



**The “Problem” of Evil and Suffering in the Presence of an All-knowing, All-good, All-loving, and All-powerful God (41):  
Job 30: Job’s Sufferings at the Hands of Man and God**  
<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

This chart is my way of addressing the pathological problems that are virtually ubiquitous in contemporary Christianity. This pathology is at the foundations of thought as well as in the content of thought (BD)

**Sacred Theology**  
Book 2  
(2 Tim 3:16-17)

**Prolegomena**  
P.R. for objectivity (18)  
**Foundations!**

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

**Natural Theology**  
Book 1  
(Rom 1:18-20)

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 - 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**

**Foundations: Philosophical realism (PR) 18. Consider believer A and believer B. They may even listen to the same doctrinal tapes, but have very different views of God and reality. Must a “messed up” believer go to a psychologist before he can *then* get BD?**

**Believer A – Foundation of PR**

**Believer B – without PR foundation**

<p><b>5- HERMENEUTICS:</b> Objective biblical interpretation</p>	<p>Subjective, mystical, and emotional heuristics. Interpretation of the Bible is based emotions or wants or existentialism.</p>
<p><b>4- LINGUISTICS:</b> Uses words as tools to grasp reality</p>	<p>Controlled by words and seeks to control reality with words</p>
<p><b>3- EPISTEMOLOGY:</b> understands why certain things and doctrines are true</p>	<p>Total allegiance to authority figure; someone else does their thinking for him. Little to no personal growth in Truth.</p>
<p><b>2- METAPHYSICS:</b> Grasp of contingency of all things in creation, Total Truth, attributes of God; a Realist instead of a Conventionalist</p>	<p>Double-minded regarding the natural and supernatural, vacuous, and heretical views on the attributes of God.</p>
<p><b>1- REALITY:</b> Rational, logical, commonsensical about the Word of God and temporal life. A real seeker of correspondence truth. Grounded in Ultimate Reality, Esse.</p>	<p>Irrational, illogical, lacks common sense with regard to Word of God and life. Pragmatic and coherence interest in “truth” Bels in myth, “you can’t prove a negative”</p>

# WE HAVE TWO INTERRELATED BOOKS OF REVELATION OF GOD

## SPECIAL REVELATION – THE BIBLE

**BY FAR THE GREATEST AND MOST IMPORTANT!**

**Special Revelation is objective and is from the top down**

Hebrews 1:1-3; 4:12; 2 Timothy 3:16-17

Trinity  
Salvation  
The Spiritual Life

From  
God

The Holy Spirit  
Eternal Security  
The God-man

From nature

## NATURAL REVELATION – SENSE PERCEPTION

**Natural revelation is objective and is from the bottom up**

Romans 1:20; Psalm 19:1-3

Logic, human nature (basic telos)  
Marriage, family  
Government, Warfare

God: Monotheism, the invisible  
nature of God, Esse, Simplicity  
of God, timelessness of God

(Special Revelation completes natural revelation).

# Holy Spirit

1. The ministry of the Holy Spirit is veridical and unmistakable in its ministry to unbelievers and believers.

John 16:8-11 "And He, when He comes, will convict the world (ἐλέγξει τὸν κόσμον) concerning sin, and righteousness, and judgment; 9 concerning sin, because they do not believe in Me; 10 and concerning righteousness, because I go to the Father, and you no longer behold Me; 11 and concerning judgment, because the ruler of this world has been judged.

Galatians 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"

# Holy Spirit

2. The ministry of the Holy Spirit is self-authenticating. It rests on no arguments for the existence of God. Can you imagine it being otherwise?
3. It is the Holy Spirit who gives a person apprehension of certain truths like “God is righteous,” “I am a sinner,” “Jesus Christ died for my sins,” “I am now saved,” “I am reconciled to God,” “Christ lives in me,” and so forth.
4. Because the assurances are from the HS, these are not subjective in any way. They are objective and overwhelming. However, overwhelming does not mean that can not be suppressed by the unbeliever and believer.

# Holy Spirit

5. Passages on the apprehending and confirming ministry of the Holy Spirit. Nothing can replace His ministry of confirming God's truth within us.

Rom 8:15-16. 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 John 3:24 And the one who keeps His commandments abides in Him, and He in him. And we know by this that He abides in us, by the Spirit whom He has given us.

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

# **Job 30: Job's Suffering at the Hands of Man and God**

- 1. Job's suffering at the hands of man, 30:1-15.**
- 2. Job's suffering at "the hands of God," 16-31.**

# DOCTRINAL PRINCIPLES

1. The “problem” of evil (i.e., the “inconsistency” between God’s omnipotence, omniscience, goodness, and the evil in the world) can not be solved apart from understanding the sufficient reasons for God allowing evil suffering.
  - a. The free will defense is deficient in dealing with passive or collateral evil. The idea that the value of free will alone is a morally sufficient reason for God allowing massive evil in the world misses the greatest good that only God can bring out of evil.
  - b. The idea that the value of free will in general is worth the collateral evil is not justifiable.

## DOCTRINAL PRINCIPLES

- c. Although there are many greater and higher goods that God is able to achieve but only through suffering (for example: the dignity of free will, free actions, learning from mistakes, development of capacity for compassion for others who have suffered, proper focus, courage, patience, tolerance, appreciation of life, developing character by working through sufferings, orientation to transiency of life, etc.), the greatest and highest good that God stands ready to bring out of any and all evil is drawing the person to Himself.

## DOCTRINAL PRINCIPLES

- d. The granting of free will alone does not justify “passive” evil. Does God have the love, omnipotence, omniscience to stop Jones from killing Smith or Hitler from killing 11 million people? Does He just stand by because He granted free will?
- e. Free will defense leaves the problem of “passive” evil at best “mysterious.”

## DOCTRINAL PRINCIPLES

- f. We need a positive explanation for the compatibility of God and evil that has real explanatory power.
- g. The issue in all suffering is to draw the believer closer to God. However, there is a problem, a flaw or defect, in man's free will that even the omnipotence of God is unable to fix without destroying a person's free will.

## DOCTRINAL PRINCIPLES

- h. If God cannot by His omnipotence fix the defect in free will, all He can do is provide the motivation for a person to will something different than he previously willed. The basic problem with a defective will is that it does not want to will what should be willed. The problem is not external but internal.
- i. If God cannot and human beings will not fix the defect in their wills, what possible cure is there?
- j. The only solution or cure is that a person will that God fix his defective will.

## DOCTRINAL PRINCIPLES

- k. In this case, God's alteration of the will is something that the person has freely chosen, and God can then alter that person's will without destroying its freedom.
- l. It is this willing to have God fix the defective will that is the key to sanctification—and it is a lengthy process. God offers to all, but not all are willing (e.g., unbelievers, demons, Satan).
- m. The willingness of a defective free will by a person's freely willing that God fix his will is the foundation of a Christian sufficient solution to the problem of evil.

## DOCTRINAL PRINCIPLES

- n. Moral and natural evil contribute to getting man to recognize his defective/evil will. Natural evils take away a person's satisfaction with himself and humbles him by showing him his frailty, makes him reflect on the transience of temporal goods, and turns his will to the other-worldly things.
- o. However, no amount of natural evil can guarantee that a man will seek God's help. If it could, then it would not be free. But this sort of evil is often the best hope, and the only effective means for bringing man to such a state.

## DOCTRINAL PRINCIPLES

- p. The fact that physical evil can be the best hope for turning man's attention to God can be demonstrated by the fact that Christianity has tended to flourish among the oppressed and decline among the comfortable. While physical evils cannot override free will responses, they do tend to make people better (consider spoiled kids vs. kids who have worked through difficulties). If the physical evil is part of the necessary means, then it is justified. Again, this is not for some general good for free will; it is to get man to closer to God.