

*I just want to understand how I'm supposed to view how God intervenes in this world. Like with the problems of theodicy and how evil could prosper in a world made by a perfect, loving God. Does the idea that God doesn't intervene, as to not violate our free will, mean that's He's never stopped a bad event from happening? Like in order to be fair to all, he would never step-in, to say, stop a rapist or a serial murderer? Or He does step-in sometimes randomly and the only answer we get is that "we can't know His ways"? I'm a struggling Christian but I'm not willing to take the easy way out and quit because that's what the world wants. I'm asking this to better understand for myself and to try to salvage my faith. I guess it just seems like I'd actually understand it if He never steps-in, because then it wouldn't look like favoritism.*

God created the world to be “very good” (Ge 1:31); but, after Adam sinned, it became very bad (3:1-5). Satan told Adam that his eyes would be opened knowing good and evil (3:5) and they were. God is working to remedy that (Is 25:8, Ro 5:12–19).

Men in Christ were bought at a price (1 Co 6:20). It cost Jesus something on the cross (Ro 5:8) and it costs him still today as he daily bears our burdens (Ps 68:19, Ga 6:5).

Because our bodies are his—he purchased them—he now lives through us (Ro 8:14) and promises to be with us in troubled times (Deut 31:8). With faith, men can move mountains (Mk 11:23) and roll away stones (16:1–3) because he lives in us (16:6, Ac 1:8 Phil 4:13). We have that *logos*—that new reason to live (Jn 1:12–13). It is not for us. It is for him.

Difficult times will come (Mt 10:16–23) and he may not step when we think he should.

The prophet Isaiah wrote:

“For My thoughts are not your thoughts, Nor are your ways My ways,” says the Lord. “For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts. Is 55:8–9

God accomplishes things in unexpected ways—is the point. In our lives, he uses trials to change us more into his likeness (Ps 84:7, 2 Co 3:8) or to help others (1 Pe 2:21).

Thought difficult times will come, God is efficient. He is aware of our suffering and he will not let it go to waste (Ga 3:4). He controls the intensity and duration of our suffering (1 Pe 5:10). We will be pleased with the final result (Jb 14:14, Ps 17:15, 30:5, Ro 8:18, 1 Co 15:54-57, 1 Pe 4:13).

Until then, we are more than conquerors (Ro 8:37). Of course the enemy wants us to give up. But, being made in God’s image, that is not our nature (Re 12:11).

We are hope carriers in the world (2 Co 4:7). The trails—not more than we can bear (1 Co 10:13)—will enable us to assist and guide others.

God will get us to the finish line. The apostle Paul said that he does not shadowbox (1 Co 9:26). He fought the good fight and finished the course (2 Ti 4:7). Crowns await those who endure (2 Ti 4:8). They will hear, “Well done my good and faithful servant (Mt 25:23).”

God inhabits the praises (not the complaints of) his people (Ps 22:3). Satan and Adam did wrong (Ge 3:1–5) not God. He sees us through to the end. It is always right to give him praise (1 Pe 4:16).

God does not forget the cry of the afflicted (Ps 9:12) and he will triumph over evil (10:1-18).

David was also perplexed (13:1-2) when he asked *how long*: “How long will you forget me?” (13:1), “How long will you look the other way?” (13:1), “How long must I struggle with anguish in my soul?” (13:2), “How long will my enemy have the upper hand?” (13:2).

Trust in his salvation (13:1-6) and be assured (20:9) in his saving work (20:6-8). There is joy to be found (21:2-12).