



## An evil spirit from the Lord, Really, Nah!

I'm glad you asked. This passage can be confusing if one is not biblically acute and able to rightly divide the Word of Truth. One can literally take this to be that God has evil spirits that He is sending people to hurt and torment them. Nothing can be further from the truth.

One thing that I have learned is to never let what I do not know change what I do know. There are certain truths that are not negotiable even though I cannot explain it well. 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.

1 Samuel 16:14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

- 1) After King Saul was replaced due to his constant rejection of the Lord and continued disregard of the Word of the Lord, David was anointed King in his place, and as a result of the Bible says, "1 Samuel 16:14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him."
- 2) Note that the "evil" is simply the antithesis and absence of peace—Shalom (Wellbeing, welfare, wholeness, safety, happiness, prosperity) and in many other cases, evil is spoken of in relation to punishment or judgment.
- 3) 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/spirits with an assignment to judge, punish, hurt, harm, or bring "evil" upon the Egyptians. **The word "evil" doesn't only mean something or someone that is morally bad or wrong; wicked.** Every time the word evil is used is not a reference to something demonic or satanic. In this case, the evil spirit is speaking about judging or punishing. These angels were evil in the sense that they punished the Egyptians.

- 4) The "evil spirit from the LORD" (1 Samuel 16:14-16) is not saying God has an evil spirit. God has no evil spirits working for Him. That would be inaccurate and error. This is speaking about an angelic spirit being that was sent to release punishment or judgment on King Saul.
- 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.
- 6) Samuel did not have a complete revelation of God. 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's superior revelation of God.

1 Samuel 18:10 And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.

This passage again reveals that the evil spirit from God came upon Saul. But as the following verses seem to suggest, Saul did not prophesy of God with an evil Spirit upon him. This "prophesying" was fake and feigned. It was not of God. People can "prophesy" when they do not have the right Spirit upon them. Saul was pretending to deceive and catch David off guard with the javelin in his hand.

1 Samuel 19:9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.

### 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 convince you of what these verses mean, but I sure can prove to you what these verses do not 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:

Proverbs 16.4 The LORD hath made all things for himself: Yea, even the wicked for the day of evil.

- a) The story of creation tells us what God created. After He did, He said everything was good. He did not say everything, nor a single thing was evil.
- b) God created the wicked, but He did not create them wicked. It is not in the nature of God to create or make evil. It is impossible for God to create evil or make someone evil.
- c) God created us all, but we have choices. The choices we make determine whether we become righteous or wicked (Deuteronomy 30:19). When people choose to be evil, they will be. It's not God who makes them that way.

#### 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: