

to the churches of Galatia

#8, two covenants, pt 1, Gal 4:21-26

As mentioned last lesson, Paul understood the wisdom of using an easily understood subject to help those he taught, understand a Spiritual truth. In the following, he went back to the Genesis account of Abraham's two sons.

21 Tell me, you who want to be under law, do you not listen to the law?

22 For it is written that Abraham had two sons, one by the bondwoman and one by the free woman.

[1.] v:21, you who want to be under law, How can we tell, that, the teachers of the law made a very attractive case?

[2.] v:21 again, do you not listen to the law? From the list below choose the best meaning of this phrase.

- a) Haven't you listened to your tapes?
- b) It's been all over the news. Don't you listen?
- c) Considered what's written in the scripture.

[3.] v:22, Abraham had two sons, From memory, write down the names of Abraham's sons, before those from Keturah.

[4.] v:22, one by the bondwoman, God had promised an heir to Abram, but his wife was past the age for child bearing. Genesis 16 describes what Abram's wife did. What was it?

[5.] question [4.] Which son was born first?

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23 But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise.

[6.] v:22 last time, one by the free woman, Who was the free woman?

[7.] v:23, born according to the flesh, “The flesh” or just like everyone else or my mother plus my father equals _____?

[8.] v:23 again, born according to the flesh, For xtra credit, was this child of a perishable seed or an imperishable seed?

[9.] v:23 again, the son by the free woman through the promise. Back again to Gen 17:16 we read God’s promise to Abraham. What was it?

[10.] question [9.] Looking at Gen 17:17, write down why Abraham laughed at the promise?

OK, that completes part of Paul’s example from Genesis. Next he starts teaching the Galatian Christians about the heavenly and eternal truth of the New Covenant.

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24 This is allegorically speaking, for these *women* are two covenants: one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar.

allegory, The expression by means of symbolic fictional figures and actions of truths or generalizations about human existence; also: an instance (as a story or painting) of such expression,

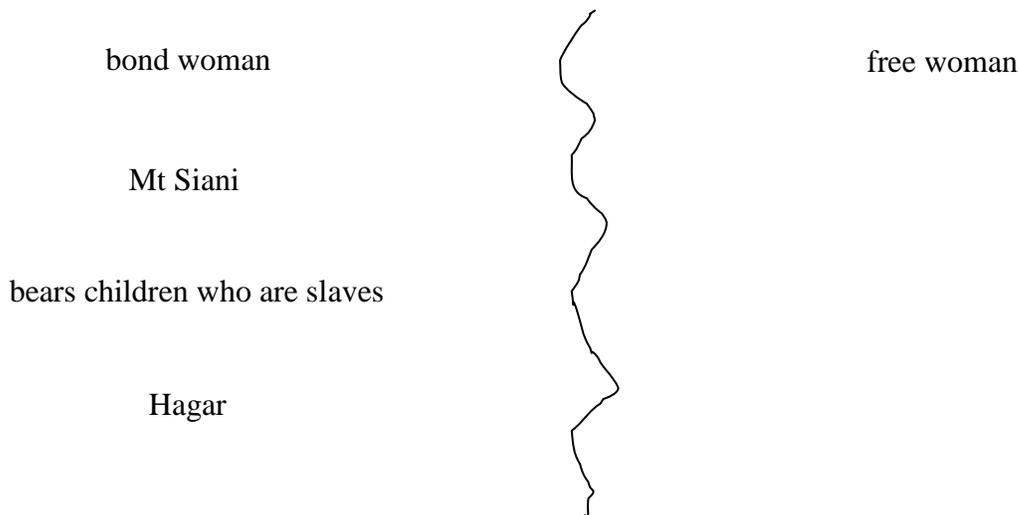
Merriam-Webster

[9.] v:24, allegorically speaking, OK, before we move on let's look at the definition. In his teaching (v:21-24) did Paul use "symbolic fictional figures" (see definition) or an actual account?

[10.] v:24, these *women* are two covenants, In Genesis we read that the two women were actual human beings. So having nailed that down, what is Paul really going to teach about?

[11.] Let's do a quick quiz! In Eph 5:21-31, Paul is instructing in a well known passage on husbands and wives. Escaping the confines of earthly thinking, from v:32, what was he also teaching about?

two covenants



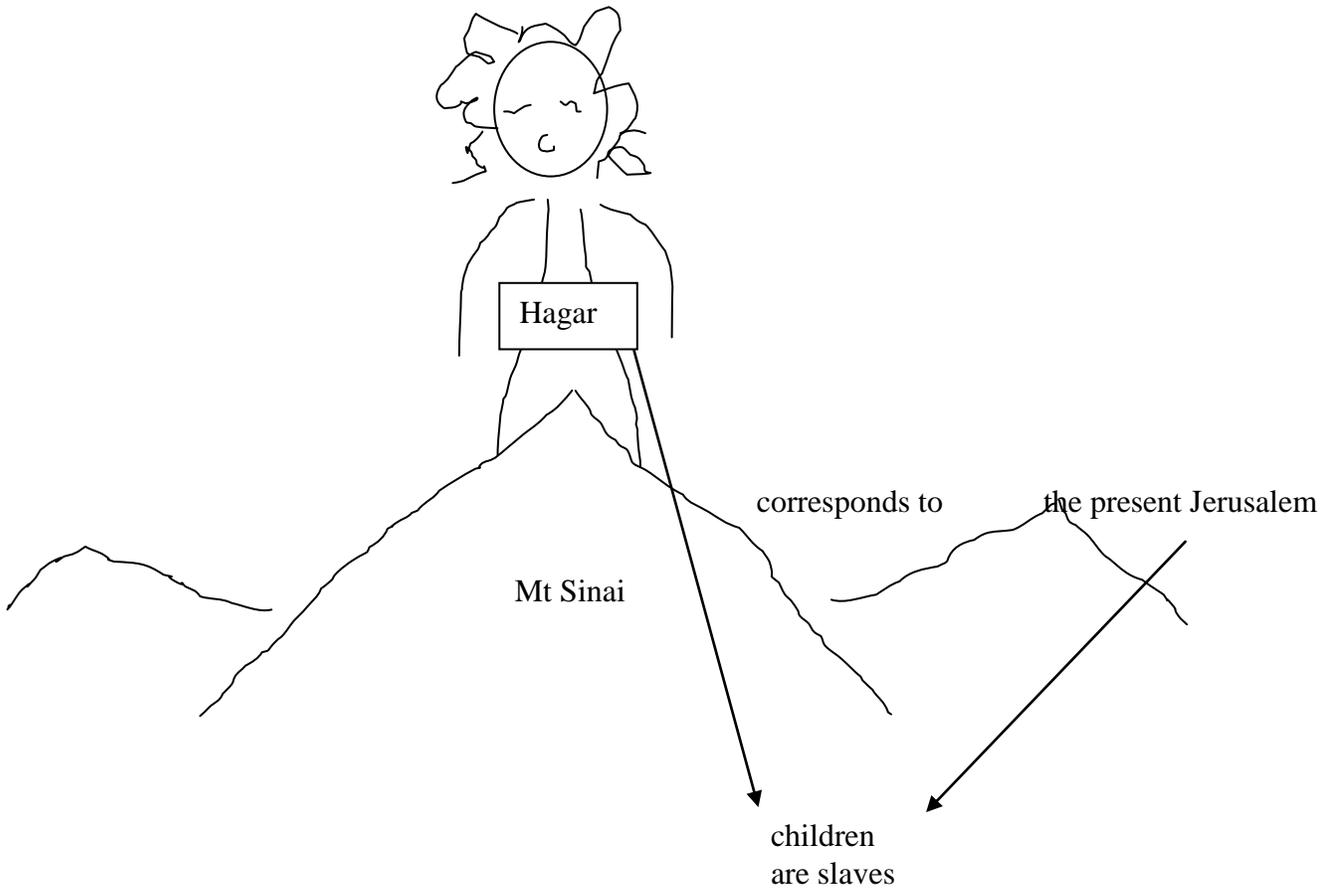
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[12.] Gal 4:24 again, one proceeding from Mount Sinai, From the list below, choose what proceeded from Mt Sinai?

- a) Moses
- b) The covenant of the law.
- c) Elijah from a cave.
- d) none of the above.

25 Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.



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[13.] v:25, she is in slavery with her children.

Fact: Hagar and her son are slaves & Hagar is Mt. Sinai.

Fact: Mt Sinai is where the covenant of the law was given.

Since Hagar coincides with the present Jerusalem, then Jerusalem's children are under the law and are also _____?

In v:25, Paul added another element, "the present Jerusalem". In order to give a clear picture of the two covenants, He has used a comparison. The comparison described the difference of bond and free woman as well as the two sons. So far, in Paul's comparison, of the old and new covenant, the present Jerusalem is like Hagar and Mt Sinai because their children are in slavery. In the following, verse he describes another Jerusalem.

26 But the Jerusalem above is free; she is our mother.

[14.] v:26, But the Jerusalem above is free, If the Jerusalem above (new covenant or our mother) is free, then we as children of the new covenant, are also _____?

While we are doing comparisons, consider these verses in Hebrews.

Heb 12:18-24, For you have not come to a mountain that can be touched and to a blazing fire, and to darkness and gloom and whirlwind, 19 and to the blast of a trumpet and the sound of words which sound was such that those who heard begged that no further word be spoken to them. 20 For they could not bear the command, "IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED." 21 And so terrible was the sight, that Moses said, " I AM FULL OF FEAR and trembling."

22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, 23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

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[15.] Heb 12:18-24 (previous page), Looking at v:18 we see, For you have not come to a mountain. Then down in v:22 we read, But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, Why is or why isn't this another comparison of the two covenants that Paul is also teaching back in Galatians?

in closing,

[16.] Rev 12:1-6, A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; Could this be a picture of Israel or Mary or is it possible that it is a vision of the "Jerusalem above" who is "our mother"?

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NOTES