A theological and philosophical perspective for the modern person

We live in an age marked by uncertainty, visible suffering, and, often, a loss of meaning. Wars, illnesses, injustices, personal tragedies… Faced with all this, a question arises that is as old as humanity itself:

Why does evil exist if God is good?

This question is not merely philosophical; it is deeply existential. It does not arise from books, but from the wounded human heart. And the Christian faith, far from avoiding it, confronts it with a unique depth.

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1. The scandal of evil: a universal question

The so-called "problem of evil" has accompanied humanity since its beginnings. Philosophers such as Epicuro already formulated it this way:

> *"If God wants to prevent evil but cannot, He is not omnipotent; if He can but does not want to, He is not good."*

This objection, seemingly forceful, remains alive today in many conversations, especially among those who have suffered deeply.

But Christianity does not respond with a cold theory. It responds with a **story**, a **revelation**, and above all, with a **person: Christ crucified**.

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2. What is evil, really? A key clarification

To address this issue, it is essential to understand what evil is from a theological perspective.

Following San Agustín de Hipona, evil is **not a “thing” created by God**, but rather a **privation of good**. That is:

- Evil has no independent existence
- It is a distortion, an absence, a disorder

Just as darkness is not something in itself but the absence of light, evil is the absence of the good that ought to be present.

This has a fundamental consequence:
 God does not create evil.

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3. The origin of evil: freedom and sin

Christianity teaches that evil enters the world through the misuse of freedom.

God, in His love, did not create robots, but free beings capable of loving. But that freedom entails risk.

Original sin

The account in Génesis shows how humanity, in its origin, chooses to turn away from God. This act is not merely “disobedience,” but a rupture of harmony:

- With God
- With others
- With creation
- With oneself

From that moment on, moral evil and suffering enter human history.

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4. And suffering? The mystery of innocent pain

Here we reach the most delicate point:
Why do the innocent suffer?

The book of Job is perhaps the deepest answer Scripture offers.

Job is righteous, yet he suffers. He loses everything. And he questions God.

God does not give him a logical explanation. He gives him something greater:
 His presence.

This reveals a key truth:
The problem of evil is not solved only with arguments, but with a relationship.

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5. The Christian answer: the Cross of Christ

Christianity does not eliminate the mystery of evil, but transforms it from within.

In Evangelio según San Juan we read:

> *"For God so loved the world that He gave His only Son..." (Jn 3:16)*

God does not remain outside human suffering. In Jesus Christ:

- **God enters into human pain**
- **He assumes evil without committing it**
- **He redeems it from within**

The Cross is not merely a religious symbol. It is the key to understanding human suffering.

 Where the world sees failure, God works salvation.

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6. Divine logic: beyond our understanding

Here emerges what we might call "divine logic."

God does not act according to our immediate frameworks. His way of acting is deeper, more

mysterious, yet also more fruitful.

As the prophet Isaiah says:

> *“My thoughts are not your thoughts” (Is 55:8)*

God’s logic:

- Brings good out of evil
- Turns the Cross into Resurrection
- Makes suffering fruitful when it is offered

This principle is central in Christian theology:
 God permits evil because He can bring about a greater good from it.

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7. An essential key: divine providence

Providence does not mean that everything that happens is willed by God, but rather that:

 Nothing escapes His ability to redeem and orient toward the good.

Even the darkest situations can have meaning within God’s plan, even if we do not understand it at the moment.

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8. Practical applications: living the mystery of evil today

This topic is not merely theoretical. It has very concrete implications for our daily lives.

1. Learning to trust amid uncertainty

When we do not understand, we can fall into despair or choose trust.

Faith does not eliminate questions, but it gives us firm ground.

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2. Giving meaning to suffering

Christianity proposes something revolutionary:
 To unite our suffering with that of Christ.

This transforms pain into an offering, into intercession, into a path of sanctification.

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3. Not trivializing evil

Evil is real and serious. We must not justify it or minimize it.

But neither should we absolutize it:
 Evil does not have the final word.

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4. Becoming instruments of good

Every Christian is called to combat evil not with violence, but with good:

- Consoling those who suffer
- Forgiving
- Acting with justice
- Living charity

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5. Recovering hope

In a world marked by pessimism, the Christian is called to be a witness of hope.

Because he knows that:

 History does not end with the Cross, but with the Resurrection.

9. A pastoral perspective: accompanying suffering

In real life, many people do not need explanations, but companionship.

The example of Christ teaches us that:

- Sometimes silence is more eloquent than words
- Presence consoles more than arguments
- Love is the true response to evil

10. Conclusion: the mystery illuminated by love

The problem of evil remains a mystery. But in Christianity, it is not an empty mystery, but an illuminated one.

We do not have all the answers...
but we have Christ.

And in Him, we find a firm certainty:

> *"We know that all things work together for good for those who love God" (Rom 8:28)*

Spiritual epilogue

When evil strikes you —because it will— remember:

- God is not indifferent
- God is not absent
- God has not lost control

He is at work, even in the unseen.

And perhaps, in that moment of darkness, a light is being born that you still cannot see.