

IS THERE A GOD?

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maybe

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exercise these when it receives certain nerve impulses from the eye provide a full explanation of my having a blue image when I do, those powers are created and conserved by God, and so his action provides the ultimate explanation of the occurrence of the blue image. God's action also provides the ultimate explanation of there being a soul (and it being my soul rather than yours) which is joined to this body. It has been a common (though not universal) Christian doctrine that, while God operates through 'secondary causes' (i.e. natural processes) to do much else in the world, he intervenes directly to create human souls and link them to bodies. I have gone beyond it to suggest that the same is true of the souls of the higher animals.

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WHY GOD ALLOWS EVIL

This world is a clearly providential world in this sense—that we humans can have a great influence on our own destiny, and on the destiny of our world and its other inhabitants; and it is very good for us that it is like that. And yet animals and humans suffer (through natural processes of disease and accident), and they cause each other to suffer (we hurt and maim each other and cause each other to starve). The world, that is, contains much evil. An omnipotent God could have prevented this evil, and surely a perfectly good and omnipotent God would have done so. So why is there this evil? Is not its existence strong evidence against the existence of God? It would be unless we can construct what is known as a theodicy, an explanation of why God would allow such evil to occur. I believe that that can be done, and I shall outline a theodicy in this chapter. I emphasize that in this chapter, as in Chapter 1, in writing that God would do this or that, I am not taking for granted the existence of God, but merely claiming that, if there is a God, it is to be expected that he would do certain things, including allowing the occurrence of certain evils; and so, I am claiming, their occurrence is not evidence against his existence.

It is inevitable that any attempt by myself or anyone else to

construct a theodicy will sound callous, indeed totally insensitive to human suffering. Many theists, as well as atheists, have felt that any attempt to construct a theodicy evinces an immoral approach to suffering. I can only ask the reader to believe that I am not totally insensitive to human suffering, and that I do mind about the agony of poisoning, child abuse, bereavement, solitary imprisonment, and marital infidelity as much as anyone else. True, I would not in most cases recommend that a pastor give this chapter to victims of sudden distress at their worst moment, to read for consolation. But this is not because its arguments are unsound; it is simply that most people in deep distress need comfort, not argument. Yet there is a problem about why God allows evil, and, if the theist does not have (in a cool moment) a satisfactory answer to it, then his belief in God is less than rational, and there is no reason why the atheist should share it. To appreciate the argument of this chapter, each of us needs to stand back a bit from the particular situation of his or her own life and that of close relatives and friends (which can so easily seem the only important thing in the world), and ask very generally what good things would a generous and everlasting God give to human beings in the course of a short earthly life. Of course thrills of pleasure and periods of contentment are good things, and—other things being equal—God would certainly seek to provide plenty of those. But a generous God will seek to give deeper good things than these. He will seek to give us great responsibility for ourselves, each other, and the world, and thus a share in his own creative activity of determining what sort of world it is to be. And he will seek to make our lives valuable, of great use to ourselves and each other. The problem is that God cannot give us these goods in full measure without allowing much evil on the way.

The problem of evil is not that of the absence of various good states. We noted in Chapter 1 that, however much good God creates, he could create more; and he does not in general have any obligation to create. That is why death is not in itself an evil; death is just the end of a good state, life (and in any case one of which God may choose to give us more—by giving us a life after death). Death may be an evil if it comes prematurely, or causes great grief to others; but in itself it is not an evil. But there are plenty of evils, positive bad states, which God could if he chose remove. I divide these into moral evils and natural evils. I understand by 'natural evil' all evil which is not deliberately produced by human beings and which is not allowed by human beings to occur as a result of their negligence. Natural evil includes both physical suffering and mental suffering, of animals as well as humans; all the trail of suffering which disease, natural disasters, and accidents unpredictable by humans bring in their train. 'Moral evil' I understand as including all evil caused deliberately by humans doing what they ought not to do (or allowed to occur by humans negligently failing to do what they ought to do) and also the evil constituted by such deliberate actions or negligent failure. It includes the sensory pain of the blow inflicted by the bad parent on his child, the mental pain of the parent depriving the child of love, the starvation allowed to occur in Africa because of negligence by members of foreign governments who could have prevented it, and also the evil of the parent or politician deliberately bringing about the pain or not trying to prevent the starvation.

Moral Evil

The central core of any theodicy must, I believe, be the 'free-will defence', which deals—to start with—with moral evil, but can be extended to deal with much natural evil as well. The free-will defence claims that it is a great good that humans have a certain sort of free will which I shall call free and responsible choice, but that, if they do, then necessarily there will be the natural possibility of moral evil. (By the 'natural possibility' I mean that it will not be determined in advance whether or not the evil will occur.) A God who gives humans such free will necessarily brings about the possibility, and puts outside his own control whether or not that evil occurs. It is not logically possible—that is, it would be self-contradictory to suppose—that God could give us such free will and yet ensure that we always use it in the right way.

Free and responsible choice is not just free will in the narrow sense of being able to choose between alternative actions, without our choice being causally necessitated by some prior cause. I have urged, for the reasons given in the last chapter, that humans do have such free will. But humans could have that kind of free will merely in virtue of being able to choose freely between two equally good and unimportant alternatives. Free and responsible choice is rather free will (of the kind discussed) to make significant choices between good and evil, which make a big difference to the agent, to others, and to the world.

Given that we have free will, we certainly have free and responsible choice. Let us remind ourselves of the difference that humans can make to themselves, others, and the world. Humans have opportunities to give themselves and others pleasurable sensations, and to pursue worthwhile activities—

to play tennis or the piano, to acquire knowledge of history and science and philosophy, and to help others to do so, and thereby to build deep personal relations founded upon such sensations and activities. And humans are so made that they can form their characters. Aristotle famously remarked: 'we become just by doing just acts, prudent by doing prudent acts, brave by doing brave acts.' That is, by doing a just act when it is difficult—when it goes against our natural inclinations (which is what I understand by desires)—we make it easier to do a just act next time. We can gradually change our desires, so that—for example—doing just acts becomes natural. Thereby we can free ourselves from the power of the less good desires to which we are subject. And, by choosing to acquire knowledge and to use it to build machines of various sorts, humans can extend the range of the differences they can make to the world—they can build universities to last for centuries, or save energy for the next generation; and by co-operative effort over many decades they can eliminate poverty. The possibilities for free and responsible choice are enormous.

It is good that the free choices of humans should include *genuine* responsibility for other humans, and that involves the opportunity to benefit *or* harm them. God has the power to benefit or to harm humans. If other agents are to be given a share in his creative work, it is good that they have that power too (although perhaps to a lesser degree). A world in which agents can benefit each other but not do each other harm is one where they have only very limited responsibility for each other. If my responsibility for you is limited to whether or not to give you a cancrorder, but I cannot cause you pain, stunt your growth, or limit your education, then I do not have a great deal of responsibility for you. A God who gave agents only such limited responsibilities for their fellows would not

have given much. God would have reserved for himself the all-important choice of the kind of world it was to be, while simply allowing humans the minor choice of filling in the details. He would be like a father asking his elder son to look after the younger son, and adding that he would be watching the elder son's every move and would intervene the moment the elder son did a thing wrong. The elder son might justly retort that, while he would be happy to share his father's work, he could really do so only if he were left to make his own judgements as to what to do within a significant range of the options available to the father. A good God, like a good father, will delegate responsibility. In order to allow creatures a share in creation, he will allow them the choice of hurting and maiming, of frustrating the divine plan. Our world is one where creatures have just such deep responsibility for each other. I can not only benefit my children, but harm them. One way in which I can harm them is that I can inflict physical pain on them. But there are much more damaging things which I can do to them. Above all I can stop them growing into creatures with significant knowledge, power, and freedom; I can determine whether they come to have the kind of free and responsible choice which I have. The possibility of humans bringing about significant evil is a logical consequence of their having this free and responsible choice. Not even God could give us this choice without the possibility of resulting evil.

Now, as we saw in Chapter 1, an action would not be intentional unless it was done for a reason—that is, seen as in some way a good thing (either in itself or because of its consequences). And, if reasons alone influence actions, that regarded by the subject as most important will determine what is done; an agent under the influence of reason alone will inevitably do the action which he regards as overall the best.

If an agent does not do the action which he regards as overall the best, he must have allowed factors other than reason to exert an influence on him. In other words, he must have allowed desires for what he regards as good only in a certain respect, but not overall, to influence his conduct. So, in order to have a choice between good and evil, agents need already a certain depravity, in the sense of a system of desires for what they correctly believe to be evil. I need to *want* to overeat, get more than my fair share of money or power, indulge my sexual appetites even by deceiving my spouse or partner, want to see you hurt, if I am to have choice between good and evil. This depravity is itself an evil which is a necessary condition of a greater good. It makes possible a choice made seriously and deliberately, because made in the face of a genuine alternative. I stress that, according to the free-will defence, it is the natural possibility of moral evil which is the necessary condition of the great good, not the actual evil itself. Whether that occurs is (through God's choice) outside God's control and up to us.

Note further and crucially that, if I suffer in consequence of your freely chosen bad action, that is not by any means pure loss for me. In a certain respect it is a good for me. My suffering would be pure loss for me if the only good thing in life was sensory pleasure, and the only bad thing sensory pain; and it is because the modern world tends to think in those terms that the problem of evil seems so acute. If these were the only good and bad things, the occurrence of suffering would indeed be a conclusive objection to the existence of God. But we have already noted the great good of freely choosing and influencing our future, that of our fellows, and that of the world. And now note another great good—the good of our life serving a purpose, of being of use to ourselves and others. Recall the

words of Christ, 'it is more blessed to give than to receive' (as quoted by St Paul (Acts 20: 35)). We tend to think, when the beggar appears on our doorstep and we feel obliged to give and do give, that that was lucky for him but not for us who happened to be at home. That is not what Christ's words say. They say that we are the lucky ones, not just because we have a lot, out of which we can give a little, but because we are privileged to contribute to the beggar's happiness—and that privilege is worth a lot more than money. And, just as it is a great good freely to choose to do good, so it is also a good to be used by someone else for a worthy purpose (so long, that is, that he or she has the right, the authority, to use us in this way). Being allowed to suffer to make possible a great good is a privilege, even if the privilege is forced upon you. Those who are allowed to die for their country and thereby save their country from foreign oppression are privileged. Cultures less obsessed than our own by the evil of purely physical pain have always recognized that. And they have recognized that it is still a blessing, even if the one who died had been conscripted to fight.

And even twentieth-century man can begin to see that—sometimes—when he seeks to help prisoners, not by giving them more comfortable quarters, but by letting them help the handicapped, or when he pities rather than envies the 'poor little rich girl' who has everything and does nothing for anyone else. And one phenomenon prevalent in end-of-century Britain draws this especially to our attention—the evil of unemployment. Because of our system of Social Security, the unemployed on the whole have enough money to live without too much discomfort; certainly they are a lot better off than are many employed in Africa or Asia or Victorian Britain. What is evil about unemployment is not so much any result-

ing poverty but the uselessness of the unemployed. They often report feeling unvalued by society, of no use, 'on the scrap heap'. They rightly think it would be a good for them to contribute; but they cannot. Many of them would welcome a system where they were obliged to do useful work in preference to one where society has no use for them.

It follows from that fact that being of use is a benefit for him who is of use, and that those who suffer at the hands of others, and thereby make possible the good of those others who have free and responsible choice, are themselves benefited in this respect. I am fortunate if the natural possibility of my suffering if you choose to hurt me is the vehicle which makes your choice really matter. My vulnerability, my openness to suffering (which necessarily involves my actually suffering if you make the wrong choice), means that you are not just like a pilot in a simulator, where it does not matter if mistakes are made. That our choices matter tremendously, that we can make great differences to things for good or ill, is one of the greatest gifts a creator can give us. And if my suffering is the means by which he can give you that choice, I too am in this respect fortunate. Though of course suffering is in itself a bad thing, my good fortune is that the suffering is not random, pointless suffering. It is suffering which is a consequence of my vulnerability which makes me of such use.

Someone may object that the only good thing is not *being* of use (dying for one's country or being vulnerable to suffering at your hands), but *believing* that one is of use—believing that one is dying for one's country and that this is of use; the 'feel-good' experience. But that cannot be correct. Having comforting beliefs is only a good thing if they are true beliefs. It is not a good thing to believe that things are going well

when they are not, or that your life is of use when it is not. Getting pleasure out of a comforting falsehood is a cheat. But if I get pleasure out of a true belief, it must be that I regard the state of things which I believe to hold to be a good thing. If I get pleasure out of the true belief that my daughter is doing well at school, it must be that I regard it as a good thing that my daughter does well at school (whether or not I believe that she is doing well). If I did not think the latter, I would not get any pleasure out of believing that she is doing well. Likewise, the belief that I am vulnerable to suffering at your hands, and that that is a good thing, can only be a good thing if being vulnerable to suffering at your hands is itself a good thing (independently of whether I believe it or not). Certainly, when my life is of use and that is a good for me, it is even better if I believe it and get comfort therefrom; but it can only be even better if it is already a good for me whether I believe it or not.

But though suffering may in these ways serve good purposes, does God have the right to allow me to suffer for your benefit, without asking my permission? For surely, an objector will say, no one has the right to allow one person A to suffer for the benefit of another one B without A's consent. We judge that doctors who use patients as involuntary objects of experimentation in medical experiments which they hope will produce results which can be used to benefit others are doing something wrong. After all, if my arguments about the utility of suffering are sound, ought we not all to be causing suffering to others in order that those others may have the opportunity to react in the right way?

There are, however, crucial differences between God and the doctors. The first is that God as the author of our being has certain rights, a certain authority over us, which we do

not have over our fellow humans. He is the cause of our existence at each moment of our existence and sustains the laws of nature which give us everything we are and have. To allow someone to suffer for his own good or that of others, one has to stand in some kind of parental relationship towards him. I do not have the right to let some stranger suffer for the sake of some good, when I could easily prevent this, but I do have *some* right of this kind in respect of my own children. I may let the younger son suffer *somewhat* for his own good or that of his brother. I have this right because in small part I am responsible for the younger son's existence, his beginning and continuance. If I have begotten him, nourished, and educated him, I have some limited rights over him in return; to a *very limited* extent I can use him for some worthy purpose. If this is correct, then a God who is so much more the author of our being than are our parents has so much more right in this respect. Doctors do have over us even the rights of parents.

But secondly and all-importantly, the doctors *could* have asked the patients for permission; and the patients, being free agents of some power and knowledge, could have made an informed choice of whether or not to allow themselves to be used. By contrast, God's choice is not about how to use already existing agents, but about the sort of agents to make and the sort of world into which to put them. In God's situation there are no agents to be asked. I am arguing that it is good that one agent A should have deep responsibility for another B (who in turn could have deep responsibility for another C). It is not logically possible for God to have asked B if he wanted things thus, for, if A is to be responsible for B's growth in freedom, knowledge, and power, there will not be a B with enough freedom and knowledge to make any choice, before God has to choose whether or not to give A

responsibility for him. One cannot ask a baby into which sort of world he or she wishes to be born. The creator has to make the choice independently of his creatures. He will seek on balance to benefit them—all of them. And, in giving them the gift of life—whatever suffering goes with it—that is a substantial benefit. But when one suffers at the hands of another, often perhaps it is not enough of a benefit to outweigh the suffering. Here is the point to recall that it is an additional benefit to the sufferer that his suffering is the means whereby the one who hurt him had the opportunity to make a significant choice between good and evil which otherwise he would not have had.

Although for these reasons, as I have been urging, God has the right to allow humans to cause each other to suffer, there must be a limit to the amount of suffering which he has the right to allow a human being to suffer for the sake of a great good. A parent may allow an elder child to have the power to do some harm to a younger child for the sake of the responsibility given to the elder child, but there are limits. And there are limits even to the moral right of God, our creator and sustainer, to use free sentient beings as pawns in a greater game. Yet, if these limits were too narrow, God would be unable to give humans much real responsibility; he would be able to allow them only to play a toy game. Still, limits there must be to God's rights to allow humans to hurt each other; and limits there are in the world to the extent to which they can hurt each other, provided above all by the short finite life enjoyed by humans and other creatures—one human can hurt another for no more than eighty years or so. And there are a number of other safety-devices in-built into our physiology and psychology, limiting the amount of pain we can suffer. But the primary safety limit is that provided by the shortness of our

finite life. Unending unchosen suffering would indeed to my mind provide a very strong argument against the existence of God. But that is not the human situation.

So then God, without asking humans, has to choose for them between the kinds of world in which they can live—basically either a world in which there is very little opportunity for humans to benefit or harm each other, or a world in which there is considerable opportunity. How shall he choose? There are clearly reasons for both choices. But it seems to me (just, on balance) that his choosing to create the world in which we have considerable opportunity to benefit or harm each other is to bring about a good at least as great as the evil which he thereby allows to occur. *Of course* the suffering he allows is a bad thing; and, other things being equal, to be avoided. But having the natural possibility of causing suffering makes possible a greater good. God, in creating humans who (of logical necessity) cannot choose for themselves the kind of world into which they are to come, plausibly exhibits his goodness in making for them the heroic choice that they come into a risky world where they may have to suffer for the good of others.

Natural Evil

Natural evil is not to be accounted for along the same lines as moral evil. Its main role rather, I suggest, is to make it possible for humans to have the kind of choice which the free-will defence extols, and to make available to humans specially worthwhile kinds of choice.

There are two ways in which natural evil operates to give humans those choices. First, the operation of natural laws

producing evils gives humans knowledge (if they choose to seek it) of how to bring about such evils themselves. Observing you catch some disease by the operation of natural processes gives me the power either to use those processes to give that disease to other people, or through negligence to allow others to catch it, or to take measures to prevent others from catching the disease. Study of the mechanisms of nature producing various evils (and goods) opens up for humans a wide range of choice. This is the way in which in fact we learn how to bring about (good and) evil. But could not God give us the requisite knowledge (of how to bring about good or evil) which we need in order to have free and responsible choice by a less costly means? Could he not just whisper in our ears from time to time what are the different consequences of different actions of ours? Yes. But anyone who believed that an action of his would have some effect because he believed that God had told him so would see all his actions as done under the all-watchful eye of God. He would not merely believe strongly that there was a God, but would know it with real certainty. That knowledge would greatly inhibit his freedom of choice, would make it very difficult for him to choose to do evil. This is because we all have a natural inclination to wish to be thought well of by everyone, and above all by an all-good God; that we have such an inclination is a very good feature of humans, without which we would be less than human. Also, if we were directly informed of the consequences of our actions, we would be deprived of the choice whether to seek to discover what the consequences were through experiment and hard co-operative work. Knowledge would be available on tap. Natural processes alone give humans knowledge of the effects of their actions without inhibiting their freedom, and if evil is to be a possibility for them they must know how to allow it to occur.

The other way in which natural evil operates to give humans their freedom is that it makes possible certain kinds of action towards it between which agents can choose. It increases the range of significant choice. A particular natural evil, such as physical pain, gives to the sufferer a choice—whether to endure it with patience, or to bemoan his lot. His friend can choose whether to show compassion towards the sufferer, or to be callous. The pain makes possible these choices, which would not otherwise exist. There is no guarantee that our actions in response to the pain will be good ones, but the pain gives us the opportunity to perform good actions. The good or bad actions which we perform in the face of natural evil themselves provide opportunities for further choice—of good or evil stances towards the former actions. If I am patient with my suffering, you can choose whether to encourage or laugh at my patience; if I bemoan my lot, you can teach me by word and example what a good thing patience is. If you are sympathetic, I have then the opportunity to show gratitude for the sympathy; or to be so self-involved that I ignore it. If you are callous, I can choose whether to ignore this or to resent it for life. And so on. I do not think that there can be much doubt that natural evil, such as physical pain, makes available these sorts of choice. The actions which natural evil makes possible are ones which allow us to perform at our best and interact with our fellows at the deepest level.

It may, however, be suggested that adequate opportunity for these great good actions would be provided by the occurrence of moral evil without any need for suffering to be caused by natural processes. You can show courage when threatened by a gunman, as well as when threatened by cancer; and show sympathy to those likely to be killed by gunmen as well as to those likely to die of cancer. But just imagine all the suffering

of mind and body caused by disease, earthquake, and accident unpreventable by humans removed at a stroke from our society. No sickness, no bereavement in consequence of the untimely death of the young. Many of us would then have such an easy life that we simply would not have much opportunity to show courage or, indeed, manifest much in the way of great goodness at all. We need those insidious processes of decay and dissolution which money and strength cannot ward off for long to give us the opportunities, so easy otherwise to avoid, to become heroes.

God has the right to allow natural evils to occur (for the same reason as he has the right to allow moral evils to occur)—up to a limit. It would, of course, be crazy for God to multiply evils more and more in order to give endless opportunity for heroism, but to have *some* significant opportunity for real heroism and consequent character formation is a benefit for the person to whom it is given. Natural evils give to us the knowledge to make a range of choices between good and evil, and the opportunity to perform actions of especially valuable kinds.

There is, however, no reason to suppose that animals have free will. So what about their suffering? Animals had been suffering for a long time before humans appeared on this planet—just how long depends on which animals are conscious beings. The first thing to take into account here is that, while the higher animals, at any rate the vertebrates, suffer, it is most unlikely that they suffer nearly as much as humans do. Given that suffering depends directly on brain events (in turn caused by events in other parts of the body), then, since the lower animals do not suffer at all and humans suffer a lot, animals of intermediate complexity (it is reasonable to suppose) suffer only a moderate amount. So, while one does need a

theodicy to account for why God allows animals to suffer, one does not need as powerful a theodicy as one does in respect of humans. One only needs reasons adequate to account for God allowing an amount of suffering much less than that of humans. That said, there is, I believe, available for animals parts of the theodicy which I have outlined above for humans.

The good of animals, like that of humans, does not consist solely in thrills of pleasure. For animals, too, there are more worthwhile things, and in particular intentional actions, and among them serious significant intentional actions. The life of animals involves many serious significant intentional actions. Animals look for a mate, despite being tired and failing to find one. They take great trouble to build nests and feed their young, to decoy predators and explore. But all this inevitably involves pain (going on despite being tired) and danger. An animal cannot intentionally avoid forest fires, or take trouble to rescue its offspring from forest fires, unless there exists a serious danger of getting caught in a forest fire. The action of rescuing despite danger simply cannot be done unless the danger exists—and the danger will not exist unless there is a significant natural probability of being caught in the fire. Animals do not choose freely to do such actions, but the actions are nevertheless worthwhile. It is great that animals feed their young, not just themselves; that animals explore when they know it to be dangerous; that animals save each other from predators, and so on. These are the things that give the lives of animals their value. But they do often involve some suffering to some creature.

To return to the central case of humans—the reader will agree with me to the extent to which he or she values responsibility, free choice, and being of use very much more than thrills of pleasure or absence of pain. There is no other way

to get the evils of this world into the right perspective, except to reflect at length on innumerable very detailed thought experiments (in addition to actual experiences of life) in which we postulate very different sorts of worlds from our own, and then ask ourselves whether the perfect goodness of God would require him to create one of these (or no world at all) rather than our own. But I conclude with a very small thought experiment, which may help to begin this process. Suppose that you exist in another world before your birth in this one, and are given a choice as to the sort of life you are to have in this one. You are told that you are to have only a short life, maybe of only a few minutes, although it will be an adult life in the sense that you will have the richness of sensation and belief characteristic of adults. You have a choice as to the sort of life you will have. You can have either a few minutes of very considerable pleasure, of the kind produced by some drug such as heroin, which you will experience by yourself and which will have no effects at all in the world (for example, no one else will know about it); or you can have a few minutes of considerable pain, such as the pain of childbirth, which will have (unknown to you at the time of pain) considerable good effects on others over a few years. You are told that, if you do not make the second choice, those others will never exist—and so you are under no moral obligation to make the second choice. But you seek to make the choice which will make *your* own life the best life for *you* to have led. How will you choose? The choice is, I hope, obvious. You should choose the second alternative.

For someone who remains unconvinced by my claims about the relative strengths of the good and evils involved—holding that, great though the goods are, they do not justify the evils which they involve—there is a fall-back position. My argu-

ments may have convinced you of the greatness of the goods involved sufficiently for you to allow that a perfectly good God would be justified in bringing about the evils for the sake of the good which they make possible, if and only if God also provided compensation in the form of happiness after death to the victims whose sufferings make possible the goods. Someone whose theodicy requires buttressing in this way will need an independent reason for believing that God does provide such life after death if he is to be justified in holding his theodicy, and I shall mention briefly in the next chapter the sort of reason that might be. While believing that God does provide at any rate for many humans such life after death, I have expounded a theodicy without relying on this assumption. But I can understand someone thinking that the assumption is needed, especially when we are considering the worst evils. (This compensatory afterlife need not necessarily be the everlasting life of Heaven.)

It remains the case, however, that evil is evil, and there is a substantial price to pay for the goods of our world which it makes possible. God would not be less than perfectly good if he created instead a world without pain and suffering, and so without the particular goods which those evils make possible. Christian, Islamic, and much Jewish tradition claims that God has created worlds of both kinds—our world, and the Heaven of the blessed. The latter is a marvellous world with a vast range of possible deep goods, but it lacks a few goods which our world contains, including the good of being able to reject the good. A generous God might well choose to give some of us the choice of rejecting the good in a world like ours before giving to those who embrace it a wonderful world in which the former possibility no longer exists.