

.....I don't know whether my diagramming will make this any clearer, but I think it will impress it a little more than just saying it. Now he says, here are Abraham with two sons, and one is born by a bondwoman, and one is born by a freewoman. And he says that this one is born of the flesh, and this one of the promise. Now, he says, these things are an allegory. For there are two covenants. The one from mt. Sinai, which genders to bondage, and which is Hagar, and this Hagar is mount Sinai in Arabia, and answers to Jerusalem. Answers to Jerusalem which ~~is~~ now is, and is in bondage with her children. "But Jerusalem which is above is free, which is the mother of us all." The mother of us all. Paul was a Jew. But Jerusalem, not the mother of the Gentiles but the mother of us all. And so here he is giving an allegory to drive home a reference. He is saying, there are two approaches. There is the approach of being born the son of the bond woman, ~~xxx~~ born of the flesh. And then there is the child of the promise. Well, now Paul is the son of the bondwoman, of the flesh, because he is born under the law, he comes by the fleshly descent from Abraham. He is brought up knowing the law. He is a part of the Jerusalem which now is. But Paul says, there is the possibility of being a part of the Jerusalem which is above which is the mother of us all. He is not contrasting Jews with Gentiles. He is contrasting a false impression with a true impression. But in contrasting a false attitude towards the law of God, with the true attitude toward the law of God, there comes there inevitably a contrast between those Jews who are trying to base their right to membership in the kingdom of God on a descent through the flesh, with the Gentiles who have not right, unless they got it through the promise. So that as we see that Jerusalem from above is the mother of us all, that everyone who has ever been saved, Jews, or Gentiles is descended from this one, Jerusalem, which is above, which is the mother of us all. ~~But~~ But in the analogy he compares Isaac, which is the ancestor of the Jews, he compares with the Jerusalem which is the mother of us all, because Isaac's birth was the birth according to promise, rather than according to ....5....flesh. But he compares Hagar here who is the bondwoman to the fleshly descent in itself. Now, of course, Paul has a fleshly descent.