

a stand and stand on it, and then work from them to the points less clear, and see where a transition is required, going from one thing that is clear to another and whether there is a reasonable explanation of the transition, which can be found in the context or by analogy with some other passage and in this case we have the servants of the Lord at the end, we have the barren that did not bear at the beginning, we have the suggestion that this is all dealing with the outreach beyond, the outreach to the Gentiles, the light to the Gentiles, predicted as a result of the work of the Servant. That is strongly brought out in verses 1 and 17. Then in certain verses in between the reference to widowhood seems rather to fit the married woman, the one who was the married one, than the one who was the barren one, and so that suggests rather strongly that the attention turns to this one. Now when we find the statement in v. 13 that "all thy children shall be taught of the Lord," and we are just rejoicing in v. 1 at the great number of children, it would seem very unreasonable to say, "This is not the children of the desolate, the many, but only the children of the married wife. It would seem reasonable to say, "This is all the children," and that here both are included. Take the things that are clear and stand on them and then as to the ones in between, study it through and try to find as reasonable interpretation as possible of the transition between them. (Student) Yes. If v. 1 did not exist, that could possibly be considered only to be Israel, but with v. 1 here it seems rather unreasonable to restrict it to Israel, wouldn't it? Mr---? (Student) Yes. Let us look at that verse. That is-- v. 35 of c. 6--It is written in the prophets, "And they shall all be taught of God. Every man therefore that hath heard and learned of the Father cometh unto Me." They shall be all taught of God, so they come to Him because He is God. Now, in this verse we are told that all the children will be taught of the Lord and truly it refers not to merely some children being taught of the Lord. As he was speaking of it there, he was saying, "we are now in the time when only some are," but surely the meaning of the passage in 54 is that all will eventually come, that eventually a time will come when all will be, and he is applying