

Talking About the Problem of Evil

T.S. Weaver has put together an intellectual response to the problem of evil that includes a theology of evil and suffering, and a philosophical/theological series of proper defenses of God and His righteousness considering evil.

What is Evil?

The problem of evil is famous. This problem is personal because my wife stayed stuck as an agnostic for a long time. An agnostic, by the way, is a person who says they don't know if there is a God. Like so many people, she thought that if you believe in a God who is all good and all-powerful, then the presence of evil and suffering creates a problem.



Atheist philosopher David Hume said, "Epicurus's old questions are yet unanswered. Is he willing to prevent evil, but not able? Then he is impotent. Is he able to but not willing? Then he is malevolent. Is he both able and willing? Whence then is evil?"

Let's address this. I'll give you a roadmap of where we're going. First, we need to address how one can even object to evil. Second, I will talk about what evil is and is not. Then I will talk about some possible reasons God allows evil. Finally, I'll close with God's solution.

To start, if this challenge were raised by an atheist, we need to address the moral argument. If there is right and wrong, then they are grounded in the existence of a good and moral God. Because without an absolute Moral Law, which requires an absolute Moral Law Giver, the atheist has no grounds for a

complaint against evil.

Former atheist C.S. Lewis summarizes how this thinking eventually guided him to Christianity: “My argument against God was that the universe seemed so cruel and unjust. But how had I got this idea of just and unjust? A man does not call a line crooked unless he has some idea of a straight line. What was I comparing this universe with when I called it unjust?”

Evil is not a “thing” that exists; and God is not the cause. Both Augustine and Thomas Aquinas point out that evil is not a real entity in the world. This means evil is not a material or a phenomenon that exists by itself. It’s like darkness, which is not a created thing; it’s the absence of light. Evil describes a deficiency or denial of good. Philosophers call this deficiency a privation. Evil is what occurs once the good is altered or distorted. In Genesis 1 and 2, God told us all that existed was good. Evil was not an innovation, but a distortion. So, God is not the creator or author of evil.

The Best-of-All-Possible-Worlds

Let us consider the best-of-all-possible-worlds argument. The place to start is God’s omniscience. This allows God to understand all possibilities. If God knows all possibilities, God knows all possible worlds. Since God is also completely good, He always wants and works out the best world and the best way.

Leibniz (the philosopher who came up with this defense) wrote, “The first principle of existences is the following proposition: God wants to choose the most perfect.”

The power of this argument is to show that out of every world that a good God could have produced, His decision to generate *this* one means this creation is good.

There are several principles that tie into this defense.

The first major principle is centered on the truth that God acts for worthy causes. Again, God's omniscience presumes that before God decides which world to produce, He understands the value of every possible world. This also implies God always decides on the base of sensible, stable rationales. This is called the "principle of sufficient reason."

To believe God can intercede in what he has formed with sufficient reason, even to avoid or restrict evil, would be like a soldier who abandons his post and knowingly allows enemy infiltration to instead stop a colleague from drinking while in uniform. The soldier ends up allowing a greater evil in order to stop a lesser evil.

Another principle that reinforces this argument is the principle of "pre-established harmony."

Leibniz describes it this way: "For, if we were capable of understanding the universal harmony, we should see that what we are tempted to find fault with is connected to the plan most worthy of being chosen; in a word we should see, and should not believe only, that what God has done is the best."

Human Free Will

Above, we covered the principle of sufficient reason as part of the best-of-all possible worlds. The last principle of the best-of-all-possible-worlds is human free will. For Leibniz, this idea was just a principle in part of his greater defense. For Augustine, C.S. Lewis, and Alvin Plantinga it was an entire defense by itself. In its simplest form, it goes something like this: God set us up not to be machines but free agents with the power to choose.

If God were to make us capable of freely choosing the good, He had to create us also able to freely choose evil. Consequently, our free will can be misused and that is the explanation for evil.

Jean-Paul Sartre communicates this wonderfully: "The man who wants to be loved does not desire the enslavement of the beloved. . . . If the beloved is transformed into an automaton, the lover finds himself alone." God knows that a better world is created, if human beings are infused with free will, even if they decide to behave corruptly.

Were God to force us to make good choices, we would not be making choices at all, but simply implementing God's instructions like when a computer runs a program.

For humans to have the capability to be ethically good, free will is necessary. Morality hangs on our capability to freely choose the good.

Plantinga asserts, "God creates a world containing evil, and he has a good reason for doing so." John Stackhouse Jr. says, "God, to put it bluntly, calculates the cost-benefit ratio and deems the cost of evil to be worth the benefit of loving and enjoying the love of these human beings."

Stackhouse sums up Plantinga's argument like this:

"God desired to love and be loved by other beings. God created human beings with this in view. To make us capable of such fellowship, God had to give us the freedom to choose, because love, though it does have its elements of 'compulsion,' is meaningful only when it is neither automatic nor coerced. This sort of free will, however, entailed the danger that it would be used not to enjoy God's love and to love God in return, but to go one's own way in defiance of both God and one's own best interest."

God created us with free will because our decision to say "yes" to Him is only a real choice if we are also free to say "no" to Him.

The Greater Good

To review, so far, we've addressed how one can even object to evil, in the moral argument. We've talked about what evil is and is not, and the idea of it being a privation. We've talked about some possible reasons God allows evil, which included the best-of-all-possible-worlds argument and the free will defense. Now I want to go over the greater good principle. While all the arguments I've given so far are intellectual and do not necessarily help with the emotional side of evil and suffering, this principle is especially delicate. I say "delicate" because this defense may not help a questioner much if they have been a victim of a seemingly very unwarranted evil, and/or if they are still carrying anger or bitterness.

Again, the topic we are examining is the greater good principle, which argues that certain evils are needed in the world for certain greater goods to happen. To put it another way, certain evils in this world are called for, as greater goods stem after them. For instance, nobody would believe a doctor who cuts out a cancerous tumor is being evil because he made an incision on the patient. The surgery incision is much less evil than letting the tumor develop. The greater good is the patient being cancer-free. Parents who penalize children for poor conduct with the loss of toys or privileges or even giving spankings are instigating pain (particularly from the kid's viewpoint). Although, without this discipline, the other possibility is that the kid will develop into a grownup with no discipline and would consequently face much more suffering. We do not understand in this world all the good God is preparing; therefore, we need to trust that God is good even when we can't see it and we can't understand the larger picture of what He's doing.

Plus, nearly all individuals will award some truth to the saying ascribed to Nietzsche: "Whatever doesn't kill me makes me stronger." Consequently, the principle of allowing pain in

the short term to bring about a greater contentment eventually is legitimate and one we know and use ourselves. That implies there is no mandatory contradiction between God and the reality of evil and suffering.

The Cross

Finally, I end with the cross and the hope of Christianity. Jesus agonized in enduring the nastiest evil that can be thrown at him: denial by His own adored people; abhorrence from the authorities in His own religion; unfairness at the hands of the Roman court; unfaithfulness and disloyalty from His closest friends; the public disgrace of being stripped nude and mocked as outrageous “King of the Jews”; anguish in the agony of crucifixion; and the continuous weight of the lure to despair altogether, to crash these unappreciative beings with shocks of heaven, to recommence with a new race, to assert Himself. Instead, Jesus remained there, embracing into Himself the sins of the world, keeping Himself in position as His foes wreaked their most terrible treatment.

Our faith in a good God is sensible, because Jesus suffered on our behalf, and took the punishment we deserve. *He* understands what it is to suffer. *He* has lived there.

The cross was a world-altering occasion where the love and compassion of God dealt efficiently with the immensity of human sin. His death and resurrection show evil is trounced, and death has been slain. Contemplate the many implications of the atonement: Jesus is the Victor, He has paid our ransom, God’s wrath has been satisfied, and Jesus is the substitution for the offenses we have perpetrated.

As if that is not enough, the Christian narrative ends with faith in the future where complete justice will be done, and all evils will be made right. When Christ returns, He will not once more give in to mortal agencies and quietly accept evil.

He will come back to deliver justice. The Bible's definitive solution to the problem of evil is that evil will be dealt with. God will create a new heaven and a new earth for persons God has loved so long and so well. This is the core of our faith in the middle of pain and suffering.

In conclusion, what I've just presented to you, and what my wife eventually figured out, is that evil is not a thing created by God. A valid complaint against evil cannot be made without the existence of God. God has plausible reasons for allowing evil. And He clearly has a plan to defeat it. All He wants you to do is trust Him.

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Faith and Reason

Are faith and reason friends or foes? Does faith in Christ require checking your brain at the door? This essay presents 3 positions on faith and reason, from Tertullian, Augustine and Thomas Aquinas.

Friends or Foes?

One of the more intriguing aspects of the *Indiana Jones* film trilogy is its focus on religious themes. In the third installment, *Indiana Jones and the Last Crusade*, Indy is involved in a search for the Holy Grail, the cup from which Christ drank at the Last Supper. As the film reaches its climax, Indy must go through three tests in order to reach the Grail. After overcoming the first two obstacles, the final test required Indy to "step out" in faith, even though he was on one side of a cavern that appeared to be thirty feet across, without any visible way to reach the other side.

Following the instructions from his father's diary, Indy stepped into the void, and to his amazement, his foot came down on solid ground. It turned out that there was a bridge across the cavern but because the rocky texture of the bridge perfectly matched the facing wall of the cavern, the bridge was invisible from Indy's perspective.

According to this scene, and enforced by general opinion, religious faith and human reason are opposites. Indiana Jones simply could not understand how it was possible to reach the Grail without any visible means to do so; the implication is that his decision to step out was a forfeiture of his intellect. This idea that Christian faith is a surrender of our reasoning abilities is a common one in contemporary culture.

For many Christians, the scene that we've been discussing is a disturbing one. On the one hand, it is a moment of triumph. It seems to lend credence to the importance of religious faith. Then again, it portrays faith as being a mindless exercise. Indiana Jones is an intellectual college professor who is interested in the Grail primarily as an historical artifact. His leap of faith goes against everything he stands for. This reveals a tension that has existed in the church for centuries. Is faith in Christ a surrender of the intellect? Is godly wisdom in complete opposition to what Scripture calls "worldly wisdom"? There are many who question whether the Christian should even expose himself to teaching that is not consistent with the Word of God. For example, it is a frightening prospect for many Christian parents to consider sending their children off to a secular college where the Christian faith is often ridiculed or condemned. Still others want their children to be challenged by a secular education. They consider it part of the Christian's missionary mandate to confront secular culture with their very presence. In their mind, the tendency of Christians to separate themselves from secular environments leads to an isolationist mentality that

fails to reach the lost for Christ.

As we examine the relationship of faith and reason for the Christian in this discussion, there are several questions to keep in mind. Is there such a thing as Christian philosophy, or is philosophy primarily opposed to theology? Should believers read literature that is not explicitly religious, or should we only read Christian literature? What about secular music or films? How we view the relationship between faith and reason will reveal itself in how we answer these questions. We will try to shed light on these issues as we examine three distinctive positions that have been prominent throughout church history.

Earlier, we mentioned that in the popular film, *Indiana Jones and the Last Crusade*, Indy had to make a literal leap of faith. When he stepped into the "void" in order to reach the Grail, he was unable to see the pathway to the Grail, but his "blind faith" was rewarded when it turned out that the pathway was hidden by an optical illusion. He did what most people would consider suicidal. But is this a true picture of religious faith? Is faith or religious belief irrational? In the next section we will look at the answer of Tertullian, a Christian apologist from the early church who has been accused of saying this very thing.

Tertullian's Dilemma

Tertullian was a lawyer who converted to Christ sometime around the year A.D. 197. It was he who asked the famous questions, "What does Athens have to do with Jerusalem? What have heretics to do with Christians?" Tertullian's major distinction was to create a metaphorical contrast between Athens, the home of pagan Greek philosophy, and Jerusalem, the central locale of divine revelation. Tertullian was convinced that the Christian faith and human wisdom were polar opposites. It was his conviction that God had revealed His plan of salvation in Scripture alone; to mix Scripture with

the philosophy of pagans could only distort God's message. But does this mean that Tertullian believed that human wisdom is irrational? Let's look at the evidence.

Contemporary theologians who deny the rationality of Christian belief often quote Tertullian's statement that the crucifixion should be believed because it is absurd. He also said the fact of the Resurrection is certain because it is impossible. But these statements must be understood from the context of Tertullian's own life and work. He himself utilized elements of Greek philosophy and logic that he believed to be compatible with Christian belief. The major emphasis in his writings was to contrast the coherence of Christianity with the inconsistency of his heretical opponents. When he does speak of the absurdity of Christian belief, he is actually referring to the unlikelihood that any human mind could conceive of God's redemptive plan. Like C. S. Lewis, he was convinced of the truth of the gospel by the very fact that no human being could possibly concoct such a story as is presented in Scripture. Certainly the Jews could not; the claim of Christ that He was God in the flesh was blasphemous to many of them. Nor could the Greeks create such a story; for them, the material world was inferior to the divine realm. God could not possibly assume human flesh in their philosophical reasoning. But for Tertullian, this was compelling evidence that the gospel is true! The religious and philosophical systems contemporary with the advent of Christianity would have prevented any human from simply making up such a fantastic tale. He concluded that the gospel had to originate in the mind of God himself.

To conclude, let's put Tertullian in the shoes of Indiana Jones. What would Tertullian do if faced with the prospect of crossing over the invisible bridge? My guess is that he would see such a step as consistent with God's way of directing His people. The key to understanding Tertullian's view of faith and reason is to consider what the unbeliever would think.

Since most unbelievers would consider what Indiana Jones did as unreasonable, he would probably consider such an attitude as compelling proof that the person of faith must take such a step.

Tertullian, the early church apologist, was convinced that belief in the Scripture was the basis for the Christian life. He also considered Greek philosophy to be the basis for heresy in the Church. Unfortunately, he seemed to assume that all Christians intuitively understood Scripture in the same way. His motto might have been "God said it, I believe it, that settles it." But it is one thing to believe; it is another thing to understand what we believe. Next, we will consider the ideas of Augustine, who is known by the phrase "faith seeking understanding."

Augustine's Solution

Augustine, who died in the year A.D. 430, recounts in his famous *Confessions* how as a young man he was constantly seeking for a philosophy that would be consistent and guide him to truth. At one point he abandoned any hope in his search and became a skeptic. But at the age of 33, Augustine came to accept the truth of the gospel. He recognized that the speculation of Greek philosophy was incapable in itself of bringing him to salvation. But, on the other hand, he could see that it had prepared him to distinguish between truth and falsehood, and laid the groundwork by which he came to accept the claims of Christ. Augustine believed that the Scripture was the authoritative Word of God, but in interpreting difficult scriptural concepts such as the Trinity, he found it necessary to utilize his own philosophical training to explain the teaching of Scripture.

Whereas Tertullian considered faith in Christ's revelation of himself to be the only thing worth knowing, Augustine emphasized both the priority of faith and its incompleteness without the help of reason. One of his great insights is that

faith is the foundation for all knowledge. Christians are often ridiculed for their faith, as if “faith” and “gullibility” were synonyms. But Augustine reminds us that each of us must trust some authority when making any truth claim, and that “faith” and “trust” are synonyms.

Consider a few examples: Christians and non-Christians alike agree that water freezes at zero degrees centigrade. However, I myself have never performed that experiment; I simply trust what reliable scientific studies have confirmed. Likewise, no one living today was present at the signing of the Declaration of Independence, but all Americans celebrate that day as having been July 4, 1776. We trust the witness of those who were actually there. In other words, our knowledge *begins* with faith in some authority, just as Augustine emphasized.

But Augustine distinguished himself from Tertullian by acknowledging that philosophy does have a role in how the Christian understands God’s revelation. Because humanity is made in the image of God, we are all capable of knowing truth. Augustine found in pagan philosophy helpful ideas that enabled him to elaborate God’s Word. But it must be emphasized that his interest in pagan philosophy was not an end in itself, but rather a tool by which to grasp more deeply the meaning of Scripture.

What would Augustine have done if he had faced the choice of Indiana Jones? First, he would have needed scriptural support for such a choice. Secondly, he would have considered the logic of such a decision. Whereas Tertullian considered God’s mind to be contrary to the philosophies of man, Augustine believed God created us to think His thoughts after Him. His was a reasonable faith. This is why his motto has been described as “faith seeking understanding.”

The Synthesis of Thomas Aquinas

Now we turn to look at the teaching of the twelfth-century

scholar Thomas Aquinas, whose own slogan has been called, "I understand in order to believe."

A good way to get a handle on Thomas's position is to recognize that his own motto is a reversal of Augustine's *faith seeking understanding*. It was Augustine who first explained the concept of *original sin*, which states that we are alienated from God at birth because we have inherited a sin nature from Adam. Thomas agreed that our moral conformity to God had been lost, but he believed that sin had not completely corrupted our intellect. Thomas believed, therefore, that we could come to a basic knowledge of God without any special revelation. This is not to say that Thomas did not hold a high view of Scripture. Scripture was authoritative for Thomas. But he seemed to believe that divine revelation is a fuller explanation of what we are able to know about God on our own. For example, his attempts to prove the existence of God were based on the aftereffects of God's action in the world, such as the creation, rather than in the sure Word of Scripture. In contrast to Tertullian and Augustine, who placed faith in God's revelation of Christ as the foundation for knowledge, Thomas started with human reason and philosophy. His hope was to show that even people who reject the Scripture could come to believe in God through the use of their intellects. But the Scriptures were necessary since the human mind cannot even conceive of concepts such as the Trinity.

Thomas lived at a time when most of Aristotle's philosophy was first being introduced into the Latin language. This created quite a stir in the universities of the day. Up until that time, Augustine's emphasis on an education centered on Scripture was the dominant view. Thomas himself was educated in the tradition of Augustine, but he appreciated the philosophy of Aristotle as a witness to the truth. He found Aristotle to be more balanced in his approach to philosophy than Augustine had been. Whereas Augustine emphasized the

eternal realm in his own philosophy, Aristotle's philosophy confirmed the importance of the natural world as well and assisted Thomas in his effort to create a comprehensive Christian philosophy which recognized that the material world was important because it had been created by God and was the arena in which His redemptive plan was to be fulfilled. Prior to Thomas, the tendency had been to downplay the physical world as greatly inferior to the spiritual world.

If we were to place Thomas in the shoes of Indiana Jones, it is likely that he would have stepped out as well. But he would have arrived at the decision for different reasons than Tertullian or Augustine. Because of his emphasis on the thinking ability of the human race and his emphasis on physical reality, he might have knelt down on the ground and felt for the hidden pathway before actually stepping out. Since he leaned toward utilizing reason and his own understanding to discover the bridge, he would not have depended solely on revelation to cross over like the others.

We will conclude our series as we evaluate the implications of the three different views of faith and reason that we have been examining in this discussion.

Implications

We have been examining three distinctive positions on the question of faith and reason. Basically, we have been attempting to discern whether or not human reason, as expressed in pagan philosophy, is a help or a hindrance to Christian theology.

The first position we addressed was that of Tertullian, who viewed the combination of divine revelation and Greek philosophy as the root of all false teaching in the church. We then showed that even though Augustine agreed with Tertullian that faith in divine revelation is primary for the Christian, they differed in that Tertullian emphasized *belief in* the

Scriptures, while Augustine focused on the *understanding* of what one believes. That is why he was willing to incorporate pagan philosophy to help further his understanding of Christian theology. He was delighted to find pagans whose philosophy, though not Christian in and of itself, was in some way compatible with Christianity.

The third and final position we examined was that of Thomas Aquinas, who believed that all people could have a basic knowledge of God purely through natural reason. He did not agree with Augustine that the human mind had been totally corrupted by sin at the Fall. This belief led to his elevation of the power of the mind and his appreciation of philosophy. Theology is the higher form of wisdom, but it needs the tools of science and philosophy in order to practice its own trade. Theology learns from philosophy, because ultimately theology is a human task.

How we view the relationship between faith and reason can have powerful implications for how the Christian engages society with the gospel. One of the problems with the apologetics of Tertullian is that he seemed to view all that opposed him to be enemies of the gospel, rather than as potential converts. This is in stark contrast to the behavior of the Apostle Paul in Acts 17, when he proclaimed the gospel among the Greeks at Mars Hill. He did not condemn them for their initial failure to accept the Resurrection. Instead, he attempted to reach common ground with them by quoting some of their own philosophers, picking out isolated statements from pagan thinkers which were consistent with Scripture, while still maintaining the absolute truth of Scripture as his foundation. In this way, he was able to gain a hearing with some of his listeners. But this presupposes some familiarity with pagan thought. This familiarity made Paul a more effective witness to his audience.

Paul's attitude toward pagan philosophy seems to be consistent with those of Augustine and Aquinas. All three felt it was

beneficial to know what the non-believer thought in order to communicate the gospel. How then can believers apply this attitude today without compromising their values? Perhaps it involves Christian parents listening with their children to the music they enjoy, and then constructively discussing its message. After all, many contemporary musicians utilize their music to proclaim their own philosophies of life. Or maybe it will mean watching a popular movie that has taken the country by storm, with the goal of discerning its importance to the average viewer. Rather than criticizing literature, philosophy, film, or music that is not explicitly Christian, we may find that by attempting to appreciate their value or worth, no matter how meager, we may be better able to dialogue with, and confront, our post-Christian culture with the claims of Christ.

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