

THE MYSTERY OF EVIL

Excerpt from "The Dragon's Prophecy" by Jonathan Cahn. This is an excellent argument for the existence of evil.

The Transcendent

What is evil? And how did it come into existence? It is both a mystery and a problem. The mystery is the problem. The problem is used in countless arguments to attempt to disprove God's existence or nature. To find the answer, we must start with the foundations.

That evil exists cannot be debated. To deny it is to deny reality. But the fact that evil exists does not disprove the existence of God. Nor does it disprove the existence of a supernatural or spiritual realm — far from it. If there was nothing more to life or existence than the material realm or the physical universe, we could not speak of good or evil. Then war, death, murder, and destruction would not be evil or even a problem but simply the playing out of forces and the rearrangement of molecules and atoms.

If there was nothing more to the universe, then we could not judge the Nazi murderer of Jewish children to be evil, or the righteous who risked their lives to save the lives of Jewish children from Nazi murderers to be good. Nor could we esteem life to be of greater value than death. As with meaning, values, and significance, good and evil require a reality beyond that of the physical. Without this all values, all moral codes, are meaningless, arbitrary, and valueless. Evil, like good, is ultimately transcendent. Its existence does not disprove that the spiritual realm exists, but proves that it does .

The Uncreated

This leads to the next question : If evil exists, then how did it come into existence? More specifically, if God is good, then how could there be evil? And if God created evil, then how could God be good? But if God did not create evil, then how could evil exist? Or how could God be God? Therein lies the problem and the mystery. But the very problem of evil contains its answer. If evil was created, it would not be a problem, nor would it be evil. Evil is a problem for the very reason that it was not created. It should not exist, because it was not created, and yet it does. The existence of evil defies the created order. It is not of the creation and thus exists in opposition to the created order. Evil exists in defiance of existence.

Personhood

Further, evil is not simply a force, like that of an earthquake, a hurricane, or a fire. All these bring calamity and destruction. But none would constitute true evil. Both hurricanes and serial killers bring death. But hurricanes are not evil. Serial killers are. Why? The hurricane is an impersonal force. It acts without consciousness, will, choice, volition, or intent. But the serial killer commits his acts with conscious intent, will, and volition — and so is evil. And so evil is not an impersonal force — but a personal one, requiring consciousness, volition, will, and intent. Thus in our search for an answer to evil, we are led to personhood.

The Anti – Being

What is it that makes evil evil? Evil is an inversion — an inversion of truth, of reality, of existence. Evil is, by nature, inverted and, by nature, inverts. It twists, bends, and turns existence in upon itself. It exists as anti - existence. Its being is anti - being, and its nature, anti - nature. It is a negation and therefore seeks to negate, a nullification that exists to nullify. It has no true, ultimate, or absolute existence and therefore acts to bring that which exists into nonexistence. And so evil, by nature, seeks destruction. It opposes that which is.

Possessing no absolute or true existence of its own, evil is, as well, by nature, parasitic. Being not of the created order, it can exist only by drawing its existence from that order. Evil must use the good. And so though good can exist without evil, evil cannot exist without good. Truth can exist without falsehood, but falsehood cannot exist without truth. Laws can exist without crimes, marriage without adultery, and life without murder. But crimes cannot exist without laws, adultery without marriage, nor murder exist without life. Destruction requires structure, immorality requires morality, and sin requires the holy.

The good is primary. Evil is the parasitic inversion of the good. And so the existence of evil inadvertently testifies not against the existence of the good — but for it. It bears witness, unwillingly, to the existence of the good — the existence of God.

Origins

All this leads us to the mystery of origin. If evil is uncreated, how did it come to exist? God did not create evil, but He did create personhood, consciousness, and volition — free will. Free will is a necessity. If one does what is good because one has no choice in doing so, then it is not good. The good must be freely chosen and thus requires free will. And therein is the risk. To allow the choosing of good, one must allow the choosing of its opposite. And the opposite of good is evil. It is the allowance and risk of the good that allow for the risk of evil .

The Inverted Angel

Let us now put together the pieces of the mystery. Evil requires personhood, will, consciousness, and volition. Therefore, we are looking in the direction of personhood, toward a conscious entity. It must be a created being that by its volition turned against the created order, against existence itself, a being that became an anti - being, an inversion.

And this is exactly what the Scriptures reveal. There are two entities with the ability to choose good or evil : one, human, and the other, angelic. Since evil is spiritual and beyond flesh and blood, its origin must be found beyond flesh and blood, beyond the human, in the realm of the spiritual and the angelic.

And it is in that realm that we find it, the entity that fulfills all the prerequisites — consciousness, volition, free will, and inversion and yet not of flesh and blood — an angelic being that turned against the fabric of the created order and against existence itself. And in so turning, it, or he, became the inversion and the one who inverts. He became the twisted reality and the twister of reality. In his inversion he became the anti - being, the parasitic inversion of the good, the nemesis of reality. He became the one who should not exist and yet does. He became the Devil.

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