

miraculous deliverance from all of life's difficulties and spend their lives running from one source of hoped-for miracle to another. Some are so shaken when trouble strikes or miracles are not forthcoming that they become bitter and cold; some even abandon their Christian faith. None of these responses to suffering rightly commends the power of the Gospel to an unbelieving world.

3. In R. C. Sproul's book, Surprised by Suffering, Sproul writes (pp. 16-18):

I am aware that there are teachers who tell us that God has nothing to do with death. Death is seen strictly as the fiendish device of the Devil. All pain, suffering, disease, and tragedy are blamed on the Evil One. God is absolved of any responsibility. This view is designed to make sure that God is absolved of blame for anything that goes wrong in this world. "God always wills healing," we are told. If that healing does not happen, then the fault lies with Satan—or with ourselves. Death, they say, is not in the plan of God. It represents a victory for Satan over the realm of God. . . .

World history has witnessed the emergence of many forms of religious dualism. Dualism affirms the existence of two equal and opposite forces. These forces are variously called Good and Evil, God and Satan, Ying and Yang. The two forces are locked in eternal combat. Since they are equal as well as opposite, the conflict goes on forever, with neither side ever gaining the upper hand. The world is doomed to be forever the battleground between these hostile forces. We are the victims of their struggle, the pawns in their eternal chess game.

Dualism is on a collision course with Christianity . . . it is clear from Scripture that Satan is not an ultimate force in any way.

4. In Herman Wouk's monumental work, War and Remembrance, Wouk, a Pulitzer Prize winning author, describes Aaron Jastow's last lecture in Theresienstadt (pp. 774-779):

A large silent audience has gathered, after all. Usually there is lively chatter before the evening's diversion. Not tonight. They have turned out in surprising numbers, but the mood is funereal. Behind the crude lectern, off to a side, stands the curtained puppet theatre. As Natalie takes the vacant seat beside Udam, he give her a little smile that cuts her heart.

Aaron places his notes on the lectern and looks about, stroking his beard. Softly, in a dry classroom manner, speaking slow formal German, he begins.