



## Does God Create Darkness and Evil?

One thing I've learned is to never allow what I don't fully understand about God's Word to shake the truths that I do know. There are core beliefs that remain unshakable, even when I cannot explain them perfectly. Some truths should remain firm, and non-negotiable even if there others you do not understand or even if there are other aspects that are unclear.

For example, many of us don't fully grasp how we can use a phone in the US to call someone in Uganda. But just because some misuse that technology for harmful purposes, does that mean we should discard the entire value of what a phone can do for us? Similarly, we don't completely understand how a baby is formed in the womb. Yet, that doesn't stop us from having children, even knowing that some may face challenges or, tragically, may not survive.

I strongly believe that one of the main reasons we do not have answers to certain things and/or passages is because we do not have the right foundation (certain foundations are not in place) for those other things to build on.

Many people when they do not understand something, they throw out what they understand. If you know that God is good, why would you let something you do not fully understand like this passage divert you from a clearly revealed truth of His love and goodness as seen in the life of Jesus and the New testament.

You need to hold on to what you know and is truth according to God's Word in difficult times. That is your anchor and basis for stability and later understanding what you do not understand. Never disregard what God has revealed to you in favor of something that is confusing or not clear.

**Main Text:** Isaiah 45:7 "I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things."

Amos 3:6 "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it?"

There are some verses in the word that need to be reconciled and well interpreted or else it leaves some with a wrong picture of God and His nature. I want to help paint the right picture of God in the attempt of answering this question.

To understand these passages, you need to understand a few things to reconcile it with the goodness and the love of God as revealed in the Word.

1. The creation story— "In the beginning..."

- a) How many of you watch movies? I'm not a movie guy and if I'm to watch, someone convinces me to, I want the person recommending it to tell me about it so that I can decide if I want to watch. I really do not care much about movies or understanding what is going on, therefore, I can watch a movie from the **middle**. I know it is weird and strange, but I do not care.
  - i) I will concede and agree with you that I can't understand a movie that I have watched from the middle or close to the end. **You can't know who the bad guy is by starting the movie in the middle.** You want to know from the start of the movie as it reveals who is good and who is bad.
  - ii) Let's assume the Bible is a movie, we have to watch it from the beginning to understand it better. We have to go back to creation. We need to see what creation says. What was our first impression of God from creation? Good or bad? What did God create? Good or bad?
- b) When we watch the movie from the beginning, one thing is sure. God created light, not darkness. He said, "let there be light and there was light (Genesis 1:3)."
  - i) God never said, "let there be darkness."

ii) So, the way the words “create darkness” and “create evil” as used CANNOT be literally referring to God creating them. That would be against the very nature of God and volumes of passages that teach the opposite.

c) Law of first mention

Where was the word “create” used first and what does it talk about? This word was used referring to God creating good, not evil.

2. Back to Isaiah 45:7, the absence of light, His goodness, and His peace leads to and automatically creates darkness and evil. God does not literally create darkness. If He withdraws light, or if His light and peace is missing, it looks like He has created darkness and evil but that is not accurate. If it these two are created, then they are just as a byproduct of the absence of His light and peace, not a literal creation.

Jesus is the prince of peace, not the prince of evil. He does not create evil. Where there is no God or His presence, evil is created, because the peace of God that comes because of His presence is removed or missing. This does not mean that God created evil or a lack of peace.

Darkness existed before light and when light was created, darkness disappeared. In the same way, the absence of light is darkness. No one can create darkness. The absence of light is darkness, and it does not have to be created.

**Example:** If I walked into a room that was dark and turned on my flashlight then later chose to leave the room and turned off my flashlight, I cannot be accused of turning on darkness let alone creating it. I just took my light which I came in with and its very absence leads to the presence of darkness.

Absence of light = Darkness.

3. The nature of God; Jesus—God in the flesh

Our relationship with the Father (God of the Old Testament) is through Jesus. You cannot know the Father without Jesus. Jesus revealed the Father to us. We CANNOT know the Father without Jesus. Jesus painted the MOST ACCURATE IMAGE, CHARACTER, HEART,

and NATURE OF GOD for us. Without JESUS we do not know and CANNOT know the Father.

a) If you study the life of Jesus who was **God manifest in the physical body** (1 Timothy 3:16); and **the very express image (exact copy) of the invisible God** (Colossians 1:15 and Hebrews 1:3);

i) Who also said that if you have seen Him, you have seen the Father (John 14:9), you cannot find proof or accurately conclude that God creates darkness or evil?

o He (Jesus) was the light of the world, not the darkness of the world.

o The position of the darkness of the world is occupied by Satan.

ii) In Jesus we see the very true nature of God. This verse (Isaiah 45:7) is not teaching that the Lord is the origin or promoter of evil.

iii) Jesus' nature, actions should settle all arguments of the nature of God. Even if I were to agree with you about the passage in Isaiah 45:7 and Amos 3:6; Jesus clarified all the misunderstanding about God.

4. Context of these passages and the theme of the chapter and ultimately the book of Isaiah.

a) The context of Amos is talking about God's judgment coming down on the children of Israel. They could not walk together with God except they had agreed (Amos 3:3).

Context is talking about punishment or judgement of the Israelites.

5. Another thing to pay attention to is the **Harmony principle**. The harmony principle states that no passage of scripture can be interpreted to contradict other passages. You cannot interpret this to contract other passages or else you are wrong.

Isaiah did not have a complete revelation of God. We have the complete revelation through Jesus. All confusion and misunderstanding can now stop.

6. The progressive revelation principle states that the old covenant did not have the complete revelation of God as revealed in the new covenant. These verses need to be reconciled with the New Covenant superior revelation of God AND interpreted considering or in light of the New Testament.

Note that the “evil” is simply the antithesis and absence of peace—Shalom (Wellbeing, welfare, wholeness, safety, happiness, prosperity) and in many other cases, creation of evil is spoken of in relation to punishment or judgment. The Word mentions evil angels being sent by God in Psalm 78:49 and

Exodus 12:29-30. This is not saying God has evil or demonic angels among His angels that He dispatches, may it never be so (God forbid). What this is talking about is that God sent godly angels with an assignment to judge, punish, hurt, harm, or bring “evil” upon the Egyptians. Every time the word evil is used is not a reference to demonic. In this case, evil angels is speaking about the judging or punishing. These angels were evil in the sense that they punished the Egyptians.

Additionally, the “evil spirit from the LORD” (1 Samuel 16:14-16) is not saying God has evil spirit. God has no evil spirits working for Him. That would be inaccurate. This is speaking about an angelic spirit being that was sent to release punishment or judgment on King Saul.

Angel Gabriel, at one point brought good tidings, yet at other times brought judgement. Does that mean he is evil? NO!

It is impossible for God do EVIL. Judgment is not evil even when people will go to hell and lake of fire. People choose to go there because they reject Jesus.

### **God works and deals with people based on Covenant.**

Another way to understand many of the seemingly difficult verses is by first understanding that God works and deals with people based on the covenant He has with them. Furthermore, to understand these statements (Isaiah 45:7 and Amos 3:6) and other similar statements found in the Old Covenant we must go to these scriptures in Exodus 19:8 and Exodus 24:3, 7.

God did not force people into a covenant with Him. They agreed to it.

- a) “And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.”—Exodus 19:8

- b) "And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do."—Exodus 24:3
- c) "And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient."—Exodus 24:7
- i) The children of Israel consented and signed the dotted line yet should have REJECTED this covenant. It was not possible to be kept yet they agreed to it because trusting in themselves. They wanted the benefits it gave but they overlooked the judgment that came with the failure.
- ii) It takes two for a covenant/contract and agreement to be entered into or else it is not a covenant. When the people heard these words, **they agreed to them. So, God went forward and gave the Law of Moses with both the blessings and the curses** (Judgments). The people did not only agree once but again they agreed to keep **all** that Lord had spoken (Exodus 24:7). A covenant was in effect.
- iii) This covenant that the children of Israel entered was not one of blessings alone. **It had blessings for obedience and judgments for disobedience.**
- God was to bless the children of Israel for their obedience, and they would be peculiar above all people, but judge them if they disobeyed.
  - This covenant required both these actions (Blessing for obedience and cursing for disobedience—Deuteronomy 28).
  - **God had an obligation to act according to this covenant.** Israel agreeing to this covenant further endorses the fact that God had to fulfill the word of this covenant with the Children of Israel regardless of the cost.
  - In other words, you can say, God signed, and the children of Israel signed as well. God gave His Word, and the Children of Israel gave theirs.

Moving forward from this enacting of this covenant (Law of Moses), God blessed Israel for being obedient but also smote them, "created evil (judgments)", death. According to the verses we have covered above (**Exodus 19:8 and Exodus 24:3, 7**), God acted within the bounds of the covenant He had entered with the Children of Israel.

### Wrong interpretation

Many have misinterpreted these actions as the nature or attributes of God. Nothing can be further from the truth. These actions were all warranted by the covenant He had entered with the children of Israel. Israel's disobedience to God released the judgment of the old covenant.

**I may not be able to fully convince you of the meaning of these verses, but I can certainly show you what they don't mean.**

The verses below speak volumes as to whether God creates evil or not. These verses are superior revelation to the Old Covenant passages.

- a) The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. —John 10:10
- b) For the Son of man is not come to destroy men's lives, but to save them. And they went to another village. —Luke 9:56
  - i) God does not do evil nor destroy lives. It is very clear. Jesus rebuked those that thought otherwise.
- c) Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? —John 14:9
- d) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. —Acts 10:38
- e) If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. —John 10:37-38

- f) Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. —James 1:17

In summary:

Darkness and evil do not originate from God and such things that happened to the Egyptians, the children of Israel and King Saul that were “evil” will not happen to us under the New Covenant—the better covenant established on better promises (Hebrews 8:6).

Jesus changed everything and God’s dealing with us when **He went to the cross and bore all our sins and the wrath and judgment of God (John 12:31-32 and Isaiah 54:9-10).**

- o The wrath of God and the judgment of God has been fully satisfied and placed on Jesus. Thank You, Lord. What a deal!

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

—James 1:13

- a) God does not tempt us nor bring evil into our lives (James 1:13). We have a covenant of grace not a covenant of law and performance.
- b) God is not the author of evil in our lives. He that believes such, will never have a good relationship with the Lord and has missed the difference in the two covenants.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

—Matthew 6:13

- a) This passage is not saying what some folks think. God does not lead us into evil (James 1:13).
- b) This was a prayer for guidance from evil, not to leading us into evil. God can’t lead us into temptation, but at the same time deliver us.
- c) Satan is the tempter (Matthew 4:3 and 1 Thessalonians 3:5).



d) 2 Peter 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

### Scripture References:

- a) John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?
- b) Colossians 1:15 Who is the image of the invisible God, the firstborn of every creature:
- c) Hebrews 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
- d) Genesis 1:3 And God said, Let there be light: and there was light.
- e) 1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.
- f) Psalm 78:49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.
- g) Exodus 12:29-30 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. 30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.
- h) 1 Samuel 16:14-16 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him. 15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. 16 Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.
- i) Isaiah 54:9-10 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with

thee, nor rebuke thee. 10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

- j) John 12:31-32 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto me.
- k) Hebrews 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.
- l) James 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: