



**The Problem of Evil and Suffering In the Presence of an All-knowing, All-good, All-loving, and All-powerful God (30):
Mary of Bethany-2 (John 11; 12:1-8; Luke 7:36-50):
Second-Personal Love; from fragmentation in 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 - 7

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

Broad and deep understanding of BD

Understanding Truth and God is on three levels: 1) the baby or introductory fragmented level, 2) the young adult systematic level, and 3) the metaphysical realism level.

It is the PT responsibility to teach on all three levels so everyone is fed the WOG.

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

PHILOSOPHICAL REALISM FOR OBJECTIVITY IN BIBLICAL INTERPRETATION & AND BIBLE DOCTRINE-7

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. The laws of logic and correspondence reality are never absent . Laws of logic are principles of being itself. They are principles of existence. They are truths that are what they are as logical constructs because being is what it is as a metaphysical reality. Something cannot be and not be at the same time in the same way. Logic is just about the truths of being of which logic is simply its intellectualization. The logical law is not the being—it is the logical truth of the being; they are truths of being itself. What is being = reality = correspondence truth.

2. There is nothing more fundamental than real. Consider how this applies to biblical interpretation of the Greek word *epithumia* (ἐπιθυμία). It has two different meanings in Classical as well as in Koine Greek. If you look in the Greek lexicons, you will discover this. But how was it decided that there were two different meanings in the word? How is it that you instinctively know that *epithumia* does not mean the same thing in Galatians and Luke?

3. The issue before us in philosophical realism for biblical interpretation is objectivity. This requires transcending all of our pre-understandings.
4. We acknowledge that there are conflicting interpretations of the Bible, and we want to know which interpretation is correct.
5. While many Evangelical thinkers are adamant that there must be a correct interpretation, they have no idea how to get there.

6. What is objectivity? Objectivity is in contrast to subjectivity. Subjectivity is what is in your mind. Objectivity is what is out there in reality—the the extra-mental realm.
7. Objectivity assumes a subject/object distinction. The subjective realm includes prejudice, biases, whereas objectivity deals with impartiality and reality.
8. Something is objective if it exists (total truth). Gravity is objective, my dislike of rice pudding and grits is a subjective judgment.

9. Objectivity is representing things as they actually are. The key is to get the things as they really are into our mental world.
10. Objectivity allows us to transcend our particular viewpoint and get to reality.

11. Five tendencies and pressures that “deflect” one from objectivity.
 - a. Prejudices, passions, hatred, fear, envy, greed.
 - b. Conformity, just going with the flow, to do the popular thing rather than thinking things through.
 - c. Personal affinity, loyalty, and affective involvement with particular individuals and cliques.
 - d. Ideological or political allegiances.
 - e. Wishful thinking – being guided by our own desires and conveniences rather than by evidence and argument and reality as such.

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. We first entered this conflict at the point of salvation where we gained a regenerative taste for the things of God.
2. God has provided a spiritual life that is far more powerful than the OSN.
3. Through the Holy Spirit, God gives the believer the power to transfer his second order desires to first order volition. By the way, it is your will in the first order volition that is strengthened—it is not God's will on an ontological level. The goal is to converge our wills with God's, not to destroy our will.

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. In our study of shame and guilt we have two problems: backward-looking problems and forward-looking problems.
2. Consider the complexity of the issue of solving the problem of sin, shame, and guilt from the backward-looking point of view. Consider “impurity” above in a case where a leading “moral” figure like a priest or a cardinal is discovered to have been sexually molesting children. Is God’s grace strong enough to remove all shame and guilt?

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 internal integration around the Good. Good mental health is characterized by such virtues as these. The kosmos tries to provide these piecemeal through stuff, but God provides total internal integration for mental and psychological health through the HS.
2. This is only possible where there is no shame, guilt, anxiety, or hate. Instead, God provides love and joy.
3. Studies have shown that the happiest people are not the hedonists and those with the most stuff.

PHILOSOPHICAL CONSIDERATIONS:

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

1. Review of 1ST person, 2nd personal, and 3rd person knowledge.
2. Second-personal knowledge of God comes in different degrees with different emphases.
 - a. 2nd-personal awestruck and fear: this is 2nd personal connection with God as an overwhelming power which creates trembling and terror in man. Consider the difference between 3rd person knowledge and 2nd personal knowledge with regard to something with great power—like a tiger. This feeling would be like being weak and impotent in relation to something overwhelmingly powerful.

Genesis 15:12, “a dread and great darkness fell upon him.”

Job 40:3 Then Job answered the LORD and said, 4 "Behold, I am insignificant; what can I reply to Thee? I lay my hand on my mouth. 5 "Once I have spoken, and I will not answer; Even twice, and I will add no more."

- b. 2nd-personal: Great attraction to the wholly Other; fascinating and enticing:

Psalm 42:1 As the deer pants for the water brooks, So my soul pants for Thee, O God. 2 My soul thirsts for God, for the living God; When shall I come and appear before God?

Psalm 63:1 A Psalm of David, when he was in the wilderness of Judah. O God, Thou art my God; I shall seek Thee earnestly; My soul thirsts for Thee, my flesh yearns for Thee, In a dry and weary land where there is no water.

Psalm 84:1 . . . How lovely are Thy dwelling places, O LORD of hosts! 2 My soul longed and even yearned for the courts of the LORD; My heart and my flesh sing for joy to the living God.

c. 2nd-personal with feeling of being profane, unclean, and sinful.

Isaiah 6:5 Then I said, "Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the LORD of hosts."

Job 42:5 "I have heard of Thee by the hearing of the ear; But now my eye sees Thee; 6 Therefore I retract, And I repent in dust and ashes."

Luke 5:8 But when Simon Peter saw that, he fell down at Jesus' feet, saying, "Depart from me, for I am a sinful man, O Lord!"

3. The highest 2nd-personal knowledge of and connection with God will take place in the beatific vision when our knowledge of Him will be direct, unmediated, and beyond anything that we could ever experience pre-mortem.

1 John 3:2 Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is (ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστίν).

The Problem of Evil: Mary of Bethany-2

1. 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. We will “really get into” how guilt and shame fragment the life and impede love relationships later.

Preview of coming attractions:

- ✓ Job: Undeserved suffering/evil and second-personal knowledge of God.
- ✓ Samson: Self-Destroying Evil and second-personal knowledge of God.
- ✓ Abraham: Evil/privation of desires of the heart and second-personal knowledge of God.
- ✓ Mary: Evil of guilt and shame and second-personal knowledge of God.

The Problem of Evil: Mary of Bethany-1

2. John 11:1-6; 18-44. Mary, Martha, and the resurrection of Lazarus.
3. Luke 7:36-50. This is Mary, in my view. At any rate, there are many truths from this incident regardless of who this lady is. We have noted the power of second-personal love in her crashing the party and braving the scornful eyes. She represents the problem of the evil of guilt and shame.

4. There is distinction to be made between guilt and shame. While they both involve fragmentation, they have different characteristics.
 - a. Shame and guilt are very complicated states of the soul that only God and grace can solve. This is acknowledged by professionals. Instead of dealing with the prostitute in our context, what about a priest who molested children. Is he doomed to shame for his atrocious evil? Where does he go from acceptance if the whole world knows about it? It may be hard to swallow but it is true that as far as our sinfulness to God, we are in the same category.
 - b. Shame and guilt involve both backward-looking problems as well as forward looking problems.

- c. Both the shamed and guilty person anticipate repudiation on the part of others.
- d. A guilty person anticipates anger and punishment from others. This anticipation runs counter to the first aspect of true love: seeking good for others. Instead of being open to someone wishing them good, they withdraw because they know they deserve anger or punishment, and that is not good for them. They are always anxious about something imposed on them that would not be good. This destroys capacity for reciprocal love—with man or God.

- e. A person in shame is always anticipating rejection and abandonment. This destroys ability to respond to the 2nd characteristic of true love: desire for union. In shame and guilt there is always a desire to withdraw.

- f. It is impossible for a person to have a second-personal love for Christ/God as long as there is shame and guilt. Shame and guilt always evoke anxiety and withdrawal.

5. There are three things in the parable that are most instructive, Luke 7:40–43.
 - a. The common debt. We are all debtors to God even if the amount varies on an individual basis.
 - b. The common insolvency. We all are unable to pay the debt.
 - c. Second-personal love for God comes in varying amounts.

6. The common debt.

- a. We all have sins of commission and sins of omission (cf. The Lord's Prayer). Duty neglected is a debt to God. All sin and –R, and its consequent guilt may be regarded as indebtedness.
- b. The two debtors are Simon and the prostitute. Speaking analogously, Simon owes but a tenth of what the “sinner” does.

- c. Our Lord draws a distinction between people who are outwardly respectable, decent, and clean, and those who have fallen into the habituation of gross and open transgressions. She had been wallowing in filth while Simon was rigid in relative righteousness.. There is a place to recognize the merits of human virtue—while at the same time also recognizing that all of men’s righteousness are but filthy rags. We are all sinful, but on some level some sinfulness is darker. However, this is all just on the surface.

- d. We are all debtors, for we have all sinned and come short of the glory of God.

7. Our common insolvency, 7:42, “they were unable to repay.”
 - a. No one can pay, regardless of the debt. None of us can in any degree diminish our sin, considered as a debt to God.
 - b. No man can pay for his past sins. No amount of reform, tears of repentance or anything else can touch or remove our past sins. Nothing can alter the past.
 - c. All men are objectively guilty regardless of how they feel.
 - d. The only payment is the Cross, that dying Christ on the Cross.

8. Love for God varies with grace orientation, Luke 7:42-49.
 - a. Consciousness of sin and forgiveness evokes love for God. The more we grasp forgiveness the cleaner the conscience and the firmer the grasp of God and His grace. It is grasping His grace that floods our souls with joy.
 - b. As long as there is guilt or shame in the life, a person has built in obstacles or impediments to truly loving God in 2nd person-personal.
 - c. Personal love for Christ is not propositional even though propositional revelation must provide the foundation and background.

9. “Thy faith has saved you: go in peace, Luke 7:50.
 - a. Only grace can solve the backward-looking problem of sin, guilt, and shame as well as the present- and forward-looking problem of sin, guilt, and shame. Fragmentation must be healed for there to be peace.
 - b. How in the world can the problem of sin, shame, and guilt be solved and result in going out in peace.
 - c. Propitiation, reconciliation, and justification solve the backward-looking problem of sin, guilt, and shame.

- d. Regeneration, redemption, and sanctification solve the present- and forward-looking problem of sin.
- e. Not only is the backward-looking problems solved, but there is solution to the present- and forward-looking problems such as proneness to repeat sinfulness which will bring fragmentation, self-alienation with its self-deception and anxiety with respect to God.

- f. Only God can remove shame and guilt and the dishonor that it brings and displace them with honor and glory. No one else can fix the past, present, and future and bid us to go in peace.
- g. She would have to trust God's love and acceptance to be free from any feeling of shame and guilt. Removal of guilt means she no longer feels punishment—a guilty person anticipates anger. Removal of shame means that she knows she is loved and valued by God—a guilty person anticipates repudiation by God. Grace solves it all! In grace you see that He wants to be united with you.
- h. God is for us and does everything He can to provide us with peace regardless of the circumstances of life, Rom. 8:31-38. Issue is always God, not people.

BIBLICAL PRINCIPLES ON GUILT

1. Guilt is at the basis of much human suffering. Find people who are struggling with other problems and you will also find guilt. It pervades all human problems on some level. It is the #1 problem psychologists deal with—especially Christian psychologists.

BIBLICAL PRINCIPLES ON GUILT

2. There are two kinds of guilt: objective guilt and subjective guilt.
 - a. Objective guilt. The bottom line on subcategories of objective guilt (legal, personal, social) is theological guilt. This guilt has nothing to do with how a person *feels*. The hardened criminal may feel no sadness or remorse. Millions of people, including professed Christians, forget God everyday and thus live in sin against Him. These people are guilty before God, but they do not feel guilty about their actions.
 - b. Subjective guilt. This is the uncomfortable feeling of regret, remorse, shame, and self-condemnation that often comes when we have done or thought something that we feel is wrong, or failed to do something that should have been done.

BIBLICAL PRINCIPLES ON GUILT

3. Guilt can stimulate us to change our behavior and seek forgiveness from God or from other human beings.
4. However, unless one handles guilt by the grace of God, guilt feelings are very destructive in relations with people as well as with God. One of the most destructive things is when others attempt to put guilt on you—even when the comments are not meant to bring harm.
5. When people talk about guilt, they usually are referring to subjective guilt feelings, **HOWEVER**, the Bible never uses guilt in this way.

BIBLICAL PRINCIPLES ON GUILT

6. There are three Greek words translated “guilt” or “guilty” and they only refer to theological guilt (failure to obey the mandates of God: the Bible describes divine standards for human behavior, standards that we violate often by our actions and thoughts. According to the Bible we are all sinners. We are all guilty before God whether or not we feel remorse or uneasiness).

BIBLICAL PRINCIPLES ON GUILT

7. Since the Bible never talks about subjective guilt feelings, in no place does it even imply that we should try to arouse guilt feelings in others. In spite of this, many well-intentioned parents, teachers, preachers, television evangelists, and counselors attempt to stir up guilt on the assumption that this will motivate others, stimulate Christian growth, punish wrongdoers, prevent pride, protect people from future sin, or stimulate financial contributions by arousing unhealthy guilt feeling in manipulation.

BIBLICAL PRINCIPLES ON GUILT

8. Christ came to remove ALL objective guilt so we can enjoy full fellowship with God.

1 Peter 2:24 and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed.

2 Corinthians 5:21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.

BIBLICAL PRINCIPLES ON GUILT

9. Causes of guilt. Why do people feel guilty? Most common reason has to do with past experiences: Some grow up in an atmosphere of condemnation and criticism; some feel guilty for the rest of their lives for their teenage rebellious acts; some feel guilty for immoral activity while they were young; some carry guilt from brutality and killing people during war. Christ came to free man from guilt and shame. There is no biblical basis for wallowing in self-condemnation and guilt feelings.