when you say, O barren one-what that has not born, you refer to them in exile, and you might say whe has not reasonably berny recently bon, i andy are not baring now but who has not born, seems specifically to make it not mean, because Israel mhas been the wife of Jehovah, the one who has been having spiritual children, the one who has been accomplishing his purposes, and to some extent ever since Abraham was called, and how can you call here the one who has a not born, and you say, Break forth into joy, the one who has never writhed with child, Certainly & Israel was g God's great instrument before the ezativ- captivity, and until she fell into sin and it was necessary to send her into a captivity. How could you say the one who has never writhed with child, surely this must refer to someone else. But then you certainly-you feel sure of that when you get a comparison bestween two women, and and who were the two women. We read that more are the children of the desolate, new, you can take this as more will be the children of the desolate one, looking forward to a future event, or you can say more are, putting yourslef- yourself into future situations and looking at what is taking place,

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But Israel in bondage is not producing spiritual children, Israel is-in bondage is the one who is not baring. Well, more are the children of the desolate. ones . Do you mean m, more are the children after she x comes x out of bondage, and bak- back to Jerusalem, you can no longer call her mk the desoltate ones. For more are the children of the one who was desolate and is not rescued from desolation, but not more are the children ...you see the commentaries, px practically all ...if this means Israel after the exile is going to accomplish morex than she did before. The one who is desolate in the exile, after the exile is going to have more spiritual accomplishments than if she had ...Well, now after the exile. Israel cannot be called desolate. If this x is speaking of Israel, it is

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