

# Evil and the Justice of God

## Chapter 2: What Can God Do About Evil?

January 19, 2025

Read Genesis 2:8-9, 15-17

- Why does God instruct the man to not eat of a certain tree (note: woman is created after this instruction, in 2:22)?
- Why will eating from this tree cause the man to die?

The serpent says to the woman in Genesis 3:4-6, “You will not die [from eating the fruit of this tree]; for God knows what when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

- Is the serpent correct that the man and woman would be like God if they knew good and evil?
- Why is such knowledge problematic for humans?
  - See the Bonhoeffer reference on p. 59.

Why is the call of Abram in Genesis 12 so important to the rest of the biblical narrative?

The people of the solution are also the people of the problem...

- Who/what were some of the examples Wright cited in support of this claim?

How does Psalm 88 speak to the challenges of understanding the presence of evil in the world, and the difficulty humans we have understanding God’s response to it?

List some examples of how addresses evil in the Old Testament. Do any of these surprise you?

What light do the following examples shed on the question of what God is doing, or will do, about evil?

- The Suffering Servant (Isaiah 40-55)
- The Son of Man (Daniel 7)
- The Book of Job

Wright concludes the following about the Old Testament’s way of approaching the problem of evil:

1. The personified force of evil, the satan, is important but not that important.
2. Human responsibility for evil is clear throughout.
3. The evil that humans do is integrated with the enslavement of creation.
4. The Old Testament never tries to give us the sort of picture the philosophers want, that of a static world order with everything explained tidily.

*The overarching picture is of the sovereign Creator God who will continue to work within his world until blessing replaces curse, homecoming replaces exile, olive branches appear after the flood and a new family is created in which the scattered languages can be reunited. (p. 53)*