

evil, and your plans are morally bad, that which is destructive to your plan is in reality morally good. If your plans are morally good, that which is destructive to your plans is morally bad. But the word reh does not stress the idea whether it is morally good or morally bad--rather whether it is physically good or bad, whether it is building up or tearing down. In that sense Hitler was building up a great machine but his opponents came and did that which was evil in a physical sense--they tore down his plan. It was evil in the physical sense but good in the moral sense. It is evil in this sense to tear down a building in order to build a better one. It is ^{evil in a} physical sense for you to fail to accomplish your failures, your mistakes--so here the Lord here says the He tears down that which He will tear down. When reh is applied to the plans of God, it may refer to physical evil or even moral evil as it relates to God's plans so the word may be used where moral evil is implied but the word means physical evil. Isaiah is explicitly saying-- God makes the light and He makes the darkness and He makes each for His own purpose. Neither are morally bad and he can use either one for His own purpose. And God says that He makes peace and builds up and He does the tearing down. He can bring evil against you. He can tear down your plans and objectives and can ~~in~~ cause you to be weak and ineffective. God is here declaring here the power to accomplish that which He chooses. He is not saying that He is the Author of sin or that is the author of evil in the moral sense. The Westminster Confession was made about 300 years ago when the English language had a different meaning largely than it has today, very properly avoided the use of the word "evil" in speaking of God as the author of evil because in those days, evil as found in the Scriptures usually means that which is physically evil rather than that which is morally evil. When it was said to Jacob about Joseph that an evil beast had devoured him, it didn't mean a wicked moral beast. In modern English the word regh has come to mean something peculiar and specifically moral evil. You have the same problem in translating into Greek as you have in translating into English; it might mean one thing in one context and another thing in another context. You wouldn't expect it to be all similar but that is the case with the Hebrew. It would be interesting to see if in Greek there is a word that corresponds to it and it would also be interesting to go through the LXX but in the old English they translate it as evil and one place as naughty--Jer. it tells about the good