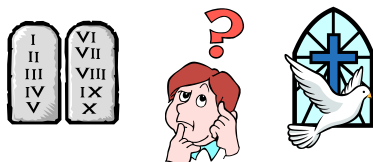


**In reading the Bible  
there is tension between  
law & Gospel,  
obedience & grace,  
works & faith,  
sanctification & justification  
Old Testament & New Testament  
that cannot be avoided.**

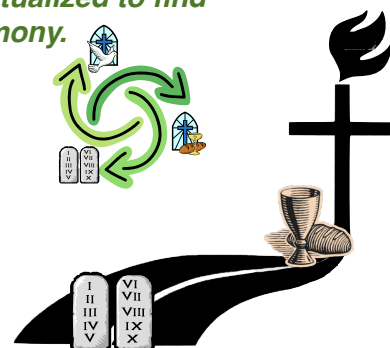


## The Biblical story

**It does not have to be  
spiritualized to find  
harmony.**

**It is not  
multiple stories  
or theologies.**

**It is an unfolding drama of redemption.**



### Galatians 4

“<sup>21</sup> Tell me, you who want to be under law, do you not listen to the law? <sup>22</sup> For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. <sup>23</sup> But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise. <sup>24</sup> 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. <sup>25</sup> Now this Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is in slavery with her children. <sup>26</sup> But the Jerusalem above is free; she is our mother. <sup>27</sup> For it is written, “Rejoice, barren woman who does not bear; Break forth and shout, you who are not in labor; For more are the children of the desolate than of the one who has a husband.” <sup>28</sup> And you brethren, like Isaac, are children of promise. <sup>29</sup> But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also. <sup>30</sup> But what does the Scripture say? “Cast out the bondwoman and her son, For the son of the bondwoman shall not be an heir with the son of the free woman.” <sup>31</sup> So then, brethren, we are not children of a bondwoman, but of the free woman.”

## Hagar

## Sarah

Children of the flesh	Children of the Promise
The covenant at Sinai (the Law)	The covenant at Calvary (Grace)
Bondwoman	Free woman
Judaizers	Christians
The Old Covenant is cast out	The New Covenant is established

### Galatians 4

“<sup>21</sup> Tell me, you who want to be under law, do you not **listen** to the law?”

**1. The normal reading of the O.T. text by itself would seem to support the Judaizers.**

### 2 Kings 17:37

“The statutes and the ordinances and the law and the commandment which He wrote for you, **you shall observe to do forever;**”

### Matthew 5:18

“For truly I say to you, **until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law** until all is accomplished.”

### Galatians 4

“<sup>21</sup> Tell me, you who want to be under law, do you not **listen** to the law?”

**1. The normal reading of the O.T. text by itself would seem to support the Judaizers.**

**2. Paul draws insight from Hagar and Sarah to support his special revelation concerning the Gospel plan.**

**3. Paul seems to expect his readers to **see the Gospel in the O.T.****

## Note how Paul quotes from the O.T. in Galatians 3.

- ➡ 3:6 “Abraham believed God, and it was reckoned to him as righteousness” **Gen.15:6.**
- ➡ 3:8 “All the nations will be blessed in you” **Gen.12:3.**
- ➡ 3:10 “Cursed is everyone who does not abide by all things written in the book of the Law, to perform them” **Deut.27:26.**
- ➡ 3:11 “The righteous man shall live by faith” **Hab.2:4.**
- ➡ 3:12 “He who practices them shall live by them” **Lev.18:5.**
- ➡ 3:13 “Cursed is everyone who hangs on a tree” **Deut.21:23.**

## Jesus’ teaching

Luke 24

“<sup>27</sup> Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself **in all the Scriptures.**”

“<sup>46</sup> thus **it is written**, that the Christ would suffer and rise again from the dead the third day. and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.”

## Paul’s teaching

Acts 17

“<sup>2</sup> And according to Paul’s custom, he went to them, and for three Sabbaths **reasoned with them from the Scriptures**, <sup>3</sup> explaining and giving evidence that the Christ had to suffer and rise again from the dead, and saying, “This Jesus whom I am proclaiming to you is the Christ.””

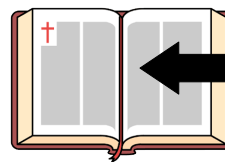
## The point

The Old Testament is best understood through the eyes of the Apostle Paul.

Old Testament

Gospels

Epistles



We interpret the Scriptures through lenses.

2 Timothy 2:15

“Be diligent to present yourself approved to God as a workman who does not need to be ashamed, **accurately handling the word of truth.**”

## Principles for understanding Scripture

- 1. Carefully observe the details.**
- 2. Interpret the details in light of the whole.**
- 3. Give priority to the major themes.**
- 4. Respect the story line of the Scripture.**

1.

All Scripture is written for us but not to us or about us.

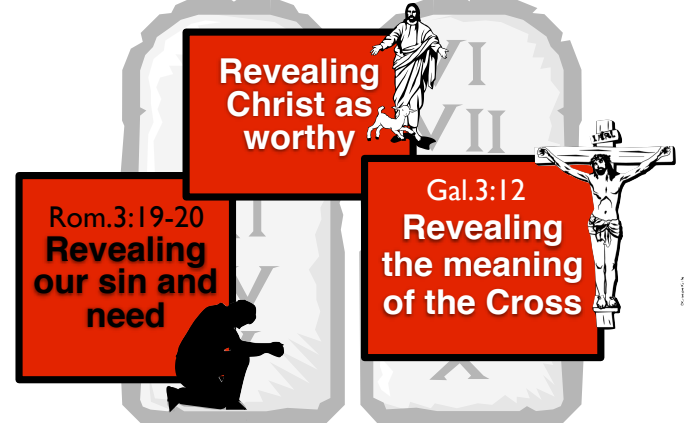
**What does it mean to properly respect the Old Covenant  
Use it "lawfully."**

1 Timothy 1

"8 But we know that the Law is good, **if one uses it lawfully**, 9 realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners,"

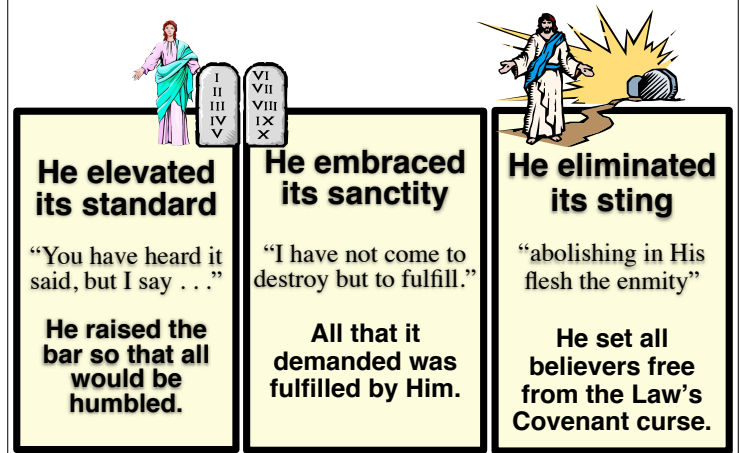
- 1. Let it do its work in leading us to Christ.**
- 2. But don't let it shame us after we are in Christ.**

## **The Law as a Tutor (Galatians 3:24)**



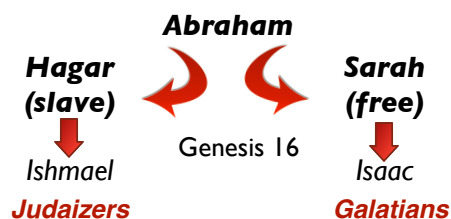
Shame is God's tool  
before salvation and  
Satan's tool after.

## **How did Jesus relate to the Law?**



Galatians 4

"22 For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. 23 But the son by the bondwoman was born according to the **flesh**, and the son by the free woman through the **promise**."



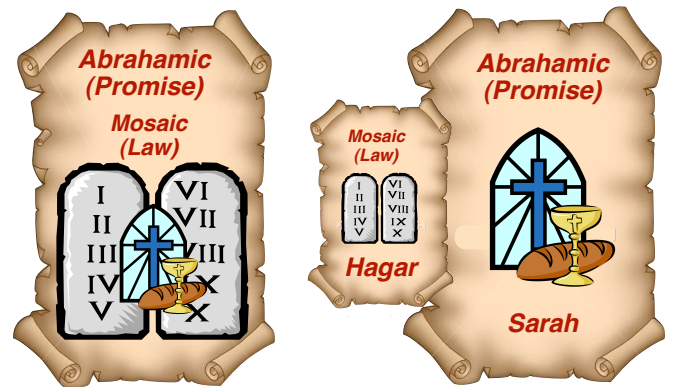
2.  
The Law of Moses can not  
deliver the blessings of  
Abraham but it can lead  
us to one who can.



Galatians 4

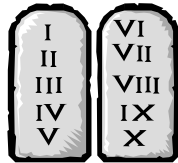
“24 This is allegorically speaking; for these women are **two covenants**, one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar. 25 Now this Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is in slavery with her children. 26 But the Jerusalem above is free; she is our mother. 27 For it is written, "Rejoice, barren woman who does not bear; Break forth and shout, you who are not in labor; For more are the children of the desolate than of the one who has a husband."”

***While both covenants are of God and have similar moral visions they are at odds with each other in both their purpose and effect.***



***The purpose of the Law?***

**Judaizers**



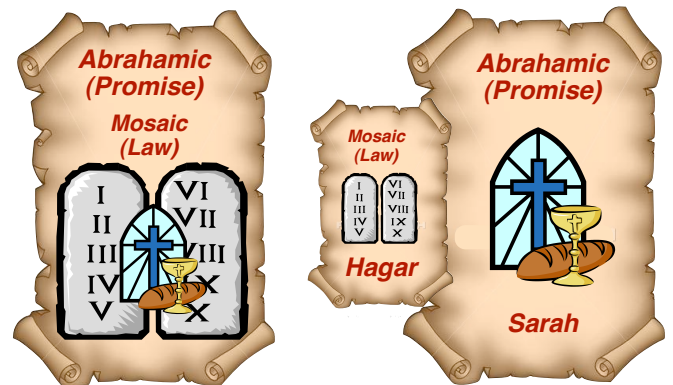
**Paul**

**The Law targets saints to identify them through obedience**

**Focus on the Law assures life.**

**The Law targets sinners to convict them of their need for a savior.**

**Focus on the Law imparts death.**



**3.**

**The Law of Moses is not of faith and freedom but of works and bondage.**

Galatians 4

“28 And you brethren, like Isaac, are children of promise. 29 But as at that time he who was born according to the flesh **persecuted** him who was born according to the Spirit, so it is now also.”

***The tension between law & Gospel, grace & obedience, faith & works, justification & sanctification is to be expected.***

***How we resolve the tension is critical.***

- 1. Hopeless inconsistency!***
- 2. Commingle the two covenants.***
- 3. Terminate the law covenant.***

### Galatians 4

“<sup>30</sup> But what does the Scripture say? “**Cast out** the bondwoman and her son, For the son of the bondwoman shall not be an heir with the son of the free woman.”

<sup>31</sup> So then, brethren, we are not children of a bondwoman, but of the free woman.”

4.

Dissonance between the covenants is best resolved by respecting their discontinuity.

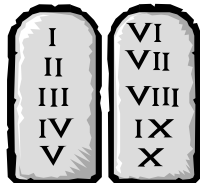
### What does it mean to cast out the law?

#### Romans 10:4

“For Christ is the end of the law of righteousness to everyone who believes.”

**Christians are free from the Law -**

**- as a covenant of blessing and curses based upon human performance.**



**- but not as an ethic of the Kingdom**

**Above the Law (Libertines)**

**Free from the Law (Christians)**



**Outside the Law (Gentiles)**

**Under the Law (Jews)**

5.

We are free from the law of Moses as a covenant but should respect it as a moral guide to Kingdom living.

#### 2 Kings 17:37

“The statutes and the ordinances and the law and the commandment which He wrote for you, you shall observe to do **forever**;”

**Greek αἰών aion, Hebrew עולם olam**

*These words while translated “forever” really means “an age” or “duration of time”*

The word “forever” is used 56 times in the Old Testament in connection with things **that are already ended!**

**Matthew 5:18**

“For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law **until all is accomplished.**”

- 1. Christ accomplished it all**
  - *its demands for righteousness (his life)*
  - *its demands of payment for sin (his death)*
- 2. We have no responsibility to fulfill its demands.**
- 3. The Law (as a covenant) has passed away.**

**The O.T. is best understood through the eyes of the Apostle Paul.**

- 1. All Scripture is written for us** - but not to us or about us.
- 2. The law cannot deliver the promises** - but it can lead us to the one who can.
- 3. The law is not of faith or freedom** - but of works and bondage.
- 4. Termination of the law covenant relieves dissonance** - but the law must be allowed to fulfill its purpose.
- 5. We are free from the law as a covenant** - but not as a moral guide.