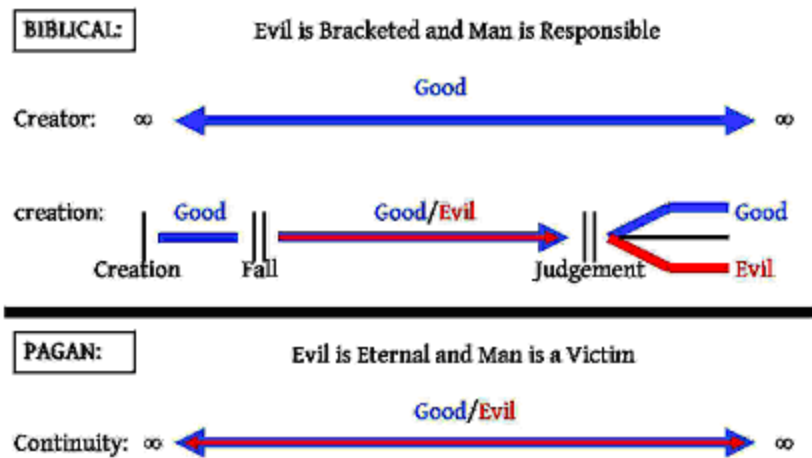


Pastor Jeremy M. Thomas
Fredericksburg Bible Church
107 East Austin
Fredericksburg, Texas 78624
830-997-8834 jthomas@fbgbible.org

B0747 – December 2, 2007 – Coping With Evil & Suffering

You might think a lot of this is theoretical, it's not. What we're talking about with the creation event, the Creator-creature distinction and man-nature distinction vs the Continuity of Being or what is now known as cosmic evolution, the divine institutions vs social conventions, the event of the Fall where sin entered and damaged man and nature vs evil as just this eternal, unbracketed, inescapable horror, all this may sound theoretical but I assure you it's not and today we get to some of the practical results. But you don't get the practical results on the Biblical side if you don't buy into the Biblical position. All these things we've talked about up to this point flesh out and are directly related to how we suffer and how we cope with our sufferings. So, today we get to come into direct contact with the practical outworkings of these things, the hands-on, where the rubber meets the road. On your hand-out you have 11 different patterns of suffering listed. So, what we're dealing with now is the basic strategies for coping with evil and suffering. All people develop coping strategies, they become sort of "semi-automatic" in your life, every time some horror comes in to your life, some sickness, death, natural catastrophe, whatever, you automatically begin to cope a certain way, according to some pattern, we learn these as babies and children. You have coping strategies, I have coping strategies, if you've lived and breathed for the last 20 minutes, you have developed coping strategies. You may be trying to cope with what I'm saying here. They're automatic, most of them. Unfortunately, we haven't thought them through too carefully, but we have already have a set of coping strategies and these are designed to protect us. So, what I'm challenging you to do is critique your own coping strategies in the light of the truth of the Fall.



You can look at evil one way, the Pagan way, or you can look at it another way, the Biblical way. One of those two viewpoints will control your coping strategies. The question is “Are your coping strategies compatible with worship and obedience to the Lord or not? So let’s see how this works out.

PAGAN COPING STRATEGIES

I want to take you through some Scripture, turn to 1 Cor 15:17, and as an introduction to that passage we want to look at the non-Christian coping strategies. One of the principles or axioms of the non-Christian is that evil is normal, that evil is unlimited (in the bottom diagram), it’s not bounded, it has no controls on it, it’s always there. The second great axiom of the non-Christian pagan mind is that we have the idea that I am not responsible for it, I am passive to it, I’m just a victim, “Don’t blame me.” Out of these two axioms come four basic non-Christian coping strategies. We want to dissect coping with evil from the pagan perspective. Then we’ll come to the Biblical side and look at the same evil, and ask ourselves “How should we cope with it from a Scriptural point of view?” Let’s start with the pagan view. The pagan view accepts these two axioms, and out of this he can get a variety of different coping strategies. I cover four of them here, so let’s look at them. There’s nothing new under the sun, and you realize as you get older, read wider, talk to more people that there are not really that many viewpoints around.

EVIL AND SUFFERING ARE AN ILLUSION

The first pagan coping strategy, a very famous one, was put forward in its purest form by the founder of the cult of Christian Science, Mary Baker Eddy. She wrote: "Sickness, sin and death are...not real, but...illusion; the mirage of error,"ⁱ She says we need to destroy the illusion that we are growing old and gives the example of a disappointed young widow who imagined herself as a young girl all her life. "In this mental state she remained young. Having no consciousness of time, she literally grew no older. Some American travelers saw her when she was seventy-four, and supposed her to be a young woman." So, the strategy here is to convince yourself that evil and suffering are just projections of your mind. However, toward the end of Mary Baker Eddy's life she had a very persistent toothache and, despite her beliefs, she received injections of morphine for the very real pain that was going on in her mouth. Obviously this strategy breaks down, but what this tries to do is say that what we call evil is just an appearance, this suffering, this pain just appears that way so we try to convince ourselves otherwise. Most people can't do this, and Mary Baker Eddy never was successful doing it either. But the point is people have tried this strategy.

EVIL AND SUFFERING ARE NORMAL

A second pagan coping strategy is what the British anthropologist Sir Arthur Keith did, he argues that its not that evil is illusion but that our evaluation of evil is wrong. In other words, our consciences have been programmed to think that's wrong but our conscience is wrong. There's nothing wrong with that, so, we just need to adapt our conscience. So that when we're suffering what we need to do is come into line with nature, nature in his view is normal because he's an evolutionist. And he really charges against Christianity here, saying, "Christian ethics are out of harmony with human nature and are secretly antagonistic to Nature's scheme of evolution." Why does he say that? Because on his evolutionary basis the universe is normal, so what he's telling us is that if we get bent out of shape by evil it's our problem. If you see a kid run over by an automobile that's your fault, adapt, get used to it, accept it, if you see a loved one dying of cancer that's just the way it is, nothing wrong with that, train yourself not to let it upset you.

EVIL AND SUFFERING ARE THE ABSURD

Most people can't do those two things, they can't believe evil and suffering are an illusion and they can't just adapt to it like it's the normal state of affairs, so most people adopt another strategy. One is the more intellectual approach which was started by Soren Kierkegaard. Kierkegaard was an existential Christian philosopher in the 1800's. What he talked about and what was gradually developed by the Danish philosopher Albert Camus is what they call the sense of the Absurd. And this is capitalized, this is the proper way of doing it. It's a technical word, and what they mean by the Absurd isn't just what we mean when we call something's absurd, that something is ridiculous, they mean something very serious by this noun. What they mean is that on one hand there's this awful experience of evil and suffering, and on the other hand I can't do anything about it. So yes, they are admitting that the universe does appear to be abnormal, there's something inside us (we know its conscience) that testifies that it's wrong that little babies die, something's wrong here. But on the other side of the problem is that I can't do anything about it, it's just there, evil is forever. So if evil is upsetting, and it's also eternal, and I can't be like Mrs. Baker Patterson Glover Eddy and excuse this and say "It's an illusion." I'm not blind, I can't do her thing, and I'm really not sold on Keith's idea, I can't change my conscience, when I look at somebody suffering my conscience says "They're suffering and it's wrong," so what do I do? On a non-Christian basis there's nothing you can do except live with it, and that's called the Absurd. You're living with this unresolved tension, it's a tension that goes on and on and on, and it's irresolvable fundamentally... you will never ever solve this thing, it can't be done. And the sooner you realize that and give up the better off you're going to be. This seems to have caught on in our society in a very profound way. I do not doubt that we have people that walk through this door every Sunday, sit in these chairs, hear me teach and walk right out the door and haven't got a clue as to what was said, week after week after week. And I keep thinking, "Wait a minute, they heard the word of God, we've got an audio recording of it," and yet they live as if life is hopeless. So, what's happened is, yes, something went in their ear but it just went out the other ear because they've already come to this conclusion, maybe not in an articulate way but they've already come to the conclusion that the whole thing down here is hopeless, evil just goes on and on and on and I know there's evil in the world but who cares, there's nothing that can be done.

If you're caught in this, practically speaking, what do you do? I have a quote from an atheist who tells us what to do. Here's a guy who wrote a book called *The Faith of a Heretic* and look what he says. Learn to listen to what the non-Christian is saying because some of us who have grown up in the Christian culture don't understand what they're saying or why they're saying it and yet these are the people we're trying to communicate the gospel to. It's not easy to communicate the gospel. The gospel is simple but if the other guy is speaking another language we have a translation problem. So listen to what atheist Walter Kaufmann says with respect to how to deal with this hopelessness, this is what the other side says we must do: "Man can stand superhuman suffering if only he does not lack the conviction that it serves some purpose." Is that true or false? That's true, that's a true observation. So Dr. Kaufmann is right with that sentence. "Man can stand superhuman suffering if only he does not lack the conviction that it serves some purpose. Even less severe pain, on the other hand, may seem unbearable, or simply not worth enduring, if it is not redeemed by any meaning." A person can go stark raving mad over a cheeseburger if it's really Absurd and meaningless. Here's where we get into something really cute, and this is a classic of a brilliant atheist trying to deal with the Absurd. Keep in mind this guy knows all the answers, he's read the Bible and he's consciously rejected it, so he's been around, this is not some kid on the street. Look what he says, look at this, this is the best that the non-Christian can do, this is the very best they can do. However, "It does not follow that the meaning must be given from above;... We are free to give our own lives meaning and purpose, free to redeem our suffering by making something out of it... The plain fact is that not all suffering serves a purpose; ... and that if there is to be any meaning to it, it is we who must give it." What a thrilling thing. If I'm dying of cancer in a hospital bed and this thing really doesn't have any purpose, no meaning, it's just part of the Absurd, then I just make up some meaning. Is that a comforting thought? Is that rationale? Are we really going to stand there and say "Yeah, I know that ultimately there's no meaning so I'll just make something up?" But, do you realize that this is the best the non-Christian can do, this is the best, because if God isn't there to give meaning to it, where's the meaning going to come from? Tell me that.

By reading this it ought to make you appreciate what we have in the Scripture. If you want to test if the grass is greener on the other side of the fence, jump the fence and see... we just did, I'm taking you on the other side

of the fence, that grass that always looks so green over there is looking very brown, pretty gross grass, to sit there and all of the meaning has got to come from me. Talk about salvation by works, this is it. In other words, even though you know the whole cosmos is purposeless, this is on a pagan basis, pretend as though it isn't inside your head, and you know all along that you're pretending it because you know really there is no purpose. It's self-deception, so now who are the hypocrites? If you're a non-Christian and you claim to have meaning, you're the hypocrite because you know fundamentally there is no meaning out there, and you're just making it up. Don't come to me and talk to me about hypocrisy in the Christian church, I'll show you hypocrisy, pagans are the biggest hypocrites of all.

EVIL AND SUFFERING MUST BE ANESTHETISED

Let's look at the fourth pagan coping strategy, this one is the most common and we find it over in 1 Cor 15. Paul knew all about this strategy, Paul was a great intellect and here Paul shows us what strategy he would use if he were a non-Christian. So, this idea is not new. 1 Cor. 15:17-19. What's so wonderful about this is that when you start seeing this you no longer have to hold your head down and go through life like "Poor me, I'm a Christian and I've got to apologize to the world for my faith and I look so odd to the world." NO! You can stand up straight and look anybody in the eye. We have looked at God and we have heard His Word, we have looked at the other side, now are we going to be ashamed of God's solution? Are we going to deny it? And here's a case in point. Verse 17, "and if Christ has not been raised, your faith is worthless; you are still in your sins." That's a great one for a liberal minister. When the evolutionary humanism came into the church, and really, it was the Christian church that promoted this thing, but after awhile what happened? If you reject the supernatural creation what happens to the virgin birth? The Exodus? The Resurrection. So, now you go into these churches and you get a natural Christianity, whatever that is. It's like Thomas Jefferson, here's a deist, doesn't believe God's active in history so he just goes into his Bible with a razor blade and cuts all the miracles out, the first liberal edition. Now, was that very logical? Not according to Paul, deny that you deny the whole thing. Who cares? So what Paul says is if you don't buy into this resurrection bit, it's your choice, but if you don't your faith is worthless. Why? Because "you are still in your sins." What's your faith all about as a Christian? The space-time historical fact that Jesus Christ died and rose

again from the dead. That's history. If that didn't happen this whole thing is a big fake and you can say "I feel good coming to church." But that's not going to make any difference, maybe the Muslims feel good when they cut somebody's head off, but that doesn't make it right. Look what else he says if there's no resurrection, verse 18. "Then those also who have fallen asleep in Christ have perished. ¹⁹If we have only hoped in Christ in this life, we are of all men most to be pitied." We are sick if the resurrection didn't happen. You see how Paul had thoroughly thought it through, he had thought through all the answers, not every detail but he had it all outlined, and no guy was going to come up and outsmart Paul, because he already knew their case, he said "This is your case, I'm not impressed." In 1 Cor 15:32, he draws the grand conclusions, "If from human motives I fought with wild beasts at Ephesus, what does it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die." Is that practical? Of course it is, and that's why we come to this last pagan strategy.

The fourth coping strategy from the standpoint of unbelief is some form of anesthesia. Let me explain that? What does anesthesia do? Why do you normally take anesthesia? When you go into surgery. It deadens the pain. That's exactly the coping strategy of the non-Christian when it comes to this sense of the Absurd and they can't deal with it, they have got to get rid of the pain somehow. Let's think of some of the ways you can get rid of pain. Paul says let's "eat, drink and be merry." Hedonism is a way of laughing off the pain: alcohol, drug addiction, musical ecstasy, listen to music so long and so loud that it controls you, people lose themselves in this, sexual ecstasy, that's another one, have a ton of sex in every imaginable arrangement, in the last 10 years this has become endemic to our society, I've watched this happen, today it's not about dating someone it's about doing someone, just for the momentary bliss. What is all that about? Why are people doing that? It's to deaden the pain of this, erase momentarily the pain of existence, and that's why all the anti-drug therapy programs that don't recognize this problem fail. You can go in and try to solve these problems but if you don't deal with the ultimate cause of the pain you can never finally get a solution. You can spend hundreds of thousands of dollars on these addictions and you will never escape. You may seem to get better for a little while but before you know it the problem resurfaces. This is why you can change someone's environment and they'll get better for awhile but as soon as they spend some time there or go back to the environment they fall right back into the addictions. Or people

slide from one addiction to another, drinking to drugs. The problem was never solved to begin with because the problem was never dealt with sufficiently. If you start with the wrong diagnosis then you end with the wrong solution. Unless you solidly collide with the cause of the pain, you can't blame the person for doing this. Each person has their own brand of anesthesia. I'm not saying its right to go out and get drunk or have sex but I am saying you have to think about why they are doing it? And they're doing it because life is painful. Instead of addressing the drinking, why don't we go deeper and find out why is it so painful. What's your problem, why are you looking at life like this, what basis are you approaching your problems with? Then the drugs and alcohol take care of themselves. But in the meantime this has to be coped with, and any coping strategy has got to solve this problem. And a pagan system built on these two axioms will choose one of these four strategies. It always happens in every century, on every continent and you can see it all over the place.

BIBLICAL COPING STRATEGIES

I have numbered four steps in this thing, this is not the only way to deal with evil and suffering but I'm doing it this way so you will see the greatest contrast between the Biblical and Pagan position. So let's look at coping strategies from the standpoint of Scripture.

GET BACK TO THE CREATOR-creature DISTINCTION

One of the first things we want to do when we face a suffering situation is get back to the basics. The basics are what set us up, orient us to deal with the suffering in a way that will worship God and be in obedience to Him. Let's face it, if we don't worship God and obey Him in the midst of suffering then we're failing the test. Now, how do we orient ourselves toward Him? The first thing we must do is recall the Creator-creature distinction. This may not be what you want to think about in a time of suffering but Scripture illustrates this has to be in place before we can move forward. We've already seen how God dealt with Job when he fell into a suffering situation, and when we did that we noticed that God was almost cruel to Job, it was very harsh and that's what we're getting at. The corollary to the Job passage in the NT is Paul in Rom 9. Paul was in deep sense of sorrow over his fellow unbelieving Jews and he tells you a little about his pain in Rom 9:1-3, "I am telling the

truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, ²that I have great sorrow and unceasing grief in my heart. ³For I could wish that I myself were accursed, *separated* from Christ". Do you realize what he's saying? I wish I could go to hell for the sake of my brethren. That's what he's saying. I look at my fellow Jews and they are unbelievers, and it grieves me to the point that I would go to hell so those people could go to heaven. You can't get much more sorrowful than that. Paul's dealing with deep grief, and what does Paul turn to in order to deal with his grief? Does He turn to God's love or does he turn to God's sovereignty? Of all the chapters in the Bible that deal with the sovereignty of God Rom 9 is at the top of the list. Look at verse 15, to get comfort he quotes this passage from Moses, "For He says to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." Basically God's saying, "I run the show!" Why is Paul bringing this up to deal with his grief? Because he's got to, when he gets in this grief, get back to the issue that God is the Creator, He knows what He's doing, He's got a better sense of justice than I do." And until Paul gets that in the forefront of his mind he will never be able to deal with his grief. So, this is similar to that dialogue God had with Job. Job says I haven't done anything to deserve this suffering and God storms on the scene and just asks him question after question. "Who made this, who made that, where were you when I did this, can you tell Me about this, and He went on and on and on, and you sit here and think "God, you're not really being that nice to poor Job, where's Your compassion?" And that's a good question to ask; "Why when you find severe grief in the Scripture do you find God coming off so uncompassionate?" I'm not sure I have the whole answer but I suggest that one reason He does that is because the Creator-creature distinction is sort of the beginning of a Biblical coping strategy. We've got to come to grips with who God is and who we are. To get us to that point God often comes in almost violently. Why does He do that? Think about it. When we're in the middle of a suffering situation our emotions are so bent out of shape, our adrenaline is running, we can barely think in the situation, so somebody has to come in and shock us into awareness, and I suspect that that's what God was doing with Job and I think that's what's going on with Paul, that God comes with a powerful reminder of the first distinction that we learned at creation, that "I am the Creator and you are the creature, period!" Get that! And He has a number of ways of making us "get" that. It's not being uncompassionate, it's to deal with our shock, apparently it is *a* way, I'm not saying it's the only way, sometimes God is very compassionate, but I'm

saying that there are times in Scripture where He comes on pretty heavy and you wonder why, is God not a God of love? Yes, He is a God of love, that's precisely why He's doing it, He's shocking us back into reality so we can start coping with the situation properly. We may not like it but just think, "What are your alternatives?" We've already looked at the other side. Was the grass greener on the other side? Can I find any hope from the non-Christian world? So, that's the first thing, get back to the Creator-creature distinction because if you lose that you've lost the whole thing. All you're going to wind up running straight into a Pagan coping strategy. So ask yourself, in a suffering situation, "Does God have a better idea of what's really going on than I do? Does He have a plan in His omniscience that I may not know about and that works out for the good?" See, that's pitting His omniscience against our finite knowledge and it becomes clear, pretty quickly Who knows best.

GET BACK TO THE BIBLICAL VIEW OF EVIL AND SUFFERING

The second step is now that we've established that He is the Creator and He's sovereign, He's got a plan here and He knows what He's doing, He's a good God, He loves me, then the second thing is to get back to the idea that evil is bracketed, it's not just running loose. God, if He's really sovereign must be shaping evil. That is, He must be confining the evil, giving it certain boundaries. Yes, some people experience more evil than others and some seem to experience none at all. But we all do face some suffering. And on a serious note, at least the question should be posited, "Why so little God?" Given the Fall why is there so little suffering and evil? Given the serious nature of sin you've got to wonder at the tremendous restraint God must be putting on the effects of sin. Think of the places in Scripture when God releases His restraint. Think of the Global Flood. Think of the Global Tribulation. It's healthy, when we suffer, to think of the restraint God must be putting on our sin. We may not feel like thinking about that when we've got the pain but it could be a lot worse, think of Job. And it may make us angry at God if we're getting socked more than everybody else but at least then we're talking to Him. At least then we've advanced. The problems changed from "there's nothing that can be done about this" to "God, You can do something about this, You can work with this." Then we can begin to ask "Why me God, why are you sending me all this suffering?" Why this particular suffering at this particular point in my life?" But, just remember, to get to the "Why?" you first have to get back to the basics of the Creator-

creature distinction and the Biblical view of evil and suffering. God wants us to ask “Why” in that context and no other, He demands that and until we come to Him saying “God, you’re sovereign, you know what you’re doing, you’ve got a plan and I can’t see it all but I know it’s for the good and I’m thankful that you’ve restrained the effects of sin to this degree.” Until you say that you can’t get to the “Why?”

PATTERNS OF SUFFERING

We come then to the third step which I call “Patterns of Suffering”, these are some of the “Why’s” and I suggest 11 different patterns of suffering that you can observe in Scripture. I’m giving you a handout for this and the idea is to look it over before next time. The reason you want to do that is because each one, while not giving a total answer to evil, does show that there are reasons why God shapes evil the way He does in people’s lives. So, by looking at these you may be able to see one or more of these apply to a given suffering situation and it can be helpful in reaching the goal of the Biblical strategy toward evil which is to have that inner peace that comes from looking at God and knowing, really knowing that He has a perfect plan for your life. But you can’t get this quiet conviction by thinking and reacting with a carnal mentality. You’ve got to deal with it and it takes hours, days, weeks, it may take months to get you’re thinking right in this area. You may have to carry on quite an extended conversation with God. I’m not denying that it takes time to do this. All I’m pointing out is that the Biblical strategy is based on truth.

What’s very interesting is that the Biblical strategy is the opposite of one of the pagan coping strategies; anesthetizing yourself. The anesthesia strategy means I get drunk, I get high, I get sexual ecstasy, I get musical ecstasy, basically, I drown out the suffering, I shut down the mind so I don’t have to think about the pain and the biblical strategy is just the opposite. That’s why, I think, one reason why Eph 5:18 when it says “Don not be drunk with wine, but be filled with the Spirit,” it’s not talking about a comparison, it’s probably somewhat of a contrast, or stop anesthetizing yourself and start thinking, because if you look at how Jesus dealt with suffering in His own life it’s interesting that while He was on the cross He had an anesthetic offered to Him. And He rejected it. He said “No, I don’t want that,” but after He finished the work on the cross He accepted it. Why did He do that? What was

the meaning of that little transaction? I suspect it was because Jesus' way of coping with suffering was that He wanted to talk to His Father first with a clear mind, quiet down His soul, think about His mission, His purpose, what the Father's plan was for His life and death. Remember another occasion, the struggle in Gethsemane where He was tempted by Satan. There He dealt with Satan with an open mind, He didn't flee it, He didn't mask it, He didn't put it off, He dealt with it and He dealt with it in His spirit. He faced the confrontation head on and it had to be difficult the master tempter bringing out the big guns and just shelling Jesus. But I think there's a model there and that's why I'm trying to say look at these 11 patterns, there's a lot of verses that I packed in there, go through some of them and just see that the Scripture shows there's reason for suffering in God's plan.

DIRECT SUFFERING PATTERNS

(Clear consequences of creatures' choices)

1. General existence of sickness & death (physical and spiritual): law of Gen 2:17 was disobeyed by Adam and Eve and consequences spread throughout world (Rom 5:12-14; 8:19-23); the "fall event" vindicates God's Word as reliable. Applies to all men.

2. General existence of "self-induced misery" (intensified physical, mental, and spiritual deterioration): law of Gal 6:7 works out through the first divine institution of responsible labor; continued rebellious living yields corrupt fruit of foolishness showing again that God's Word stands (Rom 1:24-32; Eph 4:17-19). Applies to all men.

3. General judgment pattern on families and nations: law of Gal 6:7 works out through the third and fourth divine institutions; preserves opportunities for repentance among those inside these families and nations (Exod 20:5-6; Num 14:18; Acts 17:26-27). Applies to all men.

4. Eternal judgment in Lake of Fire: justice of God originally directed against the fall of angels but which a man comes to share through Adam's fall, if he never responds to God's grace in this mortal life (Matt 25:41, 46; Rev 20:10-15); provides for a permanent exclusion of evil from the new universe to come (Rev 21:1, 4). Applies to unbelievers only.

5. Judgment in Time of Believers: God the Father disciplines every believer as a spiritual parent when he rebels against His authority; warning to confess sin and be restored to fellowship (1 Cor 11:29-31; Heb 12:5-13; Rev 3:19-20); can include physical death; can work simultaneously with authorized church discipline (Matt 18:17-18; 1 Cor 5:1-5). Applies to believers only.

6. Judgment Seat of Christ for Rewards: Jesus Christ evaluates fruit of believers whether produced in obedience to His Spirit or produced in the energy of the flesh (1 Cor 3:10-15; 2 Cor 5:10-11; 2 Tim 2:11-13). Applies to believers only.

INDIRECT SUFFERING PATTERNS

(God personally intervenes but not as a direct consequence of some particular choice by the individual)

7. Evangelistic "Wake-up Call": specially designed suffering can shock arrogant unbelieving self-confidence in pagan idolatries and self-righteousness (1 Sam 5; I Kings 18:21-40; Jonah 3; Acts 9:1-9); provides an extra opportunity for repentance unto salvation independent of choices of unbeliever. Applies to unbelievers only.

8. A "Nudge" to Spiritually Advance: specially designed suffering to immunize against arrogant autonomy and protect a sense of dependency upon God's grace (Deut 8:2-6; Ps 119:71, 75; 2 Cor 12:1-10; 1 Pet 1:5-9; 5:5-10); provokes growth and preparation for coming service to others (2 Cor 1:4-7). Applies to believers only and to the Lord Jesus Christ (Heb 2:10; 5:8).

9. Evangelization of Unbelievers: specially designed suffering to convince unbelievers of the truth of the gospel (1 Tim 1:16; 1 Pet 2:12-3:17). Applies to believers only and to the Lord Jesus Christ (Acts 2:13-18).

10. Edification of Believers: specially designed suffering to convince other believers of the adequacy of the gospel (2 Cor 1:5-15; 4:7-18; Heb 12:1). Applies to believers only and to the Lord Jesus Christ (Phil 2:5-9; 1 Pet 2:21-23).

11. Resolution of Unseen Angelic Conflict: specially designed suffering that has unknown (to us) ramifications in the angelic conflict between God and Satan (Job 1-2; Lk 22:31-32; 1 Cor 6:2-3; 11:10; Eph 3:10). Applies to believers only and to the Lord Jesus Christ (Matt 4:1-11; 26:53-54).

ⁱ Mary Baker Eddy, *Science and Health with Key to the Scriptures*, 243-244.

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