

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the Book of Galatians. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ.

Galatians Lesson

7-9-2017

1. Last week I taught in part Gal 4:26 and when time expired we were about to take a look at the New Jerusalem of the Millennium and the New Jerusalem of the New Heaven and New Earth.
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 Abram 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 "But Jerusalem which is above ..." noting is well translated ... **"But the Jerusalem which is above ..."**

5. The entire verse has been translated in the KJV:

KJV-New Sentence

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

6. I want to review some of that learned and then begin new material on page four.

7. 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 "heavenly places" 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 siege 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.

7.1 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 we can resume the exegesis of the verse.

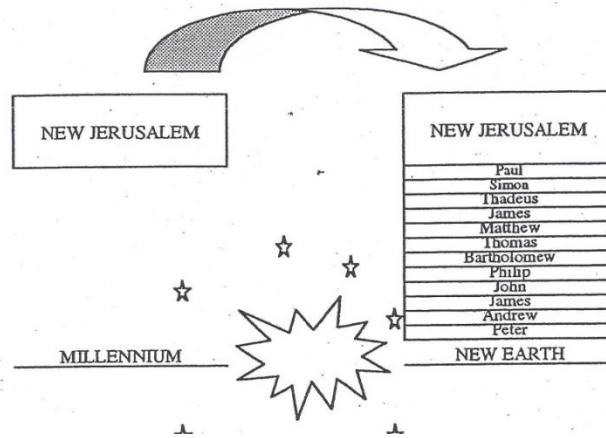
BUT THE JERUSALEM Δε ο Ιερουσαλημ

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. What about the New Jerusalem to come?

3.1 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.



Our Future Home

1. The city is described in Rev 21:1-22:5. The appellation “New Jerusalem” appears in Rev 21:2 and 3:12.

NIV

Rev 21:2 I saw the Holy City, the New Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

NIV

Rev 3:12 "Him who overcomes (Compare 1Jo 5:5 for a definition of "he who overcomes") I will make a pillar in the house of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the New Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name."

2. It was looked for by Abraham according to the anonymous writer of the Book of Hebrews.

Heb 11:10 For he was looking forward to the city with foundations, whose architect and builder is God.

3. It is referred to as Mount Zion and city of the living God in Heb 12:22; a reference to our position in Christ.

Heb 12:22 But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly,

4. It is used metaphorically by Paul in Gal 4:26.

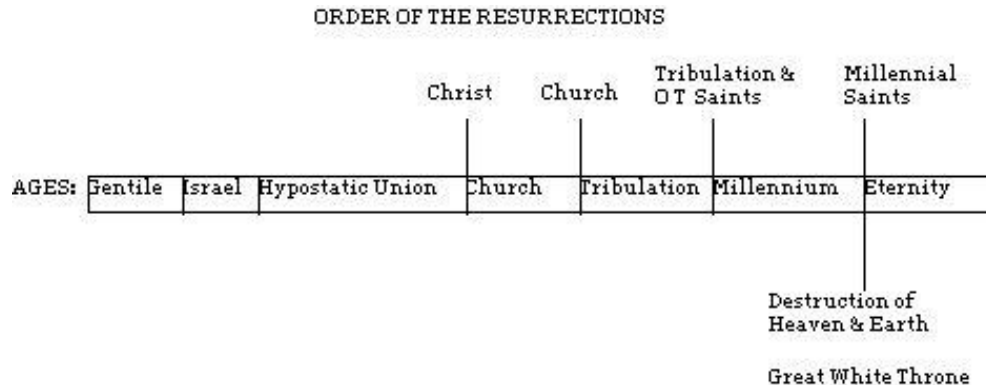
Gal 4:25 Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children.

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

4.1 Gal 4:26 certainly indicates there is a New Jerusalem in heaven even as we sit here today.

5. It is employed as an incentive by the Apostle John in Rev 3:12a (Him that overcometh will I make a pillar in the temple of my God ...)

6. Walvoord writes: "This would help explain an otherwise difficult problem of the dwelling place of resurrected and translated beings on the earth during a period in which men are still in their natural bodies ... living 'ordinary lives.'"



7. Future references in Chapter 21 and Chapter 22 describe a New Jerusalem eternity future.

8. The New Jerusalem is withdrawn from the earthly scene in connection with the destruction of the old earth and the old heaven, and later comes down again to rest above the new earth much like it did in the Millennium.

8.1 After the creation of the new earth, the city will descend to the new earth and actually rest on it, since the New Jerusalem is said to have foundations, which implies a firm means of support.

9. Let's return to our exegesis of Gal 4:26 and the phrase "which is above is free."

WHICH IS ABOVE IS FREE, ΟΣΤΙΣ ΕΙΜΙ ΑΝΩ ΕΙΜΙ ΕΛΕΥΘΕΡΟΣ,

1. **Hostis Eimi Ano Eimi Eleutheros** is well translated "which is above is free ..."

2. **Hostis** is a relative pronoun followed by the verb **Eimi** parsed as a 3rd person, singular present active indicative and the preposition, adjective and/or adverb. **Ano** is here used like a predicate adjective. Next follows a second **Eimi** followed by the noun/adjective **Eleutheros** declined as a nominative singular.

3. We have seen **Eleutheros** or one of its cognates used to describe a free person, freewoman, freeman" or "the state of liberty." Let me give you several uses first of **Eleutheros** and then **Eleutheria**.

Eleutheros

Joh 8:33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made **free**?

Joh 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

Joh 8:35 And the servant abideth not in the house for ever: but the Son abideth ever.

Joh 8:36 If the Son therefore shall make you **free**, ye shall be **free** indeed.

Rom 6:20 For when ye were the servants of sin, ye were **free** from righteousness.

Rom 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

Rom 6:22 But now **being made free** from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

1Co 7:21 Art thou called being a servant? care not for it: but if thou mayest be made **free**, use it rather.

1Co 7:22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being **free**, is Christ's servant.

1Co 7:39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at **liberty** to be married to whom she will; only in the Lord.

Eleutheria

Gal 5:1 Stand fast therefore in the **liberty** wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Gal 5:13 For, brethren, ye have been called unto **liberty**; only use not **liberty** for an occasion to the flesh, but by love serve one another.

Rom 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious **liberty** of the children of God.

Rom 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

Rom 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

WHICH IS THE MOTHER OF US ALL. εἰμι μητηρ εγω.

1. **Eimi Meter Ego** is better translated “and this Jerusalem from above is the mother of us all.”

2. **Eimi** is the verb “to be” parsed as a 3rd person singular, present active indicative followed by the noun **Meter** declined as a nominative singular and the pronoun **Ego** declined as a genitive plural.

3. **Meter** appears more than 75 times in Scripture where it is virtually always translated “mother.” Examples:

Eph 5:31 For this cause shall a man leave his father and **mother**, and shall be joined unto his wife, and they two shall be one flesh.

Eph 5:32 This is a great mystery: but I speak concerning Christ and the church.

Eph 5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Eph 6:1 Children, obey your parents in the Lord: for this is right.

Eph 6:2 Honour thy father and **mother**; which is the first commandment with promise;

Eph 6:3 That it may be well with thee, and thou mayest live long on the earth.

2Ti 1:5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy **mother** Eunice; and I am persuaded that in thee also.

2Ti 1:6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

2Ti 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

4. Now let's see how our entire verse looks by way of an expanded translation.

Expanded Translation

Gal 4:26 But keep in mind the Jerusalem above is free and represents first the present spiritual reality of all believers and later in point of eschatological time it represents our heavenly home above the millennial earth and later a city in the New Heaven over the New Earth. This Jerusalem from above is the mother of us all."

End Lesson Taught 7-9-2017