

PROVERB 30: Do you know that?

Proverbs 30:2 Truly *I* am more stupid than any one; and I have not a man's intelligence.

Proverbs 30:3 I have neither learned wisdom, nor have I the knowledge of the Holy.

Proverbs 30:4 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?**

In verse 2, Agur introduces the man who wonders about our marvellous creation. The questions in verse 4 do not refer directly to YHWH, let alone to a divine son at his side. The ignorant man wonders, and it is very likely that the last question simply expresses the custom that a son inherits his father's fame. In other words, human beings, observing the universe, may wonder what man could accomplish such things and who is his descendant so that we may know him. The answer is **No one**. Note that the Creator is not yet mentioned. The **name** of YHWH appears in verse 9, **alone!**

According to dogma, all kinds of 'sons' can be imagined in this passage, but we have no indication of their role or nature. Are they the heir, participant or author of creation? Is this a lesser god who obeys a god who gathers the wind in the palm of his hand? Does the Son himself hold back the waters in a cloak? Who can ascend to heaven and descend? Can one ascend without first descending? Can a man ascend to heaven? Who is who, and what does each one do? Will the ignorant person who asks these questions become wiser than those immersed in polytheism?

John 3:12 If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe?

John 3:13 And no one has gone up into heaven, save he who came down out of heaven, the Son of man (who is in heaven).

Jesus spoke of heavenly things not because he remembered his previous life in heaven, but because the Father revealed spiritual truths to him during his earthly life. At the beginning of the chapter, Jesus taught Nicodemus that one must be born again. Born of whom and of what?

From God and from heaven, without referring to a story of pre-existence. Coming down from heaven means coming from the will of God, like the baptism of John, who came from heaven. In the scroll of the book, Yeshua devotes his entire being to doing G-d's will, which goes far beyond animal sacrifices.

The word 'heaven' does not always refer to a physical space above our heads; it can also refer to G-d spiritual realm, where he carries out his thoughts and will. Jesus was 'sent' into the world in the manner of prophets and disciples (Matthew 25:14-30; Exodus 3:14; John 1:6). He was neither an existing being, nor was he a being already begotten in space. Jesus is a gift from divine information, from the Word (James 1:17), a true human being who does not receive the holy breath in his spirit to the same extent as the prophets. The Son loves the Father, and the Father loves the Son.

John 6:62 If then ye see the Son of man ascending up where he was before?

John 6:63 It is the Spirit which quickens, the flesh profits nothing: the words which I have spoken unto you are spirit and are life.

In this context, the Messiah compares himself to the heavenly manna from the desert that comes from above (John 6:58). How can this bread of life perish? Through his figurative language, the Master refers to his resurrection and/or the place he occupies in heaven in God's eyes in the prophecies. Jesus' words are not always simple; we must understand them well and use discernment to avoid misinterpretation (John 6:60). Those who are enlivened by the spirit from above can ascend; God has prepared a place for them in heaven (John 14:3; Ephesians 2:6).

Hebrews 1:10-12 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Before we explain this passage, it is imperative to understand the beginning of the chapter, where the Apostle Paul clearly states that God did not always have this prophesied Son (Hebrews 1:5). What a beautiful parallel with our explanation of Proverbs 30: YHWH was alone in the beginning! The Son did not make the worlds, but God made the ages through him (Hebrews 1:1-2), that is, through the spirit of having this truly human Son, conceived and begotten after the appearance of the prophets. The Son of Man, being made a little lower than god (Hebrews 2:5-8), will become superior to all imaginable categories of earthly and heavenly partners (Hebrews 1:4-12).

Therefore, the verses in Hebrews 1:10-12 do not suggest that Jesus is the uncreated God, or a heavenly creature who worked with his Father. Rather, the author reminds us that Jesus ascended to God's throne, that he was made lord (Acts 2:36) and that God delegated powers to him (John 10:30-36). The man Jesus Christ participates in the foundation of the earth and the heavens in two ways:

- Without evoking the notions of nature and temporality, we can say that the Son of God is present in the bosom, in the heart, in the mind of the Father when light came into the world by his word. All things are done through Adam and his Son, the Adamic soul receives all his affection.
- He literally participates literally in this foundation, in a more remarkable way than the first human race created in Genesis 1:25. The efforts of the Father of Nations and the Father of Eternity have produced new stars in the heavens, innumerable as the grains of sand in the desert.

Conclusion:

- Proverbs 30:4 does not necessarily refer to a divine Son, only the name YHWH is mentioned.
- We can imagine all kinds of sons. The Son of God in the Gospels was not a Son or a Logos in John 1:1. Jesus Christ did not receive the spirit in measure to be the personification of the word (dabar).
- 'Descending from heaven' does not necessarily imply pre-existence. The Son is willed by the Most High; he is written about in the heavenly scroll, in the Law and the Prophets.
- The word 'heaven' does not only refer to a place in space, it represents the spiritual sphere of God. Jesus Christ came forth from the Father, and those who unite with him receive all his affection.
- The bread from heaven (Jesus) is like the manna that God sent to the Hebrews in the desert. The Messiah is manna that nourishes the spirit rather than the stomach; and his words are spirit and life. Those who are sent by God did not live who lived with him in heaven.
- God begets his Son only in the Gospels, so the name of the only Son cannot be found in **Proverbs 30** or in Genesis. The mystery of godliness does not consist in a change in the nature of God or an archangel, but rather in the greatness of God in his humble Son Jesus Christ, the seed of Abraham (2 Corinthians 5:19; Hebrews 2:5). He thus became superior to the angels.
- Jesus Christ sits on the throne of God and breathes the eternal life of the Creator, life that David, buried like his ancestors, would have wished for his sons in Psalm 102:24-28. **Do you know that?**