

Day 32 of “Through the Bible in a Year with Pastor Don and the FBC Family”

Feb. 1, 2016

- Exodus 1-3 – From the oppression of the Israelites to the revelation of ‘*Ehyeh* to Moses.
- John 1:1-18 – The Incarnation.
- Song of Solomon 1:1-4 – Physical aspects of love: ‘kiss me my king.’

Reflections:

1. Exodus 1-3. Exodus 3:14 reveals the proper name of God. It is the one name of God in the Bible that reveals the true nature of God. Any attempt to build an idea of the nature of God apart starting with the reality in this name, namely, that God is BE, existence as such, will result in creating God in one’s own image—as we have noted in many Bible classes over the last couple of years. In sum, God does not have existence, He is existence as such. He is not like anything in creation that is made up of essence and existence. His essence just is His existence, the existence that gives all things existence every moment. Again, failure to grasp this dooms one with anthropopathic, man-like images of God, which will make it impossible to have a correct view of God, which will lead to all kinds of problems in the spiritual life.



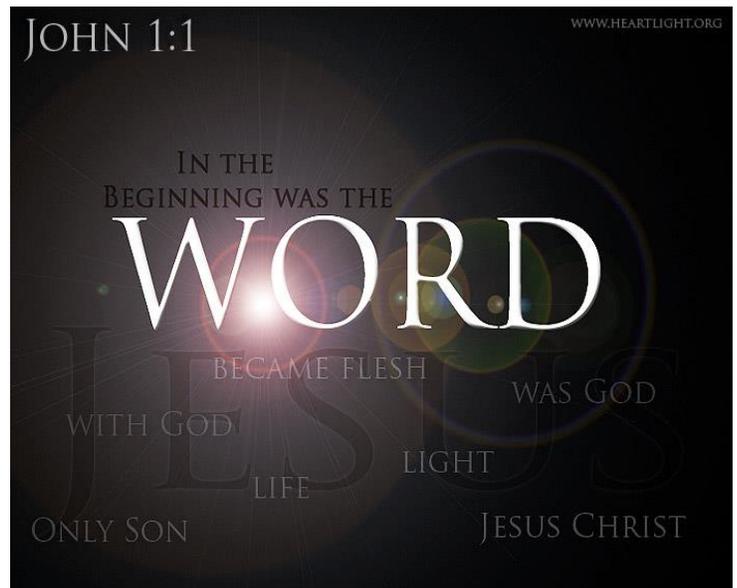
- Apologetics. **Problem:** The Hebrew midwives disobeyed the God-ordained governmental authority of Pharaoh (Exod. 1:17) and lied (1:19). The Bible teaches that “authorities that exist are appointed by God (Rom. 13:1). Scripture also teaches lying is a sin, in fact it is an abomination to the Lord (Prov 12:22). In spite of them disobeying government and lying, God blesses them (Exod. 1:20-21). **Solution:** First, the moral dilemma in which the midwives found themselves was unavoidable. Either they obey God’s higher law, or they obey the lesser obligation of submitting to Pharaoh. Rather than commit deliberate infanticide against the children of their own people, the midwives chose to disobey Pharaoh’s orders. God commands us to obey the governmental leaders, but He also commands us not to murder (Exod. 20:13). The saving of innocent lives is a higher obligation than obedience to government. When the government commands us to murder innocent victims, we should not obey. Second, the Bible clearly says that God blessed them because they “feared” God (Exod. 1:21). This is what God honored: their respect for God, which led them to obey a higher moral law than the lower illicit law to murder their own babies. God’s authority always comes first. For

example, the New Testament commands children to obey their parents (Eph. 6:1). But what if a parent commanded his child to kill someone or worship an idol? In this case, the child is refuse to obey parents out of love and obedience to Jesus Christ: Matthew 10:37 *"He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me."*

2. John 1:1-18. This section in Scripture is the most difficult and profound passage in the Word of God to really grasp—as we have noted over the last couple of months at FBC. In it we have more than one “person” in the godhead (1:1, 18), and the incarnation of the Second Person of the Trinity (1:14).

Due in no small part to modern rejection of Christian metaphysics, few Christians really appreciate the Trinity. What’s worse is that most Christian hold heretical views on the Trinity. Historically, problems began when sects of Christians bought into the idea that “it was ALL about a relationship with God” and that doctrine really was not that important—at least doctrines like the Trinity and the simplicity of God. What was important was for God to be a giant problem solver.

This has had devastating results for without proper doctrinal view of God, there is no authentic and deep relationship with Him. Let me ask you: When was the last time you heard a believer say, “I love the Trinity.” We often hear “I love Jesus” or “I love God” or “I love the Cross,” but we never hear someone say they love the Trinity. Yet, the Trinity is a unique feature Christianity. Why don’t we talk about loving the Trinity? For one reason, most only have a vague idea of the reality that it represents. The fact of the matter is that we don’t love things we consider very complicated, obtuse, or just downright difficult. Instead of doing the hard work, which itself is a virtue, of understanding the metaphysical realities of the Trinity and the true nature of God, like simplicity, Christians have opted for a problem solving God—such an attitude always leads to a very selfish attitude, which destroys any capacity to love others or God. It really is all about God, understanding God as such—any and all alternatives lead to failure.



3. Song of Solomon 1:1-4. The question is often asked, How did such a sensual book that is filled with so much sexual overtures get into the Bible? Doesn't the Bible condemn lust of the flesh and sensuality? No! The Bible does not condemn sex. It only condemns perverted sex. God, not Satan, created sex (Gen. 1:27). God ordained that it be enjoyed within the bonds of monogamous marriage and in a relationship of love. Consider Proverbs 5:18, *Let your fountain be blessed, And rejoice with the wife of your youth. ¹⁹ As a loving deer and a graceful doe, Let her breasts satisfy you at all times; And always be enraptured with her love;* Hebrews 13:4, *Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge;* 1 Corinthians 7:2, *Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.* So, sex itself is not sinful, nor are sexual desires. God created them and intends that they be enjoyed within loving bonds of a monogamous marriage. The Song of Solomon is a divinely authoritative example of how sensual love should be expressed in marriage.



On the Glory Road,

Pastor Don