

god is not good

God is not good

The statement "God is not good" is a provocative and often controversial assertion that challenges traditional perceptions of divine benevolence. For centuries, many religious doctrines have depicted God as the embodiment of perfect goodness, justice, and mercy. However, the existence of suffering, evil, and injustice in the world prompts critical examination of this assumption. In this article, we explore various philosophical, theological, and existential perspectives that question the notion of God's inherent goodness, aiming to understand the complex arguments and implications behind the claim that "God is not good."

The Problem of Evil and Suffering

Historical Context of the Problem of Evil

The problem of evil is one of the most significant challenges to the idea of a benevolent deity. It questions how an all-powerful, all-good God can permit the existence of evil and suffering in the world. The classical formulation, often called the "Logical Problem of Evil," was articulated by philosophers like Epicurus and later by David Hume, who argued that the coexistence of evil and an omnibenevolent God is logically incompatible.

Types of Evil

To understand the argument, it is essential to differentiate between various kinds of evil:

- Moral Evil: Suffering caused by human actions, such as violence, cruelty, and injustice.
- Natural Evil: Suffering resulting from natural processes, such as earthquakes, diseases, and famines.
- Existential Evil: The inner suffering stemming from existential questions, despair, and loss.

Implications for Divine Goodness

The presence of such evils suggests that:

- If God is omnipotent and omnibenevolent, why does evil persist?
- The existence of gratuitous suffering—suffering that seems unnecessary—further complicates the picture.
- Some argue that evil serves a purpose, such as free will or soul-making, but others contend that unnecessary suffering undermines claims of divine goodness.

Philosophical Perspectives Challenging Divine Goodness

The Free Will Defense

One of the most common responses to the problem of evil is the free will defense. It posits that:

- God granted humans free will, allowing moral agents to choose good or evil.
- Evil results from human misuse of free will, not from God's design.
- From this perspective, evil is a necessary consequence of free will, which is a greater good.

Critique:

While this defense addresses moral evil, it struggles to explain natural evil, which is not directly caused by human choices. Additionally, some question whether free will justifies the extent of suffering observed in the world.

The Soul-Making Theodicy

Another argument suggests that:

- Suffering and evil are necessary for spiritual growth and character development.
- Challenges and hardships serve as opportunities for moral and spiritual refinement.
- This view implies that God's goodness is evidenced in the potential for growth through adversity.

Critique:

Critics argue that this justifies only certain types of suffering and does not account for innocent victims or unnecessary pain.

The Problem of Gratuitous Evil

Some philosophers highlight that:

- Many instances of evil appear unnecessary or excessive.
- The existence of gratuitous evil suggests that God's goodness may be compromised.
- This raises doubts about God's omnibenevolence, especially when suffering seems unjustifiable.

Theological Challenges and Interpretations

Divine Hiddenness

Some argue that if God is truly good, He would make His presence and goodness obvious to all. The apparent silence or absence of divine intervention in times of suffering leads to questions:

- Why does God remain hidden or silent?
- Does divine hiddenness imply indifference, or is it consistent with a benevolent deity?

The Problem of Hell and Eternal Punishment

The existence of eternal punishment for finite sins raises questions about divine justice and goodness:

- Is eternal torment compatible with a benevolent nature?
- Does divine justice justify such punishment, or does it reflect a harsher aspect of divine nature?

Interpretations of Scripture and Religious Texts

Different religious traditions interpret divine actions and attributes in varied ways. Some view scriptures as allegorical or context-dependent, questioning whether literal interpretations of divine justice and mercy support the idea of a "good" God in light of apparent contradictions.

Existential and Ethical Considerations

Challenging Religious Authority

The assertion that "God is not good" can serve as a critique of religious institutions that justify suffering or silence in the face of injustice. This perspective encourages:

- Ethical autonomy, emphasizing human responsibility over divine command.
- Questioning religious dogmas that may perpetuate complacency or complacency regarding evil.

Humanism and Secular Morality

From a secular viewpoint:

- Morality can be grounded in human empathy and reason without reliance on divine goodness.
- The existence of evil underscores the importance of human efforts to alleviate suffering, rather than trusting divine intervention.

Existential Angst and Meaning in a Suffering World

Recognizing that "God is not good" may lead individuals to confront existential questions:

- How do we find meaning in a world with suffering?
- Can morality and hope exist without divine benevolence?

Counterarguments and Theist Responses

Reconceptualizing Divine Attributes

Some theologians suggest that:

- God's goodness is complex, involving justice, mercy, and sovereignty.
- Human understanding of divine goodness is limited; divine actions may serve higher purposes beyond human comprehension.

Process Theology and Open Theism

Alternative theological frameworks propose:

- God is not omnipotent in the classical sense; instead, God works persuasively rather than coercively.
- Divine goodness is expressed through relationality and process, which may include allowing evil for greater good.

Divine Justice and Human Free Will

Some argue that:

- God's justice requires allowing free will, even if it results in evil.
- The ultimate divine plan may involve a resolution that justifies current suffering.

Conclusion: Rethinking the Concept of Divine Goodness

The assertion that "God is not good" challenges deeply held beliefs about divine benevolence. While traditional theodicies and theological frameworks attempt to reconcile the existence of evil with divine goodness, persistent questions and contradictions remain. The problem of evil continues to be a central philosophical and theological issue, prompting ongoing debate and reflection.

Ultimately, whether one accepts or rejects the notion that "God is not good," this discussion underscores the importance of critical inquiry into the nature of divinity, morality, and human suffering. It invites us to consider alternative perspectives, to question assumptions, and to seek understanding in a complex and often painful world. Recognizing these challenges does not necessarily negate faith or hope but encourages a nuanced view of divine attributes and human responsibility. In doing so, it opens space for a more honest and profound engagement with the mysteries of existence.

Frequently Asked Questions

Why do some people believe that God is not good?

Some individuals interpret the existence of suffering, evil, and injustice in

the world as evidence that God is not good or not acting benevolently. This perspective often arises from personal experiences or philosophical questioning.

How do different religions interpret the concept of God's goodness?

While many religions depict God as inherently good and loving, some traditions grapple with the problem of evil, leading to various interpretations such as testing, free will, or symbolic representations that challenge straightforward notions of divine goodness.

Can the existence of evil be compatible with a good God?

This is known as the problem of evil. Some argue that evil exists due to free will or as a necessary contrast to good, while others believe that human perception limits understanding of God's greater plan, making the apparent contradiction reconcilable.

What philosophical arguments question the goodness of God?

Arguments such as the logical problem of evil and evidential problem of evil suggest that the existence of unnecessary suffering challenges the idea of an all-good, all-powerful deity.

How do atheists or skeptics view the concept of a good God?

Many atheists and skeptics reject the notion of a divine being altogether or see the idea of a good God as incompatible with the presence of evil and suffering in the world.

Are there historical or cultural reasons for questioning God's goodness?

Yes, historical events like wars, persecutions, and injustices carried out in the name of religion have led some to question whether the divine figures associated with those religions are truly good.

How do believers reconcile the idea that 'God is not good' with their faith?

Many believers interpret suffering and evil as tests of faith, consequences of human free will, or aspects of divine mystery that are beyond human understanding, allowing them to maintain their belief despite these

challenges.

Is the phrase 'God is not good' a common critique in modern philosophy?

Yes, it is a frequent critique in contemporary philosophical debates, especially within discussions on the problem of evil, divine justice, and theodicy.

What are some alternative viewpoints to the belief that 'God is not good'?

Alternative perspectives include deism, pantheism, or human-centered moral frameworks that do not attribute moral qualities to a deity, thus sidestepping the question of divine goodness altogether.

Additional Resources

God is not good—a provocative statement that challenges traditional religious doctrines and invites deep philosophical inquiry. Throughout history, the concept of a benevolent deity has been central to many faiths, providing comfort, moral guidance, and a sense of purpose. However, numerous arguments, observations, and philosophical debates suggest that this idyllic portrayal may be flawed or incomplete. This article explores the multifaceted critique of the notion that God is inherently good, examining theological, philosophical, moral, and empirical perspectives to provide a comprehensive understanding of this contentious claim.

Introduction: The Complexity of Divine Goodness

The idea of God's goodness is deeply embedded in religious thought. It often implies omnibenevolence – the perfect, infinite goodness of a divine being who desires the best for creation. Yet, the presence of suffering, evil, and injustice in the world raises profound questions: If God is good, why does evil exist? Does divine goodness justify or explain the moral imperfections observed in reality? These questions form the foundation of critiques asserting that God is not good, challenging believers and skeptics alike to reconsider assumptions about divine morality.

Philosophical and Theological Critiques

The Problem of Evil

One of the most enduring philosophical challenges to the idea of divine goodness is the problem of evil. It questions how an all-powerful, all-knowing, and perfectly good deity can permit the existence of suffering and evil.

Key points:

- If God is omnipotent and omnibenevolent, why does evil persist?
- The existence of gratuitous suffering (suffering with no apparent purpose) undermines claims of divine goodness.
- The logical problem of evil argues that the coexistence of evil and an all-good God is logically incompatible.

Counterarguments and critiques:

- The Free Will Defense suggests evil results from human free will.
- Some argue that evil and suffering serve a greater divine purpose beyond human understanding.
- Others see the problem as a sign that traditional conceptions of God need revision or that divine goodness is not as straightforward as commonly believed.

Pros:

- Raises critical questions about moral justice and divine morality.
- Encourages deeper philosophical reflection on the nature of good and evil.

Cons:

- Some interpret evil as evidence of a malevolent deity, contradicting the notion of divine goodness.

The Issue of Divine Hiddenness

Another philosophical critique concerns divine hiddenness: the apparent absence or silence of God in times of need.

Key points:

- If God is good and desires a relationship with humanity, why is God's existence not more evident?
- The lack of clear divine intervention or presence can be seen as a sign of indifference or even malevolence.

Implication:

- Divine hiddenness may suggest that God's goodness is not as accessible or active as religious doctrine claims.

Historical and Empirical Perspectives

Religious Violence and Injustice

Historically, many religious institutions and believers have been associated with violence, oppression, and injustice. These actions seem incompatible with a benevolent deity.

Examples include:

- Religious wars such as the Crusades and the Inquisition.
- Suppression of dissent and persecution of minorities.
- Justifications of slavery and colonialism based on religious doctrines.

Analysis:

- Such historical facts suggest that religious teachings, or their interpretations, can be used to justify cruelty, casting doubt on the intrinsic goodness of the divine as represented through human institutions.

Pros:

- Encourages critical evaluation of religious authority and morality.

Cons:

- Some argue that these actions reflect human fallibility, not divine nature.

Empirical Evidence of Suffering

Empirical observations reveal widespread suffering—poverty, disease, natural disasters—that often seem random or unjust from a human perspective.

Implication:

- If God is good, why does such suffering exist without apparent divine intervention?

Critique:

- The existence of suffering might indicate that divine goodness is either absent or incompatible with the reality we observe.

Morality Without Divine Authority

Many secular philosophers argue that morality does not require the existence of a divine being. If God is not necessarily good, it prompts the question: can morality exist independently?

Features of secular morality:

- Based on empathy, social contracts, and rational consensus.
- Focused on human well-being and fairness.
- Evolve through cultural and societal development rather than divine command.

Implications of the view "God is not good":

- Morality can be autonomous and human-centered.
- Reliance on divine approval for morality may undermine genuine moral agency.

Pros:

- Promotes moral accountability independent of divine authority.
- Encourages critical thinking about ethics and justice.

Cons:

- Some argue this diminishes the transcendent purpose or spiritual dimension of morality.

Alternative Conceptions of Divinity

If traditional notions of divine goodness are problematic, alternative perspectives emerge:

Deism and Non-Interventionist Gods

- Deists believe in a creator who set the universe in motion but does not intervene.
- This conception sidesteps issues of divine morality by removing divine involvement in human affairs.

Process Theology and a Dynamic God

- Suggests that God is not omnipotent in the classical sense but is evolving with creation.
- Implies that divine goodness is contingent and imperfect, challenging traditional omnibenevolence.

Atheism and Rejection of Divine Goodness

- Some conclude that the concept of a divine being is unnecessary or incoherent.
- Viewing the universe as natural and governed by chance or laws, not divine morality.

Conclusion: Reassessing the Concept of God's Goodness

The assertion that God is not good serves as a critical lens through which to examine religious claims, moral philosophy, and empirical realities. While traditional faiths portray God as the ultimate embodiment of goodness, the presence of evil, historical atrocities, divine hiddenness, and suffering challenge this view. Whether one adopts a skeptical stance, a redefined conception of divinity, or a secular moral framework, questioning divine goodness fosters a more nuanced understanding of morality, justice, and the nature of existence.

Final thoughts:

- The debate over divine goodness remains vital for theology, philosophy, and ethics.
- Recognizing the complexities and contradictions can lead to a more honest and reflective approach to spirituality and morality.
- Whether or not one concludes that "God is not good," engaging with these critiques enriches our understanding of the human condition and the universe we inhabit.

In essence, the phrase "God is not good" encapsulates a profound philosophical challenge—one that invites ongoing dialogue, introspection, and reconsideration of long-held beliefs about morality, justice, and the divine.

God Is Not Good

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present consciousness, not something off somewhere in the so-called afterlife The resurrection of the dead is unto conscious life or immortality, or back into the realm of unconscious death; for life and death occupy the same space. It is a matter of seeing death as it is, not just as it appears to be. In that death is not what it appears to be, the overcoming of death is not what it appears to be. Therefore, it is a real possibility. It can be realized within ones lifetime. The Overcoming of Death is the means of bringing the realization of conscious immortality to the awareness of ones present consciousness in this lifetime. It reveals why it is that losing life is finding it, and how it is that it is the dead that are living that hear the voice of the Son of God and are resurrected from the dead.

god is not good: *The Writings of St. Ambrose* Apostle Horn, 2019-11-08 Besides his elder sister Marcellina, who received the veil at the hands of Pope Liberius, at Christmas [perh. 353 a.d.], St. Ambrose had also a brother named Satyrus, to which name, in three epitaph on him ascribed to the bishop, is added Uranius. This probably, however, merely in reference to his translation from earth to heaven. Satyrus had in his earlier years, as well as St. Ambrose, practised as an advocate, and held office. But when his brother was appointed Bishop of Milan, Saytarus at once gave up his appointment, and devoted his life to managing St. Ambrose's secular affairs, that nothing might distract him from his episcopal duties. After however, a few short years of devotion to this task, he succumbed to a severe illness October 17. a.d. 379

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god is not good: Summa Theologica (All Complete & Unabridged 3 Parts + Supplement & Appendix + interactive links and annotations) Thomas Aquinas, 2013-08-20 This carefully crafted ebook: *Summa Theologica (All Complete & Unabridged 3 Parts + Supplement & Appendix + interactive links and annotations)* is formatted for your eReader with a functional and detailed table of contents. This ebook is the best-known work of Thomas Aquinas (c.1225-1274). Although unfinished, the Summa is one of the classics of the history of philosophy and one of the most influential works of Western literature. It is intended as an instructional guide for moderate theologians, and a compendium of all of the main theological teachings of the Catholic Church. It presents the reasoning for almost all points of Christian theology in the West. The Summa Theologica is divided into three parts, and each of these three parts contains numerous subdivisions. Part 1 deals primarily with God and comprises discussions of 119 questions concerning the existence and nature of God, the Creation, angels, the work of the six days of Creation, the essence and nature of man, and divine government. Part 2 deals with man and includes discussions of 303 questions concerning the purpose of man, habits, types of law, vices and virtues, prudence and justice, fortitude and temperance, graces, and the religious versus the secular life. Part 3 deals with Christ and comprises discussions of 90 questions concerning the Incarnation, the Sacraments, and the Resurrection. Some editions of the Summa Theologica include a Supplement comprising discussions

of an additional 99 questions concerning a wide variety of loosely related issues such as excommunication, indulgences, confession, marriage, purgatory, and the relations of the saints toward the damned. Scholars believe that Rainaldo da Piperno, a friend of Aquinas, probably gathered the material in this supplement from a work that Aquinas had completed before he began working on the Summa Theologica. It seeks to describe the relationship between God and man and to explain how man's reconciliation with the Divine is made possible at all through Christ. To this end, Aquinas cites proofs for the existence of God and outlines the activities and nature of God. Approximately one-half of the Summa Theologica then examines the nature and purpose of man. Finally, Aquinas devotes his attention to the nature of Christ and the role of the Sacraments in effecting a bridge between God and man. Within these broad topical boundaries, though, Aquinas examines the nature of God and man in exquisite detail. His examination includes questions of how angels act on bodies, the union of body and soul, the cause and remedies of anger, cursing, and the comparison of one sin with another. Aquinas is attempting to offer a truly universal and rational view of all existence. Thomas Aquinas, O.P. (1225 - 1274), also Thomas of Aquin or Aquino, was an Italian Dominican priest, and an immensely influential philosopher and theologian in the tradition of scholasticism, within which he is also known as the Doctor Angelicus, Doctor Communis, and Doctor Universalis. He was the foremost classical proponent of natural theology, and the father of Thomism. His influence on Western thought is considerable, and much of modern philosophy was conceived in development or refutation of his ideas, particularly in the areas of ethics, natural law, metaphysics, and political theory.

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and begin to love one another and all creation of God to escape the impending predicaments and calamities already befalling the world, and, especially, the final judgement of God. The Everlasting Gospel Volume 1 is a collection of some of the numerous Gospels and Bible Lectures delivered daily, and sometimes twice daily every day of the year, by the Holy Spirit personified in Leader Olumba Olumba Obu over a period spanning over forty years. The Gospels are delivered in the Efik dialect and interpreted into other languages, including English, by human interpreters. Interpreting Efik to English is a challenging task as Efik is a complex language with a lot of nuances and contexts. The priority of the interpreters is to, as much as possible, provide the English equivalents of the gospels being delivered and not try to contextualize or second guess the meaning.

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