

The Source Workbook - Questions

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CHAPTER 12 – GOD’S PERMISSION OF EVIL

Page 183 THE LAW OF PARITY

q-183.1 To an atheist, what does the existence of evil apparently say about God?

q-183.2 What does the existence of evil “not prove?”

Page 184 THE PRINCIPLE OF PARITY

q-184.1 What is the “Law of Parity?” Give an example of its use in science.

q-184.2 How is the philosophical “Principle of Parity” like the scientific “Law of Parity.”

Page 185 The Concept of Dualism

q-185.1 How was evil not the result of direct creation by God?

q-185.2 What caused Satan to become evil without God’s help?

q-185.3 Why would the “Principle of Parity” imply the concept of Dualism?

q-185.4 How do we know that Satan isn’t the evil parity of God?

Page 186 The Description of a Fallen Angel: THE NECESSITY OF FREE WILL

q-186.1 What physically is Satan?

q-186.2 What question does Satan’s falling away raise?

q-186.3 What is the basic reason why people or angels can sin?

Page 187 GOD’S PURPOSE IN CREATING HUMANS

q-187.1 What appears to be the reason why God created “free-will?”

q-187.2 What did free-will lead to?

q-187.3 What is the next logical question to ask about God's purpose?

Page 188

q-188.1 What illustration can be used to explain the reason why God created us as he did?

q-188.2 What evidence is there that we are being tested by God?

q-188.3 Why didn't God just get rid of the Devil to keep him from doing additional harm?

Page 189 Job's Example

q-189.1 What were the issues behind God's challenge to Satan?

q-189.2 Did God harm Job to test him?

Page 190 Our Example

q-190.1 What was Job's attitude regarding how God had treated him?

q-190.2 Why do we have an advantage when it comes to dealing with evil?

q-190.3 Why can God be likened to a true legendary hero?

Page 191

q-191.1 Why can we know that Jesus is aware of our problems?

q-191.2 If we remain faithful like Job, what will be our experience?

q-191.3 Why can it be said that our life time can be likened to a "trip to the dentist?"

q-191.4 Why can't we remain completely neutral with regard the issue of Evil?

End of Chapter 12

The Source Workbook - Answers

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CHAPTER 12 – GOD’S PERMISSION OF EVIL

Page 183 THE LAW OF PARITY

q-183.1 To an atheist, what does the existence of evil apparently say about God?

An atheist argues that if there is an all powerful and all loving God, then evil should not exist. However, evil does exist, therefore, God is either not all loving or not all powerful.

q-183.2 What does the existence of evil “not prove?”

The existence of evil does not prove that God doesn't exist. However, it does present a challenge to resolve the "all powerful, all loving" argument. One way the challenge can be met is by studying and applying the laws of parity.

Page 184 THE PRINCIPLE OF PARITY

q-184.1 What is the “Law of Parity?” Give an example of its use in science.

Briefly stated, parity is like a law of opposites. The example given is the negatively charged electron being a basis for hypothesizing the existence of a positively charged "tron" or, more precisely, a positron. Another example is antimatter. However, antimatter is a mystery. According to the law of parity, 50% of the universe should be antimatter. Yet, as far as we can tell, the universe is made up almost entirely of matter just like what we experience here on earth. When antimatter is annihilated, it emits gamma rays (high-energy photons). Since galaxy centers emit gamma rays, it is believed that antimatter is involved somehow. Nevertheless, the mystery of antimatter remains one of the greatest unsolved problems in physics today. One assumed explanation is that during the development of the universe, slightly more matter than antimatter was created. This should be obvious given that we apparently have more of one than the other. The mystery that remains is why did this happen and how?

q-184.2 How is the philosophical “Principle of Parity” like the scientific “Law of Parity.”

Again, it is a matter of opposites. Just as there are physical opposites, there are also philosophical opposites, as well. For instance, you cannot have "light" without its opposite, the absence of light or "darkness." You can probably think of any number of opposites that, by nature, are related by omission. You have a condition created by a tangible item, and the opposite term automatically emerges to describe the absence of that item. The first item, in this situation, would be the only "philosophical thing," with the second item being the absence of that thing. It is important to recognize this distinction. To summarize, the first item describes a "thing" while the opposite term describes a "condition."

Page 185 The Concept of Dualism

q-185.1 How was evil not the result of direct creation by God?

Two factors come into play when we answer this question. First, the actions of free will individuals can be unpredictable. Second, the Bible says that God saw that all His creation was good. So by the law of parity, evil was not created, it emerged as a potential term to describe a condition that would be the opposite of God's good creation. It can be noted that the question of why the potential reality of evil became operational even challenged Jesus' followers. At Luke 13:1-3, Jesus

responded to an unasked question of whether God used evil to punish sinners. Jesus' negative response is repeated at James 1:13, where we are told that God does not use evil to tempt anyone. He may use evil to punish or discipline but not to tempt. So the question of God's relationship to evil is not new. Interestingly, a good answer about God's relationship to evil was given by Augustine in the 4th century AD. He resolved the syllogism (a series of statements that form a reasoned argument) that goes like this: 1) God created all things; 2) evil is a thing; 3) therefore, God created evil.

How did Augustine respond? He showed that evil was not a "thing." Instead, he asserted that evil is a consequence or the opposite of

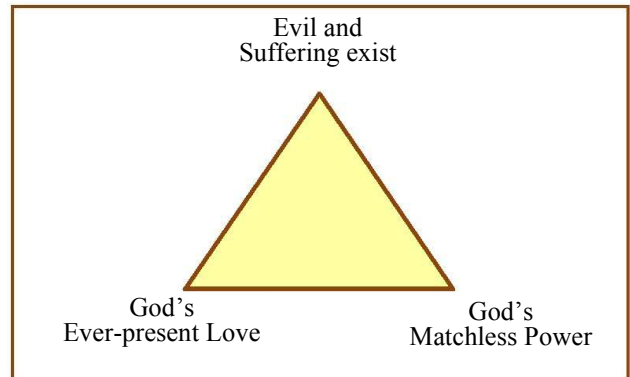


Figure 12.1: A logical conflict exists between Evil and God's Love and Power.

goodness. Just as darkness is the absence of light, evil is the absence of goodness. An appropriate illustration of evil is a hole in a garment where a hole shouldn't be. In other words, there are sleeve and neck holes that are planned and are part of a garment. However, if you have a random, accidental hole, then the garment is damaged due to the absence of material where material ought to be. The hole is an unplanned absence of material. The hole is analogous to evil. Evil is the unplanned absence of goodness where goodness ought to be. Recognizing this fact resolves the issue of God and evil by the use of two additional syllogisms. First: 1) All things that God created are good; 2) evil is not good (absence of goodness); 3) therefore, evil was not created by God. The Second statement emerges: 1) God created every thing; 2) God did not create evil (first syllogism); 3) therefore, evil is not a thing. All of this fits logically with the concept that goodness is a thing and the absence of goodness or evil is not a thing but is a condition.

q-185.2 What caused Satan to become evil without God's help?

A noteworthy discussion of this subject is recorded by Anselm of Canterbury (1033 – April 21, 1109). Who was Anselm? . He was an Italian medieval philosopher, theologian, and church official who held the office of Archbishop of Canterbury from 1093 to 1109. Called the founder of scholasticism, he is famous as the originator of the ontological argument for the existence of God and as the archbishop who openly opposed the Crusades. To briefly paraphrase his view regarding evil, we first have to understand Anselm's definition of free will. According to Anselm, free will, in its most basic form, can be described as a personal choice between happiness and justice. We all make choices that either bring us happiness or promote justice. Sometimes, promoting justice may require that we make personal sacrifices or delay fulfilling our immediate desire for happiness. Anselm hypothesized events similar to those recorded in 2 Chronicles 1:7-12, with regard to Solomon and the choice God gave him. Likewise, Anselm has God offering all the heavenly spirits a free will choice between immediate happiness or immediate justice as a test of their character. Those who chose happiness over justice chose wrongly and lost their position in the heavenly arrangement



Figure 12.2: Manuscript of opening of Anselm's Monologion, with an illustration of St. Anselm in his Pallium.

by God's taking away all their happiness as punishment. To those angels who chose correctly, God rewarded by granting them happiness in all they do. For this reason, the favored holy angels cannot sin because promoting justice brings them happiness as well. Since all free will motivation is based upon either happiness or justice, one who derives happiness from doing just things cannot sin. So the Devil and his followers created themselves when they made the free will choice of happiness over justice. That is a simplified version of Anselm's explanation for why the Devil and his associated angels fell into sin.

This concept of happiness vs. justice can be found in many places in the Bible. When the Bible speaks of God's law being written on hearts, it is the same as saying that when one is self motivated to be just in all things, one will be totally happy. Those with God's law written on their hearts are no longer capable of sinning. Jesus implied the same thing when he said that there was more happiness in giving than in receiving or serving others rather than being served.

2Chronicles 1:7-12 MKJV *In that night God appeared to Solomon and said to him, Ask what I shall give you. (8) And Solomon said to God, You have shown great mercy to David my father, and have made me to reign in his stead. (9) Now, O Jehovah God, Your promise to David my father has been fulfilled. For You have made me king over a people like the dust of the earth in multitude. (10) Give me now wisdom and knowledge that I may go out and come in before this people. For who can judge this Your great people? (11) And God said to Solomon, Because this was in your heart, and you have not asked riches, wealth, nor honor, nor the life of your enemies, nor yet have asked for long life but have asked wisdom and knowledge for yourself that you may judge My people, over whom I have made you king; (12) wisdom and knowledge is granted to you. And I will give you riches and wealth and honor, such as none of the kings have had that have been before you, nor shall any after you have the like.*

Jeremiah 31:33-34 AMP *But this is the covenant which I will make with the house of Israel: After those days, says the Lord, I will put My law within them, and on their hearts will I write it; and I will be their God, and they will be My people. (34) And they will no more teach each man his neighbor and each man his brother, saying, Know the Lord, for they will all know Me [recognize, understand, and be acquainted with Me], from the least of them to the greatest, says the Lord. For I will forgive their iniquity, and I will [seriously] remember their sin no more. [Heb. 8:8-12; 10:16, 17.]*

Mark 10:42-45 AMP *But Jesus called them to [Him] and said to them, You know that those who are recognized as governing and are supposed to rule the Gentiles (the nations) lord it over them [ruling with absolute power, holding them in subjection], and their great men exercise authority and dominion over them. (43) But this is not to be so among you; instead, whoever desires to be great among you must be your servant, (44) And whoever wishes to be most important and first in rank among you must be slave of all. (45) For even the Son of Man came not to have service rendered to Him, but to serve, and to give His life as a ransom for many.*

q-185.3 Why might the “Principle of Parity” imply the concept of Dualism?

The form of religious Dualism that parity could be said to support has its roots in Zoroastrianism. This ancient religion was believed to have been founded by Zoroaster, an Iranian prophet and religious poet. The belief was based upon the existence of a First Principle from which the two equal-but-opposite entities of personified good and evil emanate or emerge. However, there is no Biblical evidence that such a parity-based theistic dualism exists.

q-185.4 How do we know that Satan isn't the evil parity of God?

The best authority on who and what Satan is would be Jesus. At John 8:44, Jesus says when speaking to a crowd of Jewish critics: "You are of the Devil as father, and the lusts of your father you will do. He was a murderer from the beginning, and did not abide in the truth because there is

no truth in him. When he speaks a lie, he speaks of his own, for he is a liar and the father of it."
Jesus clearly did not view the Devil as a god-like being equal to but opposite of God Almighty.

Page 186 The Description of a Fallen Angel: THE NECESSITY OF FREE WILL

q-186.1 What physically is Satan?

The Bible describes Satan as a spirit who has become God's adversary. Note other Scriptures in the New Testament that give some of the names used to identify Satan the Devil.

Devil: Mt 4:1	Belial: 2 Cor 6:15 lit: "worthless"
Enemy: Mt 13:39	Serpent: Rev 12:9; 20:2; 2 Cor 11:3
Satan: Mk 1:13	Tempter: 1 Th 3:5; Mt 4:3
Ruler of demons: Mt 12:24	Adversary: 1 Pe 5:8
Strong man: Mt 12:29	Angel of bottomless pit: Rev 9:11
Murderer: Jn 8:44	Great red dragon: Rev 12:3
Liar & father of lies: Jn 8:44	Beelzebub: Mt 12:24
Ruler of world: Jn 12:31; 14:30; 16:11	Accuser of the brethren: Rev 12:10
god of this world: 2 Cor 4:4	The wicked one: Mt 13:19
Hebrew: "Abbadon" lit-destruction - Rev.9:11	Greek: "Apollyon" lit-destroyer - Rev. 9:11

q-186.2 What question does Satan's falling away raise?

The question is, What would cause Satan to oppose God? While the Bible does not go into detail about Satan's motives, we have already discussed Anselm's ideas about this subject in question q-185.2.

q-186.3 What is the basic reason why people or angels can sin?

People sin because they are born with sinful or basically selfish natures and are free to make both good and bad choices. This is what separates us from the animals which act only by instinct. Animals are also born with a sinful or selfish nature but we do not hold an animal morally responsible for its actions because it has no free will of its own. On the other hand, when an animal acts out of harmony with nature by killing a human, we will and should terminate its continued existence. We do not do this as punishment. We do it because it has been established by experience and God's Law that any animal killing a human is genetically defective and, in the future, will likely prefer to kill humans over their natural prey. This is why God commanded Noah to execute any man or beast guilty of killing another human made in the image of God. At Genesis 9:4-6, God uses "shedding blood" as a euphemism for killing.

Genesis 9:4-6 MKJV ... At the hand of every animal will I require it, and at the hand of man. At the hand of every man's brother will I require the life of man. (6) Whoever [including animals] sheds man's blood, [kills a human] his blood shall be shed by man; for He made man in the image of God.

Page 187 GOD'S PURPOSE IN CREATING HUMANS**q-187.1 What appears to be the reason why God created "free-will?"**

Making good choices is both a measure of one's character as well as one's intelligence. To be created in the image of God has everything to do with our ability to make free-will choices. As has been said, this unique capability is what distinguishes us from the animals. You cannot unequivocally judge the fitness or morality of an individual's conduct if they are not allowed to make uncoerced free-will decisions based upon accurate knowledge.

q-187.2 What did free-will lead to?

Free-will led to all the angels being tested by allowing them to freely choose to be either selfish or unselfish. Apparently, the choice involved the issue of leaving their position in God's service to become followers of Satan. It can be assumed that their choice to follow the Devil was due to a lie that appealed to their selfish nature which caused them to abandon God's arrangement. It appears likely that these fallen angels were persuaded to satisfy some immediate personal desire which they thought would bring them happiness. But they quickly learned differently. At Jude 1:6, we are told, *"And those angels not having kept their first place, but having deserted their dwelling-place, He [God] has kept in everlasting chains under darkness for the judgment of a great Day;"*

q-187.3 What is the next logical question to ask about God's purpose?

The next logical question is, "Why would God give us free-will if He knew we were going to misuse it?" The apparent unstated answer is because it was an essential part of His plan. We can rightly assume that God must have known that Adam's descendents would need rescuing because He arranged for the sacrifice of His son from "before the foundation of the world."

1Peter 1:19-21: MKJV ... [We are redeemed by] the precious blood of Christ, as of a lamb without blemish and without spot; (20) indeed having been foreknown before the foundation of the world, but revealed in the last times for you, (21) those believing in God through Him, He who raised Him up from the dead and gave Him glory, so that your faith and hope might be in God.

Page 188**q-188.1 What illustration can be used to explain the reason why God created us as he did?**

The illustration is that of someone like an architect who plans a building. Or it could be any planner who models his work in a computer before making a long-term investment in all aspects of the proposed project. In our illustration, be sure to note that God is not performing the test primarily for His benefit because He already knows the outcome in advance. He is performing the tests for the benefit of all His children both in heaven and on earth.



Figure 12.3: Who is in charge of your life?



Figure 12.4: God the architect.

q-188.2 What evidence is there that we are being tested by God?

Aside from our own personal experiences, the Bible gives examples of God permitting the Devil to test or "sift [us] like wheat" to determine the true motivation behind our actions.

q-188.3 Why didn't God just get rid of the Devil to keep him from doing additional harm?

To prove that being truly unselfish is superior to being selfish, God has chosen to allow the Devil time to present his case with regard to humanity, just as He did with the man Job.

From a logical point of view, one should realize that if God intends for His free will creation to exist throughout eternity, then they must be motivated by unselfish principles. It should be easy to apprehend that selfishness is also self destructive. Aside from the Devil, the first manifestation of personal envy and selfishness demonstrated by humanity would be the experience of Cain and Abel. From this example we can conclude that, if selfishness were the only motivating factor behind free will existence, it would become a "survival of the fittest" arrangement that would eventually end disastrously. For that reason, we are obliged to conclude that God Himself must be perfectly unselfish and that any of His resultant offspring must, for the sake of eternal peace, be likewise as perfectly unselfish just as Jesus, in principle, stated at Matthew 5:46-48; 19:21; Luke 6:40; John 17:22-23.

***Matthew 5:46-48** For if you love those who love you, what reward do you have? Do not even the tax-collectors do the same? (47) And if you greet your brothers only, what do you do more than others? Do not even the tax-collectors do so? (48) Therefore be perfect, even as your Father in Heaven is perfect.*

***Matthew 19:21** Jesus said to him, If you want to be perfect, go, sell what you have and give to the poor, and you shall have treasure in Heaven. And come, follow Me.*

***Luke 6:40** The disciple is not above his master, but everyone who is perfect shall be like his master.*

***John 17:22-23** And I have given them the glory which You have given Me, that they may be one, even as We are one, (23) I in them, and You in Me, that they may be made perfect in one; and that the world may know that You have sent Me and have loved them as You have loved Me.*

Page 189 Job's Example**q-189.1 What were the issues behind God's challenge to Satan?**

It would appear that the example of Job could be an allegory for all humanity. The evils Job had to endure are represented by all the evils the human family has had to endure throughout its history. Apparently, the issue in dispute was whether God was bribing Job to be good with gifts or whether Job was being sincerely good on his own. For anyone to be "sincerely good" they must have the freedom to be "sincerely bad." That concept goes back to Anselm's argument that all personal motivation is based upon the free will choice between happiness (selfishness) and justice (unselfishness). So to summarize the issue in Job's case, the Devil wanted to prove that Job's good behavior was based upon selfishness (personal benefits received from God) and not unselfishness (an unselfish, active appreciation and loyal respect for God's innate goodness). This same issue applies to our relationship with God and one another, especially our children. I think we can all intuitively appreciate the value of being sincerely loved by others without any questionable strings attached. Based upon this assessment, for God to consider His human creation "good" they must, of their own free will, demonstrate "goodness" by being motivated to obediently serve Him upon the basis of His goodness alone and not for a selfish reward. Apparently, the Devil does not believe humanity is capable of such unselfish goodness. Having said this however, we should always have faith in God's character grounded upon the example of Solomon as discussed in question q-185.2.

The importance of faith in God's goodness cannot be overemphasized as revealed in Hebrews 11:6, which says: *"But without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder [a measure of His goodness] of those who diligently seek Him."*

q-189.2 Did God harm Job to test him?

No, God did not personally harm Job as indicated by Job 1:9-12 and Job 2:3-6. However, apparently, God did not intend to leave us with the idea that He escaped all responsibility for Job's trials. In the concluding chapter, we are told that it was God who brought these woes on Job. Since the first two chapters attribute Job's persecution to the Devil, is the last chapter a Biblical contradiction? Absolutely not. In the last chapter God is simply acknowledging that He initiated the events that led to Job's persecutions. In this way, God bears ultimate responsibility even though it was the Devil who actually performed the evil deeds. If we view Job as an allegory for humanity, the last chapter also shows that God recognizes that He is indirectly responsible for everything that has happened to humanity. That, no doubt, is why He magnanimously chose to rescue humanity through the corresponding suffering of His incarnated self, Jesus Christ. While we may criticize God's tolerance of evil and its fruitage, we cannot accuse God of asking us to do something He is not willing to do Himself. It is almost beyond belief to think that the most awesome living being ever to exist would voluntarily allow Himself to be humiliated and literally tortured to death for our sakes. That is certainly a powerful demonstration of His eternal goodness and a compelling reason for us to all agree that He deserves our love and obedience..



Figure 12.5: Satan Inflicting Boils on Job

This is 1 of 21 prints by William Blake illustrating the Bible Book of Job. It was published in 1826.

Job 1:9-12 *And Satan answered Jehovah and said, Does Job fear God for nothing? (10) Have You not made a hedge around him, and around his house, and around all that he has on every side? You have blessed the work of his hands, and his livestock have increased in the land. (11) But put forth Your hand now, and touch all that he has, and he will curse You to Your face. (12) And Jehovah said to Satan, Behold, all that he has is in your power. Only do not lay your hand upon him. And Satan went forth from the presence of Jehovah.*

Job 2:3-6 *And Jehovah said unto Satan, Have you set your heart on My servant Job, that there is none like him in the earth, a perfect and an upright man, one who fears God and turns away from evil? And still he is keeping hold of his integrity, although you moved Me against him to destroy him without cause. (4) And Satan answered Jehovah and said, Skin for skin, yea, all that a man has he will give for his life. (5) But indeed put forth Your hand now, and touch his bone and his flesh, and he will curse You to Your face. (6) And Jehovah said to Satan, Behold, he is in your hand, but save his life.*

Job 42:11 *And came to him all his brothers, and all his sisters, and all those who had known him before. And they ate bread with him in his house, and consoled him and comforted him over all the evil that Jehovah had brought on him. Each one also gave him a piece of money, and each one a ring of gold.*

Page 190 Our Example

q-190.1 What was Job's attitude regarding how God had treated him?

When Job discovered that God was still in charge and justice prevailed, he was exuberant with his praise. The lesson we can take from this example is that there are still a lot of things we have yet to learn about God's plan for each one of us individually. As the Apostle Paul said at 1 Corinthians 13:11-12, we can look forward to the time when we will fully understand everything and be fully understood ourselves by God.

1Corinthians 13:11-12 AMP When I was a child, I talked like a child, I thought like a child, I reasoned like a child; now that I have become a man, I am done with childish ways and have put them aside. (12) For now we are looking in a mirror that gives only a dim (blurred) reflection [of reality as in a riddle or enigma], but then [when perfection comes] we shall see in reality and face to face! Now I know in part (imperfectly), but then I shall know and understand fully and clearly, even in the same manner as I have been fully and clearly known and understood [by God].

q-190.2 Why do we have an advantage when it comes to dealing with evil?

Unlike Job, we know who is causing the evil we see happening all around us. We also know that God is in charge and will not let us be tempted beyond what we can endure. We are reminded of that when God placed restrictions on the Devil's dealings with Job. While the Devil did have the power to cause Job to be sick, he could not cause him to die. In the same way, God places limitations on Satan's dealings with us. *1Corinthians 10:13 AMP For no temptation (no trial regarded as enticing to sin), [no matter how it comes or where it leads] has overtaken you and laid hold on you that is not common to man [that is, no temptation or trial has come to you that is beyond human resistance and that is not adjusted and adapted and belonging to human experience, and such as man can bear]. But God is faithful [to His Word and to His compassionate nature], and He [can be trusted] not to let you be tempted and tried and assayed beyond your ability and strength of resistance and power to endure, but with the temptation He will [always] also provide the way out (the means of escape to a landing place), that you may be capable and strong and powerful to bear up under it patiently.*

q-190.3 Why can God be likened to a true legendary hero?

As already discussed in q-189.2, the role of Jesus Christ as the God incarnate man makes him the fulfillment of all the hero archetypes.

It is very difficult to criticize a God who, despite His omnipotence, is willing to suffer inhuman treatment at the hands of immoral and selfishly depraved cowards who selfishly care only for

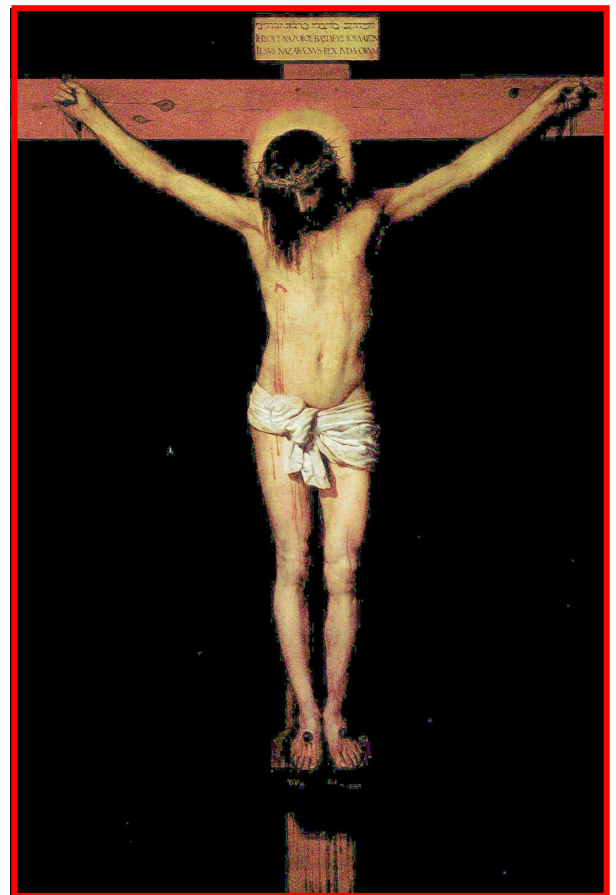


Figure 12.6: A cropped version of the classic painting called *Cristo de Velázquez*. It was painted in 1630 by Diego Rodríguez de Silva y Velázquez (June 6, 1599 – August 6, 1660), who was a Spanish painter and the leading artist in the court of King Philip IV. He was an individualistic artist of the contemporary baroque period, important as a portrait artist.

themselves. Yet, these offenders are the very ones Jesus asked God the Father to mercifully forgive.

Luke 23:34 AMP *And Jesus prayed, Father, forgive them, for they know not what they do. And they divided His garments and distributed them by casting lots for them. [Ps. 22:18.]*

Page 191

q-191.1 Why can we know that Jesus is aware of our problems?

We can know that Jesus is aware of our problems because he faced the same temptations and trials that we face, but without sin (Hebrews 4:14-16) . Of course, it is not exactly the same with Jesus as it is with us because we assume that he did not inherit Adam's sinful nature, because he was born miraculously. Had he inherited Adam's sin, he could not have been a "second Adam" as described by the Apostle Paul at 1 Corinthians 15:45. However, because he experienced our temptations, he is able to understand why we sin, which makes him a more merciful judge.

Hebrews 4:14-16 AMP *Inasmuch then as we have a great High Priest Who has [already] ascended and passed through the heavens, Jesus the Son of God, let us hold fast our confession [of faith in Him]. (15) For we do not have a High Priest Who is unable to understand and sympathize and have a shared feeling with our weaknesses and infirmities and liability to the assaults of temptation, but One Who has been tempted in every respect as we are, yet without sinning. (16) Let us then fearlessly and confidently and boldly draw near to the throne of grace (the throne of God's unmerited favor to us sinners), that we may receive mercy [for our failures] and find grace to help in good time for every need [appropriate help and well-timed help, coming just when we need it].*
1 Corinthians 15:45 AMP *Thus it is written, (Genesis 2:7) The first man Adam became a living being (an individual personality); the last Adam (Christ) became a life-giving Spirit (John 5:21) [restoring the dead to life].*

q-191.2 If we remain faithful like Job, what will be our experience?

Those remaining faithful to God are promised a reward that is greater than that given Job. In fact, Job himself will also receive the same reward in addition to that given him for his endurance when originally tried by Satan.

Revelation 21:3-4 *Then I heard a mighty voice from the throne and I perceived its distinct words, saying, See! The abode of God is with men, and He will live (encamp, tent) among them; and they shall be His people, and God shall personally be with them and be their God. [Ezek. 37:27.] (4) God will wipe away every tear from their eyes; and death shall be no more, neither shall there be anguish (sorrow and mourning) nor grief nor pain any more, for the old conditions and the former order of things have passed away. [Isa. 25:8; 35:10.]*

Isaiah 25:8 *He will swallow up death [in victory; He will abolish death forever]. And the Lord God will wipe away tears from all faces; and the reproach of His people He will take away from off all the earth; for the Lord has spoken it. [I Cor. 15:26, 54; II Tim. 1:10.]*

Matthew 25:34 *Then the King will say to those at His right hand, Come, you blessed of My Father [you favored of God and appointed to eternal salvation], inherit (receive as your own) the kingdom prepared for you from the foundation of the world.*

q-191.3 Why can it be said that our life time can be likened to a “trip to the dentist?”

A trip to the dentist may be temporarily uncomfortable but, in the long run, it actually protects us from a far more painful experience like having a mouth full of rotten teeth. This life can also be painful, but it is only temporary. In the life to come, all the evil, pain, and suffering will seem as nothing when compared to the blessings God has in store for His human creation.

q-191.4 Why can't we remain completely neutral with regard the issue of Evil?

We can't remain neutral towards evil because of its effect on our relationship with God and Jesus Christ. Jesus set the example showing us how to resist the temptations of the Devil.

Isaiah 1:16 *Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes! Cease to do evil.*

Jeremiah 25:5 *[The prophets came on My behalf] saying, Turn again now every one from his evil way and wrongdoing; [that you may not forfeit the right to] dwell in the land that the Lord gave to you and to your fathers from of old and forevermore.*

Romans 12:21 *Do not let yourself be overcome by evil, but overcome (master) evil with good.*

1 Peter 2:12 *Conduct yourselves properly (honorably, righteously) among the Gentiles, so that, although they may slander you as evildoers, [yet] they may by witnessing your good deeds [come to] glorify God in the day of inspection [when God shall look upon you wanderers as a pastor or shepherd looks over his flock].*

End of Chapter 12

Figure 12.7: *The Third Temptation* by William Blake (November 28, 1757 – August 12, 1827) was an English poet, painter, and printmaker. Largely unrecognized during his lifetime, Blake's work is now considered seminal in the history of both poetry and the visual arts