

Appendix I:

Proverbs

PROVERBS

- **Prov. 8:22-31**—“Jehovah possessed me in the beginning of his way, before his works of old. I was set up from eternity, from the beginning, before the earth was. When there were no depths, I was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the beginning of the dust of the world. When he prepared the heavens I was there; when he ordained the circle upon the face of the deep; when he established the skies above, when the fountains of the deep became strong; when he imposed on the sea his decree that the waters should not pass his commandment, when he appointed the foundations of the earth: then I was by him his artificer, and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and my delights were with the sons of men.”

That is:

Jehovah possessed me [*not brought me into being!*] in the beginning of his way [*before the beginning of time/creation*], before his works of old. I was set up [*literally, ‘anointed,’ and thus appointed . . . appointed to my purpose of making and ordering all*] from eternity, from the beginning [*before the beginning of time/creation*], before the earth was. When there were no depths, I was brought forth [*i.e., I was ‘moved in deepest exercise’*], when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth [*i.e., I was ‘moved in deepest exercise’*]; while as yet he had not made the earth, nor the fields, nor the beginning of the dust of the world. When he prepared the heavens I was there; when he ordained the circle upon the face of the deep; when he established the skies above, when the fountains of the deep became strong; when he imposed on the sea his decree that the waters should not pass his commandment, when he appointed the foundations of the earth: then I was by him his artificer [*i.e., master craftsman, architect*], and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and my delights were with the sons of men.

At the outset, observe the utter foolishness and impossibility of any interpretation of this poetic Proverb that would suggest that God’s “wisdom” was created by Him (even if as His very first act of creation), for such a monstrous view would entail a God who was not always and eternally wise, a God that did not inherently possess the attribute of wisdom, an unwise God that somehow managed to create wisdom for Himself! What an impossible absurdity . . . how blasphemous!! Such a wicked, crafty attack of the enemy aimed at the Person of Christ thus destroys the essence of God altogether. Thus that which proves too much proves nothing at all, except its own disproof. And “Whoever denies the Son has not the Father either; he who confesses the Son has the Father also” (1 John 2:23). The fundamental and incontrovertible fact is:

“Wisdom is an unoriginated [eternal] attribute of God. So Christ is His unoriginated [eternal] Son, one with Him in the [Triune] Godhead (John 1:1).” (W.E. Vine)

" 'Jehovah possessed me in the beginning of his way.' There was Wisdom, not simply in Him, but with Him, as is said of the Word in John 1:1: 'the Word was with God,' just as surely as He 'is God'; and such too is the account of Him as Life in 1 John 1:2, before He was manifested in flesh. 'I was set up [lit. anointed] from everlasting, from the beginning before the earth was.' He was no creature of God, but was in being before His works. When depths were not nor fountains abounding with waters, He was brought forth; before mountains or hills were settled; while as yet He had not made the earth or the fields or the beginning of the dust of the world. He was there for the making and ordering of all, as He was before any. Nor did He thus precede the lower scene only, but the heavens which contain all. When Jehovah prepared the heavens, Wisdom was there; when He set the circle upon the face of the deep, when He established the skies above. When the fountains of the deep became strong, when He imposed on the sea its decree, that the waters should not pass His commandment; when He appointed the foundations of the earth: then was Wisdom by Him [an artificer] . . . and a delight He was, rejoicing always before Him, rejoicing in His habitable world; and His delights were with the sons of men. It is a grand, true, and highly poetic description, worthy of Him who was proclaimed in its season the Worthy One. . . . For it is divine delight in Him whose delights were and will be with the sons of men. Hence beautiful is the praise of the heavenly hosts at His birth heard by the lowly shepherds by night. 'Glory to God in the highest, and on earth peace, goodwill in men' beautiful in itself, and in their unjealous delight in His ways who made men, not angels, the especial object of His complacency. . . . A divine personality (the daily delight to Jehovah, whose delights were with the sons of men who calls Himself, though set up from eternity, Wisdom dwelling with prudence) appeals peculiarly to heart and conscience. For who does not feel the need of such guidance? Sons of men

must be welcome to Him; and He, because He is divine, must be able to render Himself acceptable to them.” (William Kelly [WK])

“Here [in Prov. 8], as in John 1:3, the idea of the eternity of matter is confuted, and our Lord under the figure of Wisdom . . . is considered as antecedent to all created beings and all created things. God as God is Creator, but Wisdom is co-existent with Him . . . anointed from eternity (v. 23, N. Tr.). This wonderful Scripture repays examination. Christ is viewed objectively as the daily delight of Jehovah. We have presented to our faith in holy Scripture, in language suited or adapted to our spiritual understanding, One Divine Person Who finds delight objectively in Another Divine Person Verse 30. The ‘then’ of that verse covers both the ‘before’ of verses 22 to 26 and the ‘when’ of verses 27 to 29. So that within the Godhead uncreate there are thus revealed to reverent faith Divine Personalities, distinguishable, both the One and the Other, the One being Object to the Other. And if distinguishable, and made so by Divine communication, then revealable if the Godhead so willed it.”

“With reference to ‘brought forth’ in Proverbs 8 vv. 24, 26, before which expression one has at times mentally shrunk, I recommend to your spiritual judgment the study of Young’s Analytical Concordance in relation to that expression, and other related expressions. The Hebrew word ‘*chul*’ which is the verb employed in those passages may be contrasted with the Hebrew word ‘*yalad*.’ This last is the word used in varied forms for the bearing of children, or offspring, man or beast, and occurs round about five hundred times. It covers the actual giving of birth, and sometimes refers to the pain of so doing. But ‘*chul*’ is used under fifty times, and in its meaning is used of any deep suffering or exercise which is to result in something to come into manifestation. In relation to the birth of children, it is the word used in Ps. 51:6 ‘shapen.’ The Revisers of 1881 in translating Isa. 45:10 altered the words, ‘hast thou brought forth’, to ‘travailest’; (I suppose) because the verb does not mean so much the bringing forth as the pains of bearing preceding. In its fifty uses it is variously translated fear (of God), grief, anguish, pain, sorrow, wounding, (Saul wounded of archers), travail, tremble (at God’s presence), dance, shake, etc. It is not so much the thought of bearing of offspring, as of various forms of suffering, or as we say, exercise, that accompany a certain action or event. It is very remarkable that when the Holy Spirit had choice of a word that signified birth or inception of being, if He had intended that idea, He deliberately avoided its use in Prov. 8, and used ‘*chul*’ instead. It is our English translation which creates difficulty for us by putting ‘brought forth’ twice, where the idea was that of deepest exercise*. {*In fact in Psalm 90:2 ‘when the mountains were brought forth’—where He required a word which would imply a beginning of existence, he uses ‘*yalad*’ and not ‘*chul*’} All the operation of God (through Christ the Son, the Word. John 1; Heb. 1) in the Creation, brought into evidence thoughtful and wise exercise; everything created was to be in one direction or another an expression of its Creator. It involved emotion, and solicitude, it expressed wisdom in forms unseen before, calculations of space, and force, designs of life and matter, depths of knowledge which were to be the wonder, and to form the study of generations of yet unborn beings. It was not the birth of wisdom, but wisdom came into movement and expression through what we may call—for want of a better word deepest exercise.” (W.H. Westcott [WHW])

- **Prov. 30:4-5**—“**Who hath ascended up into the heavens, and descended? Who hath gathered the wind in his fists? Who hath bound the waters in a mantle? Who hath established all the ends of the earth? What is his name, and what is his son’s name, if thou knowest?** Every word of God is pure [*flawless*]; he is a shield unto them that put their trust in him.”

“In passing, I turn to Proverbs 30. The words of Agur are a prophecy, the utterance of an oracle. There is little doubt that we have therein a broad survey of the generations of mankind, of the developments of good and evil on the earth, and of the incoming of the Ruler Who will subdue all to God. But ere the writer unfolds his theme, and with a humble confession that what he writes is no fruit of earthly scholarship, **he asks six questions in v. 4 which refer to the invisible and eternal God.** The first embraces the wonders of the heavens above, a region inaccessible to man. The second is concerning the air, invisible and uncontrollable by man. The third relates to the waters no man can manage, the fourth to the earth, the establishment and maintenance of which could only be the work of God. **That there must be a God is clear; yet can a man by searching find out the Almighty? If God did not give a revelation, the questions Who? Who? would have to travel round the world unanswered. But two other questions remain. If God does not give Himself a Name who shall discover it? What is His Name? If God be pleased to call Himself EL is it not because He is EL before He is so named? If He be revealed as SHADDAI, is it not because He ever was, and is, and is to come, — the Almighty? If He especially disclose Himself to the nation of Israel as**

JEHOVAH, did He only begin to be Jehovah when and because so named? But there is the sixth question. 'What is His Son's name? if thou canst tell?' Is this only a stage question, asked for dramatic effect? The very next sentence in our Bibles says, 'Every word of God is pure.' Are we to decide the matter, and to say that such a disclosure is not a matter of revelation, . . . and could not be? Should we not humbly renounce with Agur all idea of scholarship or human reasoning, and with him learn that not all that is in the Godhead was at that time revealed; that there existed in the eternal Godhead relationships which had still to be brought to light?" (WHW)

"Men have been, and will be, *caught up* to heaven; angels have been sent down from heaven. **To Jesus only it belonged to go up, as He only came down [John 3:13]. For He was a Divine Person, and He came in love;** and love is ever free as well as holy. "Lo! I am come to do Thy will, O God." In the volume of the Book it was written of Him alone. And He Who was thus pleased to be found in fashion as a man, taking the body God prepared Him, rejoiced ever to speak of Himself as the Sent One, the man Christ Jesus, Who came down from heaven to do, not His own will, but the will of Him that sent Him. He became servant, but did not, could not, cease to be God. But He is man withal, as truly as Adam; yea, He is what Adam was not—Son of man, come of woman. And so it is that in the form of the expression used He is stamped as having ascended to heaven, He only that descended from heaven: ἀναβέβηκεν . . . ὁ ἐκ τοῦ οὐρανοῦ καταβάς. [His future ascension is here 'a proleptic character attached to the Person of the Lord; and hence to express this no tense was so proper as the perfect, the present continuance of a past act.'] **For, as the Apostle asks, 'That He ascended, what is it but that He also descended into the lower parts of the earth? He that descended is the same also that ascended up above all the heavens, that He might fill all things'** [Eph. 4:9-10]. Only, as the Apostle Paul tells us, it is in connection with His work and the counsels of God, so John presents it in our Lord's words as connected with the truth of His Person—'the Son of man that is in heaven' [John 3:13]. And an astonishing truth it is. To have said the Son of God that was in heaven would have been true; but what an infinite truth is that which is said, 'the Son of man that is in heaven!' Impossible to be said if He had not been God, the Son of the Father, yet, what was of the deepest moment, said of Him as man, the rejected Messiah, 'the Son of man that is in heaven.' The Incarnation was no mere emanation of divinity, neither was it a Person once Divine Who ceased to be so by becoming man (in itself an impossible absurdity), but One Who, to glorify the Father, and in accomplishment of the purposes of grace to the glory of God, took humanity into union with Godhead in His Person. Therefore it is that He could say, and of Him alone could it be said, 'the Son of man that is in heaven,' even as He is the Only-begotten Son that is (not merely that was) in the bosom of the Father. **He it is Who met, and more than met, the challenge of Agur (Prov. 30),** speaking prophetically to Ithiel and Ucal, 'Who hath ascended up into the heavens and descended? Who hath gathered the wind in His fists? Who hath bound the waters in a mantle? Who hath established all the ends of the earth? **What is His name, and what is His Son's name, if thou knowest?' It is God, not man, Who can take up the challenge; but it is God become man—yea, the Son of man. How suited as well as competent is He to unfold all things, heavenly, earthly, human, and Divine! He is, indeed, the Truth."** (WK)

Now compare the following for the significance of *His name* and *eternal relationship to the Father*—that is, *the Son of God, eternal Son of the eternal Father, co-equal in every way in the eternal relations of the Triune Godhead:*

"And as they went to bring his disciples word, behold also, Jesus met them, saying, Hail! And they coming up **took him by the feet and worshiped him.** Then Jesus says to them, **Fear not; go, bring word to my brethren that they go into Galilee, and there they shall see me. . . .** But the eleven disciples went into Galilee to the mountain which Jesus had appointed them. And when they saw him, **they worshipped him:** but some doubted. **And Jesus coming up spoke to them, saying, All power has been given me in heaven and upon earth.** Go therefore and make disciples of all the nations, baptising them to **the name [not 'Names,' but the singular Name of the fully revealed God, the Triune Name] of the Father, and of the Son, and of the Holy Spirit.** And behold, **I am with you** all the days, until the completion of the age" (Matt. 28:9-10, 16-20)

"But Jesus answered them, ***My Father worketh hitherto and I [the Son] work.*** For this therefore the Jews sought the more to kill him, because he had not only violated the Sabbath, but also said that **God was his own Father [in such a manner as to be] making himself equal with God."** (John 5:17-18)

“That all may *honour the Son, even as they honour the Father*. He who *honours not the Son, honours not the Father* who has sent him.” (John 5:23)

“I [*the Son*] and the Father are one. The Jews therefore again took stones that they might stone him. Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me? The Jews answered him, For a good work we stone thee not, but for **blasphemy**, and because thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, ‘Ye are gods’? If he called *them* ‘gods’ to whom the word of God came (and the scripture cannot be broken), do ye say of him **whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am Son of God?** (John 10:30-36)

“The Jews answered him, We have a law, and **according to our law he ought to die, because he made himself Son of God**.” (John 19:7)

“He that beholds me [*the Son*], beholds him [*the Father*] that sent me.” (John 12:45)

“Jesus says to him, Am I so long a time with you, and thou hast not known me, Philip? **He that has seen me [*the Son*] has seen the Father**; and how sayest thou, Shew us the Father?” (John 14:9)

“I [*the Son*] came out from [*Gr. para, from with*] the Father and have come into the world [*being the Son, He both willed and submitted to be sent, and being sent, He did the will of Him that sent Him*]; again I leave the world and go to the Father.” (John 16:28)

“And now glorify me, thou **Father, along with thyself, with the glory which I [*the Son*] had along with thee before the world was [*i.e., in eternity past, before the beginning of time/creation*]**.” (John 17:5)

“**Father**, as to those whom thou hast given me [*the Son*], I desire that where I am they also may be with me, that they may behold my glory which thou hast given me, **for thou [*the Father*] lovedst me [*the Son*] before the foundation of the world [*i.e., in eternity past, before the beginning of time/creation, in the eternal communion and intimacy of the Godhead the Father's love ever dwelt in complacent affection upon ‘the Son of His love.’]*.” (John 17:24)**

“**Grace** shall be with you, **mercy, peace from** God the Father, **and from** the Lord Jesus Christ, **the Son of the Father**, in truth and love.” (2 John 3)

“That which was from the beginning, that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled, concerning **the Word of life**; (and the life has been manifested, and we have seen, and bear witness, and report to you **the eternal life [*the eternal Son*], which was with the Father, and has been manifested to us**). . . . And we know that **the Son of God** has come, and has given us an understanding that we should know him that is true; and **we are in him that is true, in his Son Jesus Christ, He is the true God and eternal life**. Children, **keep yourselves from idols**.” (1 John 1:1-2, 5:20-21)

“**God** [*God as such, the (now fully revealed) Triune God*] having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us **in the person of the Son** [*the Son become flesh, the Son in manhood*], whom he [*the personal God as such*] has established heir of all things, **by whom [*by the Creator-Son*] also he made the world [*Gr. aiones, lit. “ages,” meaning the Son made ‘the whole created universe of time and space’; and since the Son created the ages of time, the Son is therefore timeless, the eternal Son*]; **who being** [*inherently being in His Divine Person in manhood; the God-Man being*] **the effulgence of his glory** [*the radiance of God's intrinsic splendor and perfections, the outshining of Divine excellence in display*] **and the expression of his substance** [*the exact expression and representation of the essential nature or being of God*], and **upholding all things by the word of his power** [*i.e., upholding ‘ALL things’ by the Son's own word of power, and thus His own Omnipotent, Almighty utterance of power!*], having made by himself the purification of sins, set himself down on the right hand of the greatness on high.” (Heb. 1:1-3)**

“But as to **the Son** [*the Father says in Ps. 45:6*], **Thy throne, O God, is forever and ever**, and a sceptre of uprightness is the sceptre of thy kingdom. . . . And [*as to the Son, the Father says in*

Ps. 102:25-27], **Thou in the beginning, Lord [Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, who caused the 'beginning' of all things to begin], hast founded the earth, and works of thy hands are the heavens.** They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same [another Divine title of the only true God, Jehovah, meaning 'the self-existent one who does not change,' in contrast to all creatures who are such as are indeed changeable],** and thy years shall not fail." (Heb. 1:8, 10-12)

"Though he were Son [i.e., 'notwithstanding the fact that he was the Son,' and thus not in a place of obedience or subjection, but co-equal in every way in the eternal relations of the Triune Godhead], he learned obedience from the things which he suffered [on earth as the God-Man]."**"** (Heb. 5:8)

"For this Melchisedec, King of Salem, priest of the most high God [recorded in Genesis 14], who met Abraham returning from smiting the kings, and blessed him; whom Abraham gave also the tenth portion of all; first [*Melchisedec*] being interpreted is King of righteousness, and then also King of Salem, which is King of peace; [who is further 'interpreted' as being] **without father, without mother, without genealogy; having neither beginning of days nor end of life,** but [that is, the Holy Spirit designed the inspired historical record of Gen.14 to omit any such references, so that Melchisedec's person and priesthood would serve as a type and thus be] **assimilated to the Son of God, abides a priest continually [our Lord, in regard to His Manhood, did have 'mother,' 'genealogy,' 'beginning of days' and 'end of life,' but absolutely not so in regard to His deity as the eternal Son of God, who as such has neither beginning nor end, being Himself the Eternal Life in His Person, who in this sense was thus 'without father' too, i.e., in the sense of being without any derivation or source of origin/life/existence, but is Eternal, Timeless and Self-Existent]."** (Heb. 7:1-3)

"Herein as to us has been manifested the love of God, that **God has sent his only-begotten [monogenes, meaning only, unique, one-of-a-kind and most-deeply-loved] Son into the world,** that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins." (1 John 4:9-10)

"No one has seen God at any time; the only-begotten [monogenes, meaning only, unique, one-of-a-kind and most-deeply-loved] Son, who is in the bosom of the Father, he hath declared him." (John 1:18)

The eternal Sonship of Christ is not dependent on the notion of the "eternal generation" of the Son, which latter I reject. But the truth of His eternal Sonship itself is absolutely vital!

"While I hold to eternal relationships in the Godhead, I reject the metaphysical speculations about 'the eternal generation of the Son,' 'begotten before all worlds,' eternal procession' of either the Son or the Spirit, or any thought of subordination within the Godhead. The notion that when one rejects 'eternal generation of the Son,' therefore he must also reject the eternal Sonship, is absurd. The eternal Sonship is not dependent on metaphysical speculations based on misunderstanding of certain scriptures and confusion about 'only begotten Son.'" (R.A. Huebner)

Note on "only-begotten" (Gr. monogenes): *Monogenes* occurs a total of nine times in the NT, five of which are used in reference to Christ (and only in the writings of John: John 1:14, 18; 3:16, 18; 1 John 4:9). It means *only, unique, one-of-a-kind and most-deeply-loved*, and as such speaks of God the Son's *underived, unacquired, unique, eternal relationship* with the Father. Compare the use of *monogenes* in Heb. 11:17 in regard to Isaac in relationship to Abraham: "By faith Abraham, when tried, offered up Isaac, and he who had received to himself the promises offered up his *only-begotten (monogenes)*." But Abraham clearly had *more than one* son; in fact, Ishmael was his *first* son, born 13 years earlier! **Thus monogenes does not carry any inherent notions of being "generated" or "begotten" (which are entirely different words in the original Hebrew and Greek, and never used of Christ as to His eternal Sonship in the Godhead, but only in relation to the manhood taken into His Person as, e.g., in Psalm 2:7 and Luke 1:35).** Isaac was Abraham's "only-begotten" in the sense of being the *unique, one-of-a-kind and most-deeply-loved son in relationship* with his father Abraham!

Christ is "the Son in the highest possible character, the only-begotten Son, distinguishing Him thus from any other who might, in a subordinate sense, be son of God. 'The only-begotten

Son, *which is* in the bosom of the Father.' Observe: not *which was* [nor '*which came to be*'], but '*which is*' [*the one being*']. He is viewed as retaining the same perfect intimacy with the Father, entirely unimpaired by local or any other circumstances He had entered. Nothing in the slightest degree detracted from His own personal glory, and from the infinitely near relationship which He had had with the Father from all eternity.... Under all changes, outwardly, he abode as from eternity the only-begotten Son in the bosom of the Father." (WK)

