

as anything can be used as a figure for something moral. But the specific meaning is physical, and there are many cases where it can mean nothing but physical. And so in this case, when He says, I make peace, and create evil, if we have a beautiful lovely day, and everyone is treating us nicely. There is no war, or upheaval, or turmoil, nor trouble, we can say that God has given us peace. But if we have storms racking about us, if we have hurricane, and tempests, upheavals, and turmoils, and difficulties we can say that God is using this destruction for His own purposes. God builds up and He tears down. He makes peace and creates evil. And God is a God of peace. And in the end He will bring peace. But in the meantime God face to face with sin, facing with wickedness, can use ~~and~~ evil, to fight the forces of wickedness. It is physical evil. It is not moral evil. So this verse here does in ~~no~~ sense, contradict the Westminster Confession. The Lord sends that which builds up, and that which tears down. I the Lord do all these things. "Drop ~~down~~ down ye heavens from above, and let the skies pour down righteousness. Let the earth open, and ~~in~~ let them bring forth salvation, and let righteousness spring up together. I the Lord have created it." God's power and God's will again. "Woe unto him that strives with ~~him~~ his maker." God's omnipotence and this wonderful thing, that God is the potter and we are the clay. The theme which you remember we dealt with in chapter 29.

Verse 9 and 10 deal with that, and yet in verse 11, it is God who can not be commanded, offers to let us act in the things concerning His son. "And concerning the work of my hand command ye me." He is ready to do wonderful things for His own. "I have made the earth and created man upon it." His omnipotent power. "I have raised him up in righteousness, and I will direct all his ways." Here He is talking about Cyrus again. "He shall build my city." A prediction that the Persian king will get the help which he needs by which the city will be rebuilt. "He shall let go my captives, not for price nor reward." They were not compelled to pay a ransom. They were allowed freedom to go forth. "Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, shall be thine." The ransom that God gives them for Israel. Israel did not have to pay ransom, but God paid ransom. God allowed Cyrus to take over. It is Egypt and Ethiopia, that He gives. As mentioned already in the previous chapters. So he goes on comparing himself with idols again. Showing the greatness of God against the weakness of idols. Verse 18. "For thus, saith the Lord