350 GALATIANS. IV. 25—31.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 + The WOMEN Are t+ two covenants; one the two covenants; the   
 of from Mount & Sinai, bearing chil- one from the mount Sinai,   
 aacie the dren unto bondage, which is Hagar. which gendereth to bond-   
 sPeut.xzxifl, For the word Hagar is in Arabia age, which is Agar. 25 For   
 alow MS, Mount Sinai; and she answereth to this Agar is mount Sinai   
 ancient the Jerusalem which now is, for she in Arabia, and answereth   
 is in bondage with her children, to Jerusalem which now is,   
 \_ 26 But \* Jerusalem which is above and is in bondage with her   
 is our children. \*° But Jerusa-   
 27 For it is written, ‘Rejoice, thou lem which is above is free,   
 which is the mother of us   
 is free, which t mother. | au. 27 For it is written,   
 Ttdeat MSS,   
 ilsa. liv.   
   
 sons have interpreted allegorically: but rendering, which is Chrysostom’s —“ Mount   
 at the same time, in allegorizing Scripture, Sinai is called Hagar’ in their vernacular   
 he will take care to follow the analog; tongue,”—is I conceive necessitated by the   
 of the faith, and proceed soberly, and in arrangement of the sentence us well as by   
 dependence on that Holy Spirit, who alone the expression here, “the word Hagar,”   
 can put us in possession of His own mind. not Hagar herself. Testimony has been   
 in His word’ Calvin’s remarks here are adduced that the Arabs to this day call   
 good: “As then the family of Abraham Mount Sinai Hadschar: and Chrysostom’s   
 was the true Church, so it is doubt evidence is decisive his own time. Cer-   
 that the chief and most memorable events tainly we have Hagar as a geographical   
 which happened in it, so many types to proper name in Arabia Petra: the Chal-   
 us. As there was allegory in circumcision, dee paraphrast always calls the wilderness   
 in sacrifices, the whole Levitical priest- of Shur Hagra. So that Jowett certainly   
 hood: as there is now in our speaks too strongly when he says, “the old   
 so, I say, was there then in the family of explanations, that Hagar is the Arabic   
 Abraham. But that is no reason why we word for a rock or the Arabie noun for   
 should give up the literal It amounits Mount Sinai, are destitute of foundation.”   
 to the same as if Paul said that a figure of As to the improbability at which he hints,   
 the two Testaments in the two wives of of St. Paul quoting Arabic words in writing   
 Abraham, and of the two people in his two to the Galatians, we may well suppose St.   
 sons, is, if in a picture, forth to us.” Panl to have become familiarized, during   
 Not the bare literal historical fact is in his sojourn there, with this name for the   
 question here, but the inner character of granite peaks of Sinai), and corresponds   
 God’s dealings with men, of which type, (viz. Hagar, which is the subject, not   
 and prophecy, and the historical itself, Mount Sinai, see below) with the present   
 are only so many exemplifications. The Jerusalem (i. e. under the law, —   
 difference between the children of the bond the Jerusalem of the Jews, as contrasted   
 -and the free, of the law and the promise, with the Jerusalem of the Messiah’s King-   
 has been shewn out to the world before, dom), for she (the present Jerusalem, not   
 by, and since the covenant of the law): Hagar) is in slavery with her children.   
 for these women (the mothers are the 26.] But (opposes to the last sen-   
 covenants ;—the sons, the children of the tence) the Jerusalem above (i.e. the hea-   
 covenants) are (import in the allegory) venly Jerusalem, the new Jerusalem, Heb.   
 two covenants (not ‘revelations,’ but lite- xii. 22. Rev. iii. 12; xxi. 2. The ex-   
 rally covenants between God and men); pression here will mean, “the Messianic   
 one (covenant) (indeed) from Mount Sinai theocracy, which before the coming of   
 (taking its origin from,—or having Mount Christ, is the Church, and after it Christ’s   
 Sinai as its centre), gendering (bringing Kingdom of glory.” Meyer) is free,   
 forth children: compare the expression, Ye (which said city, which heavenly Jerusalem)   
 are the children (sons)... of the cove- is our mother (the emphasis is not on our;   
 nant, Acts iii. 25) unto (with a view to) nay rather it stands in the least emphatic   
 boudage, which one is (identical in the place, as indicating a relation taken for   
 allegory with) Hagar. 25.) For the granted by Christians. See Phil. iii.   
 word Hagar is (imports) Mount Sinai, in 27.] Proof of this relation from   
 Arabia (i.e. among the Arabians. ‘This prophecy. The portion of Isaiah from