



Who is Yeshua the Messiah?  
Part 4: The Wisdom of God  
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The actual video recording varied from this transcript to some rather large degree, but this gives you a general idea of the direction of the message.

{Title slide} Shabbat shalom, brothers and sisters. We're in part four of our sermon series—called “Who is Yeshua the Messiah?”—, and I want to give you a brief overview of the ground we've covered so far. Our introductory message hit on all the high points of why Messiah had to come in the flesh, and why we declare that Yeshua is God. That message set up the foundation for the entire series. After that, we spoke about God's complex unity from a Hebraic understanding and the importance of trusting and studying Scripture, relying on a testimony of two-or-three witnesses for the establishment of all Truth. Last time, we expanded on the complex nature of God and presented a method for understanding the Father, the Son, and the Holy Spirit by examining His human creation. So far, all three messages have centered around Scripture's creation account, because this history reveals so much about God's nature and His purpose in bringing the heavens and the earth into being. This “creation” theme is going to be a staple in our series for several weeks to come, but we're also going to move into a new phase of study, starting today. In this section of the series, we're going to look at several attributes of God and how these are expressed in Messiah Yeshua, further illustrating His unity with the Father and the Holy Spirit; we worship one eternally existing God who reveals Himself in three ways. The latter part of today's message will focus on Proverbs 8 and a study of God's Wisdom, where Solomon personified this attribute of God. And Solomon wasn't the only one to do this. Specifically, we're going to look at two aspects of this personification: On the first, there is much agreement that the Wisdom of God points to Yeshua the Messiah. On the second, there is some disagreement—which I hope to dispel—that Wisdom is eternal. Specifically, we'll look at Wisdom as an eternal attribute of God, and refute the idea that Wisdom was created. Before we get to Proverbs 8, we need to set things up.

{New slide} First, I want to point out a hermeneutic that I'm relying on going into this study, and it is this: While some Scripture is meant to be considered literally before delving into deeper layers of prophetic meaning, Biblical poetry often has very little—if any—literal meaning, and it is usually not meant to be read literally. Biblical poetry is designed to prophetically illustrate the deeper understanding God desires His people to grasp, but words cannot fully express. Artistic language like the Biblical poems, proverbs, and later parables, when paired with the Holy Spirit and aligned with the rest of Scripture, are meant to provide a glimpse into the deepest divine Truth available for the human spirit to understand. As we read in Deuteronomy 29:29, which was in our Torah Portion this week, Moses explained: “The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law.” While we can't possibly understand the eternal reality of God's essence, it's clear that the LORD desires to reveal Himself to us so that we might increasingly know Him, and He also explains what He desires from us so that we can enter into this type of intimate relationship with Him. As you might expect, there's a deeper meaning to this verse in Deuteronomy, also, and it relates to what we're going to explore today. Take another look at the purpose for which God reveals all things to us, according to this passage. God gives revelation to His people so we and our children can “possess” His revelations forever. With this being said, I have to ask you: What greater revelation has God given than His grace, especially when it comes to our ability to relate to Him? A basic understanding of God's holiness makes it clear that He is set apart from us, because we fall into sin, but through the death and resurrection of Yeshua, who atones for our sin, or makes us right in the eyes of God, God reveals His grace to us. In context to this verse, when we possess the Holy Spirit of Yeshua through authentic faith, God reveals His secret things to us so we can increasingly know Him. Importantly, the verse doesn't end there. In this same statement, Moses also explained the consequence of this revelation for us and our children. God reveals His grace in Messiah Yeshua so that we “may” follow His instruction, which is found both in His revealed law as well as the living example of His revealed Son. God repeatedly reveals the structure of the faith on every page of Scripture—that we keep His commandments and testify of our faith in Yeshua, and Yeshua is the revealed Wisdom of God.

{New slide} Now, Solomon wrote a lot about Wisdom, and in every single case he explained that nothing was more important for us to acquire. That being said, before we can acquire Wisdom, Wisdom has to be given to us as a gift from God—and God indeed gives Wisdom freely to all who seek her. In Proverbs 2:6, we read that

“the LORD gives wisdom;” and “from His mouth come knowledge and understanding;...” And while we can understand Wisdom as a freely given gift from God, it’s also important to grasp that we individually have an active role in accepting this free gift. In Proverbs 4, verses 7-9, Solomon explained: “Get wisdom! Get understanding! Do not forget, nor turn away from the words of my mouth. Do not forsake her, and she will preserve you; Love her, and she will keep you. Wisdom is the principal thing; therefore get wisdom. And in all your getting, get understanding. Exalt her, and she will promote you; She will bring you honor, when you embrace her. She will place on your head an ornament of grace; A crown of glory she will deliver to you.” In the poetry of this passage, I want you to note that Solomon has begun to personify wisdom, which means to address this Godly attribute—this free gift that he implores us to accept and acquire—as a type of person. When we acquire Wisdom, we will receive “a crown of glory,” which is a metaphor for eternal life in the Kingdom of God. Does any of this sound familiar? It should.

{New slide} In John 3:16, the Apostle wrote that “God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” God gives us Wisdom as a free gift. He gives us grace as a free gift. He gives us Yeshua as a free gift. These are not three different gifts, but One gift from God. If we accept—if we acquire what the LORD has freely given, if we don’t forget Him, if we embrace His teachings, and by so doing show that we love Him, if we do not forsake Him, if we exalt Him, if we embrace Him fully—God will adorn our head with grace and shine His glory upon us. Didn’t Yeshua say in John 14:15, “If you love Me, keep My commandments”? Indeed! If we love Wisdom, she will indeed keep us. If we love Yeshua by keeping His commandments—the commandments of God, that is—Yeshua said in verses 16-18 that He would give us another helper, the Spirit of Truth. Is the Holy Spirit yet another gift? No! The Spirit is One with the Son—with Wisdom—and with the Father. Indeed, when we demonstrate that we love Yeshua by doing the words of His law, the Father will send the Holy Spirit of Truth to dwell within us. And as Yeshua concludes this section, He explains, “I will not leave you orphans. I will come to you.” Grasp this understanding! To tie these concepts together, consider what we read in James 1:5: “If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.” As he continued writing, he explained that we ought to ask “with faith and no doubting.” We cannot forsake her through lawlessness, for she is the principal thing. Remember what Yeshua said to those crying out His name, “LORD, LORD,” in Matthew 7: He will say, “I never knew you, you who practice lawlessness.” But those who “do the will of the Father” will enter “the Kingdom of God.” To these, Wisdom will deliver her “crown of glory.”

{New slide} Now, if you're struggling to make the connections here, don't worry, I'm going to give you several more examples as we move into Proverbs 8. But if you are struggling with these comparisons so far, I want to address something that might be tripping you up. Please listen carefully. Perhaps your difficulty is with the male and female pronouns Scripture uses interchangeably, and I don't want to make light of this considering the trouble we're having in modern times with the evils of transgenderism. At the very basic level, I want to take you back to what I said earlier. The prophetic writing that we find in Scriptural poetry and proverbs, for instance, should not be understood strictly or literally. Some Biblical poetry refers to literal historical events, but in doing so, the works always point to a deeper prophetic purpose. This is the case for the pronouns used in what's known as the wisdom literature. "God is Spirit," as we read in John 4:24, and while the Spirit of God might possess attributes we would consider masculine or feminine in a human sense, the Spirit of God does not have physical reproductive organs like human beings do. I'll explain this more in a moment, but if anyone thinks God is some grand transgender being in the heavens, as the pagans do, they are widely missing the mark. It's not accurate to think of God as male or female in a physical sense, but rather male and female in a spiritual sense, in that the LORD possesses the etherial strengths of both genders within His being. At an even more basic level, the word "Wisdom" in both Hebrew and Greek is a feminine noun. In the Hebrew, "Chokmah (חֹכְמָה)" is, among other definitions, ascribed to a ruler, to Messiah Yeshua and to God, according to Gesenius's Hebrew-Chaldee Lexicon. Brown-Driver-Briggs Lexicon explains, among other things, that "wisdom" is "of God, as a divine attribute or energy." In the Greek, "Sophia (σοφία)" is "transcendent wisdom," and "the wisdom of Christ and of God," among other things, according to the BDAG Greek-English Lexicon. Thayer's Greek-English Lexicon explains that "Sophia (σοφία)" is "supreme intelligence, such as belongs to God" and "also to Christ, exalted to God's right hand." Ladies, perhaps you should be flattered that both the Hebrews and the Greeks attributed the "wisdom" characteristic as a feminine quality, but don't get too carried away—this does not mean that "Wisdom" is a Woman, physically.

{New slide} And so, as I continue to show you how Wisdom is actually an attribute of God embodied in Messiah Yeshua, I do think it's important to point out that Yeshua was born in human form as a man. We're going to get into this in more detail in next week's message, but for our purposes today I'm just going to point out that Scripture gives absolutely no record of Yeshua taking a human wife for himself or anything of that nature. He also wasn't born with any physical abnormalities of that nature. He was

born male. He manifested in the masculine, He led His disciples as a man, He died as a man, and He even rose in male form, and there are a few things for us to recognize in this reality. Spiritually speaking, Yeshua is the bridegroom, and His bride is the children of Israel (those Jews and grafted-in Gentiles who love Him and keep His commandments), and we are betrothed to Him even now while we wait for His return. You can see many references to this prophetic analogy throughout Scripture, but Paul teaches one to us in Ephesians 5:25-27 that I want to read to you, because it also uses interesting pronouns to refer to you and me. Now, just in case we're not clear, in the flesh, many of you listening to me are female, but I'm a man and so are many of you listening to me. That being said, this passage refers to all of us who follow Yeshua in the feminine. We read: "Husbands, love your wives, just as Messiah also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the Word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish." In this verse, "church," or ecclesia (ἐκκλησία) in Greek, simply means assembly, or even body, congregation or community. It refers to everyone, male or female, who trust in Yeshua and keep the commandments of God. According to this verse, the Bridegroom Yeshua is helping His bride, the people of God, get ready for His coming so that when the wedding day arrives, she will be ready for the celebration as a glorious bride. This presentation of the Bride to the Bridegroom is also called the "Marriage Supper of the Lamb" in Revelation 19:9. There is nothing sexual in nature intended by these metaphors, and it has nothing to do with gender, either. These are metaphors the Holy Spirit used throughout the Bible to explain the intimacy that God desires to have with His people. Yeshua, as God the Son, is male in this sense, and His people are represented in the feminine. But this isn't meant to be taken literally. As such, there are two examples, at least, outside our Wisdom study, where Yeshua portrays Himself in the feminine, and these we also ought to note. In Matthew 23:37, walking into Jerusalem for the last time, Yeshua lamented for His people who rejected Him as LORD and Messiah. We read: "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!" We often think of "protection" to be a masculine attribute, and often times it is, but I'm sure you've heard the saying "mama bear" used as a metaphor for women who vigorously protect their children from harm. Here in this passage, Yeshua explained that He desired to protect His children like a mother hen covering her chicks. His blood, indeed, was poured out to cover our sins, and anyone who accepts His offering will be covered. Likewise, in Luke 13:20-21, the LORD took on another female attribute, where we read: "And again He said, 'To what shall I liken the kingdom of

God? It is like leaven, which a woman took and hid in three measures of meal till it was all leavened.” Yeshua is the woman in this parable who hides His Word in our hearts, but He waits until His Word, represented by the leaven, completes its purpose in us and everyone else that He intends to bring into His Kingdom. When we are ready to be baked, so to speak, this is when He will come. I don’t want to belabor this point much further, but this is the key takeaway: It is critical for us to look beyond the male and female pronouns and word forms when we’re studying Scripture or we will miss a whole lot of intended meaning.

{New slide} And that meaning is quite plainly this: Messiah Yeshua is the Wisdom of God who became flesh. There is really no disagreement on this point among those who consider Yeshua the promised Messiah. We’ve studied the end of 1st Corinthians a couple times in the last few messages, where Paul explained the difference between the wisdom of the world and the wisdom of God. If you recall, Paul explained that “... God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence.” His point is simply that we can do nothing on our own accord to stand in the presence of God, and if we try, we will be brought to nothing—we will be burned up in unquenchable fire. Any wisdom that we think we possess in our own interests is foolishness in the eyes of God. But in the sacrifice of Yeshua on the cross, something that seems foolish to the world, God has shown His wisdom. For those of us who trust in Him, Paul adds: “But of [God] you are in Messiah Yeshua, who became for us Wisdom from God—and righteousness and sanctification and redemption—” A few verses earlier, He said even more directly, “to those who are called [to faith in Messiah Yeshua, that is], both Jews and Greeks, Messiah [is] the Power of God and the Wisdom of God.” In a very interesting parallel passage we find in Daniel 2, verse 20, the prophet wrote: “Blessed be the name of God forever and ever, for wisdom and might are His. ...” Wisdom and power belong to God. He possesses these attributes. The prophet Job agreed. Consider Job 12:13, where he said: “With Him[—with God, that is—]are wisdom and strength, He has counsel and understanding.”

{New slide} Now, I already gave you a loose association between Wisdom and the Word of God earlier, that the LORD gives wisdom liberally to all who seek it, and from the mouth of God come knowledge and understanding. All these things are synonyms—they all mean and refer to the attributes of the same God: Yeshua. With God are wisdom and power. God possesses wisdom and strength. We covered in an earlier

sermon, when God spoke by His Word, “let there be light,” there was light. This is what power looks like, and it came forth from God! From this, it is logical to conclude that wisdom represents the part of God that existed in His heart eternally; it is wisdom that came forth as His Word out of His mouth. All of these things are God—they are not separate from Him in any way. John 1, verses 1-4, explains: “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men.” The Word of God, which comes forth from the wisdom of God, gives life to all who accept Him. Proverbs 3, verses 19-20, makes this point even more clearly: “The LORD by wisdom founded the earth; by understanding He established the heavens; By His knowledge the depths were broken up, And clouds drop down the dew.” But we have to turn to Paul’s letter to the Colossians, in chapter 1, verse 16, to learn the reason why God did all this. We read: “by Him[—by Yeshua, that is—]all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.” By wisdom, God created all things, both spiritual and physical, in heaven and earth, and He did this for His own glory. The all sufficient One decided that He wanted to share His eternity with creatures who choose to be with Him—His bride. And by His wisdom, He put everything in motion.

{New slide} With that being said, let’s dig into Proverbs 8 and examine what God was trying to tell us about Himself in these passages. In verses 1-4, Solomon wrote: “Does not wisdom cry out, And understanding lift up her voice? She takes her stand on the top of the high hill, Beside the way, where the paths meet. She cries out by the gates, at the entry of the city, At the entrance of the doors: ‘To you, O men, I call, And my voice is to the sons of men....’” When the LORD came in the flesh, he did not hesitate to do this very thing. From the very beginning of His ministry, according to Matthew 4:17, He went out preaching, “Repent, for the Kingdom of heaven is at hand.” His ministry consistently preached this message from beginning to end, and we can see evidence of this in John 18, verses 19-21. In the final hours prior to His crucifixion, the High Priest asked Yeshua about His disciples and His doctrine, and this is how the LORD answered him: “I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing. Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said.” Indeed, Yeshua spoke the Truth without wavering so that everyone in the whole nation could hear it, and ultimately he took His stand on the top of the high hill—

He died for our sins at Calvary and then He rose from the dead to sit on the right hand of the Father, which is the highest hill there is to climb.

{New slide} Yeshua's ministry was consistent with the message of Wisdom, personified, as we continue in Proverbs 8, we read starting in verse 5: "O you simple ones, understand prudence, And you fools, be of an understanding heart. Listen, for I will speak of excellent things, And from the opening of my lips will come right things; For my mouth will speak truth; Wickedness is an abomination to my lips. All the words of my mouth are with righteousness; Nothing crooked or perverse is in them. They are all plain to him who understands, And right to those who find knowledge." Doesn't this sound like the Beatitudes to you? Yeshua, who spoke nothing but righteous words, explained, "Blessed are the meek, for they shall inherit the earth." So too will the "poor in spirit"—those who humble themselves to God's will in their lives, and those who "hunger and thirst for righteousness, for they shall be filled." The "pure in heart" will "see God." The LORD showed us by example how to live in this manner. He taught, as we read in Luke 6:45, "A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks." As the Wisdom of God, Yeshua spoke only righteousness. Wickedness was an abomination to His lips. He explained in John 6:45, "It is written in the prophets, 'And they shall all be taught by God.' Therefore everyone who has heard and learned from the Father comes to Me." God is light, and in Him is no darkness at all. He is holy, just and good. He is perfect, and all His ways are perfect.

{New slide} This is the example Yeshua set for us when He came in the flesh, which is why Wisdom adds in Proverbs 8, verses 10-11, "Receive my instruction, and not silver, And knowledge rather than choice gold; For wisdom is better than rubies, And all the things one may desire cannot be compared with her." How many times did Yeshua say the same thing in His ministry? For instance, in Luke 14:33, we read: "whoever of you does not forsake all that he has cannot be My disciple." What in this life could be better than an intimate relationship with God? How could we desire anything this world has to offer more than the One who created the Heavens and the Earth? It's hard to imagine anyone choosing worldly pleasures over the Kingdom of Heaven, but it happens every day. Wisdom is a narrow road. It takes sacrifice. It takes surrender to the will of God. According to Matthew 16, verses 24-27, Yeshua said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. For what profit is it to a man if he gains the whole world, and loses his own



soul? Or what will a man give in exchange for his soul? For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.” Yeshua’s instruction to us is better than all of the silver, gold, and rubies in the world. His righteous ways lead to more blessing than any lifestyle choice our flesh might prefer. Learning from the Wisdom of God, which is found in His Word and His living example—this is truly the path to life.

{New slide} A significant warning follows in Proverbs 8, verse 13, which is paired with a phrase we ought to know quite well by now in verse 17. Wisdom explains in verse 8: “the fear of the LORD is to hate evil; pride and arrogance and the evil way And the perverse mouth I hate.” You probably all know Proverb 9:10, which reads: “The fear of the LORD is the beginning of wisdom,” and now Wisdom herself has provided context for you here. It is fear of God to hate evil, but what is evil? The LORD explains: pride, arrogance, perverted words, and really any “evil way” that oppose God’s Word. The Scriptural definition of “evil” is rebellion against God. It’s transgression against His commandments. Even if we sin unintentionally, Torah provides a means for our repentance. Read Leviticus 4-5. Anyone who sins unintentionally, as soon as they realize it, they ought to come before God to repent. But Proverbs 8 provides even more clarity to the situation. According to Wisdom, we ought to “hate evil,” and if we are to develop such understanding of our own, that means that we need to learn more about what defines evil. This is where Proverbs 8:17 comes in to play, where Wisdom explains, “I love those who love me, And those who seek me diligently will find me.” And what did Yeshua say in John 14:15 again? He said, “If you love Me, keep My commandments.” Brothers and sisters, we have to be reading and studying the Word of God day and night, praying to the LORD for guidance without ceasing, and asking for His Holy Spirit to keep us from evil, because to rebel against the Wisdom of God is to fall into the evil way, whether intentional or unintentional. Don’t take my word for it, though. Yeshua Himself, the very embodiment of Wisdom, explained things this way in Luke 13:24-27, where we read: “Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able.” Many will seek to enter and will not be able, but why. Read on to find out from the Master Himself, who explains what will happen on the Last Day: “When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘LORD, LORD, open for us,’ and He will answer and say to you, ‘I do not know you, where you are from,’ then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’ But He will say, ‘I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.’” You see, these passages are all consistent. If we call out in the name of “Jesus,” saying “Jesus, Jesus, save me,” but

don't do what Jesus taught us to do in His Word according to His wisdom, then we will not be able to enter into His Kingdom. The LORD explained this to Moses, also, as we read in Deuteronomy 4:29: "But from there[—from our confession of sin, that is—]you will seek the LORD your God, and you will find Him if you seek Him with all your heart and with all your soul." Yes, we must seek Yeshua diligently to find Him. We cannot simply pay Him lip service. It's not enough to show up to church once a week if we're living the rest of our lives in sin. Wisdom calls out, as we read earlier: "You fools, be of an understanding heart. ... for My mouth will speak Truth ... all the words of My mouth are with righteousness ... nothing crooked or perverse is in them." If we love our God, then we ought to obey the Wise instruction that He has given to us for our understanding. He desires that we all diligently seek Him. He desires that we hate evil, just as He does.

{New slide} And this is where we have to change direction and ask: Can this Wisdom of God Who we've been studying—Who clearly shares an identity with Yeshua—be anything other than Yeshua? I think the answer here is "no" for most. Most people understand that Proverbs 8 is about Yeshua. But here's where things get tricky, and my follow up question is this: Can this personified Wisdom be anything other than God? My answer is "no." To me, it's very clear that Yeshua and God are One, and Wisdom is an attribute of their being that they share as One. From my perspective, we're literally looking at the very Scriptural description of the Sh'ma from Deuteronomy 6:4. In other words, my assertion is this: Proverbs 8 is a prophetic explanation of: "Hear O Israel, the LORD our God, the LORD is one!"? It sure looks like that's what's going on here to me, especially when we consider the next verse I want to share in Proverbs 8; specifically verse 22, which reads: "The LORD possessed me at the beginning of His Way, before His works of old." Now, I just want to remind you that this is Wisdom speaking in this verse, and I believe that Wisdom was explaining how God possessed Her at the beginning of His Way, before His works of old. I have to ask, rhetorically: Do we not possess our own souls? Would God not possess His own Wisdom? Don't we, once we acquire it? And then we have to ask: Did God learn Wisdom? Was there ever a time when He didn't "possess" Wisdom? What, might I ask, would God have used to create Wisdom if He didn't always have Her? Now, we can certainly say that there was a time "before God's works of old," but was there ever a "beginning of God's Way?" I personally find these questions unnecessary, because the Truth simply shines through the text for me, but I want you to understand that false teachers have been using this particular verse to argue against Yeshua's divinity since at least the early fourth century, starting with Arius, a presbyter of Alexandria, and his ideas led to the heresy of Arianism. Unfortunately, his false teaching survives to this day, and unitarians such

as the Jehovah's witnesses, some Torah-observant followers of Yeshua, among others, still hold to this misguided position. The Orthodox Jews also hold to the idea of wisdom's creation here, because they have to distance themselves from Messiah in order to maintain their position that Yeshua was a false prophet, but as I'll show you in a moment, the footnotes to their Bible translation presents some honesty. In any case, this controversy all comes down to the proper translation for the Hebrew word "qānâ (קָנָה)," which is translated "possessed" here in the NKJV that I use for all of my slides, unless otherwise indicated. For the record, I am personally fine with this translation. I think it's good because it aligns as a synonym for the majority translations. I did a Bible Word Study in the NKJV and found 84 instances of the word's use in the Tanakh (Old Testament). From my perspective, 80 instances of the 84 are some form of "buy," "bought," "get," "acquired," "purchased," "possessed" and the like. The outliers are "recover" in Isaiah 11:11, where the LORD will "recover the remnant of His people," "keep cattle" in Zechariah 13:5, where a man "taught" the subject "to keep cattle from" his youth; and "formed" in Psalm 139:13, where the LORD "formed my inward parts ... in my mother's womb," and honestly, "possessed" would work in that verse, too, for as we know, "The earth belongs to the LORD and all that is in it." What's really important to note is that every instance of the word's use in Proverbs has something to do with the majority usage of the word, and we've covered some of them already, such as Proverbs 4:7, where we're exhorted as people to "Get wisdom!" In other words, "Get Yeshua."

{New slide} I want to put a few examples of different English translations for Proverbs 8:22 up on the screen. Perhaps this will help to highlight the controversy for you. Now, there are way more Bible translations than this, but I want to point out that the NKJV, the 1995 NASB, and the ESV all use the word "possessed." The Tree of Life Messianic version uses "brought me forth," which to me is perfectly accurate. Indeed, if Wisdom was dwelling in the heart of God, then certainly she could be brought forth from within Him at the creation of the worlds. The Christian Standard Bible and several other translations read "acquired me," which I'm still fine with. The LORD could have certainly acquired, or possessed, His Wisdom from within Himself in order to begin His works. Even the Catholic "American Standard Bible"—which I don't have up on the screen—has a reasonable translation. It reads, "the LORD begot Me...." This is interesting, and worthy of further study, which we'll be getting into next week in more detail, but what it means, in brief, is that the LORD put His wisdom to work for the first time at creation, and so it's consistent with the other translations. Here's where the problem comes in: The Jewish Publication Society translation of the Tanakh into English reads "the LORD made me" in the 1917 version and "created me" in the 1985

version. The Messianic Complete Jewish Bible reads the same way, and this is one very significant of many reasons why I don't recommend that Bible for study.

Unfortunately, the Lexham English Septuagint translation also reads the same way.

The Jehovah's Witnesses "New World Translation" is even worse. It reads, "Jehovah himself produced me..." I know I've mentioned this briefly, but I want you to really think about these latter translations logically. Picture this: God the Spirit was sitting there in His eternal state, hovering over the face of the waters, and all of a sudden He decided, you know what, I'm going to create wisdom. Does this even make sense? What exactly would God have within Himself, without wisdom, to come up with the idea that He needed to create wisdom? Doesn't this idea completely diminish the amazing eternal nature of our God? There is no doubt in my mind that God "possessed" Wisdom within Himself from eternity, for only from Wisdom could God create the Heavens and the Earth.

{New slide} To their credit, commentators who wrote notes for "The Jewish Study Bible" in the Jewish Publication Society translation of the Tanakh, at least acknowledged the issues with the "created" translation. In that publication, we read: "Since ancient times, interpreters have disputed whether the verb 'kanah' means 'created' or 'acquired,' and this, unfortunately, is true. Worship of Messiah Yeshua as God is truly what's at stake here, but the JPS note isn't quite that honest. Here's what the writers explain: "The latter [meaning "acquired"] allows for the possibility that wisdom existed from eternity and was coeval with God." If you're not familiar with the term "coeval," don't worry, neither was I. It means: "having the same age or date of origin, contemporary." In other words, the JPS translation chose "created" because it could not bring itself to admit that "Wisdom" is equal with God. The reality is: "Wisdom" is such a part of God that it is entirely integrated with His being. You can't have God be God without His Wisdom coexisting with Him into eternity. What's fascinating to me is that we only need to read on to the very next verse of Proverbs 8 and then continue reading the following verses after that, and there God explains everything quite clearly there so we can understand. The verse's mistranslation is what's known as an interpolation; or the intentional change of a word's meaning so that the Scripture fits into the doctrine of the translator. Anyone using this one verse and its mistranslation to disprove Yeshua's co-equal nature with God is simply not being intellectually honest. They're practicing what Pastor Daniel calls "isolation analysis" to prove their own opinion. Again, all we have to do is keep reading and the context of the passage proves the meaning that I'm asserting and disproves the other, so let's do that.

{New slide} We read in Proverbs 8, verses 22-31: “The LORD possessed me at the beginning of His Way, before His works of old. I have been established from everlasting, From the beginning, before there was ever an earth. 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, I was brought forth; While as yet He had not made the earth or the fields, or the primal dust of the world. When He prepared the heavens, I was there, When He drew a circle on the face of the deep, When He established the clouds above, When He strengthened the fountains of the deep, When He assigned to the sea its limit, So that the waters would not transgress His command, When He marked out the foundations of the earth, Then I was beside Him as a master craftsman; And I was daily His delight, Rejoicing always before Him, Rejoicing in His inhabited world, And my delight was with the sons of men.” This passage gives new meaning to the idea that “the foolishness of God is wiser than men, and the weakness of God is stronger than men,” as we read earlier in 1st Corinthians 1:25. God is just so much more glorious than we can even imagine. Who are we to limit Him? Who are we to question His nature? Who are we to explain Him? Fools, if we try. All we can do is present the Word of God in the most accurate form possible, yes, studying the original Hebrew and Greek, so that we can come to the best understanding of God’s nature available. We need to let God describe Himself in the Holy Scriptures, for He simply does a better job. Wisdom, who was later embodied in the form of Yeshua, the “wisdom of God and the power of God,” was “a master craftsman” and the “delight” of God. Is not our own Godly wisdom also a delight to us? Do we not have peace and joy when we align our hearts and actions with His Word? And God, in His Wisdom, delighted in “the sons of men.” He made us for His glory. He made us so that we could share in His glory! This is His desire for us, and it is His delight! Isn’t that amazing!

{New slide} In two letters from the Apostle Paul to disciples in Rome and in Ephesus, the magnitude of what we’re dealing with here becomes more clear. You’ll see what I mean in a moment. Consider what Paul wrote in Romans 11:33-36, where we read: “Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! ‘For who has known the mind of the LORD? Or who has become His counselor?’ ‘Or who has first given to Him And it shall be repaid to him?’ For of Him and through Him and to Him are all things, to whom be glory forever. Amen.” The LORD indeed has made all things for Himself, but also to share with us. Can we fully understand Him—His eternal, complex nature—the concept of creation—the purpose for anything He’s done? Only by His Word. Only by What He has revealed to us. Only by His grace. And this is precisely

what Paul explained in Ephesians 1, verses 3-6, where we read: “Blessed be the God and Father of our LORD Messiah Yeshua, who has blessed us with every spiritual blessing in the heavenly places in Messiah, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Messiah Yeshua to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He made us accepted in the Beloved.” Just like we read in Proverbs 8, Wisdom was God’s delight, His master craftsman, rejoicing before Him always, rejoicing in the creation itself, because the delight of God was always to share His glory with the son’s of men, and in His Wisdom, He created a way to make that happen. Yeshua Himself was predestined to come into the flesh on our behalf from the beginning of time, to be poured out for us, to redeem us by His blood, and to rise up into eternal life so that we could follow Him there. This was His plan from eternity and into eternity. It was always present, His Wisdom, and His Wisdom is the very essence of Messiah, and Messiah Was, Is, and Is to Come.

{New slide} This is why the Apostle writes in 1st John 2:23, “Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.” In order to come into relationship with God, we must worship God for who He is—Father, Son, and Holy Spirit. We must relate to God in the way He has revealed Himself to us, and we have to be careful to rightly divide the Word of Truth. Related to our study of the term "qānâ (קָנָה)," there is much more to say next week and so we'll have to continue our discussion then. For now, I want to leave you with just a few key points. The following two verses, found in Proverbs, written by the same writer as Proverbs 8:22, use the word "qānâ (קָנָה)" in exactly the same way. And it's important to recognize that a writer's style is going to remain consistent throughout his work; He's going to use the same style throughout, and he's going to use the same words the same way. And so, when we read Proverbs 19:8, and it says: “He who gets [qānâ (קָנָה)] wisdom loves his own soul; He who keeps understanding will find good,” it would be blasphemous for us to say, “He who creates wisdom loves his own soul.” There is only one Creator, and His name is Yeshua. He is wisdom, and He is not created. He is God, and He is eternal. And this is why Solomon exhorts us in Proverbs 23:23: “Buy [qānâ (קָנָה)] the Truth, and do not sell it, also wisdom and instruction and understanding.” My goodness, just as an aside, we could never say we “create” truth, for Yeshua our LORD and savior is “the Way, the Truth, and the Life,” and nobody gets to the Father except through Him (John 14:6). Thus, Solomon is instructing those who are wise to grab onto Yeshua and never let Him go; He will lead us in His instruction through His Holy Spirit so we can understand His Way for us, and so by walking along that Way, we can inherit eternal life.

{New slide} Wisdom leaves us with a last work for today in Proverbs 8, specifically in verses 32-36. Because Wisdom has come forth from God to create us, and instruct us and redeem us, according to His Way, because He delights in us and desires us to glory

in Him as He glories in us, for our blessing and enjoyment, He loves us by giving us this Word: We read: "Now therefore, listen to me, my children, For blessed are those who keep my ways. Hear instruction and be wise, And do not disdain it. Blessed is the man who listens to me, Watching daily at my gates, Waiting at the posts of my doors. For whoever finds me finds life, And obtains favor from the LORD; But he who sins against me wrongs his own soul; All those who hate me love death." I don't think Yeshua could be more clear, but just to make sure we understand, I'm going to read you something Yeshua said directly when He came in the flesh. We read in John 14:21: "He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him." We will have life everlasting in His Kingdom when we accept the free gift of Yeshua and dwell according to all His ways. We ought to watch, and pray, and we ought to seek Him fervently while we wait for His return. That's all for today. Shabbat shalom!