

# Born to Win

## Origins of Evil #1

by Ronald L. Dart

Is there a *spirit world* out there? I think if you ask a thousand people at random, “Do you think there’s a spirit world, such a thing as a spirit world?”, the vast majority of them would say, “Oh, yeah. You bet you. There is a spirit world out there.” But when you start asking for *details*—you say, “Well, what is it? How is it...how does it exist?”, you’ll find a lot of opinion; you’ll find a lot of stories, a lot of unprovable ideas; and very little hard data. I mean, how in the world would you *scientifically* prove there is a spirit world, for example? And most people...most people seem to be *afraid* of the spirit world. They don’t think of it in positive terms; they think of it in terms of *demons* and *ghosts* and the presence of *great evil*. Well, the presence of evil in the world...that’s a fact; that’s hard data. But the origin of that evil...well, that’s not *at all* clear.

There *is* a spirit world. It’s probably like another dimension parallel to our own. You almost, sometimes, have to go to science fiction to find the illustrations, the analogies that you need to try to understand some spiritual things. It’s almost as though the science fiction writers are the only people who really have given this a lot of thought. But they speak of there being two dimensions out here, and two space-time continuums that run parallel to one another; and once in a while they love to postulate in a story that there’s a *tear* between the two, and some force from one is able to enter into the other. Sometimes they like to play with them as a mirror image. But the chances are that the relationship between the spirit world and the physical world in which you and I live is a little bit like that. There are times and circumstances that seem to allow interaction between these worlds; but the interaction is not unlimited, and it is not at will. For the most part, humans cannot access that world. In other words, you can’t just walk into your closet one night or your bedroom, sit down there, and say to yourself, “I want to take a look at the spirit world. I want to know what’s going on over there. I want to know what spirits are around here.” You can try it. *Nothing* is going to happen. And the inhabitants of *that* world cannot *routinely* access the physical world.

There’s an incredible amount of mythology that surrounds the spirit world and I think most of it is *entirely* untrue. A lot of misunderstanding comes from a misapprehension of the word “evil”; and evil is often pictured as *slavering jaws*, you know, ready to do horrible things to people. As the word is used in the Bible, it means “adverse” or “adversity” or “opposition”. And that can be intentional or it can be unintentional; it doesn’t carry the connotations of the *modern* word “evil”. Also, what is not often understood is that there is a wickedness in the world that is *not* spiritual; it’s just plain, *human* evil. And it’s tempting to blame all evil in the world on Satan, but that does not seem to be the case. The fact is that the only certain knowledge we have of the origins of Satan and demonic spirits is the Bible; and the Bible really doesn’t say all that much about it—presumably because God doesn’t think we need to know all that much about it. There is, for example, a false impression that demonism was *rife* in the Bible. People will think, “My! There were just demons *everywhere*.” Not true.

For the most part, you’ll find it in narrow bands. (You find quite a bit in Jesus ministry.) But there’s a sort of a thing like compression that takes place when you read the Bible: things seem to be compressed, and so much seems to take place in such a short period of time. The fact is that, in the entirety of the Bible, there are seven resurrections of dead bodies—seven of them in some 6,000 years of history, of biblical history. That’s *not* very often. That means that most people not only do not live in a *time* when a

resurrection has taken place, only a narrow few of them even saw it when it *did* take place. The same sort of thing happens in the Bible where wicked spirits are concerned. You do find Jesus encountering demons (it seems like) every time he turns around; but the fact is, if you count them up, there aren't all that many instances of them. They are sometimes described more than once in the four gospels, and it conveys an impression that they were more common than they actually were. Most of Jesus' ministry had nothing whatsoever to do with casting out demons or anything like that.

So our study should focus on what we can know from the Bible with reasonable certainty; and as we do that, we should also make a distinction between what we see with some certainty in the Bible and what we infer. In other words, we have a set of facts we deal with; and upon this set of facts we reason and come to certain conclusions. Now, *beyond* that everything else is mythology and propaganda, and you should not be surprised if an unscrupulous spirit from the spirit world should misrepresent itself. The reason I prefer to go to the Bible is because this is the *one sure source* we have—the one source we can depend on—and then we can begin to reason from that.

A lot of what you think you know about the Devil is wrong. A lot of it is confused. And that is *exactly* what you should expect when you're dealing with one whom the Bible says "deceives the whole world" [Revelation 12:9]. So where would you start in trying to understand the presence of evil in the world, the presence of a spirit world, and particularly the presence of *evil spirits* in the world? Well, first is to establish that there *is* such a thing. And the place I go for that initially is strange, maybe, in one sense of the word. It's Daniel, Daniel chapter 10. Now, what's interesting about this passage of Scripture is that it really is not about Satan. It's not about the spirit world. It's not about *anything* like that—that the incidental remarks about the spirit world in here that reveal a *surprising* amount to us are not the point of the whole section. Daniel says in chapter 10:

#### Daniel 10

AKJV

<sup>1</sup> In the third year of Cyrus king of Persia a thing was revealed to Daniel, whose name was called Belteshazzar [*That was his Chaldean name.*]; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

<sup>2</sup> In those days I Daniel was mourning three full weeks.

<sup>3</sup> I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

Now, what's interesting about this is that this is kind of a partial fast. This is an occasion where Daniel wants to know something from God. He's praying about this thing; and he is afflicting himself, he's humbling himself to say, "Look, I *really* am serious about this. I *really* do want to know." Apparently, this wasn't a *total* fast but a partial one. He says:

#### Daniel 10

AKJV

<sup>4</sup> And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

<sup>5</sup> Then I lifted up my eyes, and looked, and behold a certain man clothed in linen, [...]

Linen is *suggestive* of the priesthood; but, I suppose, not necessarily. He said this man's...

#### Daniel 10

AKJV

<sup>5</sup> [...] loins were girded with fine gold of Uphaz:

<sup>6</sup> His body also was like the beryl, and his face as the appearance of lightning, and his eyes as

lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.

What in the world is he dealing with here? *Clearly* this is no “man” that he is seeing. When he calls him “a certain man”, he’s just talking, I guess, that he *looked* like a man—he had a head and arms and chest and legs and so forth—but that’s where the similarity ended.

**Daniel 10**

AKJV

<sup>7</sup> And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell on them, so that they fled to hide themselves.

Now, what’s interesting about this is that it seems sometimes when a great vision like this comes to pass...this is one of those cases, shall we say, where there is a tear in the space-time continuum between our world here and the spirit world on the other side, and this being steps through it. To *see* a vision like this would have a profound emotional effect on Daniel, right? So that he himself was...deeply and profoundly and internally *disturbed*. What’s interesting is, though, that the men who *didn’t even see it* were profoundly disturbed—“a great quaking fell” upon them and they *fled*. They ran away to hide. They didn’t even know what they were hiding from. This is suggestive to me that whenever this separation opens, and this angel steps through it (because that, apparently, is what it was) that a great deal of *power* suddenly became present which had an *effect* on the physical world around it. It scared those men—the feeling that they had from that power—half to death. And Daniel says:

**Daniel 10**

AKJV

<sup>8</sup> Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

<sup>9</sup> Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

He had fallen on his face to the ground and passed out.

**Daniel 10**

AKJV

<sup>10</sup> And, behold, an hand touched me, which set me on my knees and on the palms of my hands.

<sup>11</sup> And he said to me, O Daniel, a man greatly beloved, understand the words that I speak to you, and stand upright: for to you am I now sent. And when he had spoken this word to me, I stood trembling.

And I should think so. Now, what this angel—this *being*—is going to tell us at this point is going to give us a glimpse of that spirit world.

I guess we can call this “person” speaking to Daniel an angel for want of a better word for right now; but he doesn’t sound like, and doesn’t read like, any angel that you normally would think about. Daniel is standing there trembling all the way up and down, as well indeed he might.

**Daniel 10**

AKJV

<sup>12</sup> Then said he to me, Fear not, Daniel: for from the first day that you did set your heart to understand, and to chasten yourself before your God, your words were heard, and I am come for your words.

Okay, “from the first day”. In other words, the whole 21-day thing—the three-week fast that he went on—didn’t accomplish anything at all, apparently, because the angel was sent *on day one*. And instead of dealing immediately with what he came for, the angel first of all kind of gives Daniel his excuse for being late. He says, “I’m sorry”...

### Daniel 10

KJ2000

<sup>13</sup> But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; for I had remained there with the kings of Persia.

Think about that for a minute. First of all, this hu...I don’t know how big he was, but this *incredible being* that looks sort of like a man, but whose eyes burn like lamps of fire and his skin looks like polished brass, steps through this tear between us and the spirit world, and speaks to Daniel and says, “I was on my way to you, but I was held up by a battle with the Prince of Persia for 21 days.” What in the world were they fighting with? You know, you almost visualize laser swords like you see in some of the science-fiction movies these days. You’ve *got* to go to some sort of special effects to try to demonstrate this. What were they fighting with? How did they fight? I don’t know, but it lasted for three solid weeks while the Prince of the kingdom of Persia stood him off. And he finally had to have Michael, one of the *chief* princes, come to help him. And he says, “I was stuck there with the kings [*plural*] of Persia.” So there were others apparently involved in this. Well, he goes ahead then, having made his excuse for being late (I speak facetiously), and gives Daniel the message. And in verse 19, he returns to the thing that we’re interested in here. And he said to Daniel:

### Daniel 10

AKJV

<sup>19</sup> [...] O man greatly beloved, fear not: peace be to you, be strong, yes, be strong. And when he had spoken to me, I was strengthened, and said, Let my lord speak; for you have strengthened me.

<sup>20</sup> Then said he, Know you why I come to you? and now will I return to fight with the prince of Persia: and when I am gone forth, see, the prince of Grecia shall come.

<sup>21</sup> But I will show you that which is noted in the scripture of truth: and there is none that holds with me in these things, but Michael your prince.

Who are all these princes in here, and what are they? Well, bear with me a moment for some logical inferences from what we have read here. The man who spoke to Daniel was a spirit being. The appearance of him, coupled with the power that surrounded him, makes that clear enough. The response of Daniel and the others around him seems unlikely to have been mere emotion. This man had an aura of power that, once it had crossed the line into our world, *affected* our world profoundly. The being that opposed this man who stepped across that boundary was a prince of either a geographical area or of a human ethnic group—it’s hard to tell. That being was an equal with the messenger, and therefore must *also* have been a powerful spirit. How can you get away from it? He was at least as strong as he was, because for three weeks they fought and neither of them was able to prevail; and he finally had to call upon Michael to come and help him with this thing. It’s almost as though Michael came and *engaged* this Prince of Persia, which released the messenger to come on through to Daniel; and in order to go back, he had to go back and work with Michael again to get *out* of the area. It sounds like these spirit beings have jurisdictions in this way, and that he was coming through in an area that was not his jurisdiction. I mean, what else can you conclude?

Now, you can also come to the conclusion that the prince of Persia—a spirit being—had been unable to touch Daniel or affect him in any way. Remember I said early in the program that there is a spirit world, but that those beings (and one or the other of these two) cannot at will, or just willy-nilly, cross back and forth between them. There are restrictions upon us. We can’t move this way or that way, and neither can

they. The Prince of Persia had been unable to touch Daniel; he had been unable to affect him. One named Michael, a *third* great prince, is here; but he is either for Daniel or, more likely I think, he is called elsewhere the prince that stands for the people of Israel [Daniel 12:1]. So here we have spirit princes, as they were, who were responsible for geographic areas...I say “responsible”—that may not be the word...who have a *jurisdiction* on the face of this earth having to do with various and sundry geographical areas or peoples or what have you. So there *is* a spirit world out there. It has limited access to the physical world.

Now, who or what are these “princes”? First of all, you really need to get the idea of “angel” out of your mind. These are not angels in the traditional sense. The Greek word “angel” [*aggelos*, ἄγγελος, Strong’s G32] merely means “messenger”, and it should always be translated that way. The Hebrew word is *malak* [מַלְאָךְ, Strong’s H4397], and it *also* should be translated messenger. If they were, everywhere you see them in the Bible, a *lot* of misunderstandings, I think, would fade away. They are powerful spirit beings who serve as messengers, or princes, with specific jurisdictions, responsibilities, *and* limitations. And what’s important for this particular study: Some of them are adversaries to the others; because that’s the idea behind evil. An evil spirit is an *adverse* spirit—that is, a spirit of opposition.

The word “Satan” in both Hebrew [שָׂטָן, H7854] and Greek [*Satanas*, Σατανᾶς, G4567] means “the opponent”, “the accuser”, “the adversary”. Now, here comes the largest question of all (and it’s been asked many, many times): Why would God create an opponent for himself? Why would God create an adversary for us? There is a short passage in Isaiah 45 that I’m often asked about. It begins in verse 5. God speaks to Isaiah and says:

#### Isaiah 45

AKJV

<sup>5</sup> I am the LORD, and there is none else, there is no God beside me: I girded you, though you have not known me:

<sup>6</sup> That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.

<sup>7</sup> I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

Uh, hold on a second. Do you mean that *God creates evil*? Now, if you remember early in the program, I told you that the word “evil” in Hebrew [*ra*, רָע, H7451] means “adversity”; it doesn’t have the “slavering jaws of intended evil and wickedness” that we normally think about. To a Hebrew, a bolt of lightning hitting a tree and killing a man is an *evil* thing. It is adversity for the family; it’s adversity for the man. It need carry no connotations of evil *intent*. In other words, it is merely *adverse* to the person or the people or the family. Usually in English, though (modern English), when we speak of “evil” we include the idea of *intent*; so in our language, one man intentionally afflicting another man *is evil*. So did God create Satan? Well, the answer is yes...and no.

We saw in that *remarkable* encounter in the Book of Daniel how much of what we learn about the spirit world we learn as an afterthought, as a throwaway line, as an obscure comment that we have to look at and draw inferences from. This is true of another interesting passage in the 14<sup>th</sup> chapter of the Book of Isaiah. This one is about the king of Babylon. He says in verse 4:

#### Isaiah 14

AKJV

<sup>4</sup> That you shall take up this proverb against the king of Babylon, and say, How has the oppressor ceased! the golden city ceased!

Now, from Daniel we can infer that there may have been *two* kings of Babylon—one of them physical, the other a spirit being—because we know that this is the pattern that takes place in the spirit world; that it seems to overlay the jurisdictions, the nations, the peoples that exists on this planet for some reason. Now, he continues...and bear in mind as you read (Isaiah, in particular, is in this category): Most of the prophecy you read in the Bible is intended to be sung. It has a rhythm in the Hebrew, it has a meter, it has a...it has almost a cadence that you can put it to music. And so it should be read like poetry; and one of the best ways of understanding it, and getting the feeling for it, is to read it aloud. Now, this is a condemnation against the king of Babylon. In verse 5:

**Isaiah 14**

AKJV

<sup>5</sup> The LORD has broken the staff of the wicked, and the scepter of the rulers.

<sup>6</sup> He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hinders.

<sup>7</sup> The whole earth is at rest, and is quiet: they break forth into singing.

<sup>8</sup> Yes, the fir trees rejoice at you, and the cedars of Lebanon, saying, Since you are laid down, no feller [*axeman*] is come up against us.

And it's a complete metaphor. It's all symbolism. It's like even the trees are rejoicing because of the fall of Babylon, because now we don't have anyone up here cutting us down to make siege engines. In verse 9:

**Isaiah 14**

AKJV

<sup>9</sup> Hell from beneath is moved for you to meet you at your coming: it stirs up the dead for you, even all the chief ones of the earth; it has raised up from their thrones all the kings of the nations.

<sup>10</sup> All they shall speak and say to you, Are you also become weak as we? are you become like to us?

<sup>11</sup> Your pomp is brought down to the grave, and the noise of your viols [*all your musical instruments*]: the worm is spread under you, and the worms cover you.

*Man*, what imagery we've got here. All the kings that have been conquered by Babylon up to this time—those that have been hanged, those that had their hands cut off, those who had been abused by Babylon and had died. Now they are all symbolically brought up from the grave to watch as the king of Babylon comes down to join them. Now, this is obviously talking about the *human* king of Babylon, spoken to poetically. Now there's a shift, and he seems to be talking about the spiritual prince—the *real* power behind the throne. (Remember, this is the prophecy meant to be sung, and it's written in the style of poetry.) Verse 12:

**Isaiah 14**

AKJV

<sup>12</sup> How are you fallen from heaven, O Lucifer, son of the morning! how are you cut down to the ground, which did weaken the nations!

<sup>13</sup> For you have said in your heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also on 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.

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

This starts talking about a spirit being that is going to challenge God. The symbolism of exalting his throne “above the stars of God” . . . stars in the Bible, politically speaking, in the biblical imagery, are angels. The “side of the north” is the seat of power.

#### Isaiah 14

AKJV

<sup>16</sup> They that see you shall narrowly look on you, and consider you, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

<sup>17</sup> That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

<sup>18</sup> All the kings of the nations, even all of them, lie in glory, every one in his own house.

<sup>19</sup> But you are cast out of your grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

The imagery seems *strongly* to point to a human being, and yet just before it we learned the *name* of an individual who was powerful enough to attempt to usurp the power of God.

#### Isaiah 14

AKJV

<sup>20</sup> You shall not be joined with them in burial, because you have destroyed your land, and slain your people: the seed of evildoers shall never be renowned.

<sup>21</sup> Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

<sup>22</sup> For I will rise up against them, said the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, said the LORD.

You know, almost every commentator on the Bible sees this “Lucifer” as the one who became Satan—the opponent, the adversary. Now, why is that so? How can we be sure it’s not speaking *poetically* of the king of Babylon. You know, why was that just not a name applied—“Lucifer”—to the king of Babylon, a physical man? Why do they take it that step further? Well, the scholars didn’t come to this conclusion lightly. At this point, you have to make a shift to the 28<sup>th</sup> chapter of Ezekiel—to another prophecy about another great king, another great prince.

This prophet is Ezekiel. He is in Babylon, much later than the prophecy in Isaiah. In Ezekiel 28 and verse 1, we read this:

#### Ezekiel 28

KJ2000

<sup>1</sup> The word of the LORD came again unto me, saying,

<sup>2</sup> Son of man, say unto the prince of Tyre, Thus says the Lord GOD; Because your heart is lifted up, and you have said, I am a God, I sit in the seat of God, in the midst of the seas; yet you are a man, and not God, though you set your heart as the heart of God:

Now, one thing to remember: We learn from Daniel there may be *two* princes of Tyre—one physical, the other a spirit being—but we *also* know from history that the emperors and kings of many of these ancient kingdoms were not content merely to be a king. They had to exalt themselves above that; they had to turn themselves into a *god-king*. He says in verse 3:

## Ezekiel 28

KJ2000

<sup>3</sup> Behold, you are wiser than Daniel; there is no secret that they can hide from you:

<sup>4</sup> With your wisdom and with your understanding you have gotten yourself riches, and have gotten gold and silver into your treasuries:

<sup>5</sup> By your great wisdom and by your trade have you increased your riches, and your heart is lifted up because of your riches:

<sup>6</sup> Therefore thus says the Lord GOD; Because you have set your heart as the heart of God;

<sup>7</sup> Behold, therefore I will bring strangers upon you, the terrible of the nations: and they shall draw their swords against the beauty of your wisdom, and they shall defile your brightness.

<sup>8</sup> They shall bring you down to the pit, and you shall die the deaths of them that are slain in the midst of the seas.

And you can go visit Tyre today, and find ruins of it underwater.

Now there comes, in this chapter of Ezekiel, a shift in perspective. Now instead of talking about the “Prince of Tyre”, we’ll talk about the “King of Tyre”...but that will have to wait until next time. Until then, I’m Ronald Dart, and you were *born to win*.

Transcript of a *Born to Win*  
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*Origins of Evil #1*

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