*persons have interpreted allegorically:* but  
at the same time, in allegorizing Scripture,  
he will take care to follow the analogy  
of the faith, and proceed soberly, and in  
dependence on that Holy Spirit, who alone  
can put us in possession of His own mind.  
in His word.’ Calvin’s remarks here are  
good: “As then the family of Abraham  
was the true Church, so it is beyond doubt  
that the chief and most memorable events  
which happened in it, are so many types to  
us. As there was allegory in circumcision,  
in sacrifices, in the whole Levitical priest-  
hood: as there is now in our sacraments,—  
so, I say, was there then in the family of  
Abraham. But that is no reason why we  
should give up the literal sense. It amounts  
to the same as if Paul said that a figure of  
the two Testaments in the two wives of  
Abraham, and of the two people in his two  
sons, is, as if in a picture, set forth to us.”  
Not the bare literal historical fact is in  
question here, but the inner character of  
God’s dealings with men, of which type,  
and prophecy, and the historical fact itself,  
are only so many exemplifications. The  
difference between the children of the bond  
-and the free, of the law and the promise,  
has been shewn out to the world before,  
by, and since the covenant of the law):  
**for these women** (the mothers are the  
covenants;—the sons, the children of the  
covenants) **are** (import in the allegory)  
**two covenants** (not *‘revelations*,’ but lite-  
rally covenants between God and men);  
**one** (covenant) **(indeed) from Mount Sinai**(taking its origin from,—or having Mount  
Sinai as its centre), **gendering** (bringing  
forth children: compare the expression, Ye  
are the children (sons)... of the cove-  
nant, Acts iii. 25) **unto** (with a view to)  
**bondage, which one is** (identical in the  
allegory with) **Hagar**.

**25.] For the  
word Hagar is** (imports) **Mount Sinai, in  
Arabia** (i.e. among the Arabians. This  
rendering, which is Chrysostom’s—“Mount  
Sinai is called ‘Hagar’ in their vernacular  
tongue,”—is I conceive necessitated by the  
arrangement of the sentence us well as by  
the expression here, “*the word Hagar,*”  
not Hagar herself. Testimony has been  
adduced that the Arabs to this day call  
Mount Sinai Hadschar: and Chrysostom’s  
evidence is decisive for his own time. Cer-  
tainly we have *Hagar* as a geographical  
proper name in Arabia Petræa: the Chal-  
dee paraphrast always calls the wilderness  
of Shur *Hagra*. So that Jowett certainly  
speaks too strongly when he says, “the old  
explanations, that Hagar is the Arabic  
word for a rock or the Arabie noun for  
Mount Sinai, are destitute of foundation.”  
As to the improbability at which he hints,  
of St. Paul quoting Arabic words in writing  
to the Galatians, we may well suppose St.  
Panl to have become familiarized, during  
his sojourn there, with this name for the  
granite peaks of Sinai), **and corresponds**(viz. Hagar, which is the subject, not  
Mount Sinai, see below) **with the present  
Jerusalem** (i. e. Jerusalem under the law,—the Jerusalem of the Jews, as contrasted  
with the Jerusalem of the Messiah’s King-  
dom)**, for she** (*the present Jerusalem, not  
Hagar*) **is in slavery with her children.**

**26.] But** (opposes to the last sen-  
tence) **the Jerusalem above** (i.e. the hea-  
venly Jerusalem, *the new Jerusalem*, Heb.  
xii. 22. Rev. iii. 12; xxi. 2. The ex-  
pression here will mean, “the *Messianic  
theocracy,* which before the *coming of  
Christ,* is the *Church*, and after it Christ’s  
Kingdom of glory.” Meyer) **is free, which**(which said city, which heavenly Jerusalem)  
**is our mother** (the emphasis is not on **our**;  
nay rather it stands in the least emphatic  
place, as indicating a relation taken for  
granted by Christians. See Phil. iii. 20).

**27.]** *Proof of this relation from  
prophecy.* The portion of Isaiah from