

The Old and The New Humanity in Startling Symbolism:

Galatians 4:21-31 SEPTEMBER 25, 2022

In Galatians 4:11-20 is very personal. Paul **wrestles For Love and Loyalty.**

Now he returns to debate on the field of Bible history: having saved this section to bring his arguments for right doctrine to a climax. **The gospel's enemies then had much to say about Abraham and Jerusalem. Lets talk of Abraham and Jerusalem and learn about *The Old and New Humanity in Startling Symbolism.*** READ

“There is no evil more deeply rooted in mankind, in general and probably you in particular, than self-righteousness.” C. Simeon

Self-righteousness expresses itself in thousands of different expressions: there is no end to the ideas that your own heart will suggest-- dependence on things you do--as grounds for your acceptance with God.

An allegory is a pictorial representation: Ishmael is a pictorial symbol of a lost self-righteous person.

Isaac is a pictorial symbol of believer made righteous, made a true child of God, made an heir of God—all by grace alone. He earned none of it. He worked for none of it. He deserved none of it. He was a blessed man.

Ishmael, on the other hand, was cast out—without an inheritance—he was a wild man: an unconquerable, unsubmitive, dangerous man.

Ishmael symbolizes all who are under law. Isaac symbolizes all who are under grace. You are in one or the other.

I. There are crucial differences between those born according to the flesh, and those born through promise : vs 23.

A. Ishmael was Hagar, “the bondwoman”'s offspring “after the flesh” regular human potential, the natural character of human reproduction.

The ethics of such an arrangement would not be generally be considered evil *in those times, and in the circumstances* Sarai and Abram found themselves.

So this was a the best human plan Sarai could think of to achieve what she believed the will of God. Sarai reasoned this at about 76 years old.

B. Sarah is called “the free woman” and she conceived Isaac in her old age “through promise.” Sarah—gave birth, at age 90, according to a promise specifically God revealed to her.

There are crucial differences between Ishmael and Isaac, as I will attempt to show you..

II. The promise lies at the bottom of the differences between the old and the new humanity; as well as the old and New Covenant: vs. 24,25

A. The law, MT. Sinai 4:24-- is a school teacher that teaches us about our potential 3:24, 3;22-- verse 23 before “the” faith came—the faith in Christ as the completer, finisher of the faith—completer of Righteousness.

The Law of God teaches us that we are has helpless as an old woman is to conceive children, as we are to be righteous before God:

“Jerusalem now in bondage” vs. 25 Though exalted by false teachers—there is nothing to be gained *there*:

If you could go there today and stand in the spot where He bled and prayed in Gathsemene, exact spot of the cross, tomb also—you would not be a hair's breadth nearer to God than you are right here.

The false teachers were raving about the real knowledge is in Jerusalem! 1:17,1:22 unknown by the people there because I didn't go there.--until 2:1 14 years later. Nothing was added to me.

B. God has other ways of teaching us about ourselves and about religious teachers. Let us visit a believing marriage off course:

Genesis 16:1-6 Not a happy home. They are both elect believers. Ishmael: 16:11,12, 16 “eighty-six” years old.

Genesis 17:1-7. 15-17 20-22. What does Sarah think of this? 18:1,2 A christophany with two angels: 18:11-15.

III. The promises of God beget glad confidence or else sarcastic scorn.

A. Sarah acquired a faith of her own: Hebrews 11:12.

Genesis 21:1-13.

B. Are you a child of promise? Galatians 3:22

“it will not be difficult to attain a knowledge of our state if we will follow the clues the allegory shows us: What have I that nature cannot give, and evidently marks me as born of God?

Do I walk with God as father and son or daughter? Is my service glad and willing or is it a grudging duty, a constrained obedience that I pretty much have to do—given my circumstances.? Am I thankful for the gospel—my guilt gone, my righteousness gifted to me.

What changes have happened?

Ishmael scorned and mocked what, and who, the promises of God produced. It galled him to be in the presence of an heir of God.

Ishmael was cast out but soon ceased to regret it. He became great in the world. That is where he was at home. That was where he was free. That was his preferred company.