

Discussion with Anthony Buzzard

I. **Objectivity** (Berean heart w/critical mind) vs. **Subjectivity**

A. Greek Metaphysical speculations: “*pseudo-knowledge*” is to be shunned (1 Tim. 6:20)

B. Jewish Metaphysical speculations: “*Jewish fables*” are to be shunned (Titus 1:14)

C. God’s revealed Scripture interprets God’s revealed Scripture:

1. Interpret logically, progressively, literally, define terms by past usage, follow the Apostles’ interpretations.

2. NT unlocks several OT hidden mysteries:

a. Mark 4:11 Mystery of the kingdom

b. 1 Cor. 2:7-8 Mystery of the hidden Wisdom

c. Eph. 3:8-9; Col. 4:3 Mystery of Christ

d. Col. 2:2 Mystery of God, of the Father and of Christ

e. 1 Tim. 3:16 Mystery of godliness, God was manifested in the flesh

II. **The Creation Account:** observations and logical inferences

A. God gave a series of commands, each thing “*originated*” (LXX ἐγένετο), then God inspected each & “*saw that it was good.*”

1. Commands: from a superior to a subordinate

2. Heb. plurals, “*let us make,*” “*our image,*” “*our likeness,*” were translated by Jewish scribes as plurals in the LXX

a. “*let us make*” indicates greater cooperation beyond previous commands

b. “*our image*” and “*our likeness*” requires sameness of “*kind*” for the plural Persons.

B. Logical Inferences:

1. More than one Person was involved in creation
 1. Both shared the same essence or “kind” (“our image” & “our likeness”)
 2. The second Person implied is God’s subordinate (receiving & obeying commands)
 - a. God’s subordinate may be His offspring since Gen. 1 also establishes that kind begets like kind, yet an offspring is necessarily a subordinate.

III. “The Messenger of Yahweh” (Angel of the LORD)

A. Gen. 16:7-13; Judg. 13:22 Those to whom He appears claim to have seen God face to face.

B. Gen. 22:11-18 To Abraham: “*now I know that you fear God, since you did not withhold your son from ME. ... you have obeyed My voice.*” He swears the oath of the Abrahamic Covenant

C. Ex. 23:20-23 Yahweh’s name was “*in Him*” (LXX upon Him)

1. He led Israel from Egypt into the Promised land
2. He was authorized to forgive sins

D. Judg. 2:1-4 He claimed the Mt. Sinai Covenant as His own.

E. Judg. 6:11-22 He is called Yahweh, “*Yahweh turned to him and said...*”

F. Ex. 19:18 (Acts 7:38); Judg. 13:20 He ascended and descended

G. Logical inferences:

1. His knowledge was inferior to God’s (“*now I know*”)
2. He was “God,” but only as God’s subordinate Agent.
2. He was “God” as the visible image of the invisible God.

IV. "Wisdom" (Prov. 8:22-31)

- A. Prov. 1:1-6 an enigma, a mystery to be solved by the wise
- B. Prov. 8:22 Wisdom was "*acquired*" by God (not possessed), as "*the Beginning of His way for His works*"
- C. vss. 24-25 "*begotten*" by God, also implying a distinct origin
- D. vs. 30 a "*master craftsman*" working beside God as God's subordinate Agent.
- E. vs. 30 with God, "*rejoicing continually in His presence*"
- F. vs. 31 interacted with "*the sons of men,*" as Yahweh's "Messenger" is also portrayed
- G. Prov. 30:1-4 Solomon solves the riddle: Wisdom is God's Son who "*has ascended and descended*"
- H. Logical inferences:
 - 1. Since God acquired, and begat, Wisdom, God lacked this Wisdom previously
 - 2. Wisdom is the second Person implied in Genesis 1.
 - a. God said to Wisdom, "*let Us make Man in Our Image and after Our likeness*"
 - 1. Wisdom obeyed the commands. God inspected and declared it good.
 - 2. Wisdom was necessarily the same "likeness" and "image" as God.
 - 4. Wisdom interacted with mankind, same as "Messenger".
 - 5. Solomon's solution to the Wisdom enigma (Prov. 30:1-4) is to point to Prov. 8, God at creation, & Wisdom was "*with the sons of men*" (v. 31), the "Messenger" who "*ascended and descended*" (cf. John 3:13). The riddle yet to be solved is "*what is His Son's name?*" (30:4).

V. Applications to Jesus

A. John the Baptist announced the arrival of *“the Messenger of the Covenant”* (Mal. 3:1)

1. Gal. 4:14 Jesus is called the *“Messenger”* of God
2. Rev. 1:1-3 Jesus is called the *“Messenger”* of God
3. Jesus and Yahweh’s Messenger could forgive sins (*“who can forgive sins but God alone?”*)

B. Jesus is called *“the Beginning”* as a title, just as Wisdom.

1. Col. 1:18 *“who is the Beginning”*
2. Rev. 3:14 *“the Beginning of the creation of God”*
3. John 8:25 Gk. Jesus identified Himself as the *“Beginning”*
4. Luke 11:49 (Mt. 23:34); 1 Cor. 1:24, 2:7-8 Jesus is called *“Wisdom”*

C. Prov. 8; Jn. 1; Col. 1:12 Wisdom, Word, and Jesus each God’s Agent in creation

D. John 14:8-10; 2 Cor. 5:19 Those who saw Jesus saw God

1. John 1:18 No one has seen God at any time in history, His only-begotten Son has made Him known
2. Col. 1:15 Jesus is *“the image of the invisible God”*

E. Col. 1:15 Jesus is *“the first-produced of all creation,”* as Wisdom, *“begotten”* and *“acquired”* by God

F. John 8:58 Jesus existed before Abraham, and Abraham rejoiced to see Jesus’ day

1. Gen. 17-18 Abraham rejoiced when Yahweh’s Messenger promised Isaac through Sarah

G. 1 Tim. 2:5 only **one** God and **one** Mediator.

H. John 1

1. Logos was in the beginning with God (same as Wisdom)
2. Logos was God (same as Yahweh’s Messenger)

3. Everything originated (ἐγένετο) through Logos (διὰ + gen.) Gen. 1 LXX & Wisdom
 4. What originated in Him was life (as with Wisdom)
 - a. ὁ γέγονεν (WH, NA, UBS) perf. ind.
 - b. The Life (Eve = life, taken out of Adam)
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Questions for Anthony:

Wallace, GGBB, pp. 40-41

Predicate Nominative: two nominative nouns w/stative verb

- a. Subset proposition: The predicate identifies the category to which the subject belongs
- b. Convertible proposition: The predicate is identical to the subject

1. John 1:1 θεὸς ἦν ὁ λόγος *“the Word was God”*

pr v sub

Subset position: “God” is the category to which the Word belongs. “God” is always a concrete, personal, relational noun

2. Col. 1:18 ὅς ἐστιν ἀρχή *“who is the beginning”*

sub v pr

Convertible proposition: Jesus is identical with *“the Beginning”* (as a title for “Wisdom” in Prov. 8:22)

3. Rev. 3:14 ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ *“the Beginning of the creation of God”*

a. ἀρχή (fem. abstract): (1) beginning, (2) rulership (Luke 20:20)

b. ἄρχων (masc. concrete): a ruler, lord, prince (Rev. 1:5)