

Crystallization-Study Outlines

GENESIS (2)

Message Six

The Allegory of the Two Women

RK Hymns 497

Scripture Reading: Gen. 16:1—17:14; Gal. 4:21-31

- Gen 16:1 Now Sarai, Abram's wife, bore him no children; and she had an Egyptian female servant, whose name was Hagar.
- Gen 16:2 And Sarai said to Abram, Because Jehovah has prevented me from bearing, please go in to my female servant; perhaps I will have children through her. And Abram listened to the voice of Sarai.
- Gen 16:3 So after Abram had dwelt ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her female servant, and gave her to Abram her husband to be a wife.
- Gen 16:4 And he went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her eyes.
- Gen 16:5 And Sarai said to Abram, May the wrong done to me be upon you. I gave my female servant into your bosom, and when she saw that she had conceived, I was despised in her eyes. May Jehovah judge between me and you.
- Gen 16:6 And Abram said to Sarai, Your female servant is now in your hand; do to her what is good in your eyes. So Sarai dealt harshly with her, and she fled from before her.
- Gen 16:7 And the Angel of Jehovah found her by a spring of water in the wilderness, by the spring on the way to Shur.
- Gen 16:8 And He said, Hagar, Sarai's female servant, where did you come from and where are you going? And she said, I am fleeing from before my mistress Sarai.
- Gen 16:9 And the Angel of Jehovah said to her, Return to your mistress, and submit yourself under her hands.
- Gen 16:10 And the Angel of Jehovah said to her, I will greatly multiply your seed, so that it will not be counted for multitude.
- Gen 16:11 And the Angel of Jehovah said to her, You have now conceived / And will bear a son, / And you shall call his name Ishmael, / Because Jehovah has heard of your affliction.
- Gen 16:12 And he will be a wild ass of a man; / His hand will be against everyone, / And everyone's hand, against him; / And he will settle down opposite all his brothers.
- Gen 16:13 And she called the name of Jehovah who spoke to her, You are a God who reveals Himself, for she said, Do I even remain here after He has revealed Himself to me?
- Gen 16:14 Therefore the well was called Beer-lahai-roi; there it is, between Kadesh and Bered.
- Gen 16:15 And Hagar bore Abram a son, and Abram called the name of his son, whom Hagar bore, Ishmael.
- Gen 16:16 And Abram was eighty-six years old when Hagar bore Ishmael to Abram.
- Gen 17:1 And when Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, I am the All-sufficient God; / Walk before Me, and be perfect.
- Gen 17:2 And I will make My covenant between Me and you, / And I will multiply you exceedingly.
- Gen 17:3 And Abram fell on his face, and God talked with him, saying,
- Gen 17:4 As for Me, this is My covenant with you, / And you shall become the father of a multitude of nations.
- Gen 17:5 Your name shall no longer be called Abram, / But your name shall be Abraham; / For I have made you the father of a multitude of nations.
- Gen 17:6 And I will make you exceedingly fruitful; and I will make nations of you, and kings will come forth from you.
- Gen 17:7 And I will establish My covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, to be God to you and to your seed after you.
- Gen 17:8 And I will give to you and to your seed after you the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.
- Gen 17:9 And God said to Abraham, And as for you, you shall keep My covenant, you and your seed after you throughout their generations.
- Gen 17:10 This is My covenant, which you shall keep, between Me and you and your seed after you: Every male among you shall be circumcised.
- Gen 17:11 And you shall be circumcised in the flesh of your foreskin, and it shall be a sign of a covenant between Me and you.

- Gen 17:12 And he who is eight days old shall be circumcised among you, every male throughout your generations, he who is born in the house or bought with money from any foreigner who is not of your seed.
- Gen 17:13 He who is born in your house and he who is bought with your money must be circumcised; thus My covenant shall be in your flesh for an everlasting covenant.
- Gen 17:14 But as for the uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.
- Gal 4:21 Tell me, you who desire to be under the law, do you not hear the law?
- Gal 4:22 For it is written that Abraham had two sons, one of the maidservant and one of the free woman.
- Gal 4:23 However the one of the maidservant was born according to the flesh, but the one of the free woman was born through promise.
- Gal 4:24 These things are spoken allegorically, for these women are two covenants, one from Mount Sinai, bringing forth children unto slavery, which is Hagar.
- Gal 4:25 Now this Hagar is Sinai the mountain in Arabia and corresponds to the Jerusalem which now is, for she is in slavery with her children.
- Gal 4:26 But the Jerusalem above is free, which is our mother;
- Gal 4:27 For it is written, "Rejoice, barren one who does not bear; break forth and shout, you who are not travailing, because many are the children of her who is desolate rather than of her who has her husband."
- Gal 4:28 But you, brothers, in the way Isaac was, are children of promise.
- Gal 4:29 But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.
- Gal 4:30 But what does the Scripture say? "Cast out the maidservant and her son, for the son of the maidservant shall by no means inherit with the son of the free woman."
- Gal 4:31 So then, brothers, we are not children of the maidservant but of the free woman.

I. Sarah and Hagar, the wife and the concubine of Abraham, are an allegory of two covenants—the covenant of promise and the covenant of law—Gen. 16:1-3; Gal. 4:24:

- Gen 16:1 Now Sarai, Abram's wife, bore him no children; and she had an Egyptian female servant, whose name was Hagar.
- Gen 16:2 And Sarai said to Abram, Because Jehovah has prevented me from bearing, please go in to my female servant; perhaps I will have children through her. And Abram listened to the voice of Sarai.
- Gen 16:3 So after Abram had dwelt ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her female servant, and gave her to Abram her husband to be a wife.
- Gal 4:24 These things are spoken allegorically, for these women are two covenants, one from Mount Sinai, bringing forth children unto slavery, which is Hagar.
- A. Sarah, the free woman, signifies the covenant of promise, which is related to the new testament, the covenant of grace— vv. 23-24; Gen. 12:7; 15:7-21:
- Gal 4:23 However the one of the maidservant was born according to the flesh, but the one of the free woman was born through promise.
- Gal 4:24 These things are spoken allegorically, for these women are two covenants, one from Mount Sinai, bringing forth children unto slavery, which is Hagar.
- Gen 12:7 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him.
- Gen 15:7 Then He said to him, I am Jehovah who brought you out of Ur of the Chaldeans to give you this land to inherit it.
- Gen 15:8 And he said, O Lord Jehovah, how will I know that I will inherit it?
- Gen 15:9 And He said to him, Bring Me a three-year-old heifer and a three-year-old female goat and a three-year-old ram and a turtledove and a young pigeon.
- Gen 15:10 And he brought Him all these and cut them in two in the middle and laid the half of each opposite the other, but the birds he did not cut in two.
- Gen 15:11 And the birds of prey came down upon the carcasses, and Abram drove them away.
- Gen 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, behold, a terror and great darkness fell upon him.
- Gen 15:13 And He said to Abram, Know assuredly that your seed will be sojourners in a land that is not theirs, and they will serve them; and they will afflict them four hundred years.

- Gen 15:14 But I will also judge that nation, whom they will serve, and afterward they will come out with great possessions.
- Gen 15:15 But as for you, you will go to your fathers in peace; you will be buried in a good old age.
- Gen 15:16 And in the fourth generation they will come here again, for the iniquity of the Amorites is not yet complete.
- Gen 15:17 And when the sun went down and it was dark, there came a smoking furnace and a torch of fire which passed between these pieces.
- Gen 15:18 On that day Jehovah made a covenant with Abram, saying, To your seed do I give this land, / From the river of Egypt to the great river, the river Euphrates:
- Gen 15:19 The land of the Kenites and the Kenizzites and the Kadmonites
- Gen 15:20 And the Hittites and the Perizzites and the Rephaim
- Gen 15:21 And the Amorites and the Canaanites and the Girgashites and the Jebusites.
1. In that covenant God promised that He would give Abraham the seed, without having any intention that Abraham needed to do anything in order to have it; God would work something into him so that he might bring forth a seed to fulfill His purpose; this is grace —v. 4.

Gen 15:4 But then the word of Jehovah came to him, saying, This man shall not be your heir, but he who will come out from your own body shall be your heir.
 2. Sarah, as the free woman, the proper wife of Abraham, is a symbol of this covenant of grace; she brought forth Isaac by God's grace.
 3. The produce of the promise of grace, which is Isaac, is the seed for the fulfillment of God's purpose —17:19; 21:12b.

Gen 17:19 But God said, No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him.

Gen 21:12b ... Whatever Sarah says to you, listen to her voice, for in Isaac shall your seed be called.
- B. Hagar, the maidservant, signifies the covenant of law— Gal. 4:24-25:
- Gal 4:24 These things are spoken allegorically, for these women are two covenants, one from Mount Sinai, bringing forth children unto slavery, which is Hagar.
- Gal 4:25 Now this Hagar is Sinai the mountain in Arabia and corresponds to the Jerusalem which now is, for she is in slavery with her children.
1. Hagar, Abraham's concubine, is a symbol of the law; by this we can see that the position of the law is the position of a concubine — Gen. 16:1-3.

Gen 16:1 Now Sarai, Abram's wife, bore him no children; and she had an Egyptian female servant, whose name was Hagar.

Gen 16:2 And Sarai said to Abram, Because Jehovah has prevented me from bearing, please go in to my female servant; perhaps I will have children through her. And Abram listened to the voice of Sarai.

Gen 16:3 So after Abram had dwelt ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her female servant, and gave her to Abram her husband to be a wife.
 2. The covenant of law, symbolized by Hagar, brings God's chosen people into the slavery, the bondage, of the law, making them slaves under the law, separated from the grace of God— Gal. 4:25; 5:1, 4.

Gal 4:25 Now this Hagar is Sinai the mountain in Arabia and corresponds to the Jerusalem which now is, for she is in slavery with her children.

Gal 5:1 It is for freedom that Christ has set us free; stand fast therefore, and do not be entangled with a yoke of slavery again.

Gal 5:4 You have been brought to nought, separated from Christ, you who are being justified by law; you have fallen from grace.
 3. Abraham's producing of Ishmael through Hagar symbolizes man's attempt to fulfill God's purpose by the effort of the flesh in coordination with the law— Gen. 16:4, 15-16; Gal. 2:16; 4:23a.

Gen 16:4 And he went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her eyes.

- Gen 16:15 And Hagar bore Abram a son, and Abram called the name of his son, whom Hagar bore, Ishmael.
- Gen 16:16 And Abram was eighty-six years old when Hagar bore Ishmael to Abram.
- Gal 2:16 And knowing that a man is not justified out of works of law, but through faith in Jesus Christ, we also have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law, because out of the works of law no flesh will be justified.
- Gal 4:23a However the one of the maidservant was born according to the flesh, ...
4. Abraham brought forth Ishmael through Hagar by his fleshly effort and not by God's grace; therefore, Ishmael, as the issue of man's fleshly effort according to the law, was rejected by God— Gen. 17:18-19; 21:10; Gal. 4:30.
- Gen 17:18 And Abraham said to God, Oh that Ishmael might live before You!
- Gen 17:19 But God said, No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him.
- Gen 21:10 So she said to Abraham, Cast out this maidservant and her son, for the son of this maidservant shall not inherit with my son Isaac.
- Gal 4:30 But what does the Scripture say? "Cast out the maidservant and her son, for the son of the maidservant shall by no means inherit with the son of the free woman."
- C. The promise was given in Genesis 12:2, 7; 13:15-17; and 15:4-5, and the covenant was made in 15:7-21:
- Gen 12:2 And I will make of you a great nation, / And I will bless you / And make your name great; / And you shall be a blessing.
- Gen 12:7 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him.
- Gen 13:15 For all the land that you see I will give to you and to your seed forever.
- Gen 13:16 And I will make your seed as the dust of the earth, so that if a man can number the dust of the earth, then your seed can also be numbered.
- Gen 13:17 Rise up; walk through the land according to its length and its breadth, for I will give it to you.
- Gen 15:4 But then the word of Jehovah came to him, saying, This man shall not be your heir, but he who will come out from your own body shall be your heir.
- Gen 15:5 And He brought him outside and said, Look now toward the heavens, and count the stars, if you are able to count them. And He said to him, So shall your seed be.
- Gen 15:7 Then He said to him, I am Jehovah who brought you out of Ur of the Chaldeans to give you this land to inherit it.
- Gen 15:8 And he said, O Lord Jehovah, how will I know that I will inherit it?
- Gen 15:9 And He said to him, Bring Me a three-year-old heifer and a three-year-old female goat and a three-year-old ram and a turtledove and a young pigeon.
- Gen 15:10 And he brought Him all these and cut them in two in the middle and laid the half of each opposite the other, but the birds he did not cut in two.
- Gen 15:11 And the birds of prey came down upon the carcasses, and Abram drove them away.
- Gen 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, behold, a terror and great darkness fell upon him.
- Gen 15:13 And He said to Abram, Know assuredly that your seed will be sojourners in a land that is not theirs, and they will serve them; and they will afflict them four hundred years.
- Gen 15:14 But I will also judge that nation, whom they will serve, and afterward they will come out with great possessions.
- Gen 15:15 But as for you, you will go to your fathers in peace; you will be buried in a good old age.
- Gen 15:16 And in the fourth generation they will come here again, for the iniquity of the Amorites is not yet complete.
- Gen 15:17 And when the sun went down and it was dark, there came a smoking furnace and a torch of fire which passed between these pieces.
- Gen 15:18 On that day Jehovah made a covenant with Abram, saying, To your seed do I give this land, / From the river of Egypt to the great river, the river Euphrates:

- Gen 15:19 The land of the Kenites and the Kenizzites and the Kadmonites
 Gen 15:20 And the Hittites and the Perizzites and the Rephaim
 Gen 15:21 And the Amorites and the Canaanites and the Girgashites and the Jebusites.
1. According to God's intention, the covenant of promise came first, before the covenant of law; He had no intention of bringing in the law and of having man endeavor to keep it for the fulfillment of His purpose.
 2. What God originally intended to do was to work Himself into man to fulfill His purpose through man—v. 4.
 Gen 15:4 But then the word of Jehovah came to him, saying, This man shall not be your heir, but he who will come out from your own body shall be your heir.
- D. The covenant that God made with Abraham in Genesis 15:7-21 was confirmed in Genesis 17:1-14 with circumcision:
 Gen 15:7-21 (be omitted.)
 Gen 17:1-14 (be omitted.)
1. In verse 1 God revealed Himself to Abraham as the All-sufficient God; as the all-sufficient Mighty One, He is the source of grace to supply His called ones with the riches of His divine being so that they may bring forth Christ as the seed for the fulfillment of His purpose.
 Gen 17:1 And when Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, I am the All-sufficient God; / Walk before Me, and be perfect.
 2. In Genesis 16 Abraham exercised his flesh to produce Ishmael; in Genesis 17 God charged Abraham to cut off his flesh, to terminate his natural strength, so that God could come in and bring forth Isaac by His grace.
 Gen 16, 17 (be omitted.)
 3. The spiritual meaning of circumcision is to put off the flesh, to put off the self and the old man, through the crucifixion of Christ— Col. 2:11, 13a; Phil. 3:3:
 Col 2:11 In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,
 Col 2:13a And you, though dead in your offenses and in the uncircumcision of your flesh, ...
 Phil 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,
 - a. Spiritual circumcision is the constant application of Christ's death to our flesh— Gal. 5:24; Rom. 8:13.
 Gal 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.
 Rom 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
 - b. Circumcision deals with the flesh that tries to do God's will and to fulfill His promise by itself; the significance of circumcision is to cut off the confidence of the flesh— Phil. 3:3.
 Phil 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,
 4. The confirmation of the covenant with circumcision concerns the seed and the land for the fulfillment of God's purpose — Gen. 17:2-8:
 Gen 17:2 And I will make My covenant between Me and you, / And I will multiply you exceedingly.
 Gen 17:3 And Abram fell on his face, and God talked with him, saying,
 Gen 17:4 As for Me, this is My covenant with you, / And you shall become the father of a multitude of nations.
 Gen 17:5 Your name shall no longer be called Abram, / But your name shall be Abraham; / For I have made you the father of a multitude of nations.
 Gen 17:6 And I will make you exceedingly fruitful; and I will make nations of you, and kings will come forth from you.

- Gen 17:7 And I will establish My covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, to be God to you and to your seed after you.
- Gen 17:8 And I will give to you and to your seed after you the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.
- a. In order to fulfill God's eternal purpose that man express and represent Him, we need to have Christ as our seed and as our land, and for this we need to be circumcised and to live a crucified life — Gal. 5:24; 6:14.
- Gal 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.
- Gal 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.
- b. When the flesh, the self, and the old man have been terminated, the door is open for God to come in and bring forth Isaac— Gen. 18:10, 14; 21:1-3.
- Gen 18:10 And He said, I will certainly return to you according to the time of life, and then Sarah your wife shall have a son. And Sarah was listening at the entrance of the tent, which was behind Him.
- Gen 18:14 Is anything too marvelous for Jehovah? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.
- Gen 21:1 And Jehovah visited Sarah as He had said, and Jehovah did to Sarah as He had promised.
- Gen 21:2 And Sarah conceived and bore Abraham a son in his old age, at the appointed time of which God had spoken to him.
- Gen 21:3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.

II. We need to consider Galatians 4:21-31 in the light of Abraham's experience in Genesis:

- Gal 4:21 Tell me, you who desire to be under the law, do you not hear the law?
- Gal 4:22 For it is written that Abraham had two sons, one of the maidservant and one of the free woman.
- Gal 4:23 However the one of the maidservant was born according to the flesh, but the one of the free woman was born through promise.
- Gal 4:24 These things are spoken allegorically, for these women are two covenants, one from Mount Sinai, bringing forth children unto slavery, which is Hagar.
- Gal 4:25 Now this Hagar is Sinai the mountain in Arabia and corresponds to the Jerusalem which now is, for she is in slavery with her children.
- Gal 4:26 But the Jerusalem above is free, which is our mother;
- Gal 4:27 For it is written, "Rejoice, barren one who does not bear; break forth and shout, you who are not travailing, because many are the children of her who is desolate rather than of her who has her husband."
- Gal 4:28 But you, brothers, in the way Isaac was, are children of promise.
- Gal 4:29 But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.
- Gal 4:30 But what does the Scripture say? "Cast out the maidservant and her son, for the son of the maidservant shall by no means inherit with the son of the free woman."
- Gal 4:31 So then, brothers, we are not children of the maidservant but of the free woman.
- A. In Galatians 4:21-31 Paul tells us that Hagar signifies the law, symbolized by the earthly Jerusalem, and that Sarah signifies grace, symbolized by the heavenly Jerusalem—vv. 25-26.
- Gal 4:25 Now this Hagar is Sinai the mountain in Arabia and corresponds to the Jerusalem which now is, for she is in slavery with her children.
- Gal 4:26 But the Jerusalem above is free, which is our mother;
- B. Hagar and Sarah represent two covenants—the covenant of law and the covenant of grace; the law is a matter of man's labor with man's ability to produce something, whereas grace

is God given to His chosen people to produce the many sons—3:26; 4:6.

Gal 3:26 For you are all sons of God through faith in Christ Jesus.

Gal 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!

C. The original covenant that God made with Abraham was the covenant of grace:

1. In this covenant there is not the need for man's ability or effort but the need for God's grace to produce the many sons—3:29.

Gal 3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.

2. This covenant equals the new testament; this means that the covenant that God made with Abraham was actually the new testament—v. 8; Heb. 8:7-8:

Gal 3:8 And the Scripture, foreseeing that God would justify the Gentiles out of faith, announced the gospel beforehand to Abraham: "In you shall all the nations be blessed."

Heb 8:7 For if that first covenant had been faultless, no place would have been sought for a second.

Heb 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,

- a. The new testament is a continuation of the covenant that God made with Abraham— Gen. 15:7-21.

Gen 15:7 Then He said to him, I am Jehovah who brought you out of Ur of the Chaldeans to give you this land to inherit it.

Gen 15:8 And he said, O Lord Jehovah, how will I know that I will inherit it?

Gen 15:9 And He said to him, Bring Me a three-year-old heifer and a three-year-old female goat and a three-year-old ram and a turtledove and a young pigeon.

Gen 15:10 And he brought Him all these and cut them in two in the middle and laid the half of each opposite the other, but the birds he did not cut in two.

Gen 15:11 And the birds of prey came down upon the carcasses, and Abram drove them away.

Gen 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, behold, a terror and great darkness fell upon him.

Gen 15:13 And He said to Abram, Know assuredly that your seed will be sojourners in a land that is not theirs, and they will serve them; and they will afflict them four hundred years.

Gen 15:14 But I will also judge that nation, whom they will serve, and afterward they will come out with great possessions.

Gen 15:15 But as for you, you will go to your fathers in peace; you will be buried in a good old age.

Gen 15:16 And in the fourth generation they will come here again, for the iniquity of the Amorites is not yet complete.

Gen 15:17 And when the sun went down and it was dark, there came a smoking furnace and a torch of fire which passed between these pieces.

Gen 15:18 On that day Jehovah made a covenant with Abram, saying, To your seed do I give this land, / From the river of Egypt to the great river, the river Euphrates:

Gen 15:19 The land of the Kenites and the Kenizzites and the Kadmonites

Gen 15:20 And the Hittites and the Perizzites and the Rephaim

Gen 15:21 And the Amorites and the Canaanites and the Girgashites and the Jebusites.

- b. The new testament is a full continuation of the covenant of grace that God made with Abraham to produce sons; the first of the sons produced by this covenant was Abraham himself— Gal. 3:26; 4:6; Heb. 2:10.

Gal 3:26 For you are all sons of God through faith in Christ Jesus.

Gal 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!

Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

D. The two kinds of children brought forth by the two covenants are different in their natures— Gal. 4:24, 28-31:

Gal 4:24 These things are spoken allegorically, for these women are two covenants, one from Mount Sinai, bringing forth children unto slavery, which is Hagar.

Gal 4:28 But you, brothers, in the way Isaac was, are children of promise.

Gal 4:29 But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.

Gal 4:30 But what does the Scripture say? "Cast out the maidservant and her son, for the son of the maidservant shall by no means inherit with the son of the free woman."

Gal 4:31 So then, brothers, we are not children of the maidservant but of the free woman.

1. Those brought forth by the covenant of law are born according to the flesh, and those brought forth by the covenant of promise are born according to the Spirit—v. 29.

Gal 4:29 But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.

2. The children born according to the flesh have no right to participate in God's promised blessing, but the children born according to the Spirit have the full right—vv. 30-31.

Gal 4:30 But what does the Scripture say? "Cast out the maidservant and her son, for the son of the maidservant shall by no means inherit with the son of the free woman."

Gal 4:31 So then, brothers, we are not children of the maidservant but of the free woman.

3. Because we have grace, Christ, and the life-giving Spirit, we are children according to the Spirit—6:18; Col. 1:27; 1 Cor. 15:45b:

Gal 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

- a. This Spirit is now in our spirit and makes us children according to the Spirit; this is the marvelous revelation in Galatians 3 and 4.

Gal 3-4 (be omitted.)

- b. As those who are children according to the Spirit, we should remain in the fulfillment of God's desire, enjoying grace, Christ, and the all-inclusive Spirit as the blessing of the gospel—3:14.

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

E. Galatians 4 reveals that the mother of the believers, who is the Jerusalem above, the New Jerusalem, is the new covenant of grace symbolized by Sarah—v. 26:

Gal 4:26 But the Jerusalem above is free, which is our mother;

1. The New Jerusalem, the heavenly Jerusalem, the Jerusalem above, is our mother, and this mother is the new covenant of grace—Heb. 8:7-13; 12:22-23:

Heb 8:7 For if that first covenant had been faultless, no place would have been sought for a second.

Heb 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,

Heb 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.

Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

- Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.
- Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."
- Heb 8:13 In saying, A new covenant, He has made the first old. But that which is becoming old and growing decrepit is near to disappearing.
- Heb 12:22 But you have come forward to Mount Zion and to the city of the living God, the heavenly Jerusalem; and to myriads of angels, to the universal gathering;
- Heb 12:23 And to the church of the firstborn, who have been enrolled in the heavens; and to God, the Judge of all; and to the spirits of righteous men who have been made perfect;
- a. The new covenant is our mother because it brought us forth as children of freedom— Gal. 4:31.
Gal 4:31 So then, brothers, we are not children of the maidservant but of the free woman.
 - b. We have been born under the new covenant, and the Jerusalem above is our mother—v. 26.
Gal 4:26 But the Jerusalem above is free, which is our mother;
 - c. This woman is the new covenant and our mother, and our mother is the grace of God.
2. The Father is the Grace-giver; the grace is the covenant; the covenant is the city, the Jerusalem above, the New Jerusalem, who is our mother; the sons produced by the mother are the components of the mother; and the mother returns to the Father to be one with Him, having come out from the Father and then going back to the Father as the destination—1:3; 1 Cor. 8:6.
Gal 1:3 Grace to you and peace from God our Father and the Lord Jesus Christ,
1 Cor 8:6 Yet to us there is one God, the Father, out from whom are all things, and we are unto Him; and one Lord, Jesus Christ, through whom are all things, and we are through Him.
3. To receive the new covenant and to keep it is to come to the heavenly Jerusalem and to the church; the new covenant, the heavenly Jerusalem, and the church are one — Heb. 8:7-13; 12:22-23.
- Heb 8:7 For if that first covenant had been faultless, no place would have been sought for a second.
- Heb 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,
- Heb 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.
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- Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.
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4. The mother of the believers is the city for which Abraham was waiting—11:10:
Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.
- a. This city is identified in 12:22, which tells us that we have come forward to the heavenly Jerusalem, the wife of Christ and the mother of the New Testament believers, composed of the sons of God, who have been born of her.
Heb 12:22 But you have come forward to Mount Zion and to the city of the living God, the heavenly Jerusalem; and to myriads of angels, to the universal gathering;
- b. In choosing Abraham, God's intention was to carry out His economy, which is to produce many sons, brought forth by grace, to constitute the New Jerusalem—His ultimate and eternal corporate expression—Rev. 21:1-2, 7.
Rev 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.
Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
Rev 21:7 He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.