

Title: The Allegory of Law and Grace  
Scripture: Gal. 4: 21-30; 5:1  
Date: March 28, 2010  
Place: SGBC; NJ

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

Is there anyone here this morning who desires to come to holy God by your obedience to the law of God. To Holy, holy, holy God?

Now be sure you understand. Those who were bewitching the Galatians were not claiming to be denying that salvation is by Christ Jesus. They were merely adding to the finished work of Christ.

Paul is declaring that God only receives those that he has made righteous in his Son Christ Jesus.

**Galatians 4: 22: For it is written, that Abraham had two sons, the one by a bondmaid, [Agar gave birth to Ishmael] the other by a freewoman. [Sara gave birth to Isaac] 23: But he who was of the bondwoman was born after the flesh; [the works of Abraham] but he of the freewoman was by promise. [God gave Isaac—God gets all the glory.] 24: Which things are an allegory:**

An allegory is a story in which the characters are used to picture, to typify, to symbolize other things.

**Galatians 4: 24: Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26 But Jerusalem which is above is free, which is the mother of us all.**

### **I. FIRST, ABRAHAM'S TWO WIVES REPRESENT TWO COVENANTS.**

What is a covenant? A covenant is a contract made between two or more parties in which certain promises are made based on specified conditions having been fulfilled. God only deals with sinners upon the basis of covenant.

The only two covenants in scripture are: the everlasting covenant of grace and the covenant of works. These are the two covenants which these two women represent.

#### **The Everlasting Covenant of Grace**

Sara represents the everlasting covenant of grace made before the world began. Before God made the world God made an everlasting covenant of grace. The covenant of grace is not dependent upon man. The work of magnifying the law, making it honorable was put into the hands of Christ, the Son (the Seed) of God, to accomplish. The work of redeeming his children from the curse, of justifying those given him of the Father was put in the hands of Christ. God the Father promised to glorify Christ, give him a name above every name.

As Sara was Abraham's first wife, his true wife--the everlasting covenant was the first covenant, the true, everlasting covenant. Sara is the freewoman just as the everlasting covenant is a covenant of free grace, not based on the merits of men, but God shows mercy to whom he will. As God promised a Seed through Sara—Isaac was a picture of Christ the Promised Seed.

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 they seed, which is Christ.

Hebrews 7:22: By so much was Jesus made a Surety of a better testament.

This better covenant—better than the old covenant of works—is that covenant wherein God wrote the names of all his elect in the book of life. At that time Christ became the Lamb slain before the foundation of the world when he entered into Suretyship for his people.

Revelations 13:8...the book of life of the Lamb slain from the foundation of the world.

Before God's children became sinners, Christ stood as our Surety. All the children of promise--God's elect--were blessed with all spiritual blessings in Christ before as yet we fell in Adam.

Ephesians 1: 3: Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Romans 8: 29: For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. 30: Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31: What shall we then say to these things? If God *be* for us, who *can be* against us? 32: He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33: Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. 34: Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

## The Old Covenant of Works

The other covenant—which Hagar represents—is that covenant which God gave on Mt. Sinai. Hagar represents the covenant God gave at Sinai. The covenant of works.

**Galatians 4: 24: Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.**

The law at Sinai was an earthly, fleshly covenant--it said, "This do and live." It was the covenant from mount Sinai, "which gendereth to bondage." It was given to show God's true children the magnitude of Adam's one transgression in the garden, the magnitude of our own sins.

Romans 5: 20: Moreover the law entered, that the offence might abound.

Romans 3: 19: Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20: Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

It accused of sin, pronounced guilty, threatened death but gave no life. It kept sinners in bondage. But just as Sara remained Abraham's first wife even though Hagar entered in, even so the everlasting, eternal covenant stood ordered and sure even when the covenant of works entered in.

Galatians 3: 15: 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. 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. 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. 18: For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

Abel, Enoch, Noah, Abraham, Isaac, Jacob all walked in a way pleasing unto God, all died in faith and were all accepted of God in glory. Yet, none of them had the law of Moses. Still, they were made righteous and sanctified—how so? Through God-given faith. God purified their hearts through faith. Christ was made their all. They walked by the believers rule of life—the law of faith which worketh by love.

Why then was the law—the covenant of works—added? It is it against the covenant of grace? Just as Hagar was a bondmaid serving Sara the first wife, the covenant of works was a handmaid to bring God's true children to see our sin and our need of grace, to shut us up to faith in Christ. But after God gives us faith in Christ then we are as Abraham was and no longer under the law but under grace. The just live by faith.

Galatians 3: 21 *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.* 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 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. 29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

Galatians 4: 3 Even so we, when we were children, were in bondage under the elements of the world: 4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.

Galatians 3: 13: 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: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

## **II. SECONDLY, THESE TWO WOMEN REPRESENT TWO KINDS OF RELIGION.**

**Galatians 4: 25: For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.**

**Hagar represents works religion.**

Sinners are not justified, sanctified, preserved, or entitled to heaven on the basis of works. Hagar is mount Sinai in Arabia—outside the land of promise! Her children are yet serving earthly Jerusalem, earthly priests, earthly altars, earthly dead letter religion. She is in bondage: to sin, satan, law and death.

**Sara represents the true church of God.**

**Galatians 4: 26: But Jerusalem which is above is free, which is the mother of us all.**

This is heavenly Jerusalem the church of the Firstborn written in heaven, the church from above, of God. We are free and saved by free grace. As Sara is the mother of all who believe she represents the church of God who is the mother of all who believe. We are full of rejoicing in our Redeemer and shall never be forsaken. (Is 54: 1)

**Galatians 4: 27: 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.**

Isaiah 54: 4: Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. 5: For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called....17: No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

### **III. THIRDLY, THESE TWO SONS REPRESENT THE TWO KINDS OF PEOPLE IN RELIGION.**

**Galatians 4: 22: For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23: But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.**

**Ishmael represents the free-will works religionists.**

He was born by a bondmaid, after the flesh. This is the way all sinners are born into this world the first time of the flesh, a child born of unbelief and he was in bondage. He represents the dead fruit produced by the religious works of men's hands even as Abraham looked to his wisdom and work when producing Ishmael.

**Isaac represents the true believer.**

Isaac was born of the freewoman, by promise. This is the way God's sons of promise are born a second time, of the Spirit, into freedom.

**Galatians 4: 28: Now we, brethren, as Isaac was, are the children of promise.**

Galatians 4: 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. 8: Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. 9 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? 10 Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labour in vain.

2 Thessalonians 2:13: But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: 14: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

**The Legalist persecutes the True Child of God.**

**Galatians 4: 29: But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.**

Ishmael mocked and persecuted Isaac. So it is that the legalists in our day mock and persecute the children of God.

Galatians 6: 12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. 13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. 14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. 15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. 16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

### **Works Religionists Shall Be Cast Out, Believers Shall be Accepted**

**Galatians 4: 30: 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.**

Hagar was cast out, as well as her son.

Romans 10: 4: For Christ is the end of the law for righteousness to every one that believeth.

Christ cannot receive all the glory if there is yet room for you to boast in your works. Those who think they are justified by the law, sanctified by the law, constrained by the law or think they will be glorified because of the law are yet under the curse. Believers are not motivated by law but by the grace of God, the love of Christ for vile sinners like us is what motivates us.

Philippians 3:3: For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

**Galatians 5: 1: Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.**

Paul was clear on this.

Galatians 5: 3: For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4: Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5: For we through the Spirit wait for the hope of righteousness by faith. 6: For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Amen!