that means that it does not have this same clear teaching of the extension
of the Gospel.

Here we must note that there are really three possibliities to consider.
In verse nine to twelve is it the Jews going out to represent the Lord to
preach the Gospel? Is it the Jews coming in as those who are delivered from
bondage or is it the saved ones coming in as they are delivered from the
bondage of sin? Perhaps we could mention a fourth possibillity. Could there
be a blending of two of these? Could these three verses express the work of
the servant which we have been told is to be to raise up the tribes of Jacob
and also to be a light unto the Gentiles? This could represent the work in
of the servant in delivering the Jewish people from oppression and from
suffering and gathering them together from all the land of the east and
west and even from the land of China and also that it is his still greater
work of gathering the people out from sin in all these lands including both
Jews and Gentiles/ That there is a certain blending of the two views. That
would not be a double fulfillment idea at all because it would be the same
thing definitely and organically only two aspects of it. Now there are then
these four possibilities. Now examining it for a minute the one of it being
the people going out, the remnant going out, I just wonder in verse twelve
it's coming in. In verse ten it's not clear which it is. In verse nine it
is the people prinsoners and people in darkness told to go forth and be
released from this and in verse eight they are going to establish the land
and inherit the desolate heritages. At the present moment I am inclined to
feel it is people being delivered rather than/going out. As we look at verse
seven alone you might say for an instant, "Here is Israel in captivity and the
Lord is going to deliver Israel. He is going to be chosen." You might say
there is nothing more in verse seven unless we connect it closely with
verse six and make it that the servant of the Lord is going to be despised