

Did Adam Really Exist?

Were Adam and Eve really the first pair of humans? Rick Wade responds to theistic evolution and OT scholar Peter Enns' belief the human race did not begin with Adam.

Paul and Adam

In 2011, *Christianity Today* reported on the growing acceptance of theistic evolution in the evangelical community and one possible implication of it. If humans did evolve along with other species, was there a real historical first couple? Did Adam and Eve really exist?

✖ In this article I'll address a couple of theological problems this claim raises and a question of interpretation. I'll look at the views of evangelical Old Testament scholar Peter Enns who denies a historical Adam; not, however, to single him out as a target, but rather because he raises the important issues in his writings.

Enns denies a historical Adam for two main reasons. One is that, as far as he is concerned, the matter of evolution is settled. There was no first human couple.[\[1\]](#) The other is his belief that Genesis 1 describes the origins of the world in the mythological framework of the ancient Near East, and thus isn't historical, and that Genesis 2 describes the origins of *Israel*, not *human* origins.[\[2\]](#) So Genesis doesn't intend to teach a historical Adam and Eve, and evolutionary science has proved that they couldn't have existed.

Let's begin with the question of how sin entered the world if there were no Adam.

In Romans chapter 5, the apostle Paul says sin, condemnation, and death came through the act of a man, Adam. This is contrasted with the act of another man, Jesus, which brought

grace and righteousness.

However, if there were no historical Adam, where did sin come from? Enns says the Bible doesn't tell us.^{3} The Old Testament gives no indication, he says, "that Adam's disobedience is the cause of universal sin, death, and condemnation, as Paul seems to argue."^{4} Paul was a man of his time who drew from a common understanding of human beginnings to explain the universality of sin. Enns acknowledges universal sin and the need for a Savior.^{5} He just doesn't know how this situation came about. The fact that Adam didn't exist, Enns believes, does nothing to take away from Paul's main point, namely, that salvation comes only through Christ for all people, both Jews and Gentiles. Is this true?

Paul and Adam: A Response

There are a few problems with this interpretation. First, there is a logical problem. Theologian Richard Gaffin points out that, in Rom. 5:12, 17, and 18, a connection is made between the "one man" through whom sin came and the "all" to whom it was spread. If sin really didn't come in through the "one"—Adam—and spread to the "all"—you and me—how do we take seriously Paul's further declaration that "one man's act of righteousness leads to justification and life for all"?

Second, there is a piling on of error in Paul's claim. One of Enns' foundational beliefs is that God used human understanding to convey His truths in Scripture. God spoke through the myths of the ancient world when He inspired the writing of Genesis.^{6} If Enns is correct, one would expect that God was using the Genesis myth to reveal something true in Paul's claim about Adam. In other words, the Old Testament story would be opened up so a truth would be revealed. However, Paul's first point, that sin came through Adam to the race (Rom. 5:12), is in fact false, according to Enns. The

following truth, about righteousness coming through Christ, is beside the point here. Paul's assertion about Adam isn't simply a *historical* one; it is a *doctrinal* one, too. The traditional teaching of the church regarding the source of sin, death, and condemnation is therefore false. Paul delivered a false teaching based upon a non-historical myth. He should have left Adam out of his discussion. It does nothing to buttress his claim about Christ.

Enns says that this matter of the origin of sin is "a vital issue to work through, . . . one of the more pressing and inevitable philosophical and theological issues before us."[\[7\]](#) One has to wonder, though: if Paul didn't have the answer, and he was taught by Christ directly, and if the rest of Scripture is silent about such an important matter, can we really think we can ferret out the solution ourselves?

Paul's Use of the Old Testament

The use of the Old Testament in the New Testament is of great significance in this matter. How does Paul get the point he made out of Genesis if it isn't true?

Peter Enns believes the problem is related to the way Paul interpreted and used the Old Testament. Paul lived in an era which is now called Second Temple Judaism. Writers in this era, Enns says, "were not motivated to reproduce the intention of the original human author" in the text under consideration.[\[8\]](#) Thus, we see Old Testament texts used in seemingly strange ways in the New Testament, strange if what we expect is a direct reproduction or a further development or deeper explanation of the Old Testament writer's original intent. Texts could be taken completely out of context or words could be changed to make the text say something the New Testament writer wanted to say. In this way, Enns believes, Paul used the Old Testament creatively to explain the universality of sin and of the cross work of Christ.

Some scholars speak of “christocentric” interpretation of the Old Testament. Enns prefers the term “christotelic” which refers to the idea that Christ is the *completion* of the Old Testament or the *end* toward which the Old Testament story was headed. Regarding Adam, Enns writes, “Paul’s Adam is a vehicle by which he articulates the gospel message, but his Adam is still the product of a creative handling of the story.”[\[9\]](#) Paul presents Adam as a historical person, and then makes the further creative claim that Adam’s sin is the reason we all sin. Neither of these are true, but this does no harm to the most important part of the text where Paul claims that salvation for all people came through Christ.

None of this should be problematic for us, in Enns’ opinion, for he believes this view of the Bible is similar to our view of the Incarnation of Christ. In Jesus there are both humanity and divinity. Likewise, the Bible is a coming together of the divine and the human. God used the methods of Paul’s day to convey the gospel message.

Paul’s Use of Old Testament: A Response

How can we respond to this view of Paul’s use of the Adam story?

Enns believes “that the NT authors [subsumed] the OT under the authority of the crucified and risen Christ.”[\[10\]](#) However, Jesus never referred to the Old Testament in a way that showed the Old Testament incorrect as it stood. Even His “but I say to you” in the Sermon on the Mount appears to be more a matter of teaching the depths of the laws than a correction of the Old Testament text. He upheld the authority of the Old Testament such as when he said, “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them” (Mt. 5:17).”[\[11\]](#)

Bruce Waltke is an evangelical Old Testament scholar who

accepts theistic evolution but who disagrees with Enns on this matter. He wonders why Jesus rebuked the disciples on the road to Emmaus (Luke 24:25-27) for not understanding the plain language of Scripture if the plain historical sense isn't sufficient.[{12}](#) He argues that Enns' method of interpretation can't be supported by Scripture.

Paul said the gospel he preached was "in accordance with the Scriptures" (1 Cor. 15:3-4) by which he meant the Old Testament.[{13}](#) Elsewhere he said that the Old Testament Scriptures are "profitable for teaching" in 2 Tim. 3:16-17.[{14}](#)

New Testament scholar Richard Bauckham disagrees with the belief that Paul followed the interpretive methods of his day. The apostles weren't guilty of reading into the Old Testament ideas held independently of it. He says, "They brought the Old Testament text into relationship with the history of Jesus in a process of mutual interpretation from which some of their profoundest theological insights sprang."[{15}](#)

In fact, it was the apostles' high esteem for the Old Testament that forced them to come to grips with the Trinitarian nature of God given the claims of Jesus.[{16}](#)

This doesn't mean, however, that it's always easy to understand how the apostles used the Old Testament. However, what the apostles taught was understood to be in continuity with what they had received before, not as a correction of it.

The Matter of Inspiration

It is inevitable that a discussion of the denial of the historical Adam will turn to the doctrine of the inspiration of Scripture. Old Testament scholar Peter Enns believes that Paul's incorrect use of Adam "has no bearing whatsoever on the truth of the gospel."[{17}](#) That's true, but it has a lot to do with how we understand inspiration and its bearing on Paul's

writings.

The apostle Paul said that "all Scripture is inspired" or "breathed out" by God (2 Tim. 3:16). Peter explains further that "no prophecy of Scripture comes from someone's own interpretation. . . . but men spoke from God as they were carried along by the Holy Spirit" (2 Pet. 1:20-21).

Paul, who claimed in 1 Thess. 2 that his teachings were the word of God (v. 13), intended to explain how sin and condemnation came into the world in Romans 5. Elsewhere, Peter spoke of Paul's writings as Scripture (2 Pet. 3:15-16). If Paul's explanation of this "vital issue," in Enns' words, was wrong, was it, then, of Paul's own interpretation? Either it came from the Holy Spirit and was inspired Scripture, or it was merely Paul's interpretation and was not. Which is it?

Old Testament scholar Bruce Waltke writes this: "A theory that entails notions that holy Scripture contains flat out contradictions, ludicrous harmonization, earlier revelations that are misleading and/or less than truthful, and doctrines that are represented as based on historical fact, but in fact are based on fabricated history, in my judgment, is inconsistent with the doctrine that God inspired every word of holy Scripture."[\[18\]](#)

It might be objected here that I am confusing inspiration with interpretation. These are different things. However, if it is understood that all of Scripture comes from God who cannot lie, then we have to let that set limits on how we interpret Scripture. Interpretations that include false doctrines cannot be correct.

It seems to me that Enns has put himself into a difficult position. His conviction of the truth of human evolution isn't his only reason for denying the historical Adam, but it puts the traditional understanding of Adam and his place in Paul's theology out of bounds for him. It would be better to hold to

what the church has taught for centuries rather than to the tentative conclusions of modern scientists.

Notes

1. Peter Enns, *The Evolution of Adam: What the Bible Does and Doesn't Say about Human Origins* (Grand Rapids: Brazos Press, 2012), ix, xiv, 122-23.
2. Ibid., 52.
3. Ibid., 124-26.
4. Peter Enns, *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* (Grand Rapid: Baker, 2005), 82.
5. Enns, *Evolution of Adam*, 91. See also 124-25.
6. See for example Enns, *Inspiration and Incarnation*, 55-56.
7. Enns, *Evolution of Adam*, 126.
8. Enns, *Inspiration and Incarnation*, 131.
9. Enns, *The Evolution of Adam*, 102.
10. Peter Enns, "Fuller Meaning, Single Goal: A Christotelic Approach to the New Testament Use of the Old in Its First-Century Interpretive Environment," in *Three Views on the New Testament Use of the Old Testament*, ed. Stanley N. Gundry et al. (Grand Rapids: Zondervan, 2008) 208; quoted in Don Collett, "Trinitarian Hermeneutics and the Unity of Scripture," p. 10, n.26; accessed on the web site of Trinity School for Ministry, bit.ly/liBGLYT.
11. See Collett, "Trinitarian Hermeneutics and the Unity of Scripture," 10-11.
12. Bruce K. Waltke, "Revisiting Inspiration and Incarnation," *Westminster Theological Journal* 71 (2009), 90.
13. See Collett, "Trinitarian Hermeneutics and the Unity of Scripture," 11; referencing Christopher Seitz, "Creed, Scripture, and 'Historical Jesus': 'in accordance with the Scriptures,'" in *The Rule of Faith: Scripture, Canon, and Creed in a Critical Age*, ed. Ephraim Radner & George Sumner (Harrisburg, PA: Morehouse Publishing, 1998), 126-35.
14. Christopher Seitz, "Canon, Narrative, and the Old

Testament's Literal Sense," *Tyndale Bulletin* 59.1 (2008), 31-32.

15. Richard Bauckham, *Jesus and the God of Israel* (Grand Rapids: Eerdmans, 2008), 33.

16. See Collett, "Trinitarian Hermeneutics," 11-12. Cf. Bauckham, *Jesus and the God of Israel*, 54.

17. Enns, *The Evolution of Adam*, 102.

18. Waltke, "Revisiting Inspiration and Incarnation," 95.

©2014 Probe Ministries

Who Told You That You Were Naked?

Sue Bohlin reflects on God's question to Adam after he fell and broke the creation.

There is a most interesting interaction in Genesis 3 between Adam and God after the Fall, when Adam and Eve sinned by rebelling against God's command not to eat from the Tree of the Knowledge of Good and Evil. God calls to Adam, who is hiding among the trees of the Garden of Eden, "Where are you?" Adam explains, ". . . I was afraid because I was naked, so I hid."

And the Lord God said, "Who told you that you were naked?" (3:11)

Hmmmm. Interesting question, one that Adam doesn't answer.

The first thing the newly fallen man tells his Creator is that he was afraid, and he was naked. Up to this point, in a literally perfect world, there was no fear, and there were no clothes. How did he know to identify this new feeling of being

afraid? And “naked” is the opposite of “clothed.” In a world without clothes, “naked” has no meaning, right?

When Adam says he was afraid because he was naked, my guess is that this was how he described the new, unwelcome feeling of *shame*: the horrible awareness of being very not-okay, of being vulnerable and embarrassed and exposed.

But I’ve been munching for days on the next question: “*Who told you that you were naked?*”

In Genesis 3:7, we read that as soon as Adam and Eve sinned, “Then the eyes of both of them opened, and they knew they were naked; so they sewed fig leaves together and made coverings for themselves.” Apparently there was an immediate and awful awareness of a change, of something very very wrong.

(I personally think they might have been previously enveloped with light and glory. Psalm 104:2 tells us that God, who made them in His image, “covers himself with light as if it were a garment.” The moment they sinned, I think they lost their light.)

But God didn’t ask, “How did you know you were naked?” He asked, “*Who told you that you were naked?*”

There are only four characters in the garden: God, Adam, Eve . . . and the serpent, who we find out later is “the devil who deceives the whole world” (Revelation 12:9).

So, although Adam doesn’t answer God’s question, it sure sounds to me like it was the nasty serpent.

And I wonder if that question is in the scriptures to direct us to pay attention to the voices that speak to us:

- Who told you that you were too much?
- Who told you that you were not enough?
- Who told you that you were fat?
- Who told you that you were ugly?

- Who told you that you were dumb?
- Who told you that you were incompetent?
- Who told you that you were a loser?
- Who told you that you were too old?
- Who told you that you were too young?

And now I'm seeing the pattern extend to the broken sexuality in our culture:

- Who told you that you were a boy in a girl's body?
- Who told you that you were gay or lesbian or bisexual?
- Who told you that you were asexual or polyamorous?

Social media has given the enemy of our souls a megaphone for his devious, destructive lies.

I thank God for His clarifying question that is just as salient today as it was the day the creation broke at the Fall: "Who told you that you were _____?" We need to look beyond the message to the WHO behind it, the source of the voice planting doubt and lies in our souls.

And instead of listening to the voice of the one whose native tongue is lies (John 8:44), we should listen to the One who speaks loving truth to us about ourselves:

- You are the salt of the earth (Matthew 5:13)
- You are the light of the world (Matthew 5:14)
- You are blessed of the Father (Matthew 25:34)
- You are more valuable than many sparrows (Luke 12:7)
- You are clean because of the word which I have spoken to you (John 15:3)
- You are the branches (John 15:5)
- You are My friends (John 15:14)
- You are the called of Jesus Christ (Romans 1:6)
- You are beloved of God (Romans 1:7)
- You are a temple of God and the Spirit of God dwells in you (1 Corinthians 3:16)
- You are Christ's body, and individually members of it (1

Corinthians 12:27)

- You are a letter of Christ (2 Corinthians 3:3)
- You are all sons of God through faith in Christ Jesus (Galatians 3:26)
- You are sons of light and sons of day (1 Thessalonians 5:5)
- You are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light (1 Peter 2:9)

Now when we hear, "Who told you that you are _____?" we can say, "YOU did, Lord! You told me in Your word!"

This blog post originally appeared at blogs.bible.org/who-told-you-that-you-were-naked/ on November 16, 2021.

"Help Me Understand the Genetics of Skin Color"

Ray,

I've got a genetics question for you. A pastor friend posed the following for me, which he says is the argument of some creationists he knows. He sums up their argument this way:

1. Adam and Eve were the first parents of all the races.
2. Adam and Eve contained all the genetic information from which eventually all the races came.
3. From Adam to Noah, all descendants of Adam and Eve were probably all a mid-brown color since Adam and Eve were also mid-brown.

4. After the global flood and the tower of Babel incident, descendants of Noah separated into people groups according to their own languages and traveled to different parts of the world.

5. As different "people groups" were exposed to different environments, natural selection occurred resulting in certain genetic traits to be enhanced for adaptability (for example: darker skin pigmentation for environments with more intense sunlight due to the genetic "potential" to increase more melanin).

6. As the "people groups" were isolated and intermarried with each other with a certain group, they eventually lost certain genes that were not needed for adaptability. (That would explain, from this point of view, why African Negroes who move to different northern environments or European Whites who move down to Africa, do not change back to another color because over time they previously lost the genetic potential to do so.)

Ray, from your knowledge of genetics, does this hold water? Or is it speculation? Thanks.

Your pastor friend is essentially correct. This scenario as regards to skin color is eminently workable genetically. There are at least three and perhaps four genes involved in skin color and several alleles at each gene producing differing amounts of melanin. It would not take long for these to segregate out into different inbred populations creating true-breeding lines for particular skin color shades. I even discussed this back in the late 70s with my genetics professor and he saw no genetic problem with this scenario.

The only change I would make in the scenario would be to emphasize the critical role of the wives of Noah's three sons. They are actually more important than Adam and Eve. Noah's sons would most likely be very similar genetically so the

major variation would need to originate with their wives since the world is repopulated from these three pairs. The full genetic range could easily be incorporated into these individuals. Adam and Eve would not necessarily need to possess the entire range of skin gene possibilities since there is some time for accumulation of mutations between them and Noah's sons. With that said, since Adam and Eve would both possess two copies of each gene, that means a possible total of at least 4 different alleles at each gene and if there are 3 different genes, that means 12 different alleles which could be combined 144 different ways. This would seem more than adequate to accomodate the full range of human skin color.

Respectfully,

Ray Bohlin

Probe Ministries

“Why Did God Create a Flawed World Where Eve Could Eat the Forbidden Fruit?”

I found Rick Rood's article on [The Problem of Evil](#) helpful in some way, but I was hoping to find some additional information. No where in my search have I seen anyone address the issue of why God allowed Eve to eat from the tree of knowledge. Surely God knew Eve would be tempted by Satan (the serpent). Why did he allow this? Surely he must have known this would be the downfall of his creation, Earth? And subsequently the root of all pain, hate, and evil to come in the world, both behind and ahead of us. If God had intended

for us to live in a Paradise here on Earth, he never would have permitted this event to occur, indeed the event that destroyed what civilization could have been. Instead, God MADE it necessary to save us from ourselves through Jesus. WHY WAS THIS NECESSARY? WHY THE DRAMA? IS GOD SO LONELY AND SELFISH HE CONCOCTED THIS FANTASTIC REALITY SO THAT MANKIND WOULD LOVE AND REVERE HIM? TO THINK THAT WE COULD ALL BE HAPPY AND LOVING AND TOGETHER AS A PEOPLE HERE ON EARTH, RATHER THAN THE CESSPOOL WE HAVE TODAY, MAKES ME SCREAM OUT IN ANGER AT THE GOD WHO SAYS HE LOVES US.

THE EVIDENCE THAT GOD IS NOT ALL POWERFUL AND ALL LOVING IS ON TV. DOES GOD LIKE THE ATTENTION? IS ANY ADVERTISING GOOD ADVERTISING FOR HIM?

It seems to me God wanted this to happen—he made it happen. He WANTS us to suffer, in order to be driven TO Him. That must be the only way he figured we would love and come to Him? I've heard that God does not need us. But surely he does, or he would not have introduced pain and suffering to the world to drive us to him. Without it, why would we need him, goes the argument.

We have the perfect Villain—Satan—to blame everything bad on. But Satan did not create Adam and Eve. Satan did not make the Tree. And where was God when the Serpent came sliding in in? Did God not know Eve would eat it? TO ME, THIS IS THE MOST CRUCIAL QUESTION IN ALL OF HUMANITY. Assuming God is all knowing, he knew what would happen, the chaos for all time it would bring, and chose to do nothing. Or rather, let it happen. Had God stepped up at the crucial moment, we would all be loving and happy and together here on Earth, JUST AS IT WAS INTENDED. GOD MADE THE WORLD WHAT IT IS TODAY. GOD CREATED MAN'S HEARTS, GOD IS RESPONSIBLE FOR ALL THAT HAPPENS. UNLESS YOU BELIEVE SATAN IS ON PAR AT EQUAL STRENGTH WITH GOD, THEN GOD HAS TO BE ACCOUNTABLE. IT'S TIME RESPONSIBILITY WAS PLACED WITH THE RIGHTFUL OWNER.

Hi _____,

I will be happy to talk to you about this, but first I have a question: do you have any children?

Sue Bohlin

Thank you for your response, I really do appreciate it. No, I don't have any children. I smell an analogy using children coming....Something like "As a parent, we do things in the best interest of our children, and it is only until later in life that those same children understand the actions that were taken...". One analogy I have heard puts God in the example as the parent and us as the children. I would never have children until I was able to resolve these questions in my own mind and heart. Otherwise I am sure I would pass on the same frustration about God to my family.

After even more thought, I guess the Root of my problem/question is creation, and specifically why God created a flawed world intentionally. I use the word "flawed" in the sense that he

- *Knowingly created an access point for evil for all the world (apple tree)*
- *Had foreknowledge Eve would eat from it*
- *Knew that eating from it would result in Sin throughout mankind*
- *That the sin would cause great suffering to all of God's People*
- *That it would be necessary for God to "save" the world through his Son*

Is God so selfish he would intentionally and knowingly cause all this so we would "choose" him through the salvation in

Jesus and 2) He must have known it would turn out like this (the hell that is our world today).

I must sound like a maniac, but I'm 29, well educated, catholic raised and partially practicing, with a good heart. I want to love God, but when I am honest with myself I realize I don't. In fact I hate the person I have concluded God to be. I love Jesus, and of course do believe he died for my sins. My problem is with the Father, and why this grand scheme to make everyone love him was necessary. He could have designed us that way. I finally stopped prayer almost entirely 3 years ago, because I would get so mad and angry at God during prayer—because I would find myself 1) praying for the same stuff with no result 2) many of the things I was praying about were caused by God (natural disasters, human suffering, etc.) When I say human suffering is caused by God, of course I understand free will and that people cause suffering. I hold God accountable for allowing evil and pain and suffering to exist.

Hope this provides you with a little more insight into my problem. If you are able to assist or offer a new perspective that would be great. Thank You.

Dear _____,

I believe the answer to your question is the fact that God has a very big plan for creation that we cannot see from our vantage point in space and time. He knew before He created anything, what would be the best way to get to His final desire, which is to provide a Bride for His Son. Just as any man wants a woman to marry him freely and out of love and commitment and support, the Lord Jesus wanted a Bride who chose Him freely. The only way to have a Bride who chose Him freely was to create people who could also choose freely to reject Him.

Could God have made people who couldn't have chosen NOT to

love Him? No. Love means choice, and the other alternative would have been to create automatons who were programmed to behave in a certain way. If I read your e-mail correctly, you believe God could have made a world in which we were "happy and loving and together as a people here on earth," but He didn't and you're mad at Him for that. People without choice cannot be happy and loving. (Have you ever used a word-processing program that automatically changes what it thinks are misspellings and punctuation errors? No matter what you type, the program rearranges your letters, removing your choice. I don't know about you, but "happy and loving" doesn't describe me when I growl, "That's not what I meant! Let me type things MY way!"<smile>)

I would suggest that an ant colony is busy and productive, ant-wise, but they are not happy and loving. They ARE together, but in the scope of eternity, what does it matter? Their behavior is programmed, but there is no depth to any of it.

God created a world in which the people WERE happy and loving and together, and they chose to trash it. I guess you don't have any trouble accepting that reality; if I'm not mistaken, what you want is all the benefits of Eden without the choice to trash it. I can certainly understand that! □ But you also haven't seen the end of the story, either, when everything is made right again, and that's exactly what we will have. I respectfully suggest that that's the part you're missing. The big picture where God restores creation to its original perfect state. I also respectfully suggest that the evidence of the world today that God is not all-powerful and all-loving, is actually evidence that God is very patient. He's not finished yet. He's allowing a certain amount of pain and suffering—which He will redeem, every bit of it—because there is a larger purpose behind it. Our inability to see it doesn't mean it's not there.

I asked if you if you had children because this is one of the

things we can learn about God as parent when we have children. I passionately love my children, but I allowed them to experience pain of immunizations and school tests and other things they hated because I had a larger purpose for them besides preventing discomfort and pain in their lives. For instance, now that my son is in college, he's glad I made him do his homework in 5th grade although he sure didn't at the time. I never lost sight of the big goal, of maturity, because I am his mother who loves him and wants the best for him. God never loses sight of His big goal either.

You have a lot of company in being angry with God for allowing pain and suffering to exist. In fact, many wise people have said that pain and suffering is the single biggest evidence that God is not good. Or that He doesn't exist. (But then, if there were no God, and we evolved by chance, then where did we get this idea that life is unfair and broken? Life just IS, according to that worldview. But we are haunted by the sense that things should be much better than they are. And sure enough, God has revealed that we live in a fallen and broken world that is so much less than what He originally created for us. We're the ones who blew it.)

But you're not there; you know God exists, and you apparently resent Him for being a bad God for allowing life as we know it.

I'm afraid all I have to offer you is what God has revealed to us: that there IS a bigger plan, than He will make all the pain and suffering worth it some day. If you insist that there was a way for God to create people who could freely choose to either love Him or ignore/hate Him AND there be no chance for pain and suffering in the exercise of that choice, then I guess you will continue to be irreconcilably angry. You may as well fume over God not making a "square circle" or "light-filled darkness." God is a powerful God, but He is not able to create nonsense.

You know that Jesus came to earth and was tortured and died to pay the penalty for our sin. And bless you, you love Him for it. Jesus coming into the midst of our suffering and pain is the clearest indication of the Father's heart there is. He didn't do or say a single thing that was not the Father's will, and to see Jesus is to see the Father. So to hate the Father and love the Son is inconsistent. They are one God with one heart. It cost the Father everything to let the Son pay for our sins, and it cost the Son His life. That's how valuable we are to Them.

The bottom line here, _____, is that what you want God to have done is something He couldn't do. He couldn't make a world for Him to lavish with His love that didn't include the ability to reject that love. Otherwise creation would have been pointless, and God never does anything pointlessly.

May I suggest, humbly, that you try a prayer again, even though it's been three years, and ask God to show you what you're not getting? Ask Him to open your eyes to see the truth about Him and His ways? And ask Him to help you deal with your anger? He's not intimidated by it; He fully understands your frustration. And He'd love to relieve you of the burden of that anger and replace it with His peace.

I hope this helps, even a little.

Sue Bohlin

Posted July 2002

© 2002 Probe Ministries