



The Problem of Evil with Dr. David Schenk

Lesson 11: Late Antiquity

Outline:

Late Antiquity and the Problem of Evil

- Suffering is evil because it is a flaw. It is, but it should not be.
- How can there be anything that is, but should not be? How error enter a system made errorless by an errorless creator?
- One of the great afflictions of our age is what C.S. Lewis called chronological snobbery within academia. Chronological snobbery is rampant, because people do not read old books anymore.
- Reading old books helps us to notice our own blindness.
- Late antiquity understood and could explain the problem of evil.

Anselm

- He considered Augustine's work to be foundational.
- How can an angel, with its eyes open (created perfectly good), become a devil? How can an angel acquire pride in the first place?
- Anselm considered this in his essay, "On the Fall of the Devil".

Gregory of Nyssa

- He held explicitly that Adam's fall was simultaneous with his creation. Adam is made already fallen.
- The fall is stitched into humanity from the beginning of humanity.
- Is he using the name Adam to refer to a man or the totality of humanity?
- The world of our experience is a shadowy world, and it will be replaced with a real world in the resurrection.
- This false beginning is the condition and consequence of Adam's sin.
 - If it is a precondition, then how can it also be a result of it?

The Problem of Beings that are Perfect

- Humans are not what really matter in this. We are not the center of this.
- What matters is, how is any sin possible in the first place?
- **How can an angel, with its eyes open (created perfectly good), become a devil? How can an angel acquire pride in the first place?**