Dig-a-bit Month 7 Episode 1
The God of More: The God of More Sorrow for Sin
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Jeremiah 2 and Atheism

Good morning, good evening, good day, wherever you are in whatever part of the world. I hope that you're digging. I hope you're in month seven. I hope you're enjoying the dig. We are studying the God of more, the God of more sorrow for sin this month, and we are in the book largely of Jeremiah. I want us to notice just for a minute this morning that in Jeremiah chapter two, when God is through the prophet, bemoaning, lamenting the fact that the people have turned to idols.

He says some strong things beginning in verse 23. How can you say, I'm not polluted? I've not gone after Balaam. See your way in the valley. Know what you have done. You're a swift dromedary traversing her ways. A wild donkey used to the wilderness that snuffs up the wind at her pleasure in her occasion.

Who can turn her away? All they that seek her will not weary themselves. In her month they shall find her. Wow, this is saying that the people here had no restraint. They were like wild animals in heat. Withhold your foot from being unshod and your throat from thirst. But you said there's no hope. No, for I've loved strangers and after them will I go. They were determined to be idolatrous with the nations around them.

As the thief is ashamed when he is found, so is the house of Israel ashamed, they, their kings, their princes, and their priests and their prophets, saying to a stock—a stock here is a piece of wood or a tree—you are my father, and to a stone you have brought me forth. For they have turned their back unto me and not their face, but in the time of their trouble they will say, arise and save us. Where are your gods that you have made? Let them arise if they can save you in the time of your trouble.

For according to the number of your cities are your gods, O Judah. Why will you plead with me? You all have transgressed against me, says the Lord. In vain have I smitten your children. They receive no correction. Your own sword has devoured your prophets like a destroying lion. These are some strong accusations coming to Judah in the last days of the kingdom of Judah before it's going to be taken into captivity.

And we see Jeremiah just pleading, really the Holy Spirit, God, just pleading through Jeremiah. Can you not even see how far you have plunged into the depths of idolatry and spiritual adultery committed against me? You are like animals in heat. You are determined to go your own way and you are determined to worship Baal and the false gods.

I wanted us to just notice really quickly, verse 27, you say to a piece of wood or a tree, you are my father. And you say to a stone, you have brought me forth. I just want us to notice here that

this is so much like evolution, the rejection of God and atheism throughout the past, oh, let's say about four centuries, really. We see all the way back to the Greek philosopher Aristotle, he was one of the earliest recorded scholars to articulate, to actually say the theory of spontaneous generation, the notion that life can come from non-living matter.

My husband is studying with an agnostic right now. The agnostic doesn't believe, of course, in spontaneous generation. He might believe in spontaneous regeneration. The fact that over time animals can regenerate and develop in rapid speed toward another species, etc. But as we're talking here, Aristotle and this theory persisted on into the 17th century when scientists did some additional experimentation to support or disprove the theory of spontaneous generation.

That is that life can just appear from non-living material. I'm thinking that, and as I look at this, I'm seeing that a lot of people just thought that frogs just appeared in the rainy season along the banks of the Nile River. It just appeared that millions of them almost came from nothing.

And perhaps mice were simply just appearing in stored grain in barns that had thatched ribs. It looked to them as if animal life was coming from nothing. And indeed, then later on in the 17th century, scientists did experiments, and you're familiar with them, the meat experiment where when meat was left uncovered, maggots appeared. But when the meat was covered in a sealed container, no maggots appeared. Well, what was the difference? Well, the difference was that maggots don't just appear anywhere. There has to be a way for those eggs to have been laid on the meat, the fresh meat,

The eggs had to have been laid in order for the maggots to appear on the meat. Life did not come from non-life. Well, the people of Judah, all the way back in Jeremiah 2, were saying, You are my father, you tree. You have brought me forth, you stone.

I'm just saying that people today who still are saying—are promoting the theory of evolution have to come back to a point somewhere where they have that single cell and they have to face the question, where did the germ of life come from? Where did the life come from? Well, they don't have an explanation for that. And of course, Christianity has a great explanation for that. It is the supreme being who is indeed the father of life.

Also, it seems to me that the moral argument is inherent in this verse. You know the moral argument. That is, we all, even atheists, have a standard of right and wrong somewhere within ourselves. A conscience, if you will. Animals don't have a conscience. I mean animals of the field. They're here in these verses. The dromedary and the wild donkeys are mentioned. You're just acting just like wild donkeys. You're acting as if you don't have a conscience.

But human beings, even atheists, you talk to some of them today, you read from some of them, and you'll find out that, sure, I believe certain things are inherently right and certain things are inherently wrong, unlike the wild donkey. Well, where did that come from? It came from having a father in whose image you have been made.

And unlike verse 27 of Jeremiah chapter 2, it wasn't a stone. It wasn't a tree. You say to a tree, to a piece of wood, you are my father. Well, if that piece of wood had been your father, then you wouldn't have a conscience because that piece of wood doesn't have a conscience. But... On the other hand, if you were made in the image of a holy God who placed within you, breathed within you, the spirit, the life, as we read about in Genesis 1, 2, and 3.

When we understand that we are products of a supreme being who breathed into us the breath of life, we understand.the source of our conscience, the source of our morality, the source of our knowing the difference between right and wrong. I just think it's interesting here in Jeremiah chapter 2, verse 27 and 28.

You say to a tree, you are my father. Well, right there, they were accepting, if they followed idolatry, they were accepting two tenets of evolution or agnosticism as we see it today. That is that somewhere, sometime, way back millions of years ago, they would say billions of years ago, there had to be a point in which some germ of life, some microbial cell came from non-life. I mean, they just have to say that.

And that's what Jeremiah was condemning here in Jeremiah 2 verse 27. You say to a tree, you're my father. Life or a stone. A tree actually is a life, but a stone. You say to a stone, you have brought me forth. A stone, non-living material, bringing forth life. It's a fallacy. And then we also see the moral argument. You say to a tree, to a piece of wood, to a stump, you are my father.

Well, then where? Where do we get our consciences if we developed from lower forms of animal life? Just a glance here into the eternality of God. These words were written to Judah shortly before going into the captivity from the north, as Jeremiah calls it.

I just see here that God is saying, not just to these people of Judah, but to all of us even today, it is not a smart idea. It is not rational. In fact, we are like the wild donkeys who are making that awful sound with their mouths when they're breathing in.and breathing out and chasing the wild donkeys that are in heat. Oh, we have left our sense of reasoning and rationale when we are able to say that life came from non-life or that we developed a sense of morality from lower animal forms through the process of evolution.

There's no answer for the fact that we have a sense of conscience even if we don't believe in God. Even if we don't believe in God, we were made by Him and He placed within us the breath of life unlike all of the rest of the animal kingdom and we have a sense of morality, a conscience about right and wrong. Now we can violate it, we can sear it, but God is placed within all of us a sense of morality. If not, our world would be, we think it's chaotic now. It would be utterly chaotic without this sense of morality that God has placed within man. But where are your gods that have made you? Let them arise if they can save you in the time of your trouble. For according to the number of your cities are your gods, O Judah. I'm just saying to the agnostic and the atheist today, you borrowed so much from your creator God.

In fact, inherent in you is so much from your creator God and then you borrow so much. Your sense of morality comes from God. You borrow concepts like marriage and community—you borrow those things from your father God not from a tree not from a stone not from a micro single cell that appeared billions of years ago. You didn't develop that sense of morality from that. You borrow these things from your designer the almighty God and God is as much as stating that all the way back to Judah in Jeremiah 2:27- 28 and I'm just saying that you put yourself in a fix if you don't accept the fact that you were created by an almighty God.

You put yourself in lots of scientific dilemmas. Because proven science contradicts the theory of Darwinian evolution. But you also put yourself in a very bad position morally. But where are your gods that have made you? Let them just arise if they can save you in the time of your trouble. According to the number of your cities are your gods oh Judah.

Of course, here he was talking about the literal physical gods that they were bowing down to that came from stone and tree. But it's not very different, really, from us today saying that we are this complex life form that we see and that it derived, first of all, from non-living material.

And secondly, we've developed this moral compass all on our own without the breath of life being breathed into us by an almighty and holy God. All right, I hope that this has made sense to you. It just jumped off the page to me because my husband actually has been studying with an agnostic lately who is hopefully coming away from but still touting actually the very principles that we're reading about in Jeremiah chapter 2, and it's very timely for our society today.

Hope you have a good day.