

SOME BIBLE FOOLS

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I. INTRODUCTION

1. The word “fool”, as an adjective, in the N.T., is translated from the Gr. term APHRON, meaning:
 - a. “Prop. without reason...senseless, foolish, stupid; without reflection or intelligence, acting rashly,” Thayer, 90.
 - b. “Signifies ‘without reason,’...the lack of commonsense perception of the reality of things natural and spiritual... or the imprudent ordering of one’s life in regard to salvation,” Vine, II, 113.
2. According to Psa.139:1-13 and Heb.4:13, there is nothing that God doesn’t know about man; for all things about man “are naked and opened unto the eyes” of God; that is, they are exposed to the all-seeing eye of God.
3. Therefore, since God, in the Bible, often speaks of, identifies and calls certain individuals fools or foolish ones, and since he knows all about man; we know that he speaks the truth when he says certain individuals are fools!
4. The burden of this lesson is to learn from the Scripture who some of these fools are.

II. DISCUSSION

A. ONE IS THE PERSON WHO SAYS THERE IS NO GOD, Psa.14:1; Cf. 10:4.

1. Psa.14 further describes such a person as ignorant, or does not “understand,” as one that has “all together become filthy,” and one that doth not good, Vv.1-3.
2. Why would one say “in his heart, there is no God”?
 - a. Certainly not because of a lack of evidence for God’s existence. Cf. Psa.19:1; Rom.1:18-20; Ac.14:16,17.
 - b. Some, like the Gentiles of Rom.1:21,22, do it because that is what they want to believe, not wanting one with whom they must reckon, or to whom they must give an account. They don’t want “to retain God in their knowledge.”

- c. Some men like to think they have no superior being to whom they are ultimately subject.
- 3. Did you every stop to think what would be gained by doing away with God? The fool hasn't! That's one reason he is branded as a fool!

B. HE WHO TRUSTS IN HIS OWN HEART IS ANOTHER BIBLE FOOL, Prov.28:26.

- 1. What does this mean? To rely on one's own judgment to the exclusion of the council of God; it is to set one's own judgment above God's. Prov.12:15
 - a. The sailor who trusts self rather than his compass is a fool!
 - b. How much more of a fool is one who trusts his own heart rather than God's council!
- 2. Why is he a fool for trusting in his own heart or his own judgment instead of the council of God?
 - a. Because man left to his own judgment without the council of God is subject to error; even the wisest of men can't direct their steps aright without God's direction, Prov.14:12; Jer.10:23; Prov.16:9; Isa.55:6-11.
 - b. Because we learn from numerous Bible examples of how easy it is for men to be led into sin through failure to trust in God. For example:
 - (1) If Eve, in a state of innocence, could believe or trust a serpent, the agent of the devil, before God himself, Gen.3:1-6;
 - (2) If Israel, the covenant people of God, could make and worship the golden calf, Exo.32:1-6;
 - (3) If David, "the man after God's own heart," could wallow in adultery, deceit, and murder, 2Sam.11;
 - (4) If such servants of the Lord could sink so low – what may not we be led to do if we trust in our own heart?
- 3. The best and wisest of men, when left to themselves long enough, are mournful spectacles of human weakness and instability.
- 4. We cannot pray – "Lead us not into temptation" – when we by trusting in our own hearts are rushing headlong into it!

5. Nor can we pray – “Deliver us from evil” – when we by trusting in our own heart seem to invite its approach!

C. THE PHARISAIC HYPOCRITE IS ANOTHER BIBLE FOOL.

1. The Pharisees were one of the Jewish religious sects of Jesus’ time on earth whom Jesus called hypocrites and fools, Mt.23:13-28; Lk.11:37-44.
 - a. An hypocrite is one who “plays a part; a pretender; one who feigns to be what he is not; especially, one who assumes an appearance of piety and virtue, when he is destitute of true religion.” – Web.
 - b. A pharisaic hypocrite, such as the Pharisees of Jesus’ day, is a hypocrite addicted to external forms and ceremonies; one making a show of religion through such addiction to external forms and ceremonies without the spirit of it.
 - c. See Job 8:13; Mt.24:51; Lk.12:1.
2. Jesus called them hypocritical fools because:
 - a. They were more interested in their human traditions and doctrines of men than in the commandments of God, Lk.11:37-44; Mt.23:13-28; Mt.15:1-9; Mk.7:6-13.
 - b. They were more interested in outer cleanliness than in inward purity, Lk.11:39,40; Mt.23:25-28.
 - c. They did their works to be seen of men, Mt.23:5; 6:5.
 - d. Of their vain pride, exalting themselves, loving and seeking the uppermost rooms at feasts, the chief seats in the synagogues, greetings in the markets, desiring religious titles among men, or because of their inordinate love of power and recognition, Lk.11:43; Mt.23:6-12.
 - e. Of their arrogant, hypocritical religion, and their fanatical sectarianism, Mt.23:13; Lk.11:52.
 - f. Of their hypocritical oath taking, Mt.23:16-22.
 - g. They were so scrupulous about trivialities, or lesser things, but grossly negligent about the weightier matters of the law, or being guilty of what Jesus calls “straining out a gnat and swallowing a camel,” Mt.23:23,24. *This is a proverb.*
 - (1) “You take great pains to avoid offence in very small matters, superstitiously observing the smallest points of the law, while you are at no

pains to avoid violating the weightier matters of the law.

- (2) You ought to have done both; there is no excuse for your leaving either one undone!
- (3) Albert Barnes: “The Arabians have a similar proverb: ‘He eats and elephant, and is suffocated with a gnat.’”
- (4) The idea is: He is troubled with little things, but pay no attention to great matters, and that’s foolish behavior!

D. THE PERSON WHO IS NOT RICH TOWARD GOD IS ANOTHER BIBLE FOOL, Lk.12:20,21.

1. This is the person who thinks life consists in the abundance of the things he possesses, which the Lord illustrated by the Parable of the rich farmer in Lk.12:15-21.
2. Note the warning of V.15 and the truth taught therein.
3. Then note the rich farmer’s real problem revealed in Vv.20,21, illustrating the truth of V.15.
4. He was blind to the real source of his wealth.
 - a. 1Cor.10:26; 1Tim.6:17; Jas.1:17.
5. For he forgot that God empowers nature to produce after its kind – man is only the steward of God’ grace, Gen.1:11,12; 1Pet.4:10.
6. Therefore, what he made the mistake of thinking were “my fruits,” “my barns,” “my goods,” were, in reality, God’s; he was only God’s steward in charge of them!
7. He made the common mistake of thinking that material riches, laid up for self, without being rich toward God would bring comfort to and provision for his soul.
8. He, like the rich young ruler of Mk.10:17-25, was in reality a slave to his material wealth instead of being a servant of God!
9. Jas.4:13-16 places the person who put his job or his means of obtaining a living above, or before, his service to God into this same category!

E. ANOTHER BIBLE FOOL IS THE PERSON WHO HEARS, PROFESSES FAITH IN THE LORD BUT DOES NOT BY FAITH OBEY, Mt.7:21-27.

1. Examine, explain, and apply the text.

2. He is foolish because he thinks there is virtue in hearing and professing faith without strict obedience to the Master.
3. This text plus many others plainly teach hearing without doing or obeying the Lord constitutes foolishness, Jas.1:21,22; 2:14-24; Lk.6:46; Heb.5;8,9; 1Pet.1:22,23; 2Th.1:6-10.
4. Note the emphasis on the danger of negligence and the absolute necessity of obedience in Heb.2:1-3; 12:25.
5. Don't be foolish. Hear, believe and obey now!

F. HE WHO DOES NOT KEEP HIMSELF PREPARED AT ALL TIMES FOR THE COMING OF THE LORD IS ANOTHER BIBLE FOOL.

1. This is illustrated in the Parable of the Ten Virgins of Mt.25:1-13, where Jesus calls five of the virgins foolish:
2. Because, even though they knew the bridegroom would return, but not knowing when, they, unlike the 5 wise virgins, did not make sufficient preparation in order to be ready when he did come, Vv.1-4.
3. Because, in thinking they could in an emergency rely on others for help, they, in reality, had purposed from the beginning to depend upon the readiness of others, while being slack in their own arrangements.
 - a. Whether or not this was inadvertent, they still had to suffer the consequences of their failure to properly prepare, Vv.5-12.
 - b. Only then was their foolishness evident to them.
4. The application of the parable is made and the warning is issued in V.13 lest we make the same foolish mistake!
 - a. We either learn from the mistakes of others or repeat their foolish mistakes to our own detriment!
5. It's foolish to think or act as if you think one's initial obedience to the gospel in order to receive remission of past sins is all that is necessary to be ready for the Lord, the bridegroom, when he comes; don't be like the 5 foolish virgins!
6. Consider 2Pet.1:5-15; 1Jno.2:24,25,28; 3:1-3.

III. CONCLUSION

1. Eph.5:14-17.
2. Lk.12:42-48.