

“Through the Bible in a Year with Pastor Don and the FBC Family”

December 2, 2016

Jeremiah 3:1–4:18. Judah! Repent or be destroyed!

Colossians 1:15–2:5. The infection of modern philosophy in modern “biblical” exegesis (ICE).

Proverbs 11:1–12. God hates all injustice—and a word about the wealthy and poor.

COMMENTS.

Jeremiah 3:1–4:18. In the **first five verses**, God accuses His people of being unfaithful. In **3:6-4:18**, God calls for repentance and lays out the two alternatives: repent or be destroyed.

Idolatrous Judah was even more corrupt than their sister, the Northern Kingdom, had been.

Though the Lord had swept the Northern Kingdom away into exile, Judah had not learned from their northern sister’s example. The time for decision had come. Judah’s only hope was to repent.

The Lord appealed to His faithless people to confess their sins, turn from their idols, and commit themselves to the Lord with renewed devotion. He promised to give them godly leaders and make Jerusalem the focal point of His worldwide rule. Nations would travel to the city to worship the Lord. Judah would be reunited with the exiled Northern Kingdom and would possess the promised land. The alternative to repentance was destruction. If Judah persisted in its sin, the Lord would bring a mighty army down from the north to devastate the land. Reference is made to the Babylonians, who would attack with the ferocity of a lion, the power of a whirlwind, and the swiftness of an eagle. The people would flee for their lives; and Jerusalem, abandoned to its doom by its idol-gods, would cry out in panic

Life in God by second person proper knowledge and proper love. No individual or nation can rise any higher than its worship of God. The nation of Israel was torn into two kingdoms because of the sins of Solomon who turned to idols to please his pagan wives. Because they worshiped idols and forsook the true God, the northern kingdom of Israel was taken captive by Assyria. It didn’t take long for Judah to succumb and eventually be captured by Babylon. We become like the god we worship (Ps. 115:8, *Those who make them are like them; So is everyone who trusts in them*), and if we refuse to worship the true and living God, we become as helpless as the idols that enthrall us. We are always drawn to what we love in our 1st order wills. We all know what and Who we should seek and the kind of person we should be (this is our 2nd order will), but how in our 1st order wills (experiential level) we are often far from our 2nd order. The goal in sanctification is for the 2nd order will to permeate the 1st order desires and raise them to the 2nd order; so that we are the kind of people we know we ought to be, namely people of God who love and worship the goodness of God *by proper knowledge and proper love*—and thus not tempted by evil lusts because those “loves” are displaced by love for goodness as such. Of course, God is not going to raise the 1st order will unless a person desires *in his 1st order will* for God to do so. There lies the crux of the problem. It is one thing to want God in the 2nd order, it is altogether different to want more of God in the 1st order. Moreover, with every sin we commit, we habituate taste for evil in the 1st order, and by doing so, we retard movement to the 2nd order, and only create disorder within our very being as we fragment ourselves, by desiring evil on one level (1st order) and goodness on another level (2nd order). We become a divided house against ourselves—self-alienated.

Colossians 1:15–2:5. This reading can be divided into two parts. First, the supremacy of Christ is underscored (1:15-20) to combat the false teachers who challenged the true nature and deity of Jesus Christ. Their teaching possibly involved the worship of angels or some other beings (2:15, 18, 20) who negated or minimized the supremacy of Christ. The false teachers declared that salvation *and spirituality* were achieved by knowledge rather than faith in Christ. Paul’s answer to these matters begins in this important section. Paul presented Christ as preeminent in relation to the entire creation (1:15–17) and in relation to humanity and the church because of His resurrection (1:18–20). This hymn or early creed celebrated Christ as the sovereign Creator and Redeemer of all things. Second, the ministry of the Church is making known the mystery of God, concerning Christ to the Gentiles in general (1:24–29) and to the churches of Colosse in particular (2:1–5). Paul’s ministry was to make known to Gentiles the “mystery” that God had kept hidden from the world in ages past.

Life in God by second person proper knowledge and proper love. Paul’s aim was to “present everyone perfect in Christ” (πάντα ἄνθρωπον τέλειον ἐν Χριστῷ, 1:28) in whom are “all the treasures of wisdom and knowledge” (2:3). Moreover, in this section he notes that he avoids human philosophy. Much of contemporary Christianity is filled with false human philosophies even if these philosophies use and frequently quote the Word of God. My own spiritual background is one that was filled with modern philosophical concepts that I never recognized before becoming a philosophical realist, which is rooted in the Truth as such. I have often noted how many entire modern spiritual life systems are arranged and manipulated by human non-realistic philosophies like Baconian, inductive, conduit forms of spirituality—like confessing to get in a circle for divine good and instant and conduit spirituality complete with intellectual/doctrinal determinism. Even the very exegesis of Scripture was filled with false philosophical systems rooted in Cratyleanism, where the meaning of reality is based on the word rather than reality as such—a system that is idealistic rather than based on realism. It is also anti-biblical; where in the Bible do we find writers exegeting Old Testament passages as “modern exegetes” (e.g., this verb is Qal, active, participle meaning such and such)? Much of this is idealistic and is intrinsically anti-biblical and anti-realism. I do not bring up this point to attack great men I have studied under. I bring up this fact because these are examples of false philosophies that have infected much of modern biblical exegesis, including ICE methodology, which often reduces truth to cultural frameworks (I-Isagogics); the subjectivity of one’s personal induction and categorization (C-Categories); and the idealism of Cratylus, basing reality on the meaning of words (E-Exegesis) rather than reality. I highlight this point because attacks upon me and my ministry usually involve negative comments about me teaching philosophy rather than the Bible. However, I am teaching realistic philosophy, the philosophy of reality, God, and the Bible—to understand reality, God and the Bible, which the Bible presupposes. Moreover, false philosophies that have infected our view of God, His Word, and the spiritual life need to be exposed. They have so deteriorated the nature of the believer, knowledge, reality, and the Bible that many in our camp no longer have confidence to study the Bible on their own—an idea which eerily sounds cultish and is at core unbiblical—all of this because of a false modern philosophy infecting the mind’s ability to understand the Bible and reality as such. I am not the one using modern philosophy, I am a philosophical, biblical realist who can recognize the false human philosophical systems used in so many modern Bible studies. The sooner we

get away from modern conduit and instant spiritual notions, the sooner we can understand God and enjoy life in God *by proper knowledge and proper love*—in a second person relationship instead of the idealism of circles, sphere and gates. Again, my motive here is not to cast stones, but to provide for those who really want truth (correspondence truth) the whole truth, total truth perspective and understand Paul’s reference to *human* philosophy. Philosophical realism is inherently real and is antithetical to idealism, which always starts with an idea rather than reality as such—an idea which is often clear and distinct, which is why idealism is so easy to believe even if it is false. We like clarity and univocal concepts. However, this is not the way reality is. Reality is homogenous, and wonderfully so as to make it impossible to *truthfully* grasped with clichés and simple ideas. It takes wisdom to see and grasp the wisdom in Christ and reality as such. This is what realism and God offers to all who dare to think for themselves enlightened by God and His marvelous, matchless grace. In sum, Paul’s desire was to present every believer perfect/complete in Christ and this necessitated fighting against false philosophies. That is also my goal in exposing the surreptitious enemies of truth and the spiritual life as such. The final goal of all is to love God with all of our hearts, souls, and mind, and there is much in modern methodologies (ICE included) that prevent real depth in life with God because they have redefined man, love, and God. These false ways must be addressed and removed at all costs. We cannot afford to countenance anything that comes between us a thriving, second-person relationship with God. The stakes could not be higher.

Proverbs 11:1–12. This section outlines “what the Lord abhors” (11:1). He hates fraud, pride, treachery, materialism, troublemakers, gossipers, and stupidity. God loves integrity, righteousness, and wise counsel. God makes it clear that the wrongfully gained wealth of the wicked will do them no good in the day of judgment.

Life in God by second person proper knowledge and proper love. God loves justice, and it is justice on a moral level that exalts a nation: Proverbs 14:34, *Righteousness exalts a nation, But sin is a disgrace to any people.* Throughout the Word of God, God condemns lack of justice in a nation. Generally, it has to do with exploitation of the poor by the wealthy, and the wealthy getting away with crime. For example, when a presidential candidate lies and exposes secrets and gets away with it, God hates it and will discipline the nation for allowing it. When there are laws that favor the wealthy and disadvantage the poor, God hates it and will judge the nation for it. God is very concerned with the poor and holds all nations responsible for caring for the poor. Generally speaking, many do not have as much trouble with government subsidizing the wealthy, but hate it when the government “subsidizes” the poor—this is unjust. The real problem in contemporary Christianity is that most modern Christians are not even aware that the Bible speaks on the issue of government helping the poor. Most just follow their conservative or liberal *Dasein* and find validation in various myths and anecdotes without consulting the Word of God, or even checking the stats or percentages of taxes that government gives to corporate welfare versus welfare for the poor. Why do people get so much more angry at fraud in social welfare than corporate welfare? We should hate all fraud and waste equally! The God of the Old Testament and New Testament is very concerned with the poor and how a nation treats and cares for the most vulnerable. As we walk with God *by proper knowledge and proper love* and share in His life, we will find

ourselves sharing His concern—rather than living according to modern myths that attack and denigrate the poorest among us. The issue comes back to the Word of God. What does it say about government and the poor? If we do not know that, we will follow our most favorite *Dasein* (liberal or conservative) complete with examples (fallacy of induction; cherry picking) to “justify” our own unavowed (even to us) worldview. In sum, we will live by principle or anecdotes. We must live by principle and get our principle from the Word of God, not political talk shows and what we think “works.” It comes down to what is just before God?

Life in God by second person proper knowledge and by proper love.

Pastor Don