

Is there a sharp transition ^{between} verses fifteen and sixteen, or is it between verses fourteen and fifteen? The servant of the Lord seems to be brought in rather suddenly here unless one were of course to rule the servant of the Lord out altogether in the rest ^{rest} of the chapter. Suppose that we were to assume that it ^{is} ~~was~~ Cyrus who is referred to in the rest of the chapter. What would we find? Verse fifteen could easily be referred to as Cyrus. Verse sixteen is pretty hard to think of as referring to Cyrus. It is also rather difficult to think of as Isaiah saying that from the beginning of these predictions he was there and now the Lord has sent him. It hardly seems reasonable to think that verse sixteen is either Cyrus or Isaiah and it certainly could not be the Lord because he says the Lord has sent me. However, when we continue we find that in verse twenty it is the deliverance from Babylon that is very clearly dealt with, and that, of course, would suggest Cyrus but verse sixteen seems to require that it be not Cyrus but the servant who is speaking and if you are to have a sharp transition between fifteen and sixteen why not perhaps between fourteen and fifteen. It would be good to give special study to Isaiah forty-eight, verse fourteen to sixteen, studied in the Hebrew and also in the Greek and investigate the following questions: (1) Who are called upon to assemble here in verse fourteen? Is it Israel that is called upon or the god's of the heathen? (2) What is meant by the statement "the Lord hath loved him?" ^{Is it} ~~It is~~ best to take it ^{as a} ~~into~~ separate clause this way or as "he whom the Lord loveth?" What do the commentaries think on this point? (3) Who is the one whom the Lord loves here? Is it Cyrus or is it the servant of the Lord or is it Israel? (4) Who will do pleasure on Babylon? Is it Cyrus or Israel or the servant or the Lord? (5) Whose pleasure will ^{be} done on Babylon ?