FIGURE IT OUT

APOLOGETICS

BOOK 8 - EVIL PAIN SUFFERING DEATH

Dr. David Newton

HARBOR VIEW PUBLISHING HOUSE
SANTA BARBARA ⌘ CALIFORNIA

Copyright © 2024 - David B. Newton
All Rights Reserved

Printed in the United States of America.
Except as permitted under the United States Copyright Act of 1976, no part of this publication may be reproduced or distributed in any form or by any means, or stored in a database or retrieval system, without prior expressed written consent and permission from the copyright holder.

Dust jacket cover design: JennyYarbroughDesigns.com
Images covered under Fair Use [Section 107 Copyright Act].

ISBN: 979-889443592-3

Harbor View Publishing House does independent research and literary commentary production. The name comes from the central overview one has looking over the safe haven within the port, even as the waves and swells of the open ocean lie just beyond the breakwater jetty.
Harbor View is committed to examining Biblical topics using a detailed framework of analysis with direct contemporary application.

"Be perpetually ready to make an 'apologia' [a legal defense or reasoned argument] *to everyone who asks you to give a 'logos'* [word] *for the hope that is within you, yet do this with gentleness and reverence"*

1st Peter 3:15

CONTENTS

Acknowledgements	5
Foreword	6
Introduction to Apologetics	8
Why Evil, Pain, Suffering, Death?	11
The Starting Point	16
Creation's Testimony	18
Beautiful Creations Destroyed	19
The Character of God	22
The Origin of Mankind	24
The Character of Humans	26
Original Disobedience	27
God's Foreknowledge	29
5 Options for Creation	31
God's Creation Decision	34
Putting It All Together	36
Additional Resources	39
Other Apologetics Books	40

ACKNOWLEDGEMENTS

During the summer of 2023 I taught a 12-week series on Apologetics at Calvary Chapel Santa Barbara. Turning my notes into a book resulted in over 450 pages. Would potential readers readily take on a book of that size? Thanks to everyone who gave me feedback that it would be much preferred to have a series of 12 paperback books – one covering each of the 12 Apologetics topics. People could easily find the topic they have interest in, and the entire series could then fit on a desk or bookshelf as a ready reference about foundational Apologetics issues.

Thanks to Bret Shellebarger who first approached me about teaching a series on Christian Worldview, which then turned into the Apologetics study. Thanks to senior pastor Tommy Schneider for his encouragement to go deep on each topic, and then inviting me to do the first teaching at the Calvary Wednesday midweek service. Thanks also to the 120+ who signed up online for the summer series and faithfully attended Monday evenings - and for all those challenging Q+A sessions after each topic.

Big thanks to Jef Richardson for videorecording and editing the Monday night teachings, and to Kevin Hurtado and Sam Shellebarger who filled in and covered for Jef when he was unable to attend. Readers can view the 12 video-teachings that correspond to the 12 Apologetics books at my *YouTube* channel **Figure It Out** *@NewWaveDave1977.*

Special thanks again to Jenny Yarbrough for another great job designing book covers for this Figure It Out series – just like your graphics work on my other FIO books and at the **NewtonFIO.com** website. Thanks also to all those who did proof-reading – providing edits and comments. And many thanks always to my family for their love, prayers, and support

FOREWORD

We cannot teach, much less defend, what we do not know. Apologetics is for every Christian because it addresses the questions a typical skeptic uses to challenge the claims of Christianity. While speaking around the nation at secondary schools, churches, and college/university campuses one concern is obvious: Biblical literacy is rare, as increasing numbers of people are choosing to follow the ways of the world. Many who grew up in Christian environments do not know what they believe or why they believe it. At a time when God's Word and name are challenged and ridiculed [even in places founded upon Judeo-Christian values], many well-meaning believers struggle with how to articulate and defend their beliefs. For this reason, Dave Newton's book series on Apologetics is both timely and important. These excellent resources are packed with wisdom from Newton's decades of teaching the Bible and defending the faith. Each short book is well-researched, easy to follow, and provides logical, reasoned answers to one of the twelve most common objections to Christianity. Dr. Newton's use of compelling statistics, analogies, and stories prove why Christianity is true and has withstood the test of time. Whether you are new to the faith, a mature Christian, or still trying to answer life's biggest questions, this Apologetics series will further equip you to defend your faith with all your heart, soul, mind, and strength. I have no doubt you will return to this resource time and again to find great information to explain a reason for the hope within you.

Few deny that evil exists, but opinions about its origin, definition, and how to deal with it, can [and do] vary widely. Perhaps you have noticed that adding the letter "d" to the beginning of the word "evil" spells *devil*, or that the word evil spelled backwards is *live*? Speaking of living, the Bible reveals that God created everything good, including humans who

are specifically created in His spiritual image – whom God declared to be *"very good"*. God's perfectly designed conditions for humans to flourish in His creation were established and would have remained ideal if mankind had simply obeyed God's commands. Unfortunately, free-will decisions introduced conscious and intentional disobedience of God, and mankind's eyes were opened to "*the knowledge of good and evil*".

It is quite logical to ask, *"From where did evil originate?" "Is evil simply the absence [or perversion] of good?" "If God is all-loving, omnipotent, and omniscient, how can there be so much pain, evil, and suffering in the world?" "Is the devil to blame? Does evil simply result from bad [sinful] choices?"* In this important volume, Dr. Newton answers these common questions and debunks the typical atheist's theory regarding evil. At a time when there is much confusion about evil, its prevalence, and its negative consequences, this book provides hope by explaining God's sovereignty – even as He allows for pain, suffering, and death in this *Fallen* world. In the end, you will understand Theodicy and that God is never to blame for evil. You will also discover how God defeats evil and provides each person the opportunity to choose His remedy for sin.

Dr. Todd von Helms - Raleigh, North Carolina
Presidential Scholar for Christianity and Culture at Dallas Baptist University. Senior Fellow at Montreat College and Southeastern Seminary. Todd has degrees from: University of Texas, Duke University, and Southern Methodist University. He is the author of the best-selling book, ***Before You Leave: For College, Career, and Eternity*** *[2021]. His latest book [2024] is* ***Prayerful: How the Scriptures, History, and Experience Can Shape Our Prayers.***

INTRODUCTION *to* APOLOGETICS

What exactly is Apologetics? A great starting place is in Acts chapter 17 where Saul is on the Areopagus [Mars Hill] just below the Acropolis in Athens, Greece. There he had a dialogue with skeptical Epicurean and Stoic philosophers. I have been up on that rock outcropping many times over the years and always love to read Acts 17:16-34 out loud, which is also engraved right there on a large stone placard. It is Paul's teaching about the *Unknown God* and his defense of the Christian faith within the pantheism of that First Century Athenian culture. Apologetics comes from the Greek word ***apologia*** [ἀπολογία] meaning "a verbal defense, a reasoned argument". Peter used this [1st Peter 3:15] when encouraging his readers to ALWAYS be ready to give an ***apologia*** about the Logos, regarding the hope within you, to anyone who would ask.

The 12 booklets in this FIO Apologetics series each examine one topic in the context of the questions a typical skeptic asks about the Christian faith, and how to reply with a well-prepared, thoughtful, rational, logical, reasonable response – information to equip you for such conversations. The primary focus is to provide my readers with content that is easy to remember and easy to explain. However, there are three caveats. First, everything in these booklets faces significant challenges, concerns, and oftentimes outright ridicule, because no matter what position you have there will always be those who oppose it. Challenges will come from outside Christian circles and Christian thinkers, but [sad to say] they also come from within Christian circles and Christian thinkers. I can guarantee

that all I present in these 12 volumes will have philosophers, theologians, pastors, and scholars who will all thoroughly disagree with my position. Second, rarely if ever does a great Apologetics response convince the skeptic to change a position. But reasonable-logical-rational-thoughtful responses can help remove the stereotypical way that people often think about most conservative Christians - that we are unreasonable, illogical, irrational, close-minded, not very thoughtful. And third, the Bible will not be my primary source of defense, because skeptics usually say, "I don't believe the Bible, what else have you got?" I will utilize Scripture as I go deeper into each topic and cover solid evidence that align with facts.

My position throughout this 12-volume series begins with two competing worldviews. Book-1 introduces the **Naturalist Worldview** opposite the **Biblical Christian Worldview**. The former is inherently atheistic [there is no God and everything happens by random accidental iterations over long periods of time]. The latter is inherently theistic [there is a God who designed and created everything]. There is also a **Theistic Evolutionary Worldview** that tries to blend the prevailing scientific paradigm with the Biblical account of God's creation. These underlying worldviews directly impact how one views the origin of the universe and life on Earth [the topics of Book-2 and Book-3]. It also impacts one's position on the origin of the Bible and whether it is true [Book-4 and Book-5], how one approaches Absolute Truth vs. Relativism [Book-6], and the strong case in favor of the historical Jesus [Book-7]. Worldview will also impact how one reconciles a loving Creator-God with evil, pain, suffering, and death.

The evidence presented for each Apologetics topic can be persuasive to even the most ardent atheist. Providing sound, logical, and thoughtful ***apologia*** of the Christian faith reminds me of my work as an expert witness in legal cases, where I am hired by various law firms to provide

testimony for either a plaintiff's or defendant's legal case about negative economic impacts, business valuations, financial loss due to breach of contract, failure to perform, or outright fraud. My summary report lays out the logic of supporting evidence and rationales related to the issue that divides the two parties – an unbiased and objective *verbal defense, a reasoned argument* - based on evidence. That is my ***apologia.*** There are usually other "expert witnesses" hired by the opposing legal counsel who submit reports that directly contradict my professional opinion. My "expert witness" approach is the exact same for this series on Christian Apologetics – to carefully examine perspectives and evidence for anyone responding to the skeptics who challenge the credibility of Christianity.

The 12-volume series covers the most common questions asked about Christian faith – and how best to respond with confidence using rational, logical thought-processes with reliable common-sense evidence. Each book tracks the on-going dialogue between a skeptic of Christianity and a well-informed, well-equipped believer who is able to confidently reply with a defense supported by sound logic and verifiable evidence. Each booklet concludes with a bibliography of Additional Resources where readers can find more information on each Apologetics topic. As you can imagine, it is virtually impossible to cover *every* topic or question that can be raised. But this series examines the twelve most popular issues you are likely to encounter and provides solid answers for the skeptics. May this series become a trusted resource you go back to time and again regarding the foundational rationales for the hope within you, with the page-edges frayed and folded over from regular use as you dig in and learn to master the underlying Apologetics of your own Christian faith.

- Dr. Dave Newton
July 2024
Santa Barbara, California

BOOK 8

WHY IS THERE EVIL, PAIN, SUFFERING, AND DEATH

The existence of evil and suffering in our world seems to pose a serious challenge to belief in the existence of a perfect God. Since evil and suffering obviously *do exist*, we get: *God is either not omnipotent, not omniscient, or not perfectly good.*

- Internet Encyclopedia of Philosophy

Evolution is, as well as smarter than we are, infinitely more callous and cruel, and capricious.

- Christopher Hitchens, Atheist Author

Good people will do good things and bad people will do bad things, but for good people to do bad things that takes religion.

- Steven Weinberg, Atheist Author

One of the most troublesome issues cited by the skeptics of Christianity is their bemoaning, "*If a loving all-powerful God does exist, why then is there evil in the world, and all of the ensuing pain, suffering, and death?*" This is referred to as the "Theodicy Problem". The foundation of this Apologetics topic is the seemingly paradoxical issue that attempts to align the all-loving benevolent God with the source of evil in the world and its devastating effects of pain, suffering and death. Theodicy is the

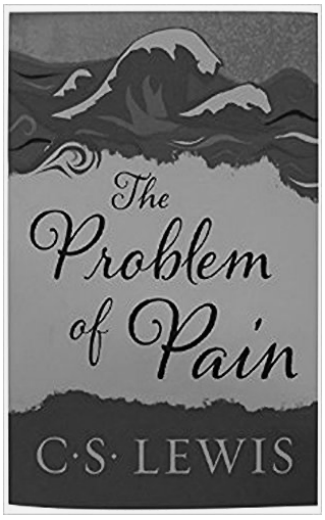
philosophical rationale that attempts to vindicate the omnipotent loving God from an awkward responsibility for what appears to be systemic evil throughout His creation. Did God create the evil? If not, then from what source does evil originate? Skeptics always want to include God in the matter of evil - arguing there cannot be a God *because* evil exists. But why then does the Naturalist worldview seek a logical explanation for all the misery in the world? It is more logical that a *Natural Law* position regarding pain, suffering, and death should not even care about this. Misery and devastation are the expected results of a violent physical world in constant flux. These are nothing more than random, accidental actions, with no purpose or intention, as hominids struggle to exist in the throes of evolution. The Naturalist worldview must dismiss any thoughts about God because there has always been death and destruction. And yet this position believes that everything in the physical world happened by random chance over billions of years. As such, there cannot be any evil [in an *Absolute* sense of the word]. There are only natural interactions of random life forms that can only allow for the *"survival of the fittest"*. Pain, death, and destruction are the ***natural*** end results of *Natural Law*. The world is a violent environment, with expected ***natural*** consequences. There can be no concept of inherent "evil" that originates with a given source because there is no such thing as *Absolute* right and wrong, good or evil. There are only instinctual choices to survive - to kill or be killed, to eat or be eaten. The skeptic literally says, *"Who determines what's evil and what's good in this natural world?"* Yet, even the most ardent atheists tend to agree there are certain actions in the world that seem to be *"wrong"*, *"horrible"*, *"bad"*, *"troubling"*, and *"evil"*. The serial killer who is finally arrested and convicted of brutal murders. A pedophile who abused dozens of young boys. Radical Islamists who kidnapped teenage girls to be sex slaves. A tsunami that devastated seaside resorts without

warning drowning 10,000 people. The massive 7.2 earthquake toppled mudbrick buildings and left 45,000 people dead. The fascist dictator who ordered the systematic extermination of his targeted ethnic groups in Germany, China, Cambodia, Somalia, the Soviet Union, Bosnia, Rwanda, and North Korea. These are universally recognized as tragic *outcomes*. But is their *source* something that is intrinsically evil?

When the skeptic vehemently argues against the existence of God because of all the evil in the world, the best response is to ask, "*How* can *accidental, random* consequences within the *natural* order of *life on Earth be deemed "evil"?* The skeptic is framing a challenge to God's existence based upon seeing, knowing, and experiencing "evil" that seems to be present in the world. However, it appears to be illogical and irrational for an atheistic skeptic to codify what constitutes evil, let alone identify a source for evil in the world. The reason for this is that evil always infers ***intention***. The action described as *evil* was not just a random act among the atoms, molecules, and elements that comprise the *natural* world. Evil is inherently volitional at its source. It is deliberately enacted based upon a choice to do so. There is a clear decision of free will inextricably linked to evil with full knowledge and understanding as ***motive*** for the actions that result in pain, suffering, and death. Atheism cannot accommodate such intention or motive as the precursor to devastating outcomes of *Natural Law*. Atheists argue the physical universe was <u>*not*</u> created with intention by a Creator-Designer with motive to reveal His attributes and character in what was created. The cosmos, solar system, planet Earth, plant life, the animal kingdom, and human beings happen by accidental iterations over the course of billions of years, which does not allow for evil intent. The Biblical Christian worldview sees obvious intention and pure motives in everything God created. But it is so interesting that this

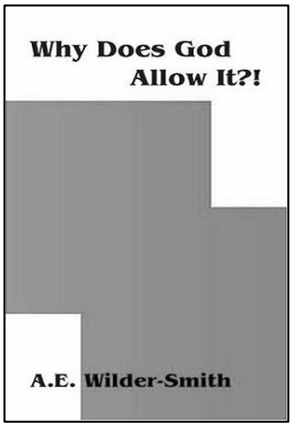
is exactly where the skeptic demands this debate to go. Because the Christian will need to articulate an explanation to try and reconcile God's overarching *Providence* and inherent goodness with the obvious facts that the world is filled with all kinds of pain, suffering, and death. The skeptic readily cites historical and contemporary statistics to define the existence of evil, including wars, dictators, murder, genocide, crippling diseases, birth defects, infant mortality, robbery, burglary, rape, destruction of property, human trafficking, pornography [the list could go on for several pages]. British writer and lay-theologian Clive Staples Lewis said that pain and suffering are the atheist's most potent weapons

against Christian faith. In his famous 1940 book, *The Problem of Pain*, he wrote, *"Pain creates, rather than solves the problem, for pain would be no problem unless side by side with our daily experience of this painful*



world, we had also received in good assurance that ultimate reality is righteous and loving". Lewis is logically proposing that the only way to know about pain is to also have awareness and understanding of that which is considered to be *"good".* For how else could one know what constitutes evil unless one has fully functional reference points of what is good, kind, and loving? World-renowned British chemist and scholar Dr. A. E. Wilder-Smith also examined evil being present in the world and its

direct connection to pain, suffering, and death that humans experience. In his classic 1951 book *Why Does God Allow It?* he concluded, *"It is perfectly reasonable to believe in an all-powerful, loving God in spite of the terrible state of affairs in the world He has created".* At first, such a



proposition sounds like an inherent contradiction - that God would *allow* for pain, suffering, and death within His supposedly good and perfect

creation. The skeptic sees this as faulty reasoning, because the all-loving God is the One who allows evil to function with its painful outcomes. In the popular Paramount Network series, *Yellowstone,* Kevin Costner's character John Dutton, after his oldest son is shot and killed, makes a profound statement to an old friend who is a priest, "*I've seen too much bad in my life to believe God exists*". There lies the ages-old conundrum. How is it even possible for there to be an all-powerful and all-loving God when there is so much obvious evil? The skeptic challenges the Christian apologist with, "*How can a benevolent Creator of the universe condone malaria, Parkinson's, Ebola, dementia, cancer, Down Syndrome, cerebral palsy, ALS, paralysis, HIV-AIDS, and childhood blindness?" "Can it be that the all-loving God is both good and evil?" "Does this all-powerful God not possess the ability to extinguish evil from His created order?"* These are profound questions requiring thoughtful, logical, and rational replies. Is it possible that belief in God must also be dependent on there being no form of evil anywhere in the world? Is proof of God's existence linked to a world that must be free from evil, pain, suffering, and death?

The Starting Point

My plan for this book begins with taking on the foundational issue of whether there really is such a thing as "evil" in the world. Is it simply an abstract concept developed by various world religions to explain natural phenomena? Or is evil a metaphysical [spiritual] force that deliberately functions with the expressed intention to exact pain, suffering, and death throughout the natural world? Philosophers, theologians, sociologists, Biblical scholars, and all religions have for centuries debated the origin and role of evil in the world. Atheistic scientists attribute pain, suffering, and death to the uniform forces of the natural world randomly interacting with mankind that arbitrarily result in the tragedies imposed on humans by disease, famine, natural disasters, birth defects, aging, and other

random acts. This draws upon the two competing worldviews covered in Book-1 of this Apologetics series. There can be no "evil" [with intention, volition, motivation] if the entire physical universe simply occurred by accident during billions of years of meaningless, random, unintentional iterations of molecules and elements. Drawing upon C. S. Lewis' previous logic, something cannot be defined as "evil" unless there is a way to also define what is "good". The Naturalist worldview has no room for such *Absolute* concepts within an accidental physical universe. Consider the 2002 article "*Evil As An Explanatory Concept*" [by E. Garrard published in *The Monist*] that says, "Defining evil is complicated by its multiple, often ambiguous, common usages to describe the whole range of suffering, including *that caused by nature*, and the full *range of human immorality*". The term *immorality* is introduced as a tangible expression of evil, yet there is no way for the Naturalist worldview to define what is immoral [or moral] because there cannot be any *Absolute* truths in a world that came about by purely random, accidental, and unintentional *natural* processes. Attempts to define "evil" require skeptics to present what constitutes "good", or else there is no way to know what is "evil".

The Biblical Christian worldview recognizes the higher-order intelligence of God as the intentional Designer-Creator of the universe and mankind. The skeptic then proposes, *"By that logic, God must have also created evil"*. It may seem to be a viable argument, but there is a much better explanation for the origin of evil that does not attribute its source to an inherently loving God. If mankind is uniquely created by God with higher order reasoning and a free will to make personal, individual choices, then it is a very logical hypothesis that: 1] God is always loving and good, and 2] evil therefore must originate from the free-will decisions made by men and women that are completely contrary to who` God is. The Bible states

[Genesis 1:26] that God said, "Let us create man in 'OUR' image [that plural defines the three distinct *Persons* inherent in God as Father, Jesus the Son, and the Holy Spirit]. "Image" is not about physical appearance, but rather the cognitive-spiritual and eternal functionality that is entirely unique from the rest of God's creation in the animal kingdom. It is a *"meta"* dimension that is eternal in origin, structure, function, and life. It is not limited to the temporal lifespan of the physical body because mankind was purposefully created for an eternal personal relationship with the spiritual God who transcends atoms, molecules, and mass within space-time. Mankind has a distinctively spiritual dimension not found in mammals, fish, birds, insects, reptiles, and microbes – who function with an "instinct" to hunt, eat, sleep, mate, and migrate. They have only two dimensions: 1] a physical body, and 2] limited instinctual functionalities God gave each of the species. But they have no higher-order reasoning, logic, or critical thinking. They cannot engage in sophisticated language, rational thought, or philosophical musings. They do not have the spiritual dimension God uniquely created within humans. Mankind does have the *metaphysical* dimensions of spirituality and relationship with God.

Creation's Testimony

A key related Biblical principle is referred to as *General Revelation*. This describes how the Creator-God provides lots of evidence throughout the physical creation to support His amazing design and precision through what He made. Psalm 19:1-4 states, *"The heavens tell the glory of God and the expanse overhead each night declares the work of his hands, every day pours out direct speech and each night once again reveals knowledge about God, their clear lines have gone out into all the Earth and these words to the end of the world with rejoicing, much like a strong person running race"*. The Apostle Paul wrote to the church in Rome [chapter 1:18-32], *"God's attributes, His power, his overall character are*

all clearly seen in what He created so that mankind, who is also created, is without excuse for recognizing God as the Creator of the universe". Examining God's creation demonstrates the incomprehensible mind of God as the Architect of all we see. However, why would someone accuse an architect for the devastation to that which He created? When looking at a house ripped apart by a strong tornado, it is quite easy to distinguish between the beauty of the original home design versus the devastated condition after the impact. Today, all of the creation is a mixed picture of order right alongside chaos, beauty with ugliness, love juxtaposed to hatred. An elegant concert hall ravaged by fire has multiple evidences of its prior perfection right alongside its current state of ruin. There is still some recognizable order even among the chaos of the destruction. It is then extremely illogical to conclude that there could not have been an intelligent-inventive mind who designed and built it. Even among ruin and devastation one recognizes obvious characteristics of the Designer-Creator's mind. The Apostle Paul continued in Romans 1:21, that *"the one who sees God in the glorious creation but then willfully chooses to not give credit to God and be thankful to Him for it, that person's thoughts become darkened".* The architects and skilled craftsman who designed and built Paris' landmark Notre Dame church are all dead, so there is no way they could have known of [or prevented] the April-2019 fire that destroyed its spires, collapsed the roof, and damaged the stone walls. In contrast, God is *not dead* - and yet that is the reason the skeptic continues to ask, *"Why does God allow such evil to happen?"*

Beautiful Creations Destroyed

Back in the 1980s, when I first read Dr. Wilder-Smith's book, I was very intrigued by his example of the beautiful cathedral in Cologne, Germany that was built between the August-1248 laying of the first foundation

stones and its completion seven centuries later in 1880. The original architects, Zwirner and Voigtel, were responsible for the creative vision to imagine and design this elegant masterpiece. No one who saw it would ever attribute this amazing finished construction to pure chance and random accidents during millions of years of unintentional natural processes. There were in fact creators-designers-architects-builders who

worked for more than 630 years from incredibly specific plans for every detail in all the stonework, flying buttresses, archways, statues, spires, stairways, altars, pillars-columns with ornate crowns, patterned floors, intricately stained-glass windows, and hundreds of expert carvings in all the wooden doors. But then, just 50 years after it was finished, the Nazis plunged Europe into the evil of WWII. The Luftwaffe bombed London, inflicting massive civilian casualties. Britain's Royal Air Force responded with over 250 bombing raids on Cologne that resulted in more than 75 direct hits on this beautiful cathedral. World war had come to what had been a peaceful, metropolitan German city known all around the globe for its awe-inspiring Gothic twin towers pointing to the sky. Allied forces took control of the city during a three-day offensive in March of 1945. American news photographers soon entered Cologne and got their first look at the devastation to the famous cathedral. All the beautiful design

had been decimated into a hollowed-out shell of its original intention. It was barely recognizable compared to its former glory. The damage was so severe, many editorials wrote that the structure could not possibly be salvaged and refurbished to its former elegance. The same could be said

for the landmark World Trade Center twin towers in Manhattan that were destroyed by Islamic terrorists on September 11, 2001. These destructive events provide jarring and provocative examples about how evil and the pain, suffering, and death that results from it, is completely separate from

those who originally designed and built such beautiful creations. The God clearly described in the Bible is loving and true with intentions that are *always good*. This Designer-Creator did not create evil. Evil is the willful choice made by people who were designed and created with a

freedom to consider individual decisions with personal intention. The architects of Cologne's famous cathedral, or the original World Trade Center in New York, each designed and planned a beautiful final product to reflect their creativity and skill. They had freedom to decide and intend architectural beauty. The tragedy of the evil brought to these incredible structures is certainly not the fault of the architects and builders. This exemplifies how a loving God who designs and creates beauty could have His handiwork negatively impacted by an act of evil that introduces pain, suffering, and death. And just like these examples, there is always the opportunity for complete restoration of the original design that was impacted by the evil actions of mankind. Today, Cologne's cathedral is beautifully restored to its original design-specs. Ground Zero in lower Manhattan now has an entirely new structure that rises majestically right next to the former creations' footprints. So too, God can fully refurbish and restore beauty in His own created beings even after they have been negatively-destructively impacted by the horrible volition of evil.

The Character of God

For millennia, people have continued to propose their own thoughts, ideas, hypotheses, inferences, hopes, and dreams about who God is and how God functions within His creation. Generally speaking, most assume that God is loving, good, and kind – the opposite of evil. This is actually quite remarkable, because it seems to confirm that the beauty of the full creation does indeed point to a benevolent [and beautiful] Designer-Creator. Perhaps the most important aspect about the eternal Creator-Designer of the universe is that God exists *outside* the physical confines and limitations of the universe. He is not comprised of atoms, molecules, and elements that define matter throughout all the galaxies and here on Earth. The Creator-Designer God is by definition the One who spoke the entire universe into existence. As such, there is no way that He is a part

of that same physical creation. He transcends creation, which means God is also not subject to, or limited by, space-time. God is literally outside of our space-time. Time is simply a physical property of mass moving through space at some rate of speed, which in turn results in the passage of time. Time is therefore [logically] linear *and Relative*. It has a starting point and then continues to occur in one direction from the relative past, through the present, and then into the relative future. The planets in our solar system move through space along well-defined orbital trajectories that mark time. Each planet rotates on a spin-axis of its poles that then marks its own unique relative time. The animal kingdom and people living on Earth are subject to the gravitational force of our planetary spin-rate and orbit that mark the relative time of their existence. This includes a starting point at birth, physical life that ensues for a set time, and the end of life when the physical body ceases to function at a future relative time. None of these cycles, trajectories, or time functions defines life for God. From God's perspective outside of the physical universe and time, He is able to observe the entirety of linear time rolling along throughout the creation. Therefore, ***God can see and know the end of time from the beginning of time*** [Isaiah 46:10]. This means God did not have a starting point from which He began. God is then by definition "eternal". From the perspective of mankind's understanding of time, ***God has no beginning*** and is not moving toward an end point. He would have to be in order to have such incredible power as to be capable of creating the incomprehensible vastness of the physical universe. And while all kinds of philosophers, religious leaders, books, and articles present various types and images of whomever they refer to as "god", the Bible clearly defines God's character. In no particular order of sequence, He is wholly good [Mark 10:18] and no inherent evil whatsoever in Him [Psalm 92:15]. Tangible evidences of God's character [Galatians 5:22-23] include love,

joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. God has absolutely no variation of any kind in His character [James 1:17-18]. He is immutable – the same yesterday, today, and forever [Hebrews 13:8]. God is light and in Him there is no darkness at all [1st John 1:5]. God is not human that He would tell a lie, and not a human being that He would change His mind [Numbers 23:19]. God is gracious, righteous, and full of compassion [Psalm 116:5]. God's mind cannot be known by mankind [Romans 11:34] and no one gives Him advice. God's thoughts and ways are higher than man's thoughts and ways [Isaiah 55:8-9]. God is outside of time, so for Him a day is the same as 1,000 years [2nd Peter 3:8] and 1,000 years that passed are just as one day [Psalm 90:4]. God was present *"in the beginning"* [Genesis 1:1]. God created everything and nothing is too hard for Him [Jeremiah 32:17]. God existed before the mountains and Earth were created [Psalm 90:2]. God is the beginning and the end [Revelation 1:8]. God is everywhere at all times and there is no place a person could go that God is not already there [Psalm 139:7-10]. God does not dwell in a house made by human hands [Acts 7:48]. God exists in an extra-temporal spiritual realm [Isaiah 57:15]. Everything God does is right and good [Psalm 145:17]. Even if someone does not believe in the *Absolute* truth of the Bible, it is hard to argue against God having a character that is intrinsically good and loving - rather than being inherently "evil". It is intriguing that skeptics always state the assumption that God must be innately and perpetually "good" as the basis for questioning all of the evil seen in the world.

The Origin of Mankind

God created the heavens [other planets, solar systems, galaxies] and the Earth specifically for mankind. Humans are entirely unique in nature from the animal kingdom. God equips mankind with incredible and amazing design, functional form, purpose, and intent that is, in its original format,

inherently good. God did not create a sinful nature for humans, but He did create people in "OUR image" of the Almighty God, with a spiritual dimension through which mankind can have a personal relationship with God. Men and women were created with a free will to make individual choices to love God in return – not as pre-programmed robots who can only act in one way. That is not how relationships work. Men and women were endowed with logic, rational thought processes, higher-order reasoning, the ability to think critically and philosophically, and with awareness of morality. These positioned humans well beyond the animal kingdom with far superior intelligence aligned with inherent spirituality that was designed for relationship with God. The Apostle Peter wrote in his second epistle [2:12] about *"unreasoning animals" who are simply "creatures of instinct" to be "captured or killed".* That is the opposite description of mankind. It is similar to Jesus' brother James writing in his epistle [3:7] that *"every type of animal has been tamed by humans",* noting the clear distinction that mankind is created in God's spiritual-intelligence image. Any decision to be disobedient to God's Word originates 100% within mankind's free will to make choices. It does not begin with God. Giving humans an inherent capability to make free-will choices could be viewed as a guarantee that eventually men and women would make decisions that were counter to what God desired and intended for His creations. Because if free will is truly FREE, then it would only be a matter of time until one of God's created people would intellectually think through, examine, consider, and weigh the pros and cons of a situation and then make a conscious decision to act in a manner that is in disobedient to God's Word on that particular issue. There would be some form of logic or rationale applied - albeit misapplied. It would simply require that in certain situations of life, these free-will agents utilize reason with a self-centered [selfish] process that chooses to act in

their own self-interest, even if such decisions and actions are in direct opposition to what God had clearly communicated to them.

The Character of Humans

Philosophers, scholars, and religious writers have proposed thoughts, ideas, hypotheses, and inferences about mankind. Arguably, most tend to regard people as inherently "good". It is fascinating to presume this about men and women. First, this sets up God as the source for the evil in the world. Second, it removes all responsibility for evil, pain, suffering, and death from people who make bad choices with their free will. That leaves only God as the source of evil and provides the reasoning for the Theodicy paradox. As such, wars, famine, and diseases are things God *intentionally does to mankind*. But why would an all-loving God DO evil to His created beings? Instead, the full character of God forms the basis for WHY there is evil in the world. Any decision by men and women that is in *direct opposition* [disobedience] to God is then, by definition, evil. God is intrinsically good. Actions contrary to His character are then evil. In fact, mankind would not know and understand how to differentiate good from evil unless there was some form of disobedience. When the first man and woman obeyed God's Word, they only had that one personal experience of pure, open, and true relationship with God. There was nothing else with which to compare it. The decision to *disobey* is what provided mankind with *"knowledge of good <u>and</u> evil"*. Once that disobedience occurred, there was then a basis-template against which to understand obedience vs. disobedience. It is then the person's eyes were opened with the capability to recognize what constitutes the purity of obeying vis-à-vis the full understanding [and consequences] of evil. Once there is a personal experience of disobeying God, there is then the full knowledge [eyes wide opened] of *good <u>and</u> evil*. They are mutually exclusive [polar opposites] from each other. This precisely confirms what

C. S. Lewis noted previously, that the only way to know about "evil" is to fully understand that which is always considered to be *"good"*.

Original Disobedience

The initial source for evil is hotly debated. Did evil begin with God or did evil begin with mankind? The skeptic is typically very comfortable stating, "Well, if there is a God, then He has to be the one responsible for all the flaws within the universe, after all, He created it". This becomes the basis for the argument against the existence of God, because if there really was a God, there would be no evil that results in pain, suffering, and death. However, while humanistic philosophy sets the argument as either *God is the origin of evil* OR *God does not exist*, it is once again the Bible that provides a profound definition of why there is evil in the world that God created. The "Fall of Man" is a primary doctrine of Christianity. Even those who are not Christians have heard about Adam and Eve in the Garden of Eden, where a talking snake got Eve to eat the poison apple that resulted in sin entering the world. [Granted, the pop-culture versions are not always 100% accurate.] But the underlying theme remains etched in the collective mind of society. There was *no poison apple!* There was simply a boundary set on mankind's choices. Eating the fruit from one specific tree gave them knowledge of good and evil. Mankind disobeyed God and that is the definition of sin. However, the *source of evil* is the precursor to the original disobedience of Adam and Eve. Theirs was not the first time individual pride resulted in disobeying the Creator-God. The Bible clearly teaches that at a time well before God's creation of mankind, a beautiful *brazen-fiery cherub* [pronounced keroob] exercised free will to covet God's exalted position in the Heavenly realm. This creature's boastful pride resulted in removal from God's presence and being *thrown down violently* to the confines of planet Earth. The Bible

describes this anointed *keroob* with very specific detail [Ezekiel 28:2-19] using the Latin name *Lux* [meaning 'light'] and *Fer* ['bearing'], combined as Lux-Fer, transliterated to the English as *Lucifer*. This *keroob* is also known as שָׂטָן - pronounced Satan, which means 'accusing adversary'. In the temptation of Eve, this *keroob* is the נָחָשׁ - pronounced *naw-khawsh*, meaning 'brazen-fiery'. Isaiah 14:12 further describes this *Lux-fer* as 'fallen from Heaven' because of the five covetous boasts made against the Most High God [Isaiah 14:13-14]. This prideful act is the original, free-will, volitional decision to disobey God's Word. [Book-10 in this series, *The Supernatural Realm,* covers this in greater detail.] With regard to the *source of evil,* God already knew that His anointed *keroob* would at some point use free-will rational thought and higher-order reasoning in a self-centered, self-serving broken logic with the intention of usurping God's stature over all creation. This original disobedience introduced evil into the creative order. It is also surprising that the Bible states how one-third of God's created messengers [*aggelos* in Greek, 'angels'] then made their own free-will choices to follow Lucifer in open disobedience against God. That very same free-will choice was functioning as the *naw-khawsh* interacted in a dialogue of deception with Eve, who then exercised her free will to make a very poor decision – the result of faulty logic and higher-order reasoning of her own boastful aspirations. The Bible is quite clear that unlike the macro-creation of Earth's animal kingdom, where mammals, reptiles, fowl, and insects spontaneously appeared *en masse*, covering the land, birds filling the skies, and fish teeming in the oceans, the micro-creation of mankind is a very unique action of God designing "living-spiritual beings" for *personal relationship* with Him. The Bible does not say how much Earth-time passed between God's creation of man from the common dirt and when He chose to create the female woman specifically for this male. God breathed spiritual life into the man

and he became a living soul [Genesis 2:7] - entirely unique from the rest of God's created animal kingdom. God also decided to create a suitable companion for the man, so He designed and made a woman using a part of the man's physical body. The Biblical account infers there was a period of time when the man and the woman had daily interaction with their Creator-God [Genesis 3:8-10], who would walk to meet them in the garden for personal interaction and relationship. "Good" and "evil" were clearly explained by God to His created people. Obeying God's Word is "good" and disobedience is the definition of "evil". After some amount of time, the woman found herself alone without the man and the *naw-khawsh* negotiated a proposition of doubt to her free will and she personally chose to disobey God. When the man arrived and saw her ability to comprehend good vs. evil, he made his own volitional choice to also disobey God so he could join her in this new state of knowing the difference between what is good [obedience] and what constitutes evil. Once this *knowledge* was experienced by mankind, God put a penalty [*"Curse"*] on mankind and the created world [Genesis 3:14-24] that it was now corrupted *and disrupted* from God's original intent. From that point on, pain, suffering, and death would now be part of the world that had "Fallen" from coexistence with God's initial "goodness" of design.

God's Foreknowledge

There is however, one striking difference concerning the architects of the 1248 Cologne cathedral and the 1970 World Trade Center. *They did not know* that at some point in the future their creations would be devastated by intentional, volitional evil. But the all-loving, all-powerful, omniscient Creator-God of the entire physical universe *DID know* that His creations would be severely and negatively impacted by the free-will decisions of mankind. Such choices would be in opposition to His commandments

for how to live in a pure, loving, and purposeful relationship. And yet, this same Creator-God made His Own decision to go ahead and enact His beautiful creation anyway, even with a proverbial dark cloud hovering over how sin would degrade His handiwork. Once again, the seeming paradox of the Theodicy is at the core of this matter. God pre-exists the physical natural world. He is not comprised of atoms and molecules. He is not subject to space-time. He transcends this natural world and exists outside the limitations of a linear timeline that has both a starting point and eventual ending. As such, God can see and know the beginning and the end of all that happens within His creation from an extra-temporal vantage point that is nearly impossible for the finite mind of mankind to grasp. The World Trade Center was in a mangled heap of twisted metal

and debris covered in toxic chemical ash. Right then, it was nearly impossible for people to envision there could once again stand a form of architectural beauty in that same location. *God knew and understood* "before the foundation of the world" that evil would be introduced into His creation because of the free-will decisions of mankind. And yet, for His reasons, God allowed sin to occur? One must be careful to not try and conform God into our very limited way of thinking about an extra-temporal view of the world. People interact with and perceive time on a

linear basis, so we cannot reduce God to our finite understanding of the natural world and the consequences of evil exhibited in pain, suffering, and death. Because of God's amazing *foreknowledge*, He was always entirely aware of *Lux-Fer's* and mankind's corrupt decisions to disobey.

5 Options for Creation

The previously examined character of God is the basis to understand a cohesive Theodicy that recognizes evil in God's creation. God is not the source of evil. Disobedience introduced a "Fall" from the original Designer specifications. Yet God is willing to allow evil, pain, suffering, and death because of who He is and His plan to ultimately redeem His creation and mankind. Let me explain this apparent dichotomy. There are five Options God had regarding His amazing display of power through His physical creation. It is crucial to recognize the logic in each of these as the best way to understand an all-powerful loving God AND evil manifested throughout His creation in pain, suffering, and death.

Option-1: Uncertainty About Mankind

God created this truly amazing physical universe, including intelligent life on one planet, Earth. God intentionally designed a free will for mankind to make individual decisions. However, God *did not know* that mankind would eventually make some bad decisions alongside good choices. Evil entered the world through mankind's free will and God was *surprised* by this poor decision making. This explains why there is both good and evil throughout the created world. **Reply:** The problem with this form of reasoning is that it limits God's knowledge. This means He could not be the eternal, all-powerful, and all-knowing Creator-Designer who exists outside of the physical universe. If God could not know something about what He created, then He cannot be God. This means Option-1 is not

viable in any manner to explain the Theodicy paradox because God would not be omniscient - so He would not be the eternal God.

Option-2: Create Mankind Without Free Will

Similar to Option-1, the all-powerful, all-knowing Designer-Creator God fashions this amazing physical universe with intelligent life on one planet. However, God intentionally designs mankind *without* a free will to make individual decisions. He does this to ensure mankind's conformity to what is "good". People are essentially pre-programmed to behave just the way God intends. As such, mankind is incapable of disobedience. **Reply:** This means the relationship between God and people is only one-way [from God to mankind]. Men and women cannot freely choose to be in relationship with God and are unable to freely love God and personally interact with Him. This is not how God created mankind in "Our" image.

Option-3: Certainty of Mankind: Why Bother?

God created a truly amazing physical universe, including intelligent life on one planet. He intentionally designed free-will that gives mankind the ability to make individual decisions. But unlike Option-1, God *clearly knows* people will make evil choices that lead to pain, suffering, and death. Because the end result of creating mankind with a free will results in evil, God decides that such a creation is not worth the effort. Because mankind will not always choose what is right, God essentially says, "Why bother at all creating intelligent humans with free will?" **Reply:** This does not work because we plainly see that God DID create free-will mankind.

Option-4: God Eradicates All Evil

God creates His amazing physical universe, including intelligent human life on one planet and He intentionally designs free will to make personal decisions. Just like Option-3, God *absolutely knows* that mankind will make evil choices that lead to pain, suffering, and death. But unlike Option-3, because God knows mankind's decisions will result in evil, He

will have to continually intervene and eradicate evil every time and wherever it shows itself. The skeptic advocates this as a logical option. The loving, omnipotent, omniscient God should then micro-manage His creation by always allowing goodness to thrive, but never allowing any type of evil to occur. **Reply:** This means God will have to categorize and rank-order all types of evil. Will He allow minor infractions? Or will God instantly eradicate every form of evil that is contrary to His own Word?

Option-5: God Provides His Remedy

The only other option is where God creates an amazing physical universe with intelligent human life on planet Earth. He intentionally designs a free will for mankind to make individual decisions. The relationship between God and man is truly personal, with mutual interest and genuine love that is volitional. Just like Option-3, God *absolutely knows* mankind will eventually make evil choices that lead to pain, suffering, and death. But unlike Option-4, God will not micro-manage evil behaviors throughout His creation because any infraction requires quick eradication of that evil every time it occurs. Even one evil thought would require immediate death. There can be no rank ordering of evil. Because any infraction is worthy of the penalty to eradicate its source, God decides to provide a remedy for each person's inherent incapability to always do what is good. He will provide Himself as a human man, to be physically born into the creation with a free will that never results in any form of evil. When He becomes a grown man and has demonstrated He is entirely free from evil, He then willingly assumes the eradication penalty on Himself as a substitute for all mankind. This will satisfy the requirement for a Holy God who cannot have relationship with those who are not holy. And because mankind has a free will to choose, God will offer His remedy to all people without any requirements from them. All they have to do is simply accept what has been offered and it will be appropriated to them. This ensures

that God and mankind can have a truly two-way loving relationship based upon mutual interest and volition, while making a provision for people's sin. This contractual offer is well-known all around the world. It shows up on placards at televised sporting events. The value-proposition is this: *God loved His created people in the world so much that He gave His only Son so that whoever believes in Him will not be eradicated, but will have that original eternal life of relationship with God* [John 3:16].

God's Creation Decision

God's amazing *foreknowledge* allows Him to see, know, and understand the end of time from the beginning of time. God fully comprehends that sinful disobedience will happen within His creation. Mankind's free-will decisions to reject God's instructions will introduce evil into the creation. And yet God makes His own incredible decision to proceed with the creation even though He has foreknowledge that mankind will choose to disobey and evil will become part of His created world. God knows in advance [for certain] that misery is coming for mankind. Evil actions will result in various forms of pain and suffering. Death will also cut short what was originally intended by God to be a life without any end for men and women. And yet God still makes the decision to proceed with doing His creative work. It is here once again that the skeptic asks, "Why would God go through with that?" "Is God somehow a sadist in creating people in His own spiritual "meta" image while also knowing they will all fall into evil disobedience?" Mankind's ability to make free-will decisions is going to bring evil into the world which will result in pain, suffering, and death. Six of the titles in my Additional Resources [p. 39] ask the same thing, *"Why Does God Allow It?"* A similar perspective happens for people in our world all the time. In fact, it actually happened to me in June of 1982. Consider the wedding vows of a man and woman. There is tremendous joy and excitement as the new married husband and wife look ahead to

a wonderful life together. However, they also know and understand that, when all is said and done, the union is only temporary. In fact, the vows typically say that they will keep their promises to each other UNTIL death separates them. Knowing that there will come a day when one spouse will experience death and be survived in this earthly life by the other, why would anyone every go through with the marriage? On the wedding day, the future has promise for great joy and fulfillment in this new married relationship. But it also holds a stark reality that physical death is definitely coming at some point and will end the marriage. There will then be a time of painful sorrow and suffering for the one who remains. Perhaps this personal example helps you better understand the decision God made about whether to do His wonderful creation. Knowing that mankind will eventually fall into disobedience, the omniscient Designer-Creator still made the decision to create man and woman with the free will capability to make individual choices. Some of those will be good and some will be to disobey God's commandments. Poor decisions, selfish choices, and prideful reasonings of men and women would lead to evil [opposite of good] and result in pain, suffering, and death. I am always fascinated to see how screenwriters and producers try to deal with these intriguing philosophical topics. The 2016 film *Arrival* introduced a very provocative interaction with "time" for Louise Banks, a brainy PhD linguist portrayed by Amy Adams. She gets a 'gift' from technologically advanced alien heptapods that allows her to see and know the future. Throughout the story, there are what seem to be flashback scenes in which Dr. Banks gives birth to a daughter [Hannah] and then plays with this cute little girl as she grows up through her elementary school years. But other images [visions?] show her daughter as a teenager sick and dying of cancer in a hospital bed. Is this still a flashback from Dr. Banks' present time? It turns out that all those image-scenes with her daughter

are *still-future* events that have not yet happened, but Dr. Banks sees them in her mind as if they have already occurred. Toward the end of the film, she fully understands the 'gift' that she can see the future and grasp the reality that she will give birth to Hannah who will one day [in the future] die of cancer. Even with this knowledge of certain tragedy to come, and having only about 14 years with her daughter, Dr. Banks still makes the conscious decision to move forward into a relationship with Dr. Ian Donnelly [played by Jeremy Renner] who becomes her husband and father of their daughter Hannah. The message is poignant and quite profound. The free-will decision is made to experience years of love, laughter, and pure joy in spite of the foreknowledge that definite pain, suffering, and death will end that parental-daughter relationship in about 14 years. The same question is asked, "Why go through with it if you already know the devastating end result of pain, suffering, and death? It is certainly not on the same scale as God's Option-5 decision to proceed with His creation. But recognizing God's incredible foreknowledge is the key to understanding WHY there is evil in the world, and how God *allows* pain, suffering, and death among His created mankind.

Putting It All Together

Dr. Wilder-Smith states this weighty observation. "*A consideration of the nature of evil and the nature of God's love leads us to believe that it is perfectly reasonable to believe in an all-powerful loving God, in spite of the terrible state of affairs in the world He created.*" This is because we can see just beneath the surface of evil, incredible good and beauty in direct contrast to chaos and disorder. There is illness, hate, and death, but also health, love, and life – testimony to the goodness of the Creator. Wilder-Smith continues, "*One can scarcely believe that God would allow His creation to remain forever in its present state. He has promised to renew His creation with new heavens and a new Earth for righteousness*

to reign again – in fact, the Bible teaches that those who have tasted the bitterness and misery of their 'wrong' decision in turning their backs on God, can experience the love and joy of a 'right' decision, as Jesus Christ died of His own free will so that those He loves will be able to live forever with Him." This Apologetic topic is actually not that difficult to grasp and defend, because God remains *thoroughly* invested in His "good" creation. There is beauty in snow-capped mountains, crystal blue seas crashing on a white-sand beach, awesome sunsets of 20 different hues, a new baby's smile, a 400-foot waterfall cascading off majestic cliffs, the night sky filled with portions of the Milky Way, and a 50-voice concert choir singing Vivaldi in 4-part harmony. But we also see headlines of:

- *Terrorist bombing kills 37.*
- *Hamas' Hamad Al-Regeb calls for annihilation of Israel.*
- *Gas pipeline leak explosion destroys 12 city blocks.*
- *Tornado levels rural community, hundreds now homeless*
- *More than 500 Ukraine children killed by Russian troops.*
- *W.H.O. reports over 10 million cancer deaths in 2023*
- *Extreme drought and heat have killed thousands in Iran.*
- *Azerbaijan military continues murders of ethnic Armenians.*
- *U.N. reports 350 million people face severe famine in 2024.*
- *COVID variants FLiRT and KP.2 threaten 1 billion people.*
- *Boko Haram rebels kidnap 183 girls to be sex slaves.*
- *Ethnic cleansing continues in Tigray, Ethiopia*
- *Sudan's Rapid Support Force has murdered thousands.*
- *New strains of Marburg virus kill thousands in Africa.*
- *Exponential growth of sex trafficking cases in Mexico*
- *Turkish Parliament condemns Israel retaliation in Gaza.*
- *U.N. reports 8 million deaths from birth defects each year.*
- *11 Civilians killed by Mali and Russia's Wagner paramilitary.*

The presence of such evil is not sufficient to negate the existence of the loving, all-powerful, all-knowing God. His original creation was declared "good" [Genesis 1:10, 12, 18, 21, 25, 31]. The "good", "pure", and "right" in the world is an equally long list that testifies of God's loving character. Earlier in this book it was posed, "Is belief in God dependent

on no evil anywhere in the world?" and *"Must proof of God's existence be linked to a world free from evil, pain, suffering, and death?"* Absence of evil does not confirm God exists, even as the presence of evil does not negate God. Books 1, 2, and 3 in this series make strong cases for God's existence. The best ***apologia*** [reasoned argument] is: God *always knew* mankind's free-will decisions would ensure a two-way personal relationship with Him, even as many would choose to disobey. Evil was not created by God and God does not perpetrate evil on mankind. In fact, God provides a permanent remedy for disobedience with His irrevocable promise to fully renew everything. The post-Fall corruption and disruption altered the original design perfection. As such, we live in a world of deadly diseases, natural disasters, wars, and famine. God does not DO these to mankind, but God *allows* the negative results of evil to occur. The daily realities of pain, suffering, and death are juxtaposed alongside God's love and goodness - the opposite of evil's devastating outcomes. The truth of God's Word [Books 4 and 5] and *Absolute* truth [Book-6] in a world replete with evil intentions from mankind's free-will decisions, are proofs that the loving, omniscient, omnipotent Creator-God was not surprised by the evil of disobedience. In fact, He demonstrates His great love for mankind by going ahead with His creation and includes His generous, perfect, and comprehensive remedy for evil, pain, suffering, and death through His Son, Jesus. Consider what is still future in God's creative order [Revelation 21], *"New heavens and a new Earth, and the New Jerusalem coming down from Heaven as a bride adorned for her husband, and I heard a loud voice, 'The dwelling of God is now with men, He will tabernacle with them, they will be His people' - He will wipe away every tear and death will be no more, no longer any mourning, crying, or pain because the former things have passed away."* All of mankind is free to accept God's remedy – or not.

Additional Resources from Dr. Newton's Library

Clive Staples Lewis	*The Problem of Pain* [1940]
A.E. Wilder-Smith	*Why Does God Allow It?* [1983, 1990]
Martyn Llyod Jones	*Why Does God Allow Suffering?* [1994] *Why Does God Allow War?* [1939]
John Ankerberg and Dillon Burroughs	*Why Does God Allow Suffering and Evil?* [2008]
Clay Jones	*Why Does God Allow Evil?* [2017]
Massimo Lorenzini	*Why Does God Allow Death, Suffering?* [2009]
John McArthur	*The Power of Suffering* [2011]
Chuck Smith	*When the Storm Hits* [2011]
Gerald Peterman and Andrew Schmutzer	*Between Pain and Grace: A Biblical Theology of Suffering* [2016]
Charles Spurgeon	*Spurgeon on Suffering* [2021]
T.A. McMahon [	*What the Bible Says About Problem of Evil* *TheBereanCall.org* [November 17, 2022] *The Value of Suffering* [May 1, 2010]
Dave Hunt	*Do Christians Have to Suffer?* *TheBereanCall.org* [Nov. 28, 2004]
Gerald Peterman and Andrew Schmutzer	*Between Pain and Grace: Biblical Theology of Suffering* [2016]
Betsey Burnham	*When Your Friend Is Dying* [1983]
Thomas Long	*What Shall We Say? Evil, Suffering, and Crisis of Faith* [2014]
Book of Job	*Bible, New American Standard translation*

⌘

Other Books in the FIO Apologetics Series

Available at www.NewtonFIO.com

Book 1 WORLDVIEW

Book 3 ORIGIN of LIFE on EARTH

Book 3 ORIGIN of the BIBLE

Book 5 IS THE BIBLE RELIABLE? INFALLIBLE?

Book 6 ABSOLUTE TRUTH vs. RELATIVISM

Book 7 IS THERE A HISTORICAL JESUS?
ROMAN CRUCIFIXION? RESURRECTION?

Book 8 WHY EVIL, PAIN, SUFFERING, DEATH?

Book 9 ARE THERE REALLY MIRACLES?

Book 10 IS THERE A SUPERNATURAL REALM?
SATAN? DEMONS? ANGELS? HEAVEN? HELL?

Book 11 LIFE AFTER DEATH?

Book 12 JESUS IS THE ONLY WAY TO GOD?
WHAT ABOUT ALL OTHER RELIGIONS?

Dr. Newton's Teaching Videos & PDF Slides
for the entire FIO Apologetics Series
available at **www.NewtonFIO.com**

Other videos are at Dr. Newton's YouTube channel:
Figure It Out @NewWaveDave 1977

⌘