

**Bible Doctrines (The True-Good-Beautiful )**

T/G/B

- Eschatology
- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law
- Anthropology
- Angelology
- Pneumatology
- Christology
- Paterology
- Trinitarianism
- Cosmology
- Theology Proper
- Bibliology
- Natural Theology

**Psalm 73:24. The connection between this life and the next, 2 Tim. 4:1-18.**

**Preparation for Bible Class—1 John 1:7 & the nature of forgiveness at salvation and later.**

**The 3 parts to Bible class.**

1. Spiritual foundations: Unmasking the American philosophical framework used for Bible study.
2. Philosophical Realism: Aristotelian semantics/linguistics vs. general semantics.
3. Development of Bible doctrine: Heaven—EP and God's painful plan of redemption.

**Spiritual foundations: The importance of being free from cultural captivity.**

1. Three major philosophical systems and a look at the stable locus for objectivity and Truth.
  - a. Plato. He attempted to gain objective truth in otherworldly form to fight against relativism.
  - b. Aristotle. He grounded objective truth in things to fight against relativism.
  - c. American "philosophy" (Bacon/Reid): the attempt to find object truth in "sounds good."
2. While it is a virtue to be an American patriot, it is evil to use American ideals to interpret the Word or define the spiritual life (Mat. 6:24; Philip 3:18-19; Osteenism, Beckism, Schulerism).
3. The mantra that "all Scripture is to be taken in its customary, natural and normal sense" may "sound good" but it is very deceptive and lacks any ground for objectivity. It is instinctive.
4. American "common sense" (non-rational) vs. philosophical realism.
  - a. American pragmatism vs. Christian Realism.
  - b. American problem solving (and hedonism) vs. Christian Realism.
  - c. American induction vs. Christian Realism's universal laws of logic and deduction.
  - d. American instinct vs. Christian Realism's rational demonstration.
  - e. American general semantics vs. Realism's understanding of structure of language/reality.
  - f. American nominalism vs. Christian Realism.
  - g. American bondage to pastors (inductive formulas) vs. Realism's freedom in Total Truth.
  - h. American epistemology of "sounds good" to Realism's objective reality.
  - i. American reality starting with the mind vs. Realism's grounding in objective reality.
  - j. American dualistic view of man (thought + emotions) vs. Realism's anthropology.
  - k. American neo-deism vs. Realism's Esse with essence + existence distinction of reality.

5: Hermeneutics
4: Language-45
3: Epistemology 32 - Existence 50 - History 50
2: Metaphysics 32 - Trans. 50
1: Reality - Logic 32, - Truth 32

# Philosophy of Language-45 Aristotle

## Outline

- ✓ Introduction
- ✓ What is philosophy of language?
- ✓ Theories of meaning
- ✓ Plato (428-348 BC) - Cratylus
- ✓ Aristotle (384-322 BC)

Modern theories of meaning

Ferdinand de Saussure (1857-1913)

Gottlob Frege (1848-1925)

Bertrand Russell (1872-1970)

Ludwig Wittgenstein (1889-1951).

Martin Heidegger (1889-1976).

W. V. O. Quine (1908-2000).

Noam Chomsky (1928-)

Realist view of meaning.

Foundation of meaning.

Communication of meaning.

Elements of language.

Function of language

Meaningful God-talk.

Analytic Philosophy

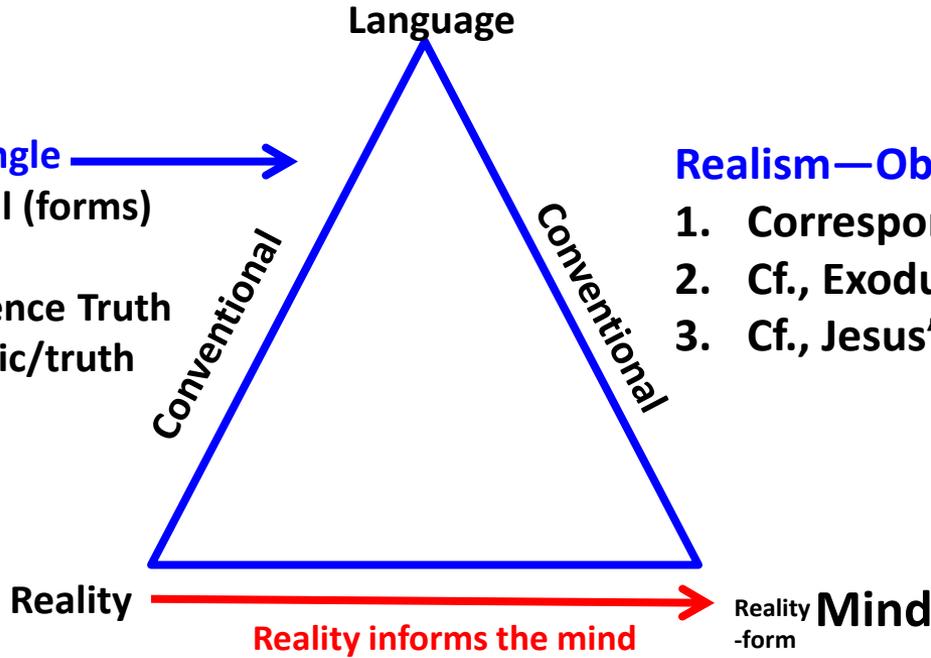
Conclusion.

Analogy.

Metaphysical analogy.

## Aristotelian Triangle

1. Metaphysical (forms)
2. Objective
3. Correspondence Truth
4. 3 laws of logic/truth

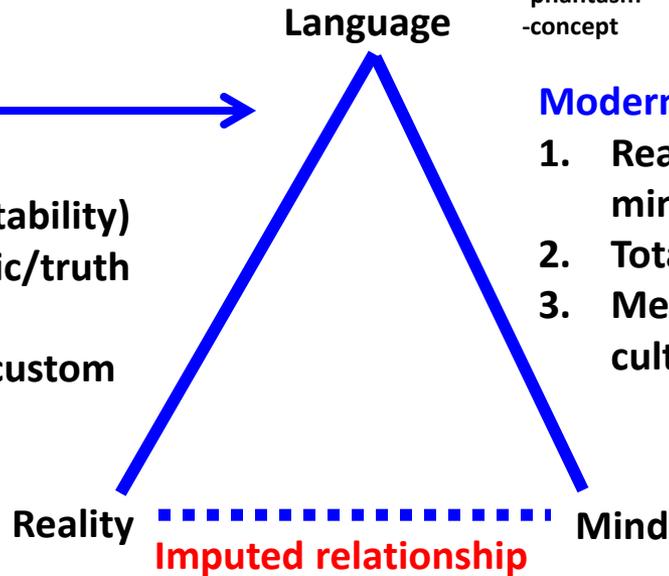


## Realism—Objective reality:

1. Corresponds to Reality
2. Cf., Exodus generation
3. Cf., Jesus' generation

## Modern Semantic Triangle

1. Rejection of metaphysics
2. Rejection of forms (and stability)
3. Rejection of 3 laws of logic/truth
4. Subjective
5. Meaning determined by custom
6. Used by Bible-believers



## Modernism-Relativity.

1. Reality is created by the mind
2. Totally subjective.
3. Meaning is attained by cultural community.

**Philosophy of Language**  
**Aristotelian Realism vs. Modern Semantics**

## **Aristotelian Realism versus Modern Semantics**

1. The problem of change. How can change be reconciled with the equally observable order and structure present in the universe according to which science predicts and generalizes? Both groups admit change.
  - a. Modern Semantics: Reality is a process of events in continual flux as demonstrated by scientism.
  - b. Aristotelian Realism: Change implies a permanent metaphysical principle, both of existence and knowledge. It is called substance and is a dynamic principle of activity, organization and identity, directing the changes which are manifest in the phenomenon of the world.

## 2. The problem of how man knows.

- a. Modern Semantics: Man is a mere nervous organism whose colloidal structure is stimulated by electrical currents. Truly human activity (symbol reactions) involves the integrated response of thalamic-cortical regions while retarded animalistic behavior (sign-reactions) is the response of the thalamus only. Man is but a time-binding class of life one quarter of an inch of cortex removed from animals. There is no strict correspondence between thing in the world and thought.
- b. Aristotelian Realism: Man is a rational animal sharing with the animals the powers of sensation, locomotion, and passions, able to soar beyond the source of his knowledge in the physical world, to generalize, infer, create beauty, organize science largely through the medium of symbols, especially language.

**Warnings:**  
**Matt 6:19-34**  
**Rev. 14:13**  
**2 Cor 5:10**  
**Rev. 19:8**



**Temporary Heaven**

**John 17:24; Philip 1:21-23; 2 Cor. 5:8; Rev. 1-19**

**Eternal Heaven/Earth**  
**Rev. 21-22**

**Christ and the fate of unbelievers and believers:**

**Matthew 13:41** "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, <sup>42</sup> and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth. <sup>43</sup> "Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears, let him hear.



**Temporary Hell**  
**Luke 16:19-31**



**Eternal Hell**  
**Rev. 20:11-15; Matt 10:28-30**



**IMPORTANCE OF THE EP.**

Reflection on the crucial passages we have been examining—Philip 1:21-23; Matt. 5:1-16; Hebrews 11-12:2; Col. 3:1-5; Philip 3:18-31; Heb. 2:14-15; Rom. 8:18; Matt. 6:19-34—is a great way for every believer to examine his own faith. If your EP has been enhanced, then you have a healthy Christian faith. Wonderful! If not, then you need to take a look to see if you have lost your faith. What kind of faith is it that cannot believe in the eternal realm?

**God and goodness:**

- Richard Wurmbrand, 116
- Peter Singer, 116
- William Lane Craig, 114

## **Heaven 39: (EP: Heaven-39 (The Goodness of God Reflected in God's Sacrifice and Suffering for Ultimate, Ineffable Good))**

1. Review: In our last class, I attempted to underscore the category mistake of attempting to ascribe goodness or badness to God according to human or societal norms. Before one can say anything is good or bad, one must understand the nature of the object. Now that we have that out of the way, let us turn our attention the goodness of God as God.
2. God is absolutely good, which means that He has absolutely no deficiencies—He is Pure Act. He is 100% omniscient, omnipresent, veracity, immutable, righteous, love, timeless, etc. If God is not 100% of any of these, then He is not God at all. For example, if He is not 100% in control, then He is not God.

3. It is crucial to measure all goodness by the eternal perspective. Moreover, we must remember that the universe begins and ends with God, not humankind. The universe is first and foremost not about us, but about the purposes, plan, and glory of God. Because He is infinite and we are finite, His plan naturally holds more sway. If we see humanity through His nature, as revealed in the Word, we see ourselves accurately. But if we read God through the lens of human nature, we will distort Him.
  
4. It is important to understand our lives in terms of redemptive history. Just as a good novel where the various characters develop virtue or vice. We all “own” our own characters in the greatest story ever told.

5. All “whys” regarding suffering are answered in Jesus and His Cross. No one suffered more than Jesus—not one suffered more than God. No one has done more to ultimately take care of the problem of evil than the Lord Jesus Christ. Only the Cross guarantees us an eternity of blessedness, Rev. 21-22. Moreover, Jesus understands (Acts 9:4; Heb. 4:15). His atonement guarantees the end of all evil and suffering. Consider the results if someone stopped the sufferings of Christ on the Cross.
  
6. It is a grave error to interpret your life through the darkness of your suffering rather than the light of the Cross and the EP, Heb. 12:1-2. Christianity really is all about the EP.

## 7. Consider the eternal sacrifice of God.

**Revelation 13:8** *everyone* whose name has not been written **from the foundation of the world in the book of life of the Lamb who has been slain.**

- ❖ Before God created this earth, He already determined to sacrifice His Son for our sins, like a lamb on the sacrificial altar. To sacrifice His Son is an act of self-sacrifice and self-substitution of deity.
- ❖ God knew the horrors of evil and sin before Adam and Eve knew them. Given that God is timeless, there is in some sense in which God suffers for all of eternity. He knew the great evil of this world and what it would take to turn it all around and make it beautiful in the end.
- ❖ This also speaks to the goodness of God's perfect righteousness.

- ❖ To the charge that why does God not do something about the evil in the world, the answer is that He has. He did something totally unprecedented: He provided the ineffable Sacrifice for all of the wickedness of man, who did something unspeakable great.
- ❖ Recall in the *Passion of the Christ* when Christ was being beaten and spat upon, the horrified woman pleads, “Someone, stop this!” Consider what things would be like if God has stopped this and by doing so stopped the greatest act that this planet has ever received: bearing the sins of everyone who would ever live.

8. Consider the goodness of God of including you in His eternal grace plan.

**2 Timothy 1:9** who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

- ❖ God not only provided the sacrifice to take care of all of the sins of the world, He included us in that plan before we were even born, before anything existed.
- ❖ He was not required to include us in an eternal grace plan. This points not only to His goodness in grace but to His omniscience and omnibenevolence, perfect righteousness, and perfect justice.

9. Consider God's goodness in using Christ's temporal suffering to prevent our eternal suffering.

**Isaiah 53:3** He was despised and forsaken of men, A man of sorrows, and acquainted with grief; And like one from whom men hide their face, He was despised, and we did not esteem Him.

**Hebrews 5:8** Although He was a Son, He learned obedience from the things which He suffered. <sup>9</sup> And having been made perfect, He became to all those who obey Him the source of eternal salvation, <sup>10</sup> being designated by God as a high priest according to the order of Melchizedek.

**John 1:46** And Nathanael said to him, "Can any good thing come out of Nazareth?"

**Matthew 8:20** And Jesus said to him, "The foxes have holes, and the birds of the air *have* nests; but the Son of Man has nowhere to lay His head."

**John 7:12** And there was much grumbling among the multitudes concerning Him; some were saying, "He is a good man"; others were saying, "No, on the contrary, He leads the multitude astray."

**Matthew 26:67** Then they spat in His face and beat Him with their fists; and others slapped Him, <sup>68</sup> and said, "Prophecy to us, You Christ; who is the one who hit You?" <sup>69</sup> Now Peter was sitting outside in the courtyard, and a certain servant-girl came to him and said, "You too were with Jesus the Galilean." <sup>70</sup> But he denied *it* before them all, saying, "I do not know what you are talking about."

## 10. Consider God's goodness in providing a Mediator.

**Job 9:32** "For *He is* not a man as I am that I may answer Him, That we may go to court together. <sup>33</sup> "There is no umpire between us, Who may lay his hand upon us both. <sup>34</sup> "Let Him remove His rod from me, And let not dread of Him terrify me.

- ❖ Who could lay His hand upon both God and man, to connect them in a loving relationship?
- ❖ Only the God-man could take God's rod upon himself to remove all terror of being judged by God.

**Hebrews 4:15** For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are, yet* without sin.

## 11. Consider God's goodness in providing "Good" Friday.

- ❖ Why is it called Good Friday instead of Bad Friday? Why does the good trump the Bad?
- ❖ What does the term Good Friday tell us about evil and God's power to turn it into good?
- ❖ Consider what Good Friday reveals about the nature of man—how it exposes us for what we are—a mirror our depravity as well as glimpse into Hell's misery.
- ❖ Consider what Good Friday teaches us about the righteousness and love of God and the horrific price for sin. God's love comes to us soaked in blood and divine retribution for sin.
- ❖ God does not merely empathize with our sufferings. He actually suffers. Jesus is God. What Jesus suffered, God also experienced.

12. Consider the goodness of God in inflicting the worst suffering anyone has ever experienced as depicted and predicted in Isaiah 52:13-53:12.
- ❖ Consider the goodness of God in that the suffering was not because of Christ's sins; it was for "our" infirmities, "our" sorrows, "our" transgressions, "our" iniquities.
  - ❖ Consider the mass of evil and suffering and how it becomes the foundation and the high water mark for all goodness throughout all of eternity. The Cross becomes the most important, the most beautiful thing throughout all of eternity. Yet, consider the horror involved in it all.

13. Consider the suffering and evil involved in the most beautiful thing God has ever done for us. Consider the beauty of it all, why is it so beautiful, given that it is so evil?

- ❖ **John 10:17** "For this reason the Father loves Me, because I lay down My life that I may take it again. <sup>18</sup> "No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."
- ❖ **John 10:15** even as the Father knows Me and I know the Father; and I lay down My life for the sheep.
- ❖ **Luke 22:44** And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.

- ❖ **2 Corinthians 5:21** He made Him who knew no sin *to be* sin on our behalf, that we might become the righteousness of God in Him.
- ❖ **Philippians 2:7** but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. <sup>8</sup> And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.
- ❖ **1 Peter 3:18** For Christ also died for sins once for all, *the* just for *the* unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;

- ❖ **Psalm 22:1** *For the choir director; upon Aijeleth Hashshahar. A Psalm of David . My God, my God, why hast Thou forsaken me? Far from my deliverance are the words of my groaning.*
- ❖ **Acts 8:32** Now the passage of Scripture which he was reading was this: "He was led as a sheep to slaughter; And as a lamb before its shearer is silent, So He does not open His mouth.
- ❖ **1 John 4:10** In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.

- ❖ **John 12:27** "Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour '? But for this purpose I came to this hour. <sup>28</sup> "Father, glorify Thy name." There came therefore a voice out of heaven: "I have both glorified it, and will glorify it again."
- ❖ **Hebrews 12:2** fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. <sup>3</sup> For consider Him who has endured such hostility by sinners against Himself, so that you may not grow weary and lose heart.

## MORE ON THE 100% GOODNESS OF GOD, 100% OF THE TIME

1. The modern loss of eternal perspective coupled with an attempt to provide some cover for God for suffering on this earth has resulted in a modern downgrading of the sovereignty, the power, the knowledge, and the love of God in contemporary “theology” (process theology). However, this is no solution. It actually makes things worse. For it means that God cannot be 100% good in all of His attributes. The whole point of suffering is to bring about Hope, which is the eternal perspective.

Romans 5:3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; <sup>4</sup> and perseverance, proven character; and proven character, hope;

2. Limiting God's attributes is no solution! Consider the Word of God. Note the absoluteness of all of the classical attributes of God, which enables God the ability to be 100% good, 100% of the time.

**Isaiah 46:9** "Remember the former things long past, For I am God, and there is no other; *I am* God, and there is no one like Me, <sup>10</sup> Declaring the end from the beginning And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure'; <sup>11</sup> Calling a bird of prey from the east, The man of My purpose from a far country. Truly I have spoken; truly I will bring it to pass. I have planned *it, surely* I will do it.

- Note the sovereignty and omniscience of God and the goodness of God in times of enormous suffering.

**Luke 1:37** "For nothing will be impossible with God."

- The words of Mary, the mother of Jesus.

**Genesis 18:14** "Is anything too difficult for the LORD? At the appointed time I will return to you, at this time next year, and Sarah shall have a son."

- God speaking to Abraham.

**Ephesians 3:20** Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us,

- Promise for all church age believers.

**Matthew 28:18** And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

- The one who died for us has all authority in Heaven and Earth.

**Revelation 1:8** "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

- Revelation to suffering John who is exiled on the island of Patmos.

**Psalms 103:13** Just as a father has compassion on *his* children, So the LORD has compassion on those who fear Him.

- God has real affections for believers that are analogous to a human father's compassion.

**Isaiah 49:15** "Can a woman forget her nursing child, And have no compassion on the son of her womb? Even these may forget, but I will not forget you. <sup>16</sup> "Behold, I have inscribed you on the palms *of My hands*; Your walls are continually before Me.

- God has affections that are analogous to those of a mother.
- God is omniscient.

**Jeremiah 32:16** . I prayed to the Lord 'Ah Lord God! Behold, Thou hast made the heavens and the earth by Thy great power and by Thine outstretched arm! Nothing is too difficult for Thee, <sup>18</sup> who showest lovingkindness to thousands, but repayest the iniquity of fathers into the bosom of their children after them, O great and mighty God. The LORD of hosts is His name; <sup>19</sup> great in counsel and mighty in deed, whose eyes are open to all the ways of the sons of men, giving to everyone according to his ways and according to the fruit of his deeds;

- This was prayed at a time when the armies of Babylon were advancing against God's people.

**2 Thessalonians 2:7** For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way.

**Psalm 145:9** The LORD is good to all, And His mercies are over all His works.

**Acts 14:17** and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness.”

**Matthew 5:45** in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on *the* evil and *the* good, and sends rain on *the* righteous and *the* unrighteous.

- God’s goodness extends to all people. This includes good things to humanity at large, manifested in both nature and culture, in such good things as families, animals, forests, rivers, music, art, and sports.

**Job 1:21** And he said, "Naked I came from my mother's womb, And naked I shall return there. The LORD gave and the LORD has taken away. Blessed be the name of the LORD." <sup>22</sup> Through all this Job did not sin nor did he blame God.

- Consider the devastating loss of Job. The entire universe was observing Job and observes us.

**Psalms 116:15** Precious in the sight of the LORD Is the death of His godly ones.

- Death for the believer from God's perspective.

**Jeremiah 33:11** the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say, "Give thanks to the LORD of hosts, For the LORD is good, For His lovingkindness is everlasting"; *and of those* who bring a thank offering into the house of the LORD. For I will restore the fortunes of the land as they were at first,' says the LORD.

**Nahum 1:7** The LORD is good, a refuge in times of trouble. He cares for those who trust in him,

**Psalms 23:6** Surely goodness and lovingkindness will follow me all the days of my life, And I will dwell in the house of the LORD forever.

- Note how God's goodness is tied to His loyal love.

**2 Cor 12:7-10:** Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. <sup>10</sup> Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

- The goodness of transcendent humility, joy, and strength in suffering.

**Romans 8:18** For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

- The goodness of the transcendent vertical perspective.

**2Co 4:17** For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,

- The blessed, transcendent, eternal perspective.

**1Pe 4:13** 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.

- The goodness of sharing and being conformed to the image of Christ with transcendent joy.

**Nehemiah 9:17** "And they refused to listen, And did not remember Thy wondrous deeds which Thou hadst performed among them; So they became stubborn and appointed a leader to return to their slavery in Egypt. But Thou art a God of forgiveness, Gracious and compassionate, Slow to anger, and abounding in lovingkindness; And Thou didst not forsake them.

**Nehemiah 9:32** "Now therefore, our God, the great, the mighty, and the awesome God, who dost keep covenant and lovingkindness, Do not let all the hardship seem insignificant before Thee,

- God love, especially His loyal love abounds throughout the Word of God. It proliferates. It's overflowing, even excessive—something all sufferers need to hear and believe.

**1 John 3:1** See how great a love the Father has bestowed upon us, that we should be called children of God; and *such* we are. For this reason the world does not know us, because it did not know Him.

**Ephesians 5:1** Therefore be imitators of God, as beloved children;

**Romans 5:5** and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

**1 John 4:9** By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. <sup>10</sup> In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.

- The love of God must never be separated from His holiness. Technically, His nature is one. This is called the aseity of God.

3. To affirm the Goodness of God is not to say that God will always appear to be good, that when He is good the believer will always like Him for it. There are times when God's acts of goodness may appear harsh or even cruel—as noted in many of the previous passages. Kindness, or feeling good, is not the same as love and goodness.
4. We need more help at *being good* than *feeling good*. God's goodness is far greater than ours. It is only through the eternal perspective and faith can we live with absolute assurance of the goodness of God even in painful and horribly difficult times.
5. The bottom line: we can use the trials of life to draw closer to the lover of our souls and gain virtue like Tada or we can become victims and lose our faith like Bart Ehrman.

## More on Suffering

1. God uses suffering for His glory. It is imperative that we understand that the universe is all about God and His glory. Moreover, whatever exalts God's glory also works for the ultimate good of believers. In other words, His glory accrues to the believer's eternal benefit.

**Isaiah 48:10-11** "Behold, I have refined you, but not as silver; I have tested you in the furnace of affliction, 11 for my own sake, for my own sake I do this.

2. God uses suffering to refine and mature us. It really is difficult to grow spiritually when all is going well.

**Hebrews 5:8** Although He was a Son, He learned obedience from the things which He suffered.

**Romans 8:29** For whom He foreknew, He also predestined *to become* conformed to the image of His Son, that He might be the first-born among many brethren;

### 3. God uses suffering for the good of displaying His work:

**John 9:1** And as He passed by, He saw a man blind from birth. <sup>2</sup> And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he should be born blind?" <sup>3</sup> Jesus answered, "*It was* neither *that* this man sinned, nor his parents; but *it was* in order that the works of God might be displayed in him.

4. God uses suffering for the good of motivating believers to trust Him,

**1 Peter 5:6** Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time, <sup>7</sup> casting all your anxiety upon Him, because He cares for you.

**2 Corinthians 1:8** For we do not want you to be unaware, brethren, of our affliction which came *to us* in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life; <sup>9</sup> indeed, we had the sentence of death within ourselves in order that we should not trust in ourselves, but in God who raises the dead;

5. God uses suffering for the good of cultivating humility, 2 Cor. 12:7-10.
6. God uses suffering for the good of exposing idols in our lives, Mat. 6:24; 1 Cor. 10:7-14; Col. 3:5.
7. God uses suffering for the good of reminding us that we are not in control.
8. God uses suffering for the good of breaking our independence and arrogance so we will trust Christ. Suffering shows us who we are so we can see what we need.

9. God uses suffering for the good of building Christlikeness,

**Philippians 3:10** that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; <sup>11</sup> in order that I may attain to the resurrection from the dead.

10. God uses suffering for the good of motivating us to live in His holiness. God is far more interested in holiness than health.

**Hebrews 12:10** For they disciplined us for a short time as seemed best to them, but He *disciplines us for our* good, that we may share His holiness. <sup>11</sup> All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

11. God uses suffering for the good of bringing us into an intimacy with Him that would be otherwise impossible.
12. While it seems counterintuitive to thank God for the good of sufferings, the fact is that the Bible commands it and countless people have been transcendentally blessed by it.

**Ephesians 5:20** always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;

**Philippians 4:4** Rejoice in the Lord always; again I will say, rejoice!

13. The existence of evil does not contradict God's goodness since God can use evil to bring about a greater good.
  
14. A good God will eliminate evil as far as He can without losing a greater good or bringing about a greater evil. God could eliminate some evil, but the result would be a greater evil. For example, He could have killed Adam and Eve after they sinned, but then there would be no human race. He could have prevented Joni Tada from breaking her neck, but it would have been a less good from the eternal perspective.