**07--Theodicy & Parasitism part 2**

Script

[1] Parasitism and Theodicy Part 2

[2] In part 1 we learned about some pretty awful parasites that eat other creatures from the inside out.

[3] Creatures like this in nature raise an important question: How do we explain this kind of evil, if God is good, all powerful, and just?

[4] Attempts to explain this question are called theodicy

[5] According to the Bible, evil is the result of sin.

[6] Specifically the result of human choice

[7] It’s easy to see how free choice relates to evil things like murder or rape. One person’s choice directly affects another person.

[8] But what about parasitic wasps or natural disasters like tornados, hurricanes, or tsunamis? How could those things be the result of humans’ free choice?

[9] To understand this, we need to think about two kinds of evil: Moral evil and natural evil

[10] Let’s back up to a time before evil existed in our world.

[11] When God created humans, He intentionally created them with certain boundaries or limitations

[12] For example, they were not allowed to eat whatever they wanted. The fruit of one tree was off-limits.

[13] In addition, Sabbath rest was instituted to prevent their work from absorbing them so much that they would forget who God is and who they were in relation to Him.

[14] These two limitations seemed designed to help Adam and Eve recognize that they were finite creatures under the sovereignty of an infinite God

[15] Satan tempted them to throw off the parameters designed by God. / When they ate the forbidden fruit, they rebelled against their limitations in relation to the sovereign authority of their Creator.

[16] How could a good God deal with the rebellion?

[17] Was there a way He could get them again acknowledge their proper position under their sovereign Creator?

[18] Certain consequences resulted from their disobedience, which all have one thing in common.

[19] The consequences given by God in Genesis 3 express an increase in finite limitations on Adam and Eve.

[20] In addition to losing their sovereignty over the earth, Adam and Eve experienced one more limitation. They found themselves under the sovereignty of a hostile power—Satan. This bondage to sin and Satan is the ultimate demonstration of our limits as creatures and our need of a deliverer.

[21] When we try to understand or explain the existence of evil—both moral evil and natural evil… / there is more to think about than just the rebellious choices made by Adam and Eve and their descendants

[22] …we also need to consider / the additional limitations placed on humanity by God as a result of sin / and the effects of Satan’s temporary rule of this earth. Because of some combination of these two things…

[23] …natural evil exists in our world.

[24] Natural evil, / which is partly imposed by God / and partly caused by Satan’s usurping of dominion over this world and wreaking havoc as he tries to transcend his own God-given limits, should be seen as a tool to help teach us our limits and our need of God. Natural evil confronts us with our limitations and reminds us whose power we and the world are temporarily under. It calls us to acknowledge our limits and depend on a God who is wiser than we are and sovereign over both us and Satan.

[25] Fortunately, Satan’s authority is not complete. / He can only operate within the parameters established for him by God.

[26] In the story of Job, God allowed Satan to destroy Job’s possessions but did not allow Satan to hurt him. / Later, God allowed Satan to attack Job’s body, but did not allow him to take Job’s life.

[27] Ellen White in the Great Controversy says: “For the good of the entire universe through ceaseless ages Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of His law might forever be placed beyond all question.”

[28] Eventually, when the time is right, God will destroy sin and evil and re-create the world in its original perfection.

[29] Parasites and other forms of suffering and death will no longer exist.

[30] Until that time we “long for our bodies to be released from sin and suffering.” / The Bible says that even the natural world “looks forward to the day when it will join God’s children in glorious freedom from death and decay.”

[31] The ideas about theodicy presented here come from an article by Dr. Stephen Bauer in the book *Always Prepared*. To hear Dr. Bauer’s thoughts about how to find meaning in suffering, watch Parasitism and Theodicy, part 3.