

## Forde: No basis for an absolute separation between evil and good:

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face of evil and tragedy that the good God is in fact in ultimate control, whether we can confess our trust in "the Father Almighty." The question is really whether anything that happens here is strong enough to enable us to look evil in the face and still say, "I believe." It is in a sense really another aspect of the problem discussed in a previous chapter: whether anything happens that is strong enough to bring "the voice" to an end.

Luther's conviction was that such a thing happened in the cross and resurrection of Christ. There something was accomplished: the will of God was revealed in such a way as to enable us to say, "I believe in God the Father Almighty," which means, "I trust God with the government of the world." Of course this is not a solution to the problem of evil in the sense that it explains where it came from or how it started or how exactly it is related to God's omnipotence. Luther has no better answers to those questions than anyone else: the problem of evil remains for him a deep mystery. But by making the distinction between God hidden and revealed he points out better how it might actually be handled. Apart from his revelation in Christ, God is hidden. We have, ultimately, no means for penetrating that hiddenness. We don't really even have a basis for making an absolute separation between evil and good. Many things we think are good turn out to be evil in the end and vice versa. But this confusion of good and evil, this impenetrable hiddenness drives us to that one place where the hiddenness is broken through: the cross. Because of the cross we can say, "I believe in a good God, creator of a good earth." There God has come down to earth and revealed his will for us.

What might all this mean for our contemporary "God problems?" Ever since the time of the Reformation people have been trying to remodel God. Mostly they have