

that phrase means. But as to who speaks the words, why, you mean that Isaiah couldn't say that very well? There is a possibility that leads to the subject carried down to 13, and therefore if you have God speaking in 13, if you are going to say this isn't God speaking, you should have a reason for saying it changes the subject. Now there may be a good reason. Subjects often change. But there is a certain reason for saying it is God, that the previous ~~ss~~ verse says God. ~~¶~~ That doesn't prove this, but it certainly suggests ~~mm~~ something. Very good, the previous verse, and the following verse do not prove who speaks in this one, because there may be a change from one person to a second, and back to the first, but they are certainly evidence to be taken into consideration, and they are evidences which just can not be brushed aside. Now the verse before is God speaking. We haven't yet looked at the verse following which says, "I, even I, have spoken." Could Isaiah say that? I have spoken. How many think verse 15 is Isaiah speaking. Nobody? How many think it is ~~Isaiah~~ Jeremiah speaking? Why not Isaiah? You mean, the fact that God is speaking in 13 makes you think He is speaking in 15? Look at the whole previous chapter. We have God speaking all the way through. And all that is vital evidence, but to my mind, but to my mind, in verse 15, there is an even more vital evidence.

48:15 ¶ I have called him. I have brought him. Did Isaiah bring Cyrus? As a figure of speech, you could say Isaiah called him, but how could he bring him? If it said, prosperous ?
I shall make his way ~~prosperous~~, we know its God, ~~mm~~ ~~mm~~ and it says he shall make his way prosperous. We may have a little bit of a question, whether that is Isaiah saying God's will, or God saying Cyrus will have a prosperous way. But ~~at~~ at rate, it seems to me it is pretty hard to interpret verse 15, as anything other than God speaking. And if God speaks in 13, and God speaks in 15, 14 may be someone other than God speaking, but you need evidence. And I don't see anything in 14, that Isaiah couldn't speak, but neither do I see anything that God couldn't speak in 14, so that it would seem to me that we can be ~~positive~~ positive in 13 that it is God speaking, we can be positive that in 15 God is speaking, and with these two, and with nothing against them in 14, we can say that therefore there is at least the strong possibility that it is God speaking.

(Question: Chapter divisions were put in, in the 13th century.