

TH
K 154

A COMPARISON OF THE CONCEPT OF EVIL
IN JOB AND THE GOSPELS

By

VARTKES M. KASSOUNI

A. B., Bob Jones University

A Thesis

Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF BACHELOR OF SACRED THEOLOGY
in
The Biblical Seminary in New York

New York, N. Y.
March, 1956

BIBLICAL SCHOOL OF
THEOLOGY LIBRARY
HATFIELD, PA.

20524

To
the memory of the
million and a half martyred Armenians -
victims of the power of evil;
witnesses to the Cross of Christ.

TABLE OF CONTENTS

Chapter	Page
INTRODUCTION	vii
A. The Problem.	vii
1. The Problem Stated and Delimited	vii
2. The Problem Justified	viii
B. The Method of Procedure.	ix
C. The Sources of Study	x
I. THE CONCEPT OF EVIL IN THE BOOK OF JOB.	2
A. Introduction	2
B. The Prologue	3
1. The Relation of Satan to God	3
2. The Status of Job before God	6
3. The Element of Evil Introduced	8
a. The Relation of Satan to Job	8
b. The Nature of Evil	9
c. The Purpose of Evil.	10
d. The Cause of Evil.	11
C. The Speeches of Job and His Friends (Ch. 3-37)	13
1. The Friends' Interpretation of the Problem of Suffering	13
a. Eliphaz the Temanite	14
b. Bildad the Shuhite	15
c. Zophar the Naaamithite	15
d. Summary.	15
2. Job's Interpretation of the Problem of His Suffering.	16
3. Elihu's Interpretation of the Problem of Suffering	21
a. Introduction	22
b. His Criticism of Job	23
c. His Philosophy	23
D. The Lord's Interview with Job (Ch. 38-42:6).	25
1. The Lord's Interpretation of the Problem of Suffering	25
2. Job's Response to the Revelation of God.	27
E. The Epilogue (Ch. 42:7-17)	29
F. Summary.	29
1. The Relation of Satan to God	30
2. The Relation of Satan to Evil.	30
3. The Solution of the Problem of Suffering	30
4. The Effect of Suffering upon the Innocent	31

Gift of Author

36193

May 1956

Chapter	Page
II. THE CONCEPT OF EVIL IN THE GOSPELS	33
A. Introduction	33
B. The Temptation of Jesus Christ	34
1. The Place of Providence	34
a. The Holy Spirit	34
b. The Angels	38
2. The Place of Satan	38
a. His Person	39
b. His Authority	40
3. The Nature of the Temptations	41
a. The Place of Jesus in Relation to the Temptations	41
b. The Temptations Proper	42
4. The Result of the Temptations	43
C. The Teachings of Jesus Christ	44
1. His Teaching on Evil	45
a. The Cause of Evil	45
b. The Relation of Providence to Evil	47
2. His Teaching on Satan	50
a. His Person	51
1) His Origin	51
2) His Relation to God	52
b. His Works	54
1) His Methods of Activity	54
2) His Scope of Activity	55
c. His Destiny	56
D. The Cross of Jesus Christ	57
1. The Cross Anticipated	58
a. Jesus' Concept of His Mission	58
b. The Purpose of His Suffering	60
2. The Cross Experienced	61
a. The Last Supper	61
b. The Garden Experience	63
c. The Crucifixion	64
3. The Resurrection	66
E. Summary	66
1. Satan	67
2. Evil	67
3. Relation of Providence to Evil	68
4. Suffering	68
III. A COMPARISON OF JOB AND THE GOSPELS	70
CONCERNING THE CONCEPT OF EVIL	
A. Introduction	70
B. Personalities Involved	71
1. Satan	71
2. God	73
3. Job and Jesus Christ	75
C. Concepts of Evil Compared	76

Chapter	Page
1. The Nature of Evil	76
2. The Cause of Evil.	77
3. The Purpose and Effect of Evil	79
D. Relevance of Conclusions to One's View of Scriptures	81
E. Summary.	82
SUMMARY AND CONCLUSIONS.	85
APPENDIX	87
BIBLIOGRAPHY	89
A. Primary Sources.	89
B. Secondary Sources.	89

INTRODUCTION

A COMPARISON OF THE CONCEPT OF EVIL
IN JOB AND THE GOSPELS

INTRODUCTION

A. The Problem

1. The Problem Stated and Delimited

Wherever there is life there also is the existence of evil. It is one of the inescapable observations of our world. Evil exists in every plane of life, be it moral or natural. James Orr says concerning this that "natural and moral evil is there as a fact in the universe."¹

The problem of evil is dealt with extensively in the Scriptures. The Book of Job, in the Old Testament, and the Four Gospels, in the New Testament, are focal points where the problem of evil is dealt with. The object of this research is to study these books and to compare conclusions reached concerning the concept of evil found therein.

The existence of evil poses the problem of understanding its cause, nature, purpose, and relation to Providence.

As stated, this research will involve a study of

.

1. James Orr, *The Christian View of God and the World*, Charles Scribner's Sons, New York, 1907, p. 166.

the problem of evil as presented in the Book of Job and in the Four Gospels only. This is done for two basic reasons. One is that such a research must of necessity, due to the depth of the problem and the vastness of its treatment in the Scriptures, be limited. The other is that Job and the Gospels are focal points in the Old and New Testaments respectively, where the lives of Job and Jesus Christ are two concrete, living treatments of the problem of evil. They are both innocent, both suffer exceedingly, and both have solutions to their problem. A comparison of these Scriptures will, therefore, yield vital truths which are foundational to the solution of the problem of evil in this present day and age.

2. The Problem Justified

The Bible student's awareness of this perplexing problem compels him to face up to it. The world keeps echoing the questions asked by Epicurus, "Is he [God] willing to prevent evil, but not able? then is he impotent. Is he able, but not willing? then is he malevolent. Is he both able and willing? whence then is evil."¹ These are real questions involving the very nature of God in this problem. This is where a firsthand Biblical research becomes necessary. A word by James Orr helps one put such research in its right perspective. He says that Christianity is not responsible for the

.

1. Albion R. King, *The Problem of Evil*, Ronald Press Company, New York, 1952, p. 101, quoting from David Hume's formulation of the argument of Lucretius in Dialogues Concerning Natural Religion.

creation of the problem but rather "Christianity intensifies the problem by the stronger light it casts on the character of God, and the higher view it gives of man."¹ The study being undertaken here will help determine in what way this "stronger light" aids the solution of the problem.

As already seen, God is vitally involved in the problem of evil. The revelation of God as recorded in the Bible is, therefore, the primary source where God is met. God revealed Himself in living events in relation to man -- man in the grips of this problem of evil. Therefore, a study of man's relationship in history to God must yield certain insights vital to the solution of the problem. The Bible, therefore, will be studied here to see how this relationship casts light on the problem.

It is beyond question that historical development is recorded in the Bible. This thesis will examine whether, parallel to this historical development of Biblical revelation, there has or has not been a development of revelation concerning the understanding of the nature and the solution to the problem of evil.

B. The Method of Procedure

This thesis will be comprised of three main chapters: a study of the Book of Job, the experiences and teach-

.

1. Orr, op. cit., p. 166.

ing of Jesus Christ in selected passages in the Gospels, and a comparison of the conclusions reached in the preceding chapters.

In the first and second chapters the problem of the suffering of the innocent will be approached from the standpoints of Providence, Satan, and man. Their respective relations to the problem of evil will be noted, and the insights gained thereby will be noted in a summary at the end of each chapter.

In chapter three a comparison will be made of these insights noted in the preceding chapters. The purpose for this is twofold:

- 1) To see whether the conclusions reached in the respective passages are the same, add to, or differ from each other.

- 2) To see whether there is a progressive development in the Biblical concept of the relation of Providence, Satan, and man to the problem of evil.

C. The Sources of Study

The primary sources of data will be the Book of Job and the Four Gospels. Secondary sources will include various commentaries on these portions of Scripture along with systematic and Biblical theologies as well as various books written in relation to the problem of evil.

CHAPTER ONE
THE CONCEPT OF EVIL
IN THE BOOK OF JOB

CHAPTER ONE
THE CONCEPT OF EVIL
IN THE BOOK OF JOB

A. Introduction

The Book of Job has been universally accepted as a literary classic. It is a superb treatment of the age-long problem - that of the suffering innocent. It is a book dear to the hearts of people because it deals with a problem which touches the heart of suffering humanity. Job, as a literary work, is unique, but as human experience it is universal and contemporary with every age.

The book centers around the experiences of one man primarily - namely, Job. Other personalities involved directly with his experiences are God, Satan, Job's three friends, Elihu, and Job's wife. The literary structure of the book consists of a Prologue,¹ a Dialogue between Job and his three friends² followed by Elihu's speeches,³ the Interview of God with Job,⁴ and the Epilogue.⁵

The nature of this study demands the examination and acceptance of data as is found in the book. The writer

.

1. Job 1-2.
2. Job 3-31.
3. Job 32-37.
4. Job 38-42:6.
5. Job 42:7-17.

is aware of the claims which higher criticism makes concerning the Book of Job. The reasons why they are not taken into account in this thesis are twofold: 1) time and space which the following undertaking calls for is far less than should be given to a study in which the claims of higher criticism could be considered; 2) the Book of Job as found in the Bible constitutes a literary unity. Any attempt to bring into play the findings of higher criticism can be done so only after a thorough study of the book as a whole has been made.

B. The Prologue (Ch. 1-2)

The Prologue serves as the introduction to the experiences of Job as recorded in the main portion of the book. It presents the causes behind the suffering of Job, revolving around the personalities of God and Satan, the character of the man Job, and an introduction of the various elements of evil.

1. The Relation of Satan to God

In the Prologue there are two councils in heaven¹ which have a direct bearing on the catastrophic events in Job's life. These councils are the assemblies of the "sons of God" before the Lord, among whom Satan is also found.² The

.

1. Job 1:6-12; 2:1-6.

2. Job 1:6; 2:1.

word used for God here is "Elohim." A. B. Davidson feels that here "Elohim" as meaning God "is scarcely the meaning,"¹ but should rather be translated as the sons of the Elohim, i.e. angels. This, he says, is "a name given to angels in contrast with men."² Davidson's view here that the beings described are God's celestial attendants is supported by most scholars. Delitzsch says concerning them:

These are the nearest attendants upon God, the nearest created glory, with which He has surrounded himself in His eternal glory, and . . . He uses them as the immediate instruments of His cosmical rule.³

It is noteworthy that Satan is regarded as being one of these "attendants upon God." Davidson says concerning him that "he came because one of them - not, although not one of them."⁴ Delitzsch supports this view also by saying that "Satan here appears still among the good spirits."⁵ There is no indication here that Satan has "yet become a Prince of Darkness usurping the authority of the Lord, but here plays the role of an investigator."⁶

In this Prologue, therefore, Satan is presented as being an agent of God. From the questions asked him by

.

1. A. B. Davidson, The Book of Job, The Cambridge Bible for Schools and Colleges, University Press, Cambridge, 1889, p. 6.
2. Ibid.
3. F. Delitzsch, Biblical Commentary on the Book of Job, Vol. I, T. and T. Clark, Edinburgh, 1872, p. 53.
4. Davidson, loc. cit.
5. Delitzsch, loc. cit.
6. Victor E. Reichart, Job, Soncino Books of the Bible, ed. by A. Cohen, The Soncino Press, Surrey, 1946, p. xv.

the Lord and the answers which he gave concerning Job,¹ it is evident his activity is due to his specific function as a minister rather than one of evil nature. Davidson, whose view is supported by many including Peake and Strahan, says concerning him that he is "that one of God's ministers whose office is to try the sincerity of men, and oppose them in their pretensions to a right standing before God."² It is thus that Satan questions the sincerity of Job's motives in serving the Lord so faithfully, and the genuineness of his piety.

This presentation of the person of Satan therefore has raised some questions as to whether he could possibly be the Satan of other books of the Bible, especially of the New Testament or not.³ Peake says concerning this that "as he appears in Job he cannot . . . be identified with the devil."⁴ But Peake along with Davidson and others does seem to hold to a difference in function indicated herein rather than of person. Davidson feels that even here in the Prologue, there is evidenced undoubtedly a step downward in the process of Satan's becoming an evil spirit. He feels that in 2:3 "he usurps initiative in marking out Job for trial."⁵ Strahan on

.

1. Job 1:8-11.

2. Davidson, op. cit., p. ix.

3. See Appendix A.

4. A. S. Peake, ed., Job, The New-Century Bible, Oxford University Press, American Branch, New York, 1905, p. 59.

5. Davidson, op. cit., p. 7.

the basis of other Scriptures in support of this view claims that "it is not difficult to explain the development in which Satan becomes the sneering enemy of God, the evil genius who seduces men to their ruin."¹ Thus, Satan, or the Adversary, is here presented as an agent of God under His sovereignty, and not independent from Him.

2. The Status of Job Before God

When God addresses Satan concerning Job, He is quick to point out the incomparable innocence and godliness of Job.² He re-emphasizes by way of repetition that which was already revealed to the reader in 1:1-5, where the character of Job is described. Job is presented as being "a blameless and upright man, who fears God and turns away from evil." The following are the key words used in the description: 1) דָּן - The King James Version and American Standard Version translate this as "perfect" whereas the Revised Standard Version translates it "blameless." Delitzsch translates it "with the whole heart disposed towards God and what is good, and also well-disposed toward mankind."³ 2) יָשָׁר - This means upright. "In thought and action without deviation, conformed to that which is right."⁴ 3) יָרָא - This means the state of "fearing God, and consequently being ac-

.

1. James Strahan, The Book of Job Interpreted, T. and T. Clark, Edinburgh, 1913, p. 38.
2. Job 1:8; 2:3.
3. Delitzsch, op. cit., p. 48.
4. Ibid.

tuated by the fear of God."¹ 4) וְיָנֹחַ This means the state of "keeping aloof from evil, which is opposed to God."² The King James Version translates this by the archaic term "escheweth evil," but the American Standard Version and Revised Standard Version translate it "turn away from evil." The word "blameless" is a far better word than "perfect" because it does not claim to present a sinless Job. Soltau emphasizes this point by saying:

This was not Adamic perfection, nor was it Angelic perfection. We learn that it was not Sinless perfection, from his utterances. It was therefore the Relative perfection, often referred to in Scripture, of a heart that was true to God, in the surrender of the will in the conscientious obedience to the measure of truth that was possessed.³

This view is also supported by Davidson, Delitzsch, Peake, and many others.

From God's point of view the character of Job is unquestionable. The positive aspect of his character is that he has a pure and obedient heart towards God, and the negative aspect is that he is careful to keep away from all evil. God is actually so pleased with Job that He seems to be proud of him and almost boasts about him to Satan. He is anxious to remind Satan after Job's first trials, that his integrity is now a tried one, and continues to be genuine. "He still holds fast his integrity."⁴

.

1. Ibid.

2. Ibid.

3. George Soltau, The Mystery of Suffering, Benham and Company, Colchester, n. d., pp. 4-5.

4. Job 2:3b.

It is in respect to this piety of Job that Satan challenges God.¹ "Suspensions regarding its disinterestedness are insinuated on the part of this angel."² Thus Job's piety is upheld by God and rightfully challenged by Satan. The stage is being set for the trials and suffering of Job.

3. The Element of Evil Introduced

As the direct result of the two councils in heaven which have been studied above, two successive stages of evil are introduced against Job. The first stage³ is directed against his children and wealth, and the second⁴ against his own person.

a. The Relation of Satan to Job

Satan has a twofold relation to Job in this narrative. The first, in accordance with his functions, is that he accuses Job before God. He focuses on the belief that prosperity is proportionate to one's piety. If Satan can prove that Job's belief is such, then it will be evidenced that Job's piety is due to ulterior motives, those of prosperity, and thus proved to be non-genuine. The second is that Satan is the remover of Job's prosperity. He is the means whereby all of Job's external belongings, including his children and all his wealth, are destroyed first, and then

.

1. Job 1:9.

2. Davidson, op. cit., p. 6.

3. Job 1:13-19.

4. Job 2:7-8.

the means whereby the very body and person of Job are inflicted with a dreadful disease. The nature, cause, and purpose of this evil will be studied more fully next.

b. The Nature of Evil

The nature of the first catastrophic event introduced against Job was directed at his belongings. It is a combination of human cruelty and natural evil. The Sabeans¹ and Chaldeans² destroyed a number of the livestock and the servants of Job - this is human cruelty. And "the fire of God . . . from heaven,"³ and "a great wind"⁴ destroyed the remaining sheep, servants, and the children of Job-- this is natural evil. The nature of all these forms of destruction is self-evident except "the fire of God." Peake, Strahan, and others understand this to mean the lightning. Davidson feels the lightning to be "most likely,"⁵ whereas Delitzsch disagrees with these men completely. He feels that lightning is "scarcely probable" here, but rather by this element "rain of fire or brimstone, as with Sodom and Gomorrha,"⁶ should be understood.

The second catastrophic event is in the form of a dreadful disease inflicted upon the person of Job himself.⁷ This disease was such that it caused intense misery to the

.

1. Job 1:15.

2. Job 1:17.

3. Job 1:16.

4. Job 1:19.

5. Davidson, op. cit., p. 10.

6. Delitzsch, op. cit., p. 61.

7. Job 2:7.

afflicted one without bringing him the relief of death.¹
From the description of this disease² and allusion to it
as found in the book, it is generally agreed that this was
a form of leprosy called "Elephantiasis."³

c. The Purpose of Evil

The purpose of inflicting suffering on Job must
be studied from two points of view, one from that of the pro-
logue, and one from that of the revelation of God in the lat-
ter part of the book. At this stage of the thesis only the
first point of view will be studied.

The key verse concerning this problem is Job 1:9,
"Does Job fear God for nought?" All the suffering that is in-
flicted on Job has as its basis this question. Therefore, it
is evident that the purpose of suffering is to vindicate the
genuineness of Job's piety and is not to punish or to disci-
pline. H. W. Robinson emphasizes this point very strongly by
saying, "That divine purpose is to prove to angels and to men
that disinterested religion is a reality and that man can hold
to God, not for what He gives, but for Himself."⁴ Strahan com-
ments further on this point:

It is arbitrary to assume that there is any thought
of deepening Job's piety or purifying his character
by suffering. This is to confuse the issue. The ex-
periment takes place, not for the sufferer's moral

.

1. Job 2:6.

2. Job 2:7-8.

3. See Davidson, op. cit., p. 13 for full discussion.

4. H. W. Robinson, The Cross of Job, Student Christian Move-
ment, London, 1916, p. 53.

good, but in order to silence doubt as to the sincerity of goodness.¹

As noted above, the vindication of Job's piety is the direct purpose of his suffering, but indirectly by implication, there is a secondary purpose which involves God's attitude towards the righteous. Satan indirectly reflects on the right of God to bless a man whose piety has not been tested. Therefore, "if, on the one hand, God dooms Job to suffer, on the other hand He honours him by staking His faith in humanity on his steadfastness."²

d. The Cause of Evil

From the outset it must be noted, upon observation already made, that here in the Prologue one finds no dualism of good and evil independent from each other. This fact is evidenced when no direct answer can be given to the question, "Who caused Job's suffering, God or Satan?" Albion King calls this the existence of "a provisional dualism."³ The willingness of God cannot be divorced from the sufferings of Job. Robinson states:

It is God who first calls attention to Job, God who permits the trial of his faith, God who watches the experiment, and assigns its proper limits. Throughout, it is the will of God that is being done.⁴

It is noted, though, that God does not directly inflict suffering on Job. This is done by Satan under the restraining

.

1. Strahan, op. cit., p. 37.
2. Ibid., p. 39.
3. King, op. cit., p. 63.
4. Robinson, op. cit., p. 52.

command of God.¹ Concerning the directive element of Providence here, Delitzsch says:

The divine permission appears at the same time as a divine command, for in general there is not a permission by which God remains purely passive; wherefore God is even called in Scripture creator mali (the evil act as such only excepted), Isa. 45:7.²

Satan, in relation to the cause of evil becomes the direct agent, working not contrary to but in accordance with the will of God. Albion King says concerning this that "Satan is in no sense an independent cause of evil; he acts always as an agent of God and in the end accomplishes purposes which are included in divine providence."³ Green recognizes the fact that Satan cannot work without God's permission.

There is a superior restraint to which he is obliged to bow, a superior will that sets limits to his rage, and allows him even within these limits to act out⁴ his evil nature only for the sake of some divine end.

It is noteworthy that this point of relationship between Satan and God can be viewed from two standpoints. One, as reflected by King, is that Satan is God's agent in cooperation with Him. The second, as reflected by Green, is that the association between God and Satan, as seen here in Job, is that of God's restraining power over Satan rather than an active cooperation between the two. Whichever view be taken, the essential point to be seen is that God's will is

.

1. Job 1:11,12; 2:6.

2. Delitzsch, op. cit., p. 59.

3. King, op. cit., pp. 63-64.

4. William H. Green, The Argument of the Book of Job Unfolded, Hurst and Company, New York, 1891, pp. 42-43.

not violated in Satan's activities concerning Job.

C. The Speeches of Job and His Friends (Ch. 3-37)

Job did not renounce his faith in God as a result of the first series of catastrophies inflicted on his family and wealth. This precipitated the second catastrophic event of the dreaded disease inflicted on his person. Chapter 3-37 contain his experiences and the dialogues between Job and his friends in the course of his suffering. The writer recognizes the break between the dialogues of the three friends and the speeches of Elihu, but for the sake of brevity has grouped them both under one heading. The dialogues between Job and the three friends are found in three rounds or cycles,¹ with each friend speaking consecutively, starting with Eliphaz, and Job answering each in turn. Elihu's speeches stand out as a group in themselves.²

1. The Friends' Interpretation of the Problem of Suffering

The three friends that came together to comfort Job and whose speeches constitute a unity are Eliphaz, Bildad, and Zophar.³ Before an understanding of the friends' interpretation of Job's suffering be attempted, it is im-

.

1. Job 3-11, 12-20, 21-31, if the cycles be taken to begin with Job's speech in Chapter 3.
Job 4-14, 15-21, 22-31, if the cycles be taken to begin with Eliphaz's speech in Chapter 4.
2. Job 32-37.
3. Job 2:11-13.

portant that one understand the theological teaching of Job's time concerning this problem. Commentators agree that common thinking at the time¹ regarded sin as the cause for great misfortune, and that one's blessings were considered proportionate to one's piety. The friends' speeches therefore reflect the teaching of the times. Time and space do not permit a detailed presentation of each speech, but it is noted that each friend does not deviate from the above-mentioned presuppositions. Kraeling says concerning this:

One might expect that they would at least be made to represent a variety of viewpoints. Instead . . . they are merely the exponents of one . . . The addition of two other figures, however, has the advantage of indicating the overwhelming prevalence of the view.²

However, differences in emphasis are noted in the different speeches.

a. Eliphaz the Temanite

In the first round Eliphaz states that man suffers because of his sin, and emphasizes the necessity for purity in contrast.³ In the second round he describes the fate of the wicked,⁴ and in the third round he directly charges Job with flagrant sin.⁵

.

1. Due to internal evidence commentators generally agree that the setting of the Book of Job is in the patriarchal age before the existence of the Israelite state. The time of the writing of the book is not definite and not easily determinable. Different viewpoints place it anywhere from the earliest dates to the post-exilic times.
2. Emil G. Kraeling, *The Book of the Ways of God*, Charles Scribner's Sons, New York, 1939, pp. 42-43.
3. Job 4:7-9, 17.
4. Job 15.
5. Job 22.

b. Bildad the Shuhite

Paterson calls Bildad "the Traditionalist."¹ He appeals to tradition and history to prove that God does not pervert justice and righteousness. He invites Job to repent because surely he would not be suffering if he were blameless.² In the second round³ he also resorts to describing the fate of the wicked; and in the third round he repeats the arguments of the first round.⁴

c. Zophar the Naamathite

Paterson calls him "the Dogmatist."⁵ He emphasizes the unsearchable wisdom and knowledge of God. He expects to move Job to repentance by saying that Job is not really getting what he deserves!⁶ In the second round, he too, along with the other two, describes the fate of the wicked. He is silent in the third round.

d. Summary

A definite trend in the three rounds is observed. From a gentle urging of Job to repent of his sins, the three friends intensify their argument until they hope to move him by realistic and terror-filled descriptions of the fate of the wicked, implying that the inevitable fate of Job will be that

.

1. John Paterson, *The Book That Is Alive*, Charles Scribner's Sons, New York, 1907, p. 107.
2. Job 8.
3. Job 18.
4. Job 25.
5. Paterson, *op. cit.*, p. 107.
6. Job 11.

unless he repent. Robinson says, "They say in effect:- all evil-doers are sufferers; Job is a sufferer; therefore Job is an evil-doer."¹ This dogma of theirs had crystallized to the point where the claims of the sufferer Job to innocence could not leave any impression on them. "They are static . . . their religion a conventionalism,"² says Paterson. Kraeling carries this insight farther and says that they simply had to have such a view in order to preserve their own security.

The theology to which these men adhered provided that sense of security to a greater degree than any other. If misfortune had come upon Job for no reason at all, where would be their safety against a like fate? . . . Job must be wicked, or else the very bottom drops out of both religion and morality.³

Peake says that "since Job's consciousness of integrity is incommunicable, it is natural that they should sacrifice their friend to their theology."⁴ Their interpretation of the problem of suffering is that all suffering is punitive or disciplinary. There can be no suffering of the innocent.

2. Job's Interpretation of the Problem of His Suffering

The literary plan of the book is that Job starts the series of dialogues, and then answers each speaker consecutively, except Elihu.

The state of Job in the beginning is one of great

.

1. Robinson, op. cit., p. 39.

2. Paterson, op. cit., p. 112.

3. Kraeling, op. cit., p. 47.

4. A. S. Peake, The Problem of Suffering in the Old Testament, Edwin Dalton and C. H. Kelly, London, 1904, p. 87.

perplexity. He is bewildered in his suffering. He cannot understand why this calamity has happened to him.¹ In his bewilderment he expresses his wish for the deliverance of death. This is the beginning of Job's downward trend. Delitzsch calls it, "The beginning of Job's sinning . ." And he adds, "He has lost his confidence that God, even in the severest suffering, designs his highest good; and this want of confidence is sin."²

This perplexity of Job, inflamed by the charges of his friends, soon turns to bitterness against God. They have forcefully held that God is just and punishes sin. But Job will not renounce his innocence. He challenges them to prove his sinfulness.³ This failure on their part to prove their charge mingled with his helplessness forces him to lash out at the apparent injustice of God. He charges God with unjustly inflicting suffering on him.⁴ He goes on to appeal his cause to God, reminding Him of His past goodness to him. He then answers the view of his friends directly, charging that on the contrary, it is the wicked who prosper rather than suffer.⁶ But at this point begins an upward trend in his struggles. He expresses hope that his release will come.⁷ But this hope is shortlived; for in his next

.

1. The question "Why" is asked six times in Job 3.
2. Delitzsch, op. cit., p. 84.
3. Job 6:24-30.
4. Job 9.
5. Job 10.
6. Job 12:1-6.
7. Job 14.

speech he plunges to the lowest points in his struggles, which reveal that he is despairing of life. He calls God his enemy and his "spirit is broken."¹ As expressed by Green, one understands this fluctuating experience of Job when one realizes that "Job was involved in an irreconcilable conflict with himself. He was in a dilemma from which he could not by any skill or power of his own be extricated."² In contrast to the friends' view, the heat of Job's struggling experience could not allow for a cold, systematic view of the problem of suffering. Robinson emphasizes this by saying, "A man suffering the torment of physical and mental pain does not think logically and progressively. His thoughts are instinctive."³ From the very depths of this despair, Job, on the wings of faith, is suddenly carried to his highest confession of trust in God, which serves as a pivotal point in his suffering experience.⁴ Peake states, "The very vehemence with which he paints God's hostility sends him by sharp recoil to seek his vindicator in Him."⁵ From the midst of the keenest flames of suffering, the pure gold of a dauntless faith emerges:

For I know that my Redeemer lives,
and at last he will stand upon the earth;
and after my skin has been thus destroyed,
then without⁶ my flesh I shall see God,

.

1. Job 16, 17.
2. Green, op. cit., p. 247.
3. Robinson, op. cit., p. 17.
4. Job 19.
5. Peake, Job, op. cit., p. 14.
6. R.S.V. fn., Or from.

whom I shall see on my side,
and my eyes shall behold, and not another.
My heart faints within me!¹

In the depths of despair, Job has been reconciled to the fact that death is imminent, but still God Himself will not fail to vindicate his innocence after his death. There is discussion among scholars as to whether this hope contains the certainty of bodily resurrection or not. Some such as James Orr answer in the affirmative; whereas others, such as Davidson and Peake answer in the negative. The problem hinges on the fact that the preposition λ can be justifiably translated either "without" or "from."²

Delitzsch says, "Job here holds firm, even beyond death, to the hope of beholding God in the future as a witness to his innocence."³ This faith of Job is his great stabilizer. It has given him a relative peace concerning his own personal problem of suffering. But his struggles are by no means ended. Thus the pivotal aspect of this confession is evidenced. From now on, Job seems to struggle with the universal implications of the problem of suffering rather than the personal.⁴

Directly following this great confession, Job once again plunges into despair as he contemplates the problem of

.

1. Job 19:25-27.
2. For full treatments of this problem, see James Orr, Appendix to Lecture V, pp. 200-210; A. B. Davidson, Appendix, pp. 291-296.
3. Delitzsch, op. cit., p. 361.
4. Peake, Job, op. cit., p. 14.

an immoral universe.¹ "Why do the wicked live?" He cannot find a solution to the problem. He repeats this complaint, but adds to it the mystery of Providence in relation to it.² The silence of God is incomprehensible to him. Indeed, he does recognize the greatness of God (the argument advanced by Bildad), but still the problem is not solved! He still seeks vindication of His integrity.³ With the greatness of God as an accepted fact Job continues searching for the answer to the problem of the prosperity of the wicked. He stresses the fickleness of human wisdom in contrast to that of God, and hints again that the answer is one of acknowledging and fearing God, rather than understanding His ways.⁴ Once again the intensity of his struggle, as noted constantly, lapses him into an opposite mood and he is next seen reminiscing about his happy past. He remembers the days when he was blessed and honoured by all, but now he is humiliated by his loathsome condition and the disdainful treatment he has received at the hand of all.⁵

Job ends his speeches by a complete re-examination of himself and a subsequent re-assertion of his innocence.⁶ He then flings out a bold challenge to God that He reveal Himself to him, so that his supposed "adversary" may

.

1. Job 21.
2. Job 23, 24.
3. Job 27.
4. Job 28.
5. Job 29, 30.
6. Job 31.

answer his charges that he has been treated unjustly. He swears that he would openly defend his innocence even then. Kraeling says that "by virtue of this oath of clearance he stands before our minds in fine sincerity, every inch a man who has courageously battled to attain the higher life."¹ Job's interpretation of the problem under study has been that the innocent do suffer. In his anguish he charged God with the responsibility of evil, but in changes of moods fled to the same God for refuge. He successfully refuted the three friends' view, but his argument is not an alternative view, but the voice of experience searching for faith strong enough to quiet his doubts and strengthen his trust in God.

3. Elihu's Interpretation of the Problem of Suffering

The speeches of Elihu fall into three natural divisions. Chapter 32 is his introduction; chapters 33-35 are his answers to Job's complaints; and chapters 36-37 contain his philosophy.

The place of Elihu's discourse has been a matter of controversy among scholars. Some have no place for him in the book, while others insist that he has his rightful place in regard to the purpose of the book. Green says concerning this, "No portion of this book has proved more embarrassing than the discourse of Elihu, and in regard to none has there

.

1. Kraeling, op. cit., p. 120.

been a greater diversity of views."¹

The arguments which have been used to show that Elihu's speeches should not form a part of the book fall into three main groupings:² 1) Internal evidence of style and language reveals differences from that of the rest of the book; 2) the solution proposed by Elihu is hard to distinguish from that proposed by the three friends; 3) though Elihu claims to have the true solution, it is difficult to see a harmony of his views with that of the Lord. Davidson, who does recognize the problems involved here, regards the accentuation of these differences as "exaggerated,"³ and Green feels that these problems concerning Elihu's discourses do disappear "upon a more careful study of the speeches attributed to him, and the language with which he is introduced."⁴

a. Introduction (Ch. 32)

Elihu's speech is preceded by a prose explanatory section pointing out that the three friends remained silent because they could not refute Job's arguments. Elihu then steps forward in an impassioned mood. He had been biding his time because of his youth, but when he sees the inability of the three to answer Job, he cannot refrain from speaking. He acknowledges his youth, but excuses his impetuosity by the

.

1. Green, op. cit., p. 254.

2. For a full treatment of these arguments, see Davidson, op. cit., pp. xlvii-lil.

3. Davidson, op. cit., p. xlv.

4. Green, op. cit., p. 258.

pressure within him of the speech he must make.

b. His Criticism of Job (Ch. 33-35)

Elihu has a twofold criticism of Job's treatment of the problem.¹ Job has insisted on his innocence and has justified himself too strongly. This has led Job to a self-centered approach to the problem. This attitude of Job has distorted his vision of God, to the point where he regards God as his enemy. This spirit of rebellion in Job is condemned by Elihu. He agrees with Job that God does reveal Himself,² although His ways are too deep for man's wisdom to comprehend, and that there is always a reason for man's affliction. In all this God does not pervert justice but remains righteous. Thus Elihu serves to clear Job's misconceptions, and warns him of his presumptuous treatment of God.

Elihu's treatment of the problem seems to differ from that of the three friends in that he does not remain immovable in the face of Job's arguments. Green states that "Elihu's doctrine of suffering is not hampered by the rigid, inflexible rule of exact retributive justice maintained by the friends."³

c. His Philosophy

His philosophy concerns two aspects of the problem of evil: the place of man and the place of Providence. But he seems to try his best to view the problem from the

.

1. Job 33:9-11.

2. Job 33:12-35:16.

3. Green, op. cit., p. 272.

standpoint of Providence. He maintains firmly to the justice of God — justice both to the wicked and to the righteous.¹ God is infinite in His wisdom and power and finite man cannot understand His workings.² Man (Job) therefore must be careful not to listen to false judgment and accuse God of injustice because then he will be sinning.³ There is a purpose for God's actions and man must be reconciled to God completely.⁴ Thus Elihu's concept of suffering as Green points out, is that "it is curative, and represents God's affectionate concern for the true welfare of the sufferer."⁵ This view of Elihu is in contrast to that of the three friends, which was primarily punitive. By their view suffering is always the consequence of sin, but to Elihu it can be, but it is not necessarily so. Elihu's contribution to the solution of the problem is only by way of casting an insight into the purpose of suffering. The ultimate cause is taken for granted by all to be God. G. C. Morgan has summarized Elihu's contribution very keenly:

Admitting the fact that the righteous suffer, he declared the purpose of God therein to be that of showing them them-selves . . . God has something to teach man, which man can only learn by the way of pain.⁶

.

1. Job 26:5-12.
2. Job 36:24-37:24.
3. Job 36:17-23.
4. Job 37:13-14.
5. Green, op. cit., p. 269.
6. G. C. Morgan, The Book of Job, The Analyzed Bible, Fleming H. Revell Company, New York, 1909, pp. 200-201.

D. The Lord's Interview with Job (Ch. 38-42:6)

Following the speech of Elihu, the Lord suddenly reveals Himself to Job "out of the whirlwind."¹ Here at last is the response to Job's desire and challenge for God to reveal Himself. This theophany is the culminating factor in this book, which meets the need of Job.

1. The Lord's Interpretation of the Problem of Suffering

The nature of the Lord's discourse with Job is so unusual that it has caused some to wonder as to whether it is meaningful at all or not. Paterson, dealing with this problem, says:

The book deals with the problem of suffering and it seems natural to think that if any light is shed on that question it will be found in the speech of the Almighty. But no direct answer to the problem is offered here. What we have is a magnificent description of the wonders of Nature that seem worlds away from the problem which vexes Job.²

As already indicated by Paterson the Lord's discourse is a description of Creation. This discourse falls into two main parts. The first³ is a description of inanimate creation and the second,⁴ animate creation. The literary structure used is mainly that of interrogation. The Lord asks Job over seventy direct questions about creation here. It is observed, therefore, that the description of creation in itself is not God's

.

1. Job 38:1.
2. Paterson, op. cit., p. 125.
3. Job 38:1-38.
4. Job 38:39-42:34.

answer, but is merely instrumental in motivating Job to find the answer for himself. The purpose of this discourse of the Lord, therefore, in relation to the problem of suffering is not to solve it. Green says:

This discourse is not directed to an elucidation of that mystery at all. It is not the design of God to offer a vindication of His dealings with men in general, or justification of His providence toward Job.¹

The Lord vindicates Himself by revealing to Job the complexity of creation, and Job's complete powerlessness in relation to it. Soltau adds, "He asks Job what he knows, and in so doing practically asks how he can possibly judge God's wisdom and righteousness in the higher realm of the human life."² Peake points out that the inevitable answers to these questions are intended to widen Job's outlook as he realizes the complexity of the problem, and also to teach him that it is not up to him to lay down the terms on which God must meet him.³ That which makes the Lord's argument so weighty is the fact of His personal revelation. Paterson points out that the arguments presented by the Lord were really no new revelation. The three friends had presented to Job the doctrines of God's omnipotence, but the theophany carried with it "a direct conviction" based on "immediate experience."⁴ This element of revelation Peake considers to

.

1. Green, op. cit., p. 286.
2. Soltau, op. cit., pp. 18-19.
3. Peake, Job, op. cit., pp. 16-18.
4. Paterson, op. cit., p. 123.

be the chief purpose of the Lord's argument.¹

2. Job's Response to the Revelation of God

Job's response to God's revelation is found in 40:3-5 and 42:1-6. In the first instance Job recognizes that he cannot answer God and refuses to contend any longer. In the second instance is found the complete impact of God's revelation on him. Job first acknowledges the great power and wisdom of God, and his own limitation in relation to Him.² He then acknowledges having spoken concerning God without really knowing what he was saying.³ This undoubtedly refers to the time when he charged God as being unjust and cruel. Finally, Job, on the basis of his acknowledged wrongdoings, and by the motivation of God's revelation to him, repents "in dust and ashes."⁴

It is self-evident that the problem of the suffering of the innocent has in no wise been solved for Job. Paterson states:

Job gets no answer to satisfy the intellect, but he gets a vision that swallows up every problem and fills his heart with a peace the world cannot give and cannot take away.⁵

Thus Job has emerged victorious from this testing of his piety.

In the study of the Prologue, the purpose for Job's suffering was emphasized. There it was pointed out

.

1. Peake, Job, op. cit., p. 18.
2. Job 42:2.
3. Job 42:3.
4. Job 42:4-6.
5. Paterson, op. cit., p. 126.

that his pain was allowed by God to meet the challenge of Satan concerning the genuineness of Job's piety. Here, in the latter part of the book, it must be pointed out that this suffering has served a second purpose - that of deepening Job's trust in God. As was pointed out earlier, the conception of the times was that material prosperity was indicative of one's piety. Job was a man of these times. Although his piety was disinterested and sincere as proven by his refusal to reject God, yet the fact that he needed repentance reveals that some of his conceptions of God's dealings with men were tainted by the beliefs of the times. This weakness of Job Green calls "a crevice in the structure of Job's faith,"¹ which Satan endeavored to use as a means of attack. Thus, in a sense, this trial was used by God to purify Job's faith. Green states, "The perfections of God have now become his first postulate, self-evidenced, and independent of any support to be derived from His particular dealings with him."² They were real struggles that Job went through, and in no way can they be minimized. His refusal to lose complete faith, along with the revelation of God provided the victory, even though a complete answer to the problem of evil was not given. Peake states:

To trust God, when we have every reason for distrusting Him, save an inward certainty of Him, is the supreme victory of religion. This is the victory which

.

1. Green, op. cit., p. 316.
2. Ibid., p. 317.

Job achieves. But he can achieve it only as God takes the initiative and gives him the revelation of Himself.¹

E. The Epilogue (Ch. 42:7-17)

The epilogue recounts the restoration of Job to his prosperity and place of respect and honour among all. It must be noted that in no way does any event mentioned in the epilogue constitute a part of the solution to Job's problem. He found his peace in the midst of trouble, and would have continued to be in peace even if his afflictions had remained. Scholars all agree on this point. G. C. Morgan calls this last section of the book, "The man beyond the process."² Here, Job is seen in a position honoured and vindicated by God among his friends.³ He has been greatly blessed once again with a big family and great prosperity.⁴ Thus Job passes from the scene of history.

F. Summary

An inductive study of the causes, nature, and results of the sufferings of Job has been made with the purpose of understanding the concept of evil presented therein. In the prologue the relation of God to Satan, the personality of Satan, the moral status of Job, and the ele-

.

1. Peake, The Problem of Suffering, op. cit., p. 101.
2. Morgan, op. cit., p. 221.
3. Job 42:7-9.
4. Job 42:10-17.

ments of evil were viewed. In the body of the book the continued suffering of Job was studied with the interpretations concerning it advanced by Job's three friends, Job himself, and finally God. The epilogue was studied in view of its relation to the whole of the book and to the problem. Out of this study certain focal points were noticed.

1. The Relation of Satan to God

It was observed that the relation of Satan to God in the book of Job is that of an agent. He is identified as being one of His angels, and not independent from God. He acts by permission of God, and cannot overstep His will.

2. The Relation of Satan to Evil

Satan is in direct control of the elements of evil by which Job is afflicted. These elements of evil are recognized as proceeding from God indirectly, and are not in the full power of Satan contrary to God's will.

3. The Solution of the Problem of Suffering

Before the true solution of Job's problem was presented in the book, it was observed that all the false views and solutions were done away with. Job's friends, who were ignorant of the revelations of the epilogue, wrongly attributed the cause of Job's suffering to be that of his hidden, gross sin. The suffering of the innocent is wrongly held by them to be impossible.

It was also observed that in the book of Job there is no real solution to the problem of evil, but only, as King calls it, "a pragmatic one."¹ The solution herein is that Job finds peace of heart in the midst of distress. His inner conflict has ceased as two of the main problems bothering him are settled. One was that God seemed unjust to him and therefore needed vindication. Although God has been willingly involved in Job's suffering, still in the end He is cleared of any charge of injustice and cruelty. The ultimate purpose is revealed to Job as being one far beyond his human understanding. The other was that Job's innocence needed vindication, and now that has been accomplished. His worship of God has been proven to be genuine and not due to any ulterior motive. His faith has triumphed and firmly joined him to God.

4. The Effect of Suffering on the Innocent

Job's suffering has not only served to vindicate his piety before Satan, but has also served to be a purifier of his faith. He now has a full consciousness as to what true piety involves, whereas before he was unconscious of this meaning. It produced a personal relationship between him and God which nothing else could have done.

.

1. King, op. cit., p. 121.

CHAPTER TWO

THE CONCEPT OF EVIL IN THE GOSPELS

CHAPTER TWO

THE CONCEPT OF EVIL IN THE GOSPELS

A. Introduction

For a study of the life of Jesus Christ, it is only natural that the Four Gospels should be one's basic source. In recording His life and ministry, they are no mere biographies written to give objective and detailed accounts of His life, but rather, as Brown says, "testimonies, frankly 'biased' accounts written by people who believe Jesus to be the Son of God. This is why they are called 'gospels,' or 'good news.'"¹ This accounts for the fact that the writers have been very selective in their writing. This "good news" of which they testify centers around the person of Christ as being the revelation of God. It is at this point that the relevancy of the problem of evil to Jesus' life becomes apparent. In studying His life, not only keener insights are gained into one's understanding of the nature of the problem, but even more so in Christ one sees the "revelation" to the solution of the problem of evil.

The following study will be approached from three main phases which are treated separately but are by no means mutually exclusive. First Jesus' temptation narratives, then

.

1. Robert McAfee Brown, *The Bible Speaks to You*, Westminster Press, Phila., 1955, p. 117.

His teaching, and finally His cross will be studied in relation to the problem of evil.

B. The Temptations of Jesus Christ

Only the Synoptic Gospels carry the account of Jesus' temptations.¹ They are treated extensively in Matthew and Luke, but rather concisely though not insignificantly in Mark. Jesus' first encounter with evil is during these temptations, immediately following His baptism.

1. The Place of Providence

The Synoptic Gospels explicitly involve Providence in the temptations of Jesus. The Holy Spirit and angels are active throughout, and it is important that their relation to Jesus and the temptations be determined for the purpose of gaining insight into their purpose and nature.

a. The Holy Spirit

In all three Gospels, it is the "Spirit" that leads Jesus into the wilderness immediately following His baptism. It is necessary that the meaning of "Spirit" be determined to see whether this means the Holy Spirit or merely the spirit of Jesus. This is done in view of the fact that the "Spirit" leads and compels Jesus to go into the wilderness.

In answer to the question raised above, it is noteworthy that the context of these narratives which concerns the

.

1. Mt. 4:1-11; Mk. 1:12-13; Lk. 4:1-13.

baptism of Jesus, refers to the "Spirit of God,"¹ "Holy Spirit,"² and "Spirit"³ as descending on Jesus. Since these terms are used interchangeably, it is natural to suppose that the "Spirit" that leads Jesus is the Holy Spirit. Most scholars agree on this point, although some, such as Bartlett, disagree. He says that the leading of the "Spirit" must be understood to be "the overmastering pressure of the mood created by the great hour of vocation."⁴ But Bruce says:

The same Spirit who brought Jesus from Nazareth to the Jordan afterward led Him to the scene of trial . . . God's Spirit is never more with a man than in his spiritual struggles. Jesus was mightily impelled by the Spirit at this time.⁵

Matthew and Luke say that the Holy Spirit "led" Jesus to be tempted, whereas Mark says that the Spirit "drove" Him (ἐκβαλλει). The significance of this must be determined in order to evaluate the relation of Providence to Jesus, and the purpose of the temptation.

It is evident that Jesus is subject to the direct influence of Providence. Jesus seems to be voluntarily submitted to the purposes of God. By the word "drove," Alford understands a "mighty and cogent impulse of the Spirit."⁶ To guard against the idea that this leading was completely ir-

.

1. Mt. 3:16.

2. Mk. 1:11.

3. Lk. 3:22.

4. J. V. Bartlett, ed., St. Mark, The New-Century Bible, Oxford University Press, American Branch, New York, 1925, p. 95.

5. A. B. Bruce, The Expositor's Greek Testament, Hodder and Stoughton, London, 1912, p. 88.

6. Henry Alford, The Greek Testament, Deighton, Bell, and Co., Cambridge, 1868, p. 312.

resistible and from the outside, some understand this to mean Jesus' own compelling spirit. H. B. Swete says that "at the most the word denotes here only a pressure upon the spirit, not an irresistible power."¹ V. Taylor disagrees with Swete. He says that "used here with ἐὺθὺς (immediately), the verb appears to indicate strong, if not violent, propulsion, as compared with ἀρῆχθῆναι (Mt. 4:1) and ἤχθητο (Lk. 4:1)."² A. B. Bruce says:

The first thing the Spirit does is to drive Jesus into the wilderness, the expression not implying reluctance of Jesus to go into so wild a place (Weiss), but intense preoccupation of mind. Allowing for the weakening of the sense in Hellenistic usage (H.C.), it is a very strong word, and a second instance of Mark's realism: Jesus thrust out into the inhospitable desert by force of thought.³

It is evident, therefore, that Jesus is voluntarily under the directive will of God, led of the Spirit.

The purpose of the Spirit's leading is mentioned as being the temptation. Apart from the fact that Jesus was "to be tempted of Satan," the Scriptures are not explicit concerning the exact purpose of the Spirit's action. Two main reasons have been advanced concerning this by scholars: 1) some say that Jesus had to determine once for all the way He was to go about revealing His messiahship, especially so because the Jewish expectations as to how the Messiah was to reveal himself and Jesus' own views conflicted. Laymon says:

.

1. H. B. Swete, as quoted by Vincent Taylor, The Gospel According to St. Mark, MacMillan and Co. LTD., London, 1952, p. 163.
2. Taylor, op. cit., p. 163.
3. A. B. Bruce, op. cit., p. 343.

As Jesus faced the coming Kingdom and decided what course he would follow in the role of Messiah, he considered both the traditional hopes of the people and also their current expectations. There was yet another consideration . . . What kind of Kingdom did God have in mind and what kind of Messiah did God wish him to be? . . . Temptation lay in the fact that some of the hopes of the people which were appealing because they would be popular were discovered to be out of line with God's character and will.

2) Others see in the purpose of the temptations the necessity of Jesus to prove Himself not only as having a right relationship to the Father, but His power over Satan. He must overcome the forces of evil before He can declare Himself as the Deliverer. Alford emphasizes this when he says:

It is evident that our Lord at this time was not 'led up' of his own will and design, but as a part of the conflict with the Power of Darkness, he was brought to the Temptation . . . He is subject, in the outset of His official course, to his Heavenly Parent, and by His will thus carried up to be tempted.²

G. C. Morgan carries this thought farther to the point where he says that Satan was actually on the defensive at the temptation and Jesus on the offensive. He says:

A Divine plan was being wrought out. It did not - to use a common expression - 'happen' that Jesus met Satan and was tried. Neither is it true to say that the devil arranged the temptation. Temptation here is in the Divine plan and purpose. Jesus went into the wilderness under guidance of the Holy Spirit to find the devil.³

Edersheim agrees to this view when he says:

The history of humanity is taken up anew at the point where first the kingdom of Satan was founded,

.

1. Charles Laymon, The Life and Teachings of Jesus, Abingdon Press, Nashville, 1955, p. 107.
2. Alford, op. cit., p. 27.
3. G. C. Morgan, The Crises of the Christ, F. H. Revell Co., New York, 1936, p. 159.

only under new conditions. It is not now a choice, ¹
but a contest, for Satan is the prince of this world.

In either case Providence is directly related to the temptations. If the first interpretation be taken alone, it seems to the writer Providence becomes involved in tempting Jesus with evil. But according to the second interpretation, Providence is freed from that charge, but is rather seen to be the opposer of evil and Satan.

b. The Angels

Matthew states that following the temptations angels ministered to Jesus, but the way Mark has stated it, it seems that they ministered to Jesus during His trials. Luke is silent on this matter. A. B. Bruce says that they presumably ministered to Him with food, but "it might be taken in a wider sense, as signifying that angels ministered constantly to one who had decidedly chosen the path of obedience in preference to that of self-pleasing."² Providence is hereby the strengthener and sustainer of Jesus during His trials.

2. The Place of Satan

The person of the tempter is seen to be the devil or Satan. He does not work secretly, but openly makes himself known to the consciousness of Jesus. In the narratives he is seen as a distinct personality, as to whether this was actually so still remains to be a matter of interpretation.

.

1. Alfred Edersheim, The Life and Times of Jesus the Messiah, Vol.I, Wm. B. Eerdmans Pub. Co., Grand Rapids, 1953, p. 301.
2. Bruce, op. cit., p. 91.

a. His Person

The language of the narratives attribute a distinct personality to the tempter. He appears, speaks to Jesus, is addressed and commanded by Jesus, and leaves Him for a time. Many scholars think that this is symbolical language typifying a subjective experience in Jesus. Laymon says:

Pictorial representation of inner religious experience characterizes the narrative. Outstanding in this regard is the introduction of the devil as a person who spoke to Jesus . . . The experience was subjective.¹

Reducing all that is attributed to Satan to a mere subjective experience of Jesus leaves much unsaid. There is no question, as will be seen later, that Satan did use Jesus' own self and personality for his avenue of approach, but that does not necessarily mean all was subjective. Fairbairn says, "The self-tempted can never be the sinless,"² in emphasizing that the source of the temptation was from without as well as from within. Otherwise the purity of Christ would suffer.

Edersheim says:

With Him what we view as the opposite poles of subjective and objective are absolutely one . . . First, it was not inward in the sense of being merely subjective; but it was all real - a real assault by a real Satan . . . it constituted a real temptation to Christ. Secondly, it was not merely outward in the sense of being only a present assault by Satan; but it must have reached beyond the outward into the inward, and have had for its further object that of influencing the future Work of Christ, as it stood out before His Mind.³

.

1. Laymon, op. cit., p. 108.
2. A. M. Fairbairn, *Studies in the Life of Christ*, D. Appleton and Co., New York, 1902, p. 85.
3. Edersheim, op. cit., p. 297.

b. His Authority

The only explicit reference to Satan's authority is made in the third temptation (third in Matthew and second in Luke). There he claims that all "the world and the glory of them" will be Christ's for the asking. In Luke, he explicitly claims that they have been given to him, and it is his to give to whomever he wills.¹ These words may be taken as untruths on Satan's part, but when compared with other Scripture, it is seen that the authority of Satan is not overestimated here. In what sense does he own the world? Some believed that God had presented the world to Satan. Green says:

According to apocalyptic teaching of the time, the devil possessed the world by gift of God. So in S. John 14:30 he is called the prince of the World. Hence he is regarded quite correctly, in this passage as giving that which he has a right to dispose of.²

Some have tried to explain why this "gift" should be made by God. Geldenhuys says:

It is, indeed, true that by God's permission the kingdoms of the world (in so far as sin rules in the hearts and lives of the leaders and also of the individual members of the nations) have been delivered to him. . . But He did not mean it in an absolute sense as the arch-deceiver himself pretended. Only to the extent that mankind surrender themselves in sin to the evil one . . .³

Jesus is hereby being presented with the prospect of winning the world by Satan's means. "The tempter," says Bruce, "points in the direction of a universal Messianic empire, and claims

.

1. Lk. 3:6.
2. F. W. Green, Saint Matthew, The Clarendon Bible, Clarendon Press, Oxford, 1936, p. 120.
3. N. Geldenhuys, Commentary on the Gospel of Luke, Wm. B. Eedman's Pub. Co., Grand Rapids, 1951, p. 160.

power to give effect to the dazzling prospect."¹ Fairbairn says:

It is as if the tempter had said, 'Survey the world, and mark what succeeds . . . In Italy lives and rules the Emperor of the world . . . whose right is might . . . in Galilee . . . lustful Herod reigns . . . Everywhere unholy men rule, unholy means prevail. Worldliness holds the world in fee. By it alone can you conquer.'²

It must be noted that there is a definite subserviency on the part of Satan to God. He is not another god, and he rules by God's permission. This is so clear that Bruce says, "This clause . . . is probably another instance of Luke's editorial solicitude; added to guard against the notion of a rival God with independent possession and power."³ The authority of Satan is hereby seen to be such that it is universal in scope, yet he is not the absolute owner and controller of the world. He has authority only in so far as sin has given men and nations over to his control. It is thus that God's permission to let him rule must be understood.

3. The Nature of the Temptations

The problem exists as to whether the temptation narratives are to be taken literally or allegorically. Commentators divide on this point. There are three temptations recorded, and Jesus faces each one of them unflinching.

a. The Place of Jesus in Relation to the Temptations

.

1. Bruce, op. cit., p. 90.
2. Fairbairn, op. cit., p. 97.
3. Bruce, op. cit., p. 487.

There is no indication whatsoever that these temptations are not real. The implications are that Jesus could have obeyed Satan's suggestions and thereby sinned. This truth is vital to the reality of Jesus' humanity. Fairbairn says:

Where life is realized within the conditions of humanity there must be probation, and probation is only possible in a person who can be proved . . . In the person and life of Jesus there was no seeming. A drama where the face within the mask is placed . . . is not to be here thought of. Now a real humanity cannot escape with a fictitious temptation.¹

"Temptation," he continues, "was not only possible to the sinlessness, but necessary to the holiness, of Christ."²

b. The Temptations Proper

The temptation narratives state that Jesus was tempted three distinct times. But Mark and Luke seem to indicate that Jesus was being tempted the whole forty days He was in the wilderness and that the three temptations are the final, climactic ones.³ Some claim that these temptations are not accounts of any temptations happening all at one period in Jesus' life, but rather are a summary of His trials throughout His ministry. Fairbairn says concerning this:

It does not matter that the temptations which are here described actually assailed Jesus at later stages in His life. Of course they did . . . they not only assailed Him at particular moments . . . they must in some way haunted Him incessantly. But of His career: that is the very meaning of the temptation story, standing where it stands.⁴

1. Fairbairn, op. cit., p. 82.
2. Ibid., p. 89.
3. See Edersheim, op. cit., pp. 301-302.
4. Fairbairn, op. cit., p. 17.

In the first temptation, Jesus is urged to change the stones into bread to satisfy His own hunger.¹ The order of the second and third temptations are inverted by Matthew and Luke; but following the former in the second temptation, Jesus is urged to throw Himself over the pinnacle of the temple to demonstrate to all His divine origin;² and finally in the third temptation, He is urged to bow down to Satan in worship, and He was to receive the kingdoms of the world in return.³

In discussing the different forms temptations can take, Fairbairn discusses three: sensuous, imaginative, and rational. He then shows how the three temptations of Jesus came in all of these forms. Hunger is the appeal to His senses, the pinnacle experience an appeal to His imagination, and the mountain experience an appeal to His reason.⁴ The temptations can be seen from many viewpoints, but essentially they are all-out attempts to make Jesus disobey God's will. Edersheim says:

The essence of His last three great temptations . . . resolved themselves into the one question of absolute submission to the Will of God, which is the sum and substance of all obedience.⁵

4. The Result of the Temptations

Jesus emerges from the temptations a tried and proven

.

1. Mt. 4:3; Lk. 4:3.

2. Mt. 4:6; Lk. 4:9.

3. Mt. 4:9; Lk. 4:6.

4. See Fairbairn, op. cit., p. 88.

5. Edersheim, op. cit., p. 302.

Messiah, fully in God's will and full of the Holy Spirit.

Fairbairn says:

Till the will has been solicited to the utmost to evil, its fidelity to righteousness cannot be held absolute. The way to obedience lies through suffering. The inflexible in morals is what will not bend, however immense and intense the strain. Only a Christ tempted 'yet without sin,' could be the perfect Christ. What He endured proved His adequacy for His work; and out of His great trial He emerged, not simply sinless, which He had been before, but righteous . . . a perfect man.¹

Jesus emerged from the temptations not only a righteous man, but victorious over Satan. Satan was defeated and "departed from him until an opportune time."² G. C. Morgan says:

After this experience His attitude towards Satan and all his emissaries is that of Victor towards the vanquished. Never again is He seen in the place of temptation in the same specific way. Suggestions which as to their inner meaning are identical, are made to Him by Satan . . . but the victory won in the wilderness is most evidently the source of strength in subsequent experiences.³

C. The Teachings of Jesus Christ

Jesus confronted evil constantly. His ministry was one of conflict with evil. His personal experiences, His teaching, His miracles, all bear witness to this fact. In the following section, His teaching concerning evil, Satan, and Providence will be considered. Since Jesus taught through miracles, certain of them will be included also. Of necessity,

.

1. Fairbairn, op. cit., p. 89.
2. Luke 4:13.
3. Morgan, op. cit., p. 154.

this study is not an exhaustive one of Jesus' teachings.

1. His Teaching on Evil

Jesus did not deliver enlightening discourses on the cause, purpose, and relation of evil to Providence. But almost all He did did have teaching on evil, so that it is up to the student to take Jesus' sayings and doings, and out of them to cull His beliefs on evil.

a. The Cause of Evil

In teaching the cause of evil, Jesus rejected the belief that the cause of evil was necessarily some particular sin or sins. In John 9:3, the disciples asked Jesus concerning the cause of a man's blindness. Whether the cause was sin or not was not the problem to them, but rather whose sin it was. Schaff says, "The disciples held the popular Jewish opinion that every evil must be the punishment for a particular sin."¹ Who had "sinned, this man or his parents?" In His reply, Jesus said that neither's sin was the cause. Dods says that He repudiated the belief "that each particular sickness or sorrow was traceable to some particular sin."² But, on the other hand, Jesus did not repudiate the fact that sin does cause evil. In Luke 13:1-5, the incident is given of certain people who were killed by Pilate, and eighteen others who were killed by a falling tower. Alford says that in His reply, "He

.

1. John Peter Lange, The Gospel According to John, Philip Schaff, ed., Charles Scribner's Sons, New York, 1915, p. 306.
2. Dods, The Expositor's Greek Testament, p. 782.

does not deny that all the Galilaeans were sinners, and deserved God's judgments, but that these were pre-eminently so."¹ Jesus said, "Unless you repent you will all likewise perish." Thereby, Jesus taught that failure on their part to repent, or their continued sin would bring evil upon them also. In Matthew 15:19-20, Jesus said, "Out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander." There He taught that there are subjective causes of evil whose origins are in man. In His Parable of the Sower,² Jesus said that man's failure to "understand" is a cause for evil. Bruce says:

Thoughtlessness, spiritual stupidity, arising not so much from want of intellectual capacity as from pre-occupation of mind . . . Their mind is like a foot-path beaten hard by the constant passage through it of 'the wishes of the flesh and the current thoughts' concerning common earthly things.³

But when this Scripture is compared with preceding ones, it is seen that the source of evil is not always necessarily subjective.

Jesus also taught that there are objective causes of evil which are outside of man centered around the person of Satan. The subject of Satan will be taken up fully later on, so it will not be studied fully here. Oesterley, in summary form, very clearly presents the fact of the subjective and objective elements in the cause of evil:

.

1. Alford, op. cit., p. 572.

2. Mt. 13:19; Mk. 4:15; Lk. 8:12.

3. A. B. Bruce, The Parabolic Teaching of Christ, A. C. Armstrong and Son, New York, 1904, p. 25.

Sin in a man was held to be due to an external and internal cause: Satan from without, the 'evil tendency' (yetzer ha-ra) from within. These beliefs run parallel, and no attempt is made to solve the problem of the relation between the two.¹

A fact which has a bearing on the problem of the cause of evil is the teaching of Jesus that temptations are inevitable. In Matthew 18:7, He said they are "necessary" and in Luke 17:1, He said they are "sure to come." There Jesus points out the nature of evil is such that its influence cannot be prevented. Alford says that "in the present condition of the world it is morally impossible"² to prevent them.

b. The Relation of Providence to Evil

In the prayer commonly known as "The Lord's Prayer," Jesus told His disciples to pray "lead us not into temptation, but deliver us from evil."³ Luke lacks the latter part which refers to evil. Did Jesus mean that God leads people into temptation and evil, and would not do so if He only would? All commentators agree, especially on the basis of the argument of James 1:13, that this should not be interpreted to mean that God deliberately and directively leads people into evil, but they vary in explaining exactly what the relation of God to temptation is. Geldenhuys says:

He who sincerely seeks and entreats forgiveness of sins, longs to be able to sin no more. So he prays,

.

1. W. O. E. Oesterley, The Gospel Parables in the Light of Their Jewish Background, The Macmillan Co., New York, 1936, p. 66.
2. F. W. Farrar, The Gospel According to St. Luke, The Cambridge Bible for Schools and Colleges, ed. by J.J.S. Perowne, University Press, Cambridge, 1895, p. 271.
3. Mt. 6:13; Lk. 11:46.

conscious of his own weakness, that God may guide his life away from circumstances in which he is exposed to evil temptations. God Himself does not tempt (James 1:13), but nevertheless He allows the faithful to be tempted in order to test and to purify us.¹

Thus, the relationship is one in which evil is permitted to exist on the part of God. Why does God permit it to exist?

Free will of man is the answer many give. Green says:

This does not mean that God puts temptation in our way (cf. James 1:13), but that the possibility of falling away from God is necessarily involved in our position as men whom God has created with free will, that we may offer Him a free and not an enforced service.²

Free will, attested to by Scripture as being real, cannot be overlooked in relating God to evil. The prayer then would teach that man is placing himself willingly at God's disposal rather than that of evil. Farrar paraphrases the latter part of the verse to read, "So lead us that we may be safe from evil."³

Green emphasizes that man "asks for complete and final deliverance; not only for help against falling away, but as the Didache puts it 'from all evil.'"⁴ It must be noted that in the Greek, the word for "evil" may be either neuter or masculine. If taken as a neuter, then it is translated as general "evil," but if taken as a masculine, it is translated as "the evil one," which would then be a clear reference to the devil. The masculine rendering is not improbable in that other Scrip-

.

1. Geldenhuys, op. cit., p. 321.
2. Green, op. cit., p. 142.
3. Farrar, op. cit., p. 122.
4. Green, op. cit., pp. 142-143.

tures do so.¹

A further relation of Providence to evil is noted in Jesus' teaching concerning the purpose of evil. In the case of the healing of the blind man already discussed, Jesus says, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him."² A parallel case is the incident of the death of Lazarus. Jesus tarried away from Lazarus while he was ill and said, "This illness is not unto death; it is for the glory of God, so that the Son of God may be glorified by means of it."³ John's use of the conjunction *ἵνα* (in order that, so that) points to the end result of evil - "the glory of God," but it does not attribute to God the cause of it. Jesus is not concerned with revealing the cause but the result of evil. Edersheim points out this fact clearly:

They wanted to know the 'why,' He told them the 'in order to,' of the man's calamity; they wished to understand its reason as regarded its origin, He told them its reasonableness in regard to the purpose which it, and all similar suffering, should serve, since Christ has come, the Healer of evil - because the Saviour from sin.⁴

Dods says:

Evil furthers the work of God in the world. It is in conquering and abolishing evil He is manifested. The question for us is not where suffering has come from, but what we are to do with it.⁵

.

1. Cf. Mt.13:19; Mk.4:15; Jn.17:15.
2. Jn.9:3.
3. Jn.11:4.
4. Edersheim, Vol. II, op. cit., p. 179.
5. Dods, op. cit., p. 783.

Alford says, "In the economy of God's Providence his suffering had its place and aim, and this was to bring out the $\epsilon\gamma\alpha\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$ in his being healed by the Redeemer."¹ God's glory, therefore, does not consist in the existence of evil but rather in the overcoming of evil by God. Herein lies a most important observation. But a further question can be raised as to why Jesus did not come to the aid of Lazarus in time, since He knew of his illness. Did Jesus not deliberately prolong his suffering by waiting for two days before He went to Bethany? There is no easy, simple answer to this problem. There have been many explanations of Jesus' delay,² but certainly the motive of glorifying Christ by the delay, as well as the resurrection, was not an arbitrary one, but one "invariably associated with concrete, moral motives"³ such as, but not limited to, Jesus' work in Peraea, the strengthening of the sisters' and the disciples' faith, and the testimony to the nation at large.

2. His Teaching on Satan

As already mentioned, Jesus taught the existence of an objective source of evil, namely, Satan. His references to Satan are frequent and enlightening. The subject of Satan will be studied from the standpoint of his person, work, and destiny.

.

1. Alford, op. cit., p. 803.
2. See Lange, op. cit., p. 342.
3. Lange, op. cit., p. 342.

a. His Person

The terms "Satan," "the devil," "the evil one," and "god of this world," are used interchangeably to denote this objective force of evil. As to whether this force is a distinct personality or not is open to question. Some argue that Jesus' use of these terms does not necessarily prove His belief in Satan's objective reality. He was merely using contemporary doctrinal terminology to make Himself understood.¹ But this argument is hard to reconcile with certain references of Jesus to Satan. An example is John 8:44ff. Alford says:

This verse is one of the most decisive testimonies for the objective personality of the devil. It is quite impossible to suppose an accommodation to Jewish views, or a metaphysical form of speech, in so solemn and direct an assertion as this.²

Vincent Taylor supports Alford's observations:

As modern men we should like to believe that Jesus did not accept popular beliefs in the existence of a personal head of the kingdom of evil, but sayings like Mark 3:27, which speaks of the binding of 'the strong man,' and Luke 10:18, which alludes to the fall of Satan from heaven, suggest the contrary. Manifestly, in the conditions of his earthly life, Jesus shared biblical beliefs in the reality of demonic powers, a conviction which is held by many Christian thinkers down to the present day.³

1) His Origin

Jesus is completely silent concerning Satan's origin. He treats him as a present evil force to contend with,

.

1. Cf. G. B. Stevens, *The Theology of the New Testament*, Charles Scribner's Sons, New York, 1914, p. 83ff.
2. Alford, *op. cit.*, p. 297.
3. Vincent Taylor, *The Life and Ministry of Jesus*, Abingdon Press, New York, 1955, p. 61.

and all His teaching deals with the continuing struggle of Providence with Satan and his ultimate destiny, rather than his history. The closest reference is found in John 8:44, where some mistakenly attribute "beginning" to that of Satan's existence, but a close study shows that the beginning refers to "death" rather than to Satan.¹

2) His Relation to God

Jesus teaches that there exists a total enmity between Satan and God. Satan is no more an agent working out God's will, but rather dedicated to the cause of counteracting all of God's will and influence. When Jesus is charged with being in cooperation with Satan, He is quick to condemn such a view, and goes on to declare His enmity to Satan.² Jesus considers evil (demon possession here) as the work and realm of Satan, and His mission is to break Satan's power - to "bind the strong man." Satan's condition is described as apostate.³ He is a murderer, one with no truth in him, the originator of lies, and one who is constantly true to his nature. Lange says:

The passage . . . does not teach expressly the fall of the devil, but it presupposes it. ²στυγε^ν has the force of the present and indicates the permanent character of the devil, but this status is the result of an act of a previous apostasy, as much as the sinful ⁴ state of man is brought about by the fall of Adam . .

.

1. Cf. Lange, op. cit., p. 292.
2. Mt.12:25-29; Mk.2:23-27; Lk.11:17-22.
3. John 8:44.
4. Lange, op. cit., p. 293.

In Jesus' Parable of the Weeds,¹ Satan's enmity to God is again shown by the fact that he secretly sows evil seeds among the wheat as an act of hatred against God. In this parable and that of the Dragnet,² a very important element in the relation of Providence to evil is revealed. Here it is revealed that it is desirable and necessary³ that evil be allowed to exist in the world until an appropriate time when it shall be completely removed. Oesterley says:

The separation of the good and bad is not only not necessary, but positively harmful to the children of the Kingdom. The separation is to be delayed until the time when it will not harm them. That time must be preceded by a period of growth and development: opportunity must be given to the children of the Kingdom to take root firmly.⁴

This is saying, in effect, that God must allow evil to exist. He cannot do away with it any time He chooses to, but must wait until the fullness of time come. Some feel this is denying God His omnipotence. The answer lies in the fact that ours is a moral universe with free will as its vital center. Weatherhead stresses the point that herein God has limited Himself:

He chose that we should have free will and the power to misuse it. He planned that we should learn slowly

.

1. Mt.13:37-43.

2. Mt.13:47-50.

3. A. B. Bruce, in the Parabolic Teaching of Christ, says, an "important distinction is that while in the former parable the separation of the evil from the good is represented as for certain reasons not desirable, in the latter it is tacitly treated as impossible. The good and the bad fish must remain together in the net till they have been dragged to land." p. 41.

4. Oesterley, op. cit., p. 68.

and correct our folly and sin by our experience. This is not to deny his power, for we must remember that self-imposed limitations are an expression of power, and not a denial of it.¹

Whale says:

To ask why this is so - why this is a moral order to be vindicated by free beings and not a paradise of effortless perfection - is ultimately an insoluble question.²

b. His Works

Under this heading the methods and scope of Satan's activity will be discussed.

1) His Methods of Activity

In the Gospels the works of Satan are evident primarily in the moral sphere, with no mention of his activity in the natural sphere, in the sense that he controls the elements of nature.

The clearest evidence of Satan's methods is seen in Jesus' temptations, where deception is seen to be his principal means of activity. L. M. Sweet says:

The temptation was addressed to Christ's consciousness of Divine sonship; it was a deceitful attack emphasizing the good, minimizing or covering up the evil; indeed twisting evil into good.³

In John 8:44, Jesus refers to Satan as the liar, and the Pharisees have willingly been deceived by him and Jesus considers them to be his children. Chafer says:

.

1. L. D. Weatherhead, Why Do Men Suffer? Abingdon-Cokesbury Press, New York, 1936, p. 27.
2. J. S. Whale, The Christian Answer to the Problem of Evil, The Abingdon Press, New York, 1936, p. 38.
3. L. M. Sweet, "Satan," in the I. S. B. E., Wm. Eerdmans Publishing Co., Grand Rapids, 1952, p. 2694.

There is such a thing as a reception of satanic ideals to the end that the life which receives them is, to a marked degree, the child of the one who originates the manner of life which is embraced.¹

People whom Satan has deceived are used as his human agents, as revealed in the case of Simon Peter, Judas Iscariot, the Jews, etc.²

2) His Scope of Activity

Jesus calls Satan "the ruler of this world,"³ or the "cosmos." Here, from all indications He does not regard as false Satan's claim during His temptations that he had been given the world. This idea is prevalent in the rest of the New Testament, especially in Ephesians 6:12 where Satan is called "a world-ruler (kosmokrator) of this darkness."⁴ But, as noted earlier, it must be emphasized that the conception of Satan is directly related to the universality of evil. He is not taught to be "another god (el acher)"⁵ as some tended to think.

In the Gospels, "demons" are presented as belonging to the sphere of Satanic influence also. L M. Sweet says:

It is . . . clearly to be noted that while in its original application the term daimonion is morally indifferent, in N. T. usage the demon is invariably an ethically evil being . . . In the N. T. demons belong to the kingdom of Satan whose power it is the mission of Christ to destroy. It deepens and intensifies its representations of the earnestness

.

1. L. S. Chafer, Systematic Theology, Vol. II, Dallas Seminary Press, Dallas, 1947, p. 65.
2. Mt.16:23; Mk.8:33; Jn.6:70; 8:44.
3. Jn.12:31; 14:30; 16:11.
4. Farrar, op. cit., p. 98.
5. Ibid.

of human life and its moral struggle to the invisible world.¹

The exact nature of demon possession is not found in the Gospels. Edersheim says, "The New Testament furnishes no data by which to learn the views of Jesus or the Evangelists regarding the exact character of the phenomenon."² Since a complete study on demon-possession is not in place here, it must be sufficient to note that the Gospels consider it a sphere of Satan's influence, and that Jesus waged a constant war against it. He is seen casting out demons all throughout the Gospels and even gives His disciples authority and power over them.³ Edersheim says that the New Testament

furnishes the fullest details as to the manner in which the demonised were set free. This was always the same. It consisted neither in magical means nor formulas of exorcism, but always in the Word of Power which Jesus spake, or entrusted to His disciples, and which the demons always obeyed.⁴

c. His Destiny

As already noted, in Jesus' Parable of the Weeds, Satan and his evil influence are not eternal but destined for defeat. Jesus often referred to the "fall," or "casting out" of Satan, and it is noteworthy that He did so always in relation to His victories.⁵ L. M. Sweet says that "in every triumph over the powers of evil Christ beheld in vision the

.

1. Sweet, I.S.B.E., op. cit., p. 829.
2. Edersheim, Vol. I, op. cit., p. 482.
3. Lk.9:1.
4. Edersheim, Vol. I, op. cit., p. 482.
5. Lk.10:18; Jn.12:31; 14:30; 16:11.

downfall of Satan."¹ The process of Satan's defeat is going on, but will not be complete until a time in the future. L. M. Sweet states that a comparison of the passages mentioned above and other New Testament passages

will convince the careful student that while we cannot construct a definite chronological program for the career of Satan, we are clear in the chief points. He is limited, judged, condemned, imprisoned, reserved for judgment from the beginning. The outcome is certain though the process may be tedious and slow. The victory of Christ is the defeat of Satan.²

This process referred to is one which calls for endurance, suffering, and pain on the part of all including the innocent. Jesus' life and death are the clearest testimony to that fact.

D. The Cross of Jesus Christ

In His ministry, Jesus is constantly confronted by the presence of evil. He does not bypass evil, but, as already noted, Jesus clashes with it. In fact His conflict with evil is a vital and necessary aspect of His mission. The culmination of this struggle is, for Jesus, the cross. In understanding the concept of evil in the Gospels, the cross of Christ plays a vital role. A study of this type is incomplete without a study of the cross.

.

1. Sweet, I.S.B.E., op. cit., p. 2695.
2. Ibid.

1. The Cross Anticipated

Before the Gospels give the account of Jesus' passion, they refer to it extensively throughout by way of its anticipation. Great insight into the meaning of the cross is gained by studying these references, because in most of the cases they are Jesus' own words concerning His death and resurrection, and thus act as a commentary upon the actual events.

Due to the limitations of the study, the Synoptics and the Fourth Gospel will not be taken separately but unitedly.

a. Jesus' Concept of His Mission

As early as His temptations, Jesus' concept of His mission begins to unfold. There He chose self-denial and resistance to evil as the means of achieving His mission.

Wendt says:

The inward reconciliation of the resolution as to this renunciation and this self-denial on the one hand, and the traditional idea of the Messiah on the other, must have been attained by Him already during the temptation period immediately after His baptism.¹

Starting from this point and onwards, Jesus increasingly taught that His concept of the Messiahship was that of a suffering one. In the Synoptics, references to this fact are found in Jesus' teaching concerning the blessedness of suffering: in

.

1. H. H. Wendt, The Teachings of Jesus, Vol. II, Charles Scribner's Sons, New York, n.d., p. 220.

the Beatitudes, in His saying that the "bridegroom" would have to leave the bridal party (a most unusual and tragic case¹), and in His appeal to the story of Jonah. This teaching becomes particularly strong and specific following the Crisis Week when Peter made his great confession concerning Christ.² Jesus' emphasis becomes specific from here on because He is dealing primarily with His disciples, He teaches rather than preaches, and He discusses with them the subject of His own person rather than the Kingdom.

The concept of the suffering Messiah is held by Jesus to be an absolute necessity. He says that He "must suffer" (ἀνάγκη), emphasizing the inevitable character of His mission. Denney shows that this concept of a suffering Messiah is not only an inevitable one but also an indispensable one:

The necessity of His death, in other words, is not a dreary, incomprehensible somewhat that He is compelled to reckon with by untoward circumstances; for Him it is given, so to speak, with the very conception of His person and His work. When He unfolds Messiahship it contains death. This was the first and last thing He taught about it, the first and last thing He wished His disciples to learn.³

Jesus' death is the subject discussed at His transfiguration,⁴ which is a most significant event when seen in the light of the personalities involved - that of Moses and Elijah. Fairbairn says this significance is that His "death is to perfect

.

1. J. Denney, The Death of Christ, Westminster Press, Phila., 1903, p. 24.
2. Mt.16:21; Mk.8:31; Lk.9:22.
3. Denney, op. cit., pp. 31-32.
4. Lk9:31.

His work and make it the fulfillment alike of Law and Prophecy in Israel."¹

The anticipation of the Cross is by no means unique to the Synoptists. John constantly emphasizes it, but since his is more of an interpretive concept it will be studied in the following section. Denney says concerning John:

The constant complaint of commentators is that the evangelist drags it [Jesus' death] in at inappropriate places, a complaint which, so far as it is justified, only shows how completely his mind was absorbed and dominated by the Cross.²

b. The Purpose of His Suffering

The purpose of Jesus' suffering and death is clearly taught in John to be redemptive. At His baptism He is called "The Lamb of God, who takes away the sin of the world."³ He is to "be lifted up . . . that the world might be saved through him."⁴ He is the good shepherd who "lays down his life for his sheep."⁵ This concept is not unique to John because in Mt. 20:28, Jesus says "the Son of man came . . . to give his life a ransom for many." Jesus taught that life is impossible without death. To certain inquiring Greeks He said that a grain must die if it is to bear fruit.⁶ Concerning this teaching Lange believes these

words to have been intended to correct the Greek view of the world . . . Human nature does not at-

.

1. Fairbairn, op. cit., p. 316.
2. Denney, op. cit., p. 263.
3. Jn.1:29.
4. Jn.3:14-17.
5. Jn.10:11.
6. Jn.12:24.

tain in this world a true and essentially beautiful appearance by the aid of poetry and art, but it arrives at the true and beautiful by passing through death into a new life (see I Jn.3:2) . . . In the way of death not only does the single grain of wheat develop into many, but these many, as fruit for nourishment and new seed, appear as an infinite power, a universal life. It is evident that this symbolism of the grain of wheat is indirectly illustrative of simple death in the physical nature itself. This death, however, is in particular a symbolism of the ethical, sacrificial death.¹

This is the reason why immediately following this teaching Jesus declares that "he who loves his life loses it, and he who hates his life . . . will keep it for eternal life."² Coupled with this teaching is the outstanding teaching of Jesus that if one would be His follower he too must take up his cross and follow Him.

Implicit in Jesus' concept of a suffering Messiahship is also the fact that conflict with evil forces is a conflict unto death. This concept has been touched on before and will be discussed again in the following sections.

2. The Cross Experienced

The passion of Jesus Christ in relation to the problem of evil will be approached from four angles: The Last Supper, The Garden Experience, The Crucifixion, and The Resurrection of Jesus Christ.

a. The Last Supper

Edersheim says that the Last Supper "was the beginning of the hour of Christ's utmost loneliness, of which

.

1. Lange, op. cit., p. 384.

2. Jn. 12:26.

the climax was reached in Gethsemane."¹ It is not possible to present here a full discussion of the happenings at this time as presented by all four Gospels, but rather attention will be focused on the central teaching of this event.

The central significance of the Last Supper is that here Christ instituted a lasting sacrament which is to be a perpetual witness to the self-sacrifice of Christ for the salvation of the world.² Matthew is the only evangelist to add to the sentence "blood . . . which is poured out for many," the important words "for the forgiveness of sins."³ Christ's self-sacrifice and passion hereby become the basis of the forgiveness of sins-- an aspect to the meaning of Christ's suffering that is of utmost importance and significance. Wendt feels that this last sentence must have been added by Matthew because "the saving significance of His death for the benefit of the forgiveness of sins" was an application made by His disciples after His death. He also charges that a view which makes forgiveness of sins dependent on the death of Jesus is inconsistent with God's free love.⁴ Denney answers this argument by saying:

The love of God . . . is not an abstraction. It does not exist in vacuo: so far as the forgiveness of sins is concerned . . . it exists in and is represented by His own presence in the world.⁵

.

1. Edersheim, Vol. II, op. cit., p. 505.
2. Mt.26:26-29; Mk.14:22-25; Lk.22:17-19.
3. Mt.26:28b.
4. Wendt, op. cit., p. 241.
5. Denney, op. cit., p. 57.

This truth is emphasized by John who throughout the whole Gospel insists that belief in Christ is of primary importance and necessary for man's forgiveness of sins.

b. The Garden Experience

It is stated that three times Jesus prayed, "If it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt."¹ His struggle was so intense that He said, "My soul is very sorrowful, even to death," and Luke says that "his sweat became like great drops of blood." What occasioned such an intense struggle in Christ, and what did He mean by "this cup?" It is evident that the climax of Jesus' sufferings is at hand, and the whole weight of its significance is bearing down upon Jesus' consciousness. Alford says that one must understand by this request of Jesus ". . . not any mere section of his suffering - but the whole - the betrayal, the trial, the mocking, the scourging, the cross, the grave, and all besides which our thoughts cannot reach."² In short, once again Jesus is tempted with the prospects of a Messiahship without the cross.³ Satan seems to be making his last attempt. A. B. Bruce says, "He knows that it is not possible, yet the voice of nature says strongly: would that it were!"⁴

Jesus prayed that God's will be done and He is sat-

.

1. Mt.26:36-46; Mk.14:32-42; Lk.22:40-46.

2. Alford, op. cit., p. 274.

3. Ante, 42.

4. Bruce, The Expositor's Greek Testament, p, 315.

isfied with the assurance that His cross is God's will. What is meant by God's will here though? The answer is twofold. It is not mere arbitrariness on God's part, but as noted before, the very nature of evil is such that it cannot be overcome unless Christ be willing to suffer in His struggle against it. The obedience of Jesus is vital to the success of His mission. If He fails to obey God in every detail, He will sin and thus be an unworthy Redeemer. Hebrews 5:7 stresses this aspect clearly. Edersheim comments on this truth:

He learned obedience by the things which He suffered; . . . He was made perfect; and . . . He became: to us the Author of Eternal Salvation, and before God, a High-Priest after the order of Melchizedek.¹

c. The Crucifixion

It is not necessary here to include the accounts of Jesus' crucifixion. It is sufficient to point out that finally the scheming forces of opposition succeeded in nailing Christ to the cross. All forces of evil converged and united to bring Christ to His death. Whale says:

At the cross the whole human problem of suffering and sin comes to a burning focus . . . There where goodness was most unmixed and suffering most undeserved, the victory of evil was most signal and complete. We touch the nadir of moral evil in the crime which killed the Man of Sorrows.²

To the people of Jesus' time, the significance of the cross was clear. It stood for absolute disgrace. Fairbairn says:

Christ's death . . . made Him, in the eyes of their law and people, accursed . . . It stood almost below

.

1. Edersheim, Vol. II, op. cit., p. 539.

2. Whale, op. cit., p. 57.

hatred, was the instrument of death to the guiltiest and most servile . . . The very act that ended His life was to outlaw Him, was to prove Him a disowned child of Abraham, a Son Moses had repudiated.¹

But the Cross to the New Testament writers is rather than disgrace, a symbol of victory, triumph, and glory.² What caused the change? The answer is one which Jesus had emphasized in His teaching. Did He not emphasize the path of victory was through suffering? Did He not say a seed had to die if it would bear fruit? To suffer evil is to overcome it. Whale says:

Indeed 'transformation' is the key word which alone can unlock the door confronting us. The existence of God as All-Loving is only fully credible if the evil in His world, in all its reality, range, and depth, is being conquered and transformed into good.³

Herein lies the solution to the problem of evil. Evil does not and will never triumph. In meeting it fully, Christ effected its transformation. Whale explains how this transformation was effected:

Sin 'sets the pace,' as it were; in its contest against redeeming Love Sin chooses the ground where the battle is to be fought out; 'This is the Heir, come let us kill Him.' Sin chooses the weapons. Sin sets up a gallows and God sets His love upon the gallows, commending His love toward us at so great a cost . . . At the cross we see God using our sin as the instrument of our redemption; His best is given in terms of our worst. God was there, reconciling us to Himself.⁴

.

1. Fairbairn, op. cit., pp. 309-310.
2. Cf. Ibid., p. 310.
3. Whale, op. cit., p. 56.
4. Ibid., pp. 67-68.

3. The Resurrection

In all four Gospels the bodily resurrection of Jesus Christ is recorded as being a historical fact. The importance of Jesus' resurrection and its vital place in the Christian Message is witnessed to by the writers of the New Testament. It was the central theme of the Church's proclamation. Paul says, "If Christ has not been raised . . . we are of all men most to be pitied."¹ If Christ had not risen that would have meant that evil had conquered Christ permanently; that no transformation of evil to good had taken place, and suffering mankind would have no hope of deliverance from or victory over evil. Whale says that "In the cross Christianity sees not merely a striking illustration of the Sublime, but the Sublime in omnipotent action."² This "omnipotent action" is God's resurrection power made effective in Christ, and because Christ lives victorious over evil, so shall all who believe in Him "have life in his name."³

E. Summary

A study of the concept of evil in the Four Gospels has been made. In doing so the subject was approached from three points of view: the Temptations of Christ, the Teachings of Christ, and the Cross of Christ. The relation

.

1. I Cor.15:17-19.
2. Whale, op. cit., p. 70.
3. Jn.20:31.

of Providence and Satan to the Temptations was noted, and also their nature and results ascertained. In studying Jesus' teachings, His teachings on evil and Satan including his person, works, and destiny, were noted. Under the general heading of the Cross, the teaching of Jesus concerning His Passion, and the actual Passion itself including the Last Supper, the Garden Experience, and the Crucifixion, were studied. Finally, the relevance of Christ's Resurrection to the Cross and to the problem were presented.

The following are the main conclusions reached in this chapter.

1. Satan

Satan is seen as the head of the kingdom of evil. He is regarded as "the prince of this world." The forces of evil which he controls are primarily moral, with hardly any reference to his influence over natural evil. He can work personally by the primary method of deceiving men's hearts, but he also is seen as using the influence of demons whom he controls.

His relation to God is one of absolute enmity and hatred. He is dedicated to the cause of making void all of God's influence in the hearts of men. This relationship to God has created a conflict which will terminate with the final defeat of Satan, the process of which is now in progress.

2. Evil

The causes of evil are twofold: subjective and

objective. The will of man is free and as such he does disobey God and sins, thus producing evil. Objectively, Satan is attributed with tempting man, deceiving him and causing him to sin.

Evil produces suffering, the effect of ungodliness. Evil cannot be removed unless man once again, by free will, returns to God. Herein lies the struggle between Satan and God.

3. Relation of Providence to Evil

Providence provides the solution to the problem of evil, mainly through Jesus Christ.

Jesus Christ from the beginning to the end of His ministry opposes Satan and evil. He voluntarily obeys God, and in this obedience exists His struggle with evil -- starting with the temptations and ending with the Cross.

4. Suffering

Christ is withstanding evil. If He gives in once, He is promised to be given the world by Satan! To the whole concept of His Messiahship, suffering, the Cross, death, are central. Suffering is redemptive.

Christ is triumphant. The Cross becomes the Crown. Defeat is transformed to victory. The eternal witness to the fact is Christ's resurrection, the central theme of the message of the Church and the New Testament.

CHAPTER THREE

A COMPARISON OF JOB AND THE GOSPELS

CONCERNING THE CONCEPT OF EVIL

CHAPTER THREE
A COMPARISON OF JOB AND THE GOSPELS
CONCERNING THE CONCEPT OF EVIL

A. Introduction

In Chapter One of this research the concept of evil in Job was studied, and in Chapter Two the concept of evil in the Four Gospels. There the conclusions reached were presented without an attempt being made to compare truths and insights received. That task is the purpose of this following chapter. Conclusions reached will be compared for the express purpose of seeing whether or not the understanding and solution of the problem of evil is enhanced by such a comparative study. It will be noted whether or not an adequate understanding of the truths presented in the individual body of Scriptures can be accomplished without the aid of the other. One can note here that this comparative study will bring relevant points to bear on one's view of Scriptures. Is there progression in revelation of truth in the Scriptures? If there is, is it from truth to higher truth, or from error to truth? These are important and vital questions which cannot possibly be adequately answered in such a limited research. Nevertheless truths compared here will stimulate further study concerning such an important problem.

The following chapter will compare conclusions reached concerning the main personalities involved in this research. These include Satan, God, Job, and Jesus Christ. Next, the teachings concerning evil will be compared including its nature, cause, and purpose. Finally, the relevancy of this study to one's view of Scriptures will be presented as a unifying principle.

B. Personalities Involved

The Book of Job is a living drama in which the man Job is the object of controversy between God and Satan. The sequel is a superb presentation of the problem of the suffering innocent. In the Gospels, Jesus Christ is the focus of attention because in Him both the problem and its solution are centralized.

1. Satan

In Job, Satan is presented as being one of the "sons of God," who by interpretation would mean His attendants.¹ He is thus presented as being an agent of God, having the status and function of that of an angel. He is not seen to be the personification of evil or the enemy of God. But he seems to have a specific function peculiar to himself which is seen to be that of a heavenly investigator trying the sincerity of men's piety on earth.² He has powers delegated to

.

1. Ante, p. 4.

2. Ante, p. 5.

him which include power over the elements of nature and over the physical natures of men and animals.¹

In the Gospels Satan is presented as being the cosmical personification of evil. L. M. Sweet says, "The unveiling of Satan as a rebellious world-power is reserved for the New Testament."² He is interchangeably referred to as "Satan," "the evil one," "the god of this world," "the devil," all terms indicating his evil nature.³ He is the avowed enemy of God and all righteousness, and Jesus Christ, God's Son, clearly teaches that He, as the champion of right, has come to oppose and defeat Satan.⁴ In the Gospels Satan's activity is confined to the moral realm rather than to the natural. His influence is universal, and he works through various means, of which deception is primary.⁵ Satan's destiny is final defeat and complete oblivion.

The development of teaching concerning Satan from Job to the Gospels is clearly evident. This development is one of frequency of reference as well as enlargement of teaching concerning him. He has developed from a neutral angel to the place where he is the Adversary of God, directly accredited with the existence of evil in the world. Delitzsch says:

This perception undoubtedly only begins gradually to dawn in the Old Testament; but in the New Testa-

.

1. Ante, p. 8.
2. Sweet, op. cit., p. 2695.
3. Ante, p. 51.
4. Ante, p. 52.
5. Ante, p. 54.

ment, the abyss of evil is fully disclosed, and Satan has so far a hold on the consciousness of Jesus, that he regards His life's vocation as a conflict with Satan.¹

Whereas in Job Satan is directly subservient to God, in the Gospels there seems to be a temporary dualism - God vs. Satan. Whether this development is historical or merely dogmatical is not easy to say, but a matter which is very important in evaluating truths found in both Scriptures.

2. God

It has not been possible within the scope of this research to make a thorough study of God in these Scriptures, but rather His direct relevance to the problem of evil and its solution has been noted.

In Job God is absolute, and all creation including Satan is subservient to Him. Evil exists by God's permission and it cannot operate beyond His decree.² Albion King says:

Job never thinks to credit his suffering to the work of some power rival to God. Satanic dualism, which is such an easy and attractive solution of the problem, seems never to have taken hold of the poet's imagination. Satan remains in the supernal background, a permissive agent, and God alone is responsible, not only for the evils in nature but even for the sinner and his evil work.³

God and Satan cooperate in Job. That which provides Job's answer to his problem is the overwhelming impression which the self-revelation of this absolute God makes on him. All

.

1. Delitzsch, op. cit., p. 57.

2. Ante, p. 12.

3. King, op. cit., p. 50.

creation is shown to be in God's control, including Job's problem, thereby giving him peace.¹

In the Gospels God's position in relation to the problem of evil is somewhat altered. As already noted, His relation to Satan is such that He no longer controls or limits him. He rather is involved with counteracting the influence of Satan and evil. The supreme proof of this is the sending of His Son, Jesus Christ. In Him God has been revealed and He has come to "bind the strong man."² God's activity in the Gospels is a redemptive one primarily, rather than one of sovereignty as in Job.

A comparison of the two Scriptures reveals that in Job the presence of God emphasizes the seriousness of the problem of evil. He is directly involved with Job's suffering, and when He appears to Job, He makes no reference to the cause and purpose of his suffering. Job does find peace of heart and termination of his suffering, but he receives no explanation as to why he should suffer. God in Job is a transcendent God. In the Gospels the presence of God is a redemptive presence. He is involved in revealing the process whereby people suffering because of evil are freed. The God of the Gospels is a loving Father eager to aid His children through Jesus Christ. God is seen as transforming evil into good, the Cross into the Crown.³

.

1. Ante, p. 26.
2. Ante, p. 52.
3. Ante, p. 65.

3. Job and Jesus Christ

Job is noted to be a very pious and godly man. He is respected and admired by all. Even God looks on him as a specimen of godliness and "boasts" about it to Satan.¹ Satan accuses Job before God and questions the genuineness of his piety. The sufferings inflicted on Job are a direct result of these doubts on Satan's part.² It is implicit throughout that Job is being used as a test case by Satan. Job therefore can be said to be suffering for the sake of all innocent people. His vindication will be the vindication of the faith of all like him.

Jesus Christ is also noted as being a righteous man. He is sinless and pure--a man in whom God is "well pleased." It has not been the purpose of this research to make a thorough study of the person of Christ, but the fact of His complete innocence is a matter beyond controversy. But Christ suffered, and He suffered as no other man ever did.³

Whereas Job was completely at a loss as to why he should suffer, Christ was not. Christ knew He was suffering to redeem. His mission was to suffer. He never questioned God as Job did except once. On the cross He said, "My God, my God, why hast thou forsaken me?"⁴ This is a question whose meaning and significance has never been easily evaluated. Whereas Job

.

1. Ante, p. 6.

2. Ante, p. 8.

3. Ante, p. 28ff.

4. Mt.27:46; Mk.15:34.

raises the question, Christ raises the question and helps to answer it-- not intellectually but experientially.

C. Concepts of Evil Compared

The common element to the two Scriptures being compared, as already noted, is the problem of evil. The problem in Job is limited to one facet of the problem-- that of the suffering innocent, whereas the Gospels deal with the problem in its totality. The concept of evil in these Scriptures will be compared from the view of its nature, cause, purpose, and effect.

1. The Nature of Evil

Evil in Job is primarily natural with moral effects.

Destructive natural elements and human cruelty are directed against Job. The nature of the final element of evil is physical disease inflicted on Job, felt by many to be "Elephantiasis."¹

Evil in the Gospels is primarily moral - that of sin. Jesus is confronted by sin everywhere He goes. His temptations were attempts to induce Him to sin. He resisted sin on the individual, social, religious, national, and universal scale. His opposition to sin made Him suffer physically, another manifestation of evil which killed Him.

.

1. Ante, p. 10.

In Job and the Gospels natural and moral evils are not mutually exclusive; the priority of one over the other in each seems to be directly related to the teaching concerning Satan. Since Satan is a neutral being in Job, He cannot be seen in control of moral evil whereby to test Job, because then he no longer would be seen to be a neutral, but rather an evil being himself. In the Gospels he is clearly seen to be in control and head of the forces of evil, thereby bringing moral influences to bear on Jesus rather than natural.

2. The Cause of Evil

In Job Satan is the direct cause and God the indirect cause of evil. Satan is completely subservient to God, and therefore cannot act without His permission.¹ Since permission implies that God could have refused Satan's wish, then it must be stated that Job's suffering was His will. Actually it is stated that God decreed the infliction of limited suffering on Job.² In Job, therefore, the source of evil is objective. It is outside of Job centering around the personalities of God and Satan.

In the Gospels the source of evil is not so specifically stated as in Job. It is true that Satan, in the Gospels, has developed into being the rebellious world-power of evil. Jesus taught that he was the source of evil and treated him

.

1. Ante, p. 12.

2. Cf. Job 1:12; 2:6.

so, and was in constant conflict with him. But there are two points to be clarified along with the above stated truth. One is that Providence is often involved with the experiences of Jesus to the point where God could be stated as causing certain of His evils. For example, it was seen that in the temptations "the Spirit . . . drove him out into the wilderness."¹

Fairbairn says:

The Divine and the devilish lie very near each other; supernal and infernal courses both seem so possible as to be almost equal. And the two appear to have been for the moment strangely mingled in the consciousness of Christ . . . He was therefore the subject at once of Divine possession and demonic temptation.²

But when these instances are compared with the rest of the nature of Christ's conflict with evil and other Scriptures, such as James 1:13, it will be seen that a contest is being waged between Christ and Satan. In relation to this conflict, God leads Christ into temptation not to inflict evil on Him, but rather as God's representative to encounter evil and overcome it.³ Thus Jesus' teaching that Satan is the source of evil is upheld and demonstrated by Him, while God is seen to be the Redeemer from evil rather than the cause. The other point that must be clarified is that along with the objective cause of evil pointed out above, the Gospels teach of a subjective cause of evil from within man. Incentives arise from one's own desires which lead one to sin.⁴ Jesus

.

1. Ante, p. 34ff.

2. Fairbairn, op. cit., pp. 91-92.

3. Ante, p. 37.

4. Ante, p. 46.

taught that Satan takes man's inclinations and perverts them to the point where evil results. Thus the objective and subjective causes often unite in causing evil.¹

A point which both Job and the Gospels are specifically agreed upon is the fact that suffering and evil do not necessarily spring from specific sins in a person. The innocent can and often do suffer. Such were the cases of Job and Jesus Christ.

3. The Purpose and Effect of Evil

The purpose of evil in Job was to test Job's piety and to prove it genuine or false. It was neither to punish nor to discipline. The effect on Job is very fascinating. It did a lot more than one would expect by looking at the purpose. It did prove Job innocent. Its purpose was accomplished, but the effects upon the person of Job are worth noting carefully. Intense suffering did something to Job. It made him re-evaluate his whole faith, until he ended up having a faith which was a much stronger one than he ever had before.² This was a faith which rose above the the wrong conceptions of the religious consciousness of his time. A significant question is: Would Job have ever attained a like faith if he had never suffered? For the answer, one must turn to Jesus Christ.

The purpose of evil for Jesus Christ was not to test His piety, but rather to deceive Him and cause Him to

.

1. Ante, p. 46.

2. Ante, p. 28.

disobey God.¹ This change in purpose is due to the change in the nature of Satan. Jesus had to undergo suffering as much as Job and much more so. What was Jesus' attitude towards suffering? He distinctly taught that though suffering was not sent from God, it was necessary for Him to endure suffering, and to resist all attempts (temptations) to exchange it for ease. Jesus was not advocating asceticism, but rather He was teaching that suffering was the result of conflict with evil. Evil cannot be gotten rid of without coming into direct conflict with it, and indispensably, conflict means suffering. Thus Christ taught that without the Cross there can be no Messiah.² This was no rule just for Himself but for His followers also. This is what is meant by the statement that conflict with evil is redemptive.

The effects of evil therefore must and will be to the glory of God. In view of the light shed on the problem by Christ, one can see why Job's faith was strengthened so much by his suffering. His suffering was also in some measure redemptive. It is this principle of Divine truth in action that transformed the Cross into the Crown.³ Nothing that evil does will in the end triumph. It will always invariably be transformed by Divine Action into a redemptive force. This is why Christ was constantly seeing Satan "fall." This is why his destiny has been pre-determined to be one of utter failure

.

1. Ante, p. 41.
2. Ante, p. 58ff.
3. Ante, p. 65.

and defeat.¹

D. Relevance of Conclusions to One's View of Scriptures

At this point, the task of this research is to bring into a unifying principle the various conclusions reached in tracing through certain elements of the problem of evil in Job and the Gospels.

In point after point, it has been evident that truths have developed in their transition from Job to the Gospels. This was seen in the cases of God, Satan, causes of evil, the effect of evil, and the necessity of suffering. This development of truth is progressive revelation in the Scriptures. The nature of truth in the Scriptures is thereby proven to be non-systematized. Why should this be so? L. M. Sweet says concerning Satan which is just one point out of many reflecting this progressive nature of Scripture:

There is a sound pedagogical reason, from the viewpoint of revelation, for this earlier withholding of the whole truth concerning Satan. In the early stages of religious thinking it would seem to be difficult, if not impossible, to hold the sovereignty of God without attributing to His agency those evils in the world which are more or less directly connected with judgment and punishment . . . The progressive revelation of God's character and purpose, which more and more imperatively demands that the origin of moral evil, and consequently natural evil, must be traced to the created will in opposition to the Divine, leads to the ultimate declaration that Satan is a morally fallen being to whose conquest the Divine Power in history is pledged.²

.

1. Ante, p. 56.

2. Sweet, op. cit., p. 2695.

The religious consciousness of the people demanded, therefore, that truth be given on a graded scale in keeping with their ability of reception. This fact being so, one must treat the Scriptures with this principle in view. It means that the teaching on Satan or God or any other truth in the Book of Job cannot be taken to be the final teaching, because then extreme doctrinal misunderstanding would ensue. Thus the part must be interpreted with the whole in view.

E. Summary

In this chapter the conclusions arrived at in Chapter One and Chapter Two were compared. Basically this was done for two reasons. One was that such a comparison was to note the different aspects of truths presented in both Scriptures studied. The other, which is based on the first, was to note concrete facts concerning progressive revelation in the Scriptures. Such a comparative study having been made, it is noted that truths concerning God, Satan, and Evil have developed vastly in their transition from Job to the Gospels. God is primarily transcendent in Job, and immanent in the Gospels. His presence emphasizes the problem in Job, but in the Gospels He emphasizes the solution to the problem. Satan is an agent of God in Job, but in the Gospels he is a ruling world-power of evil. Suffering of the innocent is the primary aspect of evil discussed in both Scriptures, but Job never understands the exact reason why,

whereas Jesus Christ realizes that suffering is redemptive, and is never frustrated in His ministry of bringing deliverance from evil to the world. This development of truth is concrete evidence of progressive revelation in the Scriptures. In view of this fact a principle governing one's Bible study must be the following: A statement of truth in any particular instance in the Bible must not be taken in itself as a final teaching on the subject, but it must first be carefully compared with other Scriptures which supply the full meaning to it. Failure to do so may lead to serious error in one's interpretation of truth.

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION

This research having been concluded, it is appropriate that, by way of summary, the main steps of study used and the conclusions reached be restated.

First, an inductive study of the Book of Job was made to note its concept of evil. The book was studied noting the place of God, Job, and Satan in relation to the problem of the book-- the evil inflicted on Job. It was found that God, who is regarded as absolutely sovereign, is directly involved with the problem. Satan is subservient to Him and acts by His permission in causing innocent Job to suffer.

Then, the Four Gospels were studied to note their concept of evil. The life and ministry of Jesus Christ were seen to be central in the Gospels, and the concept of evil found therein directly related to His person. Jesus recognized the existence of a ruling world-power of evil known as Satan. He constantly was in conflict with him and taught that Satan directly opposed God in the world. The cause of evil is traced to the deceiving power and evil nature of Satan. The path of redemption from evil is the path of conflict with him and consequent suffering. The Cross is thereby seen to be a triumph rather than failure and defeat.

Finally, Job and the Gospels were compared and conclusions noted. This comparative study noted certain dif-

ferences between Job and the Gospels. God is seen to be primarily transcendent in Job, but immanent in the Gospels. Satan is God's agent in Job, whereas he is a rebellious world ruler of evil in the Gospels. The purpose of suffering is not clear in Job, whereas in the Gospels it is clearly taught to be redemptive, and therefore, necessary.

The basic conclusion resulting from this research concerning the concept of evil is the following. In Job, evil belongs to the secret and unrevealed decree and counsel of God. He allows its operation and limits its bounds, and it is always under His control. Between Job and the Gospels, this concept of evil and God's relation to it has undergone a vast process of development and change. In the Gospels, evil is due to the presence in the universe of an immoral force of evil, recognized as being Satan and his forces. He is no longer God's agent, but rather independent. He has vast power but is definitely not another god. He is doomed to eventual defeat. In its relation to God, evil in the Gospels is being overcome by Providence. The life, death, and resurrection of Christ attest to that fact. God does not will its existence but rather its defeat. Enduring evil in the world on the part of the innocent means overcoming evil. Such was the case of Jesus Christ; such has been and will be the case of all His followers. The utmost evil can do is crucify, but God transforms every cross into a crown.

"BE FAITHFUL UNTO DEATH,

AND I WILL GIVE YOU THE CROWN OF LIFE."

Rev.2:10

APPENDIX A

The word for Satan in Hebrew is שָׂטָן, which means Adversary, or Enemy. Gesenius claims that the Satan of Job is to be identified with the Devil. He is "the evil spirit in the theology of the Jews, who seduces men to evil."¹ He also states that a hypothesis advanced by some scholars, including A. Schultens, Herder, and Eichorn, would change the word which stands for Satan from שָׂטָן to שָׁטָן, meaning one who runs up and down, goes to and fro, hither and thither. These scholars held that the Satan of the Book of Job, therefore, is a different personality from that of the other books, thus regarding him as a good angel appointed to try the characters of men.² According to Gesenius this theory has since been "universally exploded."³

.

1. Gesenius, William, A Hebrew and English Lexicon of the Old Testament Including the Biblical Chaldee, Houghton, Mifflin, and Company, and the Riverside Press, Boston, 1893, p. 1009.
2. Ibid.
3. Ibid.

BIBLIOGRAPHY

BIBLIOGRAPHY

A. Primary Sources

- Biblia Hebraica, Rud. Kittel, ed., Privileg. Wurttemberg. Bibelanstalt. Stuttgart, for the American Bible Society, New York, 1937.
- Gospel Parallels, Thomas Nelson and Sons, New York, 1949.
- Novum Testamentum Graece, D. Eberhard Nestle, ed., Privileg. Wurttemberg. Bibelanstalt. Stuttgart, for the American Bible Society, New York, 1950.
- The Holy Bible, American Standard Version, Thomas Nelson and Sons, New York, 1901.
- The Holy Bible, Authorized Version of 1611, Oxford University Press, New York.
- The Holy Bible, Revised Standard Version, Thomas Nelson and Sons, New York, 1953.

B. Secondary Sources

1. Reference Works

- Alford, Henry, The Greek Testament, Deighton, Bell, and Co., Cambridge, 1868.
- Bartlett, J. V., ed., St. Mark, New-Century Bible, T. C. and E. C. Jack, Ltd., Edinburgh, 1925.
- Bruce, A. B., The Synoptic Gospels, The Expositor's Greek Testament, Hodder and Stoughton, London, 1912.
- Carr, A., ed., The Gospel According to St. Matthew, The Cambridge Bible for Schools and Colleges, University Press, Cambridge, 1896.
- Davidson, A. B., The Book of Job, The Cambridge Bible for Schools and Colleges, University Press, Cambridge, 1889.

- Delitzsch, F., Biblical Commentary on the Book of Job, Vol. I, trans. by Francis Bolton, T. and T. Clark, Edinburgh, 1872.
- Dods, Marcus, The Gospel of St. John, Expositor's Greek Testament, Hodder and Stoughten, London, 1912.
- Driver, Samuel Rolles and Gray, George Buchanan, A Critical and Exegetical Commentary on the Book of Job, Vol. II, The International Critical Commentary, Charles Scribner's Sons, New York, 1921.
- Farrar, F. W., ed., St. Luke, The Cambridge Bible for Schools and Colleges, University Press, Cambridge, 1895.
- Geldenhuys, Norval, Commentary on the Gospel of Luke, Wm. B. Eerdmans Publishing Co., Grand Rapids, 1951.
- Gesenius, William, A Hebrew and English Lexicon of the Old Testament Including the Biblical Chaldee, trans. by Edward Robinson, Houghton, Mifflin, and Co., and The Riverside Press, Boston, 1893.
- Green, F. W., The Gospel According to St. Matthew, The Clarendon Bible, Clarendon Press, Oxford, 1936.
- Hanson, Anthony and Miriam, The Book of Job, Torch Bible Commentaries, SCM Press, Ltd., London, 1953.
- Lange, J. B., The Gospel According to John, Charles Scribner's Sons, New York, 1915.
- Morgan, G. Campbell, The Book of Job, The Analyzed Bible, Fleming H. Revell Co., New York, 1909.
- Orr, James, ed., International Standard Bible Encyclopaedia, Wm. B. Eerdmans Publishing Co., Grand Rapids, 1952.
- Peake, Arthur S., ed., Job, The New-Century Bible, ed. by Walter F. Adeney, Oxford University Press, American Branch, New York, 1905.
- Reichart, V. E., Job, Soncino Books of the Bible, ed. by A. Cohen, The Soncino Press, Surrey, 1946.
- Strahan, James, The Book of Job Interpreted, T. and T. Clark, Edinburgh, 1913.
- Taylor, Vincent, The Gospel According to St. Mark, Macmillan and Co., Ltd., London, 1952.

2. General Works

- Brown, Robert McAfee, The Bible Speaks to You, Westminster Press, Philadelphia, 1955.
- Bruce, A. B., The Parabolic Teaching of Christ, A. C. Armstrong and Son, New York, 1904.
- Buttrick, George A., The Parables of Jesus, Doubleday, Doran, and Co., Inc., New York, 1929.
- Caird, John, The Fundamental Ideas of Christianity, James MacLehose and Sons, Glasgow, 1899.
- Cairns, David Smith, The Riddle of the World, Round Table Press, Inc., New York, 1938.
- Chafer, Lewis Sperry, Systematic Theology, Vol. II, Dallas Seminary Press, Dallas, 1947.
- Denney, James, The Death of Christ, The Westminster Press, Philadelphia, 1903.
- Edersheim, Alfred, The Life and Times of Jesus the Messiah, Wm. B. Eerdmans Publishing Co., Grand Rapids, 1953.
- Fairbairn, A. M., Studies in the Life of Christ, D. Appleton and Co., New York, 1902.
- Flewelling, Ralph Tyler, Christ and the Drama of Doubt, The Abingdon Press, New York, 1913.
- Gray, James M., Satan and the Saint, The Bible Institute Colportage Association, Chicago, 1909.
- Green, William Henry, The Argument of the Book of Job Unfolded, Hurst and Co., New York, 1891.
- King, Albion Roy, The Problem of Evil, Ronald Press Co., New York, 1952.
- Kraeling, Emil G., The Book of the Ways of God, Charles Scribner's Sons, New York, 1939.
- Laymon, Charles, The Life and Teachings of Jesus, Abingdon Press, New York, 1955.
- Lewis, C. S., The Problem of Pain, Geoffrey Bles, London, 1940.
- Morgan, G. Campbell, The Answers of Jesus to Job, Fleming H. Revell Co., New York, 1935.

- Morgan, G. Campbell, *The Crises of the Christ*, Fleming H. Revell Co., New York, 1936.
- Oesterley, W. O. E., *The Gospel Parables in the Light of Their Jewish Background*, The Macmillan Co., New York, 1936.
- Orr, James, *The Christian View of God and the World*, Charles Scribner's Sons, New York, 1907.
- Paterson, John, *The Book that is Alive*, Charles Scribner's Sons, New York, 1954.
- Peake, Arthur S., *The Problem of Suffering in the Old Testament*, Edwin Dalton and C. H. Kelly, London, 1904.
- Peterson, Norma A., *Implications in the Book of Job for Counseling the Suffering*, Thesis, Biblical Seminary, New York, 1948.
- Robinson, H. Wheeler, *Suffering Human and Divine*, The Macmillan Co., New York, 1939.
- The Cross of Job*, SCM Press, London, 1916.
- Robinson, T. H., *Jon and His Friends*, SCM Press, Ltd., London, 1954.
-
- Rupp, Gordon, *Principalities and Powers*, Abingdon-Cokesbury Press, New York, 1952.
- Soltau, George, *The Mystery of Suffering*, Benham and Co., Colchester, n. d..
- Stevens, George Barker, *The Theology of the New Testament*, Charles Scribner's Sons, New York, 1914.
- Taylor, Vincent, *The Life and Ministry of Jesus*, Abingdon Press, New York, 1955.
- Torvik, Torval G., *The Development of the Concept of Suffering in the Old Testament*, Thesis, The Biblical Seminary, New York, 1952.
- Trench, Richard C., *Notes on the Parables of Our Lord*, Kegan, Paul, Trench, Trubner and Co., Ltd., London, 1906.
- Weatherhead, Leslie Dixon, *Why Do Men Suffer?* The Abingdon Press, New York, 1936.
- Wendt, Hans H., *The Teaching of Jesus*, Vol. II, Charles Scribner's Sons, New York, n.d.
- Whale, John Seldon, *The Christian Answer to the Problem of Evil*, The Abingdon Press, New York, 1936.