

THE ONTOLOGY OF GOD  
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From Jeremiah 50, 51. THE ONTOLOGY OF GOD, PART 1.

#1. The great Babylon of antiquity had run afoul of the Almighty. Theirs was a capital offense.

#2. "The word which the Lord spoke concerning Babylon, the land of the Chaldeans, through Jeremiah the prophet" (50:1.)

#3. Charges were made against Babylon and judgment rendered. The gravity of the pronouncements was enhanced by the One who made them. The Greek word "ontos" means "being." The being of God--his ontology-- is addressed in these chapters. Who is the God speaking to Babylon and to the nations?

- God is the axis of Israel (50:5.) They are joined to Him.
- God is "the habitation of righteousness (50:7.) He sets the standard for behavior.
- God is the hope of Israel (50:7.) The One who intervenes.
- God is inherently dangerous (50:13-24,28.)
- God is holy. He recoils at wickedness (50:29.)
- He is the God of an invisible vast spiritual army (50:31.)
- God is the source of redemption (50:34.) He turns things around.
- God is an historical warrior (50:40.) He did business with Sodom and Gomorrah.
- He is the God of recompense (51:56.) He is not forgetful.
- God is the king (51:57.) He is peerless.

#4. This is the One who speaks through Scripture to the nations. There is a relation between the ontology of God and the Bible.

From Jeremiah 50, 51. THE ONTOLOGY OF GOD, PART 2

#1. The ontology of God -- the revealed nature of His being -- sets in place a hierarchy of ontologies. The reality of God determines the ontology of the cosmos and that of man. Ever since Genesis 3, the revealed ontology of God has been disputed by some men.

#2. "The Chaldeans" (50:1) disputed it. The mechanism of idolatry was how those people put in place for themselves an ontology of deceit. "All mankind is stupid, devoid of knowledge; Every goldsmith is put to shame by his idols, for his molten images are deceitful, and there is no breath in them. They are worthless, a work of mockery; In the time of their punishment they will perish" (51:17, 18.) The Israelites persisted historically in authoring rationalized ontologies of their own existence. "My people have become lost sheep" (50:6.) The Lord's promise is that ultimately every false ontology will fail; but not that of Scripture! "So the peoples will toil for nothing, and the nations become exhausted only for fire" (51:58.)

#3. The point: Everyone of us has, holds and uses an ontological understanding of time, life and history, thought and behavior. Question: From where does it come?

#4. Beware: Human will is always going to try to constrain the meaning and reach of the biblical ontology of God (Romans 1:18-32.) The next generation is at risk!

From Jeremiah 50, 51. THE ONTOLOGY OF GOD, PART 3

#1. There must be such a thing as the ontology of language. The Almighty is the Creator of language, according to Scripture (Genesis 1-3). And the ontology of God is supposed to precede our language use. It determines how we use this precious gift. It determines meaning. Miss it here, and the cognitive and behavioral dominos begin to fall! The prophets like Jeremiah were sent into the world of men in order to instruct them about a basic rule of human existence. The relation between the ontology of God and natural language is the language rule for all men everywhere and everywhen.

Can you hear the rule here? "The word which The Lord God spoke concerning Babylon, the land of the Chaldeans, through Jeremiah the prophet" (50:1.)

#2. The Scriptures themselves are founded upon this indispensable unity. The Bible is emblematic and symbolic of this revealed language rule. The Bible follows this rule of language use.

#3. We begin reading the Word of God with this rule in mind. Without it, the Bible is just a book like other books!

#4. Every word we utter is of unsurpassed importance. Every personal circumstance is a moment to capture by the power of our ontological language. How we speak to one another and to the world using this revealed ontology of language changes the rules.

"The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil. But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment" (Matthew 12:35, 36.)

Want to better circumstance? Start with your language.

From Jeremiah 32. THE ONTOLOGY OF GOD and THE IMPOSSIBLE, PART #4

#1. "Ah Lord God! Behold, You have made the heavens and the earth by your great power and by Your outstretched arm! Nothing is too difficult for You" (v.17.) The called prophet Jeremiah is quite convinced of the relation between the ontology of God and what we call "the impossible."

#2. Jeremiah's conclusion: There is no such thing as "the impossible! The meaning: Those who trust in God must make a jump from rationalism (complete trust in human wisdom and experience) to full confidence in the revealed ontology of God .

#3. Today and in every circumstance in life we are caught up in the clash of ontologies. Illness strikes, financial stresses lean heavily, life changes can defy description; and other things. The real issue: What is the ontology behind these things?

#4. We are going to think and behave based on the ontology we believe. Luke 24 Jesus was dead and buried and therefore, His disciples accepted the natural ontology which stipulates that Jesus was subject to "the impossible"! We can do the same with cancer, etc.

#5. And then there is "the word of The Lord" (v. 26.) It comes to us in all and every situation. "Behold, I am The Lord, the God of all flesh; is anything too difficult for Me?" (v. 27.)

How shall we answer?

From Luke 1:26-38. THE ONTOLOGY OF GOD and THE IMPOSSIBLE, PART 5

#1. "The angel Gabriel was sent from God" (v.26) to speak to "Mary" (v. 27.) Gabriel made promises to her personally.

#2. "Greetings, favored one! The Lord is with you" (v .28.) The encounter left Mary "very perplexed" (v. 29.) Gabriel sought to resolve the confusion in her mind. So the angel told her: "For nothing will be impossible with God" (v. 37.)

#3. All of the things that would happen to Mary were the results of the revealed ontology of God. It appears in Scripture that all of the promises of God leave the recipient(s) initially perplexed and confused. The Israelite exodus from Egypt exemplifies this.

#4. Why? Because of the clash of ontologies. There is upon reading the Bible an immediate clash between the ontology of God and the natural ontology which precedes revelation. It's Genesis 3 again. This is important because it puts in to evidence a conflict of interests.

#5. Every word in Scripture stands at that crossroads. The biblical ontology of God represents His interests. The very human natural ontology inclines toward the interests of men in time and materiality.

#6. Reading the Bible without the revealed ontology of God robs the Word of God of its authority to assign meaning to human experience. We generally prefer a biblical text weakened by the suppositions of natural ontology!

#7. Not Mary. "Behold, the bondslave of the Lord; may it be done to me according to Your word. And the angel departed from her" (v. 38.)