

Unmasking Evil
Part 7
By Boyd Yahn

Hello to all, it is June 2nd of 2025 and this is part 7 of the series on Unmasking Evil. In part 6 of this series we finished looking at Christ's very public exposé of the religious leaders of the day, and His declaring where they had strayed off the path they should have taken.

0:00:28

It is interesting to note that the pushback that came to Christ did not come from the multitudes, rather from those that regarded themselves as the custodians of the kingdom of God at that time. Christ's comments, once we looked at the setting, weren't real well received as one might expect.

0:00:57

We see the same theme in another passage in the book of Matthew. Matthew 21, where we'll pick up the narrative in verse 23. We'll read to the end of the chapter and possibly comment as we go. Christ was a challenge to the religious leaders of the day. To them, their position and their authority, hence their interest in the subject, in terms of what He had to say.

0:01:23

And it's interesting to note the wisdom Christ used in handling the situation. He was not unaware of their motives and desires to terminate Him and the threat He posed to them. They had little interest in any change in the status-quo; they were quite happy with the arrangement just as it was, and obviously saw Christ as a real threat to the continuation of the thing they had grown quite accustomed to.

0:01:53

So, Matthew 21:23. It says:

²³Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, "By what authority are You doing these things? And who gave You this authority?"

0:02:14

Like, who do you think you are, where did that come from, and you can see their attitude.

²⁴But Christ answered and said to them, "I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things:

So, He knew the setup, and look at the wisdom that He uses.

²⁵the baptism of John—

0:02:39

He asks them.

Unmasking Evil
Part 7
By Boyd Yahn

where was it from? From heaven or from men?" And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Why then did you not believe him?' ²⁶But if we say, 'From men,' we fear the multitude, for all count John as a prophet."

0:03:04

These people were politicians; always evaluating their space and their place. And you can just see how Christ neutralized them.

²⁷So they answered Jesus and said, "We do not know. "And He said to them, "Neither will I tell you by what authority I do these things. ²⁸"But what do you think? A man had two sons, and he came to the first and said, 'Son, go, work today in my vineyard.' ²⁹He answered and said, 'I will not,' but afterward he regretted it and went. ³⁰Then he came to the second and said likewise. And he answered and said, 'I go, sir,' but he did not go. ³¹Which of the two did the will of his father?" They said to Him, "The first." Christ said to them, "Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you. ³²For John came to you in the way of righteousness, and you did not believe him; but tax collectors and harlots believed him; and when you saw it, you did not afterward relent and believe him.

0:04:21

So, again you can see Him talking about their pedigree, what they actually did.

³³"Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. ³⁴Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit.

0:04:52

So, He's beginning to paint a picture for them here ultimately leading to a question.

³⁵And the vinedressers took his servants, beat one, killed one, and stoned another. ³⁶Again he sent other servants, more than the first, and they did likewise to them. ³⁷Then last of all he sent his son to them, saying, 'They will respect my son.' ³⁸But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' ³⁹So they took him and cast him out of the vineyard and killed him. ⁴⁰"Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?" ⁴¹They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons."

0:05:47

And Christ said to them:

Unmasking Evil
Part 7
By Boyd Yahn

⁴² ... *"Have you never read in the Scriptures: 'The stone which the builders rejected has become the chief cornerstone. This was Yehovah's doing, and it is marvelous in our eyes'?"* ⁴³*"Therefore, I say to you,*

0:06:06

Remember, He's talking to the senior people in the society of the day, including the chief priests.

the kingdom of God will be taken from you

They had the kingdom of God.

and given to a nation bearing the fruits of it.

0:06:28

Christ looked at the fruits of them, and they were evil. And He called them that to their face.

⁴⁴*And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder."* ⁴⁵*Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them.*

0:06:53

So, He had them answer the question, and He gave them a little more clarification, and they had answered the question and condemned themselves in so doing.

⁴⁶*But when they sought to lay hands on Him,*

Once they figured out the gig.

they feared the multitudes, because they took Him for a prophet.

0:07:14

So, Christ used an enormous amount of wisdom. And you notice, back in verse 41, they identified the people that would do that as killing the son, and I think we understand that whole process better than we used to. These guys described themselves ultimately as wicked.

0:07:42

Well, I looked up the word wicked, where does that come from? And it's from the Greek, G2556, kakos. Because this is how the religious leaders themselves, evaluated, as we saw, themselves. Christ had gotten them to do that, testifying against themselves, as to what they were.

Unmasking Evil
Part 7
By Boyd Yahn

0:08:08

When you look up that word, it means bad, it means evil, wicked, harmful, bad or evil in the widest sense. The Strong's reference in Bible Hub has the words, worthless, injurious, and depraved. In Help's Word Studies from Bible Hub also, adds properly, inwardly foul, rotten, or poisoned, and it adds inner malice flowing out of the rotten character, wickedness or inner evil.

0:08:51

This is how Christ had gotten the leaders of the day to actually describe themselves. Some of the translations use the word wretches, or wretched men, who will be brought to a wretched end. And you can look at the various translations of that and see where that actually takes you.

0:09:19

But it is interesting, the owner of the vineyard is obviously Yehovah, the Father; and He actually did send His Son, and they killed Him, and the parable played itself out in real time. Let's notice Christ's admonition here to them in verse 43. These folks had the kingdom of God.

0:09:43

And it was going to be taken from them and given to a nation bearing the fruit of the kingdom of God. Christ had analyzed the fruit of the leaders of the day and found it to be rotten. So, He removed the kingdom of God from them, something they were not real pleased about and He gave it to a nation bearing the fruits of it.

0:10:12

The Pharisees and the religious elite of the day, exuded all of the things that shouldn't be. And in I Peter 2:1 it says, as a directive to the nations bearing the fruit of it.

¹ Therefore, laying aside all malice,

These guys were filled with it. Laying aside,

all deceit,

The same, all

hypocrisy,

And we walked through that.

envy, and all evil speaking,

Unmasking Evil
Part 7
By Boyd Yahn

0:10:56

So, the religious leaders of the day were filled with those things. And the admonition to the called, the ekklesia, was to lay aside all of those things, and they are the nation bearing the fruits of it, which we read of in I Peter 2, verses 9 – 11.

⁹But you (the ekklesia) are a chosen generation, a royal priesthood, a holy nation,

0:11:24

The nation supposedly bearing the fruits that they should.

His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

So, we are to proclaim the praises of Yehovah. He's the one who called us.

¹⁰who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. ¹¹Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,

0:12:00

So, to become the holy nation that they are supposed to be, there are certain things that are required. But where might we see the definition, God's definition, my definition means nothing, of these fleshly lusts? Our definition is meaningless, has no authority. God's however, is far different than that.

0:12:28

Galatians 5, verses 18 – 23.

¹⁸But if you are led by the Spirit, you are not under the law. (verse 18) ¹⁹Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, ²⁰idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, ²¹envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

0:13:16

There is simply no question what the fruit of those who will inherit the kingdom of God look like, and the ones who will not inherit the kingdom of God look like. This passage is interesting in Galatians for us, for how does one practice hatred, contentions, jealousy, and envy. How does that look?

0:13:48

There are spiritual practices, if I might phrase it in that way, whereas drunkenness, revelries, adultery, fornication have obvious physical manifestations. The spiritual fruit of envy is possibly far less discernable.

Unmasking Evil
Part 7
By Boyd Yahn

We don't see it maybe, so easily or recognize it for what it actually is. It too, is evil; not by our definition, rather by God's. While we might see drunkenness for what it is, the connection of practicing envy is more opaque.

0:14:27

Would we see, as we look upon things, like drunkenness and begrudging; one is a physical expression and the other is a spiritual expression. So, we can see drunkenness, see that right away. But what about ill will? These are all manifestations of envy. Have any of us ever seen any evidence of begrudging, or holding grudges? Or ill will, or rivalry or resentment, opposition or bitterness or backbiting or spite within the Church of God, which I would be most familiar?

0:15:30

Has anybody ever seen that? I was talking about that with somebody the other day and they said, "Have you ever seen that in the Church of God, grudges, ill will, bitterness, and things like that?" They laughed because it was so obvious they had seen all kinds of it. And you know, we looked at a scripture in Leviticus 19:18, where it says:

¹⁸You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am Yehovah.

0:16:08

So, even back in the Old Testament there was a specific warning about practicing a form of envy. That is how, when we look at those things; ill will, rivalry, resentment, etc. That is how envy is practiced. Would we see it so easily, and would we consider doing so in actuality, a reason to not inherit the kingdom of God?

0:16:39

It has been my experience and possibly not yours, perhaps everybody is lightyears ahead of where I'm at, the answer to that is no, because I have seen people practice ill will and envy and jealousy within the fellowship. I've seen it a lot actually, it is prolific in some circles. And if it is, agape love is drowned out in its presence.

0:17:11

When those types of things are in place, agape love becomes impossible. We should now be able to relate to Christ's statement a little better in the book of John. So, let's look at John 1 and we'll read verses 2 – 11, speaking of Christ.

²He was in the beginning with God. ³All things were made through Him, and without Him nothing was made that was made. ⁴In Him was life, and the life was the light of men. ⁵And the light shines in the darkness, and the darkness did not comprehend it. ⁶There was a man sent from God, whose name was John. ⁷This man came for a witness, to bear witness of the Light, that all through him might believe. ⁸He was not that Light, but was sent to bear witness of that Light. ⁹That was the true Light which gives light to every man coming into the world. ¹⁰He was in the world, and the world

Unmasking Evil

Part 7

By Boyd Yahn

was made through Him, and the world did not know Him. ¹¹He came to His own, and His own did not receive Him. ¹²But as many as received Him, to them He gave the right to become children of God, to those who believe in His name...

0:18:45

So, it's interesting that this being came, in whom there was no ill will or rivalry or resentment, or grudges. And He came to set an example for us to follow. If we go to John 3; John 3, and we'll read verses 19 – 21.

¹⁹And this is the condemnation, (Christ speaking) that the light has come into the world, (Himself) and men loved darkness rather than light, because their deeds were evil. ²⁰For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. ²¹But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."

0:19:50

So, we approach the light, and Christ is a being that had none of those things, was not evil, was not wicked, but certainly knew what those things were. If we go to John 8, verses 12 and 13 we see again.

¹²Then Christ spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life." ¹³The Pharisees therefore said to Him, "You bear witness of Yourself; Your witness is not true."

0:20:29

They didn't want to hear it, they didn't want to change, they didn't want to accept who He was, and the example that He set. He was everything that they weren't, and they wanted no part of it. They wanted things to stay pretty much exactly as they were.

0:20:50

In John 9:5 it says, Christ says:

⁵As long as I am in the world, I am the light of the world."

Those who live in evil flee from the biblical Christ, and they hasten to any number of false Christs who practice evil and who glorify evil in teaching disobedience to Yehovah, while the biblical Christ taught to live by every word of God. The biblical Christ is not a friend to those who would teach another Christ.

0:21:30

It is interesting to note that Christ referred to Satan as the evil one; and we looked at that before. But he also referred to him as the wicked one. There are examples of that which I would like to go through right now. You know, why would Christ use different words to describe this being?

Unmasking Evil
Part 7
By Boyd Yahn

0:21:54

Well, let's just go to see where He used that, to show that, in fact, He did. In Matthew 13:19; Matthew 13:19 it says:

¹⁹When anyone hears the word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside.

So, Christ is referring to Satan here as a wicked one; not the evil one, a wicked one.

0:22:33

We see a similar reference in verse 38 where it says, Christ again teaching.

³⁸The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one.

Not the evil one, the wicked one, and so that's in reference to Satan of course. But you go down to verse 49, it says:

⁴⁹So it will be at the end of the age. The angels will come forth, separate the wicked from among the just,

0:23:06

It doesn't say evil, it says wicked.

⁵⁰and cast them into the furnace of fire. There will be wailing and gnashing of teeth."

Matthew 12, just across the page for some. Let's look at verse 43 – 45.

⁴³"When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none. ⁴⁴Then he says, 'I will return to my house from which I came.' And when he comes, he finds it empty, swept, and put in order. ⁴⁵Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. So shall it also be with this wicked generation."

0:23:53

So, there are places where Christ referred to the generation of the day as evil, and there are places where He referred to the generation of the day as wicked. We see that again in Matthew 16, verse 4. It says:

⁴A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Jonah." ...

Unmasking Evil
Part 7
By Boyd Yahn

0:24:19

So, it seems Christ knew the meaning of wicked and applied it in specific situations. Well, that brought on a ponder during this study. What, if there is any at all, is the difference between wicked and evil? Is it just the whim of the translators to choose one or the other, and they are both the same, or is it deeper than that?

0:24:47

The term wicked or wickedness is used hundreds of times in scripture, and I for one, have not ever looked at it in any depth before, strange as that might seem. If we are supposed to discern good and evil as Christ certainly did, then it only follows that we must think in terms of being good or evil based on God's revelation of what that actually is. And, like I said, we have to come to know what it is to do so.

0:25:25

Since Christ also referenced the wicked, and obviously knew what that was, would it make some sense that the ekklesia come to know what wicked is as well? As always, we have to define what we are talking about as a starter. We've looked at the word H7451 previously, which is the word ra', where its definition is evil, bad, wicked, harmful, unpleasant, and its meaning bad or evil.

0:26:04

When we look up wicked, in Strong's H7451, it's indeed translated as wicked, but once we get to Job in the Bible and onwards, there is another Hebrew word, H7563, that is overwhelmingly used. Psalms and Proverbs references H7563 a bunch.

0:26:34

What then is that and how is it different from H7451? Bible Hub has this word as rah-SHAH. Its definition being wicked, evil, and it adds a further dimension, that of guilty. From Strong's we have condemned, guilty, ungodly, wicked man that did wrong. It further adds morally wrong, an actively bad person, condemned.

0:27:15

And I'm going to go into the Hub now and we'll just read some of that, because ra' is different than rah-SHAH. You know, the actively bad person, a condemned person, an ungodly person. Wicked or criminal is used.

0:27:45

Brown-Driver-Briggs has it as an absolute, one guilty of crime, deserving punishment. And so, it's guilty of hostility to God or His people. Was the generation of Christ's time hostile to Him? Well, it seems like a good place for a, Ya think? Further it has the connotation of guilty of sin against either God or man. If we go on further in a topical lexicon it says, (From Bible Hub)

it's from the root of rasha, which means to be wicked, act wickedly or to be guilty.

Unmasking Evil
Part 7
By Boyd Yahn

0:28:43

This lexical entry provides a comprehensive understanding of the term rasha within the biblical context, highlighting its significance in the moral and theological framework of the Scriptures. The word rasha (wicked) appears frequently in the Hebrew Bible, often in contrast to tzaddik, meaning righteous. It is used to describe individuals, groups, or nations that are characterized by their wickedness or moral corruption.

0:29:24

Rasha is a term that encapsulates the concept of wickedness and moral failure. It is used extensively in the Hebrew Scriptures to denote those who deviate from the path of righteousness

Notice the opposite here.

and engage in actions

So, there's an active participation

that are contrary to the will and commandments of God. The wicked are often depicted as those who oppress the poor, engage in deceit,

And, most importantly here, at least in the aspect I'm looking at.

and reject divine wisdom.

0:30:13

Quoting again from Bible Hub

In the Psalms and Proverbs, the wicked are frequently contrasted with the righteous, highlighting the moral and ethical dichotomy between those who follow God's ways and those who do not. For example, Psalm 1:6 states, "For Yehovah guards the path of the righteous, but the way of the wicked will perish". This contrast serves to emphasize the ultimate fate of the wicked as opposed to the blessings reserved for the righteous.

0:30:55

The concept of rasha underscores the biblical theme of divine justice. The wicked are often portrayed as facing God's judgment and wrath, while the righteous are depicted as recipients of His favor and protection. This reflects the broader biblical narrative of God's desire for justice and righteousness among His people.

The term is used in various contexts, such as in legal settings, in descriptions of moral behavior, and in prophetic literature. Each usage underscores the negative connotations associated with wickedness and the consequences that follow it.

Unmasking Evil
Part 7
By Boyd Yahn

0:31:42

Well, that's a bit of a mouthful, and the opposite to righteousness is a key here, and there's an example in the Bible that yours's truly here never paid any attention to, just read right past it without actually stopping to think. I'm amazed at how many things that I've read and just didn't stop to think, maybe just not with the program the way I should have been.

0:32:10

Let's look at Exodus 9, and we'll read verses 22 – 25, during the times of the plagues.

²²Then Yehovah said to Moses,

Exodus 9:22

“Stretch out your hand toward heaven, that there may be hail in all the land of Egypt—on man, on beast, and on every herb of the field, throughout the land of Egypt.” ²³And Moses stretched out his rod toward heaven;

He did what he was told.

and Yehovah sent thunder and hail, and fire darted to the ground. And Yehovah rained hail on the land of Egypt. ²⁴So there was hail, and fire mingled with the hail, so very heavy that there was none like it in all the land of Egypt since it became a nation. ²⁵And the hail struck throughout the whole land of Egypt, all that was in the field, both man and beast; and the hail struck every herb of the field and broke every tree of the field. ²⁶Only in the land of Goshen, where the children of Israel were, there was no hail. ²⁷And Pharaoh sent and called for Moses and Aaron, and said to them, “I have sinned this time. Yehovah is righteous,

So, it was an acknowledgment of Pharaoh.

and my people and I are wicked.

0:33:33

He didn't use the term evil, he said wicked. Going on it says:

²⁸Entreat Yehovah, that there may be no more mighty thundering and hail, for it is enough. I will let you go, and you shall stay no longer.” ²⁹So Moses said to him, “As soon as I have gone out of the city, I will spread out my hands to Yehovah; the thunder will cease, and there will be no more hail, that you may know that the earth is Yehovah's. ³⁰But as for you and your servants, I know that you will not yet fear Yehovah Elohim.” ³¹Now the flax and the barley were struck, for the barley was in the head (Abib H24) and the flax was in bud. ³²But the wheat and the spelt were not struck, for they are late crops.

Unmasking Evil
Part 7
By Boyd Yahn

0:34:32

And for those that want to think that through, that is part of the reason, as we know, that the plagues led up to the Passover, and it was a time when the barley was in the head, and the wheat not so much. They are different crops with different maturities, so this gives us a sense of the timing of these events.

³³So Moses went out of the city from Pharaoh and spread out his hands to Yehovah; then the thunder and the hail ceased, and the rain was not poured on the earth. ³⁴And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he sinned yet more; and he hardened his heart, he and his servants. ³⁵So the heart of Pharaoh was hard; neither would he let the children of Israel go, as Yehovah had spoken by Moses.

0:35:24

So, we see, it seems, Pharaoh had some knowledge of what wicked was. He must have thought in terms of it, he knew what he needed to do before God, but he would not do it. There seems a culpability when one knows what is expected, and does not do so. Israel effectively was removed from a wicked society and given knowledge of a righteous society, what that actually was, where previously they had no idea.

0:36:10

And it is so incredibly similar to our own experience as part of the ekklesia. We had no idea, and then all of a sudden we had an idea; and we had some decisions to make. If we notice, let's go to Deuteronomy 17, and we'll read verses 2 – 7. It's funny, when you find out about a word and you start paying attention to it, that some things come into focus. Deuteronomy 17.

² "If there is found among you, within any of your gates which Yehovah your God gives you, a man or a woman who has been wicked in the sight of the LORD your God, in transgressing His covenant,

0:37:00

And all of the ekklesia are in covenant with God.

³who has gone and served other Gods and worshiped them,

So, it is a wicked thing to go to and worship other Gods. We've seen where it's an evil thing, but it is a wicked thing when you know you are not supposed to do that and you go and do that.

0:37:32

Going on it says:

³who has gone

Unmasking Evil
Part 7
By Boyd Yahn

So, there is no confusion.

³who has gone and served other Gods and worshiped them, either the sun or moon or any of the host of heaven, which I have not commanded, ⁴and it is told you, and you hear of it, then you shall inquire diligently. And if it is indeed true and certain that such an abomination has been committed in Israel,

0:38:04

So, here we see worship apart from the worship of God as directed is an abomination to Him, and a wicked thing

⁵then you shall bring out to your gates that man or woman who has committed that wicked thing, and shall stone to death that man or woman with stones. ⁶Whoever is deserving of death shall be put to death on the testimony of two or three witnesses; he shall not be put to death on the testimony of one witness. ⁷The hands of the witnesses shall be the first against him to put him to death, and afterward the hands of all the people. So, you shall put away the evil from among you.

0:38:49

It is evil to worship God in a way that He has not endorsed, but if you are the person that is doing that, that then became a wicked person because they are actively pursuing what is evil. I can state that maybe clearer; it is an evil thing to worship something other than Yehovah; one becomes wicked when they do so, knowing that it is.

0:39:33

These folks were in covenant with God. And if we go to the little book of Nehemiah, we can see a little bit of that. In Nehemiah 9, and we'll read verses 32 – 35. Nehemiah 9, verses 32 – 35.

³²“Now therefore, our God, the great, the mighty, and awesome God, who keeps covenant and mercy: do not let all the trouble seem small before You that has come upon us, our kings and our princes, our priests and our prophets, our fathers and on all Your people, from the days of the kings of Assyria until this day. ³³However You are just in all that has befallen us; for You have dealt faithfully, but we have done wickedly.

0:40:36

Well, how is that defined?

³⁴Neither our kings nor our princes, our priests nor our fathers, have kept Your law, nor heeded Your commandments and Your testimonies, with which You testified against them.

It is wicked to go against the things of God.

Unmasking Evil
Part 7
By Boyd Yahn

³⁵For they have not served You in their kingdom, or in the many good things that You gave them, or in the large and rich land which You set before them; nor did they turn from their wicked works.

0:41:09

In this case Nehemiah was thinking in terms of wickedness, and he knew what that was. Are there others, of people whom God has used, that go there and do the same kind of thing, where they consider things in terms of being evil or wicked? And it appears as though that is, in fact, the case.

0:41:45

Let's go to Psalm 7, and we'll read verses 9 – 17. Psalm 7, and verses 9 – 17. David had just poured out His heart. You can read the first part of Psalm 7, you know, asking God, you know, look at me, search me, whatever, but by the time we get to verse 9 it was David's heartfelt consideration.

⁹Oh, let the wickedness of the wicked come to an end, but establish the just; for the righteous God tests the hearts and minds. ¹⁰My defense is of God, who saves the upright in heart. ¹¹God is a just judge,

0:42:34

And here we get some information about God.

God is angry with the wicked every day. ¹²If he does not turn back,

There is always a place for repentance, but they've got to turn back.

He will sharpen His sword; He bends His bow and makes it ready. ¹³He also prepares for Himself instruments of death; He makes His arrows into fiery shafts.

0:43:07

Here we find out some more about the wicked. David looked at these things, and I've never thought in the context of that before, strange as that might seem.

¹⁴Behold, the wicked brings forth iniquity;

He's active.

Yes, he conceives trouble and brings forth falsehood. ¹⁵He made a pit and dug it out, and has fallen into the ditch which he made.

The wicked get caught up in their own lies and deceit.

Unmasking Evil
Part 7
By Boyd Yahn

¹⁶His trouble shall return upon his own head, and his violent dealing shall come down on his own crown. ¹⁷I will praise Yehovah according to His righteousness, and will sing praise to the name of Yehovah Most High.

0:44:04

He reached out to God the Father. David, it seems, knew the fate of the wicked, and we'll read Psalm 9, verses 15 – 20.

¹⁵The nations have sunk down in the pit which they made; in the net which they hid, their own foot is caught. ¹⁶The LORD is known by the judgment He executes; the wicked is snared in the work of his own hands.

0:44:36

That's an observation of David about what happens to the wicked.

⁷The wicked shall be turned into hell, and all the nations that forget God.

So, there's a component of forgetting God in becoming wicked.

¹⁸For the needy shall not always be forgotten; the expectation of the poor shall not perish forever. ¹⁹Arise, O LORD, do not let man prevail; let the nations be judged in Your sight.'

0:45:09

So, God is constantly looking; are they good or are they evil? Are they righteous or are they wicked?

²⁰Put them in fear, O Yehovah, that the nations may know themselves to be but men.

So, we are starting to pick up proclivities and ways of identifying the wicked. David openly thought about that.

0:45:39

I'm going to go on here in Psalm 10 because I found it most revelatory. Would we, as part of the ekklesia, know what to look for, and could we describe what a wicked man was to somebody; not our own definition, rather by Yehovah's revelation of such? As a teacher in God's kingdom, would we know what to look for?

0:46:09

Apparently, David had considered such things, and wrote about it for us to consider, and we get an introduction to that in Psalm 10 (verse 1).

*¹ Why do You stand afar off, O Yehovah? Why do You hide in times of trouble?
²The wicked in his pride persecutes the poor;*

Unmasking Evil
Part 7
By Boyd Yahn

So, here we know that the wicked are filled with pride, and they persecute the poor.

let them be caught in the plots which they have devised. ³For the wicked boasts of his heart's desire; he blesses the greedy and renounces Yehovah.

0:47:00

So, he knew; the wicked know Yehovah and they renounce Him.

⁴The wicked in his proud countenance does not seek God; God is in none of his thoughts.

So, we start to see some markers here that David was looking at, and things he realized were proclivities that occur in the wicked. Further, he goes on to say, and the context here is the wicked.

⁵His ways are always prospering; Your judgments are far above, out of his sight; as for all his enemies, he sneers at them. ⁶He has said in his heart, "I shall not be moved;

0:47:52

These are qualities of the wicked.

I shall never be in adversity."

Nobody is going to get me. The wicked's

⁷... mouth is full of cursing and deceit and oppression; under his tongue is trouble and iniquity.

Did David observe what the wicked do?

⁸He sits in the lurking places of the villages; in the secret places he murders the innocent; his eyes are secretly fixed on the helpless.

Praying on people.

⁹He lies in wait secretly, as a lion in his den; he lies in wait to catch the poor; he catches the poor when he draws him into his net.

0:48:36

You notice, he is very active. He's evil, but he is very active with it.

¹⁰So he crouches, he lies low, that the helpless may fall by his strength. ¹¹He has said in his heart, "God has forgotten; He hides His face; He will never see."

Unmasking Evil
Part 7
By Boyd Yahn

Have you ever come across an attitude like that? That person, by the biblical definition, is wicked.

¹²Arise, O Yehovah! O God, lift up Your hand! Do not forget the humble.

0:49:12

Then He asked the question.

¹³Why do the wicked renounce God?

Why do they do that? Here is the answer.

He has said in his heart, "You will not require an account."

I can do what I want and there will never be a consequence. They renounce God because there is no, in their eyes, a day to pay up.

¹⁴But You have seen, for You observe trouble and grief, to repay it by Your hand. The helpless commits himself to You; You are the helper of the fatherless. ¹⁵Break the arm of the wicked and the evil man; seek out his wickedness until You find none.

0:49:58

David just wanted them gone.

¹⁶Yehovah is King forever and ever; the nations have perished out of His land.

¹⁷LORD, You have heard the desire of the humble; You will prepare their heart; You will cause Your ear to hear, ¹⁸to do justice to the fatherless and the oppressed, that the man of the earth may oppress no more.

The wicked are oppressors of people.

0:50:25

So, as we walk through this thing, we can actually write these things down, these are the qualities, these are things to look for in people who are in fact wicked. It's quite amazing, it's quite revelatory, and it looks like there's going to have to be a part 8, because there is so much material here, and perhaps we don't want to go and think there, but David absolutely did and so did the writer of Proverbs, and it's all over in other places in the Bible. So, let's leave it there, just simply ran out of time, and we'll continue on with this study in part 8. Bye for now.