Text: Proverbs 8

**Introduction**

Trinity Sunday is often a day of analogies. But I’m going to start out with a slightly different one. How do you know someone? The most solid way – the way any wise parent would tell their child – is look at what they do. Actions speak louder than words. Who you are on the inside comes out in your actions. And so we preachers, if we are wise, spend most of our time preaching about the mighty works of God. Like that cross. You want to know God. Look at the cross. You want to know the Father? Learn about Jesus.

But sometimes you want to know more. Sometimes you want to know about someone not by the experience of the external life, by in their innermost being, in their soul. And I think we all know that at some level that is impossible. We humans do not read hearts. As much as George Bush looked into Vladimir Putin’s eyes and thought we knew his soul, it doesn’t really work that way. Heck, most of us don’t know our own inner lives that well. Maybe husband and wife stand the best chance of that type of knowledge. But even in that relationship there are completely solid marriages that husband and wife are complete mysteries to each other And if in our most intimate relationships we can’t really know the inner life of another, that gives us an idea about how hard that would be to know the inner life of God. That is ultimately the realm and quest of the mystic. And the mystical experience is tough to pass on.

But there is one advantage in regards to the inner life of God compared to a fellow human. God is a reliable narrator. We lie to each other. We lie to ourselves. We do not want to be know. Sometimes we don’t want to know ourselves. God is the truth. And God wishes to be known.

**Where God is Known**

The Old Testament lesson is one of those places were I think God reveals a little of his inner life. But it requires a couple of assertions. Some assertions – like all analogies of the Trinity – if you push them too far end up crumpling. Because the inner life is mystery to be adored, not a cadaver to be autopsied.

The first assertion is that when Proverbs 8 talks about the wisdom of God and the fancy word anthropomorphizes it – makes the wisdom of God a person – it is talking about Christ. Another fancy word, if you want to learn more about this you can look up the phrase “Wisdom Christology”. There are shelves of books. All of which are trying to know a mystery. But if you are looking for the mithril, this is a deep vein.

And the first thing that is revealed about the inner life of God is His desire to be known, and how he makes himself known. “Does not wisdom call? Does not understanding raise her voice?”

Unlike ourselves, especially after sin, desperately seeking cover of any kind. Folly – often paired with wisdom – enticing people in the dark and the shadows and the secret places. God proclaims himself.

Where does God proclaim himself? “On the heights beside the way, at the crossroads…besides the gates in front of the town…at the entrance of the portals.” Where? Literally everywhere man might go. Up on the mountains that tower over the road you walk. You’ve driven the Las Vegas I’m sure. How the mountains tower over the small snake of road. Wisdom calls from the mountains as we process along. At the crossroads. Two roads diverged in a yellow woods. You can only take one. God proclaims himself there. At those times when you have to make the choice. At gates, at the portals, the places were deals are made and work is done. God is a creator, and in how we mirror God in our acts of creation, God proclaims himself there. God wishes to be known. “To you, O Men, I call, and my cry is to the Children of Men.”

**Father and Son**

The Nicene creed uses the phrase “begotten of the Father before all worlds.” The Athanasian creed picks up on the same language. “The son is neither made nor created, but begotten of the Father alone.”

This is part of the inner life of God that He reveals. Now it is tough for us time bound creatures to think about this. Because we immediately just to some heresy like “there was a time when the son was not.” That is Arianism if you want to know. But that is now how our passage talks about it. “at the beginnings of his work…at the first, before the beginning of the earth, where there were no depths….I was brought forth.” There is that begotten of the Father before all worlds.

And as John would say in the opening of his gospel. “All things were made through him, and without him was not any thing made that was made.” This is the inner relationship of the Father and the Son. Everything made – all time and space – were made together. “When he established the heavens, I was there. When he drew a circle on the face of the deep…I was beside him, like a master workman.” Two persons, but sharing an inner life and an external work. You can extend this to the Holy Ghost as well, but for today we are talking about the Father and the Son. Our Father and Son relationships are separated by time and substance. But the Divine Father and Son are not. They are co-eternal with each other and coequal.

But maybe the distinguishing part of the persons – Father and Son – is that in this work “I was daily his delight, rejoicing before him always.” A revelation of the inner life of God. The Father delights in the son. The son returns that delight in rejoicing. Their joint work of all creation has this movement outward of delight in all things wisdom produces and back in rejoicing in what has been made. Like breathing – in and out - delight and rejoicing. Like taking food and giving thanks for its providence. There is a rhythm of life Father to Son.

**Son to Us**

And if the Father delights in the Son and the Son rejoices in the Father. This divine life, this divine rhythm is extended to us through Christ. “Delighting in the Children of man, rejoicing in his inhabited world.” The Son, Christ, the Wisdom of God – as the Father delights in him, he delights in the Children of men. Christ delights in you and me.

He delighted so much, he became incarnate. “He is man, born from the substance of His mother in this age.” And he became incarnate not to covert the deity into the flesh; but by the assumption of the humanity into God. Delighting in the Children of Men, he saved us. And invites us into that divine life. And in that salvation, along with Christ, we can return that delight in rejoicing in his inhabited world. A world that we broke thought sin has been redeemed. Our humanity has been taken into God. And all who are found in Christ, are found in the delight of God. And all found in the delight of the Father are part of eternity.

**Moral**

I think that is a view of the internal divine life that has been given to us. We likewise are called to delight in the world and work that God has given to us. We have not been with him from eternity, but there are good works that we are called to walk in. One of those is the work of wisdom – to make known the work of God. This is what God has done for me. He has called me by the gospel and enlightened me with his gifts. He will sanctify me and keep me into eternal life. And He has done all these things through Christ. The Delight of the Father in the Son, and the Son in you and me, and you and me delighting in the World and Work we have been called to.

And all that outward breath in, returns with the breath out in rejoicing. As we praise God from whom all blessing flow and raise up his Christ. And Christ our brother takes our praise and desires and wants and needs to know to the Father. We are made part of that internal divine life. Of delight outward returning in rejoicing. And doing it again. And knowing this is the love of God for all his creation. A love that was there before the foundation of the world.

**Conclusion**

This is the catholic faith, whoever does not believe it faithfully and firmly cannot be saved. This is the life of God, there is no other.