

He is a true child of Abraham according to the flesh. But he recognizes that his only hope of salvation comes from the descent through the spirit. From being a child of promise, even as Abraham himself had been. And so we have a combination of different elements here to bring out certain ideas. We have Hagar and Ishmael compared to Sarah and Isaac, but in comparing them, we are actually comparing ~~them~~ the descendants of Isaac over here,5 3/4.... sons according to the flesh with those who are the children of the Jerusalem from above, who are the children of promise, whether they be Jews or Gentiles. And in connection with that we are also again comparing those Jews who are the children of the flesh, who are looking for their salvation through a misunderstanding of the law, with the Gentiles who are, who can come in only through promise. They have no fleshly descent by which they could come. And then he quotes the verse in which Isaiah points out that the one which had a husband the one who was the instrument of God, all through these ages, who presents His Word, and through Him the Messiah was born, she had children, she brought many spiritual children into the world. But the time is coming when the one who was desolate, who is outside of the flesh altogether, through the promise is able to bring in more children into the world than Israel did. Now, I don't know whether that helps anybody. It perhaps helps to make it.....7....., but we can't take any more time on Galatians, unfortunately..... Student.....

AAM: Well in the end they both do. In the end they both have (husbands), because it is only through God that7 $\frac{1}{4}$ But he means that the one who had a husband was Israel, who through these many years, these many centuries, was God's chosen people, the one through whom He gave the message, the one from whom you would expect the spiritual light to come, and the one who is the desolate is the ~~one~~ people who are outside of the kingdom, who are outside of the promise, and who only can be saved by coming in and being circumcised, and being members of Israel. He suggests here in this marvelous 54th chapter that there ~~was~~ is to be a marvelous change take place. Now, of course, when interpreters read it, they say it is utterly impossible that Isaiah could have ever dreamed of such a thing as the calling of the Gentiles, or of Christ