons involved. Being almighty, he can fix it later. Right away he saw in King Solomon a reflection of his own simplicity, that is, his words as to not knowing how to go in nor to go out. However, that didn't do the trick. Although initially attracted, in the next moment the Lord realized that he was seeing something in himself he'd prefer to turn away his eyes. Furthermore, the Lord couldn't get out of his craw that King David arranged to have Uriah slain so as to take his wife. In many ways that was the turning point. First came the rejection of him as king and now this.

The prophet Nathan served to mirror the divine displeasure by saying "the sword shall never depart from your house because you have despised me"

[2Sam 12.10]. The verb *bazah* also means to hold in contempt and reflects more than the just mentioned divine displeasure. The Lord is really pissed off and acts in a somewhat immature fashion even though objectively what David had done was immoral. To the Lord, that's secondary. What counts is getting even.

When Solomon asked for wisdom the Lord shows the same immaturity by doing something exactly opposite. He rushes in and lavishes upon him all kinds of riches minus any forethought as to the consequences. Trying to put together the Lord's desire for revenge and this almost childish, over-the-top generosity comes across to us humans as jarring, not easy to comprehend. Yet if we stand back and consider the inconsiderable, it's not as far-fetched as imagined. We should take careful note. The Lord is revealing his true nature which comprises a whole bunch of inconsistencies he wasn't aware of until he got involved with frail human beings. He wish he could turn away and blow all this away but to his credit, he cannot. So his concern is partly marked by an attempt to save face not just with this incident but with everything else he does. Only Jesus Christ has the ability to rectify this mess, but we'll have to wait for several centuries to pass.

As we know, the effusive abundance showered upon Solomon contributes to his eventual fall, including the nation of Israel as a whole. So if we go back to the words of Wisdom under consideration, they form a kind of interlude, a break between the initial good heart of Solomon and his ultimate demise. It'd come as no surprise that he cursed God at the end of his forty year reign. That, of course, was hidden away from view. His son Rehoboam succeeded him who turned out to be quite nasty and set in motion events that would cause a revolt within Israel.

Such is some of the background to the title of this document, *Between a Rock and a Hard Place*. It represents the situation of the Wisdom passage: before or King David whom Solomon was compelled to replicate by constant praise and when things started to go downhill. In sum, a space exists between the two. It is precisely here that Solomon found some room to breathe, tiny and as short as it was, to compose his insights into wisdom. To his credit and without the ever present reference to his father, he asked for guidance at the beginning of his reign with those delightful words of not knowing how to go out or how come out. Indeed, the over-abundance of divine bounty upon King Solomon made him the envy of all the kings around him, notably the queen of Sheba.

As for the loss of divine favor, it took a nose dive as noted above when Solomon sought a marriage alliance with Pharaoh of Egypt. Chances are he had hesitations about this yet was unable to extricate himself from being involved with women not so much out of lust though that was part of the picture. Rather, these women ushered him away from worship of the true God, the very one whose temple he had just dedicated. Again, enter King David and Solomon's constant contrast with him. The "many foreign women" of 1Kg 11.1 were aware of this...who could avoid hearing about it?...and took advantage of Solomon's vulnerability. Thus it was one step away for him to worship alien gods which was soon to set a precedence for those under his rule. A perfect example of this is 1Kg 11.4: "and his heart was not wholly true to the Lord his God as was the heart of David his father." Solomon too intimated that through these women the Lord was quietly reeking vengeance on Israel going back to David having arranged the murder of Uriah after which he had abducted his wife Bathsheba.

With regard to these verses of Wisdom as a kind of interlude...a time when we could truly say King Solomon was at his peak...I figured it would be a good time and place to insert the verses. What's striking is how Solomon felt compelled to put in writing his initial experience with regard to wisdom and personify it. In that way he's able to objectify a reality operative within him and leave it as a kind of testament. Perhaps Solomon had a hunch that hopefully over time this testament which took the form of the Book of Wisdom (and here we're leaving aside whether or not he's the author) will not so much stop the ongoing divine vengeance started which had its origins with his father but at least put brakes on it.

So armed with this background we're in a better position to delve into the five verses of Chapter Six from the Book of Wisdom which comprise the heart of this document. Another way of putting it is that here is where the document really begins. Before doing so I present the verses as a unit so we have an overall idea of what we're dealing with:

12) Wisdom is radiant and unfading, and she is easily discerned by those who love her and is found by those who seek her. 13) She hastens to make herself known to those who desire her. 14) He who rises early to seek her will have no difficulty, for he will find her sitting at his gates. 15) To fix one's thought on her is perfect understanding, and he who is vigilant on her account will soon be free from care 16) because she goes about seeking those worthy of her, and she

graciously appears to them in their paths and meets them in every thought.  
Wisdom 6.12-16

12) Λαμπρὰ καὶ ἀμαραντος ἔστιν ἡ σοφία καὶ εὐχερῶς θεωρεῖται ὑπὸ τῶν ἀγαπῶντων αὐτὴν καὶ εὐρίσκεται ὑπὸ τῶν ζητούντων αὐτήν, 13) φθάνει τοὺς ἐπιθυμούντας προγνωσθῆναι. 14) ὁ ὀρθρισὸς πρὸς αὐτὴν οὐ κοπιάσει, παρεδρὸν γὰρ εὐρήσει τῶν πυλῶν αὐτοῦ. 15) τὸ γὰρ ἐνθυμηθῆναι περὶ αὐτῆς φρονήσεως τελειότης, καὶ ὁ ἀγρυπνήσας δι' αὐτὴν ταχέως ἀμεριμνὸς ἔσται· 16) ὅτι τοὺς ἀξιούς αὐτῆς αὕτη περιέρχεται ζήτουσα καὶ ἐν ταῖς τριβούχοις φανταζέται αὐτοῖς εὐμένως, καὶ ἐν πάσῃ ἐπινοίᾳ ὑπάντα αὐτός.

As I write this, I can't but help insert these verses into King Solomon's mind and spirit shortly after his prayer at the dedication of the temple in Jerusalem for which he was directly responsible. It's easy to see how the two are connected. When we look at the text from this point on or up to the end of Chapter Ten, it's quite short. Next we have the dark side of forced labor followed by the relatively brief lightsome interlude, the visit of the Queen of Sheba. Indeed, the former comes very quickly which means the process of degeneration sets in fairly soon. Thus here might be a good place to insert Solomon's words about wisdom; certainly not before and certainly not afterwards.

As for preparing ourselves for a better understanding of the text, consider that the sense of taste has an important role to play. Indeed, a parallel exists with the physical one yet is more comprehensive and works according to its own logic. This sense may tie in with King Solomon's experience though he didn't bother alluding to it. He figured someone later on might be lucky enough to hit upon it and take it from there.

As for the sense of taste, personally it's of value because for many years I have cooked for a monastic community. Not only that, the meals were 100% vegetarian which made it all the more challenging. A situation like that pushes you back on resources you didn't know that existed within you. Furthermore, the audience is fixed, not changeable as in a restaurant which puts further pressure on coming up with varied, balanced meals. As with everything else, practice makes perfect. Over a period of time your sense of taste becomes more refined and comprehensive. Granted, we all have the sense of taste but to use it properly is something we think is within our power. This is true to a certain extent, but as time goes on you realize it's imparted to you. It requires cultivating a disposition towards this faculty which is offered to you without

any merit on your own. Although nothing specific is recorded in Wisdom at this point, the sense of taste has a lot to do with setting the stage for application of the wisdom verses at hand.

Reliance upon the sense of taste is, of course, rooted in the tongue. Over time has the unique ability to spread out to two other senses we normally don't put in the forefront, smell and touch. While the former is obviously easier to associate with the sense of taste, the latter is less so but just as important. I'd situate touch with texture, whether something has the right feel to incorporate into a particular dish. This doesn't happen in a strictly physical sense. Rather, it's something for lack of better expression it has a spiritual association although that word might be a bit over-worked. Let's say it's a facet of our awareness...what perhaps the ancient Greeks would associate with *anamnesis*...our deepest self which has its roots based in recollection of where we have come from and where we're going.

A wonderful example of this from scripture is from 1Jn 1.1 with regard to "that which was from the beginning...and what we have touched with our hands concerning the *logos* (word as expression) of life." Before getting into the sense of touch which is the centerpiece of this verse, there's the beginning or *arche* and "that which" or *ho hen* as derived from it. Both remain unidentified in the sense of lacking a proper name which, of course, is Jesus Christ. Why? Somehow it just doesn't feel right. We can test this out by inserting his name. "Jesus Christ who was from the beginning." True, but it comes across as awkward. While Jesus and *arche* are one and the same, John prefers the latter because it points to something more comprehensive than an individual person though this individual person is a prerequisite for embodying *ho hen* as springing from *arche*.

So when John wishes to articulate this unique twofold relationship he has recourse to the sense of touch. *Pselaphao* is the verb at hand and more properly means to grope about by feeling. One image that comes to mind in the context at hand is feeling a piece of fruit or vegetable in the market to test for its ripeness. We've all done this and can tell without uttering a word either to someone with us or even to ourselves that what is in our hands passes muster or not. The impression is immediate and conveys far more information than any other sense.

While reading these few verses we can shift over to them the senses of taste, smell and touch as delineated above. Once aware of their potential ready to be

activated we can put our trust in them to hopefully elaborate upon what follows. As with most documents on this homepage, the primary goal is to read the text and notations in the spirit of *lectio divina*. That, of course, isn't the final goal. Instead, it's a pointer enabling us to rest in God. Not only that, should we fall from it as is bound to happen, *lectio* lifts us right up and puts us back on our feet. Our focus of attention then returns to wisdom as nothing had happened. That's the marvel of this process.

We can begin with the subject matter of the excerpt, wisdom. The Greek word for this is *sophia* which is quite loaded and forms a woman's name. We tend to think of it as something abstract, out there and beyond our reach except here and there if we're lucky enough. Best of all, *sophia* fundamentally refers to skill as well as cleverness which gives it a slightly on-edge feel. In fact, this tends to take wisdom down from the lofty throne where we usually put it and make it more accessible and of value to us. There's a word not unlike *sophia*, that is, *techne* which means art, craft as well as cunning whereas the former is more mental or intellectual plus lacking the element of deceit.

Although vs. 12 speaks objectively of *sophia*, it does so as having personal knowledge which is then put forth. Furthermore, it's described as *lampros* and *amarantos*. The first conveys a certain clarity whose brightness isn't overwhelming but is discreetly present for anyone to stop and enjoy. As for the latter, it's an alpha privative adjective, the root *maraino* meaning to quench as a fire. Thus it means not being able to be put out as in the case of a fire. And so *sophia* has a "tough" side to it but one that endures without being overwhelming. In fact, *amarantos* suggests that *sophia* is endowed with a certain immortality.

The two adjectives just mentioned are joined with the adverb *eucheros* through the conjunctive *kai* or "and." Its root consists of the noun *cheir* prefaced with the adverbial form *eu-* of *agathos* or good; in other words, easily handled. *Eucheros* applies to the verb *theoreo* translated as to be seen and leans more towards observing. Thus the *eu-* makes it easy for the person engaged in *theoreo*, that he doesn't have to exert hardly any effort at all. While that's good news we find it difficult to accept because we're so accustomed to consider such matters as these in terms of . Actually such *eu-*ness carries over to those persons who love or *agapao* (the verbal root for *agape*) wisdom. Similarly it comes to the assistance of others engaged in seeing *sophia*, that is, *zeteo*. And so we have *agapao* and *zeteo* working parallel to each other. The idea seems to be that both go contrary or

independent of a commonly held tacit belief that one must show considerable exertion to attain *sophia*. Even if one is unaware of this just reading this first verse intimates that such is the spirit behind Solomon as he wrote the text.

Vs. 13 advances this a step further. Along with the just mentioned discerning, loving and finding vs. 13 has a third category, if you will. That consists of persons who desire *sophia*, *epithumeo* literally as to have intense longing upon or *epi-*. *Thumos* is one of those words hard to nail down yet rich in meaning. It refers to soul and spirit as one, principle of life as well as courage. In addition to this, the preposition *epi* intensifies the meaning. Such is the quality *sophia* is on the lookout for. She takes the initiative to make herself known beforehand—*pro-* or before prefaced to *progignosko* being key here—but hastens to do so, *phthano* which connotes the act of outstripping. This very direct almost aggressive attitude serves to put a person at ease. *Sophia* recognizes the human tendency to being in a constant state of exertion in one way or another and does her best to work on our behalf. All this can be summed up in a nutshell when considering the two prepositions involved following *phthano*: the *epi-* of *epithumeo* and the *pro-* of *progignosko* or the upon and the before.

The persons rising early in vs. 14 contains something of a surprise. The verb is *orthrizo*, the human equivalent of wisdom's *progignosko* and *phthano* or her knowing beforehand and hastening. Actually *orthrizo* suggests a restless sleep or having stayed up most of the night in anticipation of the morrow. Instead of the verb to seek (it isn't in the text), we have the preposition *pros* taking its place, if you will, by the person so engaged. Actually it makes this rising early a pleasure to do, not a burden, and is in line with what was discussed in the above paragraphs. *Pros* is important insofar as it intimates direction towards—which including constancy and determination. It is expressed by the verb *kopiao*, (not) to grow weary. In sum, the eagerness at hand is represented by the simple *pros* which results in finding wisdom already present, that is, *paredros* his gates, *para-* inferring beside in the sense of not inside but waiting just outside to be invited. Inferred is that the person involved has spent a restless night knowing full well that wisdom was just outside his door. He had to resist mightily the temptation to get up and take a peek outside but dared not to.

As for the image in vs. 14 of *sophia* being beside or *para* the gate <sup>1</sup>, let's assume she had been there all night waiting patiently for an invitation to enter. As for starting a relationship with her, all that's required is *orthrizo* or getting up very early. That's good enough reason why the negative of the verb *kopiao* is inserted. Admittedly this comes across as somewhat suspicious...that it's too easy...and we don't have to exert ourselves as we've come to believe. Instead, we this innate tendency difficult to shake off which is where the real learning process is taking place. So the question that comes to mind which is a real challenge, why seek for something when it's already present?

Such rising early and having no difficult...*orthrizo* and *kopiao*...enable the person inside his house to fix his or her thought on her, *enthumeomai* or to place one's intense desire literally in (*en*) her as well as around (*peri*) her. Indeed, both prepositions show that wisdom indeed is cornered. This is considered the very end or goal or understanding, *teleiotes* also as perfection, final goal with regard to *phronesis* which also applies to one's purpose or intention. Such activity with regards to wisdom beside (*paredros*) the gate suggests that the watching which one is doing has a quick result, *agrupneo* being the verb suggestive of being awake with the adverb *tacheos*, quickly.

As for the result, it's being without anxiety, *amerimnos* also as free from care. In other words, *sophia* remains where she is and the person seeking her does the same. This sets up a situation where the boundary separating them symbolized by the gate is overcome yet still remains. Hence the significance of the preposition *para* as being beside.

Vs. 16 is interesting insofar as *sophia* has responded to this person who made all the right gestures yet finds it necessary to move on to discover other like-minded persons. This time she's more aggressive. *Sophia* is literally going around (*perierchomai*) seeking those worthy of her, the same *zeteo* of those in vs. 14 who apply it to her. It's as though she had learned this *zeteo* and shifted it to another level. At the same time *sophia* is manifesting herself graciously, *phaino* here as a gentle putting forth of her nature as by the adverb *eumenos* also as being well-disposed.

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<sup>1</sup> Consider Prov 8.3 with wisdom *leyad-sheharym* and *lephy-qareth*. She or *chakmah* (also as dexterity and skill not unlike *sophia*) is literally to the hand of the gates and to the face of the town. Thus by no means is wisdom as *sophia* and *chakmah* bashful.

*Sophia* does this in two ways:

-Human paths, *tribos* suggestive of a way well-traveled, beaten down.

-*Epinoia*, another word with the preposition *epi* or upon prefaced to it meaning more a thought or notion. Here the verb *hupantao*, the preposition *hupo* or under suggestive of a genuine, one-on-one encounter.

So while the back and forth between *sophia* and Solomon (who represents us all) is presented in a delightful fashion, practically speaking you can't be in the company of *sophia* 7/24 but only at discreet intervals. That's a question in the back of the minds of a lot of people but goes unresolved. This can make a passage as the one under consideration as being a kind of taunt between something so wonderful and our inability to relate to it in a sustained fashion. It points more directly to The Question at hand. How on earth do we handle intervals? Yes, we are invited to respond to the relationship extended by *sophia* and not waste our time going for it. Not long into this relationship we discover it can't be sustained as long as we wish. This is very important, for it reveals a deep truth about our human condition. The barrier of time is ever with us this side of eternity.

At first glance it looks as though we're split right down the middle. We have this innate longing to relate to *sophia* not off and on but continuously while at the same time we find it painful to realize we can do it only in intervals. Here's where a broader understanding of *sophia* comes to our rescue. While the common perception is of wisdom, we don't have to take it exclusively as such. We can try out the alternate meaning of *sophia* as skill. Why not? It won't kill us. This offers us a huge step which doesn't do away with that worrisome division just presented but actually allows us to appreciate and learn how to live with it.

On the larger scale of things this may seem a relatively small point but in the long run it's The Most Important Thing out there. A preposterous claim? At first glance yes because there's nothing spectacular about it. For a good part of their lives people who are spiritually engaged find themselves always striving, even if for most of the time it's going on in the background pretty much out of sight. In sum, their lives are filled with wishful longing. Sometimes it's fulfilled and other times not. Most of the time it's characterized by a kind of in between game, one of waiting, hence another reason for the title Between a Rock and a

Hard Place. In fact, a lot of spiritual as well as philosophical literature rests on that idea.

However...and that's an important word here...a closer look at the Wisdom passage reveals that our almost unconscious, innate preference for conflict with regard to things spiritual doesn't have to be as such. The image of a cave in Plato's Republic is one of those images that comes to mind. There we have people chained in a position allowing them only to see images projected on the wall in front of them which they take for reality. One day someone breaks free, leaves the cave and comes into full sunlight. Then and only then he realizes that for most of his life he had been forced to look at images which weren't based in reality. He returns to the cave, hoping to bring good news to his former inmates but barely escapes death. Indeed, this image has had ramifications down the centuries but tragically goes un-realized. For the most part it had been intellectualized, relegated to the realm of professional academics or the subject of sermons preached in church.

While the cave image and the Wisdom passage are unconnected, they point to the same spiritual reality we all deal with. Again, on one hand we're born whole and entire, this signified by Christian baptism while on the other hand, often we have to struggle in order to connect with this reality. That's why the Wisdom verses have been selected. If we take them as from the pen of King Solomon (let's say it's true for our purposes), they reflect the apogee of Israel as a nation. In fact, Solomon doesn't have to be between a rock and a hard place. Now his father King David can be appreciated as taken up and incorporated in the spirit of these verses. After all, he's the author of the Psalms. Strange how coincidences between the human and physical word rub up against the divine albeit ever so briefly. Then they part with little or no chance of another coincidence. What counts, then, is a memory of that event, part of it having been recorded in the Wisdom text at hand.

By way of a conclusion, the key concepts of this passage consisting of five verses may be broken down accordingly. Focus is upon the sixteen verbs relative to Wisdom and the person seeking her which enables the rest to be filled in accordingly. They are listed as found in the text itself. As for the translated words, the letter "h" represents the human person and the letter "w" represents Wisdom. After this list first in transliterated followed by English, the verbs are listed in both Greek and English according to whom is involved, that is, whether it's a person or Wisdom.

*theoreo* → *agapao* → *heurisko* → *zeteo* → *phthano* → *epithumeo* → *progignosko* →  
*orthrizo* → *kopiao* (ou) → *heurisko* → *enthumeomai* → *agrupno* → *perirchomai* → *zeteo*  
→ *phantazo* → *hupantao*

discerned (h) → love (h) → is found (h) → seek (h) → hastens (w) → make  
herself known (w) → desire (h) → rises early (h) → seek (h) → will find (h) →  
fix one's thoughts (h) → vigilant (h) → goes about (w) → seeking (w) →  
appears (w) → meets (w)

### Human

*theoreo* → discerned  
*agapao* → love  
*heurisko* → is found  
*zeteo* → seek  
*epithumeo* → desire  
*orthrizo* → rises early  
*kopiao* → have (no) difficulty  
*zeteo* → will find  
*enthumeomai* → to fix one's thoughts  
*agrupno* → vigilant

### Wisdom

*phthano* → hastens  
*progignosko* → make herself known  
*perierchomai* → goes about  
*zeteo* → seeking  
*phantazo* → appears  
*hupantao* → meets

Wisdom has less verbs (six), all of which are active. The human side has ten verbs, a mixed bag of active and passive verbs. Six or so of them lean towards the passive side. The nice part about this break-down? *Sophia* is the one taking the initiative. When we see this behavior on her part automatically we wish to be receptive to what she offers, hence no striving and no pain which takes some getting used to. Rather, our response is being open to *sophia* realizing that part of her way of interacting with us is to do so with skill and if need be, some cunning thrown in to boot. After all, that too is part of her nature. Initially realizing this may sound rather insignificant but if followed through, will have results which we've longed for since the beginning.

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