

other than God. God says here that He had done this so that it would be perfectly evident and unmistakeable that it is God who has done it. I have showed you new things and declared it to thee from of old; before it came to pass I showed it thee and He tells them that new things He would have showed them but their heart was hard and obstinate. You don't want to accept God's will but want to go on in your own selfish ways. Note v. 7,8. For the name of God He would defer his anger--behold, I have refined thee but not with silver and I have chosen thee in the furnace of affliction--for His own sake will He do it that His work will be performed--the work for which He has ~~this~~ called Israel will be done, not because of Her goodness, but because it is God's purpose and that which He intends to carry out. You see the problem? The Servant's work must be done and the Servant's work has been described in ch. 42 but how can Israel do the work. Israel itself needs help--she is blind and stupid and holding back from God. The Babylonian captivity is the result of Israel's sin but He is going to deliver them and bring them back, but if you don't deal with the cause in the back of it, there will have to be another captivity. There will have to be another exile. Because it is sin that has brought it on, to give deliverance from the captivity is not enough--you have to get at the root. He is striking at the root-problem but what is the solution to this problem? Cf. vs. 12-14. God is declaring that deliverance is coming and He is going to bring it to pass and this is that His servant might be delivered but what is the point to just one deliverance. You want to strike at the root of the trouble. He says that he has called Cyrus and He shall make his way prosperous. Is that Cyrus in v. 15 that He is speaking about, or is it the Servant that He is talking about. It is a little hard to know just of whom he speaks here. He has been speaking of Babylon and Cyrus is the servant for the immediate purpose, but is speaking of that or of the servant that is to do the whole work. You might think that it is referring to the servant to do the whole work because of the next verse--who is speaking in v. 16? Is that the Lord or Cyrus speaking? Is it the prophet--Come ye near unto me, hear ye this; from the beginning I have not spoken in secret; from the time that it was, there am I; and now the Lord Jehovah hath sent me, and his Spirit. How can God say, the Lord God has sent Me? You mean the Lord stops talking and Cyrus talks. But in v. 16 does it say that the Lord God hath sent God--it doesn't say that? Could Isaiah say that? Here is a problem--who is