

A bronze statue of a man sitting under a bare tree, symbolizing suffering. The man is seated on the ground, leaning against the trunk of a tree with no leaves. The background is a soft, hazy sky with a warm, golden light. The overall mood is one of contemplation and sorrow.

Job

the problem of Suffering

**in the face of an all-knowing, all-good,
all-loving, and all-powerful God (25):
Job 16; 1st and 2nd order volitions;
sanctification vs. hardening of the heart**

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 desire).

1. How does this passage line up with the experience of the believer who can't seem to stay in fellowship for more than fifteen minutes, as evidenced by having to constantly confess sins all day long and is unable to go home to church and remain in fellowship?
2. What has more inherent power, the Holy Spirit coupled with Bible doctrine or the OSHGEN?
3. We all possess two orders of desires and volitions. How they play out has major implications on the kind of people we are becoming.

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 and progressive (illicit sex, degenerate sex, wanton sex).
2. It is crucial for the believer to make a distinction between temptation and sin. Only the believer who makes this distinction is able to catch himself and have great victory in his thought life with regard to sexual attitudes.
3. When the believer crosses the line of temptation and enters into realm of sin, he becomes increasingly internally disintegrated, fragmented, and becomes alienated from himself.
4. 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 increasingly part of his character.

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 desires and volitions.
2. It is impossible for any human being to integrate their own orders of volitions and desires.
3. In grace God provides the solution to the problem of disintegration through the ministry of the Holy Spirit.
4. Every believer has the option of setting aside the OSHGEN and living in these blessings—blessings that the whole human race longs for.

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 - 2

- Hermeneutics
- Linguistics
- Epistemology
- Metaphysics
- Reality -Logic 32, Truth 32

Broad and deep understanding of BD

It is impossible to be a winner believer without living the SL and growing in Bible doctrine (sanctification). Philosophical grounding in reality as such is crucial. There is no objective interpretation or correct formulations of BD apart from philosophical grounding in reality as such.

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

**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?

REALITY

That which is!

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

Biblical Objectivity through Transcendent Presuppositions

1. Everyone comes to the world with his own framework of understanding. This is acknowledged by all. Given this fact the only way to get to biblical objectivity that transcends time, culture, mindsets, etc., is through the transcendental presuppositions such as the three laws of logic and correspondence truth/reality. These provide unity for all men throughout all time, cultures, and mindsets for absolute biblical objectivity.
2. The only way to have a universally valid framework for biblical objectivity is through the transcendental presuppositions of logic and correspondence truth/reality.

Biblical Objectivity through Transcendent Presuppositions

3. The only way to adjudicate between interpretations is through the transcendental presuppositions such as the three laws of logic and correspondence truth/reality.
4. The Transcendental Presuppositions, the self-evident, undeniable first principles of thought and being/reality constitute a foundation upon which objectivity is based.

Biblical Objectivity through Transcendent Presuppositions

5. The Transcendental Presuppositions of logic and reality/truth are grounded in the very nature of reality that the God of the Christian Scriptures has created, and indeed upon the very nature of God Himself, and this insures the objectivity of truth and meaning.

JOB 16

1. Job again describes his Trials, 16:1-20.
2. Job tires of his “friends” and longs for a divine helper, 21-23.

First and Second Order Volitions: Personal Love for God, Sanctification vs. hardening of the heart

1. The solution to the personal problem of evil and suffering in the life of every believer lies in understanding personal relations of love between the believer and God, and of many obstacles in the way of love on the part of the believer. Any proposed solution to the problem of evil that does not deal with interpersonal relations between the believer and his Maker is inadequate, cf. Job.
2. Trials, suffering, evil, and heartaches can only be “redeemed” or parlayed into joy through a *personal* relationship, a personal love for God (2nd person, dyadic love).

3. Personal love for God is a second-person experiential love of God as a person. This love is characterized by a desire for greater union and closeness. There is a consciousness of God as a person to the extent that there is a sharing of wills, ideas, attitudes, and love. It is a two way relationship. This requires FHS (power) and BD (understanding).
4. It is impossible to personally love God without internal integration around the Good. A fragmented person, a person divided between good and evil does not have capacity for deep personal love for a person let alone God. He is only capable of a that-knowledge.

5. The nature of true love demands internal integration around the Good. There cannot be a true desire for the good of the beloved and true union with the beloved apart from internal integration. It is impossible to have joint attention without internal integration. It is impossible to share thoughts and goals without internal integration.

6. A fragmented person will be alienated from himself as well as the good. In disintegration he stays aloof from God because he is afraid or suspicious of God (guilt and shame from not being able to measure up). The initial solution is salvation where guilt and shame are eliminated. The issue then is sanctification. Fragmentation precludes wholeheartedness with regard to God or the plan of God.

7. The single greatest obstacle to personal love for God is lack of internal integration which always creates alienation from self, others, and God.
8. The essence of a person is to be found in the structure of the will.
9. Every person has first-order desires and volitions—to do something—and also second-order desires and volitions—to have certain first-order desires. To not have a second-order desire is not to be a person. Animals do not possess second-order volitions.

10. Before a person can truly be free his first-order desires must not be discordant with his second-order desires, and he has first-order desires because of his second-order desires.

11. Biblical illustrations of the hierarchy of the two wills:
 - a. Romans 7:15-8:5.
 - b. Gal. 5:17.
 - c. Philip 2:13.
 - d. Pharaoh hardened his own heart—10x (Exod. 7:13, 14, 22; 8:15, 19, 32; 9:7, 34, 35; 15:15).
 - e. God hardened pharaoh's heart—10x (Exod. 4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8, 17).