

RECOMMENDED RESOURCES

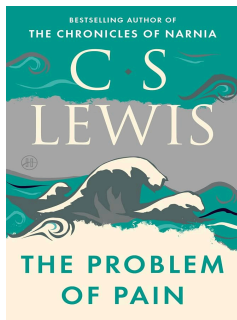
From the Message, "Hello, My Name is Justice"



***The Doors of the Sea: Where Was God in the Tsunami?* — David Bentley Hart (2005)**

Perspective: Eastern Orthodox / Classic Christian Cosmic Critique.

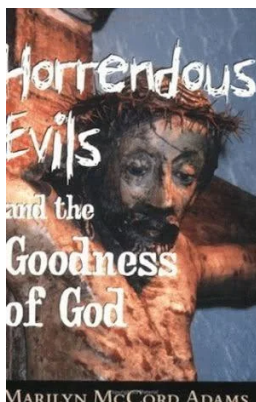
Why it Helps: Hart sharply rejects the idea that every natural disaster or tragedy is secretly orchestrated by divine providence for a "greater good." Drawing heavily on early Church Fathers, he argues that creation is caught in a genuine cosmic rebellion, and God's response to evil is not moral justification, but ultimate conquest over death.



***The Problem of Pain* — C.S. Lewis (1940)**

Perspective: Classical Anglican / Philosophical Defense.

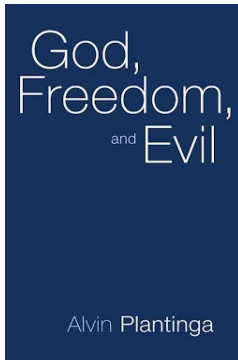
Why it Helps: Lewis addresses the intellectual tension between an all-powerful, loving God and the reality of human suffering. It includes his famous observation that "God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains: it is His megaphone to rouse a deaf world."



***Horrendous Evils and the Goodness of God* — Marilyn McCord Adams (1999)**

Perspective: Philosophical Theology / Christocentric Defeat of Evil.

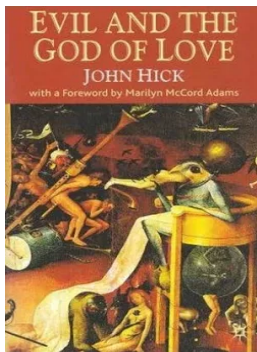
Why it Helps: Adams argues that standard philosophical theodicies fail because they try to balance evil against global abstract goods. Instead, she focuses on "horrendous evils" (suffering that threatens to destroy a person's sense of life's value) and argues that only an intimate, personal, Christ-centered union—where God participates in horror on the cross—can defeat evil for the individual.



***God, Freedom, and Evil* — Alvin Plantinga (1974)**

Perspective: Analytic Philosophy / Free Will Defense.

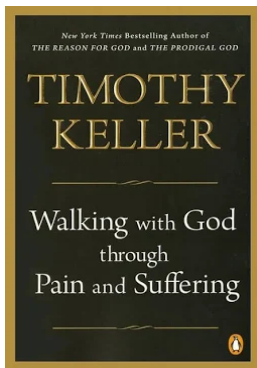
Why it Helps: Plantinga revolutionized contemporary philosophy of religion by dismantling J.L. Mackie's claim that God and evil are logically incompatible. His Free Will Defense is considered the gold standard for showing that the simultaneous existence of an omnipotent God and moral evil is not logically contradictory.



***Evil and the God of Love* — John Hick (1966)**

Perspective: Irenaean / "Soul-Making" Theodicy.

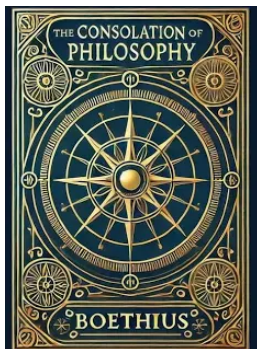
Why it Helps: Hick contrasts the "Augustinian" view (creation was perfect, fell, and needs divine repair) with the "Irenaean" tradition. He suggests creation was designed not as a paradise, but as a "soul-making" environment where moral growth occurs through facing genuine challenges and adversity.



***Walking with God through Pain and Suffering* — Timothy Keller (2013)**

Perspective: Pastoral Synthesis / Reformed & Philosophical.

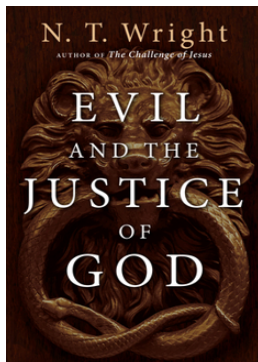
Why it Helps: Keller combines rigorous intellectual critique with pastoral warmth. He breaks down how secular, Stoic, Eastern, and Christian cultures understand suffering, demonstrating why the Christian gospel provides unique resources to endure and interpret pain intellectually.



***The Consolation of Philosophy* — Boethius (524 AD)**

Perspective: Classical / Early Church Historical.

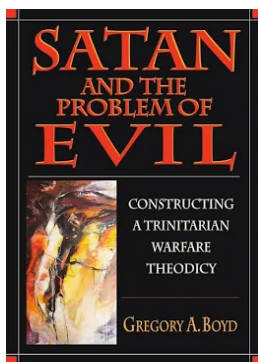
Why it Helps: Written while Boethius awaited execution, this foundational work explores divine foreknowledge, providence, wheel of fortune, and why the wicked seem to prosper while the innocent suffer, setting the baseline for medieval theology.



***Evil and the Justice of God* — N.T. Wright (2006)**

Perspective: New Testament / New Creation Narrative.

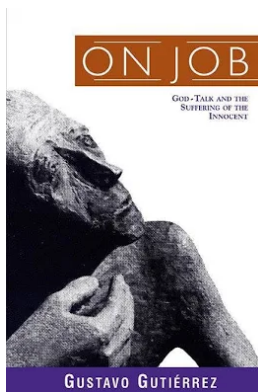
Why it Helps: Wright shifts the focus away from abstract philosophical debates about "why God allows it" to the biblical narrative of *what God is doing about it*. He shows how God addresses evil through covenant, the cross, and the eventual inauguration of new creation.



***Satan and the Problem of Evil: Constructing a Trinitarian Warfare Theodicy* — Gregory A. Boyd (2001)**

Perspective: Cosmic Conflict / Neo-Patristic.

Why it Helps: Boyd resurrects the early church's focus on spiritual warfare, arguing that the universe is an open system involving real angelic and human free agency. Suffering is often the result of cosmic rebellion rather than meticulous divine determination.



***On Job: God-Talk and the Suffering of the Innocent* — Gustavo Gutiérrez (1987)**

Perspective: Biblical Exposition / Liberation Theology.

Why it Helps: A profound study of the Book of Job that deconstructs "retribution theology" (the idea that good things happen to good people and bad to bad) and re-anchors theodicy in the unmerited grace and mystery of God.