

# God Is Not the Author of Evil

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God is the author of evil

*Lamentations 3:38; Jeremiah 18:11; Isaiah 45:7;  
Amos 3:6; Ezekiel 20:25*

God is not the author of evil

*1Corinthians 14:33. Deuteronomy 32:4; James. 1:13*

To accuse Almighty God of evil is the same as stating that He sins or breaks His own law and commandments. Even though this is blasphemy, it will nonetheless be addressed in this study. As discussed in a previous study: *God Is Just and Impartial*, it was shown that using corporal punishment does not mean God is unjust, partial, or evil. Corporal and capital punishment in various forms is administered by God because He loves those He has created and wishes to prevent them from harming themselves or others during their physical lifetimes. More importantly, He wants to give them every opportunity to repent and inherit everlasting life. With this mind, we can now examine the first scripture that is used to accuse God of being evil.

Is it not from the mouth of the Most High that woe and well-being proceed? (Lam. 3:38; NKJV used throughout unless otherwise noted).

Conveniently, those who use this scripture seem to neglect the very next verse which puts everything in its correct perspective.

Why should a living man complain (murmur), a man for the punishment of his sins? (Lam. 3:39; Ed. note in parenthesis).

God admonishes His creation to obey His law and commandments for their own good, but human nature does not want to be subject to God's way of life. Therefore, God will discipline those He

loves in order to turn them from their stubborn and rebellious ways so they will repent of sin, and inherit everlasting life.

So the Lord said to Cain, 'Why are you angry? And why has your countenance fallen? If you do well (obey God's instructions), will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it' (Gen. 4:7; Ed. note in parenthesis).

For to be carnally minded is death, but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity (hostile) against God; for it is not subject to the law of God, nor indeed can be (Rom. 8:6-7; Ed. note in parenthesis).

Because God uses discipline, including punishment when necessary, some accuse Him of being evil. Again, this is nothing more than following the lines of human reasoning found in psychological theory. Those who use this tactic to discredit God do not understand the true definition of love (see study: *God Is Just and Impartial*). The next scripture that is used against God deals with the same issue of rebellion followed by punishment.

Now therefore, speak to the men of Judah and to the inhabitants of Jerusalem, saying, Thus says the Lord: "Behold, I am fashioning a disaster and devising a plan against you. Return now (repent) everyone from his evil (sinful) way, and make your ways and your doings good' (Jer. 18:11; Ed. notes in parentheses).

Just as any loving parent would do, God warns His people prior to taking any corrective action in the hope they will stop doing evil, which eventually leads to destruction. If they repent and begin following His laws, no further action is required. However, if they insist on being rebellious, they will be disciplined.

'Come now, and let us reason together,' says the Lord, 'Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool. <sup>19</sup>If you are willing and obedient, you shall eat the good of the land; <sup>20</sup>but if you refuse and rebel, you shall be devoured by the sword;' for the mouth of the Lord has spoken (Isa. 1:18-20).

In the book of Ecclesiastes, God states that there is a time for every activity to take place (Ecc. 3:1-8). Included in this truth is punishment for evil-doing. It is in this context that God inspired the next scripture.



**SURELY THE LORD GOD DOES  
NOTHING, UNLESS HE REVEALS HIS  
SECRET TO HIS SERVANTS THE  
PROPHETS.**

*Amos 3:7*

I (God) form the light and create darkness (symbolically picturing punishment), I make peace (when people repent of sin) and create calamity (when they refuse to repent); I, the Lord, do all these things (Isa. 45:7; Ed. notes in parentheses).

If the next verse was read in isolation, it might be assumed that God simply seeks to cause harm for no reason. However, if this verse is read in context there is no doubt that God is acting to correct a rebellious people for their evil-doing. Therefore, both the verse that is misused and some previous verses that describe the context will be included.

If a trumpet (ram's horn) is blown in a city, will not the people be afraid? If there is calamity in a city, will not the Lord have done it? (Amos 3:6; Ed. note in parenthesis).

Hear this word that the Lord has spoken against you, O children of Israel, against the whole family (all 12 tribes) which I brought up from the land of Egypt, saying: 2 You only have I known of all the families of the earth; therefore I will punish you for all your iniquities (sins) (Amos 3:1-2; Ed. notes in parentheses).

Also, in this same context God states that He warns people before punishing them in the hope they will repent. If they do, as they did in Nineveh, He will not take action against them (cf. Jon. 3:10; 4:11).

Surely the Lord God does nothing, unless He reveals His secret to His servants the prophets (Amos 3:7).

In the previous study noted earlier (God Is Just and Impartial), it was explained that parents will sometimes take a "hands off" approach to correcting their rebellious children, if that is judged to be the best avenue to allow them to learn from their choices and actions. This way they learn their lessons through "the school of hard knocks." It is in this context that the last scripture was intended to be understood, although detractors have misused it to support their false claims that God's word cannot be trusted. Again, God is dealing with rebellious people who were even killing their own children (cf. Eze. 20:21-24, 26).

Therefore (because of Israel's rebellion) I also gave them up to statutes that were not good (for them), and judgments by which they could not live (Eze. 20:25; Ed. notes in parentheses).

The apostle Paul responded in the same way when he was describing the rebellion of mankind combined with their stubborn refusal to repent of their evil deeds.

Therefore (due to their sins) God also gave them up to uncleanness, in the lusts of their hearts, to

dishonor their bodies among themselves (Rom. 1:24; Ed. note in parenthesis).

For this reason God gave them up to vile passions. For even their women exchanged the natural use (Gr. *chrēsis* – use, as in sexual function) for what is against nature (Rom. 1:26; Ed. note in parenthesis).

And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting (Rom. 1:28).

In conclusion, people who accuse God of evil disagree with His punishment and the consequences that follow as a result of rebellion and disobedience. The fact is God is not evil. Instead, He deals with the evils deeds of those He created so they might come to repentance and through that process inherit everlasting life.

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