

Operation Double Z: The Mandate to Listen; Multiplexing of the Holy Spirit; Development of Wisdom: Comprehension, Knowledge, Understanding, & Application

NOTE: See visual: "Operation Double Z"

10. Among God's created earthly beings, the human species possesses unique cognitive assets. The second stanza of Proverbs 8 is introduced in verse 6 by the mandate "to listen," the Qal imperative verb **שָׁמַע** *shama'* which we translated "Concentrate for the purpose of inculcation."
11. This took us into a study of the neurological processes that enable an individual to receive spoken words (auditory cortex), identify them in vocabulary (Wernicke's area), and interpret them for meaning (Broca's area).
12. When Wisdom mandates that the believer "listen" it is apparent that he has the capacity to understand the information.
13. In the Church Age, believers have available to them the filling, teaching, and recall ministries of the Holy Spirit Who takes doctrine communicated by a pastor-teacher and enables the believer to comprehend this supernatural information in his human spirit.
14. This comprehension is the result of a process of coming to grips intellectually with information that has an infinite source—the mind of Christ—by a creature with a finite mind.
15. I have referred to this phenomenon as the multiplexing ministry of the Holy Spirit. Multiplexing is a computer term that relates to a system of transmitting several messages simultaneously on the same circuit.
16. The Holy Spirit metaphorically serves as this circuit, decoding and coordinating the spoken message so that the believer can comprehend it, instructing him as to its meaning, and recalling stored doctrine in the memory center to bring the believer to a full understanding of the subject.
17. It is through this process that we are caused to understand the Word of God; there is no other system by which it can be understood and from it acquire wisdom.
18. The verse continues by noting the process by which understanding occurs: "... and right to those who find knowledge."
19. Believers are royal priests ("You are a royal priesthood," 1 Peter 2:9) and, while in fellowship, authorized to receive the instruction of the Holy Spirit. However, since the issue in the Angelic Conflict is free will, the believer-priest is free to accept or reject the information.
20. Receptive comprehension of divine truth enables the believer to consider the knowledge objectively and then pull the volitional trigger, either positively or negatively.
21. Comprehension of truth is transferred from the human spirit to the soul's area of objective analysis called **νοῦς**, *nous* in the Greek where the information is classified as academic knowledge or **γνώσις**, *gnōsis*.
22. Comprehension in the human spirit is coordinated with the brain's area for the comprehension of language called Wernicke's. Once transferred to the soul, the believer's objective understanding of this knowledge is processed through the brain's area for syntax and semantics called Broca's.

23. This knowledge is referred to in Proverbs 8 by the noun דַּעַת *da'ath*, whose root verb יָדָע *yatha'*, means "to become conscious of, become aware of, observe, perceive, realize."¹
24. In the Septuagint's Greek translation of the Old Testament, *da'ath* is primarily translated by the word *gnōsis*.² Knowledge is not given to human beings by nature; Yahweh himself and the "divine authority of wisdom" cooperate to produce *da'ath*.³
23. At this point the believer must consider the information while retaining the freedom to accept or reject it. The decision he makes can be based on either objective thinking or subjective thinking.
24. Objective thinking is addressed in the Greek by the word φρονέω, *phroneō*: "to be of one mind, one accord, to think the same thing."⁴
25. On the other hand, subjective thinking is δοκέω, *dokeō*; it "Expresses the subjective opinion formed by man concerning a matter. ... to seem to oneself, i.e., be of opinion, to suppose."⁵
26. When the believer responds to knowledge: *da'ath*, then his volition has objectively submitted to its message by faith: *phroneō*. In this case, the Holy Spirit transfers the doctrine to the *kardia* and converts it to "full knowledge" or ἐπίγνωσις, *epignōsis*.
27. In Proverbs 8, the Hebrew word that lines up with *epignōsis* is בִּין *bin*: doctrine understood and retained in the *kardia* for application. *Bin* and its derivative *tebunah*, both found in Proverbs 8, mean *insight* as well as *understanding*. In verse 9 *bin* is a Hiphil participle which is used to express causative action in the process of learning.
28. The believer is caused to understand divine thought by means of the multiplexing ministries of the Holy Spirit. As his inventory of ideas grows, so does his development of wisdom.
29. Therefore, we find that "understanding": *bin*, and "wisdom": *chochmah*, often function as synonyms since it is the accumulation of *bin* doctrine that enables the believer to develop wisdom for application to life and circumstances.
30. In fact, we find an interesting use of *bin* in the Old Testament. It is:

... used to denote one who is skillful in doing something, i.e., one who is an expert: 2 Chronicles 34:12, "those who were skilful [בִּין *bin*] with instruments of music"; 1 Chronicles 15:22:⁶

¹ Ernst Jenni and Claus Westermann, "דַּעַת," in *Theological Lexicon of the Old Testament*, trans. Mark E. Biddle (Peabody: Hendrickson Publishers, 1997), 2:511.

² G. Johannes Botterweck, "דַּעַת, *yada'*; דַּעַת *da'at*," in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck and Helmer Ringgren, trans. David E. Green (Grand Rapids: William B. Eerdmans Publishing Co., 1986), 5:465.

³ Ibid., 5:466.

⁴ Spiros Zodhiates, ed., *Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1454.

⁵ Ibid., 474-75.

⁶ Helmer Ringgren, "בִּין *bin*," in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck and Helmer Ringgren, trans., John T. Willis, rev. ed. (Grand Rapids: William B. Eerdmans Publishing Co., 1977), 2:103.

1 Chronicles 15:22 - Chenaniah \ken-a-nī'-a\, chief of the Levites, was in charge of the singing; he gave instruction in singing because he was skillful [בִּין *bin*].

31. The ability to understand divine thought enables the believer to enjoy insight and discernment:

בִּין (*bin*) The verb refers to knowledge which is superior to the mere gathering of data. It is necessary to know how to use knowledge one possesses. *Bin* is a power of judgment and perceptive insight and is demonstrated in the use of knowledge. (p. 103)

The seat of insight is the heart and it is the heart which discerns (or fails to discern) the works of the Lord (Psalm 28:5), righteousness and justice (Proverbs 2:9), and his will as his word is obeyed (Psalm 111:10).⁷ (p. 104)

32. The sequence of events that must occur before understanding is acquired includes (1) attendance at a local church where Bible doctrine is taught; (2) the acceptance of the authority of the one who communicates doctrine, and (3) the ministry of God the Holy Spirit converting the content of the message into receptive comprehension or *gnōsis* (1 Corinthians 2:9-16; 1 John 2:27).
33. In the Church Age, those who hear the instruction of Wisdom and respond to her message are convinced of its veracity because it is communicated within this system.

⁷ R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, “בִּין *bin*,” in *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1980), 103-104.