

Philosophy Does Not Mean Love for Wisdom: Case study of Hebrew Old Testament Phalasaphiya, i.e., False—Prophecy, Produced Philosophy

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The study digs deep into the Semitic-Hebrew Old Testament roots of the word “philosophy” particularly, noting Judges 6:13, Hebrew “Niphilo-tha esh sophru-lanu-abbotenu” transliterated into koine Greek New Testament as “phi-lo-sophia” which means “wonder stories (or teachings) taught us by our fathers; with the figurative meaning as, ‘Are you sure God exists?’”. The study, through its Semitic textual linguistic methodology, also identified Deuteronomy 25:3, Hebrew “Ha-Philo ha-Shophet”, which means “Human Judgments”, is another form of the Hebrew “Phenosphi” (i.e., human additions, Deut 25:3); then, 2 Samuel 3:34, Hebrew “Na-Phala-yo-shophim” (i.e., outdated or dead); please see Colossians 2:8, or to fall and die; also, 2 Kings 10:23, Hebrew “Phen-Yeo-Shophu” (i.e., Godless people seen also in Job 9:24, Hebrew “Phenoshophet” (i.e., Godless or blind Judgements = Note also Job 22:13, Hebrew “Ara-Phel-yi-shophet” = blind or bad judges; also in 2 Corinthians 4:4, Greek New Testament “Tuphlosen (i.e., blindness). The study observed that 1 Chro 2:47, Hebrew “Epha-we-shaaph” is the Noun form of the Verb “E-phala-shaaphi”, which means “cleverly invented, vague, obscure or added”. The study recommends more studies on the origins and true meaning of philosophy; particularly, looking at Genesis 50:1, Hebrew “Phiolyoseph” which means, “worthless and helpless human knowledge”, while Genesis 48:11, Hebrew “Philalyoseph means, “I thought (I will not see) you again (yoseph = Joseph). If we go to the Septuagint Greek Old Testament Genesis 37:3-4, the Greek “Phileo-Yoseph” means “(Israel), loved Joseph”. The same Septuagint transliterated Daniel 1:20, Hebrew “Haheretumim and “Ha (philah) shaphim”, as Sophoi and Philosophoi, i.e., magicians and wizards. The study has also included Hebrew O.T. words or dictionary which produced the word “philosophy”.

Keywords: philosophy, love, wisdom, phalashapha, false, prophet

Background to the Study

Please note Hosea 7:1 Phalasaphqer; 2 Kings 10:23, Job 9:24, Hebrew “Phenishophet” (Falsehood) or Job 34:32, “Phalisipha” 2 Cor 4:4 Greek Tuphlosen; Psalm 58:2, Hebrew Tophilosun, etc. which means Manmade = Col 2:8 Philosophy is empty human deceit. Thus, the search for the true origin of the word “philosophy” arose from our increasing knowledge of how to read and write the Hebrew Old Testament, where we met the Hebrew words “Philasapha, Baalsaphon, Phalashaphya, yoseph-phila, Phenoshophet, Ha-philoshophim”, etc.,

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which lexically means, ancient human knowledge, and judgments obtained through occultic or magical means e.g., Daniel 1:20 and Daniel 2:2-4, noting Daniel 1:20 and (5:7), Hebrew “Ha-heretumim Veba-phila-shaphim” and “Laoashaphaya”, transliterated in the septuaginta as “Sophoi and Philosophoi”, which means sorcerers, magicians, and wizards (or enchanters; i.e., necromancy (Kittel, Friedrich, & Bromiley, 1985). Seen also in Isaiah 29:13-14, Hebrew “Bi-phi-shophate” and “yosopher phila” then in Psalms 71:15 Hebrew “Phi-(li) Sepher”; also, in Psalm 50:16, Hebrew “Lasapher-Phiq”, i.e., to teach God’s commandments (as magic) or, wrongly adding magic teachings to the word of God. This also takes us to proverbs 16:23, Hebrew “Phi-u-le-sepher”, which means “think before you talk”. Also, noting Job 34:32, Hebrew “Phaalisipha” translated as “stop committing evil, or deliberately committing evil”, which is related to Psalms 58:2 “To-philosun”, transliterated and repeated in Colossians 2:8, Greek N.T. “Tes-philosophia” (i.e., human teachings and reasoning, Douglas, 1993, p. 701). We ought also to note Job 5:9 and 9:10, Hebrew “Ni-phila-ed-m-sepher” which was translated as “uncountable, inexplicable, and unsearchable” (Note Psalm 139:6 & 14, Hebrew “Philiah-Philiah” = Job 37:16, Hebrew “Miphilashi-ab-m-shapher” [Gen 15:5] = i.e., wonders beyond man [Brown & Smith, 2008; Harris, Archer, & Watke, 1980; Brown, Driver, & Briggs, 2014, etc.]). Deuteronomy 17:8 “Phila...m-shaphate” means difficult to judge, while transliterating Daniel 1:20 and Numbers 11:4 “Ha-saphsoph” = “(Haphilah-saphsoph)” or “Haphilashaphim”, gives us “godless people; enchanters or wizards = necromancy (Kittel et al., 1985, pp. 1269-1271).

Objective and Focus of the Study

The study, as stated in the abstract, focuses mainly on presenting Hebrew Old Testament words which clearly prove that philosophy does not mean love for wisdom. The Hebrew “Phi-u-losepher”, i.e., to speak what your mind tells you, seen in Proverbs 16:23, Hosea 6:5, “Phi-l-sapher”, Psalm 40:14-15, and Isaiah 29:13-14, etc. simply means, “human” (BDB, 2014, p. 607). The Egyptian “Phallu and Hebrew “Phaalu” means “man or male” genitals: noted in 1 Chronicles 5:1-3 and Deuteronomy 23:2, phallusphaq (Num 26:1-5-11), i.e., human’s who oppose God. The study has also produces a dictionary of Hebrew Old Testament words which produces the word, “Philosophy.

Statement of Problem of the Study

For at least, about, 100 years now, people deeply believe that “philosophy” is Greek, and that it indisputably means “love for wisdom”, thus it becomes very difficult to believe new studies which clearly prove that philosophy does not mean love for wisdom; even the language transliteration of Revelations 9:11 confirms Hebrew O.T. Psalm 55:9, “Bla-Phalag—losona and Bla-(phla) sapha” of Gen 11:7, e.g., all these compared to Genesis 11:9 & 11 means that when Hebrew O.T, “B” is transliterated to current English (Rev 9:11) “BLasapha” becomes “Phalasapha”, i.e., “to challenge God” clearly written as “phalsaphia”, in Job 34:32 and Judges, 6:13 (Num 26:1-5). Clearly, “Blashphemia is Philosophia” (Arabic “Falsafa” English “Falsify”, means to destroy or to confuse. We also note that Baba is Papa, Abbot is Patriarch (i.e., father), Abad is Phagos i.e., to destroy, while the name “Shophac” in king James and NIV Bible translations, is “Shobac” in the Goodnews Bible translation (1 Chronicles 19:16) (please note that 2 Kings 3:11 and 12, Hebrew “Yehoshaphat” and 2 Chronicles 23:1, Hebrew “Elishaphat” (God judges) has its opposite as “philashapha”, i.e., human Judgements, seen in Deuteronomy 25:2 and in Deuteronomy 17:8, Hebrew, “Philoshaphat”, i.e., Judges in Israel “Phila” is extraordinarily human, judge is “Shophet”, while Hebrew “Sopher is “an understanding and

learned scribe. Also, Zidon is Sidon, Zadok is Sadducee, while zakat is sadaqa or sediq (i.e., righteousness; also zina [or zoni] is sinner, etc., 1 Chronicle 27:32-34); the Hebrew “Sophe” is a watchman or Prophet (In Ezekiel 33:1-2 “Losophe”, is to appoint a prophet; then “pha-l-m-sophe” is falsehood (Hosea 5:1, 1 Chronicles 27:32, Isaiah 56:10, Ezekiel 33:2, Ezekiel 3:17, and Jeremiah 6:17 [Harris et al., 1980; Mansoor, 2002; BDB, 2014; Brown & Smith, 2008; SDHS, 2005]).

Method of Study

Consultations of Hebrew, Aramaic, Phoenician, and Assyro-Babylonia classist language texts produced this study’s citations, such as Brown et al. (2014), Brown and Smith (2008), Metzger (2001), Mansoor (2002), Kittel et al., 1985, Newman et al. (1983), Nestle, 1971, Harris et al. (1980), Douglas (1993), and SDHS (2005), etc.

Definition of Terms

Philosophy

Newman et al. (1983, p. 196) defined “philosopher” as he who teaches a way of thinking (or thought) while New and Phillips (1953, pp. 94-961) called philosophy “to love knowledge”; then Robinson and Davidson (2007, p. 1040) described philosophy as searching for truth on the origins and nature of existence, i.e., through human reasoning, human reflections, and human judgements. Socrates (i.e., sorcery) was sentenced to death in 399 BC by leaders of Athens for being a member of the cult of Delphi called “baali” in Ecclesiastes (i.e., Eccl 12:11; BDB, 2014, pp. 80, 117-127). Philosophy is thus, an activity, or a quest after knowledge; it is an activity of human thought-patterns or wider ways of human thinking and judgements (Philosophy NET, 2019). Please note Isaiah 20:4, Hebrew “Yahphe-vi-he-supha (i.e., bare or empty) compared to Col 2:8, “philosophy”.

Love

Simpson and Weiner (1989) and Eke (2001, p. 258) are of the view that, love simply means “to be fond of somebody or something”, to the extreme of sexuality, probably, or what you cannot do without. This brings in questions of addiction (Hebrew “Ahabah” or Aheb; BDB, 2014, pp. 22-26, 525-532). We learn that the word “love” probably came from the Hebrew Old Testament. “Leui” or “Levi” (Gen 29:34 Number 3:11-13), which means that which belongs to me, or to be fond of or to be attached to something (Brown & Smith, 2008, p. 47).

Wisdom

Eke (2001, p. 421) defined wisdom as being wise confirmed by Robinson and Davidson (2007, pp. 1628-1629) that wisdom means “to know, learned and sensible: The word wisdom is from, “to be wise, prudent and sensible: Pfeiffer and Harrison (1953, pp. 1053, 1814-1815 in matters of love for wisdom cited the Greek “Phileo and Agapao”, to mean physical love for (philia) and Divine Love (for Agapao), was it can be sexual love, i.e., erotica from BDB (2014, pp. 16-28); those three cited Greek words for love, i.e., phileo, Agape and Eros were actually transliterated from the Hebrew, “Eluphi”, Agabah (or Aheb = Aphili) and Eri:(Genesis 38:7, Eke, 2001, pp. 258, 421) also noted that the Igbo word for love is “Ihunanya”, while wisdom is “amamihe” or Uche (i.e., to know) cognate “Yoruba”, “Ogbon” (i.e., sensible) contrasting senselessness.

Phalashaphiya and False-Prophets

In ancient Israel, false-prophets were called “Phalishophi, Phalasaqer, or phaalisaphqer (i.e., deceit Hos

7:1) or Niphalasophou”, i.e., dead or outdated messages = 2 Samuel 3:3-4 (please see Wycliffe commentary on philosophy). A false-prophet is one who falsely claims the gift of prophecy or divine inspiration, or who uses that gift for evil ends. Often, someone who is considered a “true Prophet” by some people is simultaneously considered a “false-prophet” by others, even within the same religion as the “prophet” in question (False-Prophet NET, 2019). Also, Pfeiffer, Vos, and Rea (2003, pp. 1336-1337; Wycliffe; Bible Dictionary Hendrickson; Massachussets) they cited Colossians 2:3 “Philosophia”, as heretic Jewish ascetic teachings seen in Hosea 7:1 as Hebrew “Phaalisaphqer or Falsehood Also noted in Job 34:32-Phaalisipha “(i.e., deliberate evil = Psalm 58:2-3 “Tophilosun”) (BDB, 2014; Brown & Smith, 2008).

Comparative Blasapha, Philasapha and Philosophia

This section is intended to show that “Blasphemia is philosophia”.

Newman et al. (1983, p. 196) defined philosophia as “a teacher of a way of thinking, (or thought) which corresponds to New and Philips (1953, pp. 116-117) who described the Socratic school as teaching people how to arrive at faultless judgements through systematic or crafty reasoning; Kittel et al., 1985, p. 1269) stated that people do not really know the origin of the Greek word “Phil”, this which agrees with Metzger (2001), that the word “Philosophy” has not appeared in Greek lexicons; however, note the Hebrew Old Testament Psalm 55:9 “Bla-phalag Losona” compared to Genesis 11:7 and 9, “Bla-sapha”; not forgetting Genesis 6:4, Hebrew “Ne-Philim (i.e., Giants) or “Baal” and “Ophi” which means “Giant, hill, master (or Rabbi) or highly placed. This is also found in 1 Chronicles 19:16 “Shophach (KJV & NIV) or Shobach (Goodnews Bible, 2008) noting that the word “Baba” is from “Baal” (or patriarch) which means “Husband, father or a godless leader”; also found in Ecclesiastes 12:11 “Baali-Sohophot” transliterated as “Phalishopha” i.e., ancient sages, Judges, masters and assembly speakers (Douglas, 1993, p. 1419). The phoenician “Baali” gave us the “Nephilim” of Genesis 6:4, which implies ancient godless masters of secret assemblies, or of the occult; also called “La-Ashaphiya” in Daniel 2:27, sorcerers (i.e., Socrates) or Magicians, seen in Daniel 1:20 as “Ha-phila-ashaphim” which means that, in ancient times, people like Socrates (i.e., sorcerers of Delphi; Asaju (1999, p. 36) went to cultic places, to find out, or resolve problems through magic (i.e., sorcery: Deut 18:1-14; Num 23:14, I-end, Num 24:1; the baali-shophim or zophim; note that “zion” was originally “sion” or Sinai).

Research Observation and Finding (Pythagoras did not Coin Philosophy)

The study observed that, till date, no one seems to know the true origins and true meaning of the word philosophy; Metzger (2001, p. 3) cited over fifty Greek Lexicons, all which do not have the word “philosophy”, but they have the word “Sophron” which means “understanding”. On the contrary, the Hebrew Old Testament has the Hebrew “Ha-Philasophim”, i.e., human judgement and understanding more than fifty times in various forms, such as Deuteronomy 17:8 “Phila-m-shaphat”, difficult to judge, then Jeremiah 6:26 “Philashapher”, which means “Earthly”, etc. (Brown & Smith, 1990, p. 798). Pythagoras did not coin the word philosophy; if he did, let us have the proofs: Note Deut 25:1-3, “Ha-philoshophet”, i.e., human judgement; Deut 17:8; Job 22:13 and 2 Chro 23:1-Yehoshaphat, or Elishaphat = God judges (opposite “Philashophet” = human judgment, etc., BDB, 2014, pp. 44-46). Please note 1 Chronicles 2:47 “Ephaveshaaph” is noun, while its verb is “Niphilashaapha”, i.e., cleverly added; or “Eliasaph” (Num 3:24, God adds; Gen 30:24, Opposite: Phenisophia = Human additions = Deut 25:3 do not add more).

Research Recommendations

The research study recommends more, objective, research investigations into the true roots and true meaning of the word “philosophy”.

Research Contribution (i.e., Hebrew O.T. Words Which Produced Philosophy)

This study has included over 100 Hebrew Old Testament words which helps this study to etymologically prove that the Greek “Philosophia” was indisputably transliterated from the Hebrew Old Testament “Philosophet” (ancient Israelite Judges, Deuteronomy 25:1-3 or Phalisipha-cognate phalashaya = Arabic “Falsafa” = English “Falsify”, etc. Hos 7:1, 1 Chro 2:47 = Ephah-la-shaap phalashaphiya falsehood or human additions).

Table 1

Mini-Dictionary of Hebrew Old Testament (Aramaic) Words Which Produced the Word “Philosophy”

	Hebrew	Greek	English
1	Phallu: Num 26:1-5; “Phallusphaha”	Philos	Phallic (i.e., male organ) or Human Opposition to Num 26:1-11
2	Leviticus 5:4, Isaiah 29:13-14, 1 Corinthians 1:18-20, “Phir-Ba-Lo-Sophate”. Yephtha or Naphtal.0 Sophi	Kenophos = Jer 46:19-20 Memphis (Heb “Nophil”) = Egypt 1 Chronicles 2:47-Caleb’s concubines; Philegs. Also see “Ephelashaaph” = obscure desires, human excesses.	Philosophia = Human speech and human teachings. Empty, or barren, Colossians 2:8, Col 2:4 = persuasive.
3	a. Balu, Phalu, Philah, Phileg Soephim Phallusphaha Numbers 26:5 (rebely) Blasphama and Philasphama Nophili (i.e., Egypt) or deceit: Amos 8:5-Epha-(KJV) Menophis, (Hos 9:6) Jeremiah 46:19-Memphis-Egypt Nophi-l-ashama worthless or earthly; Jer 6:26, “Philashaphar; (Earthly) b. Job 16:13-Phala-Shopec”	Jer 46:19 (KJV) Greek “Memphis from Hebrew “Menophis” root “Nophili” (Hosea 9:6, Isaiah 19:13 (KJV)	a. Confuse, divide, Psalm 55:9 & 10. Divide, limp in-between. Double minded, 1 Samuel 18:21 or rebel family, against God. b. To pierce and Spill (= to kill)
4	Phallu-Sophaqu, Isaiah 2:6, Num 26:5-11 (foreign, adulteration; Ezk 23:45). Jer 6:26-Philashipher (Earthly)	James 3:15-17 “Phaulos-Sophia” (Earthly Wisdom)	To oppose or accuse, Psalm 50:8. Egypt is pagan or ungodly or wasted. Jer 46:19, Isaiah 19:13. Pagan; phaqu.
5	1 Chronicles 2:47 Ephalashaaph		<u>Adultery, adulterated.</u> <u>Obscure, dark or bad human desires, or excesses.</u>
6	Ephah and Shaaph (1 Chro 2:47) = cleverly invented 2 Peter 1:16 (Greek “Sophismenos)		To lead astray or to deceive (desires).
7	Hebrew “Ephalashaaphi” 1 Chro 4:47 (obscure and misleading) 1 Chro 19:16, “Shophach”-(pagan leader).		To deceive (Hebrew “Yephthah”), or to be deceived (i.e., philosophota).
8	Philasophatic (Phoenician “Basophatayu”, Revelations 9:11, Abad is Apol; Balm is Rapha, etc.).		Spoken with the human mouth. Leviticus 5:4, Isaiah 29:13-14.; Psalm 71:15, Eccl 10:12
9	Hebrew “Yephtha” and Naphthali or Naphthalsapha (Genesis 49:21, etc.).	Phttah; ophtalmos (to open-eyes) Mark 7:34 “Hebrew “Ephathah”-open.	Phatasophat (open cophes your lips and speak) flattery.
10	Phili, Philisti from Phalasu or Palasti = Nephu.	philistinos	Adulterated, adulterate, or idolatry
11	Philu		To find out by casting lots
12	Judges 6:13 “Niphilasophru”		Wonder ancient teachings.
13	Pha-la-sophiqu-(paqu) (Isaiah 2:6)		To fall, pagan, (foreign) or a trap.
14	BDB, 2007, p. 250 Shephelah		Lowliness, lowland
15	Phaqid-piccol (overseer, Nehemiah 12:42). Gen 21:22	commander	Leader, king.
16	Phalasaphaq (pagan-leader-philasa, i.e., pileser-2 Kings 16:7 & 10).		To mislead or lead astray, Isaiah 2:6.

(Table 1 continued)

	Hebrew	Greek	English
17	Genesis 21:22, phicol-pagan leader		Philosapha = Philisti: Deceit, see Colossians 2:8 Philosaphia, Psalm 40:15, to lead astray, to kill.
18	Aphal-sophia (Numbers 14:14, Aphiler; BDB, 2007, p. 779)		Heedless, rejects advice (i-too-know)
19	Phallu		Phallic-penis; uncircumcised, Col 2:8-13
20	Phalusphaha (male cult), rebellion. Numbers 26:5-11.		Manhood
21	Nephel (mound) or Ophel (Hill)		Pregnancy/abortion
22	Miphiloseab		Floating, balancing
23	Phelon. Daniel herd the Phelon = Holy One.		Unknown Holy one: the extraordinary
24	Phalasu, fallacy (Naphulishaphat) Adultery: Ezk 23:45.		Idolatry, polytheist following many opinions, customs, and traditions.
25	Philasu/ Philasti		Senseless, worthless
26	Jeremiah 6:26, Philastiaphar		Roll in the dust
27	Judges 16:23 "Philistisophu"		Pagan gathering or pagan kings.
28	Sapham (2 Samuel 19:25, Micah 3:7, Ezekiel 24:17 (BDB, 2007, p. 974).		Moustache, irrelevant
29	Deuteronomy 15:8 "Tapheta" (Mark 7:34 "Ephphathah) Arabic "Tafsir", Isaiah 28:7 (16:3) Phililim or Judges (909, pp. 811-814) Tophilah (prayer).		Priests and interpreters Note: priests and prophets were ancient judges and interpreters Deuteronomy 17:8-11 (19:15-19).
30	Book of Judges is Hebrew "Shophetim" (i.e., shepherds), i.e., Hebrew name of Book of Judges).	Basileus	Judges, leaders or Jewish kings. Shepherds, leaders (Amplifier, 1987, p. 368).
31	1 Chronicles 19:16 "Shophach" (Gentile leader or commander).		Pagan leader
32	Genesis 21:22 "Phicol" (leader)		Leader
33	Joshua 12:20 "Acshaph" (pagan kings)	Poimaino	Shepherd king.
34	Joshua 12:23 Naphoth-Ophel (Nehemiah 11:21) Philil		Height, hill, overseer, king.
35	Yasaph (Joseph)		Exodus 30:22-24, Yoseph-Losoph-adding or removing. Philosophy-human addition.
36	Ecclesiastes 3:14 "Lohsipha" Deuteronomy 4:2. Philosophia.		Philosopher-human additions. Human excesses.
37	Joshua 9:1 Phalshephelah (Phoenician "Baalshephela")		Low, lowly, lowlands, valley, worthless (Jeremiah 6:26).
38	Joshua 9:2 "Pheh" (Phonen) Genesis 41:44-45, Egypt-Aramaiti, "Zaphenath Paneah" (Phanea-Phone) Greek "Phonesophonias"		With one voice or one accord (KJV).
39	Greek "Phanesophonias"		The god (Sophoni) speaks (phanea) Hebrew Old Testament, 2005, BDB 2007.
40	Morphet (oth)		Divine wonder, miracle, Douglas, 1993.
41	Sepheq, Saphaq-Sophic (2 Peter 1:16) Job 20:22, 1 Kings 20:10.		Plenty, many cleverly invented stories.
42	Saphsaph 1 Kings 20:10		Earthly things, more and plenty dusts of Samaria. Human opinions.
43	Sophiqu-sophical-Isaiah 2:6-Philistisophiqu		Pagan, man-made gods, foreign ideas: Acts 17:18-22.
44	Naphuhuli-Shaphate (Ezekiel 23:45)		Adulterate from adultery
45	Asaph (Asab) sophoth, sophia, sophatha	Ecclesia	Assembly-Ephemeral, peripheral, river-bank, or not deep enough. (Note: Deep is Emeq = Amorq).
46	Amos 8:5 (Zechariah 5:5-11) Ephah.		Symbol of deceit or to falsify; or obscure and cleverly devised; 2Peter 1:16.
47	Sapha, Sephi, Sophi, Numbers 23:3, Colossians 2:8.		Barren, empty (Zophon) empty or bare hill, watch tower (sophi).
48	Shophet (Topheth-Sophet) Jeremiah 19:5-6, Seraphin-Serphim = to burn, also fire serpent-Numbers 21:1-9.		Fire divination (2 Kings 17:20-32-Sophara, Sepharvaim-fire divination

(Table 1 continued)

	Hebrew	Greek	English
49	Shophac (Iosophac) yum-suph or suphal-Red Sea. Also ocean torrents and waves.		To Pour out male semen or fornication. Colossians 2:8-13-uncircumcised. Hebrew Old Testament, 2005, BDB 2007, p. 1046.
50	Saph		Temple door
51	Shaphah (Exodus 1:15) Shaphrah (mad woman).		Maid, handmaid.
52	Shaphir (Micah 1:10-11)		Beauty, shining (sahar).
53	Phalashaphiah, Greek Pallas Athene.		Greek goddess of wisdom.
54	Cephel (BDB, 2007, p. 1049) cephelhakhham-double wisdom.		Double
55	Shephecach Deuteronomy 23:2 (BDB, 2007, p. 1050).		Male organ
56	Phallu (Egyptian)		Male organ = Phili = human
57	Herephili = salvation through circumcision is heresy: Col 2:8-13. Exd 4:26 (to spare = sophare or heal = Rapha; through circumcision) Col 2:8-13.		Redeemed by circumcision, Colossians 2:8-13 (A falsehood entering early Christianity).
58	Shophiphion, or Pheten-Peten-pyhton.		Serpent: Genesis 49:17.
59	Supheq-sophic		The serpent attacks, Genesis 3:15.
60	2 Samuel 17:23 "Ahithophel". Shaphan (1050). Sophe-watchman-prophet: Ezekiel 3:17, Jeremiah 6:17 Sapphaire.		Bad (Thophel: Jeremiah 19:5-6-Tophet) Brother (ahi).
61	Nepheh shaphia (Beauty) Saphia (not from God, Job 14:19, 1 Kings 19:20).		Abortion (abad = Revelation 9:11, to destroy-Apol). Job 16:13 "Phalashophac" (to destroy)
62	Sophaoth (hidden, witchcraft; Ezekiel 13:18-20).		sophen-serpent, witchcraft.
63	Shophat Ezekiel 23:45		Ancient human customs
64	Aphar (Aphra = Afriq), BDB, 2007, pp. 749-750.		Dust, worthless (Also mountain god). Jer 6:26, Micah 1:10-11.
65	Soph or Suph (the end) to kill-suffocate (ibid 692), Ecclesiastes 12:13, Esther 9:28, Isaiah 66:17, Jeremiah 8:13, Zephaniah 1:2.		Conclusion, end of the matter.
66	Psalms 104:18 (Ezekiel 8:1-12) Shaphani Ph-loshaphan		Philosophers stone or hill (ancient magic stone-shaphire).
67	Exodus 48:18-Nepheq-sapphire.		Ancient magic stone-shaphin.
68	Esther 9:24 "Yi-Phila-Phur/Pur. Jonah 1:7		To cast lots, to find out, 1 Sam 14:38-42.
69	Philosopher (Niphilaosophru) Psalm 73:28, Judges 6:13, Psalm 75:1, Niphulaosapher; Job 5:9 (9:10).		Ancient teachings, and of secret words Numbers (inexplicable).
70	Phalashaphat (Zephaniah 2:3)		Judgment, Deut 17:7-11, Deut 19:15-19.
71	Zechariah 5:8, "Phiha" (mouth) of the Ephah: Zech 5:5-11. Amos 8:5.		Symbol of evil
72	Supha (BDB, 2005, p. 693), Isaiah 5:28, Hosea 8:7, Isaiah 21:1 (swear in Psalm 83:16) Job 37:9 (Exodus 23:5, the Nile). Yum-suph = Red Sea		Storm wind, Ocean waves, Red Sea-surfing or Rushing water
73	BDB, 2007, p. 703 "Saah is Supha (rush of storm wind) Job 14:19.		Heavy rain or ocean water.
74	Hebrew "Sopheret" is Scribe Teacher or writer (1 Chro 2:55, Neh 7:57) Ezra 2:55		
75	Heleph = Philo (to turn around)		
76	Hebrew Sopher (i.e., learned man) 1 Chro 27:32 = Ezra: Neh 8:1-9, Joshua 15:15-16, Judges 1:11-12		
77	Seloph: Proverbs 15:4 Proverbs 22:12, (21:12), Job 12:19, Exodus 23:8; Seleph = the mighty.		crookedness
78	Keryriath-sepher (Joshua 15:15-16) (Colossians 2:8 philosepher = pagan or false teacher)	Didaskalos or Grammateas.	City of scribes/teachers (Maer, 1988 on Josephus), BDB, 2007, pp. 704-708.
79	Sarpha, Seapha, Soephim (1 Kings 18:21) (BDB, 2007, p. 703) Isaiah 2:21, Isaiah 10:33, Ezekiel 31:6 & 8, Isaiah 27:6	Sophist (crafty)	Branches, shoot out, cleft, bough, branches of trees or branches of opinions Psalm 119:113, "Double or many-minded".

(Table 1 continued)

	Hebrew	Greek	English
80	Baalseaphim = phallaseaphim = phelsoephim (1 Kings 18:21) Isaiah 2:6-following many opinions = Pha or Ba = paqu = pagan		Divided opinions, in-between (Isaiah 57:5; polytheism).
81	Saphad (Zechariah 12:12) Phalas (to mourn, ponder or reflect; to ruminate over or examine).		To wail, mourn or reflect.
82	Saphah; Psalm 40:15 Losophothah = to snatch (philosophot = He who captures, or misleads) Job 34:32	Philosophia (to entice, snare, trap or mislead)	To catch, capture or snatch away (see Colossians 2:8, Psalm 40:15).
83	1 Kings 18:21 "Baalseophim"	Philosophy	Bad opinion, godless opinion.
84	Phalasaphim (magicians) or magic pebbles. Jonah 1:7	Psephia (Revelation 13:18) Psephon	Psephon = figure out, untie a difficulty or calculate, or choose by balloting or casting lots.
85	Numbers 26:5-11 phallusphaha	Psephon	Rebel family (Isaiah 50:8 opposition)
86	Psalm 119:113, Job 20:1 (or 22) "Seaphim".		Double mindedness, unreliable. To doubt religions.
87	Tephilin (Mathew 23:1-5)	Phylactery or phylasso or phylate (to protect or protected by magic) which gave us prophylactic in modern medicine.	Jewish law box tied to the head like protective magic band.
88	Hosea 7:1; phalasaqer (Phalasaphqar)	philosophia	To falsify-falsehood.
89	Ezekiel 13:8-20 "Casaph or Kisittot" is plural for Qesemim, i.e., (sorcery).	Pharmakon	Magic: to find out through magic or the extraordinary called "Philu" (Jonah 1:1-7, 1 Samuel 14:38-42, etc.)
90	Daniel 8:21 "Sephere" (Zepher)		Greece is a He-Goat, i.e., I took know.
91	Nehemiah 7:57, Ezra 8:55, "Sopherim" or Sophereth"		Scribes, writers, ancient script copiers, teachers, etc.
92	Joshua 15:15-16 kyriath-sepher Philal-Yoseph (I thought or assumed; Gen 48-11 to Judges)	Grammatikos	Sopher-teacher or scribe, Ezra 7:11-12, Neh 8:1-9
93	Note: Kiriath-Sepher (c1, 450BC) c900 years before Greek philosophy, BDB, 2007, p. 951.	Didaskalos and Didactos	City of scribes, writers and teachers (1 Chronicles 2:55).
94	Rephe, Rephili (to back slide) Ruth 1:4 & 14 (Hebrew Orphah = Araphili) godless	Greek "Aphiemi" (to figure or withdraw).	To leave, withdraw, forgive, refrain or to drop.
95	Exodus 4:24-26, v 26 Hebrew "Rephili" (to forgive or let go) Hebrew "Rapha"—to rapair, to remove, or to heal		Colossians 2:8-13, philosophia referred to Jewish teachers teaching that forgiveness comes through circumcision (mul-rephil).
96	Genesis 18:23&24, "Ha-aph-ti-sephet to carry snatch or sweep away; Col 2:8)		(BDB, 2014) Topheth Jer 7:32 big fire
97	Genesis 19:15 & 17 "Phen-ti-Sapha (Col 2:8) to carry or sweep away (to destroy)		To destroy
98	Hosea 6:5 Isaiah 29:13, Psalm 71:15, Zephaniah 2:3, Psalm 50:16 "Phi-losepher-Phiq(Human) teachings		
99	Genesis 50:1 "Phioyoseph" (worthless human wisdom)		Worthlessly human
100	Deuteronomy 25:1-3 Phenosapha "(Human additions Deut 4:2)		
101	Gen 15:5-Losepher (Psalm 50:16) Losepher-Phil = to count or teach.		
102	Zephaniah is sophoniah (mystery)		Hidden (BDB, 561)
103	Ebal (Phal) shepho		Not ordained by God
104	Niphala sophu (Amos 5:2 = 2 Sam 3:34) = Col 2:8		To fall and die = outdated
105	Philosipor (Amos 3:5)		A trap cannot catch a bird
106	Ha-phlashaphya (Dan 1:20, 2:4 & 27, Num 11:4 (godless people)		Magic and witchcrafts
107	Phentosophiq or Phenosophiq (Gen 19:15 & 17: 1Sam 15:6)		To destroy (Psalm 40:4; Nephesy-Losophoteq)

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"I did not mean-". "It's quite all right, Godric. I fear that I agree," Albus said dejectedly, continuing to apply the dressings to his arm. His old, tired eyes gazed sadly at a pitiful boy with stringy, dark hair and tear-stained sunken cheeks. His whole front was splattered with blood. He was clutching a playful fox cub to his chest, picking at the crusted blood on its fur. The old wizard gasped, finally yanking his arm free of the mad creature at his feet. Dumbledore raised his wand high before whipping it down. "Please!" the creature moaned desperately. An Inuit Elder said that a person became wise when they could see what needed to be done and do it successfully without being told what to do. The Native American's philosophy about being a part of the natural environment contrasted to the European's culture of conquering nature's gifts. The Native American's wisdom about maintaining balance ecologically and socially was a common-sense approach to protecting and conserving natural resources.[7] Educational perspectives of wisdom. In the Hebrew Bible, wisdom is represented by Solomon, who asks God for wisdom in 2Chronicles 1. Much of the Book of Proverbs, a book of wise sayings, is attributed to Solomon. He who arbitrates a case by force does not thereby become just (established in Dhamma). The Old Testament. Biblical philosophy is not an abstract monologue but a dialogue with God. Therefore, philosophy can be an effective tool if properly used as a means of understanding pretheological questions, but not as a method of supplanting the revelation already made available by faith through God's Scriptures. The limitations of human reason, especially in light of the moral degeneracy in humans, requires God's help in resolving philosophical questions. The sacrificial structure of the Hebrew Scriptures reveals a simple, nonesoteric approach to the questions concerning solidarity with God and oneself. Faith was a prerequisite for abiding in the covenant.