

But we are to go further with the history and with the mystery of Hagar. In process of time, one of the conflicting parties in the house of Abraham has to leave it, as we say, for good. Hagar is dismissed a second time, and there is then no angel or angel's voice bidding her to go back. Sarah had now become a mother; and her son, the son of the freewoman, must occupy and fill the house all alone (chap. xxi.)

And this is a mystery also.

In this present age—in these days of the risen, glorified Jesus, when the Spirit has been given to the elect on the title of all their sins being forgiven and Jesus ascended—the law is not to appear. It has been nailed to the cross. We are dead to that wherein we were held (Rom. vii. 6, margin). The handwriting of ordinances has been blotted out (Col. ii. 14). The light and glory of the work of Christ must fill the house of God with one simple, bright, and gladdening element. Hagar has left Abraham's house, and left it for ever.

And as the Lord, in Matt. xii., was like the angel telling Hagar, that while she remained in the house she was to be subject to her mistress, so the apostle, in the epistle to the Galatians, is like Sarah insisting on Hagar quitting the house for ever. For it is now, in this age of a glorified Christ and of a given Spirit, no longer a mistress and a servant dwelling together under one roof, but a mother and her child, the freewoman and the heir. Scripture spoke in Sarah, as Gal. iv.