



**“Problem” of Evil in the Face of an
All-knowing, All-good, All-loving, and
All-powerful God (24):
Job 15: 1st & 2nd Order Volitions &
Personal Love for God
<http://www.fbcweb.org/sermons.html>**

THE SPIRITUAL LIFE

Galatians 5:16-17 But I say, in the Spirit be walking, and you will not (οὐ μὴ) bring to completion the desire of the flesh. 17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do (1st order volition) the things that you please (2nd order volition).

1. The power of the spiritual life is demonstrated by double negatives in the Greek—it is impossible for one to go from temptation to sin under the filling of the Holy Spirit.
2. The power of the Holy Spirit is explicitly directed against sin.
3. What does this passage say to the believer who cannot seem to stay in fellowship for any extended period of time?
4. It is important to understand the difference between temptation and sin.
5. Note how the passage reveals the two orders of volition—first order volitions and second order volitions.

THE SPIRITUAL LIFE

Galatians 5:19-21 Now the deeds of the flesh are evident, which are: immorality (πορνεία), impurity (ἀκαθαρσία), sensuality (ἀσέλγεια), ²⁰ idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, ²¹ envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit (rewards in) the kingdom of God.

1. The first three sins are sexual in nature (illicit, unclean, licentiousness)
2. When the believer crosses the line of temptation and enters into realm of sin, he becomes increasingly internally disintegrated and fragmented—even from himself.
3. The more a believer crosses the line of temptation and enters into the sinful activity (mental or otherwise), he habituates himself in those sins; they become part of his character.
4. Sanctification is the cure for sinful habituation.

THE SPIRITUAL LIFE

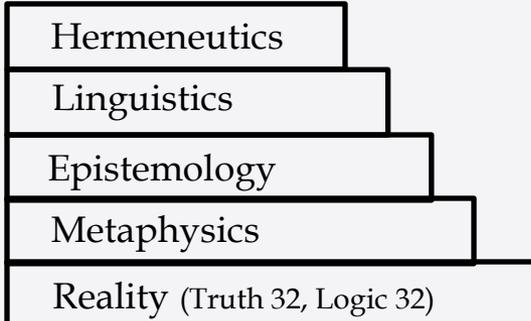
Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, 23 meekness, self-control; against such things there is no law.

1. Only in the spiritual life is there an integration of 1st and 2nd order volitions.
2. It is impossible for a human being to be integrated around evil.
3. It is also impossible for any human being to integrate their own orders of volitions and desires.
4. In grace God provides the solution to the problem of disintegration through the ministry of the Holy Spirit.

Philosophical/Theological/Doctrinal & Spiritual Edification

Bible Doctrines

- Eschatology
- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law
- Anthropology
- Angelology
- Pneumatology
- Christology
- Paterology
- Trinitarianism
- Cosmology
- Theology Proper
- Bibliology
- Prolegomena for biblical objectivity -1



Broad and deep understanding of BD

It is impossible to be a winner believer without living the SL and growing in Bible doctrine, and it is impossible to really grow in Bible doctrine apart from proper philosophical concepts.

All doctrines are formulated through philosophical activity.

1 Corinthians 2:9 but just as it is written, "Things which eye has not seen and ear has not heard, And *which* have not entered the heart of man, All that God has prepared for those who love Him.

Enough BD to be overcomer

1 John 2:14, "you are strong, and the word of God abides in you"

Lacks BD, DV

Eph 4:14, children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming

Mature Believer - Level 3- Metaphysical Maturity

- High abstract metaphysical understanding of BD; Esse, HU, Trinity, Evil, Good,
- Enormous capacity for synthesis of BD and grasping of spiritual realities.
- Required to understand Trinity, free will, evil, good, the human soul, the hypostatic union, substances and properties, philosophy of mind.

Young adult - Level 2- Doctrinal conceptualization

- Things in terms of Bible doctrine that is undergirded by biblical passages

Baby & meaning of life

- Limited to isolated Bible verses
- Does not apply doctrine or divine viewpoint to all the issues of life
- Fragmented understanding of truth.

Carnal believer lacks integration with God and Truth due to human viewpoint background

**PROLEGOMENA: BUILDING BLOCKS
FOR OBJECTIVITY IN BIBLICAL INTERPRETATION**

HERMENEUTICS

How do we understand what is communicated?

LINGUISTICS

How do we communicate what we know?

EPISTEMOLOGY

How do we know that which is?

METAPHYSICS

What is that which is?

(Logic 32: 3 laws)
(Truth 32: correspondence)

REALITY

That which is!

THE NEED FOR PHILOSOPHICAL FOUNDATION TO ACHIEVE OBJECTIVITY IN BIBLICAL INTERPRETATION

1. There are many conflicting interpretations of the Bible—even among those who are scholars in the biblical languages. Further, many of the standard theological wordbooks (e.g., TDNT) are garbage. Further, all Greek and Hebrew lexicons are products of philosophy of language.
2. Everyone comes to the biblical text with a preconditional framework. This necessarily obviates the possibility of objectivity in interpretation.

THE NEED FOR PHILOSOPHICAL FOUNDATION TO ACHIEVE OBJECTIVITY IN BIBLICAL INTERPRETATION

3. Since man's preconditional frameworks are unavoidable and these frameworks keep man from objectivity then it seems impossible for man to attain objectivity in biblical interpretation.
4. This is why most have given up on attaining objectivity in biblical interpretation and instead move into pragmatic, functional, or existential views of truth.

THE PROBLEM IN ATTEMPTING TO ACHIEVE BIBLICAL OBJECTIVITY

Restatement of the issue:

1. Everyone comes to the world with his own framework of understanding.
2. No particular framework of understanding is universally valid.
3. But, universal validity is precisely what is implied in the notion of objectivity.
4. Therefore, no interpreter can be objective in interpretation.

THE PROBLEM IN ATTEMPTING TO ACHIEVE BIBLICAL OBJECTIVITY

5. But, if no interpreter can be objective, then no interpretation is universally valid.
6. But, if no interpretation is universally valid, then the concept of a “correct” interpretation is at best relative or at worst empty.
7. Since there is no such thing as a correct interpretation, there is no means of adjudicating between interpretations.
8. In fact, the very idea of adjudicating between interpretations is at best relative and at worst empty.

THE PROBLEM IN ATTEMPTING TO ACHIEVE BIBLICAL OBJECTIVITY

9. Since everyone comes to the biblical text with presuppositions, the only means of obtaining objective biblical interpretation is to come with objective presuppositions.
10. The only way to begin with objective presuppositions is to begin with self-evident, undeniable first principles of thought (logic) and a grounding in the nature of reality as such (correspondence truth).

“Problem” of Evil - 24

Job 15: ELIPHAZ’S CONDEMNATION OF JOB

Eliphaz’s Condemnation of Job, Job 15.

- a. Eliphaz on Job’s Pride and Presumption, 15:1-13
- b. Eliphaz on divine discipline, 15:14-27.
- c. Eliphaz on the unhappy end of the wicked, 15:28-35.

First and Second Order Volitions and Personal Love for God

1. The problem of evil in the face of an all-loving and all-powerful God is not just an intellectual problem that can be solved by analytical philosophers. People are accustomed to say that Job got no answer to his anguished demand to know why God had afflicted him. But they forget that in the end Job says to God, “now I see.” When you see the deep love in the face of a person you suppose has betrayed you, you know you were wrong. Job discovered the God of love. Seeing the goodness of God through the evil around us brings untold blessings.
2. The solution to the problem of evil and suffering lies in understanding personal relations of love, both human and divine, and of obstacles in the way of love. Any solution that does not deal with interpersonal relations is inadequate.

3. The interpersonal relations are between an omnipotent and provident God and His creatures who are allowed to suffer for “seemingly” no apparent reason (cf. Job, Abraham, Mary of Bethany). The idea that all of the suffering of Job was only for the AC misses point and the greatest lessons in Job for you and me.
4. Personal love for God is a second-person experiential love of God as a person. There is a consciousness of God as a person to the extent that there is a sharing of ideas and attitudes. Biblical narratives is God’s way of enabling us to enter into this world.

5. Second-person experiential love is incommunicable in standard expository prose. This love cannot be reduced to propositional knowledge. Person knowledge cannot be inculcated.

6. Since the solution to the problem of evil, at least with Job, is in personal relationships we must explore the nature of persons (dyadic dynamic, propositional knowledge, personal knowledge, autism, the dynamics of mirror neurons for experiential grasping direct and unmediated knowledge of a person, difference between 3rd person and 2nd person knowledge of God).

7. Second-person knowledge is not a knowledge-that, but a personal knowledge of a person, acquaintance knowledge. It goes beyond propositional knowledge (cf. thought experiment with Mary who possessed a great deal of propositional knowledge of her mother but never met her).

8. Understanding the nature of love and the will is key to understanding personal love and internal integration. These all involve what we really care about and what we do.

9. Impediments to human beings personally loving God are found in lack of internal integrations around the good.
10. The ultimate proper object of love is God. Since God is Good (Pure Act, Esse), to make God the Good is to be internally integrated around the Good.

11. All human beings have two hierarchies with reference to their wills. The first order is a desire for something and the second order is a desire to have that desire—willing something and willing to will it.
12. To be internally integrated—a wholeheartedness—is to possess structural harmony in the will among the first- and second-order desires and volitions.

13. An internally integrated person is not divided against himself; he will and desires what he wants to will and desire, and does not have incompatible volitions and desires.
14. One's will can only be integrated around the good. No man can be wholly ignorant of the good. All men are moral beings and know that there is a good. Anyone who wills evil must have a conflicted set of desires and volitions; such a person is double-minded, hiding a part of one's mind from oneself (cf. Satan).

James 1:8 being a double-minded (δίψυχος) man, unstable in all his ways.

James 4:8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded (δίψυχοι).

15. It is impossible for any human being to be integrated around evil. There has never existed a group of people who evinced love, closeness, union, and freedom in the fragmentation of evil, cf. Nazis:
- Himmler said of Heydrich that he was “an unhappy man, completely divided against himself.”
 - Adolph Eichmann said “it would be better to call it a split state, a form of splitting, where one fled from one side to the other and vice versa. Even the most cultured were fragmented and isolated due to evil. Mao Tse-tung in his later years fell into the same division and self-alienation.
 - Evil has the effect of fragmenting the evildoer’s soul, and those who are internally divided against themselves in moral evil are also isolated from others. It is impossible to be wholehearted about evil and be free or flourish.

16. A divided self is an obstacle to integrating around God's love and forgiveness. This obstacle is removed first at salvation and then in sanctification. One is a one shot deal and the other is daily.
17. Union (salvation and fellowship) is only possible between two beings who are internally integrated around the good.