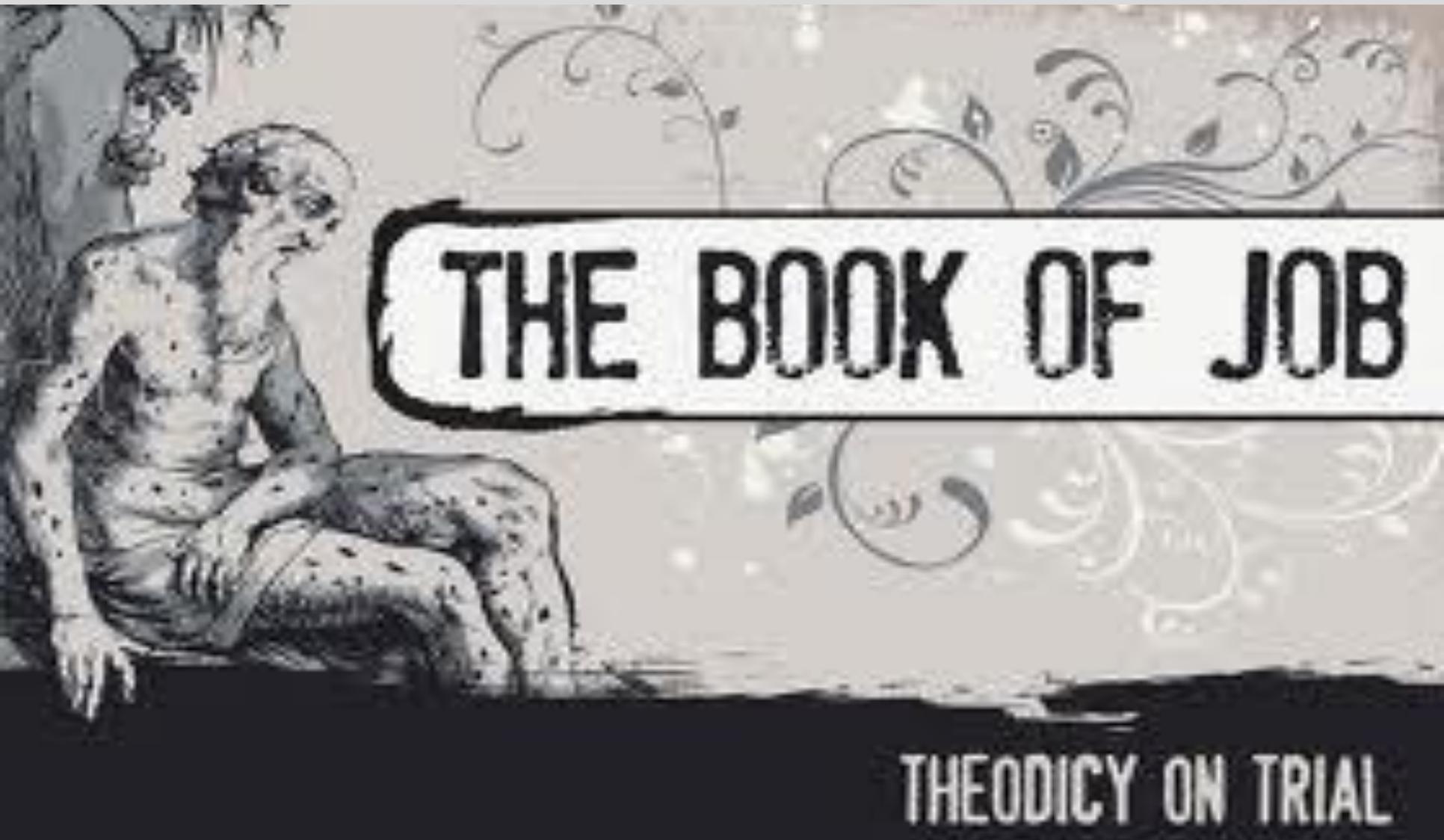


**The Problem of Evil and Suffering in the Presence of an
All-knowing, All-good, All-loving, and All-powerful God (35):
Job 24: Theodicy and the Eternal State**
<http://www.fbcweb.org/sermons.html>



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

P.R. for objectivity (13)

- 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 in contemporary Christian "thinking" at the most fundamental level.

Sacred Theology Book 2

Natural Theology Book 1

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.

Young adult - Level 2- Doctrinal conceptualization

-Systematic understanding of --God's Word/Truth.

Baby believer - Level 1 -

- 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

1. Only philosophical realism can achieve true biblical and doctrinal objectivity and deliver the believer from becoming non compos mentis.

HERMENEUTICS: Consider the pathological problems of the believer who does not understand what “meaning” and the impossibility for him to achieve biblical or doctrinal objectivity.

LINGUISTICS: Consider the pathological problems of the believer who does not understand how language works and the impossibility for him to achieve biblical or doctrinal objectivity.

EPISTEMOLOGY: Consider the pathological problems of the believer who does not know how he knows reality and the impossibility for him to achieve biblical or doctrinal objectivity (cf. fideism, mysticism).

METAPHYSICS: Consider the pathological problems of the believer who does not understand the nature of of what makes up reality and the impossibility for him to achieve biblical or doctrinal objectivity (cf. natural law, form and matter, substance and accident, reductionism, total truth, anthropopathisms, anthropomorphisms, figures of speech, esse, Esse, biblical cosmology).

REALITY: Consider the pathological problems of the believer who is not oriented to reality and the impossibility for him to achieve biblical or doctrinal objectivity. Why are so many Christians in mental institutions, psychological basket cases and have a disdain for logic and correspondence truth?

PHILOSOPHICAL REALISM OBJECTIVITY IN BIBLICAL INTERPRETATION & BIBLE DOCTRINE (13)

2. The acronym for the method of obtaining objective biblical and doctrinal truth is P.R.I.C.E.
3. Not only does P.R.I.C.E. provide the keys to true objectivity in the realm of Biblical truth and Bible doctrine (Book 2), it also opens up apologetics, and natural law (Book 1). By anchoring a person in reality as such it has the added benefit of enabling the believer to have a sound mind, thereby delivering him from a number of pathologies.

PHILOSOPHICAL REALISM OBJECTIVITY IN BIBLICAL INTERPRETATION & BIBLE DOCTRINE (13)

4. Consider the wealth of objective truth the believer has access to through philosophical realism.
 - a. Book 2: Ability to evaluate and defend Christian doctrines. When the believer does not have to depend on others, his faith is much stronger, strong enough to defend it. P.R.I.C.E. keeps him from getting wrapped up in false teaching (e.g., rejection of 1 Jn 1:9).
 - b. Book 1: Ability to understand and defend natural law (nature's law from is to ought vs. laws of convention) and laws of divine establishment from the book of nature (e.g., volition, marriage (polygamy in Bible?), family, government, law, warfare, ethics, human nature).
 - c. Only the believer has the benefit of Book 2 to guide him in the development of Book 1. Book 1 never contradicts Book 2.

PHILOSOPHICAL REALISM OBJECTIVITY IN BIBLICAL INTERPRETATION & BIBLE DOCTRINE (13)

5. Only with philosophical realism can the believer actually bring Book 1 and Book 2 into perfect harmony. Consider how clueless or subjective a believer must be who does not understand Book 1 in regard to government: on the one hand, he cannot use the Old Testament for government or to even establish laws of D.E.; on the other hand, the New Testament does not even address the government. What is he to do? Does he just become irrelevant (saltless) in government and society? Does he just stay on his Christian reservation? Is he doomed to anti-intellectualism about the *basic* nature of man, marriage, government, warfare, ethics?

THE SPIRITUAL LIFE

THE MINISTRY OF THE HOLY SPIRIT

1. The single greatest determiner of the believer's spiritual life is his relationship with God the Holy Spirit.
2. Every believer is commanded to “keep on being filled with the Spirit (ἀλλὰ πληροῦσθε ἐν πνεύματι),” Eph. 5:18. No believer is in the will of God if he is not filled with the Spirit. The believer loses the filling of the Holy Spirit through evil and sin.

THE SPIRITUAL LIFE

THE MINISTRY OF THE HOLY SPIRIT

3. Evil keeps the believer from being filled with the Spirit: “quench not the Spirit (τὸ πνεῦμα μὴ σβέννυτε),” 1 Thess. 5:19. This is stifling or suppressing the ministry of the HS in the life. This is living in independence from God as illustrated by Satan. This is lack of positive volition in presenting yourself to God. This includes submission to the Word of God and the providential acts of God. This has to do with attitude toward the word of God and the plan of God. The remedy to quenching is positive volition.

THE SPIRITUAL LIFE

THE MINISTRY OF THE HOLY SPIRIT

4. Sin keeps the believer from being filled with the Holy Spirit: “grieve not the Spirit,” Eph. 4:30. The remedy to grieving is confession of sin.

Ephesians 4:30 And do not grieve (μὴ λυπεῖτε) the Holy Spirit of God, by whom you were sealed for the day of redemption. 31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

THE SPIRITUAL LIFE

THE MINISTRY OF THE HOLY SPIRIT

5. Walking in the Spirit is the means of keeping on being filled with the Holy Spirit, Gal. 5:16.
 - a. Power to live and thrive in the spiritual life, Gal. 5:22-23.
 - b. Power over the OSHGEN, Gal . 5:16
 - c. Power over kosmos diabolicus, 1 Cor. 2:12.
 - d. Power for progressive sanctification, 2 Thess. 2:13.
 - e. Power to draw you to Bible doctrine, John 16:13.
 - f. Power to illuminate Bible doctrine, 1 Cor 2:12.
 - g. Power for inner assurance for which there is no defeater, 1 Thess. 1:5; Gal. 4:6; Rom. 8:15-16; 1 Jn 4:13;
 - h. Power for a life of worship and adoration of God, Philip. 3:3.

JOB 24 - OUTLINE

Job's Concern about God not Judging Sinners

A. Job's concern over God's lackadaisical attitude toward sinners/criminals, 1-17.

This disturbed Job because he was suffering for no specific wrongdoing, while others, who sinned openly and deliberately, went off scot-free.

B. Job's recognition that God will eventually punish the sinners/criminals, 18-25.

Job's point here is that both the righteous and wicked suffer and both prosper. This is in contrast to the messages of his amigos.

DOCTRINAL PRINCIPLES

1. It cannot be denied that the wicked upon this earth often do prosper –at least temporally. This was acknowledged by the inspired writers, cf. Psa. 73:3-13. Wicked often live long lives, become powerful, live in peace and safety, and seem to have anything they want because of their wealth. Many believers, young and old, see the wicked with a measure of temporal blessings and often become distracted.

DOCTRINAL PRINCIPLES

2. Job's friends, like many today, erroneously believed that God's justice is exclusively or primarily executed in time.

Malachi 2:17 You have wearied the LORD with your words. Yet you say, "How have we wearied Him?" In that you say, "Everyone who does evil is good in the sight of the LORD, and He delights in them," or, "Where is the God of justice?"

Malachi 3:14 "You have said, 'It is vain to serve God; and what profit is it that we have kept His charge, and that we have walked in mourning before the LORD of hosts? 15 'So now we call the arrogant blessed; not only are the doers of wickedness built up, but they also test God and escape.'"

DOCTRINAL PRINCIPLES

3. The fact that wicked often prosper in this world does not mean that they will always prosper in this world, and certainly does not address the eternal state. The wicked may prosper in this life, but apart from regeneration, they will suffer for all of eternity.
4. There is a far greater theological problem with the believer who does not suffer than for the wicked who enjoys blessings.

DOCTRINAL PRINCIPLES

5. The fact that the wicked do prosper should not concern us. We are to live in the joy of the Lord regardless of the temporal difficulties, Philip 4:11-13. We need to focus on His promises of providing for us (Matt, 6:25-34), and not His common grace to the wicked. We have the advantage in that we can grow in joy even through the adversities of life.

6. As far as Christian theodicy is concerned, the believer must never lose sight of the eternal state. A great evil today in Western Civilization is the focus only on this life. Due to undue focus on this earthly life, many Christians live shameful and pitiful lives.

1 Corinthians 15:19 If we have hoped in Christ in this life only, we are of all men most to be pitied.

7. It was a constant teaching of our Lord to link life here to our eternal state in the kingdom, Matt. 6:19. This is also true in the writings of Paul and the other writers of epistles, Col. 3:1-2. Theodicy can never be content with the limited earthly perspective.

8. The blessings we will receive in the next-life will bring a blessedness with an infinite future good that will far outweigh all of the evil, pain, disappointments, and sufferings of this world. The expectation of our future life is a source of exceeding joy.

9. The infinite good that believers will receive will render worthwhile *any* finite suffering they have suffered. Further, there will be more than equitable compensation for those who suffered unjustly according to the will of God. Not only will there be infinite bliss, there will be immense and infinite joy and rewards.
10. Christian theodicy declares that the end to which God is leading us is so great as to justify all the failures and sufferings and sorrows.