

be His servant, to bring Jacob again to Him. The servant is Israel but the Servant distinguishes himself from Jacob and either in the ~~old~~ Old Testament Jacob and Israel are used ~~to~~ neither one for the individual and ...there ~~x~~ is no question that this is commanded. This is the nation of Israel. Now, saith the Lord that formed me to be His servant, to bring Jacob again to Him, though Israel be not gathered, yet shall I be ~~x gathered for~~ glorious in the eyes of the Lord, and God shall be my strength. And he says It is a light thing that thou shalt be my servant, to raise up ^{the tribes} ~~a trumpet~~ of Jacob and to restore the preserved of Israel, I will also give thee for a light to the Gentiles. That thou mayest be my salvation unto the ends of the earth, well, now, the ~~x~~ Servant then is doing as described in chapter 42, becoming a light to the Gentiles, but he is also ~~going~~ doing a work for Israel, and so we have a new thought in 49 the ~~x~~ fourth thought is 42, that the work of the Servant, the work for which Israel is called into the world, the word for which Israel has responsibility is a word which must be done, not only for the Gentiles, not for the nations to the end of the earth, but ~~also~~ also for the tribes of Israel, so we ~~have~~ have it brought it very clearly that it is a certain individual. ~~It~~ He is Israel but it is ~~die~~ distinctive ...and we have this idea of sin, not brought out so clearly in this passage, but stressed before and after but certainly implied in this passage, Israel as a whole ~~x~~ has a responsibility to do the work, but the Israelites ~~are~~ as human beings are implicated in the sin of Adam, and ^{as} ~~the~~ individuals they are carrying on ~~it~~ in sin. ~~#~~ Everyone of us, whether Jew or Gentile need someone to raise us up, to gather us and this one must do that not ~~merely~~ merely for the ~~Gentiles~~ Gentiles, as Isa. 42 but also ~~is~~ for ...so now we have it clearly established that the servant is an