

Evil and the Justice of God

Chapter 1: Evil is Still a Four -Letter Word

January 12, 2025

How would you define evil?

What images come to mind when you think of evil in the present day?

How do these images of evil compare with the sea as a representation of chaos, evil, and also a source of God's judgment?

What do these passages say about the sea and about God?

- Psalm 29:10; 93:3-4; 77:16; 114:3, 5; 69:1, 34)
- Daniel 7
- Revelation 21

For further study, see also the story of Noah and the flood (Genesis 6-8), the crossing of the Red Sea (Exodus 14), Jesus stills a storm (Mark 4:35-41)

Wright critiques the Enlightenment idea that human progress is assumed, "that the world is basically a good place and that its problems are more or less soluble by technology, education, 'development' in the sense of 'Westernization,' and the application...of Western democracy [and capitalism]." (p. 23) What are your thoughts on this?

Wright sums up what he calls the *new problem of evil* in three statements:

- We ignore evil except when it hits us in the face.
- We are surprised when evil hits us in the face.
- We react in immature and dangerous ways as a result.

What do you think Wright means by these statements?

How does evil manifest itself in individuals, communally, and on more global scales?

"The Christian belief, growing out of its Jewish roots, is that the God who made the world remains passionately and compassionately involved with it." (p. 40) In what ways does this statement address (or not address) the question of evil in the world?

What is a Christian response to evil?

"The sea is powerful, but God the Creator is more powerful still. *Evil* may still be a four-letter word. But so, thank God, is *love*." (p. 41)