

brought and whose way God will make prosperous. So the previous context very strongly suggests that it is Cyrus. The following context seems to suggest that it is the servant of the Lord. Cyrus is the one whom God sent as the deliverer from the Babylonian oppression. The servant of the Lord is the one whom God sent as the deliverer from sin which is the cause of the Babylonian oppression, which, however, is really referred to in this verse. It doesn't seem natural to think that both are referred to here. They are two very different <sup>agents.</sup> ~~agents.~~ Of course, a certain argument might be made for it that both are the agents of God for the deliverance/ for which comfort is here given. One deliverance from Babylon the other deliverance from sin. They seem so different though it seems very hard to think of them being referred to in simply the one singular statement. Now, considering that it might be the servant of the Lord, do we have any suggestions earlier in this chapter or in the previous chapter which would make a foundation for such a reference to the servant of the Lord. In verse twelve He speaks of Jacob and Israel "my called." Could He here be referring back to the one whom he has referred to as called and say, "I have brought him and he shall make his way prosperous." It's possible and yet certainly a sharp transition from verse fourteen-- extremely sharp. It would surely seem at least somewhat more natural to think that it is here referring to Cyrus, particularly when we have Cyrus back in chapter forty-six, verse eleven which is fairly near to this passage, and we are so definitely dealing with the deliverance from the Chaldeans. Perhaps it would be well if we leave this problem for the moment and consult the commentary <sup>is</sup> on chapter forty-eight verse fifteen and see what opinion they have as to who is here referred to. The following context is very definitely dealing with the servant of the Lord.