

(6) Whose arm will be on the Chaldeans? (7) In verse fifteen who is speaking? (8) "I have called him." Who does He mean He has called? Who is it that he has brought? (9) "He will make his way prosperous." Who is the "he" here? (10) Whose way will be made prosperous? (11) In verse sixteen who is speaking? Is it God? or is it Isaiah or is it the servant? (12) Exactly what is the sense of the phrase "from the time that it was, there am I?" (13) Does it mean that the Spirit has sent me or that God has sent me and the Spirit? (14) Exactly what is the significance of this final phrase here? It would be nice to see a number of the best commentaries--what, if anything is their answer to these various questions and also see what we can gather from the Hebrew and the Greek on the passage. Now we leave these verses to study together next week and in the succeeding verses the Lord is definitely speaking to Israel I should think. Surely verse eighteen is definitely speaking to Israel and then seventeen must be speaking to Israel also. "I am the Lord which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." Seventeen alone one might suggest was Cyrus, but I hardly think Cyrus is in mind in eighteen. Seventeen, eighteen and nineteen are showing the great mercy and love which God would show to Israel if Israel was entirely true to Him. And yet in the passage, in the chapter as a whole, while we have had pointed out what Israel has lost by not being entirely true to God, yet the mercy of God has not departed from Israel for God's own sake, for His own name's sake and because Israel is His servant to do His work He is delivering them. Verse twenty again very strongly returns to the note of deliverance from Babylon. "Go forth from Babylon" declares that the Lord has redeemed His servant Jacob from the Chaldeans. Is the thought of deliverance from sin