



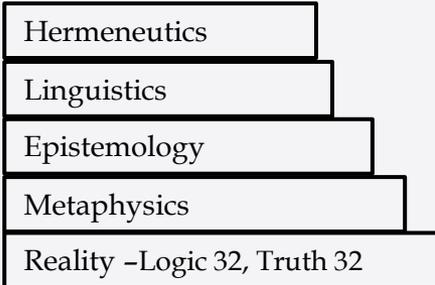
**The Problem of Evil and Suffering in the Presence of an
All-knowing, All-good, All-loving, and All-powerful God (33):
Job 21: Job on the prosperity of the wicked**
<http://www.fbcweb.org/sermons.html>)

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 (Philosophical Realism) - 10

This chart is my way of addressing the noetic pathology in contemporary Christianity with regard to Truth (e.g., anti-intellectualism, doctrinal ignorance, spiritual infantilism, and spiritual autism).



Broad and deep understanding of BD

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 - Level 1

- 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 & BIBLE DOCTRINE (10)

HERMENEUTICS: How do we understand what is communicated? Meaning and understanding; the meaning is in the Text, not in the author's mind. **Apart from understanding how meaning is in the biblical text and not *dependent* upon the biblical author's mind, there can be no valid confidence in obtaining objectivity in biblical interpretation.**

LINGUISTICS: How do we communicate that we know? Elements of language (instrumental sign; conventional sign, formal sign); external vs. internal Word; from Hebrew, Greek, Aramaic, and Greek to English. **Apart from understanding how language works, there can be no valid confidence in obtaining objectivity in biblical interpretation or Bible doctrine (cf TDNT).**

EPISTEMOLOGY: How do we know that which is? Sense cognition (external senses, internal senses). Intellectual cognition (illumination, abstraction, the thought). **Apart from understanding how we can know if we are really connecting with reality, there can be no valid confidence in obtaining objectivity in biblical interpretation or Bible doctrine.**

METAPHYSICS: What is that which is? Act and potency. The nature of existence: form and matter: Something's identity; something's essence; the reality of substances; substance and accident (the ten categories of being). **Apart from understanding the true nature of things, there can be no valid confidence in obtaining objectivity in Biblical interpretation or Bible doctrine (e.g., anthropopathisms, anthropomorphisms, figures of speech, esse, Esse, or cosmology in the Bible).**

REALITY: That which is. All essences have one thing in common: they exist; identity; correspondence truth vs. the curse of functional, pragmatic, coherence, and existential views of truth. The undeniable laws of logic are the laws of reality and being as such. Christianity is not an irrational mystery. **Apart from understanding of the rules of reality—as per logic (32) and correspondence truth (32)—there can be no valid confidence in obtaining objectivity in biblical interpretation or Bible doctrine.**

PHILOSOPHICAL REALISM OBJECTIVITY IN BIBLICAL INTERPRETATION & BIBLE DOCTRINE (10)

1. The method of interpretation known as I.C.E. (Isagogics, Categories, and Exegesis) is an excellent *guide* to understanding many biblical truths.
2. However, apart from being anchored in P.R. (philosophical realism) it cannot (in and of itself) guarantee biblical or doctrinal objectivity.
3. There are many examples of believers who faithfully apply I.C.E. yet do not obtain objectivity as evidenced by the divergence of their views on major issues.

4. If our understanding of the Bible and Bible doctrine *depends* on an *isagogics* that is not grounded in P.R. then we can kiss any notion of objectivity goodbye. Consider how many doctrines could be discarded just because the people of that culture believed certain things?
5. Consider the mess we could create in *categories* apart from the laws of reality, i.e. logic—P.R. Consider how every group has its own way of categorizing doctrines.
6. Consider just how subjective one can be with “exegesis” apart from P.R. There are eminent scholars in every denomination and most cults. Consider how believers often butcher the meaning of the Sacred Text through an exegesis that is accomplished through the instrumentality of eisegesis.

7. P.R. not only provides the means of using I.C.E for obtaining biblical objectivity, it also opens the book on natural revelation which opens up a vast array natural truths that are not developed in Sacred Revelation (e.g., ethics, morality, natural law, virtue, family, society, the state, civil law, and warfare). It also provides tools for believers and pastors to continue to develop Bible doctrine for themselves.

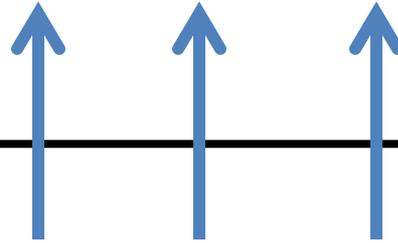
8. God has given man two levels of truth: natural revelation (e.g., law of morality written on the heart of man, Rom. 2:14-15), and supernatural revelation—book 1 and Book 2. The believer who ignores either category does so at his own peril.

9. When we aver that natural revelation (e.g. laws of logic) comes before God and the Bible, we are speaking epistemologically. E.g., we are saying that such things as logic comes first in the order of knowing, not in the order of being. The map comes before the city that we are trying to get to, but the city must exist first. Without logic there is no understanding of God or development of doctrine.

P. R. I. C. E.



I. C. E.



PHILOSOPHICAL REALISM – P.R.
IS THE ONLY SYSTEM THAT OBTAINS OBJECTIVITY

BOOK #2: THE BIBLE

GOD'S SUPERNATURAL REVELATION

The Inspired Word of God

The 66 Books of the Bible

Truths that cannot be obtained by natural means: e.g., Grace, Trinity, FHS,

Hebrews 4:12 For the word of God is alive and powerful and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

BOOK #1: THE BOOK OF NATURE

Natural Revelation

Natural Theology (esse to Esse)

Truth available to the whole human race

“Laws of Nature and of Nature's God”

“We hold these truths to be **self-evident**, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness”

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. It is the Holy Spirit who enables the believer to strengthen and transform his first-order volition and bring it in line with his 2nd order doctrinal desires.
2. Negative volition has devastating impact on second-order desires. Once a believer's second-order capacities for God and the spiritual things are gutted, there is no pre-mortem *hope* for him—barring some wake-up call.

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. It is important to understand what is sin and what isn't. We have noted that temptation is not sin; anger is not necessarily sin; frustration is not necessarily sinful (e.g., J.C. groaned in regard to Mary of Bethany).
2. Sins always fragment the believer and habituates him in activity of the OSN where he is unable to maintain fellowship for extended periods.
3. Unless this fragmentation is solved through grace, the believer loses spiritual freedom as he continues to war against himself—1st order volition is against 2nd order desire. This is no way for any believer to live.

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. Compare the inner fragmented chaos of the OSN to the internal integration of the Holy Spirit.
2. Consider the incredible power of the Holy Spirit: to draw us to Truth, to illuminate us, to give us capacity to know reality of spiritual things, to give us courage, to give us faith, to develop within us spiritual virtues, to gain true wisdom, to give us self-control, to strengthen our first-order wills and volition, to really love God (second-personal), to love and obey the Word of God, to possess inner comfort during difficulties, and to give us great joy in the midst of pain and difficulties.

JOB 21

Job's Second Reply to Zophar

1. Job's request for silence, 1-6.
2. Job notes that the wicked do often prosper, 7-26.

PRINCIPLES ON DIVINE PROVIDENCE AND GOODNESS

1. God is love, goodness, and in absolute control. Divine nature is identical to His goodness (cf. simplicity of God) whereas the goodness of creatures is measured by their relationship to Him.
2. Because God is good, he does what is good for all of His creatures. God's ultimate aim, which takes precedence over all others, is to return human beings to Himself, and reunite them to Himself in Heaven.
3. The ultimate good and final fulfillment of all human beings consist of being in union with God. His grace overcomes even the most intractable problems like shame. Consider how God "exalted" Mary Magdalene out of the depths of guilt and shame.

PRINCIPLES ON DIVINE PROVIDENCE AND GOODNESS

4. Providence is the plan whereby which God directs the lives of all human beings, influences their characters, and orders the events of their lives in order to achieve His aim. Providence is the actual working out of His antecedent and consequent wills. Both the plan of God and its execution falls under the rubric of God's providence.