

(1:20) 'Ever since the creation of the world his [God's] invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse;

(21) for although they knew God they did not honor him as God or give thanks to him, but they became futile in their thinking and their senseless minds were darkened.

(22) Claiming to be wise they became fools, (23) and exchanged the glory of the immortal God for images resembling mortal man or birds or animals or reptiles.'

(26) 'For this reason God gave them up to dishonorable passions: . . .'

(29) 'They were filled with all manner of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, malignity, they are gossips, (30) slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, (31) foolish, faithless, heartless, ruthless.'

(13:5) 'From the greatness and beauty of created things comes a corresponding perception of their Creator.'

(13:8) 'Yet again, even they cannot be excused; for if they had the power to know so much that they could investigate the world, how did they fail to find sooner the Lord of these things,'

(13:1) 'For all men who were ignorant of God were foolish by nature; and they were unable from the good things that are seen to know him who exists, nor did they recognize the craftsman while paying heed to his works.'

(12:24) 'For they went very far astray on the paths of error, accepting, as gods those animals which even their enemies despised; they are deceived like foolish babes.'

(14:24) 'They no longer keep either their lives or their marriages pure, but they either treacherously kill one another, or grieve one another by adultery, (25) and all is a raging riot of blood and murder, theft and deceit, corruption, faithlessness, tumult, perjury, (26) confusion over what is good, forgetfulness of favors, pollution of souls, sex perversion, disorder in marriage, adultery, and debauchery.'

(27) For the worship of unspeakable idols is the beginning and cause and end of every evil.'

(6:13) 'Therefore take the whole armor [panoply] of God . . . (14) Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, (15) and having shod your feet with the equipment of the gospel of peace; (16) above all taking the shield of faith, with which you can quench all the flaming darts of the evil one. (17) And take the helmet of salvation, and the sword of the Spirit, which is the word of God.'

(5:17) 'The Lord will take his zeal as his whole armor [panoply] and will arm all creation to repel his enemies; (18) he will put on righteousness as a breastplate, and wear impartial justice as a helmet; he will take holiness as an invincible shield, (20) and sharpen stern wrath for a sword, and the world will fight with him against the mad men.'

The passage in II Cor. 5:1-9, which is too long to be quoted here in full, seems to have been influenced by what is said in Wis. 9:10-19. Particularly noteworthy is the following comparison:

(5:1) 'For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. . . . (4) For while we are still in this tent, we sigh with anxiety.'

(9:15) 'For a perishable body weighs down the soul, and this earthly tent burdens the thoughtful mind.'

Again, in Paul's discussion in chapter 9 of the same Epistle to the Romans there are several examples of marked similarities with statements in the latter part of the Wisdom of Solomon. These include the following:

ROMANS

(9:20) 'Who are you, a man, to answer back to God? Will what is molded say to its molder, "Why have you made me thus?"

(21) Has the potter no right over the clay, to make out of the same lump one vessel for beauty and another for menial use?

(22) What if God, desiring to show his wrath and to make known his power, has endured with much patience the vessels of wrath made for destruction (23) in order to make known the riches of his glory for the vessels of mercy, which he has prepared beforehand for glory . . . ?'

WISDOM

(12:12) 'For who will say [to God], "What hast thou done?" Or who will resist thy judgment? Who will accuse thee for the destruction of nations which thou didst make?'

(15:7) 'For when a potter kneads the soft earth and laboriously molds each vessel for our service, he fashions out of the same clay both the vessels that serve clean uses and those for contrary uses, making all in like manner; but which shall be the use of each of these the worker in clay decides.'

(12:20) 'For if thou didst punish with such great care and indulgence the enemies of thy servants and those deserving of death, granting them time and opportunity to give up their wickedness, with what strictness thou hast judged thy sons . . . !'