



The “Problem” of Evil and Suffering in the Presence of an All-knowing, All-good, All-loving, and All-powerful God (45):

Job 34: Elihu’s Second Speech

<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 (22) Foundations!

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

Broad and deep understanding of BD

This chart 1) addresses the anti-intellectual crisis that is ubiquitous in contemporary Christianity, 2) provides a plan for mental, spiritual, and doctrinal edification and 3) enables believers to really grow their minds in God, the things of God, and reality as such.

Why is such a plan so absent in churches today in light of the fact that everyone starts with zero BD and brings their philosophy and presups to Bible?

We all already do philosophy, let's do it truthfully.

The believer who continues to grow the mind always has his best years ahead of him.

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 and deep metaphysical understanding of BD
- Metaphysical understanding of Esse, the only true name that describes His essence/existence
- Esse, Ex 3:14; Isa. 46:9.

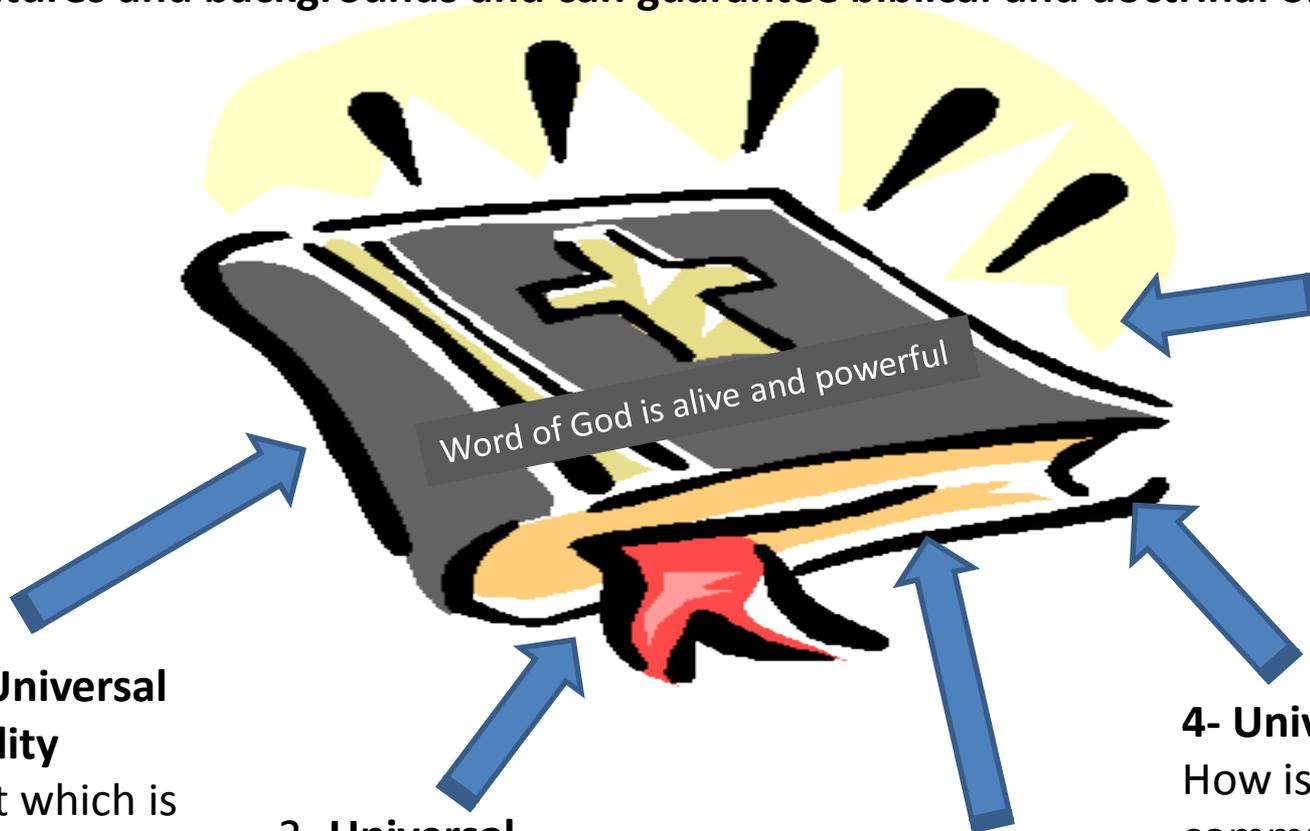
Young adult - Level 2- Doctrinal conceptualization -

Systematic understanding of -- God's Word/Truth, e.g. systematic understanding leads to understanding God-talk and the issue of the male and female metaphors of God.

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, e.g., baby believer usually starts out thinking God about God without understand metaphors and God-talk.

Philosophical Realism is the only universal method of interpretation that transcends all cultures and backgrounds and can guarantee biblical and doctrinal objectivity.



5- Universal Hermeneutics:
How do we understand what is communicated?

4- Universal Linguistics:
How is that which is communicated?

3- Universal Epistemology:
How do we know that which is?

2- Universal Metaphysics:
What is that which is?
Everyone brings metaphysics to the Bible whether they realize it or not.

1 - Universal Reality
That which is
-Logic
-Truth
Illustrations of **universality** of 3 principles of logic/reality.

Foundations: Philosophical Realism (22)

Finis Dake and Van Kampen, as we have seen, hold to traditional hermeneutics, but come to completely different interpretations of the Bible. They are totally unaware of how their preconceived framework determines their interpretations—in spite of the fact that they dogmatically claim otherwise.

Finis Dake: Nevertheless, whatever you do, should you have any doubts that we are stating sound doctrine, look up references and see exactly what the Bible says and believe it in preference to any man. You cannot go wrong with this kind of advice. But in doing this, be sure you adhere to what is written, and that you do not let preconceived ideas cause you to be biased on any point. Do not try to make the Bible conform to your ideas.

Foundations: Philosophical Realism (22)

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Van Kampen: To have validity, our method of interpretation (i.e. our hermeneutic) must be consistent and without contradiction, and it must never be governed by theological disposition or school of thought. In other words, if our hermeneutic is controlled by our theology, then the Bible can be twisted to say whatever our theology would have it say—which of course is what often happens in the study of the end times

Foundations: the Holy Spirit

1. If it is indeed true that God the Holy Spirit provides a person with an *inner* absolute certainty of the truths of Christianity, then that person is within his epistemic rights (has rational warrant) to believe in Jesus Christ and the truths of Christianity apart from any external evidence.

Rom 8:16 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 (γινώσκομεν) that we abide in Him and He in us, (ὅτι) because He has given us of His Spirit.

Foundations: Holy Spirit

2. All other evidence (apart from inner testimony of the HS) is external. This external evidence enables the believer to better understand his faith and demonstrate its veracity to others. Moreover, the external evidence provides common ground between the believer and the unbeliever *when the gospel is challenged by the unbeliever*.
 - a. For unbelieving Jews, the Christian should focus on the common ground of the Old Testament, Acts 2:22, 25-31.
 - b. For the various NT cults, the Christian should focus on common ground of New Testament.
 - c. For all others, the Christian should focus on philosophy Acts 14:16-17; 17:2-4; 17, 24-28; Rom. 1:20 to show the challenger that his philosophy is flawed.

Foundations: Holy Spirit

3. The Holy Spirit has a powerful role in not only convicting the unbeliever when the gospel is presented, but also showing Christianity to be true through various reasons/arguments.
4. When one presents reasons for his faith, one is not working apart from or against the Holy Spirit.
5. It is unbalanced and unscriptural to simply preach the gospel if the unbeliever has questions or objections.

Foundations: Holy Spirit

6. It is unbalanced because it assumes that the Holy Spirit only works through the presentation of the gospel. If an unbeliever objects that the Bible is unreliable because it is a translation of a translation of a translation, the answer is not to tell him to get right with God. The answer is to explain that we have excellent manuscripts of the Bible in the original Greek and Hebrew languages thereby pointing out his fallacious objection.

7. It is unscriptural to refuse to reason with the unbeliever, Acts 17:2-3, 17; 19:8; 28:23-4. It was Paul's standard procedure to present reasons for the truth of the gospel and so defend the faith.

Foundations: Holy Spirit

8. It is important for the believer to recognize that most modern atheists have changed the meaning of atheism in order to gain an illicit advantage in the argument. They are not making claims; they have defaulted to non-position we call negative atheism. There are three categories of unbelievers: Positive atheism, agnosticism, negative atheism.
 - a. Positive atheism – *claims* to have legitimate arguments or evidential reasons that God does not exist: e.g., “I believe there is no God” because of x, y, z.
 - b. Agnosticism – *claims* no one can know: “I don’t know if there is a God,” “No one can know if there is a God,” “The concept of God is an incoherent concept,” “There is no way to establish if God exists.”

Foundations: Holy Spirit

(Positive atheism, agnosticism, negative atheism)

- c. Negative atheism – *no claim*, just “I don’t believe in God,” “I am not theist.” There is no claim for God or against God. It is popular but a lame non-position. They offer no arguments whatsoever. All they do is to attempt to shift burden of proof to the believer illicitly when no argument is provided. He is simply assuming his position. They give no reasons or claims.

Job 34: Elihu's Second Speech

1. Elihu's desire that the elders listen to him, 1-4.
2. Elihu's denunciation of Job's claims that God is unjust, 5-9.
3. Elihu's defense of God's justice and impartiality, 10-20.
4. Elihu's discourse on the punishment of the wicked, 21-30.
5. Elihu's discourse on Job's non-confession and rebelliousness, 31-37.

DOCTRINAL PRINCIPLES

1. Suffering and Job.

- a. Job is the greatest book ever written, a masterpiece, on the whys and blessings of suffering in the face of an all-powerful, all-loving, and all-good God.
- b. It is unfortunate that the book remains closed to most theologians and Bible commentators, as indicated by their teaching that the book of Job is a mystery and ultimately Job does not give us an answer to the problem of suffering.

DOCTRINAL PRINCIPLES

Suffering and Job

- c. The golden key to understanding the book of Job is grasping 'Ehyeh's/Yahweh's twofold love.
- d. For thirty-seven chapters, Job seeks God (cf. 23:8-9), but does not find Him as evidenced by his harsh, blasphemous, and passionate words.
- e. Job does to God what his "friends" are doing to him: talks too much instead of listening and contemplating.

DOCTRINAL PRINCIPLES

Suffering and Job

- f. Every believer, to some extent, has an identity crisis with God. This fractured state cannot be solved apart from spiritual maturity, which is impossible apart from testing. Job thought God was His enemy and that He would lose in a fair court case.
- g. The only place anyone can find his true identify is in his Author and Designer, 'Ehyeh.

DOCTRINAL PRINCIPLES

Suffering and Job

Job 42:7 It came about after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, "My wrath is kindled against you and against your two friends, because you have not spoken of Me what is right as My servant Job has.

- h. Although Job did not speak the truth about the nature of God, he did speak truthfully (אֱמֶת) in that it was in a personal relationship with God. Job is sticking to God, even in anger.
- i. Although Job's "friends" spoke the truth about the nature of God, they did not speak truthfully (אֱמֶת) because they were not in a personal relationship with God. The friends are bystanders with God.

DOCTRINAL PRINCIPLES

Suffering and Job

- j. One cannot grasp the blessedness of suffering apart from moving into the “presence” of God. Let us never forget that God calls us to joy in the midst of our suffering—not to some self-denying, self-imposed misery.
 1. Trauma is the most powerful catalyst to unite a person and thus solve the problem of the fragmentation (will, desires, focus, and beliefs). The evidence of PTG (posttraumatic growth) is sound.
 2. Trauma leads the person to a new, dramatically reorganized identity where strained and separate aspects of identity are reordered.

DOCTRINAL PRINCIPLES

Suffering and Job

3. The connection between suffering/trauma and psychic integration fits perfectly with the book of Job.
4. A fragmented person is unable to have a genuine or sustained second-personal loving relationship with God.
5. It takes nothing less than a major trauma to get cure believers of their pathological fragmentation, obsession with the here-and-now earthly life, willed distance from God, and lack of anticipation of being with the Lord in the eternal state (cf., Matt. 6:19-34).

DOCTRINAL PRINCIPLES

2. We have an unbelievable advantage over Job in gaining wisdom from understanding basic principles of divine providence as it relates to suffering. Again, all suffering is designed to get the believer to a “face-to-face” relationship with God *in time*.
 - a. God is in absolute control all the while He actuates man’s free will choices. Furthermore, He is eternally present.
 - b. The world in which we live and all that happens in it is the best of all possible worlds after factoring in man’s free will.