

# Exegetical and Theological Considerations from Proverbs 8

## Exegetical Considerations from Proverbs 8:22-31

1. Begetting terminology
  - a. 8:22 קָנָה qanah #7069 (Gen. 4:1; Ps. 139:13).
  - b. 8:23 נָסַךְ nacak #5258 *to pour, anoint, install* (cf. Ps. 2:7) or נָסַךְ nacak #5259 *to weave* or סָבַךְ cakak #5526 *to weave* (Ps. 139:13; Job 10:11).
  - c. 8:24,25 חִיַּל chiyl #2342 *bring forth, birth, travail* (cf. Ps. 51:7; Job 15:7; Isa. 66:7,8).
2. Pre-time and Time Markers indicating this birth event forms the very boundary between eternity-past and the temporal-present. This is the Alpha Moment, the only temporal moment to have no other moment temporally before.
  - a. At the beginning (רֵאשִׁיֶּת re'shiyth #7225) of His way (Prov. 8:22a cf. Gen. 1:1).
  - b. Before His works of old (Prov. 8:22b).
  - c. From everlasting (עוֹלָם 'olām #5769) (Prov. 8:23a cf. Ps. 24:7,9; 33:11; 90:2; Mic. 5:2).
  - d. From the beginning, the earliest times of the earth (Prov. 8:23b).
  - e. There were no depths (תְּהוֹמִים t'howm #8415) and springs (Prov. 8:24; Gen. 1:2; Ps. 148:7; Job 38:16,17).
  - f. Before the mountains and hills (Prov. 8:25; Ps. 90:2; Job 15:7,8; Isa. 14:13; Jer. 4:24; Ezek. 28:14,16).
  - g. Not even the first dust (Prov. 8:26b; Gen. 2:7; Ps. 103:14).
  - h. A total of eighteen descriptors drive the point home: He is before all things (Col. 1:17).
3. Personal and Working Relationship between the Begetter and the Begotten.
  - a. Acquired, woven, and birthed (Prov. 8:22-25).
  - b. Beside Him (Prov. 8:30a cf. Jn. 1:1). This is an אֶהְיֶה 'ehyeh #1961 I AM statement (cf. Ex. 3:14).
  - c. A master workman (אֲמֹן 'āmown #525) (Prov. 8:30b; Jn. 1:3; Heb. 11:10). This is a second אֶהְיֶה 'ehyeh I AM statement.
  - d. Daily His delight (שְׂשׂוּעִים sha'shu'iyim #8191) (Prov. 8:30c; Jn. 1:2 cf. Isa. 11:8; 66:12; Jer. 31:20).
  - e. Playing (שָׂחַק sāchaq #7832) always before Him (Prov. 8:30d cf. Ps. 2:4; Job 29:24; Prov. 31:25; Zech. 8:5).
  - f. Playing in the world, His earth (Prov. 8:31a).
  - g. Having My delight in the sons of men (Prov. 8:31b; Jn. 1:4).

## Theological Considerations from this Alpha Moment Birth

1. Deity is eternal, therefore not begotten. This passage cannot be the origin of God the Son.
2. Humanity is begotten.
  - a. Adam was created in the image of God (Gen. 1:26,27), fashioned to be a living soul (Gen. 2:7; 1<sup>st</sup> Cor. 15:45).
  - b. Living souls beget living souls (normal procreation begetting body and soul) (Gen. 5:3).
  - c. The virgin birth of Jesus was not normal human procreation.
    - 1) Joseph did not procreate Jesus (Isa. 7:14; Mt. 1:16,18-25; Lk. 3:23).
    - 2) Jesus preceded David (Mt. 22:42-45), Abraham (Jn. 8:58), and Adam (Prov. 8:26).
    - 3) Repeated expressions in the NT emphasize Jesus bodily incarnation (Jn. 1:14; Heb. 5:7; 10:5), but without normal human procreation the question remains: where and how did Jesus acquire a human soul?
  - d. God the Father transmitted a life from Himself to God the Son (Jn. 5:26). This life is the light of men (Jn. 1:4). When Adam was made alive, he received this life-light, being made in the image of God because Jesus Christ is the image of God (Col. 1:15a).
3. When God the Father begat (Prov. 8:22-25; Ps. 2:7), before any other effects outside of Himself, what He begat was the humanity (soul) of Jesus Christ. This profound truth enables Jesus Christ to rightfully be called the Firstborn of All Creation (Col. 1:15b), and the Beginning of the Creation of God (Rev. 3:14). See also Job 15:7-8 for a remarkable testimony.