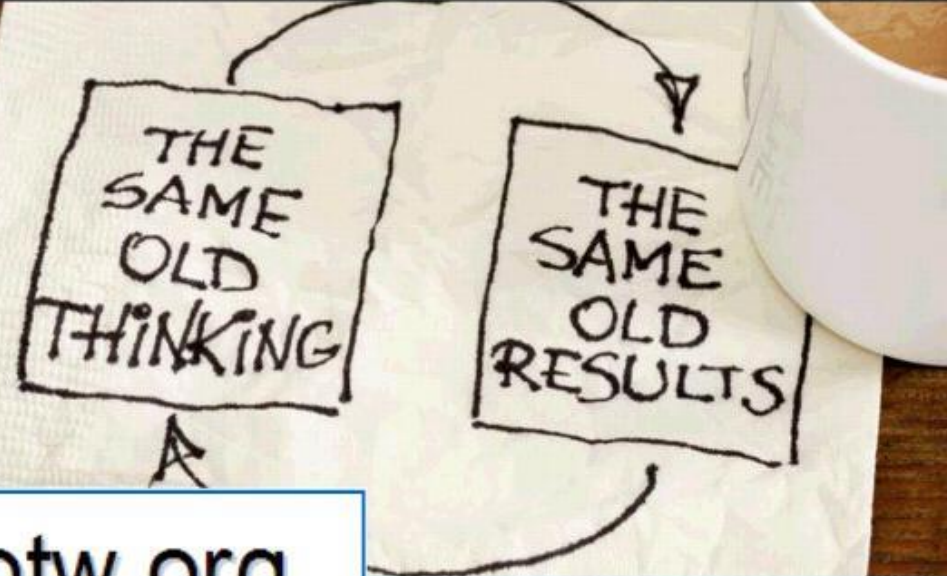


Think BIBLICALLY



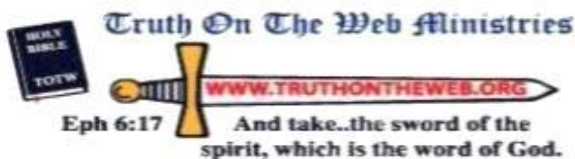
RENEW
your mind
Romans 12:2



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Church of God at Woodstock



GRASPING GALATIANS

THE GOSPEL OF GRACE

PART 2

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Galatians 1:6 I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel:

Galatians 3:1-5 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if *it be* yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

Galatians 3:5-6 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? Even as **Abraham believed God, and it was accounted to him for righteousness.**

Genesis 15:5-6 And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And **he believed in the LORD; and He counted it to him for righteousness.**

Hebrews 11:1-2 Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.

Hebrews 11:6 But without faith *it is* impossible to please *Him*: for he that cometh to God must believe that He is, and *that* He is a rewarder of them that diligently seek Him.

Galatians 3:8 Know ye therefore that they which are of faith, the same are the children of Abraham.

Romans 4:13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Romans 4:2-5 For if Abraham were justified by works, he hath *whereof* to glory; but not before God. For what saith the Scripture? **Abraham believed God, and it was counted unto him for righteousness.** Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Romans 4:16-17 So people receive God's promise by having faith. This happens so the promise can be a free gift. Then all of Abraham's children can have that promise. It is not only for those who live under the law of Moses but for anyone who lives with faith like that of Abraham, who is the father of us all. As it is written in the Scriptures: **"I am making you a father of many nations."** This is true before God, the God Abraham believed, the God who gives life to the dead and who creates something out of nothing.

Genesis 17:5 I am changing your name from Abram to Abraham because **I am making you a father of many nations.**

Galatians 3:9 And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, **“In thee shall all nations be blessed.”** So then they which be of faith are blessed with faithful Abraham.

Genesis 12:2-3 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and **in thee shall all families of the earth be blessed.**

Galatians 3:10-12 For as many as are of the works of the law are under the curse: for it is written, “Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.” **But that no man is justified by the law in the sight of God**, *it is* evident: for, “The just shall live by faith.” And the law is not of faith: but, “The man that doeth them shall live in them.”

Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Both Romans and Galatians warn against the snare of self-salvation by law keeping alone. “We maintain that a man is justified by faith apart from observing the law” (Rom 3:28). The Galatian letter was occasioned by a move within a number of churches to establish circumcision and other traditional Jewish observances as necessary—and sufficient—for salvation. In response Paul speaks disparagingly of the law... “A man is not justified by observing the law, but by faith in Jesus Christ” (Gal 2:16). Such criticism of legalism is not a Pauline innovation; it was already a prominent feature of the Old Testament.

The mixed nature of Paul’s assessments of the law result from the contrasting situations he addresses. If legalists threaten to replace the gospel of free grace with a message of salvation by works, Paul responds that the law, understood in that way, leads only to death and destruction.

Galatians 3:13-14 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, “Cursed *is* every one that hangeth on a tree”: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Irrevocable Trust Agreement

Galatians 3:15-18 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, "And to seeds," as of many; but as of one, "And to thy seed," which is Christ. And this I say, *that* the [Abrahamic] covenant, that was confirmed before of God in Christ, the law [the Old Covenant], which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance *be* of the law [the Old Covenant], *it is* no more of promise: but God gave *it* to Abraham by promise.

Irrevocable Trust Agreement

Beneficiary of the trust:

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, “And to seeds,” as of many; but as of one, “And **to thy seed,” which is Christ.**

The date of the trust:

Galatians 3:17 ...the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after...

The condition for inheritance:

Galatians 3:18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

Matthew 21:33-45 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But **when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.** And they caught him, and cast *him* out of the vineyard, and slew *him*. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that He spake of them.

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Galatians 3:17 And this I say, *that* **the covenant**, that was confirmed before of God in Christ, **the law, which was four hundred and thirty years after**, cannot disannul, that it should make **the promise** of none effect.

Exodus 12:41 And it came to pass **at the end of the four hundred and thirty years, even the selfsame day** it came to pass, that **all the hosts of the LORD went out from the land of Egypt.**

Irrevocable Trust Agreement

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The condition for inheritance:

Galatians 3:18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham **by promise**.

It is not necessary to be in Israel to be a recipient of the promises -- it is necessary to be in Christ.

Galatians 3:19-22 Wherefore then *serveth* the law? It was added because of transgressions, till the seed [Christ] should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. Now a mediator is not *a mediator* of one, but God is one. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

What Was the Purpose of the Law? (3:19-20)

What The Law Does Not Do:

it does not make anyone righteous before God (v. 11)

it is not based on faith (v. 12)

it is not the basis of inheritance (v. 18)

So if the law is divorced from righteousness, faith and inheritance of the blessing, to what is law related? Paul says that the law is related to transgressions. A transgression is the violation of a standard. The law provides the objective standard by which the violations are measured. In order for sinners to know how sinful they really are, how far they deviate from God's standards, God gave the law. Before the law was given, there was sin (see Rom 5:13). But after the law was given, sin could be clearly specified and measured (see Rom 3:20; 4:15; 7:7). Each act or attitude could then be labeled as a transgression of this or that commandment of the law.

The IVP New Testament Commentary

The Temporal Framework For The Law

Galatians 3:19-22 Wherefore then *serveth* the law? **It was added** because of transgressions, till the seed [Christ] should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. Now a mediator is not *a mediator* of one, but God is one. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

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“until the Seed should come...” (3:19)

“before this faith...until faith” (3:23)

“now that faith...we are no longer...” (3:25)

Galatians 3:19-22 Wherefore then *serveth* the law? It was added because of transgressions, till the seed [Christ] should come to whom the promise was made; *and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one.* Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Paul argues that the giving of the law through a series of intermediaries, angels and Moses, actually demonstrates the inferiority of the law. ... A contrast is being made between the plurality of participants in a process of mediation and the oneness of God. In the larger context of Paul's argument here, there is also the implied contrast between the promise given directly by God to Abraham and fulfilled in Christ, the seed of Abraham, and the law given through numerous intermediaries.

Moses, the mediator of the law, brought in a law that divided Jews from Gentiles; therefore he was not the mediator of "the one," the one new community promised to Abraham (v. 8) and found in Christ (v. 28). Christ, not Moses, is the mediator of the unity of all believers in Christ--Jew and Greek, slave and free, male and female.

The IVP New Testament Commentary

By faith the Galatian converts have already entered into the experience of the Spirit (vv. 1-5), which is the fulfillment of the promise (v. 14). Evidently they are now being persuaded that if they observe the rituals of the Jewish people, they will experience new dimensions of spiritual life and blessing--that if they become members of God's people, the Jews, they will be guaranteed intimacy with God. Paul warns them that the circumstances of the giving of the law demonstrate otherwise. The law had a mediated origin. Thus the law does not provide direct access to God. Only the fulfillment of the promise in the bestowal of the Spirit to those in Christ guarantees direct access to God (see 4:4-8).

In the churches in Galatia the law was supplanting the central place of Christ. The churches were becoming law-centered. It was necessary, therefore, to put the law back into its rightful place.

Its purpose is negative:

To point out transgressions.

Its time is limited:

430 years after the promise, until Christ.

Its origin is mediated through angels and Moses:

It does not provide direct access to God, and it divides Jews from Gentiles.

Portraits Of The Law

Galatians 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

A black and white photograph showing a person's hands gripping vertical metal bars, likely in a prison cell. The image is grainy and has a high-contrast, somewhat somber tone. The bars are vertical and run across the frame. The hands are visible on the left side, with fingers wrapped around the bars. The background is dark and indistinct.

GALATIANS 3:23

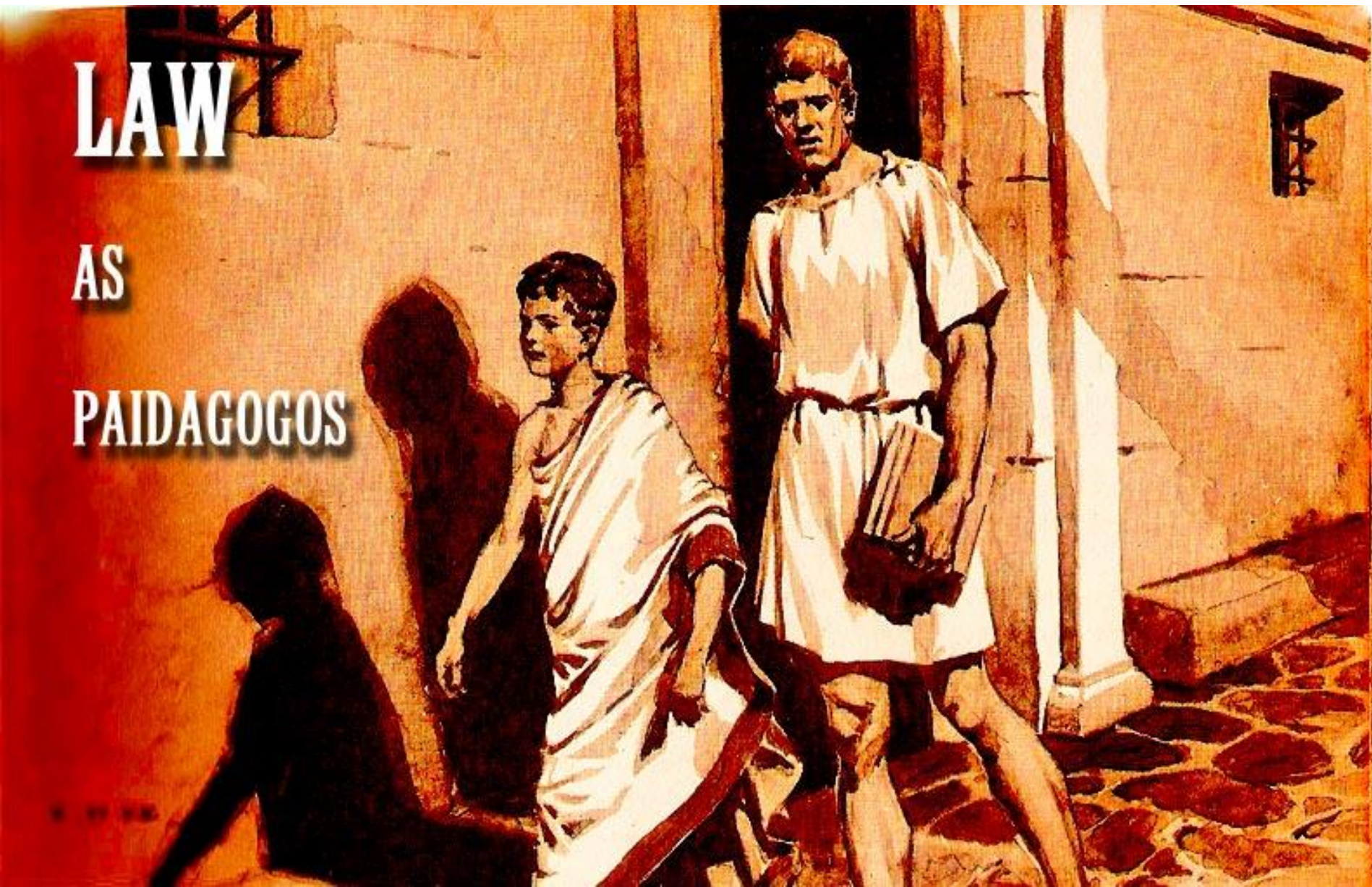
**WE WERE HELD IN CUSTODY UNDER
THE LAW, LOCKED UP UNTIL
THE FAITH THAT WAS TO COME
WOULD BE REVEALED**

Galatians 3:24-25 Wherefore the law was our schoolmaster [*paidagogos*] *to bring us* unto Christ, that we might be justified by faith. But **after** that faith is come, we are **no longer** under a schoolmaster [*paidagogos*].

LAW

AS

PAIDAGOGOS



Webster's Third New International Dictionary for *pedagogue* is "a teacher of children or youth"; the second meaning given is "one (as a slave) having charge of a boy chiefly on the way to and from school in classical antiquity."

In Paul's day the pedagogue was distinguished from the teacher (*didaskalos*). The pedagogue supervised, controlled and disciplined the child; the teacher instructed and educated him.

Socrates' Dialogue With Lysis

"Do they [Lysis's parents] let you control your own self, or will they not trust you in that either?"

"Of course they do not," he replied.

"But someone controls you?"

"Yes," he said, "my pedagogue here."

"Is he a slave?"

"Why certainly; he belongs to us," he said.

"What a strange thing," I exclaimed: "a free man controlled by a slave! But how does this pedagogue exert his control over you?"

"By taking me to the teacher," he replied.

Josephus tells us of a pedagogue who was found beating the family cook when the child under his supervision overate. The pedagogue himself was corrected with the words: "Man, we did not make you the cook's pedagogue, did we? but the child's. Correct him; help him!"

In the Hellenistic world, the *pedagogue* was given the responsibility to supervise and discipline the conduct of children. He did not have the positive task of educating the child; he was only supposed to control the behavior of the child through consistent discipline. The point of Paul's use of this image in depicting the law is that the law was given this supervisory, disciplinary role over Israel. But the supervisory control of the law was only "until Christ."

The purpose of the disciplinary function of the law was to demonstrate that God's people could only be justified by faith; *that we [Israel] might be justified by faith.*

Galatians 3:26-29 For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for **ye are all one** in Christ Jesus. And **if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.**

The people of God are not to be identified by ethnic origins, but by union with Christ.

Galatians 4:1-5 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we [*heirs*], when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth His Son [*the Heir*], made of a woman, made under the law [*tutors and governors / elements of the world*], To redeem them that were under the law, that we might receive the adoption of sons.

Galatians 4:1-2 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father.

TUTORS AND GOVERNORS

(until the time appointed of the father)

HEIR = servant

(as long as he is a child)

Galatians 4:3-5 Even so we [heirs], when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth His Son [the Heir], made of a woman, made under the law [tutors and governors / elements of the world], To redeem them that were under the law, that we might receive the adoption of sons.

ELEMENTS OF THE WORLD

(until the time appointed of the Father)

CHILDREN = bondservant

(UNTIL THE FULNESS OF TIME)

Galatians 4:6-7 And because ye are sons,
God hath sent forth the Spirit of His Son into
your hearts, crying, Abba, Father. Wherefore
thou art no more a servant, but a son; and if
a son, then an heir of God through Christ.

Galatians 4:8-11 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.

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But now, after that ye have known God, or rather are known of God, **how turn ye again to the weak and beggarly elements [στοιχειον]**, whereunto ye desire again to be in bondage?

Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.

στοιχειον stoicheion

Galatians 4:3 Even so we, when we were children, were in bondage under the **elements** of the world:

Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the **rudiments** of the world, and not after Christ.

Colossians 2:20 Wherefore if ye be dead with Christ from the **rudiments** of the world, why, as though living in the world, are ye subject to ordinances,

Galatians 4:1-5 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so **we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law**, that we might receive the adoption of sons.

**Ye observe days, and months, and times,
and years.** I am afraid of you, lest I have
bestowed upon you labour in vain.

Galatians 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Galatians 4:21 Tell me, ye that desire to be under the law, do ye not hear the law?

Galatians 5:2-4 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Galatians 4:8-11 Howbeit then, **when ye knew not God**, ye did service unto them which by nature are no gods.

But now, after that ye have known God, or rather are known of God, **how turn ye again to the weak and beggarly elements [στοιχειον]**, whereunto ye desire again to be in bondage?

Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.

Isaiah 1:10-17 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose *is* the multitude of your sacrifices unto Me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting. Your new moons and your appointed Feasts My soul hateth: they are a trouble unto Me; I am weary to bear *them*. And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Amos 5:21-24 I hate, I despise your Feast days, and I will not smell in your solemn assemblies. Though ye offer Me burnt offerings and your meat offerings, I will not accept *them*: neither will I regard the peace offerings of your fat beasts. Take thou away from Me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream.

Galatians 4:12-16 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all. Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus. 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. Am I therefore become your enemy, because I tell you the truth?

Galatians 4:17-20 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them. But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you. My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you.

Galatians 4:21-26 Tell me, **ye that desire to be under the law, do ye not hear the law?** For **it is written**, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

Genesis 16:1-7 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. 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. 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. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. 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. 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. And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

Genesis 16:8-16 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Wherefore the well was called Beerlahairoi; behold, *it is* between Kadesh and Bered. And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

Genesis 21:1-8 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him. And Sarah said, God hath made me to laugh, so *that* all that hear will laugh with me. 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. And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

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

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.”**

And the thing was very grievous in Abraham's sight because of his son.

And God said unto Abraham, “Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.”

Genesis 21:9-12



Galatians 4:21-26 Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for **these are the two covenants**; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

Galatians 4:27-31 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 than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. **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.”** So then, brethren, we are not children of the bondwoman, but of the free.

**“Cast out the
bondwoman and her
son: for the son of the
bondwoman shall not be
heir with the son of the
freewoman.”**



TWO COVENANTS

(Galatian 4:21-31)

“Cast out the bondwoman!”

HAGAR

- Bondwoman
- Ishmael: Born of Flesh
- Mt Sinai
- Bondage
- Jerusalem that now is
- Fleshly seed
- Persecutor
- Cast them out
- Shall not inherit

SARAH

- Freewoman
- Isaac: Born of Promise
- Mt Zion (Hebrews 12:22)
- Freedom
- Jerusalem above
- Spiritual seed
- Persecuted
- Accepted in Christ
- Inherit Promises

Seek His holy will!

**HAPPY SABBATH
DAY!**

KEEP IT HOLY!

**HAPPY SABBATH
DAY!**

**KEEP IT
WHOLLY!**

**HAPPY SABBATH
DAY!**

KEEP IT HOLY!

**HAPPY SABBATH
DAY!**

*Sabbath4CoGs
Chatroom*

**Thy
Word
is
Truth**

John 17:17



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Eph 6:17 And take..the sword of the
spirit, which is the word of God.



THANK YOU!

Church of God at Woodstock