

חכמה ותבונה

אבנר רמו



We read in the Book of Isaiah: **לבך יהגה אימה** - “And your heart shall contemplate terror” (Is 33:18; see also: Pro 15:28; 24:2).

Yet in the Book of Psalms we find: **פי ידבר חכמות; והגות לבי תבונות** - “My mouth shall speak wisdom, and the meditation of my heart [shall be] understanding” (Ps 49:4).

The understanding of the Greek (and the English) translators indicates that they believed that here the words: **חכמות** and **תבונות** are a letter substitution error of: **חכמה** - “wisdom”. And **תבונה** - “understanding”, respectively. In addition, the comparison between these verses, and the structure of this verse suggest that here the words: **והגות לבי תבונות** are a letter substitution, a vowel letter deletion, and a word disorder of: **ולבי יהגה תבונה** - “and my heart shall contemplate understanding.”

In the Book of Proverbs we read: **בני, לחכמתי הקשיבה; לתבונתי הט-אזנך** - “My son, attend to my wisdom; to my understanding incline your ear” (Pro 5:1).

Yet three chapters earlier we find: **להקשיב לחכמה אזנך תטה, [] לבך לתבונה** - “To attend to wisdom you will incline your ear, [and] your heart [incline] to understanding” (Pro 2:2).

However, the comparison between these verses, and the Hebrew syntax suggest that here the words: **לבך לתבונה** are a word deletion error of: **והגות לבך לתבונה** - “and the contemplation of your heart to understanding.”

In the Book of Proverb we also find: **לא-יחפץ כסיל בתבונה: כי אם-בהתגלות לבו** - “A fool does not want understanding, but only that his heart may lay itself bare” (Pro 18:2).

However, the comparison between these verses suggests that here the words: **בהתגלות לבו** is a letter insertion error of: **בהגות לבו** - “in the contemplation of his heart.”

In the Book of Proverbs we also read: **הלא-חכמה תקרא; ותבונה תתן קולה** - “Does not wisdom call, and understanding put forth her voice?” (Pro 8:1).

Yet six chapters earlier we find: **כי אם לבינה תקרא; לתבונה תתן קולך** - “For if you call for wisdom, and put forth your voice for understanding” (Pro 2:3).

However, the comparison between these verses suggests that these words are a letter insertion, and a letter substitution error of: **כי אם בינה תקרא; ותבונה תתן קולה** - “For if wisdom will call and understanding shall put forth its voice” (Pro 2:3).

In the Book of Job we find: **בישישים חכמה; וארך ימים תבונה** - “[Is] wisdom with aged men, and understanding [in] length of days?” (Job 12:12).

It is not clear how the English translator determined which letters are missing in the Hebrew version of this verse, and his assumptions are not supported by the Greek version of this verse. The logic of this verse suggests that these words are a letter deletion error of: **בישישים חכמה; ובארך ימים תבונה** - “Wisdom in the aged; and understanding in longevity.”

In the next verse we find: **עמו חכמה וגבורה; לו עצה ותבונה** - “With Him is wisdom and might; [] He has counsel and understanding” (Job 12:13).

The Hebrew syntax suggests that here the word: **לו** is a letter deletion error of: **ולו**.

In the Book of Proverbs we also read: **כי-יהוה יתן חכמה; מפיו [] דעת ותבונה** - “For *YHWH* will give wisdom, from His mouth [come] knowledge and understanding” (Pro 2:6).

The understanding of the Greek (and the English) translators indicates that they believed that here the word: **יבואו** - “will come” is erroneously missing here.

Yet in the Book of Psalms we find: **וירעם כתם לבבו; ובתבונות כפיו ינחם** - “And He will shepherd them according to the innocence of His heart; and He will lead them with the understandings of his hands” (Ps 78:72).

However, the logic of this verse, and the comparison between these verses suggest that here the word: **כפיו** is a letter insertion error of: **פיו** - “His mouth.”

In the Book of Kings we find: **ויתן אלהים חכמה לשלמה ותבונה הרבה מאד** - “And God gave to Solomon wisdom and understanding exceeding much” (1 Ki 5:9).

However, the Hebrew syntax suggest that these words are a word disorder of:

“And God gave to Solomon very much wisdom and understanding.” - ויתן אלהים לשלמה הרבה מאד חכמה ותבונה

In the Book of Isiah we find:

מי-תכן את-רוח יהוה; ואיש עצתו יודיענו.
את-מי נועץ ויבינהו וילמדהו בארח משפט; וילמדהו דעת ודרך תבונות יודיענו.
“**Who meted out the spirit of YHWH? And [who was] His counsellor man [that] He informed Him?**
With whom He took counsel, and [who] made Him understand, and taught Him in the path of justice, and taught Him knowledge, and informed Him the way of understandings?” (Is 40:13-14).

In verse Pro 40:13 the Greek translator wrote: “who has known” which suggests that he believed that these words are a letter substitution error of: **מי-הבין** - “**who understood.**” The understanding of the Greek (and the English) translators also indicates that they believed that here the words: **ואיש עצתו יודיענו** are a letter and a word deletion, and word disorder of: **ומי האיש יודיענו עצתו** - “**and who is the man that He will inform to him his advice.**”

The logic of these verses also suggests that in verse Pro 40:14 the words: [] **את-מי נועץ ויבינהו** are a letter substitution and a word disorder of: **למי יעץ ויבינהו דעת** - “**to whom He advised and gave him knowledge.**” It is also suggested that the rest of verse Is 40:14 is a letter and a word insertion error of: **וילמדהו ארח משפט ודרך תבונות** - “**and He thought him the path of justice and the way of understandings.**”

In the Book of Obadiah we find:

הלוא ביום ההוא נאם-יהוה, והאבדתי חכמים מאדום ותבונה מהר עשו.
“**Shall I not in that day, said YHWH, and I will destroy [the] wise men from Edom, and understanding from the mount of Esau?”** (Ob 1:8).

The understanding of the Greek (and the English) translators of the word: **והאבדתי** as: “and I will destroy” indicates that they believed that this word is a letter substitution, and an order type error of: **ואאביד** - “**and I cause (Edom) to be losing.**” In addition, the logic of this verse suggests that here the word: **חכמים** is a letter substitution error of: **חכמה** - “**wisdom.**”

In the Book of Kings we read:

וישלח המלך שלמה ויקח את-חירם מצר
בן-אשה אלמנה הוא ממטה נפתלי ואביו איש-צרי חרש נחשת, וימלא את-החכמה ואת-
התבונה ואת-הדעת לעשות כל-מלאכה בנחשת; ויבוא אל-המלך שלמה ויעש את-כל-
מלאכתו.

“And king Solomon sent and took Hiram out of Tyre:

He was the son of a widow of the tribe of Naphtali, and his father was a Tyrian man, an artisan in brass; and he was full with the wisdom and the understanding and the knowledge to perform any work in brass. And he came to king Solomon, and made all his work” (1 Ki 7:13-14).

The Hebrew syntax, and the understanding of the English (but not the Greek) translators suggest that here the words: **בן-אשה אלמנה הוא ממטה נפתלי** are a vowel letter deletion and a word disorder of: **וְהוּא בֶן-אִשָּׁה אֶלְמָנָה מִמֵּטֶה נַפְתָּלִי** - “And he was the son of a widow of the tribe of Naphtali.”

Yet in the Book of Exodus we find:

וְעָשָׂה בְצִלָּאֵל וְאֶהֱלִיאָב וְכָל אִישׁ חָכֵם-לֵב, אֲשֶׁר נָתַן יְהוָה חֲכָמָה וְתְבוּנָה בְּהֵמָּה לְדַעַת לַעֲשׂוֹת, אֶת-כָּל-מְלָאכֶת עֲבֹדַת הַקֹּדֶשׁ לְכָל אִשֶׁר-צִוָּה יְהוָה.

“Bezalel and Oholiab shall work, and every wise-hearted man, that *YHWH* put wisdom and understanding in them to know how to produce all the work for the service of the sanctuary, according to all that *YHWH* commanded” (Ex 36:1).

The understanding of the Greek translator indicates that he believed that the first word of the Hebrew version of this verse (which was misplaced and translated to English as: “shall work”) should appear in the last part of this verse as: **וְעָשׂוּ כָּל אִשֶׁר-צִוָּה יְהוָה** - “and they made according to all that *YHWH* commanded.”

Yet five verses earlier we find:

וַיֹּאמֶר מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל, רְאוּ קָרָא יְהוָה בְּשֵׁם בְּצִלָּאֵל בֶּן-אֹרִי בֶן-חֹר לְמִטֵּה יְהוּדָה. וַיִּמְלֵא אֶתְּו רֹחַ אֱלֹהִים בְּחֲכָמָה בְּתְבוּנָה וּבְדַעַת [] וּבְכָל-מְלָאכָה.

“And Moses said to the children of Israel: See, *YHWH* called the name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And He filled him with the spirit of God, in wisdom, in understanding, and in knowledge [], and in every work” (Ex 35:30-31; see also Ex 31:3).

Yet the comparison between these verses suggests that the words of verse Ex 35:31 are a vowel letter insertion, a letter substitution, a word deletion error:

וַתִּמְלֵא אֶתְּו רֹחַ אֱלֹהִים בְּחֲכָמָה בְּתְבוּנָה וּבְדַעַת לַעֲשׂוֹת בְּכָל-מְלָאכָה

“And the spirit of *YHWH* filled him with wisdom, and understanding, and knowledge to preform in every work.”