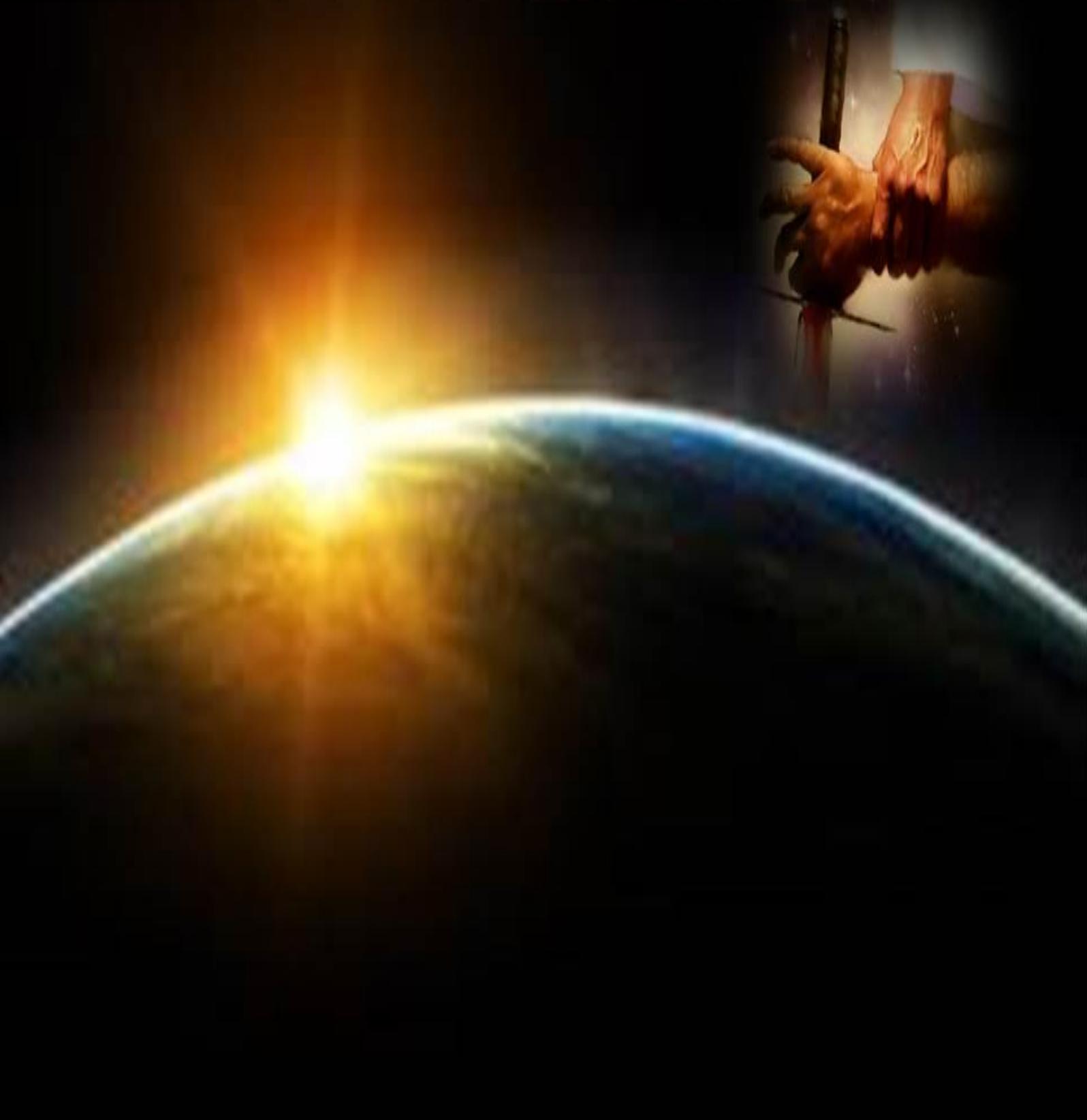


# The Origin of Evil

THE ORIGIN OF EVIL



## The Origin of Evil

If God is good then why is there suffering? The fact that there is pain and suffering in this world – isn't that a sign that God can't be ultimately good?

If we had a switch whereby we could switch off evil and all the bad that happens in the world, most of us would push that switch. So why is it that the only one that could potentially push that switch, God, doesn't?

The word Theodicy deals with God's love and justice in the face of evil. Theodicy comes from two Greek words; "Theos" which is God and "dica" which is justice – God and justice – and if God is truly loving then why so much pain and suffering?

# The Origin of Evil

## The Origin of Evil

We will start in Genesis 1 and here we will find a word that is repeated over and over. It tells us that God created the heavens and the earth and it goes on to describe the creation story. God said let there be light and there was light, and God saw the light and it was good, and as you read the narrative in Genesis chapter one, over and over again it says it is good, and in the climax of Genesis one in verse 31 it says that God saw everything that He had made and behold it was very good.

Seven times in Genesis chapter one God says it is good, so we see that when God structured the world it was good, good, good, very good, and part of that was the fact there was no death, there was no pain there was no sorrow, there was only goodness, peace with one another and peace with God.

Sin or evil does not enter the picture until Genesis chapter 3, so before this entrance of sin, God looked out at the vast universe of all that He had created and pronounced that it was good. In dealing with the question of why there is evil and suffering in the world, Jesus told a parable commonly known as the wheat and the tares, and in this story he tells of how a good farmer planted a field with good seed and plants and then he noticed that there were tares and weeds, bad plants coming up. His disciples asked Jesus about the meaning of this parable and Jesus tells them what each item of this parable represents.

[Matthew 13:37-38:](#) <sup>37</sup> He answered and said unto them, He that soweth the good seed is the Son of man; <sup>38</sup> The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; <sup>39</sup> The enemy that sowed them is the devil;

Now it's critical to notice that the enemy that sowed them is the devil. Now going back to the actual parable itself, notice verse 28 – there are five key words...

[Matthew 13:28](#) <sup>28</sup> He said unto them, An enemy hath done this.

Jesus does not take responsibility as God for this evil in our world, He clearly says here an enemy has done this. There's a great controversy going on between good and evil, there's a bad side, there's an enemy that has brought about this evil and suffering in our world.

Think of the word "devil". If you drop the "d" what word do you have? Evil. And Jesus tells us that the enemy that sowed those tares in the field is the devil.

## The Origin of Evil

Now sometimes we get the idea that the devil is this red-suited pitchfork gargoyle person that lives in hell roasting people. This is the most ridiculous nonsense and has nothing to do with the Biblical picture. This picture comes from paganism. The Bible actually paints a very different picture of the devil. In the Old Testament, in the book of Ezekiel, we have a picture of an ancient king that illustrates the experience of Lucifer as he's falling from Heaven to the earth, and this gives us a picture of what was taking place behind the scenes that precipitated this fall of Satan the enemy...

Ezekiel 28:12-15 <sup>12</sup> Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. <sup>13</sup> Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. <sup>14</sup> Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. <sup>15</sup> Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

This text about the king of Tyre is not just talking about the king of Tyre, because no human being can be described as the king of Tyre; he was in the garden of Eden, he was perfect, he was an anointed cherub. Bible scholars have recognised that behind this description of the king of Tyre it is really a description of Satan. Verse 15 tells us he was perfect in his ways, so here we see he was not created faulty but perfect. When God makes something He does not make it faulty, but good, very good, perfect. It's very clear in Scripture that Lucifer was created perfect in his ways, and the Hebrew word the for created is "bra", the same word as in the beginning of Genesis; "b.rashith bra Elohim" = "in the beginning God created". So there's no question that in the beginning God created this perfect being.

<sup>16</sup> By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. <sup>17</sup> Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. <sup>18</sup> Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

## The Origin of Evil

In verse 14 it says the anointed cherub that covered. Now this is sanctuary language, and the people of Ezekiel's time would have known that he was referencing the Most Holy Place of the Sanctuary. In the Sanctuary you had three compartments; the outer courtyard, the Holy Place and then the Most Holy Place, and in the Most Holy Place there was just a single article of Holy furniture and that was the Ark of the Covenant. Now on the Mercy Seat, the lid of the Ark, there were two statues of angels on the lid of the Ark, and two of their wings would come up to meet and form a kind of cover, and between these two angels the very presence of God dwelt, in a kind of shiny cloudy light that was called by the Hebrews the Shekinah. And so when Ezekiel spoke, the people would have been aware that He was speaking Sanctuary language, to speak of one of these two Cherubs, these angels that dwelt in the immediate presence of God, because the Shekinah glory was the actual presence of God. So Satan was a covering Cherub, one of the classes of angels that was in the very presence of God, excellent in beauty and mighty in power. So when Ezekiel says; you were the anointed Cherub, what he's saying is you were one of those angels that stood in the immediate presence of God. Lucifer had everything that he needed, but he was not happy with that.

In Ezekiel chapter 28:15 it says:

<sup>15</sup> Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee...

This passage is referring to Lucifer and pointing out that God created Him perfect, but that iniquity, or sin, was found in him, pointing out that God didn't intend for him to be evil, but perfect, and Lucifer chose evil. In Isaiah 14 we have a clear picture into the fall of Lucifer. From verses 12 onwards we can see that Lucifer fell through self-exaltation. The name "Lucifer" comes from the Latin "Lux Ferres" – Light Bearer. He had some special responsibility to bear the light in God's Heavenly Kingdom; so God didn't create some devilish red-suited beast. No. He created a beautiful light bearer. Here in Isaiah 14:12 Isaiah asks...

<sup>12</sup> How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground...

Isaiah doesn't understand any more than we do how this happened. Well Isaiah begins to give us a little insight as to how it did happen...

Isaiah 14:13 <sup>13</sup> For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: <sup>14</sup> I will ascend above the heights of the clouds; I will be like the most High.

# The Origin of Evil

So one of the issues that Lucifer engaged in when he was turning from this glorious angel to a devil, was that he would set his throne on high and sit on the mount of the congregation. Here he is saying that he would set up his own throne and that he would set it above God, that he would lift himself up, and finally he says he will be like God Himself, like the most High. So basically sin began by Lucifer wanting the power and position of God, but not the character of God. The throne is the place where kings rule from, where their government is based, so basically Lucifer was saying; I have better rules, I have better laws, I have a better government, a better way to run the universe than God has. But the inevitable result of this, Ezekiel says, is that you will be brought down, even to the lowest depths of the pits...

<sup>15</sup> Yet thou shalt be brought down to hell, to the sides of the pit.

It says, you will be destroyed O covering Cherub. God has a plan for completely eradicating evil out of this universe.

So the origin of Evil, according to Scripture, is the result of an angelic rebellion against the government of God. Now the word Satan here is a transliteration of the Hebrew word “Sa-ton”, which simply means enemy or opponent, one who stands against. Sa-ton came up against God and there was war in Heaven. Now this was not what we normally think of when we think of a war, this was a political war, not a war with swords. Revelation 12:7-10 tells us there was war in Heaven between the angels. Lucifer led some of the angels in a strategic move of rebellion and deception against God, His Son and the heavenly realm, and things got so discorded that there was a war, and the Scriptures tell us that the devil and his angels were cast out to the earth, and now there’s a great controversy taking place between good and evil in this earth. The Bible proclaims; woe to the inhabitants of the earth, for the devil has come down to you having great wrath, because he knows that his time is short. This tells us that we are on enemy territory right now, we are on a battlefield as the war rages between good and evil in our world.

Luke 10:18 <sup>18</sup> And he said unto them, I beheld Satan as lightning fall from heaven.

Lucifer after his rebellion in Heaven was finally cast out to the earth, and here we see Satan takes the war from Heaven to this earth, where he tempted our first parents Adam and Eve to sin, and the great controversy now begins in human history. In Genesis chapter 2 we see the account of when God formed man out of the dust of the ground, and before God breaths into him the breath of life He just has a lifeless body before Him. At this point there is no danger of evil, pain, or suffering, there is no risk here, but the moment that God chose to breath into Adam the breath of life, God has now released Adam and he is a mortal being

## The Origin of Evil

and now God can look to Adam returning to Him, giving to Him that which He is due and right, love and allegiance, friendship and intimacy, and the moment that He releases that He is risking rebellion.

When we read Genesis 1 and 2 it's this beautiful perfect world with no pain and suffering to mar the sense of perfection and glory that was there. Then we come to Genesis chapter 3 and we have the record of the fall of mankind and the beginning of sin. God gave Adam and Eve the freedom to eat from all the trees of the field, there were trees, and fruits and glory, and the freedom to eat and do as they pleased there in the garden, except for just one thing, and that was the tree of knowledge of good and evil. God forbade them from eating of that one tree. When we look at Adam and Eve in the garden, there the tempter was, in the tree of the knowledge of good and evil. There was not necessarily anything bad about that tree, but the reality was this was a test to say yes to God and His love, or your opportunity to say no. The tree was about God giving them freedom, freedom of choice. The serpent, who is basically the devil in this form, came to Eve and portrayed the character of God as being self-centred, that God was not trustworthy, that He had not told them the truth and that He didn't want them to be elevated to the quality of Himself.

The serpent told Eve, you can become like God if you depart from the control that God has over you, you will be elevated to equality with God, and so he deceived her into believing that God didn't have her best interests at heart, and when she believed that picture of God's character, that's what gave rise to rebellion in the human heart against God. Here we see that God creates Adam and Eve in a perfect world, and yet evil and sin came in. It has to do with the fact that part of God's perfect world is the reality of love. God created beings to be able to love Him, to choose to love Him. Now love is a relationship, love is the principle of self-less-ness, love is the principle of putting others first, but in order to have true love there has to be freedom of choice, liberty, autonomy, love can't be forced. To force someone to love is to take away the very nature of what love is. So, human beings had to be able to choose love if they wanted to experience love. Love is someone saying I do, when they could say I don't. Love requires freedom, but in that freedom we have the essence of love and the possibility of evil, because to choose not to love is to choose evil.

Could God have had done otherwise? Well I guess He could have created a world of slaves, in which case love is not possible, or He could have created a world of machines in which love is not possible. But He choose in His highest form of justice a world in which love is possible, not slaves or machines, but free moral agents, and as free moral agents we have chosen rebellion against the principles of God's love and goodness. Love requires freedom, but freedom requires risk, and risk entails moral responsibility. Think of a scenario where a

## The Origin of Evil

man walks into a room of people sat at their desks, and he pulls out a gun and says; All right everybody it's time to stand up. What would people do? Well if somebody pulls a gun on you and tells you to stand up, you're going to stand up. He then says; Right, now it's time to stand on your head. And even if you can't, you're at least going to try. Now if that same God takes out His gun and He says; Love me or else. What would we do? How can we love someone who is pulling a gun on us? You see God can force every creature in the universe to fear Him, He could force every creature in the Universe to obey Him, He may even be able to force every creature to Worship Him, but what He can't do is force every creature to Love Him.

The fact is that love and enforcement are mutually exclusive, they can't co-exist in the same experience. Where there is love there must be freedom, so that love can exist. To try and force someone to love is to take away the very nature of what love is. The moment you introduce coercion into the equation, love ceases to be able to exist in the human heart.

Historically when a government forces people into any form of religion, it has virtually always caused persecution. Jesus never forces anyone to follow Him. God's kingdom is not a Kingdom of force but a kingdom of choice. There are a lot of people living in the Christian community that believe in some way shape or form that religion needs to be legislated, it needs to be forced by law upon society and culture, but this is completely contrary to the character of God, and even though we don't like certain trends in culture, the fact is that you can't force righteousness, you can't force the worship of the true God, He is only looking for worship that is going out of a true heart of voluntary love, not force.

### **How is Evil working itself out? How does it affect us today?**

Jewish tradition teaches, and there is also evidence for this, that the book of Job was one of the oldest books written, and if that's true then it's fascinating that the first thing that's dealt with is the question of human suffering, and this book is the key text that answers the question of suffering, it's a picture of how sin and evil work in this world. We have this incredible story about a man who is blessed and wealthy, he is perfect and upright before God, and reading this story the vast picture of this great controversy is opened up. We see Job, we see God, and we see a third party, and that's Satan, the devil, the accuser. Sin then unleashes this wrath, this terrible oppression upon Job. Satan takes away his livestock and agriculture, he destroys all of that, he kills his children and covers him with boils, and he is brought to absolute poverty and suffering. Physically he is brought to a place of intense suffering and pain, and then on top of this, Job has unsupportive friends, and then on top of this even Job's wife says; curse God and die. The question as to why Job is suffering is the topic of the book.

## The Origin of Evil

Why is he going through all this? We are given a glimpse behind the scenes in the book of Job that shows a dispute, a controversy, a war going on between God and Satan the fallen angel.

God is being challenged by the accuser, Satan, concerning His servant Job, and they are disputing issues that Job is drawn into as part of the answer to the great controversy between good and evil. And the incredible thing is that while Job suffers under the influence of Satan, he continues to trust in the character of God and remain faithful to God, because He does not blame Him or believe that God is bringing this suffering to him. And it's clear when we look at the book of Job that it is not God that destroys Job's wealth and destroys his family and takes his children, his servants and livestock and even his health, it is not God that is in charge of all of that evil. Yes, God overrules it, God overrules evil for good, He brings good out of evil, but it is Satan and the hand of the devil, the hand of the accuser, that is seen as the main culprit in the book of Job. Our eyes see it, but Job doesn't, it takes him a while, in fact he goes through this incredible experience even questioning God, raising his fist at God, and finally he sees what we see, the curtain is drawn back, and he sees God is good and that there is a Leviathan, an evil force in this world, that is bringing this pain and suffering to all of us.

The war that began in Heaven has now gotten a foothold here on earth, so this is truly of cosmic dimension to everything that is going on here. We may not be able to see it clearly, but as an example, imagine those who lived outside of one of the places where they dropped the atom bomb. They survived the blast, but before long a lot of these people started dying, from something they had never saw, never felt, never tasted and had never touched, but all of a sudden they are ill and dying, and this was real, their liver started rotting and that was the radiation, all these things started to happen to them and they knew it was real. So there is this great controversy going on around us, even though we may not be totally seeing everything that is happening.

The Bible picture for the reason there is so much suffering on this earth can be summed up in three major categories. The first one is sin. When Adam and Eve chose to rebel against God, and all of us have done this same thing, we have each made that same decision in some way. The Bible says in Genesis 3 that this unleashed thorns and thistles, pain in childbirth etc., because when humanity chose sin it reordered creation in such a way that suffering is just now a part of the DNA, it is a part of the basic structure of our planet.

The second reason for suffering is Satan himself, because Satan is an active agent. One day Jesus came upon a woman who could not straighten herself up, Luke 13:10-17, and the Bible tells us that Satan had actually bound this woman

## The Origin of Evil

for these many years, that is, her condition was not just through natural causes, it was actually an affliction of Satan. Sin is actively submitting people to all kinds of pain and adversity. Another reason we see pain and suffering is because of self, because people choose to do horrible things, they use their freedom in a way that is inconsistent to what God intended us to do with our freedom. So then we have to bear the consequences of our own actions. Much of the pain and suffering in the world is actually self-inflicted. If you choose to smoke and you contract emphysema, whose fault is that? Often we charge God with something that we ourselves bring about. The actual source of pain, suffering, sickness, death and disease in the world is sin. Satan, the originator of sin – an enemy has done this – and selfishness. Sin, Satan and selfishness.

Now regardless of what type of suffering it is, the Bible plans to bring all this to an end. In Isaiah 14 the original aspiration of Lucifer was to rise and exalt himself to equality with God, equality and power with God, but not to possess God's character. Then we see in Scripture that he brings that same motivation to earth. In Genesis 3 he tempts our first parents, Adam and Eve, enticing them to be exalted to equality with God. Satan told her you shall be like God, and she fell, but we know that the enemy has always wanted to be like God, in fact at the end of time, in 2 Thessalonians 2, we can see that the antichrist also wants to be like God, it says that the antichrist will sit in the temple of God, showing himself that he is God. Also in the book of Daniel we see that the little horn, or the antichrist, wants to exalt himself even as high as the Prince of the Princes, that is the Messiah. We then see that the antichrist is portrayed as a power that exalts himself above all that is called God, and to receive worship as God. So we have a straight line of motivation from the fall of Lucifer to the fall of man, to end time events with the aspirations of the little horn, or antichrist power, of exultation and equality with God. The antichrist, we are told, opposes and exalts himself above. Who does this sound like? Who opposes and exalts himself above? Who does that sound like? Isaiah 14, where it talks of Satan; I will exalt myself above the stars of God, I will exalt, I, I, I, etc. Verse 14 says; I will be like the Most High, sitting in the temple of God, showing himself that he is God.

It's interesting that when you look at the book of 2 Thessalonians 2 it talks specifically about this antichrist power, and it calls him the man of lawlessness, and then it says about this person, it's the mystery of lawlessness, and then it says the lawless one will be revealed and then it says the coming of the lawless one is by the activity of Satan. In nine short verses it says the lawless one, lawless one, lawless one, lawless one. Notice that this antichrist figure goes into the temple of God to show, not that he is against God, or in conflict with God, but to show that he is God.

## The Origin of Evil

Think about the picture that the Bible is painting here. If you have Satan exalting his throne above God's throne, his government against God's government, you have Satan giving his throne, his government, to the antichrist. And then the Bible says the antichrist is lawless, lawless, lawless, lawless. Four times it says that the antichrist is lawless. So what's the issue in this controversy, this battle between good and evil? It is a battle for who is going to rule the universe, whose rules, whose laws are going to govern the world. Satan wants to rule the universe, he wants worship, the honour and adoration of the on looking universe, he has always wanted the place that belongs to God alone. Ultimately he wants worship, so he has set up the antichrist power for this purpose.

In Revelation 13 we actually encounter this antichrist power, but under a slightly different name, a different picture. In 2 Thessalonians he is called the son of perdition, the man of sin. In Revelation 13 he is presented as a kind of conglomerate of a strange beast.

Revelation 13:1-2 <sup>1</sup> And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. <sup>2</sup> And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

Who gave him his power, throne and great authority? The dragon. Now we find out who this dragon is in...

Revelation 12:9 <sup>9</sup> And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Now it's clear that this symbol, spoken of as the dragon is the devil, and in Revelation 13 we see that the dragon, which is Satan, gives his throne to the antichrist, and that the antichrist is trying to bring about Satan's rule on this earth – his rules, his government, his way of running the world.

Revelation 13:4 <sup>4</sup> And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

So they worshiped – who? The dragon. So here we see they are worshipping Satan, the devil. Here are people worshipping the devil – the problem is they will be doing it unknowingly.

## The Origin of Evil

The antichrist is not some political power only; he is trying to sit in the temple of God, showing that he is God. Now if Satan walked into your room and presented himself as Satan and commanded that we honour, obey and worship him, would we do it? No. And he knows this. So what he does is he enlists another entity, a religious entity, and he props that religious entity up, and this religious entity actually goes into the temple of God, to show itself that it is God. And when people are worshiping that religious entity, because it is the dragon who has propped it up, who are they really worshipping? Satan himself. So this antichrist is one of the tools that the devil will be using at the end of time to deceive people and bring them over to his side in this great controversy struggle that we have been talking about.

Finally we come to the obsolescence of evil, or the end of evil. Many times people ask when talking about the great controversy between God and the devil; well why didn't God just destroy the devil right away, why is He allowing these things still to happen, why are we still on this earth where children are being molested and people are dying? Well Satan made charges against the government of God. Now God could have just annihilated Satan right then and there if He had wanted to, but ultimately there are bigger issues that are involved. Also God values love, He is love, but love requires freedom, and freedom involves risk.

To illustrate this, imagine if the U.S. President was charged by one of his senior aides as being involved in some type of major scandalous activity. Now imagine if this person that is blowing the whistle and raising this issue, a day, a week, a month later after they have raised these charges suddenly turns up dead – what would you think about those charges? Maybe there was some truth to it. And so it was with God. Had God wiped Satan out, the other intelligent beings would then have had cause to think that maybe what Lucifer said was true, that the accusations about the government of God, the nature and character of God that Satan had told them about, were true.

So God allowed the enemy to have a time on this earth where he could expose his kingdom in totality. Destroying Satan would have done just that, destroyed Satan, but now all could see the full effects of how Satan's kingdom would be. Had God just wiped Satan out, then the other angels would have served God through fear rather than from love. God is not tolerating evil in the sense that he accepts it, he's only tolerating it in the sense that He knows evil must be allowed to mature until the harvest, and at that time, He says, evil will be destroyed, because then it will be seen by everybody for what it really is.

God was placed in a very vulnerable situation the moment that accusations were raised against His government, His character and His will. But we can't help but

## The Origin of Evil

raise the question that we are suffering in this world and experiencing all this pain, and there's God in Heaven transcending all of it in bliss, not experiencing anything. It hardly seems fair, and it wouldn't be fair, except that there's one answer to this. You have the cross, and at the cross you have Jesus suffering in ways that no human being has ever suffered. Every person can only experience pain individually, but when Jesus was on the cross, He experienced the guilt of everyone in the world. Isaiah 53 says...

Isaiah 53:4-5 <sup>4</sup> Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. <sup>5</sup> But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Jesus bore our griefs and carried our sorrows. All the grief, all the suffering, all the pain that we have here as human beings, it all results from sin, and the image here in Isaiah is of the Lord dying, bearing all our griefs and carrying our sorrows, so the pain and suffering that we just know individually at the cross came on Jesus in a corporate sense. Jesus came into our world to partake of our pain, to share our suffering. Jesus, God in the flesh, suffering for our sins and with our sins, and not at all distant and separate from our pain. So in a sense no one has suffered in the great controversy more than God Himself, He has been experiencing the pain and the trauma of this fallen world since the very beginning, and continues to suffer with us.

So nobody in the end, when it's all said and done, can say; well God, you're up there in Heaven just having a good time whilst we have to work it all out down here. No. At the cross God answers that, decisively and eternally.

So what scripture presents is that in Genesis 1 and 2 we find a perfect God in perfect communion with perfect people in a perfect environment – that's the front of your Bible. Now take your Bible and turn it around and now you have the back of your Bible, and the last two chapters of the Bible in Revelation 21 and 22, and here we find the exact same thing, a perfect God in perfect communion with perfect people in a perfect environment. And in between Genesis, where the world was perfect, and Revelation, where the perfection of the world is restored, between those two places we see a battle ground, everything in between in the pages of scripture is the outplaying, the outworking of this great controversy, this conflict between God and Satan, good and evil. We see this controversy between good and evil, we see the suffering the pain and the heartache of this world, the wrongness really of everything that is here, death and pain.

Scripture presents God as not tolerating Satan for ever. Ezekiel 28, one of the most powerful prophecies which speaks about Satan, which shows us behind the

## The Origin of Evil

scenes of Satan's various activities, is also a prophecy that foretells the destruction of Satan, the end of Satan. In fact that actual prophecy says that a fire will come forth and will consume him, a fire will come forth and consume him from within, but Satan will be destroyed.

In Revelation 21:4 it says:

<sup>4</sup> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

This is how God intended it to be. He wants to restore the universe back to its original Edenic state. And according to the book of Revelation and the many passages in scripture, God will recreate everything new, beautiful and glorious. Restoration of Eden will not come by the power of man; God Himself must break back into human history and recreate the world. So ultimately what we see is that God is trying to bring the world back to how He originally intended it to be. It was never God's plan that we would suffer, that pain would be in this world, that evil would be part of this. In fact Jesus taught us how to pray the Lord's prayer, and in that prayer it taught us that we should pray ... deliver us from evil. Now if evil was a part of God's plan, if evil was a part of God's nature and His government, then why did Jesus have us pray to be delivered from it? We would be praying to be delivered from God. So obviously evil and God are two antagonistic principles, and there's a day coming very soon when that evil will be completely destroyed by a God of love.

We are in the midst of this battle, this conflict, that began just after Eden, and God is racing to get us back to Eden restored. And we must never lose sight of this, Eden at the start and Eden at the end, and everything in between is the outworking of this conflict between God and Satan. When we read the books of Genesis and Revelation we see that God had a beautiful perfect world where everything was just the way He wanted it to be, and God will create everything new, beautiful and glorious again. There will be no more pain, suffering, sickness, death, disease, genocide, rape, murder. God is going to recreate the world. A world where there will no more be a devil, no more enemies, no more of the atrocities that we now have in this sin-sick world.

**Revelation 21:5 And he that sat upon the throne said, Behold, I make all things new....**

I want to be in that world, that new world that God will make fresh and free from sin. Don't you want to be there? If you do then just submit your life to Jesus today – give Him your sins and ask Him to cleanse you. No matter your past, no matter your sins, if you are truly repentant He will cleanse you. Don't

## The Origin of Evil

wait to try and change, to try and become good enough to come to Him – you never will. Only submission to Him who knows no sin can change your heart and your life. He lives for you and is patiently waiting for you to ask Him into your life so that you too can be with him throughout eternity.



Revelation 3:20 Behold, **I stand at the door and knock**. If anyone hears My voice and opens the door, **I will come in to him and dine with him, and he with Me**.