

The Gospel According to Galatians

Scripture Text: Galatians Chapter 4

FROM SLAVES TO SONS

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Chapter 3

²³ Now before faith came [before “redemptive historical” faith came; it is not as though there was no faith, but before faith specifically in Christ’s objective work in his life, death, resurrection, and ascension came...], we were held captive under the law, imprisoned until the coming faith would be revealed. ²⁴ So then, the law was our guardian until Christ came, in order that we might be justified by faith. [The Law was like a sentence of imprisonment or condemnation, but a good tutor, teacher, or guardian as well. It was a guardian for “sons given to God before the foundation of the world” to teach true sons of God to turn from Law to faith in Christ alone, the True and alone Lawkeeper and faithful Israelite.]

²⁵ But now that faith has come, we are no longer under a guardian, ²⁶ for in Christ Jesus you are all sons of God, through faith. ²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. ²⁹ And if you are Christ's, then you are Abraham's offspring, heirs according to promise. [Now that “faith has come” that redemptive-historical objective faith in Christ has come, we are no longer under a guardian, but we are full adopted sons or children of the living God through faith (alone!). Baptized into Christ, have put on Christ. Because of this, there is neither social identity (slave nor free) that takes away from our identity in union with Christ, nor sexual identity (male or female) that takes away from our identity in union with Jesus Christ, nor ethnic identity (Jew or Gentile) that takes away from our ultimate identity in union with Jesus Christ.]

Chapter 4

^{ESV} **Galatians 4:1** I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything, ² but he is under guardians and managers until the date set by his father [Redemptive-historical date of being fully set free in the fullness of the times].

³ In the same way we also, when we were children, were enslaved to the elementary principles of the world. [What is the “enslavement to the elementary principles of the world” here in the Apostle Paul? u`po. ta. stoicei/a tou/ ko,smou]

⁴ But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, ⁵ to redeem those who were under the law, so that we might receive adoption as sons. ⁶ And because you are sons, God has sent the Spirit of

his Son into our hearts, crying, "Abba! Father!" [Here again is the summary of Paul's gospel, the only gospel received from Jesus Christ by revelation. In the fullness of the times appointed by God, God sent forth His Son in our likeness, as one born under the law, to redeem those who were under law. Remember, for Paul what "under law" means: "in Adam" "under condemnation" and sentenced to God's wrath; the opposite of "under law" is "in Christ" and "justified". In Christ, the only Son of God, we are Sons, and the Spirit of his Son live in our hearts making us sons of God who also by his grace, live the Law. God is no longer our judge, but our Heavenly Father.]

⁷ So you are no longer a slave, but a son, and if a son, then an heir through God. ⁸ Formerly, when you did not know God, you were enslaved to those that by nature are not gods. ⁹ But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless elementary principles of the world, whose slaves you want to be once more? ¹⁰ You observe days and months and seasons and years! ¹¹ I am afraid I may have labored over you in vain. [Although they had been set free from slavery of different kinds, they were very quickly desiring slavery again, rather than the glorious position of being sons!]

¹² Brothers, I entreat you, become as I am, for I also have become as you are. You did me no wrong. ¹³ You know it was because of a bodily ailment that I preached the gospel to you at first, ¹⁴ and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God, as Christ Jesus. ¹⁵ What then has become of the blessing you felt? For I testify to you that, if possible, you would have gouged out your eyes and given them to me. ¹⁶ Have I then become your enemy by telling you the truth? ¹⁷ They make much of you, but for no good purpose. They want to shut you out, that you may make much of them. ¹⁸ It is always good to be made much of for a good purpose, and not only when I am present with you, ¹⁹ my little children, for whom I am again in the anguish of childbirth until Christ is formed in you! ²⁰ I wish I could be present with you now and change my tone, for I am perplexed about you. ²¹ Tell me, you who desire to be under the law, do you not listen to the law? [Paul reminds them of how personal and painful this is for him. Paul longs for his children that Christ be formed in them through the truths of the gospel, and their faith in Christ alone]

²² For it is written that Abraham had two sons, one by a slave woman and one by a free woman. ²³ But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. ²⁴ Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. ²⁵ Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. ²⁶ But the Jerusalem above is free, and she is our mother. ²⁷ For it is written, "Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband." ²⁸ Now you, brothers, like Isaac, are children of

promise.²⁹ But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.³⁰ But what does the Scripture say? "Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman."³¹ So, brothers, we are not children of the slave but of the free woman. [Paul tells the people an allegorical tale from redemptive-history. Paul shows that an eschatological shift has occurred in Christ, in the fullness of the times. Those who were sons of promise have mostly become slaves by not understanding fully the demands of the law; those who were by birth sons of slaves have become sons of promise through faith, having run from the condemnation and demands of the law to the sweet arms of our Savior Jesus Christ. Our mother is the Heavenly Jerusalem, not the earthly Jerusalem that is by and large made up of unbelievers (although there will always be a remnant saved by faith in Christ alone, such as the Apostles, Anna, Simeon, Elisabeth, and Zecharias)]

Introduction

I. The Law in Paul's Theology

A Look at Paul's Doctrine of the Law in Romans: Rom. 3:20, 31; 4:15; 5:13, 20; 6:14; 7:6-12.

Romans 3:20 For by works of the law no human being will be justified in his sight, since *through the law comes knowledge of sin.*

Romans 3:31 Do we then overthrow the law by this faith? By no means! On the contrary, *we uphold the law.*

Romans 4:15 For the law brings wrath, but where there is no law there is no transgression.

Romans 5:13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law.

Romans 5:20 Now the law came in to increase the trespass, but where sin increased, grace abounded all the more,

Romans 6:14 For sin will have no dominion over you, since you are not under law but under grace.

Romans 7:6 But now we are released from the law, having died to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit.⁷ What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. I would not have known what it is to covet if the law had not said, "You shall not covet."⁸ But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. Apart from the law, sin lies dead.⁹ I was once alive apart from the law, but when the commandment came, sin came alive and I died.¹⁰ The very commandment that promised life proved to be death to me.¹¹ For sin, seizing an opportunity through the commandment, deceived me and through it killed me.¹² So the law is holy, and the commandment is holy and righteous and good.

Law is good, righteous and holy (a reflection of God's character)- Rom. 7:6-12.

- a. The Law is Holy, Righteous, and Good (Romans 7:12)
 - i. The Law is a Reflection of God's Character
 - ii. The Law is a Revelation of God's Requirements for Man
- b. Through the Law comes a knowledge of our sin (Romans 3:20)
- c. We are to uphold the Law (Romans 3:31)
- d. The Law reveals sin in all its sinfulness (Romans 4:15; 5:13,20).
- e. The Law is Impossible for Sinners to Fulfill
 - i. Therefore, the Law condemns (Romans 3:19ff)
 - ii. Therefore, the Law points us away from ourselves to a substitute (Romans 3:22-24; 8:3-4)
 - iii. Therefore, the Law is a tutor, guardian, schoolmaster (teacher/ Gk. *paidagwgo.j*) (Galatians 3:19-24)

Summary statement of Galatians 4: (Paul is saying): You were once slaves who were in slavery under law, under the basic principles of this world, without knowledge of God. Now in Jesus Christ, you are "in Him", heirs of all of God's riches and lavish blessings, and are truly sons of God- -so live like you're sons and not slaves- -STOP going back into slavery in your relationship with God, and act like a child who serves a loving Father!

I. LIFE AS A SLAVE OR CHILD UNDER GUARDIANS: THE PRESENT AGE (AEON)

a. Remember teaching of Two Ages in Galatians 1:4:

^{ESV} **Galatians 1:1-4:** Paul, an apostle- not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead- ² and all the brothers who are with me, To the churches of Galatia: ³ Grace to you and peace from God our Father and the Lord Jesus Christ, ⁴ who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father...

b. "Under Law"

The Law is not contrary to the promises of God to Abraham, but the Law had no Holy-Spiritual power to impart life to sinners; Law could only condemn sinners. The Scripture (Law) was like a sentence of imprisonment (condemnation: opposite of justification as we learned in previous studies), and so it was only by faith in Jesus Christ that we could be delivered from this condemnation-bondage under Law.

- i. Every human being ever born is in one of two categories: “under law” and condemned (“in Adam”), or “in Christ” and justified (“in Christ”)- -this is all whether you are Jew or Gentile.
- ii. Living, or Being “Under Law”
 - 1. A state of “being in the flesh” or condemned in Adam (Romans 5:12-21).
 - 2. Paul contrasts the flesh and the Spirit in Galatians 3:

^{ESV} **Galatians 3:1** O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. ² **Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith?** ³ **Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?** ⁴ Did you suffer so many things in vain- if indeed it was in vain?

Important to notice the contrast between flesh=Law and Spirit=Faith; at one time in redemptive-history Law served its important purpose as Paul will explain in a few verses, but now trying to keep the Law, not understanding the condemnation of God’s holy Law, is to live to the flesh, not the Spirit by faith. (cf. 2 Corinthians 3-4: Spirit written on human hearts and received by faith, not like the Law written on external tablets of stone).

Although the Law was a good thing in that it was a righteous revelation of God and his holiness was “flesh” if it was used in order to try and gain the righteousness of God apart from his promises.

In other words: Gospel or Work of the Spirit: faith in God’s promises through a realization that the Law condemns the sinner, ultimately looking to God’s promises fulfilled in Christ; Law or Work of the Flesh: faith in one’s striving to keep the law, nullifying God’s promises and the ultimate realization of those promises in Christ Jesus!

- 3. A state of slavery or imprisonment because the Law is powerless to change us (Gk. *evfrourou, mega sugkleio, menoi*/ “held captive” “imprisoned” or “guarded” as a prisoner).

^{ESV} **Galatians 3:23-24:** Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. ²⁴ So then, the law was our guardian until Christ came, in order that we might be justified by faith.

4. A state of bondage for those who are condemned and cannot keep it as God requires (perfection!).

c. **“Under the ‘Stoicheia’ [ta. stoiceia/a tou/ ko,smou]** or basic principles (also “elemental spirits”) of the world (Gal. 4:3, 9)

Essentially “under the stoicheia tou kosmou” means to revert back to spiritual minorhood, or infancy “under law”, not recognizing one’s full sonship in Christ now that the fullness of the times have come in Him! A new age, the Age to Come, has dawned in the coming of Christ.

^{ESV} **Galatians 4:3** In the same way we also, when we were children, were enslaved to the ***elementary principles of the world***.

^{ESV} **Galatians 4:9** But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless ***elementary principles of the world***, whose slaves you want to be once more?

^{ESV} **Colossians 2:8** See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the ***elemental spirits of the world***, and not according to Christ.

Define ‘Stoicheia’ as a concept in the ancient world:

“Elemental principles” is a return to the “basics” or the ABCs that God made known to minors in redemptive-history until the fullness of the times had come in Christ.

In other words, the Judaizers wish for the Gentiles to go back “under law” or the basics of law in the Old Covenant that served a purpose in redemptive-history, but was preparatory, and now “weak and worthless” (v. 9) since Christ has come and the people of God are no longer minors, but truly sons.

As **William Hendriksen** explains it: “[Elementary principles or rudiments] are interpreted as elementary teachings regarding rules and regulations, by means of which, before Christ’s coming, people, both Jews and Gentiles, each in their own way, attempted by their own efforts, and in accordance with the promptings of their own fleshly (unregenerate) nature, to achieve salvation.” –Hendriksen, Galatians Commentary, NTC, pg. 157.

One commentator, Allen says this as to the meaning of Paul comparing the former bondage as under the “elemental spirits” or ‘stoicheia’ in this way: “Judaism and Paganism, the Law and Gentile

ritual are put practically on the same level as inferior and slavish forms of religion.” –Allen, quoted in Morris, pg. 44.

Professor Fung writes to explain: “[‘The Elements of the world’] can cover all the things in which man places his trust apart from the living God revealed in Christ; they become his gods, and he becomes their slave.”- Fung, Commentary on Galatians, NICNT, pg. 191.

II. LIFE AS A SON IN CHRIST JESUS: THE AGE TO COME (AEON)

a. “When the fullness of the times had come...”

- ❖ “...God sent his Son...”
- ❖ “...born of a woman...”
- ❖ “...born under law...”
- ❖ “...to redeem those under the law...”
- ❖ “...***so that we might receive the adoption as sons!***”

Application: The great love of God the Father for his own. God is wealthy, holy, perfect, loving, faithful, merciful and good. This Father has adopted us in His Son Jesus. He has taken slaves and purchased-redeemed us to be sons.

Trinitarian Reality of our Redemption!

b. The fullness of life in the Spirit

^{ESV} **Galatians 4:6-7: *And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!"***⁷ So you are no longer a slave, but a son, and if a son, then an heir through God.

^{ESV} **Romans 8:15-16: *For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!"***¹⁶ The Spirit himself bears witness with our spirit that we are children of God...

THE SPIRIT OF ADOPTION (ROMANS 8:15-17)

a. We are already children of God, but in this present age of suffering, we do not always see it or feel like it!

b. **Galatians 4:1-7:**

Galatians 4:1-7: I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything,² but he is under guardians and managers until the date set by his father.³ In the same way we also, when we were children, were enslaved to the elementary principles

of the world. ⁴ But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, ⁵ to redeem those who were under the law, so that we might receive adoption as sons. ⁶ And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" ⁷ So you are no longer a slave, but a son, and if a son, then an heir through God.

- i. Israel were called "minors", much like slaves in the Old Covenant. Gentiles were subject to the spirit of bondage and "elemental principles of this world". In Christ, Jews and Gentiles are children of God.

Paul's imagery is that of a childless, wealthy man in the ancient world who would purchase-redeem a slave-son for himself in order to give him a family name, and to be an heir of all the father has!

- ii. Sonship is found and realized in being united to THE SON (Romans 8:3, 29).

^{ESV} **Galatians 4:9** But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless *elementary principles of the world*, whose slaves you want to be once more?

- iii. Only Jesus can say "Abba", now we who are in Christ and have His Spirit can! (Mark 14:36).

Luther on "Abba" from his commentary on Galatians: "This is but a little word, and yet notwithstanding it comprehends all things. The mouth speaks not, but the affection of the heart speaks after this manner. Although I be oppressed with anguish and terror on every side, and seem to be forsaken and utterly cast away from your presence, yet I am your child, and you are my Father for Christ's sake: I am beloved because of THE BELOVED. Wherefore this little word, Father, conceived effectually in the heart, surpasses all the eloquence of Demosthenes, Cicero, and of the most eloquent rhetoricians that ever lived in this world."

- iv. The great news is that God has not merely justified us (legal/courtroom language), but now has graciously and mercifully adopted us (family/living room language).

Practical Application:

SON AND SLAVE COMPARED (from Pastor Tim Keller's workbook on Galatians)

Both Galatians 4:1-7 and Romans 8:15-16 contrast slavery with sonship.

Two different understandings - False vs. true definitions

Slave: "Grace" is God's supplemental help as you try hard to live a good life (see "faith").

Child: Grace is God's unmerited work in your life to renew you into the likeness of Christ.

Slave: "Faith" is an effort to believe without doubting and love God so he will accept you.

Child: Faith is a discipline of remembering and living as an accepted child of God.

Slave: "Obedience" is avoiding major sin and following rules of ethical behavior.

Child: Obedience is primarily growth in the fruit of the Spirit and Christ-like character.

Two different life patterns - Fear-based life vs. faith working through love

Slave: Compulsive obedience. Obeys God and moral codes out of fear of rejection--a compulsive, driven moralism. "Drivenness" in work. Unrealistic goals. Lot of self-criticism.

Child: Obeys out of joy in your Father and out of gratitude for the certainty of his love. "How can I live so ungratefully to one who will never reject me?"

Slave: Hiding. Lots of strategies to hide our inner and outer failings from ourselves and one another. Lots of gossip, blame-shifting, anger at other races/classes, defensiveness.

Child: Open and transparent. Freedom from having to put up a front. Able to appreciate people who are different and hurting. Repentance to others is more natural, done with joy.

Slave: Isolation. Feeling that no one understands, that no one cares. An unwillingness to trust or intense, idolatrous trust of someone who inevitably disappoints and lets you down.

Child: Because of openness and transparency and a lack of self-absorbed self-pity, a growing circle of friends with whom you are neither too independent or over dependent.

Slave: Controlled by people's opinion. Expectations and approval of others become the real moral standard. When we get away from other Christians, we lapse.

Child: Integrity and courage regardless of who is watching. "The only person whose opinion counts is my Father's! Who cares what the rest think?"

Slave: Despair in troubles. Sees troubles as "paybacks" from God. A 'slave' in trouble either is filled with: *Guilt* (because you feel you deserve it) or *bitterness* (because you feel you don't!)

Child: Sees trouble as the wisdom of Father. You know God won't give you what you deserve (so you aren't guilty) but you deserve far worse than you will ever get (so you aren't bitter).

Slave: Begrudging repentance. Admitting failure is destructive of one's very self-image (one based on a sense of moral adequacy). So repentance to God is galling, a last resort.

Child: Admitting failure strengthens one's very self-image (reminding you that you are forgiven and loved despite your flaws.) Repentance is now based not on fear of being rejected, but on grief that you have dishonored/grieved the one who spent so much so you would *never* be rejected. The grief that comes from wronging an unconditionally loving parent is sharper yet much more filled with hope than the fear that comes from wronging a God you are simply afraid of. Repentance of a slave is rare, forced, traumatic, and produces little long-term change. Repentance of a child is regular, willing, with much sweetness mixed with the grief, and leads to permanent change.

c. **Inheritance:** Promises to Abraham and to “His Seed”, a land and a people. Paul is saying that Christians, both Jews and Gentiles (all the world), receive not merely the land, but the whole earth (cf. Matthew 5:3-6: “Blessed are the meek for they shall inherit the earth”).

III. **AN ALLEGORY OF THE REALITY OF BEING REDEEMED AS SLAVES IN ORDER TO BE SONS BY FAITH: ISAAC AND ISHMAEL**

a. Remember the importance of “Father Abraham” to the Jews. Paul has made clear that it is not the ethnicity that matters, but the faith *like Abraham's faith*.

^{ESV} **Galatians 3:24-29:** So then, the law was our guardian until Christ came, in order that we might be justified by faith. ²⁵ But now that faith has come, we are no longer under a guardian, ²⁶ for in Christ Jesus you are all sons of God, through faith. ²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. ²⁹ And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

^{ESV} **Romans 2:25-29:** For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. ²⁶ So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? ²⁷ Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. ²⁸ For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. ²⁹ But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

^{ESV} **Romans 4:13-17:** For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. ¹⁴ For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. ¹⁵ For the

law brings wrath, but where there is no law there is no transgression.¹⁶ That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring- not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all,¹⁷ as it is written, "I have made you the father of many nations"- in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

^{ESV} **Philippians 3:1-3:** Finally, my brothers, rejoice in the Lord. To write the same things to you is no trouble to me and is safe for you.² Look out for the dogs, look out for the evildoers, look out for those who mutilate the flesh.³ For we are the real circumcision, who worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh...

^{ESV} **Galatians 6:11-16**" See with what large letters I am writing to you with my own hand.¹² It is those who want to make a good showing in the flesh who would force you to be circumcised, and only in order that they may not be persecuted for the cross of Christ.¹³ For even those who are circumcised do not themselves keep the law, but they desire to have you circumcised that they may boast in your flesh.¹⁴ But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.¹⁵ For neither circumcision counts for anything, nor uncircumcision, but a new creation.¹⁶ And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God.

PAUL MAKES ALLEGORICAL CONTRASTS BETWEEN TWO RELIGIONS ESSENTIALLY

b. A religion of bondage and legalism: Judaism

^{ESV} **John 8:31** So Jesus said to the Jews who had believed in him, "If you abide in my word, you are truly my disciples,³² and you will know the truth, and the truth will set you free."³³ They answered him, "We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, 'You will become free?'"³⁴ Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is a slave to sin.³⁵ The slave does not remain in the house forever; the son remains forever.³⁶ So if the Son sets you free, you will be free indeed.³⁷ I know that you are offspring of Abraham; yet you seek to kill me because my word finds no place in you.³⁸ I speak of what I have seen with my Father, and you do what you have heard from your father."³⁹ They answered him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would be doing what Abraham did,⁴⁰ but

now you seek to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did. ⁴¹ You are doing what your father did." They said to him, "We were not born of sexual immorality. We have one Father- even God." ⁴² Jesus said to them, "If God were your Father, you would love me, for I came from God and I am here. I came not of my own accord, but he sent me. ⁴³ Why do you not understand what I say? It is because you cannot bear to hear my word. ⁴⁴ You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.

c. A religion of freedom, sonship and grace: Christianity

d. "Eschatological Reversal" in the fullness of the times?

i. TWO SONS = TWO MUTUALLY EXCLUSIVE WAYS TO GOD:

^{ESV} **Genesis 16:1-2:** Now Sarai, Abram's wife, had borne him no children. She had a female Egyptian servant whose name was Hagar. ² And Sarai said to Abram, "Behold now, the LORD has prevented me from bearing children. Go in to my servant; it may be that I shall obtain children by her." And Abram listened to the voice of Sarai.

^{ESV} **Genesis 21:1** The LORD visited Sarah as he had said, and the LORD did to Sarah as he had promised. ² And Sarah conceived and bore Abraham a son in his old age at the time of which God had spoken to him. ³ Abraham called the name of his son who was born to him, whom Sarah bore him, Isaac.

1. Ishmael- Son of Flesh (son of Hagar).

2. Isaac- Son of Promise (son of Sarah).

a. *Under Law* Sons of Isaac have become slaves.

b. *In Christ* Sons of Ishmael have become sons by faith.

ii. TWO COVENANTS: OLD (MOAIC) AND NEW (CHRIST)

^{ESV} **Jeremiah 31:31-34:** "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, ³² not like the

covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. ³³ But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. ³⁴ And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."

iii. TWO JERUSALEMS: EARTHLY (JUDAISM) AND HEAVENLY (CHRISTIAN CHURCH OR "THE ISRAEL OF GOD" (GAL. 6:16)

^{ESV} **Isaiah 66:8** Who has heard such a thing? Who has seen such things? Shall a land be born in one day? Shall a nation be brought forth in one moment? For as soon as Zion was in labor she brought forth her children.

iv. ARE YOU AN ISAAC OR AN ISHMAEL?

Remember the words of Barclay in his commentary: "Anyone who makes law central is in the position of a slave; all his life he is seeking to satisfy his master the law. But when grace is central, the person has made love his dominant principle...it will be the power of that love and not the constraint of law that keeps us right; and love is always more powerful than law."- quoted in Morris, pg. 150.