

which is free, which is the mother of us all. For it is written, rejoice thou barren, that barest not, break forth and cry out that travailest not, for the desolate have many more children than she which hath an husband. Now we brethren as Isaac was are the children of promise. There is a definite reference by Paul of this situation to the coming of the Gospel. He definitely ties it up to that, and the mother of us all, ~~Isaac~~ ^{of course, Isaac} would be the ancestor of the Jews, wouldn't he? Hagar--I don't know that that is brought out clearly here, but there would certainly seem to be a very reasonable possibility that the barren one who did not bear is one in contrast with the one who has a husband, the married wife, that the contrast would be between those who seem to be outside the covenant, those who did not, were not the ones whom God had chosen for His purposes, to perform the spiritual work, and to keep His word alive in the world, but the people outside of it, and they are told to rejoice because actually there are going to be more of the people of God from them, than from the one who was God's special, set apart for His service all through. More are the children of the desolate that did not bear, than the children of the married wife. In the light of what has happened through the ages, a description of the calling of the gentiles fits absolutely perfectly, and referring it to Israel at a different time, doesn't seem to fit. But I'm not just sure how that fits into the Galatians passage. That's the problem. Yes? (8) ...the people put God out of their heart and forgot them, He turned away from them, but now, with great mercy, He is going to gather them. But how long did he do that, the whole of Old Testament times, right up till when they received the message of salvation, is that a small moment they're forsaken? Would not this be more apt to be the Jew? Seventy years in Babylon. A small moment I have forsaken you. Verse 8, In a little wrath I hid my face from thee for a moment but with everlasting kindness I'll have mercy on thee, says the Lord thy Redeemer. Doesn't that sound more like the Jew? I have sworn that I would not be wroth with thee, nor rebuke thee. Now that of course