

**Interpolation: A Gloss from Proverbs 3:15, Prov 8:11; Wisdom & Establishment, Wisdom Speaks in 1st Person; Operation Double Z: Wisdom Is Not Permanent: Prudence & Spiritual Common Sense, v. 12**

Interpolation:

Verse 11: A Gloss from Proverbs 3:15:

**Proverbs 8:11** - "For wisdom is better than jewels; and all desirable things cannot compare with her." (NASB)

The structure of the poem suggests that v. 11 is a gloss interpolated from 3:15 [She is more precious than jewels; and nothing you desire compares with her.], suggested to an early scribe by the reference to silver and gold in v. 10, matching 3:14 [For her profit is better than the profit of silver and her gain better than fine gold.]. The substitution of "wisdom" [8:11] for "she" [3:15], a necessary variation from 3:15 and its recasting as a unique "better than" proverb in her speech, validates excising the interpolation. In this comparative proverb only, Woman Wisdom speaks in the third, not the first person, unlike the rest of her address.<sup>1</sup>

Verse 11 is inserted into the text of Proverbs 8 and we will not analyze it. We now move on to the next section of the chapter.

Wisdom and Establishment: Stanza 3: Sextuplet 3: vv. 12-14

Verse 12: Wisdom's Personal Testimony:

**Proverbs 8:12** - I, Wisdom, dwell with prudence, and I find knowledge and discretion.

1. This verse introduces a segment of the proverb in which Wisdom communicates her historical attributes and includes verses 12-21. These ten verses discuss the historical impact of wisdom. The second section runs from verse 22 through 31 and proclaims that wisdom preexisted the creation of the universe.
2. In verses 5, 6, and 10, Wisdom addresses her oration to "You" in the imperative mood. These are mandates to the naïve to "understand prudence" and the fools to "understand how to apply doctrine with discernment" (v. 5); "to listen and concentrate" (v. 6); and "make the choice to seize my instruction" (v. 10).
3. Things change beginning in verse 12 where the pronoun is "I" in the indicative mood, which means we are about to encounter some statements of absolute fact.
4. If a person is positive to the word communicated then one of the results is the development of prudence. In verse 5 Wisdom issued a mandate to the naïve to "understand prudence," that is, inculcate it into the *kardia* for application to life.
5. Once done then wisdom becomes the source for a lifestyle of prudence. In verse 5, the command was to "understand," the Hiphil imperative of **בִּין bin** and is best translated "be caused to understand."

<sup>1</sup> Bruce K. Waltke, *The Book of Proverbs: Chapters 1–15* (Grand Rapids: William B. Eerdmans Publishing Co., 2004), 388n23.

6. When the Holy Spirit brings into the conscious mind the details of a biblical principle and a person's free will pulls the positive trigger, then the Holy Spirit converts that knowledge – דַּא'אֵת *da'ath* – into *bin*: doctrine inculcated into the *kardia*.
7. Positive volition plus the Holy Spirit's conversion of academic knowledge to divine thought results in the development of wisdom.
8. When the believer functions under positive volition and learns, utilizes, and facilitates the first nine of the problem-solving devices, then he develops wisdom based on a lifestyle characterized by wheel-tracks of righteousness.
9. When this occurs then the believer lives with the virtue of prudence. The word in the NASB is *dwell*, the Qal perfect of the verb שָׁכַן *shachan* which refers to a completed action of establishing residence, i.e., a place where one lives.
10. A derivative of *shachan* is מִשְׁכָּן *michkan*, translated tabernacle, which is a tent, a temporary place of residence for the Shekinah Glory.
11. The *shachan* word group is consistently translated in the Septuagint by the Greek κατασκηνώω, *kataskēnoō* which means "to pitch a tent."