



**The Problem of Evil and Suffering
In the Presence of an All-knowing, All-good,
All-loving, and All-powerful God (28): Job 19;
Internal Disintegration; Nature of Love and Forgiveness
<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 - 5

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

Broad and deep understanding of BD

It is impossible to have objective interpretation of the Bible or objective formulation of Bible doctrine apart from philosophical realism.

Consider the teachings of those who reject philosophical realism.

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.

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.

Enough BD to be overcomer

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

Young adult - Level 2- Doctrinal conceptualization

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

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

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

PHILOSOPHICAL REALISM FOR THE BUILDING BLOCKS FOR OBJECTIVITY IN BIBLICAL INTERPRETATION & AND BIBLE DOCTRINE-5

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

Prolegomena-5 Philosophical Realism

1. The question of objectivity is the most important issue in biblical interpretation of God's inspired written Word. There is no greater fundamental issue than objective interpretation—at least for the believer who really is interested in Truth as such.

2. Contemporary Christianity, including evangelical scholarship, has all but given up on reaching any notion of objective biblical interpretation due to the fact that everyone comes with their own pre-understanding. The “emerging consensus” among biblical interpreters is that objectivity is impossible. They say that we cannot read the biblical text without our own background or proclivities. They say that it is impossible for any interpreter of Scripture to be uninfluenced by his theological and philosophical convictions and that scholars who claim to achieve this are guilty of an unconscious dishonesty, e.g., the proof-texters.

3. Only with philosophical realism is there any hope of absolute objective biblical interpretation. Lack of technical knowledge in the biblical languages is only part of the problem, the greater problem lies in lack of understanding of philosophical realism, cf., the anthropomorphisms of God.

4. Philosophical realism is all about the world as it really is. It is the only way to have the correct and absolute basis for interpreting the Word of God, God, and the world in which we live.
5. It is philosophical realism that enables us to correctly understand entities like the Trinity, Esse, God, 1st and 2nd order volitions, free will, intellect, libertarianism, certain aspects of the nature of man, love, and evil. These things are not defined in the Word of God.
6. Apart from philosophical realism, one's own prejudices and biases will always distort the meaning—often unconsciously. Apart from philosophical realism it is impossible to come up with *the* objective or right interpretation. Philosophical realism enables one to obtain total objectivity.

7. Objectivity means to have a direct, unmediated knowledge of the world as it is. Objectivity is absolute, it represents reality without distortion. Objectivity gets at the reality of things. Objectivity grasps qualities and relations of objects as they exist independent of the inquirer's thoughts.
8. A philosophical realist is able to obtain freedom from distortion, bias, error, arbitrariness, self-interest, and caprice when dealing with God's Word. To be objective means to be free from all biases, prejudices, presuppositions, preconceived ideas, pre-understandings, or other factors that distort one's understanding of the Word and reality as such.

9. Philosophical realism is about “getting reality” right, to have the right conception of the real world or have a right representation of the way the world really is, cf. correspondence truth and undeniable incorrigible laws of logic.
10. Philosophical realism enables one to get out of one’s historical situatedness and transcend one’s prejudices thereby keeping one from inventing or constructing one’s knowledge and values. Consider the biblical teachings of those who reject philosophy.

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. Anytime the believer is out of fellowship he falls under the noetic effects of sin. He does not forget BD, he just corrupts it. Carnality not only fragments the believer's will, it also fragments his thinking—he becomes double-minded and double-willed, his mind and will become fragmented.
2. Every time the believer sins he expresses negative volition which not only corrupts his will, it hardens his heart.
3. The solution is always to get back in the plan of God, V2 and V1.

THE SPIRITUAL LIFE

Galatians 5:19-21 Now the deeds of the flesh are evident, which are: **πορνεία, ἀκαθαρσία, ἀσέλγεια,** ²⁰ **είδωλολατρία, 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 removal of sins of hostility necessitate spiritual love and forgiveness.
2. Apart from spiritual love and forgiveness the believer not only remains fragmented, he diminishes his capacity to love those he truly wishes to love due to fragmentation and self-alientation.
3. It is God the Holy Spirit who imparts to the believer the power of love and forgiveness. However, it is imperative that the believer understand the true nature of love and forgiveness (Bible doctrine).

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 19—Job’s Second Reply to Bildad

1. The animosity of Job’s three friends, 1-6.
2. The “animosity” of God, 7-12
3. The animosity of Job’s relatives and others, 13-22.
4. The certainty of seeing God, 23-29.

INTERNAL DISINTEGRATION; LOVE AND FORGIVENESS

1. Review of man's 1st and 2nd order desires and volitions. Our first order desires (D1) are what we actual desire and our 1st order volition (V1) is the desire that actually has become effective—what we actually do. Our 2nd order desire (D2) is what we wish we would wish and our 2nd order volition (V2) is what you decide to become as the choice is played out in V1

INTERNAL DISINTEGRATION; LOVE AND FORGIVENESS

2. Every fallen person starts out internally fragmented due in no small part to the OSHGEN. This internal fragmentation is the greatest source of misery and one of the greatest impediment to personal love for God and others. This fragmentation impedes an open reciprocal personal love. In fragmentation the person always hides part of himself

3. This fragmentation takes place in the believer's mind and will resulting in a divided ($\epsilon\gamma\gamma\omega$, *se'eph, divided, disunited*) mind and heart/will—i.e. he is fragmented— $\delta\acute{\iota}\psi\upsilon\chi\omicron\iota$.

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.

4. It is Bible doctrine (understanding; edification of 2nd order desires) and the Holy Spirit (power to effect 1st order volition) that enable the believer to remove fragmentation and become wholehearted which is requisite for A flourishing spiritual and temporal life.

5. Job is severely fragmented with respect to God as well as to his friends. One minute Job looks forward to seeing God, the next minute he wants God to go away so he can have some peace. One minute Job talks about God as a predator ready to destroy him, the next minute he looks forward to being with God. Job's fragmentation in regard to his friends can be seen in his animosity toward those he once loved.
6. It was God who provided the grace needed to heal Job's fragmentation with regard to Himself and friends, cf. Job 42:5-9.
7. Only internal integration enables the believer to possess personal love for God and spiritual love for man and have capacity to flourish in life. Internal fragmentation causes the believer to be double minded and unstable in "all ways."

8. Two dominant areas human fragmentation is in the area of love and lack of forgiveness.
9. Deficient views of love (this does not set aside or mollify the 5 different concepts of love as reflected in the different Greek words for love)
 - a. Responsive theory. This is love that is based on quality or value in the beloved. There is love for something in the object of love. The problem with this is that these values are variant and what is others come with those and even better qualities. Furthermore, we do not love our children because of inherent qualities in them. We love them even if they “go to the dogs.” Because we love them they have value not the other way around. Why do I love you? Because x, y, z, is in you. This view seems intuitive in some ways but not in others.

- b. Volitional account of love (virtue love). The reason for love is solely in the volition of the individual. There is no reason *in you* that I love you. It is about one's volition. They could have just as easily loved someone else. Why do you love me? No reason, at least that has anything to do with you.

- c. Relational account of love. The love is based on relationship. While this theory is preferable to the other two accounts, it is still deficient.

10. Proper/biblical view of true love. God is the highest and best object of love and the Holy Spirit is the source of true love. This love forms the basis of love of man who is in the image of God. This requires an objective standing, i.e., the Word of God. There are two interconnected qualities of true love:
 - a. Desire for the good of the beloved. This requires absolute standard of God.
 - b. Desire for union with the beloved. This is not the same as being in the presence of the person, e.g., kids go off to college.

11. The constancy of this spiritual love does not depend upon the characteristics in the individual. However, true union does depend upon characteristics in the beloved.

12. True/biblical love is always tethered to the various offices of love. This avoids the nonsense of loving different members of the family (husband, wife, kids, parents) with different degrees of love. Divine love is always connected with different offices of love which provide the proper parameters for the enhancement and flourishing of love.

13. True/biblical love of self is also to be characterized by seeking good which requires integration and union with self—internal integration to avoid double minded and lack of whole heartedness = no peace.

14. Forgiveness is also very much related to love. Job would have to forgive his friends before God would accept him. To refuse to forgive is to refuse to love. It is unloving to refuse to forgive.

15. To say that you love someone but will not forgive them is not credible. Consider the incredulity of someone who said they forgave someone but hate them.

16. To forgive someone who has hurt you is to love him. Forgiveness (אַפְּסֵן, חַלּוֹת אֲפִימִי) is a love to someone who has done you an injury or injustice.
17. True forgiveness (like true love) has two requirements to qualify as true forgiveness (absence of any of these destroys both love and forgiveness):
 - a. A desire for the good of the person. This is unconditional. The good is according to God's absolute standard. There must be lack of vengeance for it to be true forgiveness. Forgiveness is never complete unless there is a desire for the good of the wrongdoer.
 - b. A desire for union with the offending person. This is conditional and depends upon the state of the offending person. This union is also tied to the various offices of love. While it may be possible to union, there is always a desire for a union appropriate to the office of love.

18. Failure to forgive is characterized by vengefulness (instead of desire for the good of the wrongdoer) and withdrawal (lack of desire for union). Again, while there may be a desire for union, reconciliation may not be possible given the state of the wrong doer. Forgiveness does not require reconciliation. Yet, the desire is there, it is just that it is unfulfilled.
19. Forgiveness is not really forgetting, but loving and accepting the person with eyes wide open.

20. Not to be able to love and forgive others affects your relationship with God and others. Failure to love and forgive leads to fragmentation of the soul and alimentation from self. This fragmentation includes both the mind and the will.

21. God through His grace makes it possible for any believer to love and forgive through internal integration. However, this is all done in concert with the believer's volition.