

**The Problem of Evil and Suffering in the Presence of an
All-knowing, All-good, All-loving, and All-powerful God (35):
Job 23: Providence and Suffering**
<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 (12)

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

Broad and deep understanding of BD

This chart is my attempt to address and cure the various pathologies of contemporary "Christian" thinking at the most fundamental level.

BOOK II

Sacred Theology

BOOK I

Natural Theology

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 - Extremely powerful believer

- High abstract metaphysical understanding of BD; Esse, Evil, Good, attributes of God, natural law
- Enormous capacity for synthesis of BD and grasping of spiritual realities.
- Ability for sustained contemplation of the true nature of God, e.g., the simplicity and atemporality of God.
- Don III

Young adult - Level 2- Doctrinal conceptualization - Systematic understanding of -- God's Word/Truth.

- Don II

Baby believer - Level 1 - Don I

- Limited to isolated Bible verses
- Unable to 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 (12)

HERMENEUTICS: Examples of pathological thinking in Christianity with regard to transcendent meaning. **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: Examples of pathological thinking in regard to how language works. **Apart from understanding how language works, there can be no valid confidence in obtaining objectivity in biblical interpretation or Bible doctrine (confer TDNT).**

EPISTEMOLOGY: Examples of pathological thinking in Christianity regarding sense cognition, intellectual cognition, abstraction, and thought. **Apart from understanding how we connect with reality, there can be no valid confidence in obtaining objectivity in biblical interpretation or Bible doctrine.**

METAPHYSICS: Examples of pathological thinking in Christianity regarding metaphysics (reality of the nature of things: form and matter, substance and accident, reductionism, total truth). **Apart from understanding the true nature of things, there can be no valid confidence in obtaining objectivity in biblical interpretation or Bible doctrine (confer anthropopathisms, anthropomorphisms, figures of speech, esse, Esse, biblical cosmology).**

REALITY: Examples of pathological thinking in Christianity regarding logic and truth. **Apart from understanding of the rules of reality (as per logic and correspondence truth) there can be no valid confidence in obtaining objectivity in biblical interpretation or Bible doctrine.** By now there should be no pathological thinking regard Truth and logic.

PHILOSOPHICAL REALISM OBJECTIVITY IN BIBLICAL INTERPRETATION & BIBLE DOCTRINE (12)

1. One of the greatest systems ever designed for biblical interpretation is known by the acronym I.C.E. (Isagogics, Categories, and Exegesis).
2. However, apart from being anchored in philosophical realism, I.C.E. cannot deliver true objectivity. I.C.E. is a great guide, but in and of itself it is unable to provide total objectivity. Ergo, we need P.R.I.C.E.
3. There is something very frightening about the vulnerability of a believer who remains *totally* dependent on a pastor, pope, or priest for Truth regarding God, Jesus Christ, and the spiritual life. It is pathological for any believer to not have a great desire to learn more of God. Discovery and continued learning is the image of God operating in us.

4. Isagogics. If it is *impossible* to understand the Bible apart from its historical setting, then the Bible is not transcendent and biblical objectivity is impossible.
5. While isagogics is a terrific guide, it can never be used as a *fundamental* interpretive principle. When it becomes a fundamental interpretive principle, the Bible is reduced to the age in which it was written. Furthermore, doctrines of inspiration and inerrancy go out the window. We are fighting inerrancy battles among evangelicals because of this very thing.

6. P.R.I.C.E. exalts the greatness of the Word of God by emphasizing its transcendence. The Word of God is not bound to any culture, time period, or hidden away in the mind of its human author. God's Word and Bible doctrine is not hidden in the mind of dead Moses, Isaiah, or Matthew or any remote place, or ancient culture—all of which are inaccessible, and the information we do have is fragmentary and cannot be linked to the texts with absolute certainty.

7. Although isagogics does not determine Truth, it has great ability to shed light on truth, e.g., Dt. 14:21; Rev. 3:15.

Deuteronomy 14:21 . . . You shall not boil a kid in its mother's milk.

Revelation 3:15 'I know your deeds, that you are neither cold nor hot; I would that you were cold or hot.

8. Correct understandings of isagogics: “Apart from isagogics, the believer is not fully able to appreciate God’s transcendent Word,” or “isagogics is great illuminating principle if anchored in philosophical realism.”

9. Christian pathological thinking has all but permeated every corner of Christianity. It is so pervasive that hardly any Christian even notices it.
 - a. Pathologies regarding reason and natural law (Book 1). Many Christians do not trust reason and are in total darkness regarding natural theology (common grace, natures, Esse, govt).
 - b. Pathologies regarding doctrine. Most Christians are in the dark about the 19 major doctrines of the Christian faith.
 - c. We now live in the greatest age of anti-intellectualism in the history of Western Civilization.

- d. This anti-intellectualism has rendered the Christian not only ignorant about life, his God, and the spiritual life, he has become useless with regard to making an intellectual impact on his culture (due in no small part to ignorance of Book I).
- e. This pathology is not limited to Christian TV programming.
- f. The anti-intellectual nature of contemporary Christianity has created a generation of sensate Christians who prefer their feelings over Truth.

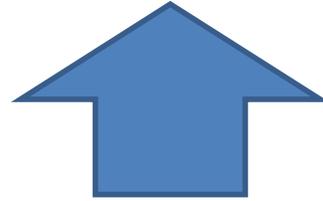
- g. This pathology has led to Christians being intimidated due to lack of lack of intellectual credibility of their Christian faith. They have come to believe that the tools intelligence, intellect, and sense perception have been negotiated and granted as belonging to the providence of the pagan.

- h. This pathology has resulted in Christians being assigned to a “Christian” intellectual ghetto where it is OK for Christians to communicate with each other but not engage with secular society with Truth. The Christians are assigned a reservation where they can live in peace as long as they understand that religion and theology is a matter of faith and is divorced and separated from questions of science and questions of rationality and the whole field of empirical investigation. We are allowed to have our faith and be good boys and girls and stay on the reservation and mind our own business.

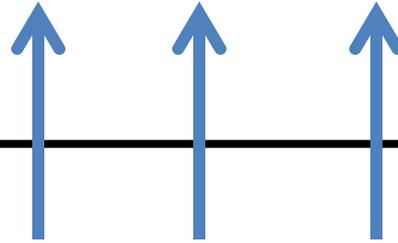
- i. This pathology has so isolated the believer that he no longer becomes the salt or preservative of his nation or people. We have been isolated by only being oriented to Book II. We have been cut off from engaging the world with regard to Total Truth.

10. Philosophical realism is the cure for Christian pathological thinking, opens the door to natural theology (like natural law), and is the only means to obtaining biblical and doctrinal objectivity.

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, SL

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

Gained by sense-perception and being rational

Natural Theology (esse to Esse)

Truth available to the whole human race

“Laws of Nature and of Nature's God”

Common grace revelation for all men through sense perception

Universals, laws of logic, ethics, government, family

THE SPIRITUAL LIFE

THE MINISTRY OF THE HOLY SPIRIT

1. The single greatest determiner of the believer's spiritual life is God the Holy Spirit. It is the Holy Spirit who draws us to Truth, illuminates that Truth, and makes Christ and the things of God an existential reality.

John 14:16 "And I will ask the Father, and He will give you another (ἄλλον) Helper, that He may be with you forever; 17 that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you.

Galatians 2:20 "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.

THE SPIRITUAL LIFE

THE MINISTRY OF THE HOLY SPIRIT

2. It is the unhindered ministry of the Holy Spirit that gives us an inner assurance for which there is no defeater.

Ephesians 4:30 And stop grieving the Holy Spirit of God, by whom you were sealed for the day of redemption. (The believer who habitually grieves the Holy Spirit will lack the reality and assurance of God)

1 Thessalonians 5:19 Stop quenching the Spirit; (the believer who represses the ministry of the HS in his life cannot expect to have a thriving spiritual reality with God)

THE SPIRITUAL LIFE

THE MINISTRY OF THE HOLY SPIRIT

Galatians 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!" (It is hard to imagine this as anything but existential in nature)

Romans 8:15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" 16 The Spirit Himself bears witness with our spirit that we are children of God,

1 Thessalonians 1:5 for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction (πληροφορία); just as you know what kind of men we proved to be among you for your sake.

THE SPIRITUAL LIFE

THE MINISTRY OF THE HOLY SPIRIT

1 John 3:24 And the one who keeps His commandments abides in Him, and He in him. And we know (γινώσκουμεν) by this that He abides in us, by the Spirit whom He has given us.

1 John 4:13 By this we know (γινώσκουμεν) that we abide in Him and He in us, because He has given us of His Spirit.

Galatians 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

Galatians 5:25 If we live by the Spirit, let us also keep in step with the (στοιχῶμεν) the Spirit.

JOB 23

Job on the Sovereignty of God

1. Job's desire to find God, the Evasive Judge, 1-9.
2. Job's declaration of innocence before God, 10-12.
3. Job's fear of God's sovereignty and providence, 13-17.

DOCTRINAL PRINCIPLES ON DIVINE PROVIDENCE AND HUMAN SUFFERING

1. There are certain aspects of and answers to theodicy and the problem of evil that only the believer is able to grasp. E.g., the unbeliever is not going to be able to “get” theodicy from the perspectives of a second-personal level relationship with God or compensation in the next life.
2. Job’s friends (who were likely believers), unbelievers, and even many believers believe that solutions to problems of evil are restricted to the here and now. This precludes understanding of theodicy as well as enjoying a thriving spiritual life by living in light of Tomorrow.

DOCTRINAL PRINCIPLES

3. The believer who is spiritually/doctrinally oriented will be able to understand divine providence in light of the whole picture: his next life of eternity with God. Such a believer will have the capacity to thrive throughout the vicissitudes of life governed by divine providence. The normal Christian life is to live life in light of eternity—not living life by suppressing death and heaven. Man's worldview is but a result of his philosophy, specially metaphysics.

1 Peter 1:7 that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;

DOCTRINAL PRINCIPLES

Matthew 6:19 "Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. 20 "But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal;

Colossians 3:1-4 If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. 2 Set your mind on the things above, not on the things that are on earth. 3 For you have died and your life is hidden with Christ in God. 4 When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.

DOCTRINAL PRINCIPLES

1 Peter 5:10-11 And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you. 11 To Him be dominion forever and ever. Amen.

1 Peter 4:12-13 Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; 13 but to the degree that you share the sufferings of Christ, keep on rejoicing; so that also at the revelation of His glory, you may rejoice with exultation.

DOCTRINAL PRINCIPLES

1 John 2:28 And now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.

1 John 3:2-3 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. 3 And everyone who has this hope fixed on Him purifies himself (ἀγνίζει ἑαυτόν = spiritual integrity), just as He is pure (ἄγνός).