



The Problem of Evil and Suffering In the Presence of an All-knowing, All-good, All-loving, and All-powerful God (29):

Mary of Bethany-1 (John 11; 12:1-8; Luke 7:36-50):

Second-Person Love; from fragmentation of shame to Glory & Honor

<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 objectivity - 6

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

Broad and deep understanding of BD

The most dangerous stage for any believer is in the baby stage. In this stage the believer is has superficial and fragmented view of the reality, the SL and God. He is fragmented psychologically as well as mentally. This problem cannot be solved until the believer starts developing his thinking in Total Truth.

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-6

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
Correspondence Total Truth (32) Functional, coherence, pragmatic,	<h2 style="margin: 0;">REALITY = BEING</h2> <p style="margin: 0;">That which is Identity</p> <p style="margin: 0;">All essences have one thing in common: they exist</p>	Logic = intellectualization of laws of being Laws of logic are principles of existence 3 Undeniable laws of Logic (32) Irrationality

1. We live in times of great subjectivity due to erosion of philosophical realism. Most evangelicals now believe that objective biblical interpretation is impossible.
2. This is easily demonstrated by examining the philosophical statements by Hebrew and Greek lexicographers (cf. Daniel Wallace) as well as the different schools of interpretation, who all accept basic hermeneutical principle of inspiration of Scripture, and who claim neutrality in accepting the plain meaning of the biblical text.

3. The erosion of philosophical realism has led to increasing heresies in evangelicalism such as open theism. They claim to take Bible passages “naturally” and teach that God cannot know the future because He is testing to see what a person will do.
4. Consider the epidemic of pragmatic and functional views of truth on Christian TV programming.
5. The great and wonderful breakthroughs in the doctrinal movement are primarily a result of philosophical realism.
6. To understand philosophical realism is to equip oneself to evaluate, defend, and understand the bases of these breakthroughs that resonate so well—BTW, why do they resonate so well?

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. Prior to salvation we did not have this warfare within us. At salvation we received a new nature (new heart, inclination, new desires). At first the battle is overwhelming, but growth in sanctification provides victory.
2. God is not the Author of a spiritual life that is so weak that the believer is unable to remain in fellowship for more than 15-20 minutes at a time.
3. It is one thing for a Christian without BD and with no understanding of F-Ship to be out of fellowship most of the time, but a doctrinal believer? Someone certainly is amiss.

THE SPIRITUAL LIFE

Galatians 5:19-21 Now the deeds of the flesh are evident, which are: immorality, impurity, lasciviousness, 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. All sins are antagonistic toward God and the plan of God. All sins are destructive to the spiritual life. “Original sin is the only empirically verified Christian doctrine” (Chesterton).
2. Our intellects present what our norms and standards to our wills. Our wills then choose the “good” that is presented to it. Our wills will not accept that which is repugnant. It only accepts that which seems good. Why are some of the sins above less repugnant to us than others?

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 the life in the Spirit. These are the true desires of our hearts.
2. This is what you can expect when you are not sinning. This is what you can expect when you walk with the Lord.

PHILOSOPHICAL CONSIDERATIONS:

First-person, Second-person, and Third-person Knowledge

1. 1ST person, 2nd person, and 3rd person knowledge is difficult to define but easy to illustrate.
2. I have a 1st person knowledge of the contents of my mind. Only I have the privileged access to my mind. This is knowledge includes my beliefs, questions, doubts, desires, volitions, inclinations, plans, desires, etc.

3. A neurosurgeon, however, when examining me would have a 3rd person knowledge of me that would include synapsis, neurons, neurochemicals and their receptors, clumps of nuclei, bands of fiber, etc. Guess what he would not find: beliefs and desires. In introspection I am not aware of the workings of my own neurons and synapsis.

4. A 2nd person account would be characterized as conscious awareness of some other person. This is when you are conscious and in the conscious presence of another person with whom you are interacting immediately and directly. Like on a date with your honey.

5. The 2nd person experience is different from 1st person in that when you are by yourself in your 1st person knowledge you may have direct and immediate access to a person, but that person is you.

6. 1st person and 3rd person are propositional types of knowledge whereas 2nd person is non-propositional. Consider Mary who was imprisoned in the Library of Congress where she could learn everything propositionally about the human psyche and her mother. What would she gain if she left the library and meets and interacts with her mother for the first time? 2nd person experience! She will learn many more things about her mother though she knew all about her mother propositionally. She will learn what it is like to be loved by her mother even though previously she could define human love. She would learn what is like to be touched, to detect her mother's mood, her affect in speech, and enjoy thought interaction.

7. 2nd person knowledge is *person* knowledge that cannot be reduced to propositions. The best we can do is to enter in some way the biblical narratives that describe this 2nd person knowledge. While only Job could “see” God as God was speaking to him in 2nd person relationship, we can only enter that relationship with our own 2nd person relationship with God.

8. God is a Person with a mind and a will. God is a person who interacts with the world of persons. Bible is filled with narratives of 2nd person knowledge.

9. One of the problems in the Western mindset, especially since the 20th century, is analysis to the point of ignoring relationships and in particular relationships with God.

The Problem of Evil: Mary of Bethany-1

1. A word about Palm Sunday.
2. John 11:1-44; 12:1-8. Jesus, Mary, Martha, Lazarus, and the dynamics of love and glory in the face of evil and suffering. This section of Scripture is on the FBC docket after our study of Job (2nd person love in unjust evil and suffering), Samson (2nd person love in self-destroying evil and suffering), and Abraham (2nd personal love in evil and suffering from privation of the desires of his heart).
3. Luke 7:36-50. I believe that Mary of Bethany (John 11) is the same person designated “sinner” in this passage. There are many technical reasons for the identification which we will explore when we deal with Mary of Bethany in more detail in the future. The account in Luke 7 precedes and explains a great deal in John 11.

4. Luke 7:36-37. An unnamed woman who “was sinner” (ἦν ἁμαρτωλός) crashes a dinner party held by a certain Simon who had the social and financial resources to invite such a guest as Jesus—*she was not invited!* She interrupts his dinner by attaching herself to the guest of honor, Jesus. What a bold, brassy, and brave thing for her to do as she runs the gauntlet of the cruel, despising eyes of her neighbors who knew all too well of her gross sinfulness.