

1. Last week I taught Gal 4:25 and when time expired we were exegeting Gal 4:26.
2. Before we continue you may want to use the provisions of 1Jo 1:9 by silently naming sin to God as the Holy Spirit may show.
3. Let's see how Gal 4:21-25 look by way of an expanded translation.

Expanded Translation

Gal 4:21 What? Are you telling me you want to be under the Mosaic law? Have you not been listening to what the law says?

Gal 4:22 For you see it has been written in Gen 16:1-16 that Abraam fathered two sons, one by his slave and the other by his wife Sarai."

Gal 4:23 But most assuredly indeed the son of the slave was born after the flesh in the ordinary way; but the other son, Isaac was born as a direct result of God's promise.

Gal 4:24 What we have here must be taken figuratively, for the women represent two testimonies; One covenant is from Mount Sinai and bears children who are to be slaves to the law: These are the followers of Hagar and her son Ishmael.

Gal 4:25 And now Jerusalem is just like Mount Sinai, because she and her children live in slavery to the law.

4. So far we have exegeted that portion of Gal 4:26 translated in the KJV "*For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, in bondage with her children ...*" noting it might better be translated ..."**Jerusalem is just like Mount Sinai, because she now lives in slavery to the law along with her children i.e. both Jew and Gentile are warned by Paul to leave the liturgy and religious practices of Jerusalem and practice the grace principles of Christianity ...**"

5. The entire verse has been translated variously as we saw last week. Three of the translations provided were:

Holman Christian Standard Bible

Gal 4:25 Now Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.

New Heart English Bible

Gal 4:25 For this is Mount Sinai in Arabia, and represents Jerusalem that exists now, for she is in slavery with her children.

God's Word

Gal 4:25 Hagar is Mount Sinai in Arabia, she is like Jerusalem today because she and her children are slaves.

6. A map of the Exodus will give us a picture of the location of Mount Sinai.



6. Now let's continue our study of Gal 4:26 by first looking at an expanded translation of verses 25-26 and then an introduction to Gal 4:26.

Berean Study Bible

Gal 4:25 Now Hagar stands for Mount Sinai in Arabia and corresponds to the present-day Jerusalem, because she is in slavery with her children.

Gal 4:26 But the Jerusalem above is free, and she is our mother.

Introduction

1. We must not forget Paul's letter to the Galatians is designed to refute the Jewish notion that law keeping in varying degrees is necessary for salvation.
2. Clearly Paul's reference to Jerusalem above is to another Jerusalem, the one above, which is the mother of all the children of grace. This is not a reference to the future New Jerusalem of the Apocalypse but to a present spiritual reality, the home of believers.
3. This home answers to the "heavenlies" of Eph 1:3.

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in **heavenly places** in Christ:

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

4. The home answers also to “the city of the living God” of Heb 12:22.

Heb 12:22 But ye are come unto mount Sion, and unto **the city of the living God**, the heavenly Jerusalem, and to an innumerable company of angels,

Heb 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to **the spirits** of just men made perfect,

Heb 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

4.1 Jesus’s blood of verse 24 speaks of better things than the blood of the sacrificial animal which Abel offered. It is not Abel’s own blood which is compared here with Jesus’s blood, for the historical background and the analysis of verse 24 is designed to show the superiority of Jesus’s blood which takes the place of the animal blood Abel brought which was meant to be a training aid. Shadow worship often gets distorted and in the mind of reversionary believers becomes “a false reality.”

4.2 The setting of the giving of the Law was (1) a mount that burned with fire, enveloped in blackness, darkness, tempest, and (2) the sound of a trumpet, and an ominous voice that thundered from heaven. In this setting Moses was so overcome by the presence of God that he greatly feared and trembled.

Exo 19:12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

Deu 9:19 I feared the anger and wrath of the LORD, for he was angry enough with you to destroy you. But again the LORD listened to me.

Deu 9:20 And the LORD was angry enough with Aaron to destroy him, but at that time I prayed for Aaron too.

4.3 The first phrase of Heb 12:22 “But ye are come” introduces all the blessed realities and personages of the new covenant. Heaven is set against earth, the phenomenal against the super-earthly, the glory of Sinai against the infinitely greater glory of Christ’s blood-sprinkled way.

4.3.1 Let’s follow the order of the American Standard Version of Heb 12:22 as suggested in the Wycliffe Commentary:

“You have come to: Zion ... the city of the living God, the heavenly Jerusalem ... hosts of angels ... the church of the firstborn ... God the Judge ... just men made perfect ... Jesus is the mediator of a new covenant - these make a purposely impressive list because of the contrast intended,”

4.4 Again, the thought is transparent. Surely these marvels and blessings far outweigh the temporary respite to be gained through returning to Judaism for whatever reason. Believers have this bright hope under the new covenant. Men of faith enter that glad company of the firstborn, just men made perfect by the work of Christ.

5. At this point Paul quotes Isaiah as foreseeing glory and triumph for Israel on the basis of the expiatory work of the Suffering Servant after the barrenness, their many years of being under seige and their multiple captivities. Isa 54:1 begins a tale of triumph and happiness at the Second Advent of Christ.

The Fertility of Zion

Isaiah 54:1 Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.

6. This change of fortune is put in language that reflects the history of Sarah, who, though barren at first and apparently forsaken in favor of another, came into her own, in God's good time, with a greater progeny than that of Hagar.

7. Kenneth Wuest has written of verse 26, "The phrase "Jerusalem which is above," was familiar to the rabbinical teacher who thought of the heavenly Jerusalem as the arch type of the earthly. The heavenly Jerusalem which is free, therefore represents Sarah; and finally, grace and the faith way of salvation, for it is contrasted to the earthly Jerusalem which represents legalistic Judaism."

8. The church of Paul's day was enjoying a rapid increase under the tutelage of the apostles, whereas Judaism was largely static. The same is true today.



9. Now for the exegesis of Gal 4:26.

KJV-New Sentence

Gal 4:26 But Jerusalem which is above is free, which is the mother of us all.

NIV

Gal 4:26 But the Jerusalem that is above is free, and she is our mother.

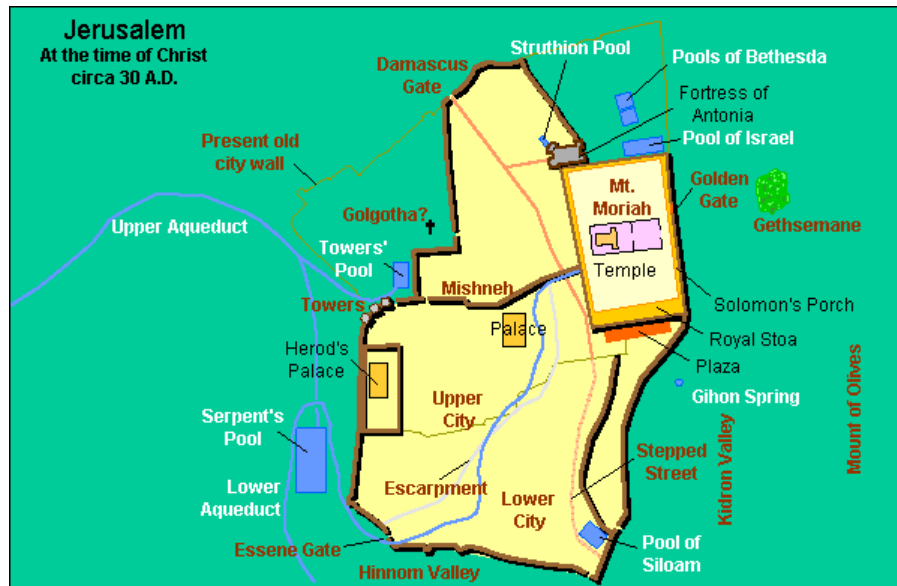
BUT THE JERUSALEM ΔΕ Ο Ιερουσαλημ

1. **De Ho Ierousalem** is well translated “But the Jerusalem ...”
2. **De** is a conjunction used as an adversative followed by the monadic proper noun **Ierousalem** declaimed as a nominative singular.
3. I want to repeat some of that learned last week. A review of a little history of the city of Jerusalem will not hurt.

Jerusalem

1. After the Romans destroyed Jerusalem in 70 A.D. Jews were not permitted to enter the city for some 25 years. The final siege of Jerusalem began in February of 70 A.D. under the leadership of Titus. On August 28th the siege was complete as Roman troops broke into the inner courts of the Temple where they found six thousand Jewish zealots.
2. The Temple Mount was reduced to rubble, the mansions in the Upper City were destroyed and Herod’s Palace was pulled down.
3. It was upon the rubble that Timeius and Hadrian began the work of creating Aelia Capitolina. The city that arose from the ruins was a typical Hellenist city with temples, theaters, baths, marketplaces and a pool dedicated to the nymphs.
 - 3.1 Of the few fragments that remain of the period is part of a column memorializing Vespasian, Titus and the tenth legion commander. Jews were barred from living in or even visiting the city under penalty of death.
4. The Byzantine period of Jerusalem rule came to an end in 638 A.D. when the city was surrendered to Arab Moslems who had besieged the region for nearly 4 years. Moslem occupation continued until 1099 when the city was taken briefly by the Crusaders, who themselves surrendered the city back to the Moslems in 1187.
5. Moslem domination of the area continued virtually unabated for the next 750 years except for two brief Crusader occupations (1229-1239 and 1243-1244). Interestingly, the Moslems decided to remove the walls of the city thereby making the city indefensible to any foreign armies.

6. The walls were not reconstructed until about 1540 by the Moslem ruler Suleiman. The city was taken from the Moslems by the British general Edmund Allenby during World War I. It came under Jordanian control in 1949, and then came under Israel's rule after the Six-Day War in 1967. Let's look at several maps of the city beginning with the oldest first: circa 30 A.D. This would also be the time of Paul's writing the Book of Galatians in c. 45.



7. What about the New Jerusalem to come.

7.1 Conservative scholars agree the New Jerusalem described in the last two chapters of the book of the Revelation is also the same New Jerusalem in which church age saints will live; a city located above planet earth during the Millennium. The earth and heaven of the Millennium recall "flees away" but not the New Jerusalem, it remains. The Bride has a permanent home not made with hands which does not fade away.

End Lesson Taught 7-2-2017

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