

A Reasonable Faith

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Why is There Evil in the World?

The problem of evil in the world can be a stumbling block for some people, a hindrance to faith in Christ. The question goes like this: “If God is a God of love, then why is there evil and suffering in the world?”

This is not an insignificant question, nor are there pat answers. More than any other, this question hinders many people from a biblical understanding of God and an acceptance of his plan for their lives. And unlike most other questions people might ask, this question is not just a theoretical one. It is an intensely personal one. It has to do with the way we view ourselves in relation to God.

We live in, as Louis Armstrong once sang, “a wonderful world.” The exquisite beauty of the flower, the overarching majesty of the tree, the breathtaking vibrancy of the pounding ocean, the stark grandeur of the snowladen alps – all these proclaim, day in and day out, the wonder of their Creator (**Psalm 19:1-4**).

Yet even a glance at the morning newspaper reveals that all is not well with our world. An avalanche on those snowladen alps has wiped out a small hamlet in Switzerland, killing over 100 people. The pounding ocean waves have been whipped to a fury by a typhoon along the east coast of China, wreaking untold damage to homes and lives. In our own city, a tree, felled by a storm, has caused a multi-vehicle crash, resulting in the loss of five lives, two of them newlyweds. And closer to home, just a few doors from you, news comes that a little girl has died of a severe asthma attack, induced by hayfever brought on by the pollen of a flower.

In the film *The Thin Red Line*, soldiers come face to face with the horror of war, and one of them asks himself:

Is the Christian Faith Rational?

Does God Exist?

Is the Bible God’s Word?

Do Science and Scripture Agree?

▶ **Why is There Evil in the World?** ◀

Do Miracles Really Happen?

What Should We Think of Jesus?

Did Jesus Die and Rise Again?

Is There a Heaven and Hell?

Is There No Other Way of Salvation?

Can We Really Know the Truth?

How Do I Share My Faith?

“This great evil – where does it come from? How did it steal into the world? What seed, what root did it grow from? Who’s doing this? Who’s killing us? Robbing us of life and light. Mocking us with the sight of what we might’ve known.”

Identifying Evil

Before we go any further, it is important to define what “evil” means from a biblical perspective. Tony Campolo gives this description of evil:

“Evil is whatever dehumanizes. Humanness is the realization of love, self-awareness, empathy toward others, inner peace, ecstatic joy, and a host of other fruits of the Spirit. Whenever personal relationships, vocational activities, play, and religious life develop these qualities in us there is good. And whenever personal relationships, vocational activities, play, and religious life diminish our humanness, there is evil.”¹

Evil is not just an amorphous, philosophical concept. It is a heart condition that affects the real world in real ways. As Jesus explained in **Mark 7:21-23**:

“For from within, *out of men’s hearts*, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come *from inside*...”

The Bible talks of those who are “warped and sinful” (**Titus 3:11**) and “pregnant with evil” (**Psalms 7:14**), who “follow their own evil desires” (**Jude 16**), who are filled with “every kind of wickedness, evil, greed and depravity” (**Romans 1:29**), and who “invent ways of doing evil” (**Romans 1:30**). The sum of billions of hearts infested with this evil produces a “corruption in the world caused by evil desires” (**2 Peter 1:4**). This is the description of what the Bible calls “the present evil age” (**Galatians 1:4**).

But in order for us to understand God’s solution to the problem of evil, we must first have a clear definition of evil from *God’s* perspective. Evil can be defined biblically as:

“The disruption of God’s ideal for human life, bringing pain and suffering.”

We can see from this definition that evil is not measured against human moral standards but against God’s ideal. That ideal is a major theme of Scripture, starting in **Genesis** as an initial state, lost to man because of Adam, and consummating in **Revelation** as the final state, restored to man because of Christ. **Revelation 22:3-4** describes this final state and the ideal God has planned for mankind:

“And I heard a loud voice from the throne saying, ‘Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for *the old order of things* has passed away.’”

This “old order of things” can be described in terms of three types of evil:

- **Moral evil** – this is *human* evil (human beings gone amok), expressed in individual actions such as murder, rape and theft and corporate actions such as war, oppression and slavery.
- **Natural evil** – this is *physical* evil (nature gone amok), expressed in environmental effects such as earthquake, storm and flood and medical conditions such as disease, pain and death.
- **Spiritual evil** – this is *demonic* evil (angelic beings gone amok), expressed in spiritual conditions such as temptation, some sicknesses and demonic attack upon human beings.

The influence of each of these three types of evils can be traced back to the original disobedience of Adam. By disobeying God’s command, Adam opened the flood-gate of moral evil (**Romans 5:12**), natural evil (**Romans 8:19-22**) and spiritual evil (**Luke 4:5-6; Ephesians 2:1-2; 6:12**) on all of mankind.

The Issue of Responsibility

Contained within the question “Why, God?” is an unstated accusation that God is directly responsible for a particular event that has caused suffering. Yet who is responsible for the evil and suffering in the world?

The Bible reveals that we – the human race – are responsible. Not just Adam, not just particularly evil people like Hitler, but all of us collectively. The *Handbook of Christian Apologetics* explains corporate responsibility in this way:

“Suppose you suddenly found out that Adolf Hitler was your grandfather. Wouldn’t you feel ashamed? But you did not collaborate in his atrocities. Yet you feel a family solidarity in sin. Or in virtue; if a family member becomes a hero, you feel proud, even though you are not a hero. But Hitler is your relative, only a little less close than your grandfather. So is Mother Teresa. Everyone on earth is literally related to everyone else. Original sin is not a doctrine as foreign to our real lives as we initially may think. When a pregnant mother takes drugs, her baby is born an addict. That is original sin: spiritual and moral heredity.”²

When bad things happen, particularly to good people, we want to pin the blame somewhere. Someone has to be responsibility. Many times we can determine that a particular evil has occurred as a direct result of someone’s action or inaction. But at other times, no human cause can be identified.

Read Galatians 6:7-8

Everybody basically accepts the concept of sowing and reaping. If a person reaps suffering because he has sown sin, people accept this as a kind of natural justice. As one of Job’s friends declares so self-righteously in **Job 34:10-12**:

“...Far be it for God to do evil, for the Almighty to do wrong. He repays a man for what he has done; he brings upon him what his conduct deserves. It is unthinkable that God would do wrong, that the Almighty would pervert justice.”

But what happens when an innocent person suffers? What happens when justice is perverted? What happens when a child dies from AIDS because of hospital malpractice? Or a girl falls pregnant because she is raped? Or a person is charged and sentenced for a crime he didn't commit? Or a loved one dies of cancer? It is evil that *cannot* be linked to cause-and-effect that makes people ask, “Why, God?”

This question – “Why, God?” – can actually be broken into two questions:

- Why is there evil in the world?
- Why does God *allow* evil in the world?

Many people have asked this question, but the very fact that many people do ask this question proves that we discern that things are not as they should be. The very outrage we feel at evil's existence proves that we know something is wrong. If evil were just a product of our evolution, we would not even ask the question, for we would not feel that evil had been imposed upon us. Our very outrage at evil shows that we know that it was *not* supposed to be this way.

The Origin of Evil and Suffering

The Bible makes it very clear that God is not the author of moral evil (**James 1:13**). Scripture reveals that evil, in the first instance, entered the world as the result of one man's choice. Now while that may not seem fair – that all our problems would come because of the irresponsible act of just one man – the Bible is also clear that every descendant of Adam has continued to perpetrate that original act of rebellion. As **Romans 5:12** in the *New Living Translation* tells us:

“When Adam sinned, sin entered the entire human race. Adam's sin brought death, so death spread to everyone, *for everyone sinned.*”

Every one of us has become an active participant in that original sin. The question “Why is there evil in the world?” is not a metaphysical question, removed from our lives – something that affects us but has nothing to do with us. When we ask this question, we are personally implicated in the very question we ask. As the cartoon strip character Pogo declared: “We have met the enemy and he is us!”

Understanding sin as a humanity-wide condition is the first step to seeing the problem of evil and suffering from God's perspective. From our vantage point, we tend to see only individual acts of violence and injustice. God sees sin as an all-embracing condition. Take a look at these words, in the *New Living Translation's* rendition of **Romans 3:10-18**, expressing God's own view of the problem:

“No one is good – not even one. No one has real understanding; no one is seeking God. All have turned away from God; all have gone wrong. No one

does good, not even one. Their talk is foul, like the stench from an open grave. Their speech is filled with lies. The poison of a deadly snake drips from their lips. Their mouths are full of cursing and bitterness. They are quick to commit murder. Wherever they go, destruction and misery follow them. They do not know what true peace is. They have no fear of God to restrain them.”

No one is left off the hook. We are all participants in this grand tragedy we call “evil and suffering.” Although some people perpetrate greater expressions of evil, we are *all* responsible before God for the issue of sin. As Dean Sherman explains:

“Since [the time of Adam and Eve] we have all endorsed their actions, adding to the evil in the world by our own choices. Billions of people, over thousands of years, making billions upon billions of choices, have advanced evil in the earth to its present state. We have been willing contributors to evil in the world and should have no difficulty understanding why its here.”³

Charles Spurgeon once wrote:

“Sages of old contended that no sin was ever committed whose consequences rested on the head of the sinner alone, that no man could do ill and others not suffer. They illustrated it in this way:

“A vessel sailing from Joppa carried a passenger who, beneath his berth, cut a hole through the ship’s side. When the men of the watch rebuked him, ‘What are you doing, you miserable man?’ the offender calmly replied, ‘What does it matter to you? The hole I have made is under my own berth.’

“This ancient parable is worthy of the utmost consideration. No man perishes alone in his iniquity. No man can guess the full consequences of his transgression.”⁴

The Bible declares that we, as the human race, are responsible for evil and suffering. As individuals, we are responsible for our own actions. But as corporate humanity, *together* we are responsible for the state the world is in today.

The Big Question

The question “Why, God?” doesn’t just deal with the origin of sin. It brings into question the very nature of God – not just *how* evil entered the world, but *why* God would allow evil to *continue* in the world. The logic goes somewhat like this:

- If God is all-good, then he *would* prevent suffering.
- If God is all-powerful, then he *could* prevent suffering.
- Yet there is suffering in the world.
- Therefore God is either *not* all-good or he is *not* all-powerful – or both.

In simple terms, this logic tells us that the God described in the Bible and a world of suffering are incompatible. Both cannot both be true at the same time.

The issue of evil and suffering is not just a problem for non-Christians. Even a believer will sometimes have to face the greatest test of his faith: Why does the God I love and serve allow me to suffer? Why, if God loves me so much, has he allowed me to go through such a painful experience? *Why, God?*

Job voiced this question. In **Job 30:25-31**, he cries out:

“Have I not wept for those in trouble? Has not my soul grieved for the poor? Yet when I hoped for good, evil came; when I looked for light, then came darkness. The churning inside me never stops; days of suffering confront me. I go about blackened, but not by the sun; I stand up in the assembly and cry for help. I have become a brother of jackals, a companion of owls. My skin grows black and peels; my body burns with fever. My harp is tuned to mourning, and my flute to the sound of wailing.”

In **Job 2:9**, his wife had but one answer:

“...Curse God and die!”

Yet Job’s final response, in **13:15**, was:

“Though he slay me, yet will I hope in him...”

Ultimately, our faith in God

The Suffering of God

People tend to approach the issue of suffering as if God is a cosmic bystander, looking on impassionately at the throes of human pain from the safe distance of his throne.

But this could not be farther from the truth. No one has suffered more than God. Every time a human being suffers, God suffers with him. Every time someone agonizes through the terminal stages of cancer, every time a child is raped, every time a person despairs of life itself, God is there. God sees. God feels. Yet that suffering is compounded billions of times around the world. No one – absolutely *no one* – comprehends suffering like God does.

Every five seconds, a woman is raped in America. And what about the rest of the world? Right now, even as you are reading this, children are being molested. Villages in some wartorn countries are being razed, their inhabitants slaughtered in frenzied genocide. Political prisoners languish dark dungeons, victims of grave injustice. And through all of this, God is there. Is it any wonder that God says in **Isaiah 63:5**:

“I looked, but there was no one to help. I was appalled that no one gave support; so my own arm worked salvation for me, and my own wrath sustained me.”

Where is the moral outrage? Where is the anguish for others’ pain? Where are those who would join with God in his concern to see justice done? Is it any wonder that, when Jesus separates the sheep from the goats, in **Matthew 25:31-46**, it is over the issue of:

“For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me...I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.”

rests on our sure knowledge of the hope we have in him, and this hope is founded upon the surety that God is perfect in love, justice and wisdom– the unshakeable conviction that God is all-powerful and all-good.

Understanding the Nature of God

Since we know from Scripture that God is all-powerful and all-good, yet there is evil present in the world, it is important for us to examine what we understand these terms to mean.

God as all-powerful

Read Luke 1:37

While the Bible asserts that God is all-powerful, it is not true that God can or will do *everything*. Even though Scripture tells us that “with God all things are possible” (**Matthew 19:26**), the Bible also tells us that there are limits to what God can or will do. For example:

- God cannot lie (**Numbers 23:19; 1 Samuel 15:29; Titus 1:2**)
- God cannot sin (**Psalms 18:30; Matthew 5:48; James 1:13**)
- God cannot change (**Malachi 3:6; James 1:17**)
- God cannot fail (**Job 42:2; Psalm 33:11; Proverbs 19:21**)

God also cannot do anything that is logically impossible – such as create a square triangle or make what is true false. But most importantly, God cannot contradict his own nature. Thus when we speak of God being all-powerful, this does not mean that he will do all things. Can God immediately eradicate evil from the world? Yes, technically he can, but only by eradicating mankind. As we shall soon see, God does indeed have a plan to eradicate evil, but this plan includes the temporary allowance of evil in this present age.

God as all-good

Read Nahum 1:7

God, “who does no wrong” (**Deuteronomy 32:4**), is “righteous in all his ways” (**Psalms 145:17**). His goodness is described as “great” (**Nehemiah 9:25**) and “abundant” (**Psalms 145:7**). Yet how can this be reconciled with the presence of evil in the world? Even Habakkuk voiced this complaint in **Habakkuk 1:12-13**:

“O Lord, are you not from everlasting?...Your eyes are too pure to look on evil; you cannot tolerate wrong. Why then do you tolerate the treacherous? Why are you silent while the wicked swallow up those more righteous than themselves?”

The fact is, God *does* act. When God caused his goodness to pass in front of Moses, he declared in **Exodus 34:6-7**:

“...The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. *Yet he does not leave the guilty unpunished...*”

God's goodness is not, as some people mistakenly think, a goodness that distances itself from evil. It is *because* of his goodness that God is concerned with evil. In fact, his goodness demanded that he become involved in human affairs, that he interrupt the course of evil.

The Bible is the story of God intervening in the course of human history to deal decisively with the issue of evil. In the history that unfolds within Scripture we see exactly *how* God's goodness and power interacts with the evil that's in the world. And we see that the action of God is dictated not simply by the presence of evil but also by his purpose and plan for mankind. For in the Bible we discover that God is not just all-powerful and all-good. He is also all-wise.

Understanding the Purpose

Before we can understand God's solution to the problem of evil, we need first to understand God's purpose in the creation of man. For just as it is God's ideal that defines evil, it is also God's ideal that defines its solution. For God will not eradicate evil in such a way that it eradicates the ideal. God's purpose will be accomplished – *in spite* of evil present in the world.

So here's the real question that must be asked: Why did God create man? The Bible reveals that God create man "in his image" (**Genesis 1:26-27**) so that he could experience eternal fellowship with man. The image of God, imprinted upon man's being, is what enables him to sustain a deep, mutual relationship with God, and it is this image that was marred when evil entered into the world.

But one of the aspects of God's image is "sovereignty" – the freedom to make decisions. God did not make man an automaton. He bestowed on man the most powerful (and the most dangerous) force in the world: free will. And it is this free will, exercised as a rejection of God's purpose, which opened the sluice gates of evil and suffering. God did not create evil and suffering. He merely provided the options necessary for human freedom.

Could God have stopped Adam from disobeying? Yes, but not without destroying the ideal of God's purpose for his life. In God's eyes, this would have been a greater evil than all that has come upon the world since then.

This may seem hard to comprehend, especially when we think of the specific instances of evil and suffering that have happened down through the ages. But Dean Sherman explains it this way:

"Evil is allowed to remain in the earth because free will is more valuable than the absence of evil. God created us with free will. Without it we would be less than human. Free will is absolutely necessary for the quality of relationship that God wants us to have with Him and with other human beings."⁵

He then provides us with an illustration that can help explain just how much more valuable free will is, even compared to the all the evils in the world.

“Picture a single pile of refuse with all the wars, famines, atrocities, calamities, violence, injustice, selfishness, perversion, hate, and anguish that the world has ever known and ever will know. Try to see the true effect of evil on the world – an immense festering mound of evil. It is far, far beyond what any of us could comprehend. But try to imagine it. Now, go one more step. What if God were to give you the option of ending it right now? If you could rid the world of all evil by removing man’s free will, what would you do?”⁶

You see, free will is so intrinsic to us that its removal would dehumanize us. We would become something less than human. Could you wipe out what makes life worthwhile? Would you eradicate the joys of love, together with its pains?

But before you make that fateful decision, and with a snap of your fingers wipe out all evil, together with free will, from the world, let’s add one more dimension to the picture – the plan that God has for humanity. In **Isaiah 46:10**, God states:

“I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please.”

God has weighed the scales, with free will on one side and evil on the other, and has found that the value of free will outweighs even the gross totality of the evil of this world. He has weighed your suffering against the glory he has destined for you, and the glory outweighs it all. As Paul expresses it in **Romans 8:18**:

“I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.”

God’s Solution to Evil

God did not sit back passively, however, and just watch the drama of evil unfold upon the earth. He entered center stage and redirected the course of human history in one act of justice upon the Cross of Calvary. *The Handbook of Christian Apologetics* explains the work of the Cross in a very lucid way:

“One body cannot be in two places at once, but two different bodies can. The sinner with his sin cannot receive simultaneously just punishment and merciful forgiveness; but Christ’s vicarious atonement separates the sin from the sinner. We can only mentally distinguish the sin from the sinner; Christ really separates them. The sin receives its just punishment in his own divine person on the Cross, and we sinners receive mercy and forgiveness in our own persons.”⁷

On the Cross, Jesus partook of our question: “Why, God?” when he cried out in **Matthew 27:46**: “My God, my God, why have you forsaken me?” Upon the Cross, Christ personally experienced the ultimate act of evil – an unjust sentence and undeserved shame, together with the intense pain and suffering of crucifixion. But even more than that, he also felt the sense of abandonment that we feel when going through suffering alone. Everything that anybody has ever experienced in pain and suffering and despair, Jesus knew.

The Cross was God's active solution to the problem of evil. On the Cross, God dealt decisively with:

- The curse of sin (**Galatians 3:13**) – a me cut off from God
- The guilt of sin (**Hebrews 10:22**) – a me under the judgment of God
- The source of sin (**Romans 6:6-7**) – a me in selfish defiance of God
- The effects of sin (**1 John 1:9**) – a me out of relationship with God

When you committed you life to Christ, you plugged into God's solution to the problem of evil. Just as you are part of the problem, you are now part of the answer. God has recreated in you the image that was marred by the fall of Adam. In Christ, you "have put on the new self, which is being renewed in knowledge in the image of its Creator" (**Colossians 3:10**). It is the image of God in you and I that is God's secret weapon in his fight against evil.

And a fight it is. In order to understand God's agenda in dealing with the evil of this world, we must realize that God's response to evil is expressed in *two* ways:

- Redemption
- Judgment

God's activity in the world is expressed in *both* mercy and justice. Even though God has extended his salvation to mankind, he does not just sit back and allow evil to take its course. There is a point when "the cup of iniquity" (**Genesis 44:16**) brims over and God moves in judgment upon a corrupt society. God has vowed that justice will be meted out to the evildoer. Paul warns us in **Romans 12:19**:

"Do not take revenge, my friends, but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay,' says the Lord."

Ultimate Justice

Read Malachi 2:17

The Bible reveals God as a God of both patience and justice (**Acts 17:30; Romans 2:2-11**). He hates evil (**Psalms 5:4-5; Proverbs 8:13**) and keeps a watch on both the wicked and the good (**Proverbs 15:3**). **Ecclesiastes 12:14** tells us:

"For God will bring every deed into judgment, including every hidden thing, whether it is good or evil."

This judgment can be seen in both the Old Testament (**Deuteronomy 28:20-21; Isaiah 3:11**) and in the New Testament (**Romans 1:18**). From the very moment that evil entered into the world, God has been consistent and persistent in his opposition to sin.

God's justice is expressed in two ways:

- **Immediate justice** – God will, at times, move immediately and swiftly in his justice. **1 Thessalonians 2:16** speaks of people who "always heap up their sins to the limit. The wrath of God has come upon them at last."

- **Eternal justice** – Even when human justice on the earth appears to fail, no evildoer will escape justice. In **Hebrews 4:13**, we discover: “Nothing in all creation is hidden from God’s sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.”

Read 2 Thessalonians 1:6-10

Some people ask why God doesn’t just step in and put an end to evil in the world. They don’t realize that he has *already* done this once. In the days of Noah, God sent a flood upon the earth because “all the people on earth had corrupted their ways” (**Genesis 6:12**). And God has also stepped in and judged gross evil in specific cities. God overthrew Sodom and its sister cities, as “an example of what is going to happen to the ungodly” (**2 Peter 2:6**).

Jesus uses these two historic cases of God’s judgment – the Flood and Sodom – as examples that point to the future judgment that is coming upon the earth due to its intractable evil (**Luke 17:26-30**). And until this time of future judgment, God continues to hold back the tide of evil (**2 Thessalonians 2:7**).

The End of Evil

The Bible describes a time when all evil will be locked away, consigned to the “eternal fire” (**Matthew 25:41**), the toxic waste dump of the universe. At that time **Revelation 22:3** tells us that the curse of **Genesis 3** will finally be removed. This is when the creation, marred by the evil of man, will be restored to its former glory (**Romans 8:19-21**).

At this time God will separate those that perpetrate evil from those who stand against it. **Matthew 13:41-43** quotes Jesus’ own words:

“The Son of Man will send out his angels, and they will weed out of his kingdom *everything that causes sin and all who do evil*. They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.”

The Promise of Jesus

While Scripture describes the Cross as God’s solution to evil, it is also clear that right up to the return of Christ, evil will seek to overcome the righteous. But we have the promise Jesus made to us, in **John 16:33**, just before going to the Cross:

“I have told you these things, *so that in me you may have peace*. In this world *you will have trouble*. But take heart! *I have overcome the world*.”

It is in the midst of trouble – when evil throws its worst against us – that Paul declares in **Romans 8:37**: “No, *in all these things* we are more than conquerors through him who loved us” (read **verses 35-39**).

In the final appraisal, it always comes down to an issue of faith. The purpose of this lesson has simply been to show you that it is indeed rational to believe in an all-powerful, loving God who still allows evil and suffering to exist in the world. We are called to exercise an “intelligent faith,” but it is faith all the same.

When it comes down to it, each person must decide for himself or herself whether the God of the Bible is worthy of our trust *despite* the circumstances we might face. In this way, the issue of evil and suffering moves out of the philosophical realm into the experiential realm. As John Newton, ex-slave trader and author of the hymn *Amazing Grace*, explained:

“Many have puzzled themselves about the origin of evil. I am content to observe that there is evil, and that there is a way to escape from it, and with this I begin and end.”⁸

For supplementary studies on “The Problem of Evil,” connect to the Internet and point your browser to:

<http://www.online-bible-college.com/articles/evil.htm>

- ¹ Tony Campolo, *Draper's Quotations for the Christian World*, excerpted from QuickVerse 6.0.
- ² *Handbook of Christian Apologetics*, “The Problem of Evil,” excerpted from QuickVerse 6.0.
- ³ Dean Sherman, *Spiritual Warfare for Every Christian* (Seattle: Frontline Communications, 1990), p.128-129.
- ⁴ Charles Haddon Spurgeon, *The Quotable Spurgeon* (Wheaton: Harold Shaw Publishers, 1990).
- ⁵ Dean Sherman, *Spiritual Warfare for Every Christian* (Seattle: Frontline Communications, 1990), p.129.
- ⁶ Dean Sherman, *Spiritual Warfare for Every Christian* (Seattle: Frontline Communications, 1990), p.129.
- ⁷ *Handbook of Christian Apologetics*, “The Problem of Evil,” excerpted from QuickVerse 6.0.
- ⁸ John Newton (1725-1807), *Draper's Quotations for the Christian World*, excerpted from QuickVerse 6.0.

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