"I will gird thee"--is that spoken to Cyrus or to whom is it spoke? By context it would seem that he referred to Cyrus but how about in the next verse? Maybe he suddenly turns to Israel? "Thou hast no known me" seems to indicate quite clearly that it is Cyrus who is referred to--it seems to fit better than with Israel who at least knew something about Him.

213 -- There were certain large portions of Israel that knew Him very truly though of course there were many that didn't know Him also. God has brought Cyrus to do that which is predicted that he will do, in order that glory may be given to God's name, in order that they may know who the Lord is. I create light and I create darkness--I make peace and create evil--I the Lord do all these things. The Westminster Confession says that God is not the Author of Evil--which do you accept. Isa. 45:7 or the Westminster Confession? It says here, "I create evil". How would you interpret that Mr. Hoogstrate? Must we interpret this by the Westminster Confession? There are two ways to find out the answer. (a) Look in the Heb. Bible and the other is to look at the note in the Schofield Bible--either one will give you the correct answer to this particular verse. But the word evil, like most words, is a word which expresses an area rather than a point. Like most words there is more than a center around which you might gather the stress of the word. In this particular word, this word evil in old English has two principle conotations--contations which to us may seem contradictory to one another. In modern English one of those has come more to the fore by it is by no means the one that is most common in Old English. It reads in the Westminster Confession that God is notk the Author of sin. The Westminster Confession has a wonderful body of truth and it will keep you from going to extremes on which many people go. The way that people use the word evil in a modern sense, they make it almost idnetical with sin. In old English it is not so. In old English evil is by no means identical with sin. In modern Eng. evil is that which is morally wrong in the usual sense of the word. The translation here is from the Heb. word --reh--means bad, not in the moral sense but that which is destructive, tears down, that which takes something to pieces--that which is not useful in building something up. You have the same word used when Pharoah tells about the seven good cows and seven evil cows which weren't necessarily vicious cows which were trying to injure one another, trying to break the moral law, but rather cows that were weak and not productife. Evil in the old sense is usally physical evil, rather than moral evil and I incline to think that reh is always physical--that which is destructive to your plans. If that which you are doing is