



# ONE TORAH FOR ALL

One Torah shall be to him that is home-born, and unto the stranger that sojourneth among you.  
*Exodus 12:49*

Zerubbabel ben Emunah  
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## The Question of Evil

***Yeshayah (Isaiah) 45:7***

***"I form the light, and create darkness; I make peace, and create evil. I am YHWH, that does all these things."***

This study is going to challenge your definition and understanding of evil. Please prayerfully read and consider this whole study. As you go through this study there may be times that you will feel very strong emotions and want to pick up stones and throw them at me. Please refrain from doing so! It is my intent to stick strictly with the scriptural record, as in all my studies. So, if the reader is not wanting to have a faith which is solidly on the foundation of Mashiach Yeshua through Scripture, or if the reader already has his mind made up as to certain things and will not allow YHWH to speak to him through Scripture, then most likely, such a person should not read this study.

The above passage recorded in Yeshayah by the prophet is YHWH speaking. In this passage YHWH states that He is the one who created evil. This passage puts most people at odds with what they believe about evil. This is true because the definition of evil that most people hold is formed by the world and not by Scripture. Thus, this faulty definition stands as a barrier between them and their Creator and Redeemer. In order for us to be able to have an honest relationship with Him, we have to understand what He says about Himself. In this quest, we need to have a solid definition of what Scripture says evil is.

First, let us look at how the Webster's Dictionary defines evil. This is the world's definition rather than a scriptural one.

Evil

EVIL, a. e'vl. [Heb. to be unjust or injurious, to defraud.]

1. Having bad qualities of a natural kind; mischievous; having qualities which tend to injury, or to produce mischief.

Some evil beast hath devoured him. Gen 37.

2. Having bad qualities of a moral kind; wicked; corrupt; perverse; wrong; as evil thoughts; evil deeds; evil speaking; an evil generation.

3. Unfortunate; unhappy; producing sorrow, distress, injury or calamity; as evil tidings; evil arrows; evil days.

EVIL, n. Evil is natural or moral. Natural evil is anything which produces pain, distress, loss or calamity, or which in any way disturbs the peace, impairs the happiness, or destroys the perfection of natural beings.

Moral evil is any deviation of a moral agent from the rules of conduct prescribed to him by God, or by legitimate human authority; or it is any violation of the plain principles of justice and rectitude.

There are also evils called civil, which affect injuriously the peace or prosperity of a city or state; and political evils, which injure a nation, in its public capacity.

All wickedness, all crimes, all violations of law and right are moral evils. Diseases are natural evils, but they often proceed from moral evils.

2. Misfortune; mischief; injury.

There shall no evil befall thee. Psa 91.

A prudent man foreseeth the evil, and hideth himself. Prov 22.

3. Depravity; corruption of heart, or disposition to commit wickedness; malignity.

The heart of the sons of men is full of evil. Eccl 9.

4. Malady; as the king's evil or scrophula.

EVIL, adv. [generally contracted to ill.]

1. Not well; not with justice or propriety; unsuitable.

Evil it beseems thee.

2. Not virtuously; not innocently.

3. Not happily; unfortunately.

It went evil with his house.

4. Injuriously; not kindly.

The Egyptians evil entreated us, and afflicted us.

In composition, evil, denoting something bad or wrong, is often contracted to ill.

Now the interesting thing about the above definition of evil is that they quote Scripture as examples of what evil means. However, as we are about to discover, they apparently do so without understanding what evil truly means according to Scripture. Rather, they quote Scripture not as a means to define it, but rather to justify what they are saying about evil. As one can see from the above definition, the world sees anything that is harmful or injurious in any way to an individual or group of people as being evil. While there is some truth in this idea, it falls short of fully understanding what evil actually is in the eyes of YHWH.

In Scripture there is one basic word which is translated as evil. That Hebrew word is רע – “ra.” It appears in several forms. The root of רע is רעע – “ra’a” which means to “break into pieces.” One of the forms of this word that appears in Scripture of the word רע is רעה – “ra’ah.” Now the

interesting thing about this is that there is also a root word רעה which means “tend, satisfy needs.” As we examine Scripture to develop our definition of evil, we will discover that this root is also related to רע and is an intimate part of it.

One of the problems with the world’s definition of evil is that most have this false idea that the Creator of all things never does evil. However, that is far from what is found in the scriptural record. As we saw in the opening passage, YHWH states that He is the Creator of evil; but not only is He the Creator of evil according to Scripture, but He also does evil. Please consider the following passage.

**Amos 3:6**

***“Shall the trumpet be blown in a city, and the people not be afraid? Shall evil befall a city, and YHWH has not done it?”***

Please note that YHWH states that He is the One responsible for evil befalling a city. For example, consider what happened to New Orleans a few years ago when hurricane Katrina hit it. Now I know there has been a lot of discussion about the possibility of this being a man-made hurricane. There are also many who claim that the Creator had nothing to do with what happened to New Orleans. However, regardless of whether this hurricane was man-made or not, does this passage not teach us that when evil or calamity falls upon a city, the one responsible for that evil or calamity is YHWH? To be sure! So who is man to say otherwise? Can man thwart the hand of the Almighty? Not hardly! And just because one is not willing to admit that YHWH is the One who did that to New Orleans, does it make it any less true? No!

We have only put before us two passages of Scripture, and there are many more, and already the world’s definition of evil can be seen as faulty. Let us continually remind ourselves throughout this study that the root word רע means “to break in pieces.” This is very important to keep in mind as this will help us to come to a right understanding of this important word. The following passage is typically common in Scripture.

**Yirmeyah (Jeremiah) 21:10**

***“For I have set My face upon this city for evil, and not for good,” says YHWH; “it shall be given into the hand of the king of Babylon, and he shall burn it with fire.”***

By the world’s definition, when YHWH brings judgment upon either an individual person or a group of people, this would be bringing evil, calamity, hardship, and is in some way injurious to the receiving party. In some way YHWH is breaking into pieces that which was previously whole, whether that is an individual or a group of people. It does not really matter the terms used to describe this; by the world’s definition it is evil and therefore the Creator cannot be doing it; or so thinks the world. Yet, this passage clearly indicates that He is the One doing it.

Also, as we saw, the root word רעה – “ra’ah” has the meaning of “tend, satisfy needs,” so we can see in the above passages and those like it that YHWH is also tending to the needs of the city. In this case, what this group of people needed was some severe discipline. And like a

good Father, He faithfully tends to those needs. Sometimes that requires that He breaks into pieces in order to bring the person or group to a place of repentance. Sometimes our actions demand that YHWH does רע to us.

One of the ideas present in trying to understand what evil is, is the idea that evil and holy are mutually exclusive. That is, if one is present, then the other is absent. However, this is not a true assumption. First, the definition of holy, which comes from the Hebrew word qodesh which means “set-apart.” This comes from the root qadash which means to “prepare for task” or “dedicate all resources,” hence, the idea of being set-apart or consecrated. As one can see, not only are these two words, evil and holy, not mutually exclusive, but rather, they actually complement one another.

Does the world’s definition really put forth an accurate picture of what is happening and being portrayed in Scripture? When YHWH does רע is there not more to it than just being injurious to the receiving party? To be sure! Within the world’s definition of evil one of the things implied is that the one doing it is in some way enjoying what he is doing. When evil is seen in this way, it is often heightened to the status of wickedness, which, to the world, seems to be evil multiplied.

***Kepha Bet (2nd Peter) 2:13***

***suffering wrong as the hire of wrong-doing; men that count it pleasure to revel in the day-time, spots and blemishes, reveling in their deceptions while they feast with you;***

Part of the problem with the world’s definition of evil is the dichotomy of evil and wickedness. In Scripture this is the same word – רע . Let us also look at Webster’s Dictionary’s definition of “wicked.”

**Wicked**

WICKED, a. [The primary sense is to wind and turn, or to depart, to fall away.]

1. Evil in principle or practice; deviating from the divine law; addicted to vice; sinful; immoral. This is a word of comprehensive signification, extending to every thing that is contrary to the moral law, and both to persons and actions. We say, a wicked man, a wicked deed, wicked ways, wicked lives, a wicked heart, wicked designs, wicked works.

No man was ever wicked without secret discontent.

2. A word of slight blame; as the wicked urchin.

3. Cursed; baneful; pernicious; as wicked words, words pernicious in their efforts.

[This last signification may throw some light on the word witch.]

The wicked, in Scripture, are persons who live in sin; transgressors of the divine law; all who are unreconciled to God, unsanctified or impenitent.

Please note that in both of the world’s definitions of “evil” and “wicked” the idea of sin is present. However, can sin rightly be associated with רע according to Scripture? We know that our Creator does not sin; i.e., He does not break His own commandments. Sin is the breaking of

His commandments. However, He does רע . Therefore, one must rightly conclude that not only are sin and רע separate, but very different. The world associates evil with sin, as well as sin with evil. However, is not “good” just as closely associated with sin as evil is? To be sure!

***B’reshit (Genesis) 2:16-17***

***16 And YHWH Elohim commanded the man, saying, “Of every tree of the garden you may freely eat;***

***17 but of the tree of the knowledge of good and evil, you shall not eat of it; for in the day that you eat of it you shall surely die.”***

Can we not see that the sin of man is equally both the knowledge of good as well as the knowledge of evil? Yet the world focuses upon evil as being sinful, yet ignores the sin of the knowledge of good. In fact, most religious groups also ignore this half of sin, not only in the garden, but today as well, particularly in their own organizations.

I have no right or authority to establish or define what is evil. I have no right or authority to establish or define what is good. Neither do you! In fact, no man does! This authority belongs solely to YHWH our Creator. He is the only One who has the right and the authority and the power to determine what is good as well as what is evil.

Now, I do have the right and the authority to tell you what He says is good and what He says is evil. Anything beyond that is eating of the tree of knowledge of good and evil and that, brothers and sisters, is sin in His eyes!

When a person determines for himself what is good, this is sin. This is every bit as much of a sin in the eyes of YHWH as when a person determines for himself what is evil. When a man defines what is good and what is evil in his own eyes he is walking contrary to the ways of YHWH our Elohim. This is eating of the fruit of the knowledge of good and evil.

The eating of the fruit of the tree of knowledge of good and evil consists of declaring one’s personal beliefs and feelings and then measuring one’s experiences and situations by that self-declared standard. Doing that is not “good.” Doing that is not “evil.” Doing that is sin. It is breaking several commandments of YHWH, one of which is found in the following passage.

***Devarim (Deuteronomy) 4:2***

***“You shall not add to the word which I command you, neither shall you diminish from it, that you may keep the commandments of YHWH your Elohim which I command you.”***

When a person takes it upon himself to use his own standard or even the standard of another person other than YHWH, he is breaking the above commandment. To break a commandment of YHWH our Elohim is neither good nor evil. It is sin in His eyes. It is the close association that the world places between evil and sin that is part of the problem when it comes to understanding what YHWH says in Scripture concerning evil. Evil and sin are not equivalent!

***B'reshit (Genesis) 13:13***

***Now the men of Sodom were wicked [רע] and sinners against YHWH exceedingly.***

Please notice in the above passage that being רע is not the same thing as being a sinner against YHWH. In order to properly understand רע we must remove the idea of sin from it. Only in this way can we begin to understand the concept of evil.

It is instructive to note that the first four times that the word רע is used in Scripture it is used in conjunction with the word טוב – “tov,” which is translated as “good.” These are in B'reshit 2:9, 17; 3:5, 22. The first time that the word רע is used without the word טוב is right before the flood in Noach's day.

***B'reshit (Genesis) 6:5***

***And YHWH saw that the wickedness [רע] of man was great in the earth, and that every imagination of the thoughts of his heart was only evil [רע] continually.***

It is interesting to note that because of man's sin in the garden, man moved towards the knowledge of רע more than he did towards the knowledge of טוב. By the time man had reached the days of Noach, his propensity was only towards the רע side of knowledge almost exclusively.

In order for us to acquire a right understanding of רע we also need to have a right working understanding of what is טוב – tov. Therefore, let us briefly examine a couple of passages concerning what is טוב (good) in the eyes of YHWH our Elohim.

***Devarim (Deuteronomy) 10:12-13***

***12 And now, Israel, what does YHWH your Elohim require of you, but to fear YHWH your Elohim, to walk in all His ways, and to love Him, and to serve YHWH your Elohim with all your heart and with all your soul,***

***13 to keep the commandments of YHWH, and His statutes, which I command you this day for your good (טוב)?***

As we see in this passage we are taught from the Torah Moshe that טוב (good) consists of loving YHWH our Elohim with everything that we are as well as doing all of His commandments and statutes. Please note the use of the word “require” in verse 12 above. This is a requirement which YHWH has placed upon His people Israel. If one is going to be a part of His people Israel then he is required by YHWH to do טוב (good). This is טוב according to Him, not according to the individual or according to the standards of the world.

***Micah 6:8***

***“He has showed you, man, what is good; and what does YHWH require of you, but to do justly, and to love kindness, and to walk humbly with your Elohim?”***

The prophets also confirm this requirement from YHWH our Elohim. YHWH requires us to do טוב (good). In part, this consists of being kind and walking in a humble manner with YHWH and before all men.

Now then, we are told in the beginning that YHWH placed the tree of knowledge of good and evil in the garden in which He placed Adam and Chavah (Eve). This tree represents a set of scales with טוב (good) on one side of the balance and רע (evil) on the other side of the balance.

One thing that we know from the testimony of Scripture is that טוב (good) is pleasing in the eyes of YHWH and רע (evil) is not pleasing in the eyes of YHWH. For example, YHWH desires to bless His people. However, when His people sin and that sin requires discipline (רע) from His hand, this is not pleasing to Him.

We are called to be wise master builders, building upon the foundation of Mashiach. Considering the root definition of רע – “to break in pieces,” this would seem to be the opposite of building. טוב and רע stand on opposite sides of the balance beam. It is up to each person as to which one will weigh more, the טוב or the רע. The question can be put like so: “Is what I am doing pleasing or not pleasing to YHWH our Elohim?” If it is pleasing to Him, then it must by definition be טוב (good) in His sight. If it is not pleasing to Him, then by definition it must be רע (evil). And what is evil in His sight? It is doing one’s own will rather than doing the will of YHWH our Elohim.

As we have intimated above, the distinction between טוב and רע cannot be seen through the eyes of this present world for one to come to a proper and right understanding of them. For if one does, then the conclusions will be skewed away from what is right in His eyes. For example, let us prayerfully consider the following passage as it pertains to what is טוב and what is רע. The standard that the world uses to define טוב (good) and רע (evil) do not match up with the same standard that YHWH our Elohim uses and taught us in Scripture.

### ***Kohelet (Ecclesiastes) 3:1-8***

***1 For everything there is a season, and a time for every purpose under heaven:***

***2 a time to be born, and a time to die;***

***a time to plant, and a time to pluck up that which is planted;***

***3 a time to kill, and a time to heal;***

***a time to break down, and a time to build up;***

***4 a time to weep, and a time to laugh;***

***a time to mourn, and a time to dance;***

***5 a time to cast away stones, and a time to gather stones together;***

***a time to embrace, and a time to refrain from embracing;***

***6 a time to seek, and a time to lose;***

***a time to keep, and a time to cast away;***

***7 a time to rend, and a time to sew;***

***a time to keep silence, and a time to speak;***

***8 a time to love, and a time to hate;***

***a time for war, and a time for peace.***

This passage is full of contrasts and opposites. For example, how does one know when it is time to heal as opposed to when it is time to kill? How does one know when it is time to make peace as opposed to when it is time to make war? How does one know when it is time to hate as opposed to when it is time to love? And we could rightly ask this question of each one of these contrasts.

Generally speaking, the world (this includes the religious groups of the world) sees killing and war and hate as evil. However, this is not according to how YHWH sees it. For example, when YHWH led Israel into the Promised Land under the leadership of Yehoshua, the first thing that they did was to take the city of Yericho. YHWH gave them explicit instructions that they were to take no spoils from this city as well as to kill everything that drew a breath: men, women, children, and animals. No living, breathing being, be it human or animal, was to remain alive. For Israel to obey this command would be טוב (good). To disobey this command from YHWH would be רע (evil). Yet the very action of this obedience by the world's standards would be seen as evil.

Even though man has eaten of the tree of knowledge of good and evil, he still cannot rightly determine which is which. He is constantly getting the two confused. Even well-meaning individuals and groups get these two mixed up at times. Truthfully, only YHWH has the wisdom, right, and authority to determine what is טוב and what is רע . When man attempts to determine these things, it only ends in disaster for himself and those around him.

***B'midbar (Numbers) 32:13***

***And YHWH's anger was kindled against Israel, and He made them wander to and fro in the wilderness forty years, until all the generation, that had done evil in the sight of YHWH, was consumed.***

From the perspective of YHWH, this was both טוב (good) and רע (evil). It was טוב because that generation of Israel needed to be severely disciplined and He disciplined them. It was רע in His sight because Israel had sinned and forced YHWH our Elohim to discipline that generation. We can be fairly certain that the generation who was on the receiving end of this disciplinary action from YHWH saw it as רע .

***Ivrim (Hebrews) 12:11***

***All chastening seems for the present to be not joyous but grievous; yet afterward it yields peaceable fruit to them that have been exercised thereby, even the fruit of righteousness.***

What YHWH our Elohim and Creator does in our realm is often not understood from His perspective. Many times man sees what YHWH is doing as evil befalling him, when in fact if he could see as YHWH sees, it would not be evil ( רע ) at all, but rather it would be seen as good (טוב).



***Devarim (Deuteronomy) 4:25***

***“When you shall beget children, and children's children, and you shall have been long in the land, and shall corrupt yourselves, and make a graven image in the form of anything, and shall do that which is evil in the sight of YHWH your Elohim, to provoke Him to anger;”***

We know from the scriptural record that this came to pass just as Moshe said it would. The book of Shophtim (Judges) is filled with Israel doing that which is evil in the sight of YHWH. He would send judgment (רע) upon them and then they would repent and cry out to YHWH and He would send a deliverer in the form of a judge and would rescue them from the evil which had befallen them. But as soon as that judge died, then they went right back to doing evil in the sight of YHWH.

***Shophtim (Judges) 2:11***

***And the children of Israel did that which was evil in the sight of YHWH, and served the Ba'alim;***

The Tanak is filled with incidents of Israel doing evil in the sight of YHWH our Elohim. Over and over again she did this. Over and over again YHWH would turn this evil upon her own head and she would cry out for deliverance and YHWH would respond mercifully and in compassion. And what was it that Israel would do that was רע (evil) in His sight? She would forsake her first love and go and serve an image as a god, that is, an idol, rather than serving YHWH Tzava'ot as our Elohim.

***Tehillim (Psalm) 34:14***

***Depart from evil, and do good;***

***Seek peace, and pursue it.***

In many ways and in many places in Scripture we are admonished to do what is good and not do that which is evil. However, the problem arises because man has attempted to define good and evil by his own standards. When one operates under man-made definitions of good and evil, it becomes impossible to do that which is right in the eyes of YHWH our Elohim.

***Mishle (Proverbs) 3:7***

***Be not wise in your own eyes;***

***Fear YHWH, and depart from evil.***

YHWH through Scripture admonishes us not to follow the wisdom of man, which includes one's own wisdom. Man-made wisdom while appealing to the fleshly nature of man cannot attain the righteousness of Elohim. In order for us to do as this passage and many others admonish us to do; i.e., depart from evil, we need to understand what evil is. Simply put, evil is doing one's own thing, rather than doing the will of YHWH our Elohim.

***Mishle (Proverbs) 14:12***

***There is a way which seems right to man;***

***But its end is the way of death.***

Man has become rather ingenious at justifying his own ways to himself and his fellow man. He is also very adept at using Scripture to justify his actions to himself as well as to others. For example, in the definitions of “evil” and “wicked” quoted above from the Webster’s Dictionary, man uses Scripture verses to justify what he is saying about evil. When a person decides that he wants to do something then he will use any means available to justify his actions, including the words of YHWH. But doing this is evil in His sight. It is not using His words wisely and doing that is very dangerous.

***Sh’muel Bet (2nd Samuel) 12:9***

***“Why have you despised the word of YHWH, to do that which is evil in his sight? You have smitten Uriah the Hittite with the sword, and have taken his wife to be your wife, and have slain him with the sword of the children of Ammon.”***

When David was king of Israel he did this and the result was very costly to him and his whole household. One cannot do that which is evil in the sight of YHWH and expect to get away with it. In the case of David, he sinned against YHWH because he misused his power as king. YHWH had bestowed upon him the responsibility of the care of the nation of Israel. Instead of caring for them in a righteous manner king David used that power to kill a friend by hiding it amongst the deaths of many other warriors. After all, people die in war, who would know? YHWH knows!

***Yochanan Aleph (1st John) 5:17a***

***All unrighteousness is sin.***

From the perspective of man, anything that personally harms him, he sees as being evil. Depending upon the severity of the harm inflicted upon him, is how great the evil is seen to be. However, this is not how YHWH our Elohim sees things at all. When man does that which is right in his own eyes, this is very often not what is right in the eyes of YHWH. Therefore, this calls for some measure of discipline from YHWH. Depending on how this is received will determine if the discipline needs to be elevated. If the person or group does not repent of the wrongdoing and change their ways, then more and greater discipline will be forthcoming. From the perspective of YHWH, the discipline is good and necessary even though it is also רע because it involves in some manner the breaking in pieces as a means of discipline. Furthermore, those on the receiving end often see it as evil befalling them.

***Romans 8:28***

***And we know that to them that love Elohim all things work together for good, even to them that are called according to His purpose.***

Even though man may see what is happening to him as being רע does not mean that ultimately YHWH cannot and does not use it for good, and not just for the good of the individual, but especially for the good of His people.

When something happens to us that seems to be רע (evil) we should see this as a call from YHWH our Elohim to put all רע (evil) away from us. He is trying to get us to open our eyes to what is present in our own lives.

***Yeshayah (Isaiah) 1:16-17***

***16 "Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes; cease to do evil;***

***17 learn to do good; seek justice, relieve the oppressed, judge the fatherless, plead for the widow."***

YHWH calls us to put all those things away that He sees as רע (evil). In this day and age of the restoration of Israel, this should be especially relevant. The reason that the house of Israel was cast out of the land in the first place was because of her idolatrous ways. In her entire history as a nation and people (3000 years) she has pursued, worshipped, and served other gods besides YHWH. This sin was punished by the house of Israel being scattered throughout all the nations of the world and then losing her identity. In order to reverse this all those who were brought up doing things that are of pagan origin need to put all those things out of their lives.

We need to face reality here. Our fathers have been in the practice of calling that which is evil in His sight, good; as well as calling that which is good in His sight, evil.

***Yeshayah (Isaiah) 5:20***

***"Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"***

One will object and say, "In what way have we done evil in the sight of YHWH our Elohim?" Have not those who have led His people down through the ages taken in many practices of those who did not serve YHWH and relabeled the practices and then called them good? Did not man attempt to change the Shabbat to the first day of the week, the day of the week upon which those who do not serve YHWH like to worship? To be sure! And then they call this evil good.

Did not man take the winter solstice and call it the birthday of Mashiach? And then they call this worship of evil good. Did not man take the death and resurrection of Mashiach Yeshua in which He died on Pesach (Passover – Wednesday that year), and then rose from the dead three full days and nights later, and change this to the death and resurrection of Tamuz in which he supposedly died on Friday and supposedly arose on Sunday? To be sure!

***Malachi 2:17***

***"You have wearied YHWH with your words. Yet you say, 'How have we wearied Him?' In that you say, 'Every one that does evil is good in the sight of YHWH, and He delights in them;' or where is the Elohim of justice?"***

Man cannot take something that is רע (evil) in the sight of YHWH and change it and make it good in His sight. What is רע (evil) in His sight is רע (evil) and man cannot change that. Man loves to make his own gods and serve them. He even rationalizes this by using the words of YHWH to justify his רע (evil) actions.

***Yirmeyah (Jeremiah) 18:10***

***“If they do that which is evil in My sight, that they do not obey My voice, then I will repent of the good, wherewith I said I would benefit them.”***

It is רע (evil) in the sight of YHWH our Elohim not to hear and obey His Voice. He is calling to His people today to put away all their evil doings. Do you hear Him? He is calling to you. If you do hear Him, will you obey Him? Or, will you continue to justify calling Him by names and titles which He does not call Himself? Will you continue to mix in evil with the good and need to be disciplined by Him? He is an Elohim who can certainly give a person the רע which they need and deserve for not hearing and obeying His Voice.

***Kepha Aleph (1st Peter) 3:8-12***

***8 Finally, be likeminded, compassionate, loving as brethren, tenderhearted, humble minded;  
9 not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for this reason were you called, that you should inherit a blessing.***

***10 For, He that would love life,***

***And see good days,***

***Let him refrain his tongue from evil,***

***And his lips that they speak no guile;***

***11 And let him turn away from evil, and do good;***

***Let him seek peace, and pursue it.***

***12 For the eyes of YHWH are upon the righteous,***

***And His ears unto their supplication;***

***But the face of YHWH is against them that do evil.***

Kepha is quoting Tehillim (Psalm) 34. In this passage we learn several things. We are to stop doing that which is evil in His sight and do that which is good in His sight. But this presupposes that one should know what is good and evil in His sight. So, each person needs to discover how YHWH defines these things, for if one goes by the definition set by the world, then he shall surely miss doing right in the eyes of YHWH; which means in short, that the face of YHWH shall be against such a person.

In short, evil is following anything other than the word of YHWH. To break His word is sin. This separates one from his Creator.

ABBA YHWH, teach us to do good in Your sight; in the name of Mashiach Yeshua. Amein and Amein.

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