

Irresistible Logic and the Historical Actor

From Psalms 46. IRRESISTIBLE LOGIC and THE ROLE OF THE HISTORICAL ACTOR, PART ONE.

Psalm 46.1 This text teaches that there is a relation between the Lord and all our trouble. The means of linkage (relation) between the two is a double cord composed of (A) IRRESISTIBLE LOGIC and (B) THE POWER OF GOD.

These two cords put the word of God in relation to our (a) reasoning and (b) our behavior. We might illustrate it as The Word of God ----->Reason and Behavior.

All believers are historical actors in the world. "God is our refuge" (v. 1.) The irresistible logic creates the idea that if we are in trouble and need protection, if we enter this refuge, then we shall have refuge. It is the power of God that makes it so. This irresistible logic must have a foundation, a source in the power of God.

Joshua and Caleb operated on this Irresistible Logic at Kadesh Barnea (Numbers 13, 14). As historical actors in dangerous times, that was their duty. The historical actor is convicted in mind and amplified in behavior by a revealed proposition: "The Lord of hosts is with us; The God of Jacob is our stronghold" v. 7, 8.)

From Psalm 46. IRRESISTIBLE LOGIC and THE ROLE OF THE HISTORICAL ACTOR, PART TWO

"God" is "our refuge," "our strength," and our "present help in trouble" (v. 1). This is a set of truths. A relation is formed here because true propositions lead to a "therefore" (v. 2): "Therefore we will not fear."

Revealed propositions give a perspective on time. "Fear" is a perspective on the future. "Though," as the verse says--

- "the earth should change"
- "mountains slip into the heart of the sea"
- "waters roar and foam"
- "mountains quake" (vv. 2, 3).

This necessarily means that the relation between *revealed propositions (as stated in the Bible) linked by irresistible logic and the power of God to our reasoning and behavior* is isolated from, and discontinuous from, all events. (When we use the word discontinuous, we are saying the connection between the two is disconnected or sporadic and tenuous at best.) They are even discontinuous from catastrophe. We "ride above" catastrophic events in our lives because of the linkage of revealed propositions and the power of God to our reasoning. We do not fear because our circumstances do not and cannot affect this relation.

Therefore, our reasoning and our behavior as people of faith are not permitted to violate this discontinuity. The Bible teaches us not to allow reasoning and behavior to become relative to our situations. Not even to catastrophe!

From Psalm 46. IRRESISTIBLE LOGIC and THE ROLE OF THE HISTORICAL ACTOR, PART THREE.

"Fear" (v. 1) is not discontinuous with events, situation nor circumstance. In human thinking, fear is the direct result of contemplating our situations.

But there are many biblical examples of the rule governing the violation of discontinuity:

- Abraham's relation to Hagar (Genesis 16),
- The behavior of the Israelites at the Red Sea (Exodus 13, 14),
- Israel's fear of enemies (1 Samuel 17),
- the turning back at Kadesh (Numbers 14)

Every one of these, and other examples as well, represent the human preference for the embrace of events over the word of God. "Fear" is a perspective on time and what happens to us here. It leads to the unbendable pursuit of rational solutions. This generalizes to the fear of time.

What happens, it appears, is this: a powerful and all-consuming relation takes over between the *fear of time and trust in rational solutions!* This false relation overrules the biblical relation between *God and our reasoning and behavior.* Psalm 46 is written to displace our "fear" of time. Read verses 4 and 5.

From Psalm 46. IRRESISTIBLE LOGIC and THE ROLE OF THE HISTORICAL ACTOR, PART FOUR.

When Abraham was commanded to sacrifice Isaac (Genesis 22), the patriarch obeyed. He started with the promise of God. Abraham saw an irresistible logic between the word of God and his own reasoning.

But Isaac was not married and had no heir at the time. His son could not fulfill the promise of God being dead. So there would have to be a resurrection! The power of God would have to make it so (Genesis 22; Hebrews 11). These two cords shaped Abraham's reasoning and behavior. This form of thinking and behavior was fully discontinuous from his experience.

The dialectic is a way of thinking that tries to bring two opposing ideas into harmony. Ancient in origin, the dialectic is preferred among many believers, with the goal of seeking some sort of agreement between two opposing ideas: Scripture and human reason.

But faith does NOT seek agreement. Faith makes a choice! At Kadesh (Numbers 14), Israel used a dialectic approach. They tried to use their human reasoning and make it harmonize with the opposite instructions and information from God.

Unfortunately, this way of thinking governs the range of faith in the churches. All theologies are rooted in the dialectic. But Psalm 46 overrules the dialectic.

Scripture obliges us to choose between revelation and human reason. Dialectic is faithlessness.

From Psalm 46. IRRESISTIBLE LOGIC and THE ROLE OF THE HISTORICAL ACTOR, PART FIVE.

Here are some points of contemporary significance, regarding the relation between the fear of time---and---rational solutions. Examining this relation is exemplified in all of the major public issues of the day:

- Environmentalism,
- Preemptive war,
- Economics,
- Social engineering,
- Education,
- Political conduct,
- Race,
- Religion,
- National sovereignty,
- Role of the press,
- Health,
- Social Security,
- Second Amendment --and other things are all framed within this relation.

The "fear" in verse 1 is the driving force in all these issues. Fear is inherently manipulative. The reality of God, revelation and the power of God are all banned from the discussion. This is the fault of the churches.

The fear of time blinds people to the greater spiritual reality. Fear blinds us to transcendent wisdom. Possibilities narrow, and anxieties widen. In consequence, hope contracts.

Fear is always leveraged by tyrants. But! --"There is a river whose streams make glad the city of God, the holy dwelling places of Most High. God is in the midst of her; she will not be moved" (vv. 4, 5.) Stability and survival and peace are functions of God. Without Him and without His word and without His power these are beyond our grasp.

From Psalm 46. IRRESISTIBLE LOGIC and THE ROLE OF THE HISTORICAL ACTOR, PART SIX.

Every believer is a historical actor in situation and circumstance--especially in what we might call "the box of catastrophe," when everything seems to close in on you. Everyone in Scripture found himself or herself a historical actor in catastrophe boxes.

GENERALIZATIONS:

- #1. Maintain the relation between the Word of God---and---reasoning and behavior.
- #2. Do not be dismayed by events, situations, circumstances, even catastrophe.
- #3. Do not violate The discontinuity between the relationship in #1, and events in your life.
- #4. Do NOT settle for rational solutions. Wait on the Lord.
- #5. Guard the revealed perspective on the future. No fear.
- #6. Maintain a cheerful demeanor.
- #7. Psalm 46 obliges the historical actor of today to remember that spiritual reality powers time, situation, circumstance and catastrophe; and that the Word of God powers the mind.