

**220403-1 Gal 4, 1-31, Abraham's Seed are the Children of the Freewoman—
CThurman**

Being justified before God is not by the works of the law, AND it has no regard for whether one is Jew or Gentile, bond or free, male or female. EVERYONE of the faith of Jesus Christ is blessed with faithful Abraham to be justified by God from all sin.

Ac.13.38 Be it known unto you therefore, men and brethren, that through this man (Jesus Christ, the Son of God) is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things (transgressions committed in the past), from which ye could not be justified by the law of Moses.

The law served its purpose, to preserve unregenerate, natural Israel to the coming of Christ. Now the faith of Christ is open to all. But the time is coming to a close for the Gentiles. Their fulness has almost reached the watermark set by God. Then Christ will return to judge the unbelieving nations of the earth. But until the word of the gospel continues:

Ro.10.8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 ¶ For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

Paul has shown that they are all Abraham's seed and heirs according to the promise. He has shown the purpose for the law to preserve the nation of Israel to the time of Christ, and that all are justified in the same way, by faith of Jesus

Christ without the works of the law. He has proved that they are all, whether Jew or Gentile, bond or free, male or female the children of God by faith of Jesus Christ. (cf. 3.26) And evidence of their justification is that they have followed Christ in baptism and are actively walking with Him as members of churches in Galatia. (cf. 3.27) They are all one justified people in Christ Jesus, Abraham's seed and heirs according the promise. Paul now uses an allegory to explain to them that because they are heirs they should reject the law and walk after the covenant of promise.

1 ¶ Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

differeth of the verb διαφέρω, tss. *better, more value, should carry, driven up and down, more excellent, differeth, maketh ... matter, differeth ... from; Gal.2.6, maketh ... matter; 4.1, differeth ... from.*

Restated: The heir, though he be lord of all differs nothing from a servant as long as he is a child.

1 Λέγω δέ ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν οὐδὲν διαφέρει δούλου κύριος πάντων ὧν

2 But is under tutors and governors until the time appointed of the father.
fixed [day]

tutors, ἐπίτροπος, a noun three times in the OT, tss. *steward* (2 [Mt.20.8, steward of the vineyard with underlaborers; Lk.8.3, a steward of Herod's, probably to train his children]), *tutors* (1).

governors, οικονόμος, a noun tss. *steward, chamberlain, governor.*

time appointed, προθεσμία, πρό before + θεσμός, Liddell & Scott, rule, ordinance; this noun is only once in the NT, but is related to προτίθημι, *to purpose, set before, ordain; so,*

προθεσμία, 'a laid down before, appointed, fixed: ἡ προθεσμία (sub. ἡμέρα), a day fixed for anything, a limited period, within which proceedings must be taken.' Liddell & Scott.

But *as long as the is a child* he is under tutors and governors until he reaches the time (age) that his father has purpose, ordained for him to receive the inheritance.

2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός

3 Even so we, when we were children, were in bondage under the
[Israel]

in bondage, δεδουλωμένοι, nom. pl. masc. part. perf. pass. of δουλόω, tss. *to become or make a servant, to bring into bondage, to be under bondage, to be given* [to wine, so dependent on it].

elements of the world:
rudiments present arrangement [of things]
prematurity

elements, στοιχεῖον, noun tss. **v.9, elements** (2Pe.3.10, 12); Col.2.8, 20 *rudiments*; He.5.12, *principles* (first, of the oracles).

world, κόσμος, noun, and so the *order or arrangement* of this age.

Notice the pronoun 'we.' (cf. v.6) The apostle Paul again uses the believing remnant of the nation of Israel in their time of subjection to the law covenant.

'Israel's fate is the measure of all history.' *The Thousand Year Reign of Christ*, Nathaniel West (1826-1906), p.76

3 οὕτως καὶ ἡμεῖς ὅτε ἦμεν νήπιοι ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

fulness, πλήρωμα, a noun, and means completeness, completion.

made, neut. part. aor. of the verb γίνομαι, to become, and twice in this verse; A. T. Robertson tss. *born*.

In ch.3.23, 24, the law was the instrumental means of bringing the nation to the time of Christ's coming, and that time being completed then God sent Christ, to this nation, *made* of a woman (not man, Adam) and under the law for a purpose.

4 ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ γενόμενον ἐκ γυναικὸς γενόμενον ὑπὸ νόμον

ἵνα

5 To redeem them that were under the law,

in order that [he might]

purpose

redeem, ἐξαγοράση, 3ps. aor. subj. act. of the verb ἐξαγοράζω, and always tss. with the English *redeem*, and so to buy out from under ... the law.

ἵνα

that we might receive the adoption of sons.

standing or placement

we might receive, 1ppl. aor. subj.act. of the verb ἀπολαμβάνω, tss. *to take aside, to receive, to receive again*.

adoption, υἰοθεσία, a noun, υἱός + τίθημι *to put, to make, to appoint, to lay down, to settle, to seth forth*; υἰοθεσία is always tss. *adoption* (4); cf. Ro.8.15, [Spirit of] *adoption*, 23, [waiting for the] *adoption*; 9.4, [to whom pertaineth] *the adoption*; Gal.4.5, [might

receive the] *adoption of sons*; Eph.1.15, [predestinated unto the] *adoption of children*.

So, God sent His Son through a woman, under the law that He might redeem them that were under the law and that they might receive the adoption of sons, or the standing as sons. So, the verb *might receive* is in the subjunctive mood, which speaks acts as a weak future tense (time) verb. Their adoption is not a present reality, but a future reality. In the mean-time the believing, the remnant of Israel have received the Spirit of adoption (Ro.8.15), they are waiting for the adoption (Ro.8.23), the adoption pertains to them (Ro.9.4), and they are predestinated to it, but it has yet to take place. At this time they have received the Spirit of adoption, which is *'the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.'* (cf. Eph.1.14) The next verse (Gal.4.6) says the same. *Adoption* is synonymous to the time of the first resurrection, which is when the faithful are changed, glorified to have the same bodily presence as the Lord Jesus Christ presently possesses.

5 ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν

υἰοί

6 And because ye are sons,

[like us, then we should conclude that]

Notice the change in the pronoun from 'we' to 'ye.'

God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

So, like the baptized, believing, church-related disciples among the Jews so the Gentiles have received the same future hope of glorification, and in the mean-time have the Spirit of God testifying of their relationship to the Heavenly Father.

6 Ὅτι δέ ἐστε υἰοί ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κρᾶζον Ἀββα ὁ πατήρ

7 Wherefore

thou art no more a servant, but a son;

Since the Father has sent the
Holy Spirit into your hearts

and if a son, then an heir of God through Christ.

7 ὥστε οὐκέτι εἶ δοῦλος ἀλλ' υἱός· εἰ δὲ υἱός· καὶ κληρονόμος θεοῦ διὰ
Χριστοῦ

8 ¶ Howbeit then,

Paul introduces a sharp contrast with the Greek ἄλλα.

when ye knew not God, ye did service unto them which by nature are no gods.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς μὴ φύσει οὖσιν θεοῖς

9 But now, after that ye have known God, or rather are known of God,

knew, γνόντες, part. aor. of γινώσκω

known, part. aor. pass. of γινώσκω, perhaps 'have been known'.

Notice the stress upon God knowing them rather than they knowing God. Many may say that they know God, but it is nothing if God does not know them. The simple truth is that no sinner can know God in a saving way except God first knew them.

foreknow, προορίζω

Ro.8.29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

knoweth, ἔγνω, aor. of γινώσκω

2Ti.2.19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

Jer.1.5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Amos 3.2 You (Israel) only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

We do not want to ignore the fact that there is a time when the known of God will know God.

how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

turn, the verb of ἐπιστρέφω, tss. *to turn, to turn about, to come again, to return, to convert.*

weak, ἀσθενής, an adj. tss. *sick, weak, weaker, impotent, without strength, more feeble*; the noun of this is tss. *infirmity* in v.13.

beggarly, πτωχός, an adj. tss. *poor, beggar, beggarly.*

Considering what the LORD did for both Israel and you, to send His Son to die in our behalf to redeem us from the curse of the law by His death, how do you turn again to things that are impotent and impoverished? This is a most serious breach of faith.

9 νῦν δὲ γνόντες θεόν μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα οἷς πάλιν ἄνωθεν δουλεύειν θέλετε

10 Ye observe days, and months, and times, and years.

10 ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἑνιαυτοὺς

11 I am afraid of you, lest I have bestowed upon you labour in vain.

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I have bestowed ... labor, of the verb κοπιάω, tss. to toil, to labor, to be weary, to bestow labor.

Have the the things we ministered to you been for nothing?

11 φοβοῦμαι ὑμᾶς μήπως εἰκῆ κεκοπίακα εἰς ὑμᾶς

12 ¶ *Brethren, I beseech you, be as I am; ^{ὅτι} for I am as ye are: because*

‘[T]he meaning is, be as I am, and do as I do,’ Gill

be as I am; for I am as ye are – We are all justified before God without the works of the law. We are all free to serve Christ by faith. The law worked to separate and preserve a people to whom Christ should come at the time appointed of the Father. Now the purpose of that law is fulfilled. Christ has at this time brought together both Jew and Gentile into the same body.

ye have not injured me at all.
hurt, wronged, offended

injured, aor. of the verb ἀδικέω, tss. to be unjust, to hurt, to injure, to wrong, to offend.

It seems as if Paul was anticipating that some of the Galatians were going to object to the things he wrote because he took it personally and became angry. Paul is vindicating his actions and this letter. In effect he is not angry, injured, offended, wronged or hurt. He writes because they have injured the gospel and the work of Christ.

It doesn't have to the pastor, but this does happen to them, but it will happen to you too whenever the time might come that you, for love of Christ, try to correct an error in another brother or sister in Christ. Then someone will say something to the effect that, 'well, he's just saying that because he's taken it personally,' he's angry, he's offended, he's hurt and injured. If the time comes and someone has to come to us let's not do that.

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Let's stop and prayerfully consider whether the correction has any validity to it. This is the first thing that we should all do. We will be better for it if we will stop and squarely examine the issue.

As with Paul the apostle he was charged with the oversight of the churches.

2Co 11:28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

So it is with pastors. They are charged with the oversight of the flock. He will try to correct errors that he sees are harmful to the members and to the flock as a whole. It is not personal. It becomes personal if someone steals my wheelbarrow or my chainsaw, or sets his goat free in my garden plot; now that's personal. But it is not a personal issue when we are dealing with your practical, spiritual, and doctrinal welfare. The ministers of Christ are stewards of the grace of God in the churches where they are. (cf. 1Co.4.1, 2) So Paul says, 'Hey, this isn't personal.'

12 Γίνεσθε ὡς ἐγὼ ὅτι καὶ γὰρ ὡς ὑμεῖς ἀδελφοί δέομαι ὑμῶν οὐδὲν με ἠδικήσατε

ὅτι

13 Ye know how through infirmity of the flesh I preached the gospel
that weakness

infirmity, the noun ἀσθένεια, tss. infirmity, sickness, disease, weakness; the adj. is tss. weak, is in v.9.

unto you at the first.

13 οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον

14 And my temptation which was in my flesh ye despised not,
trial, trying experience

temptation, πειρασμός, a noun, tss. a temptation (2), trial (1).

despised, an aor. of ἐξουθενέω, ἐκ + οὐθέν, tss. *to despise, to set at nought, to least esteem, to be contemptible.*

nor rejected; but received me as an angel of God, even as Christ Jesus.

rejected, aor. of the verb ἐκπύω, only this once in the NT; πτύω, the verb *to spit*; so ἐκπύω, is to spit out.

The Galatians did not allow a particular weakness that Paul bore in his body to obstruct the truth which he preached and taught to them. Many professing Christians are superficially spiritual. They won't see past the man to hear the message, and that is their loss. There were some like that in the Corinthian church. Some said essentially that Paul was just a lot of hot air. They nit-picked at how he carried himself and of the very tone of his voice.

2Co 10:10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

Those are not expressions of the love of God. None of these things should be the reason for despising and rejecting the minister and his message. It is not the first time that the LORD has used men, women, boys and girls of lowly estate to do great things.

1Co 1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

(i.e., Jacob; Noah, a husbandman; David, a youth against Goliath; Jael with nail and Sisera; Daniel, Shadrach, Meshach and Abednego; the damsel and Naaman)

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14 καὶ τὸν πειρασμὸν μου τὸν ἐν τῇ σαρκί μοῦ οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε ἀλλ' ὡς ἄγγελον θεοῦ ἐδέξασθέ με ὡς Χριστὸν Ἰησοῦν

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

possible, δυνατός, an adj. tss. possible, mighty, able, could, power, strong.

have plucked, part. aor. of ἐξορύσσω or ἐξορύπτω, ἐκ + ορύσσω to dig; twice in the NT, tss. to break up, to pluck out.

15 τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατόν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι

16 Am I therefore become your enemy, because I tell you the truth?

enemy, ἐχθρός, an adj. tss. enemy, foe.

16 ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν

17 ¶ They zealously affect you, but not well; yea, they would exclude you, shut you out

they zealously affect, 3ppl. pres. ind. of the verb ζηλώω, tss. to move with envy, to covet earnestly, to envy, to desire, to covet, to be jealous over, to zealously affect, to affect, to be zealous.

exclude, aor. infin. act. of the verb of ἐκκλείω, ἐκ + κλείω to shut; only twice in the NT, to exclude.

ἵνα

that ye might affect them.

zealously affect, 2ppl. pres. ind.

As the Galatians were moved with zeal in a bad way by these false brethren. And these false brethren would shut them out to living under the

free grace of God. And if they can successfully move you to that end they will be zealously affected by you. They would diminish the work of Jesus Christ (that's the issue), and build up Judaism.

17 ζηλοῦσιν ὑμᾶς οὐ καλῶς ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν ἵνα αὐτοὺς
ζηλοῦτε

18 But it is good to be zealously affected always in a good thing,
pres. infin. pass.

and not only when I am present with you.

am present, pres. infin. of the verb *πάρειμι* (the verb of which the noun is *παρουσία*)

If it is true, and the zeal is genuine, then when Paul is not present the zeal should continue. Zeal for zeal's sake can be harmful. Zeal is good when it is for good things. Sometimes we might let our zeal get ahead of us when we speak things that are not true, using flattering words, exaggerated words. The things we say and do should be conformed to that which Christ taught.

Tit 2:1 But speak thou the things which become (fit) sound doctrine ...

becometh, *πρέπει*, imper. verb, tss. *becometh*, *comely*,
became; proper, right, fitting, suitable.

18 καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε καὶ μὴ μόνον ἐν τῷ παρεῖναί με
πρὸς ὑμᾶς

19 ¶ My little children, of whom I travail in birth again until Christ be formed in you,

travail in birth, the pres. ind. act. verb of *ὠδίνω*, tss. *to travail in birth* (2), *to travail* (1).

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be formed, aor. subj. pass. of the verb *μορφόω*, tss. *to form* (3), which is in our English word *meta-morphosis*, meaning a change in *form*.

Paul equates his sorrowing for them as that which a woman experiences in childbirth. Paul was a compassionate man.

Ac 20:18 And when they (elders/pastors of the Ephesian church) were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

2Co 2:4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

And these same Jews were constantly trying to destroy the work of Christ among the Gentiles.

2Co 2:4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

19 τεκνία μου οὐς πάλιν ὠδίνω ἄχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν

20 I desire to be present with you now, and to change my voice;

now, ἄρτι, adv, of time tss. *now* (**vss.9,10; 4.20**), *hence*[forth], *here*[after], *present*, *this day*, *this hour*.

to change, aor. infin. act. of ἀλλάττω, and always tss. *to change*.

ὅτι

for I stand in doubt of you.

because

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I stand in doubt, pres. ind. mid. of the verb ἀπορέω, ἀ + πορέω + πορεύομαι, *to go, to journey, to go a way; ἀπορέω, tss. to doubt (2), to stand in doubt (1), to be perplexed (1).*

20 ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι καὶ ἀλλάξαι τὴν φωνήν μου ὅτι ἀποροῦμαι ἐν ὑμῖν

21 ¶ Tell me, ye that desire to be under the law, do ye not hear the law?

In chapter 3 Paul already laid out the doctrine of justification by faith without the works of the law by faith of Jesus Christ (Gal.2.16), and this through a literal interpretation of Scripture. Now he will apply an allegory. He will through allegorization of Scriptures show the same truth. *Allegory* takes a literal text and uses it to illustrate a truth **already** established in Scripture.

Allegory, parable, type and figure cannot be a means for establishing doctrine. These interpretive methods may be used in support of doctrine that is proved from a literal interpretation of Scripture. There is no end to what men say the Bible teaches when they resort to spiritualizing the Scriptures. Doctrine is based on a literal interpretation of the Scriptures. By literal I mean that we are able to distinguish and interpret allegory as allegory, parable as parable, type as type, figure as figure and literal as literal. So, under the literal hermeneutic everything is interpreted as it is written. This is how every child of God should approach the word of God, the Spirit of God being His helper. In this way right doctrine is maintained and we keep away from the fanciful and heretical teachings that are prevalent in Christendom.

21 Λέγετέ μοι οἱ ὑπὸ νόμον θέλοντες εἶναι τὸν νόμον οὐκ ἀκούετε

ἐκ

22 For it is written, that Abraham had two sons, the one by a bondmaid,
of the

ἐκ

the other by a freewoman.

of the

bondmaid, of the noun παιδίσκη, tss. *damsel, maid, maiden, bondmaid (v.23), bondwoman (vss.23, 30 [twice], 31)*.

freewoman, from the Gr. noun ἐλευθερία, always tss. *liberty (11), Gal.2.4; 5.1, 13 [twice]*; the adj. ἐλεύθερος, is tss. *free (Gal.3.28; 26, 31) freewoman (4.22, 23, 30), liberty*; the verb ἐλευθερώω, *hath made ... free (Ga.5.1)*.

22 γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας

23 But he [who was] of the bondwoman was born after the flesh;

This refers to Ishmael, son of Hagar. Ishmael was born according the thinking and efforts of the flesh.

but he of the freewoman [was] by promise.

This refers to Isaac, son of Sarah. This birth was directly through the promise of the LORD made to them.

23 ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται ὁ δὲ ἐκ τῆς ἐλευθέρας διὰ τῆς ἐπαγγελίας

24 Which things are an allegory: for these are the two covenants; being allegorized

allegory, a part. pres. pass. of the verb ἀλληγορέω, ἄλλος another, other, some + ἄγορεύω ; only this once in the NT.

Things, referring to the two women, Hagar and Sarah.

the one from the mount Sinai, which gendereth to bondage,
begats or brings forth into εἰς δουλείαν

which gendereth, part. pres. act. of the verb γεννάω, tss. *to beget, to conceive, to be born, to deliver.*

which is Agar.

24 ἅτινά ἐστιν ἀλληγορούμενα αὗται γάρ εἰσιν αἱ δύο διαθήκαι μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννῶσα ἣτις ἐστὶν Ἀγάρ

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem
signifies corresponds
conforms

answereth, 3ps. pres. ind. of the verb συστοιχέω, σύν + στοιχέω, *to walk, to walk orderly*; συστοιχέω only this once in the NT.

which now is, and is in bondage with her children.

The Jerusalem of this present time is bound to the law, its citizens being for the most part unregenerate, Christ rejectors. The children of this present-day Jerusalem are almost wholly in a state of unbelief and bondage to the law.

25 τὸ γὰρ Ἀγάρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς

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

above, adv. ἄνω, tss. *above, brim, up, high.*

the mother of us all – that is all the children of the promise have a relationship to the New Jerusalem as children have a relationship to their mother. Her children are all free-born citizens. They are added freely and are still being added without compulsion of law.

26 ἡ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστὶν ἣτις ἐστὶν μήτηρ πάντων ἡμῶν

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry,

thou that travailest not: for the desolate hath many more children

[parallel to 'barren']

[refers to Sarah]

desolate, ἔρημος, an adj. tss. desert, desolate, solitary.

than she which hath an husband.

Quoting Is.54.1: *Is.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.*

In the 4th verse of Isaiah's text more children came after the death of the husband (Christ) than those which continued under the living husband, which appears to be the Law of Moses.

IS.54.4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

27 γέγραπται γάρ Εὐφράνθητι στεῖρα ἢ οὐ τίκτουσα ῥῆξον καὶ βόησον ἢ οὐκ ὠδίνουσα ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα

28 Now we, brethren, as Isaac was, are the children of promise.

28 ἡμεῖς δὲ ἀδελφοί κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐσμὲν

29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

29 ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα οὕτως καὶ νῦν

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

See how Ishmael treated the son which was promised the inheritance of his father Abraham, so unregenerate Israel is treating them that are of the faith of Christ and heirs to the promise in Him. Note in the following text the contention there is between Hagar and Sarah and Ishmael and Isaac..

Hagar & Sarah

Gen.16.1 ¶ Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. (the law covenant & the covenant of promise)

...

15 ¶ And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

Ishmael & Isaac

Gen.21.1 ¶ And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

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3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

The covenants of Law and Promise are incompatible; the works of the law and the promise are mutually exclusive.

30 ἀλλὰ τί λέγει ἡ γραφή Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας

31 So then, brethren, we are not children of the bondwoman, but of the free.

31 ἄρα, ἀδελφοί οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας