

Evil and the Justice of God

Chapter 3: Evil and the Crucified God

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Why did Jesus die on the cross?

According to Wright, the Enlightenment established a belief that the role of Christian faith is to rescue people from the evil of the world with the promise of forgiveness in this life, and life eternal. How does this view address or not address the problem of evil? (pp. 77-78)

What does Wright mean by this statement: *We cannot simply say, "Yes, evil put Jesus on the cross, but the resurrection reversed that."*

Wright says the gospels speak to God addressing the problem of evil in three ways:

1. Jesus' healings
2. Jesus' table fellowship with sinners
3. Jesus articulates and models the call to Israel to be Israel

How does this assessment compare with the Enlightenment view noted above?

"What the Gospels offer is not a philosophical explanation of evil, what it is or why it's there, nor a set of suggestions for how we might adjust our lifestyles so that evil will mysteriously disappear from the world, but the story of an even in which the living God *deals with it.*" (p. 93)

- How would you assess this statement?
- How satisfied are you with Wright's answer?

What is the *Christus Victor* theory of atonement and why does Wright gravitate toward it? (p. 95)

What does the cross of Christ teach us in light of *Christus Victor*?

How is Jesus' death seen as an act of love?

In Wright's view, how does the cross address movements toward establishing Christian empire, or Christian nationalism?

- How are these movements like what Jesus experienced?

"The call of the gospel is for the church to *implement* the victory of God in the world *through suffering love*. The cross is not just an example to be followed; it is an achievement to be worked out, put into practice." (p. 98)

"The church is never more in danger than when it sees itself simply as the solution-bearer and forgets that every day it too must say, "Lord, have mercy on me, a sinner," and allow that confession to work its way into genuine humility." (p. 99)