

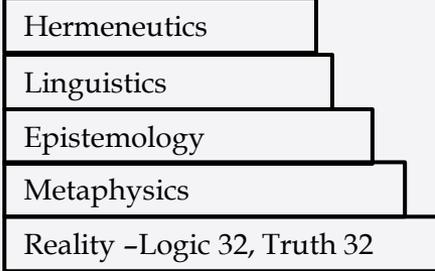


The Problem of Evil and Suffering in the Face of an All-knowing, All-good, All-loving, and All-powerful God (27): Job 18; Sanctification for internal integration of 1st and 2nd order desires (<http://www.fbcweb.org/sermons.html>)

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 and doctrinal objectivity - 4



Broad and deep understanding of BD

It is impossible to have victory in life and grow spiritually without internal integration. Internal integration is only possible through God's grace in the sanctification of first- and second-order wills.

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 AND BIBLE DOCTRINE-4

Meaning and understanding	<h2 style="margin: 0;">HERMENEUTICS</h2> <p style="margin: 0;">How do we understand what is communicated?</p>	The meaning is in the Text— not the author’s mind
Elements of Language <ul style="list-style-type: none"> • Instrumental sign • Conventional sign • Formal sign 	<h2 style="margin: 0;">LINGUISTICS</h2> <p style="margin: 0;">How do we communicate what we know?</p>	External vs. Internal Word From Hebrew, Aramaic, and Greek to English
Sense cognition <ul style="list-style-type: none"> • External senses • Internal senses 	<h2 style="margin: 0;">EPISTEMOLOGY</h2> <p style="margin: 0;">How do we know that which is?</p>	Intellectual cognition <ul style="list-style-type: none"> • Illumination • Abstraction • The thought
Something’s essence Something’s identity	<h2 style="margin: 0;">METAPHYSICS</h2> <p style="margin: 0;">What is that which is? The nature of existence: form & matter</p>	Reality of substance Every being is either a substance or accident
<h2 style="margin: 0;">REALITY</h2>		
Correspondence Total Truth (32) Functional, coherence, pragmatic,	That which is Identity All essences have one thing in common: they exist	3 Undeniable laws of Logic (32) Irrationality

Consider the ease of having a foundation of error and the impossibility of obtaining objective biblical or doctrinal interpretation with that error. Consider how easy it is to dishonor God’s Word for some psychological titillation

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 (ἐπιθυμίαν σαρκὸς). 17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition (ἀντίκειται) to one another, so that you may not do (1st order volition) the things that you please (2nd order desire).

1. Note the two orders of desires and volitions. Apart from the HS there is internal disintegration, which precludes true peace, freedom, and personal love for God.
2. Note the inability of man to make his first order volition coincide with his second order desire (for the Good).

THE SPIRITUAL LIFE

Galatians 5:19-21 Now the deeds of the flesh are evident, which are: πορνεία, ἀκαθαρσία, ἀσέλγεια, ²⁰ εἰδωλολατρία, φαρμακεία, 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 fifteen sins that Paul lists can be divided up into four major categories: sexual sins, religious sins, sins of hostility, and drinking sins.
2. The common denominator of the sins of hostility is animosity or anger. The only way to have true victory is through the HS and BD. Just as spiritual love is the solution to the sexual sins and religious sins, so the Spirit's production of love joy, peace, patience, kindness, goodness, faith, humility, and self-control provides sins of hostility.

THE SPIRITUAL LIFE

3. It is the Holy Spirit who gives the believer the understanding and power for victory over these sins of hostility by bringing his first order desires and volitions in line with his second-order desires and volitions. In this way the Holy Spirit does not override the believer's freedom or make him an automaton. The believer's will and desire actually produces love and joy and peace and patience and kindness and goodness and faithfulness, and self-control, yet, it is done through God's strength.

THE SPIRITUAL LIFE

4. Re: anger. It is important to make a distinction between sinful anger and righteous anger (indignation). Anger occurs almost 600 times in the OT alone and this theme continues in the NT. The fact that the same Hebrew and Greek words are used for sinful as well as righteous anger (e.g., אָרַף which is used righteous anger of God in Exodus and of sinful anger of man in Proverbs) shows the important of philosophical realism.

THE SPIRITUAL LIFE

5. Anger/indignation is used as an attribute of God. In the Bible, God's anger, fury, and wrath are mentioned more frequently than His love and compassion. God's righteous "anger" in the Bible is *never* capricious, self-indulgent, irritable, or without virtue—as human anger often is.
6. Divine anger is vigorous, intense, controlled, and consistent with God's love and mercy. It is an anger directed at sin and godlessness, Rom. 1:18.

THE SPIRITUAL LIFE

7. Repeatedly, God had righteous anger at the unfaithful Israelites, and Jesus had a righteous anger toward the “stubborn hearts” of the religious leaders in his days.

Mark 3:5 And after looking around at them with anger (ὀργῆς), He was grieved at their hardness of heart . . .

8. The Bible never criticizes the anger of God, but it warns against human anger repeatedly. This is not a double standard as far as anger is concerned. Anger against injustice is right and good in both God and human beings.

9. God is perfect, and all-knowing, and righteous in any anger/wrath. However, humans make errors in judgment and often express anger and vengeance due to selfish reasons that have nothing to do with any objective righteousness.

10. Believers are to have a righteous anger against sin and injustice, just as God and the Lord Jesus Christ expressed indignation over injustice.

Ephesians 4:26 Be angry (ὀργίζεσθε), and yet do not sin [controlled righteous anger]; do not let the sun go down on your anger,

11. However, the believer is to remove all sinful anger from his life,

Ephesians 4:31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

12. Human sinful anger occurs in varying degrees and can be suppressed and covered with a smiling façade only to blow up in very dangerous ways later. It can persist for decades before someone goes postal.
13. Although human anger at injustices is normal and not necessarily sinful, it often leads to a sinful anger and other sins. Anger can be Christ-honoring as well as Christ-dishonoring.

14. Because anger so easily leads to sin and harmful, destructive behavior, anger is often condemned in the Bible. Anger, we are warned, lies in the lap of the fools so it must be *controlled*,
- Ecclesiastes 7:9 Do not be eager in your heart to be angry, For anger resides in the bosom of fools.
 - Psalm 37:8 Cease from anger, and forsake wrath; Do not fret, it leads only to evildoing.
 - Proverbs 16:32 He who is slow to anger is better than the mighty, And he who rules his spirit, than he who captures a city.

15. There are four ways people handle anger.
 - a. Holding anger in. It can be repressed—refused to admit its presence. This is holding back. This is the easiest but least effective. This is ignoring the anger, however, it will begin to affect you in other ways.
 - b. Turning inward. Suppressed—deliberately hide it from others. The anger will just build and can cause other issues such as self-pity, bitterness, vindictiveness.
 - c. Acting out -- in either destructive or harmless ways.
 - (1) Direct aggression.
 - (2) Passive aggression.
 - (3) Redirected aggression.
 - d. Facing the sources of anger and going to God for grace.

16. Sinful anger is self-destructive spiritually, psychologically, and physically.

GOOD ANGER, Eph 4:26

BAD ANGER, Gal. 5:19-21

Righteous indignation

Unrighteous eruptions

Under self-control

In loss of self-control

Anger at sin and evil

Anger in sin and evil. What is wrong is not *at sin* and evil, but sinning *in anger*.

As a spiritual expression

As a natural passion

God is angry at
Unrighteousness and
Apostasy, Ex 4:14; Num 11:1

Sinful anger is self-centered
and self-serving

Jesus was angry at unbelief
and hypocrisy, Mat 23;
John 2:13-17

Satan is angry at righteous God.

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. This is total integration around the Good.
2. Only in the spiritual life is there an integration of 1st and 2nd order desires and volitions.
3. Given the OSN, it is impossible for any human being to integrate their own orders of volitions and desires around the Good.
4. In grace God provides the solution to the problem of internal disintegration through the ministry of the Holy Spirit and BD.

JOB 18—Bildad's Second Speech: The Fate of the Wicked

1. Bildad's denunciation of Job, 18:1-4.
2. Bildad's lesson on the fate of the wicked (e.g., Job), 18:12-21.

1st and 2nd Order Volitions & Sanctification

1. Every human being has first-order and second-order desires and volitions, cf. Rom. 7:15-25; Rev. 3:17-22; Gal. 5:17; Philip 2:13.
 - a. Description of first- and second-order desires and volitions.
 - b. All human beings possess first- and second-order desires and volitions. Not to have a second-order will is to be a wanton.
 - c. Understanding the two different orders of desires and volitions resolves many theological difficulties: e.g., sanctification; God's hardening of some hearts while sanctifying others; human freedom; our free wills and desires versus God's will and desire in us, and personal love for God.

1st and 2nd Order Volitions & Personal Love for God

2. Illustrations of first- and second-order desires and volitions.
 - a. A reformed addict has a second-order volition not to have the desire for heroin be his will; but the unwilling addict who succumbs to his addiction does not. He has a second-order desire not to have the desire for heroine be his; but because the second-order desire is not an effective desire, it does not constitute a second-order volition.

1st and 2nd Order Volitions & Personal Love for God

- b. Augustine's father, Patricius:
- ✓ He believes it is wrong for him to verbally abuse his wife Monica, so he forms a second-order desire not to verbally abuse his wife.
 - ✓ But when he loses his temper, he acts on his first order-desire to verbally abuse her.
 - ✓ When his temper subsides, he laments his action and recognizes that he should not have verbally abused her.
 - ✓ He does not have control of himself; he does not have the strength of will to make his first-order desire and volition conform to his second-order desires, and he is not able to make himself have the will we wants to have.

1st and 2nd Order Volitions & Personal Love for God

- ✓ Suppose Patricius becomes positive to God and seeks to know Him and to seek His grace to overcome this evil. He makes Bible doctrine and the spiritual life the central issue.
- ✓ Patricius wants God to change his will in such a way that he no longer verbally abuses his wife.
- ✓ Through fellowship with God, the renewing of the mind through Bible doctrine, and prayer God gives Patricius a first order volition that is accord with his second order will not to verbally abuse his wife.
- ✓ God honors his second-order desires by bringing first-order volition in line. This brings freedom not to verbally abuse his wife.

1st and 2nd Order Volitions & Personal Love for God

- c. The key is in the second-order desire. Half-hearted second-order desires are ineffectual. Augustine prayed for sexual continence, but added “but not yet.” He had mental reservations. For God to give him strength for sexual continence then God would actually be acting against his second-order desires. The result would not be to evoke or enhance Augustine’s free will but to undermine it.

- d. God is not able to produce a first-order volition unless the second-order desire is like the whole-hearted turning of the will by Paul on the road to Damascus.

- e. Example of Jealousy. When a believer believes it is wrong to be jealous, she will form a second-order desire to make the first-order desire not to be jealous. However, there may be certain occasions when she acts on a first order desire to be jealous. Later when she reflects on how wrong it was to be jealous, she recognizes that she should have not have moved into jealousy. She recognizes that she did not have the strength of will to make her first-order desires conform to her second-order desires, and she was not able to make herself have the will that she wants. Thus, the need for growth in sanctification (FHS, BD, +vol.). Her confession, prayer, and intake of BD are expressions of her second order volition to bring her first order volitions in harmony. If God simply “poofed” her jealousy out of existence, then she would not be free to develop HER spiritual virtue.

- f. Goebbels' illustration. At one point in his diaries, Goebbels pauses to reflect on his own reviewing of German newsreel footage that shows the incredible devastation of Poland wrought by the German armies. His own morals are a primitive sort of divine-command ethics with Hitler fulfilling the role usually assigned to God. Goebbels has a first-order desire to wreak devastation on Poland for Germany's interest. He also has a second order desire accepting and assenting to those first-order desires. When he noticed his first-order desires slipping, he exhorts himself, "be hard, my heart, be hard." He wants his heart to be hard; that is, he wants to have first-order will which assents to the suffering of the Poles and which is consequently in accord with his second-order desires. If he slips, in a moment of "weakness" he might order some food for the Poles. God hardens (or hands him over to) his first-order desires just as Goebbels desired; this is not be a violation of his freewill. In fact, he would be keeping his first order desires in line with second-order desires, the very requirement for freedom.

3. In sanctification God alters the believer's first-order desires to bring them into accord with that believer's own second-order desires. So, in effect, God enhances a person's freedom of will.
4. In sanctification God actually helps the believer have the will he himself wants to have.
5. The process of God's sanctifying a believer consists in God's bringing an agent's first-order desires into line with his second-order desires in response to the believer's second-order volition that God do so.