



[DTGm Revelation Studies](#)

## **Episode 84 – Unveiling the Mysteries of Proverbs: Wisdom Brought Forth**

2025-06-25

[www.theLambsLove.org](http://www.theLambsLove.org)

Join Scott Stanley as he delves into the profound and often controversial concepts of divine wisdom and salvation, exploring how they are intricately woven into the fabric of biblical teachings. In this episode, Scott sheds light on the spiritual mysteries hidden in Proverbs 8 and Genesis 2, emphasizing the significance of Christ as the embodiment of wisdom brought forth in the mind of God, and how this relates to the process of salvation and the cross's impact.

Uncover the deeper meanings behind well-known scriptures, as Scott explains how spiritual understanding is fundamental to grasping God's eternal plan and experiencing salvation. Whether you are a seasoned theologian or new to these concepts, this episode invites you to seek a more profound insight into the scriptures and their implications for your spiritual journey.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to KJV for verbatim wording.

Hi. This is Scott Stanley getting deeper into the deep things of God. Today, I'm sure these concepts are going to be controversial. They need to be. We need to seek the Lord for deeper definitions, explanations. We know things are spiritual, but are we understanding them to the point of salvation? Salvation is going to happen when the cross is made of effect, when it has its effect on you. It will not have its impact until you know who he is and why he's dying... who is on that cross, and why is he doing that?

I want to turn to Proverbs 8 for something real quick, and it has to do with this word "brought forth, to be brought forth" [2342] in the Strong's Concordance. If I could just say this real quick, I think that what you're reading in Proverbs 8, we know is about the wisdom of God, and we know Paul said, "Jesus is the wisdom of God, and we preach wisdom in a mystery, God's wisdom in a mystery."

We see that in the Son of God, in his death. But when I see this word "brought forth," I am beginning to realize... just so I can make all of this harmonize or see how it harmonizes... what you're seeing in Proverbs 8 with this "brought forth" is not the birth of Jesus in eternity. You're seeing Christ as wisdom brought forth in the mind of God. I say that because if I can just start reading... I hate to leave anything out; this is too important. But in verse 22, Proverbs 8:22,

Pro 8:22 Jehovah possessed me in the beginning of his way, before his works of old.

We know that he came to the conclusion of the Son of God... that he would have a son. The Son in verse 23 was anointed. From the very beginning, God knew he would anoint his Son, meaning he knew he would empty himself and become a man and be anointed at his baptism. Verse 24,

Pro 8:24 When there were no depths....

Well, this word "depths," along with "fountains abounding with water" or people, these are symbols used of people. We can see this in Genesis 1:2.

Gen 1:2 The earth was without form, and void; and darkness was upon the face (or the person) of the abyss [8415], the deep.

So in Proverbs 8:24, *when there were no depths, there was no abyss, there was not a mind; there were no people, and there were no fountains abounding with water.* We know that that's also people, James 3:11. So when there were no depths, before there were any people, I was brought forth as wisdom in the mind of God, is what he is saying. Verse 25,

Pro 8:25 Before there were mountains (or hills, those are doctrines. The mountains drop as the wine, the hills, milk (Jol 3:18). That's understanding...) So before any doctrines or understanding was settled, I was brought forth (in the mind of God).

Pro 8:26 While as yet he had not made the earth (which is self), or the fields (those fields are streets, the paths that you think), nor the chiefest part of the dust of the world. (That is the adversary that's in each one of us.)

Pro 8:27 When he prepared the heavens, I was there...

What you're seeing in verses 22-27 is how he prepared the heavens. The "heavens" equal "the way God thinks, the way he understands," and he was preparing the heavens. That is why he brought forth wisdom. Now remember, knowledge is an accumulation of facts. Wisdom is how you put it together. This is what you're seeing: God bringing forth wisdom, putting this together before anything is created.

In Proverbs 8:27, "When he prepared the heavens, I was there" ... put a slash because everything before that slash is before creation. Everything after the slash is after creation. So, let's read after creation.

Pro 8:27 ... When he set boundaries upon the face of the depth.

We just read that in Genesis 1:2, *"the person of the abyss."* For him to set boundaries, the person is there.

Pro 8:28 He establishes the clouds above. (Those are believers, people who dwell in the heavenly understanding.) When he strengthened the eyes of the abyss (the understanding of the abyss, the resistance against him), he strengthened them. He made them bold.

Pro 8:29 When he gave to the sea his decree, that the waters should not pass his mouth. When he appointed the foundation of the earth:

Pro 8:30 Then I was by him...

So here the Son of God has been brought forth. The Son of God, we know, was brought forth in eternity. But, again, what you're reading in Proverbs 8 is that he was brought forth as wisdom in the mind of God, and then he was literally brought forth and was as one brought up with him, verse 30. "Brought up" is "to be trained up, to be taught." So, when God was setting the boundaries and doing what he was doing with man, he was teaching his only begotten Son,

Pro 8:31 Who rejoiced in the habitable part of the earth (or those people who allowed God to dwell in them). His delights were with the sons of men (not the mighty ones who were arrogant).

So, I wanted to touch on that. Whether you do anything with that or not, I guess, is beside the point. But for me, I want to be able to see it and have a more accurate understanding of what I'm reading. Hence, I'm going to go to Genesis 2. Now this is something that let me just say, God will not let me not do this. I've been studying this out and looking at this, and coming to some conclusions.

I want to present this to you because I've said for a long time, Genesis 1, 2, and 3... these chapters are parables, and this is no different. Of course, what I'm going to read is more fine-tuned. I want to fine-tune what we're looking at, because in Genesis, chapter 1, God gives you the process of salvation, days one through six, and he can rest on the seventh. We realize from Hebrews 2, we're in the sixth day of creation now (Heb 2:8).

Well, God has given us another parable, I believe, that goes along with chapter 1 of Genesis. I want to start reading at verse 4 because I believe in Genesis, chapter 2, the first three verses really finish off the first chapter. So I'm going to start at verse 4.

Gen 2:4 These are the generations of the heavens and earth (which we know in Zechariah 12:1 is the spirit of man). These are the generations of the heavens and earth when they were created, in the day of the making of Jehovah God's earth and heavens. (This is what he possesses.)

Gen 2:5 Every plant of the field before it was in the earth, every herb of the field before it grew.

Now, the reason I'm highlighting this "before" is because everything that God gave us, all the understanding he gave us, existed before he gave it to you. All of the truth, it existed before he gave it to you.

Gen 2:5 ... And Jehovah God had not caused it to rain upon the earth, and there was not a man to till the ground.

Look at that spiritually. We're looking at a time when God had not revealed truth to a man. We're looking at the man's life. God had not given him the truth from heaven. The earth watered itself, and that's what you're seeing in the world today. The earth just waters itself without the understanding of God.

Gen 2:6 But there goes up a mist from the earth, and it waters the whole face or person of the earth, of the ground.

So men are living according to their own understanding. Even when they pick up the Bible, they're putting their own understanding to it. Even if you're reading spiritual meanings, it's your own understanding. Something has to happen, and that's what you're going to see in verse 7.

Gen 2:7 Jehovah God formed man of the dust, but he also breathed into his nostrils the breath of life, and man became a living soul.

What you're seeing in that verse is God revealing to a person the Son of God. When he gives you the truth of his Son, you are born from above. Christ has life in himself (Jhn 5:26). If you can believe he's the Son of God, there is an element of life that comes to you, even though you're far from where you need to be, but you see he's the Son of God. I say this because looking at the seven churches, it is to Thyatira that the Son of God is revealed.

When that person accepts it, they become Sardis. But he says to Sardis, "*You have a name that you're living, but you're dead.*" So there is an element of life that happens to you. You're on the path now. You're on the narrow path to salvation, but you're going to need a lot of things. Following the seven churches, the next thing he needed was

spiritual understanding, Philadelphia. Now, let's keep that in mind as we read this. In Genesis 2:7, *"The Lord God formed man of the dust."* See, he's still dust, but he understands that Jesus is the Son of God.

Gen 2:8 Jehovah planted a garden eastward (east is always self), eastward in Eden. And that's where he put the man whom he had formed.

So the man, even though he is given that Godhead truth, is still subject to his own thoughts, his self. He's eastward in the garden. So follow what happens.

Gen 2:9 Out of the ground made Jehovah to grow every tree that's pleasant in the sight, to the sight (a tree is a counselor, same word). It's good for food. (The law of God is our counselor.) The tree of life (the counsel to life) is also in the midst of the garden, and the counsel of the tree of the knowledge of good and evil.

Now notice, the tree of life in Proverbs 3, the tree of life... wisdom and God's understanding, becomes a tree of life. But here, this tree of life is not there until man has become a living soul. I just think of my neighbors. They don't even believe in God. Why would they need a tree of life? They only live according to their own opinions- no thought of God in their daily life.

So God made all the counselors pleasant to the sight and good for food, and the counsel of life, and the counsel of taking your opinion and mixing it with God's. Suddenly, now this man has to make a choice between flesh and spirit. So what does he do? God gives you the warning. Verse 10.

Gen 2:10 A river goes out of the mind of God to water the man's garden, and from the man's garden, it's parted into four heads.

"Four" is "earthliness, earthly completeness." So man takes the word of God and makes it earthly, you could say, literal. Now, notice what happens.

Gen 2:11 The name of the first river (which is earthly) is Pison. That is it which compasses the whole land of Havilah, where there's gold.

"Gold" is "faith." Pison comes from [6335] in the Strong's, and it means "to act proudly, or to be fat," ... to act proudly. So here we've got pride, and what you're going to see in these lands, the four rivers, are the horses in Revelation 6, the four horsemen. What do we see when we see this land of Havilah?

Havilah, the number for Havilah is [2341]. The number for "brought forth" in Proverbs 8 is [2342]. Now, one thing I want to make clear about [2342], about being "brought forth" in Proverbs 8, and this always bothered me. That's another reason I had to come back and look at this, looking at Christ again being brought forth in eternity past. I say that means brought forth in the mind of God.

Why? Because this "brought forth" is a verb. It means "to whirl, to shake, to fear, to dance, to writhe, to grieve. To whirl in motion and writhe in pain." It's like dancing and pain. When the Father brought forth his Son in eternity, I don't think he had any pain. I think the pain he experienced is why he brought him forth in the first place. See, when there were no depths, when there was not an abyss, God writhed in pain. He brought forth the wisdom to deal with the abyss and the fountains bounding with water. He writhed in pain and danced to rejoice.

*This is what man will do. This is what I'll do to correct it. Before the mountains were settled, before the wine and the milk, I was brought forth.* God brought forth his Son through the pain, but also the rejoicing. See, you've got to be able to put the two together, and it makes a whole lot more sense that this happened in the mind of God.

So you come to Genesis 2:12, and you've got the land of Havilah, which comes from [2342], to have pain and to rejoice, to dance. Pison means "to act proudly."

Gen 2:12 ... It encompasses the whole land of Havilah. In this land of Havilah, there's gold.

Gen 2:13 The gold of that land is good: there is bdellium and the onyx stone.

Well, if you look at bdellium, Numbers 11:7,

Num 11:7 The manna was as coriander seed, and the color (the eye) was as bdellium.

So when I look at bdellium in Genesis 2:12, I see manna. There is a manna. There is still a reading of the Bible and saying, "What is it?"

But what about the onyx stone? Exodus 28:9-11, the high priest will have an onyx stone with the names of the children of Israel engraved on it. The children of Israel represent the Bible, the scriptures. So here in this land of Havilah, what do I see? Manna and the scriptures, faith that comes from this. Remember, the golden jar of manna is the manna being redeemed that you've had through your Christian life. He redeems it and corrects it, so it's a golden jar.

Gen 2:13 The name of the second river is Gihon (and it means bursting forth): the same is it that compasses the whole land of Ethiopia.

Well, Ethiopia is Cush. Who is Cush? He's the father of Nimrod. It actually means "black." So what do you see here? A bursting forth. I think of white horse, red horse, black horse. There is a bursting forth when you have turned to God and you're wanting to serve God. The second river, the second thing taken literally- God's truth given to you literally.

Gen 2:14 The name of the third river is Hiddekel, and it goes toward the East of Assyria, and the fourth river is Euphrates.

Assyria is a corrupt government. Euphrates is a corrupt church. Taking all of this literally, I just put for Hiddekel: These two rivers are living with people... how you're living with other people, the government, and the church. Again, God has given you instruction, but we take his instruction literally, and these rivers go toward Assyria, and the fourth goes through the very gates of the city of Babylon. So verse 15,

Gen 2:15 Jehovah God takes the man and puts him into the garden of Eden to dress it and keep it. (That's the mind.)

Gen 2:16 And he commanded the man. He said, Of every tree, you may take counsel,

Gen 2:17 But don't take counsel of the knowledge of good and evil. The day you do that, you're going to die. (Again, we're reading a parable. So the man sees what God would have him do.)

Gen 2:18 And God sees that it isn't good for the man to be alone, trying to do this. So God is going to give him a help meet.

Gen 2:19 Before he does, out of the ground, the earth, Jehovah formed every beast (that word "beast" is [2416], and it's "living, living beast, living creature"), and every fowl of the air; and he brought these living things to Adam to see what he would call them: and Adam called every living creature its character.

Living creatures are seen in Revelation chapters 4, 5, and 6, and they have to be redeemed. Being redeemed, they are living creatures. For Adam to give names to them, a name is a character. Adam called all the living creatures according to their character. He was having that understanding. So what am I seeing here? God is giving him spiritual understanding, which is what he desperately needs to be saved from himself, and it answers to the four rivers... to God giving him truth, and Adam making it literal, so you see God helping him, helping him to see things spiritually. But notice at the end of verse 20,

Gen 2:20 ... for Adam there was not found a help meet.

Gen 2:21 And Jehovah God caused a deep sleep to fall on Adam, and he slept...

When you see this, we always look at this as the first Adam. But what if you're looking at a mirror and you're seeing the second Adam and you're seeing Christ on the cross? Because after God gives you spiritual understanding, you see Jesus, a deep sleep falling on Jesus,

Gen 2:21 ... and one of the sides is closed up in the flesh of it,

Gen 2:22 And that side made he, the woman.

That word "made" is "build." He didn't create this. He built it and brought her under the man. It's the Holy Spirit. You're seeing the death of the Son of God and the Holy Spirit being given to Adam. This is what God gives you to help you work in that garden. It is not Eve. In fact, when does Adam name Eve? It's not till chapter 3, and I think it's verse 20, after they sin.

Again, we're looking at parables here. We can't take all these in that order... all this happened, then that, then that, then that. These are parables where God's trying to show you, and what you're seeing in Genesis 2 is Genesis 1, the fifth day. Everything in the sea is given life. Adam can name, give character to the living creatures.

So what do you see? After he comes to this spiritual truth, you now have to have the sixth day. So the Son of God, verse 21, dies, and God takes that side which is man portrayed, the problem of humanity, and he builds the Holy Spirit and gives that Holy Spirit to the man.

Gen 2:23 And Adam said, This is now, bone of my bones, flesh of my flesh: she shall be called Woman because she was taken out of Man. (See, she portrayed the mind of man, the soul of humanity.)

Gen 2:24 Therefore, a man is going to leave his father and mother, and cleave to his wife: and they'll be one flesh.

Now I want to read something to you, and I want you to really consider what you just read. In fact, I want to read it one more time, and I'm begging you to have your Bible.

Gen 2:23 Adam said, This is now, what?... the woman God gave to help him in his garden. This is now bone of my bone, flesh of my flesh. She shall be called Woman because she was taken out of Man.

Gen 2:24 Therefore shall a man leave his father and mother, and cleave to the wife God has given you: and you'll be one flesh.

Now I'm simply going to read something out of Ephesians, chapter 5, verse 28.

Eph 5:28 So ought men to love their wives as their own bodies. He that loves his wife loves himself.

Eph 5:29 For no man ever yet hated his own flesh; but he nourishes it and cherishes it, even as the Lord, the church.

Eph 5:30 For we are members of his body, of his flesh, and of his bones (because he is the Holy Spirit).

Eph 5:31 This is why, for this cause shall a man leave his father and mother, and be joined unto his wife, and they two shall be one flesh.

That is an exact quote from Genesis 2. But look at the next verse in Ephesians.

Eph 5:32 This is a great mystery: I'm speaking concerning Christ and the church.

He is quoting Genesis 2:24, and he says, *"I'm speaking of Christ and the church."* I'm telling you that is what we're reading in Genesis 2. It is a depiction. Again, it covers the same bases that you see in Genesis 1. It covers the bases, the process that you go through in those horses, in the seven churches. First, you're given the Godhead, then you're given spiritual truth. You ascend out of that, and you come to a place where you can finally understand the cross.

So the second Adam goes into a deep sleep, we call it death, and God takes one of his sides, the emotional side, and closes up the flesh of it. The rib, that emotional side, he built the woman. He didn't create it. He built it and brought the Holy Spirit to the man. I'm not making it up. Genesis 2:23 is about Christ and the church. How do I know? Because of Ephesians 5. Ephesians 5:31 says so.

You're reading spiritual truth. What does it mean in Genesis 2:25 that they were both naked, the man and the wife, and they were unashamed? Look at Hebrews, chapter 4, and I want to read verse 12 along with this.

Heb 4:12 For the word of God is quick and powerful, authoritative, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Heb 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Genesis, chapter 2: You are shown the meaning of the cross, and God has depicted your very soul, the soul of all humanity. You are standing there before God naked and unashamed, because the reason he is showing you this is to say to you, you didn't know what you were doing. The man and the woman, the spirit God has given you, your wife, are standing there naked. Your wife is that exposé on who you are, and you're unashamed because you have received understanding, forgiveness, grace, and mercy from God.

All of the things I'm sharing with you, I know, need to be fine-tuned, and I pray to do that as the days go by. But I'm telling you right now, you cannot get around what he is saying in Ephesians 5:31, quoting Genesis 2, and saying this is a mystery, but it's Christ

in the church. We're growing in spiritual understanding, and our message, of course, I know, will be rejected, refuted by the world, but that's the world. Show me in the scripture. Help me see the spiritual truth because that will strengthen me. Life is in the spirit. Death is in the letter. Choose life and glorify God in your life.

Father, I know these things are not simple, but they can be easy if we just believe. We ask for your instruction and your leading and guidance in Jesus' name. Amen.