

GALATIANS

“A STUDY OF THE OLD LAW AND THE NEW LAW”

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It is our hope that all who study this material will gain a better knowledge of God's word and will be able to help others around them to also have this knowledge. In all things, give the glory to God (1 Cor. 10:31).

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GALATIANS

INTRODUCTION:

1. This book was written about 52 a.d. to the churches of Galatia. It is the only book written by Paul that was written to a group of churches.
2. Paul had established congregations in this province during both his first and second missionary journeys (Acts 14 & 16). Iconium, Lystra, and Derbe are in Galatia.
3. Galatia was a Roman province located in central Asia Minor. Originally occupied by people from ancient Gaul (modern France), the area took its name from these people, originally known as Keltoi or Keltaí (Galatia is a Greek modification of their name). In 189 B.C., this area was subjugated by Rome but had its own chiefs and kings until 25 B.C. At this time, it became a Roman province.
4. There is some debate among scholars that Paul may have been writing to the churches of southern Galatia or to those in northern Galatia. Since we know these letters were circulated (cf. Col. 4:16), there is no reason to believe that this letter was not written to all the churches of Galatia.
5. The problems addressed in this book were pressing problems in the church of the First Century (especially those of Gentile background). There is also an issue that Paul had to deal with several times in his work.
 - a. There is a need to point out the errors of Judaizing teachers, who wanted members of the church to hold to portions of the Old Law as well as follow the New Law. The subtitle of this book can be understood to be "The Law and the Gospel".
 - b. Paul also has to defend his apostleship. In the first two chapters, Paul gives the proof of his apostleship and his authority.
 - c. In chapters 3-5, Paul addresses the issue of the Judaizing teachers. He shows the superiority of the New Law.
 - d. In chapter 6, he shows them their obligation to one another and again warns them concerning the false teachers working among them.
6. The extent of the control of the false teachers over the congregations in Galatia is so deep that Paul does not offer any commendation in the opening remarks of this book (the only book penned by Paul that does not have this). Instead, he moves right into the problem and chastises them for following a doctrine that is not of Christ.

I. THE AUTHOR

- a. Paul is listed as the author and identifies himself as an apostle of Jesus Christ.
- b. We are first introduced to Paul at the stoning of Stephen (Acts 7:58ff).
- c. He was the great persecutor of the church (Acts 9:1; 26:9-12).
- d. He was from Tarsus in Cilicia (Acts 11:25; 21:39). Tarsus was a city of prominence and a university city. Later, in 72 a.d., it became the capital of Cilicia.
- e. Paul was schooled by Gamaliel, one of the elite Jewish teachers (Acts 22:3).
- f. He had at least one sister (Acts 23:16).
- g. Paul was a free born Roman citizen, the highest level of citizenship (Acts 22:28).
- h. Philippians 3 gives us this information on Paul.
 - i. Circumcised on the 8th day (vs. 5).

- ii. Of the stock of Israel (vs. 5).
- iii. Of the tribe of Benjamin (vs. 5).
- iv. A Hebrew of Hebrews (vs. 5).
- v. A Pharisee (vs. 5).
- vi. Blameless in the keeping of the Mosaic law (vs. 6).

II. PAUL'S CONVERSION AND EARLY PREACHING

- a. Paul talked to Jesus on the road to Damascus (Acts 9:1-6).
- b. He is instructed to go to Damascus where he will be told what he must do (Acts 9:6).
- c. He goes to Damascus as a blind man (Acts 9:8).
- d. Paul is taught by Ananias and is baptized into Christ (Acts 9:10-18; 22:16).
- e. After his conversion, he went to Arabia (Gal. 1:17).
- f. He comes back to Damascus and preaches the words of Christ (Acts 9:20; Gal. 1:17).
- g. The Jews of Damascus attempt to kill him (Acts 9:23ff).
- h. After preaching for 3 years in Damascus, he escapes the city and goes to Jerusalem (Acts 9:25,26; Gal. 1:18).
- i. He preaches the gospel in Jerusalem (Acts 9:28,29).
- j. The Jews in Jerusalem attempt to kill him (Acts 9:29).
- k. He is sent to Tarsus (Acts 9:30; Gal. 1:21).
- l. Barnabas goes to Tarsus and brings Paul to Antioch of Syria (Acts 11:25,26).

III. CHRONOLOGY OF PAUL'S LIFE

- a. While difficult to put his life in its exact order, the following is the best I can put together from various sources.
- b. 35 a.d. – His conversion
- c. 45-49 a.d. – First journey (Acts 13:4 – 14:26)
- d. 50-53 a.d. – Second journey (Acts 15:40 – 18:22)
- e. 51 a.d. – Writes 1 and 2 Thessalonians
- f. 52 a.d. – Writes Galatians
- g. 54-58 a.d. – Third journey (Acts 18:23-21:25)
- h. 57 a.d. – Writes 1 and 2 Corinthians
- i. 58 a.d. – Writes Romans
- j. 60 a.d. – Journey to Rome
- k. 62 a.d. – Writes Ephesians, Colossians, and Philemon
- l. 63 a.d. – Writes Philippians
- m. 63-65 a.d. – Writes 1 Timothy and Titus
- n. 67 a.d. – Writes 2 Timothy
- o. 68 a.d. – Dies (cf. 2 Tim. 4:6)

IV. GALATIANS 1

- a. Paul begins this epistle with the simple affirmation “an apostle” (vs. 1).
 - i. He notes that this was not granted to him by men. There are many man-made positions of honor granted by men, but Paul's position as an apostle was not granted to him by some individual or world organization.

- ii. This position was given to him by Jesus and by God (vs. 1; see Acts 9:15,16).
 - 1. Paul was an apostle born out of due season, that is, he did not come the way of the other apostles (1 Cor. 15:8).
 - 2. He was the apostle to the Gentiles (Rom. 11:13).
 - 3. He had seen Jesus (1 Cor. 9:1).
 - 4. He did the signs of an apostle (2 Cor. 12:12; cf. Mk. 16:17-20).
 - b. The letter is addressed to the churches of Galatia (vs. 2).
 - c. To help remind the Galatian brethren why they should not be following other doctrines, he tells them what Jesus did for them (vss. 3-5).
 - i. He gave himself for our sins (Rom. 5:7,8; Jn. 10:17,18).
 - ii. He did so that he might deliver us from this present evil world (Col. 1:13).
 - iii. This was according to God's will and therefore God deserves glory and honor (Jn. 3:16; Eph. 3:10,11; Gal. 4:4,5).
 - d. The Galatians had gone after another teaching/doctrine (vss. 6-8). We know from a study of the book that there was a tremendous influence on them from the Judaizing teachers and those questioning the apostleship of Paul. Note how Paul addresses this issue.
 - i. He marvels that they have so quickly fallen away. It had been less than 10 years from the time Paul first came into this area and they had already left the teachings of Christ. They had rejected the grace of Christ.
 - ii. Paul reminds them that what they are following is not a doctrine, but merely the teachings of men. What they were following was the teachings of those who had perverted the gospel of Christ.
 - iii. If anyone were to teach them something contrary to what they had already been taught, that person or being would be accursed.
 - iv. He closes this section by helping them to understand that if they were pleasing men, they would not be a servant of Christ.
 - v. They must answer the question, "For do I now persuade men or God?" (vs. 10).
 - vi. If they pleased men, they would not be servants of Christ (vs. 10).
 - e. Paul's credentials (vss. 11-23).
 - i. The gospel that Paul preached was not after some man, but came by the revelation of Jesus Christ (vss. 11,12). Paul was an inspired apostle.
 - ii. His conversion.
 - 1. In time past, he persecuted the church (vs. 13; cf. Acts 8:1-4; 9:1; 26:9-11).
 - 2. He prospered in the Jewish religion, even above his peers (vs. 14). He was zealous.
 - 3. Paul was converted to Christ, and preached Christ among the heathen (vss. 15,16; Acts 9:20).
 - iii. His early years.
 - 1. After his conversion, he went to Arabia (vs. 17). Arabia generally referred to the area south and southeast of Israel. It would have included the Sinai Peninsula and what is now modern day Saudi Arabia.

2. He then came back to Damascus (vs. 17).
3. After 3 years, he went to Jerusalem (vs. 18).
4. In Jerusalem, he spoke with Peter and James, the brother of Jesus (vss. 18,19).
5. He also worked in Syria and Cilicia (vs. 21)
- iv. Paul is telling them the truth (vs. 20).
- v. The churches in Judea did not know Paul by face, but they had heard that Paul was now a Christian (vss. 21-23; Acts 9:26,27).
- vi. Because of Paul's conversion and faithfulness, God was glorified in him (vs. 24; cf 1 Cor. 10:31).

V. GALATIANS 2

- a. In verses 1-10, Paul speaks of his visit to Jerusalem around 49 a.d. (14 years after his conversion). This visit was to discuss with the church at Jerusalem his work among the Gentiles. Acts 15 gives more information concerning this conference.
- b. The brethren of Jewish background were not sure exactly how to deal with those being converted from a Gentile background. These individuals came from paganism and did not have a real knowledge of God before their conversion. The Jews were raised with knowledge of God and were involved with a monotheistic worship. After some discussion, everyone came to the understanding of what the Great Commission meant – go into ALL THE WORLD (see Acts 15:14-19).
- c. The conference in Jerusalem gave direction to the Gentile brethren to stay away from anything related to idolatry (Acts 15:20-29). Paul also shows that Barnabas and he were encouraged to remember the poor (Gal. 2:10).
- d. In verses 1-10, Paul also addresses the issue of our liberties in Christ. There were those in Galatia who would compel the brethren to be circumcised as a matter of religious practice (Judaizing Christians). Paul describes these brethren as “false brethren” (vs. 4).
 - i. He introduces us to Titus, who was a Greek.
 1. Titus is mentioned in 2 Cor. 2:13; 7:6,13,14; 8:6,16,23; 12:18; 13:14; Gal. 2:1,3; 2 Tim. 4:10; Tit. 1:4; 3:15.
 2. Titus was a traveling companion with Paul and a fellow laborer in the faith.
 - a. Titus was with Paul in Jerusalem (Gal. 2:1,3).
 - b. He worked on the isle of Crete (Tit. 1:5).
 - c. The last place we find Titus is in Dalmatia, a Roman province north of Macedonia and on the east coast of the Adriatic Sea (Tit. 4:10).
 - ii. Paul shows great wisdom when he comes to Jerusalem.
 1. He meets privately with the leaders (vs. 2). This will allow him to present his case and have them help him convince those who may be opposed to what he is doing among the Gentiles. There were those who still held to the old Jew and Gentile prejudice.
 2. Although Titus was a Greek, he was not compelled to be circumcised, even though there were those at Jerusalem who taught that he should be (vss. 3,4).

- a. The false brethren were not concerned with doing what is right, but were trying to bring the church into bondage (vs. 4). They wanted people to follow them and thus come into the bondage of sin (cf. 2 Pet. 2:18,19). They also wanted people to hold to the Old Law which had been nailed to the cross, thus committing spiritual adultery (cf. Rom. 7:1-4).
- b. Paul did not compel Titus to be circumcised because it would have hindered the work of the church. It would have allowed the false brethren to gain control over them and the work (vs. 5).
 - i. Liberty can be used correctly in doing those things which will not hinder the work, but will actually be an expedient to the work. Paul had Timothy circumcised because Timothy's mother was a Jew, but his father was a Greek. Because people knew this, it would have hindered their work among the Jews if Timothy were not circumcised (see Acts 16:1-3).
 - ii. Liberty must not be used as a cloak of maliciousness (1 Pet. 2:16).
 - iii. Liberty must not be used to cast a stumbling block to them that are weak (1 Cor. 8:9).
 - iv. Liberty must not be used for an occasion to the flesh (Gal. 5:13).
 - v. Liberty must be used to help others go to Heaven (1 Cor. 9:19-22).
- e. Paul reminds the brethren at Galatia that they were to listen to him because he was equal to the leaders at Jerusalem (vs. 6). And, the brethren at Jerusalem understood this because they recognized that he had been chosen to take the gospel to the Gentiles (vs. 7; cf. Acts 9:15).
- f. Paul and Barnabas left Jerusalem encouraged by all to continue to take the gospel to the Gentiles (vs. 9).
- g. Paul shifts his discussion to an occasion of stumbling brought about by Peter's wrong action (vss. 11-14).
 - i. Peter had been eating with the Gentiles (vs. 12), but when those brethren of Jewish background came, Peter quit eating with the Gentiles and separated himself from them. He did so because he feared what the Jewish brethren might think.
 - ii. Peter's action caused others, including Barnabas, to likewise separate themselves from any association with those of Gentile background (vs. 13).
 - iii. Dissembled – "to act hypocritically"
 - iv. Dissimulation – "to feign; deceit"
 - v. Paul withstood Peter to the face (vs. 11). This helps us understand that public sin can be publicly handled. Sin must not be allowed to go unchecked.

- vi. Paul helped Peter to see the error of his way by showing Peter his hypocrisy (vs. 14). Paul knew that Peter was teaching the Gentiles that it was acceptable to be prejudiced, a position that would cost them their souls (Jas. 2:9).
- h. Verses 15-21 give the Galatians the information that they are not under the Old Law. Here, Paul begins his contrast between the New Law and the Old Law.
 - i. To the Jewish brethren (vss. 15,16), Paul reminds them that they are not justified by the works of the Law.
 - 1. They were justified by the faith of Christ.
 - 2. By the works of the Law (that is, doing the things taught in the Old Testament), they will never be justified.
 - ii. Even though we may sin, this is not of Christ (vs. 17).
 - iii. When they go back to the Old Law, they become transgressors (vs. 18; Rom. 7:1ff).
 - iv. For the Galatians to be saved, they must follow Paul's example (vss. 19,20). They must recognize that the Old Law was taken out of the way, and they must die to self and serve Christ (vs. 20).
 - 1. Eph. 2:14-17
 - a. He is our peace (14).
 - b. He made Jews and Gentiles one (14).
 - c. He broke down the middle wall of partition between the Jews and the Gentiles (14).
 - d. He abolished the law of commandments contained in ordinances (15).
 - e. He made of the two, one new man (15).
 - f. He made peace between Jews and Gentiles (15).
 - g. By his death on the cross, he reconciled both Jew and Gentile to God (16).
 - h. He preached peace to the whole world (17).
 - 2. Col. 2:13-14
 - a. The Gentiles were dead in their sins, but Christ made them alive in him (13).
 - b. He forgave them their trespasses (13).
 - c. He blotted out the handwriting of ordinances (14).
 - d. He took it out of the way (14).
 - e. He nailed it to the cross (14).
 - 3. Side note: The Ten Commandments were nailed to the cross also.
 - a. Ex. 34:28; Deut. 10:4 – God wrote (“handwriting of ordinances”) the Ten Commandments on the tables of stone.
 - b. Deut. 4:13 – God commanded (“abolished the law of commandments”) the Jews to perform the Ten Commandments.
 - v. If righteousness is found in keeping the Old Law, then Christ died in vain (vs. 21). Christ died to take the Old Law out of the way (Eph. 2:13ff; Col. 2:13,14).

- vi. Paul knows that if they go back to the Old Law, they frustrate (“to set aside”) the grace of God (vs. 21).

VI. GALATIANS 3

- a. In this chapter, Paul continues his discussion of the superiority of the New Law. He uses some contrasting terms to distinguish between the Old Law and the New Law.
 - i. Old Law
 - 1. “Law” (vs. 2)
 - 2. “Flesh” (vs. 3)
 - 3. “Schoolmaster” (vs. 24)
 - ii. New Law
 - 1. “Truth” (vs. 1)
 - 2. “Faith” (vs. 2)
- b. He reasoned with the Galatians, who had been led astray by those who would have them hold to the Old Law.
 - i. He describes them as foolish (vss. 1,3).
 - ii. He asks them who has “bewitched” them (vs. 1). They had been misled.
 - iii. How could they be led astray when they had been given the precious message of Jesus Christ and his crucifixion (vs. 1)?
 - iv. Did they receive the Spirit through their obedience to the Old Law (“works of the law”) or by their obedience to the New Law (“hearing of faith”) (vs. 2)?
 - 1. The promise of the Holy Spirit was not found in the Old Law or in the baptism of John.
 - 2. John’s baptism was for the remission of sins (Mk. 1:4).
 - 3. The baptism of the New Law was for the remission of sins and so the converts could receive the Spirit (Acts 2:38).
 - a. The Spirit helps us in our prayers (Rom. 8:26).
 - b. The Spirit testifies with our spirit that we are the children of God (Rom. 8:16).
 - c. In Christ, we have access to the Father by the Spirit (Eph. 2:18).
 - d. We have been sealed by the Spirit (Eph. 1:13).
 - e. We have been given the earnest of the Spirit, the assurance of our salvation (Eph. 1:14,15).
 - v. Do they think they can be saved by the New Law and be made complete by the Old Law (vs. 3)?
 - vi. They had suffered because they were Christians. Was this in vain (vs. 4)?
 - vii. Did Paul receive his salvation and abilities from the Old Law or the New Law (vs. 5)?
- c. To help them to understand that they should not follow the Old Law, he continues by reasoning concerning the giving of the promise to Abraham.
 - i. When Abraham believed God, it was accounted to him for righteousness (vs. 6).
 - ii. Those who are in the faith are children of Abraham (vs. 7).

1. Fleshy Israel are no longer the children of God, because it is not one who is a Jew outwardly that is received by God, but the person that is a Jew inwardly (Rom. 2:28,29).
2. God teaches us that "Not all Israel is Israel" (Rom. 9: 6-8). Watch Paul's argument here.
 - a. They are not all children of God because they are of physical Israel, but those who were blessed in the line of Isaac (vs. 7).
 - i. Abraham begat Isaac.
 - ii. Isaac begat Jacob.
 - iii. Jacob begat 12 sons of which one was Judah.
 - iv. Through Judah came the Messiah who would die on the cross to save the world and establish his Law.
 - v. Those who obey Christ will be saved.
 - b. Fleshy Israel is not the children of God (vs. 8).
 - c. The children of the promise are the seed of God (vs. 8).
- iii. To Abraham was given the promise (vs. 8; Gen. 12:1-3) which was later given to Isaac (Gen. 26:1-4) and then to Jacob (Gen. 28:13,14).
- iv. So they which obey the New Law are those who will be blessed with Abraham (vs. 9).
- v. Those continuing to try to hold to the Old Law are under a curse (vs. 10: Deut. 27:26).
- vi. No one is justified by the Old Law as far as God is concerned, but the just shall live by the New Law (vs. 11).
- vii. Although the Old Law is not in effect, those who try to hold to the Old Law need to keep all the Law, which the Judaizing teachers failed to do (vs. 12; Gal. 5:3; Jas. 2:10).
- viii. By Christ's death, he has redeemed us from the curse (vs. 13) that all might be saved by obedience to the faith, Jew and Gentile alike (vs. 14; Rom. 1:16).
- ix. Even man's law, once confirmed, cannot be changed (vs. 15), therefore, God's law cannot be changed once it is confirmed.
 1. To Abraham and his seed were the promises made (vs. 16). That seed is Christ.
 2. The Old Law being confirmed by God cannot make of none affect the promise (vs. 17). The Old Law prophesied of the coming Messiah (Gen. 3:15) and the church (Isa. 2:1-4). The Old Law prophesied of the salvation of the Gentiles (Micah 4:2; Zech. 2:11). The promise was to all nations (Mk. 16:15; Acts 2:39; Acts 1:8; Acts 11:17).
 3. The New Law was confirmed by the death of Christ (Heb. 9:15-17).
 4. The inheritance cannot be of the Old Law because it is not the law of promise (vs. 18). The promise came to Abraham and that promise was fulfilled in Christ. Christ purchased the New Law and His church (Acts 20:28).

- d. Why do we have the Old Law?
- i. Paul taught them that the inheritance was found in the New Law, and not in the Old. The obvious question would be, "Wherefore then serveth the law?" (vs. 19).
 - ii. Verses 19 and 20 give us three things related to this question.
 1. The Old Law was given because of transgressions. That is, it gave the Jews the guidance they needed to know right from wrong, to direct their lives in faithfulness to God. (cf. Rom. 4:15; 3:20).
 2. The Old Law was to be in place until the promised seed (see Gal. 3:16) should come. The Old Law was not to last forever, but would serve out its purpose when Christ came and fulfilled it.
 3. The Old Law was ordained by angels through a mediator (Moses). Heb. 1:1,2 shows us the superiority of the New Law to the Old Law. The Old came to us through the prophets. The New came to us through Jesus Christ. The Old Law was a great law that served its purpose and was taken out of the way and the New Law was instituted (Heb. 8:13; 9:15-17).
 - iii. The Old Law would bring us to Christ wherein the world would find redemption (vss. 21-24).
 1. Was the Old Law against the promises of God? Absolutely not! If the Old Law could have given life, then righteousness would have been of the Law. However, the entire context of this section shows us that the Old Law was bringing us to the way of salvation for all mankind (vs. 21; cf. Jn. 14:6).
 2. All have sinned and we therefore need the blood of Christ to redeem us (vs. 22; cf. Gen. 3:15; Rom. 6:3,4; Heb. 9:15). Christ's blood was shed for all mankind, including those under the Old Law. All who have lived or will ever live faithfully for God will be saved.
 3. With the Old Law, we would never be saved. The Old Law was preparing us for the superior law and superior lawgiver (vs. 23).
 4. The Old Law was our schoolmaster (literally, "a little boy helper", the one who brings us to the master). In the 1st Century, a schoolmaster was actually the person who came to the house and accompanied the boys to school where they would be taught by the master. The Old Law served this purpose. Through its prophecies and teachings, we find a world prepared for the coming Messiah, even if they did not want to accept him when he came (vs. 24).
 5. Once we get to the master ("after that faith is come"), the schoolmaster is no longer needed. He has served his purpose. The Old Law led us to Jesus Christ, our Master. Now, having fulfilled its mission, the Old Law is taken out of the way (vs. 25).
 - iv. The Galatians are reminded that they are who they are because of their obedience to Jesus. They followed the Master, why would they go back to the inferior way? (vss. 26-29)
 1. They are children of God by faith in Christ (vs. 26).

2. They had been baptized into Christ and now had Christ (vs. 27).
3. In Christ, all barriers are removed. The church is one in Christ (vs. 28). This was something they were unfamiliar with in the world and under the Old Law. The world divides itself over such things as social standing, wealth, or ethnic group. The Jews had allowed the Old Law to be a barrier between them and the rest of the world (Eph. 2:14ff; Col. 2:14). However, in the church all are equal.
4. They could not be heirs under the Old Law (vs. 18), but in Christ, they were now heirs. Why would anyone go back to the Old Law and not have the opportunity to be an heir of God?

(TO HELP IN BETTER UNDERSTANDING THE OLD LAW, PLEASE STUDY "THE OLD LAW: A SYSTEMATIC STUDY" FOUND AT THE END OF THIS STUDY GUIDE.)

VII. GALATIANS 4

- a. To help the Galatians understand where they would be if they allow the false teachers to lead them back to the Old Law, Paul teaches them where they were and where they are now.
- b. Like a child who is no different than a servant until he is grown, they were in bondage until they came to Christ (vss. 1-3).
- c. But, when the world was ready, God sent his Son into the world to redeem mankind that we might be adopted as sons (vss. 4,5).
- d. Now that they are the children of God, they have the Spirit of God (promised in Acts 2:38). As children, they have the earnest of the Spirit and are sealed with the Holy Spirit (Eph. 1:13,14). Paul also refers to this when he says they are "known of God" (Gal. 4:9). God knows those who are his (Rev. 7).
- e. In Christ, they are no longer servants, but sons, and, as sons, they are heirs of God (vss. 6,7).
- f. Before they knew God, they served the false gods (vs. 8). Now that they are Christians, how could they turn back to those things which would put them into bondage (vs. 9)?
- g. As matters of religion, they observed days, months, times, and years (vs. 10). Both under their pagan religions and under the Law of Moses, there were various days that were observed as religious observances. These would put them in service to a law inferior to the law of Christ. They had to remember that if one holds to one portion of a law, they are guilty of all (Gal. 5:3; Jas. 2:10). They could not hold to some of the Old Law and still be faithful to Christ. Those today who want to hold to the Sabbath Day must understand that they are obligated to keep all the Old Law, and by holding to a portion of the Old Law, they are unfaithful to Christ.
- h. Paul is afraid that the work he did in helping the Galatians come to Christ and to help them grow may have been done in vain (vs. 11). He had worked so hard to help them be saved, and they were going to throw it all away to hold to a law that could not give them salvation. The Old Law had been nailed to the cross (Eph. 2:14ff; Col. 2:14) and was no longer in effect.
- i. Had Paul become their enemy because he told them the truth? (vss. 12-16)

- i. Paul was one with them. They had not hurt him. He wanted the best for them (v12).
- ii. He had preached among them and they had accepted him. Even though he had “an infirmity of the flesh”, they had not rejected him, but had accepted him as “an angel of God” or “even as Christ Jesus” (vss. 13,14). They appreciated what Paul had done for them, and had listened to the message proclaimed by Paul.
- iii. What happened? They would have given him their own eyes, and now he was their enemy?! (vss. 15,16). What changed? He had not changed in his love for them.
- iv. While Paul had worked only for their good, the false teachers working among them were not doing anything for their good (vs. 17). While it was good to be affected for good (vs. 18), they had been affected for evil.
- v. Paul loved them so much and he desired to not have to deal with this when he came to them, but he doubted whether they would change (vs. 19). Like all of us, Paul would rather talk about good things than have to handle problems, but Paul was going to deal with this. Paul would do all he could to keep them from pulled back into bondage to sin.
- vi. Since there were those trying to bind the Old Law upon the Galatians, Paul uses the Old Law to show them the folly of such (vss. 21-31).
 1. Using the story of Ishmael and Isaac that begins in Gen. 16, Paul shows them the analogy as it is given by God.
 2. Ishmael was the child of Hagar, a handmaid of Sarah. Sarah had given Hagar to Abraham because Sarah could not bear a child. Ishmael was therefore the child of the bondwoman. Isaac was the child of Sarah and Abraham, therefore, the child of the freewoman (vss. 22,23).
 3. These two children represented the two covenants. Ishmael, the child of the bondwoman, represented the Law of Moses given at Mt. Sinai (vs. 24). Isaac represented the Law of Christ given at Jerusalem (vss. 25,26; In Jerusalem, Christ died and his church was established. By his death, he took away the Old Law.).
 4. In verses 24-27, Paul shows the superiority of the New Law to the Old Law.
 - a. Those under the Old Law were in bondage looking for the coming of the New Law (vs. 25).
 - b. Freedom came under the New Law (vs. 26).
 - c. The New Law had given the Galatians and all Christians the opportunity to be saved, and there were many “children” under the New Law (vss. 26, 27; Vs. 27 is a quote of Isa. 54:1).
 - d. Christians are the children of promise, not bondage (vs. 28).
 - e. In verse 29, Paul references an occurrence in Gen. 21:9 when Ishmael mocked Isaac. Like Isaac was mocked, so the children of bondage (those holding to the Old Law)

- mock the children of promise (those saved under the New Law).
- f. As Hagar was cast out by Sarah (Gen. 16 & 21), even so we must “cast out” the Old Law for we cannot be heirs following any portion of the Old Law (vss. 30,31).
- g. At the very end of this study guide is an overview of the life of Ishmael, as found in the Bible. The descendents of Ishmael are the Arab nations. Of interest, the Islamic people claim to be descended directly from Abraham and Ishmael.

VIII. GALATIANS 5

- a. Because they are now free from bondage, they are to hold to their liberty firmly. They are not to go back to the bondage of sin by allowing the false teachers to bind the Old Law, or any portion thereof, on them (vs. 1).
- b. One thing the false teachers tried to bind upon the Gentiles who became Christians was circumcision. Circumcision was a sign given by God between the descendents of Abraham and himself (Gen. 17). Some of those of Jewish background taught that Christians must also be circumcised. Paul helps them to understand that this is false.
 - i. If you are circumcised as a matter of religious practice, then Christ is of no profit to you (vs. 2). If the Old Law is still in effect, Christ is not our High Priest (Heb. 5-7), and he has not entered into Heaven so we can be with him (Heb. 6:18-20). Therefore, we will be lost.
 - ii. If you go back to the Old Law to teach the necessity of circumcision as a sign between the Christian and God, you must keep the whole law (vs. 3). {NOTE: This would also be true of those who go back to the Old Law to bind the Sabbath Day upon people today.}
 - iii. If you try to be justified by the Old Law, you are fallen from grace (vs. 4).
 - iv. It is through the Spirit (that is, the New Law) that we have hope (vs. 5; cf. Heb. 6:19,20).
 - v. In Christ, it does not matter whether you are of Jewish or Gentile background. The only thing that matters is that you walk faithfully with God (“faith working through love”) (vs. 6).
- c. Paul wonders what caused them to fall away. They had been so faithful, but now they are not. He reminds them that this did not come from Heaven (“him that calleth you”). Did they not realize that allowing false teaching in would corrupt the whole congregation (“ a little leaven leaveneth the whole lump”) (vss. 7-9)?
- d. Paul has confidence in them that they will put away this false teaching and cease following the Old Law and follow only Christ. He hopes that those who had led them astray would be cast out (vss. 10-12).
- e. Verse 11 is of particular interest. Paul’s Jewish background would have made it easy for him to bind circumcision upon Christians. Yet, Paul gave up his life as a Jew to follow Christ (Phil. 3). He was persecuted because he did not teach Christians to hold to some or all of the Old Law. He reasoned with them that had he taught such he would not be persecuted. And, he wanted them to understand that if they go back to the Old Law, then the cross is of none effect.

- f. Newfound liberty brings newfound responsibility. Now that they were free from sin, it would be easy for them to abuse this freedom. Paul wanted them to know that freedom as Christians did not mean free to do anything. They were not to serve the flesh, but were to serve one another (vs. 13). Peter had warned the brethren not to use their liberty as a cloak of maliciousness (1 Pet. 2:16).
 - i. The law is fulfilled in “Love thy neighbor as thyself” (vs. 14).
 - ii. They must watch and be on guard. While they fight among themselves, they could easily destroy (“consume”) themselves (vs. 15).
- g. Walk in the Spirit
 - i. To have the unity they so needed, they must not walk after the flesh, but after the Spirit.
 - ii. If they walk according to the Spirit (as Christians), they will not do the things of the flesh (vs. 16).
 - iii. Because the flesh and the Spirit are contrary to one another, if they walk after the flesh, they will not do what they should (17).
 - iv. Those who walk after the Spirit (Christians) are not under the Old Law (vs. 18).
- h. The works of the flesh (vss. 19-21)
 - i. To help them understand what things they were to avoid, Paul gives a list of sinful things. If they do these things, they will not “inherit the kingdom of God” (vs. 21).
 - ii. Please note the following list found in this section.
 1. Adultery – “unlawful sexual activity with the wife or husband of another”
 2. Fornication – “unlawful sexual activity” (All acts)
 3. Uncleaness – “moral impurity”
 4. Lasciviousness – “excess, licentiousness, abuse of restraint, indecency, wantonness”
 5. Idolatry – “image worship”
 6. Witchcraft – “sorcery (appeals to occult powers, etc.)”
 7. Hatred – “enmity”
 8. Variance – “strife”
 9. Emulations – “jealously”
 10. Wrath – “hot anger, passion”
 11. Strife – “contentions”
 12. Seditions – “dissension, division”
 13. Heresies – “sects, divided groups”
 14. Envyings – “envy”
 15. Murders – “murder”
 16. Drunkenness – “drunkenness”
 17. Revellings – “revel, carousal”
 18. “and such like” – This expression helps us to understand that anything that violates God’s word is sin. (cf. 1 Thess. 5:21,22)
- i. The fruit of the Spirit (vss. 22,23)
 - i. To show them how they must walk, Paul lists the fruit that will be borne as they walk according to the Spirit.
 - ii. Note the following.
 1. Love – “love”

2. Joy – “rejoicing”
 3. Peace – “harmonious relationships”
 4. Longsuffering – “forbearance, patience”
 5. Gentleness – “kindness, goodness of heart”
 6. Goodness – “upright, righteousness”
 7. Faith – “firm persuasion, conviction”
 8. Meekness – “gentleness, humility”
 9. Temperance – “self control”
 10. Against such there is no law (These things are always right and in keeping with God’s law.)
- j. How to live.
- i. Crucify the flesh and all things related to it (vs. 24).
 - ii. Walk in the Spirit (vs. 25). If we are going to teach the Bible, live according to the Bible.
 - iii. Do not desire vain (“empty”) glory. Nor are we to provoke one another or envy one another (vs. 26).

IX. GALATIANS 6

- a. Paul concludes the letter with some general instructions to them before he returns to those who would bind the Old Law upon them.
- b. General instructions
 - i. Faithful Christians are commanded to restore the erring (vs. 1; cf. Jas. 5:19,20)
 1. Restore the erring brother. The word “restore” means “to repair” and reminds us there is a breach in the congregation when one goes astray. Through this breach, many will slip away from Christ unless we repair the hole.
 2. Do so with the spirit of meekness (“humility”).
 3. Considering (“take aim at”) thyself. We must always remember who we are, where we have been, and where we could go. Often, we forget that we were once lost ourselves and we needed others to help us come to or come back to God. When we forget this, it is easy to lose patience with those who have strayed.
 4. Lest we also be tempted (“tried”). By implication, lest we also fall away and have to be disciplined. Working to restore the erring not only helps to get the erring to come back, but helps the faithful to remain faithful. Everyone knows that discipline will be administered regardless of who we are.
 - ii. We are to help one another, thus fulfilling the law of Christ (vs. 2). It is the law of Christ that we love one another (Jn. 13:34; 1 Jn. 2:7-10).
 - iii. We are not to be arrogant individuals. We are to try ourselves (cf. 2 Cor. 13:5) and rejoice that we are faithful to God. We do not need the praise of men. We only need to know that we are pleasing God. Humility is the way of life for the Christian. (vss. 3-5)
 - iv. Now that we have been taught, we are to teach others the word of God (vs. 6; cf. 2 Tim. 2:2).

- v. If we wish to reap life everlasting, we must sow to the Spirit. We will reap what we sow (vss. 8,9).
- vi. Based on reaping what we sow, let us do good unto all men, especially to our fellow Christians (vs. 10). This passage teaches us to be benevolent to all people (cf. Jas. 1:27; Gal. 2:10).
- c. His final instructions concerning the Old Law
 - i. Paul appeals to them to listen to him because of who he is and what he has done for them. In an apparent reference to a physical affliction, Paul says he wrote to them with “large letters”, implying a strain to do the writing (vs. 11). He also reminds them that they should listen to him because he had been persecuted for the sake of Christ (vs. 17).
 - ii. Those who would teach you to be circumcised as a matter of religion do not have your best interest at heart.
 1. They do this so they will not be persecuted because they are faithful to Christ (vs. 12). They think this will keep others from harming them because they have compromised their religion. To prove their stand, they try to get others to follow the Old Law.
 2. They do not keep the Old Law themselves and only get others to obey the Old Law (especially circumcision) so they can show their power over others (vs. 13).
 3. While the false teacher glories in dominating others (seeing how many people will follow them), the Christian glories only in the cross. Because of the cross and their obedience to Christ, the world has been crucified to them, and they to the world (vs. 14).
 4. Walk according to this rule: It does not matter whether one is Jew or Gentile in background. All that matters is being a new creature in Christ (vss. 15,16). If we walk this way, we will have peace.
 - iii. Paul concludes with a normal ending for him, wishing that God go with them (vs. 18).

THE OLD LAW – A SYSTEMATIC STUDY

Charles Coats

One aspect of the Bible that is greatly misunderstood by many is an understanding of the Old Law. There are those who see no purpose in studying the Old Law. There are those who have no clue what the Old Law is all about. And, there are those who try to hold to all or some of the teachings of the Old Law. In this last group are those who teach that the Sabbath Law is binding today, and those who attempt to defend the use of the mechanical instrument of music in singing praises to God.

What our aim is in this paper is to bring to light the Biblical teaching on the subject of the Old Law. To do this, we will let the Bible speak for itself. We will ask several questions and answer them based upon what God has written in his word. For those who read this paper, it is our hope that you will open your Bibles and read these passages of Scripture and continue to study deeply not only this subject, but any subject related to the Bible.

WHEN WAS THE OLD LAW GIVEN?

The Old Law, also known as the Law of Moses, was given by God at Mt. Sinai. Exodus 19 records for us the arrival of the children of Israel at Mt. Sinai and God giving them instructions to prepare for his coming to the mountain. Later, Ex. 24:12 tells them that God would give his law and write them on tables of stone. God gave his word to Israel at the mountain for Israel to obey (Deut. 4:10).

Stephen, in his defense in Acts 7, reminds the people that it was at Mt. Sinai that God had given them his lively oracles (Acts 7:38). John records that the Law was given by Moses (Jn. 1:17), and Heb. 8:9 gives us the time frame (emphasis mine, C.C.): *“Not according to the covenant that I made with their fathers in the day **when I took them by the hand to lead them out of the land of Egypt”***

TO WHOM WAS THE OLD LAW GIVEN?

When we understand the answer to this question, we will have a better understanding of the duration of the Old Law. Several passages of scripture show us that the Old Law was given to the house of Israel only (some are cited in the section above). Please note the following (emphasis mine, C.C.):

Lev. 27:34 – *These are the commandments which the Lord commanded Moses **for the children of Israel** in Mt. Sinai.*

Lev. 26:46 – *These are the statutes and judgments and laws, **which the Lord made between him and the children of Israel** in Mt. Sinai by the hand of Moses.*

Acts 7:38 – *This is he, that was in the church in the wilderness with the angel which **spake to him in mount Sina**, and with our fathers: **who received the lively oracles to give unto us.***

Eze. 20:12 – *Moreover also **I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.***

Deut. 4:44 – *And this is the law **which Moses set before the children of Israel.***

Josh. 1:7 – *Only be thou strong and very courageous, that thou mayest observe to do according to all the law, **which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.***

Jn. 1:17 – ***For the law was given by Moses, but grace and truth came by Jesus Christ.***

Deut. 4:13,14 – *And he declared unto **you** his covenant, which he commanded **you to perform, even ten commandments**; and he wrote them on two tables of stone. And the Lord commanded me at that time to teach **you** statutes and judgments, that **ye** might do them in the land whither ye go over to possess it.*

Without question, God is teaching us that the Law of Moses, including the Ten Commandments, were given to the house of Israel only. These laws were to guide them, and were not given to the Gentile nations. Included also in what God gave to the children of Israel only were the Sabbaths.

WHEN DID THE GENTILES LEARN THEY WERE “SUPPOSED” TO FOLLOW THE OLD LAW?

As we have noted in our study, the Law of Moses was given to the house of Israel, and only to the house of Israel. For centuries, the Law of Moses was in effect and the Jews held it dearly to their hearts. While they may not have kept it as they ought (Matt. 15:8,9), they certainly were not going to put up with anyone trying to remove the Old Law.

When the church was established in Acts 2 and the gospel began to be spread to the Gentiles (Acts 10), there were those in the church, who came from a Jewish background, who wanted Christians to hold to some or all of the Old Law, as well as the New Law. It was at this time that the Gentiles learned they were “supposed” to follow the Old Law. Several passages deal with this concept, but the books of Colossians and Galatians can be very helpful in guiding us in combating this error.

Sadly, while the New Testament helps us to understand that we are not to follow any portion of the Old Law, so many today are still teaching that we are under some or all of the Old Law.

DID THE GENTILES HAVE A LAW PRIOR TO THE CROSS?

Since the Bible teaches us that the Law of Moses was given to the Jews, what about the Gentiles? If they were not under the Old Law, and they were not; then what law, if any, were they under? Or, were they, as so many have taught, a law unto themselves; that is, they made their own laws.

To understand this, we need to do some reasoning. Follow along with me:

1. Without law, there is no sin (Rom. 3:20; 7:7).
2. Sin is the transgression of the law (1 Jn. 3:4).
3. Therefore, if one is in sin, he or she must be under a law to God.

1. The Gentiles were in sin (Jonah 3:10; Nahum; Eze. 25-32).
2. If the Gentiles were in sin, then they were under a law to God, since sin is the transgression of the law.

Consider further, that Obadiah prophesied against Edom, Nahum against Nineveh, and Jonah was sent to get Nineveh to repent! Jeremiah, in chapters 46-51, prophesies against Egypt, Philistia, Moab, Ammon, Edom, Kedar, and Babylon, all Gentile nations. This helps us to understand that the Gentiles were under law to God, and were held accountable for their lack of obedience to this law.

THE GENTILES – A LAW UNTO THEMSELVES?

Many have used Rom. 2:14,15 as their “proof text” that the Gentiles made their own laws. They argue that the statements “law written in their hearts” and “a law unto themselves” proves the Gentiles were not under any law, except the ones they made. However, is this the case? Is this what this passage is teaching?

Let’s think about the two statements in the paragraph above. In Heb. 8:10, God tells us that in the time of the New Testament, he would write his law in our hearts and he would put his law in our minds. These expressions are not used to teach us that we can write our own laws. What they are teaching us is that the law that comes from God must become a deep part of our lives. It is not the case that we make our own laws, but that we have receptive hearts to the message of God. In Rom. 6:17, we are taught that the Roman brethren obeyed from the heart the message presented to them.

That the Gentiles had a law written in their hearts and a law unto themselves is only teaching us that God had given them his law and they were now accountable to it. According to Rom. 2:15, some of the Gentiles lived according to God’s law given to them (“which show the work of the law”) and they understood when they were doing right or wrong (“their thoughts the mean while accusing or else excusing one another”).

We do not have the law given to the Gentiles recorded for us, but a careful look at the sins of the Gentiles during the Old Testament period helps us to understand the basis of their law was the same as all law given by God – love God supremely and love your neighbor as yourself.

WHAT DID THE OLD LAW SAY ABOUT THE GENTILES?

The Old Testament has a great deal to say about the Gentiles, and not just in the times when we see something recorded that the Gentiles did. If the Jews had paid attention to their law, they would have known that one day this law would come to an end and all nations would come under one law. They would have seen the salvation of the Gentiles.

One thing we must always remember is that God did not forget the Gentiles in the Old Testament times. While he gave a special law to the Jews, he continued to work with the Gentiles and held them accountable for their actions. God was as greatly concerned for the salvation of the Gentiles as he was the Jews.

God did give the Jews several passages that referenced the time in the future when the Gentiles would be under one law and all, both Jew and Gentile, would be saved in the same way. In Amos 9:11,12, God talks about a day when he would “raise up the tabernacle of David”. After the gospel message was spread to the Gentiles and many of them were becoming Christians, the early church had to figure out how to deal with these Gentiles who were now Christians. The early church was initially composed of those with Jewish backgrounds and some of these still held old feelings concerning the Gentiles. In Acts 15, the leaders of the church are gathered to discuss this issue. The so-called problem is ended when James quotes an Old Testament passage dealing with the salvation of all mankind under one law. What passage does he quote? Amos 9:11,12. See Acts 15:16,17.

Paul discusses the salvation of the Gentiles in Rom. 15:12 and in helping them to understand this, he quotes Isa. 11:10. Specifically, this passage says the Gentiles would seek the “root of Jesse” (Jesus Christ). In reference to the Gentiles coming to trust in Jesus (Matt. 12:18-21), Matthew records the Old Testament prophesy concerning this (Isa. 42:1-4). Isa. 42:6 shows that God would give a covenant that would be the “light of the Gentiles”. Lk. 2:32 helps us to understand that this covenant would come through Jesus Christ and Acts 13:47 teaches us that Christians would be those who would take this covenant to the world to be a light to all mankind.

Of course, Isa. 2:2 and Micah 4:2 are prophecies of the church and clearly teach that all nations would flow into the church. And, Zechariah tells us about all nations coming to seek the Lord in Jerusalem (Zech. 8:20-23). Jesus taught that the gospel would be preached to all the world, to all nations (Matt. 24:14), which he reemphasizes in the Great Commission (Matt. 28:19; Lk. 24:47).

WHAT DO WE DO WITH THE GENTILES?

As was mentioned earlier, some Christians had a difficult time in dealing with the Gentile converts. Old hatred between Jews and Gentiles was still present and it was hard for some to give this up. In Acts 11, 13, and 15, what to do with the Gentiles is answered for both the early church and for us. Sometimes, even today, it is difficult for Christians to work with other Christians who may be of a different social or ethnic background. It is hard for some to accept old enemies as their brethren. So, the teachings found concerning what to do with the Gentile converts applies to us today as we learn to work with ALL Christians EVERYWHERE.

What does the Bible teach us they were taught concerning these new Christians? They were to rejoice that the Gentiles had been granted salvation (Acts 11:1-18). You would think this would be obvious. Someone who was lost is now saved. Why wouldn't we rejoice? Yet, they had to be taught that they must be happy these Gentiles were now saved. Another thing they were taught concerning the Gentiles was to preach the word to them (Acts 13:46). Again, this seems so obvious, but people have been known to allow their prejudices to keep them from working with others.

One of the things that is expressly forbidden concerning the Gentile converts is that Christians were not to bind the Law of Moses upon the Gentiles. In the New Testament times (and in ours), there were those who would try to bind some or all of the Old Law upon these Gentiles. The discussion in Acts 15:1-21 helps us to understand that the Old Law was not to be bound upon anyone in the church. The main concern for the church was that those who had been converted from the Gentiles keep themselves from idolatry (Acts 15:22-26).

In short, they were to remember they were all one in Christ (Gal. 3:28).

WHEN DID THE OLD LAW END?

As we have noted, the Old Testament teaches us that the Old Law was to come to an end. Its purpose was to bring us to Christ, and it served its purpose (Gal. 3:24). So, when did it come to an end? Two passages of Scripture serve to help us understand this point. In Eph. 2:14-16, Paul makes this argument concerning this concept.

1. By the cross, Jesus provided for the reconciliation of man to God.
2. By the cross, Jesus provided for this reconciliation in the church (“one body”).
3. By the cross, Jesus made both Jew and Gentile one.
4. By the cross, Jesus broke down the middle wall of partition between the Jews and the Gentiles.
5. He did so by abolishing “the law of commandments contained in ordinances”, a

reference to

the Old Law.

Later, in Col. 2:14, Paul shows that Jesus nailed to the cross the “handwriting of ordinances that was against us”.

The New Testament helps us to understand that the Law and the Prophets (the Old Law) were until John, and after that the gospel was preached (Lk. 16:16). This begins the transition from the Old Law to the New Law. A careful study of Heb. 8-10 also shows us that the Old would pass away and be replaced with the New.

The Bible can be broken down into three law systems. The Patriarchal System, in which God dealt primarily with the heads of the families, was from Creation to Mt. Sinai. The Mosaic System, in which God gave the Law of Moses to the Jews, was from Mt. Sinai to the Cross. During this time the Gentiles were also under law, but not the Law of Moses. The Christian System is from the Cross to the end of time. This is the period we are now in. In this system, all mankind is under the perfect law of liberty (Jas. 1:25).

WHY DID THE OLD LAW HAVE TO END?

Few have ever thought about the fact that the Old Law had to come to an end. You may ask why, so let us offer some reasons found in the Bible as to why the Old Law had to end.

One, the priesthood was changed (Heb. 7:12). Since Jesus was from Judah, he could not be our priest under the Old Law. Under the Old Law, one had to be from the tribe of Levi to be priest, and to be High Priest one had to be of the house of Aaron. Jesus was a priest after the order of Melchisedek (see Heb. 5-7), and if the Old Law was still in effect, he could not be our High Priest. We need Jesus as our High Priest or we do not enter into Heaven (Heb. 6:18-20).

Two, the Old Law could not provide salvation to all men (Heb. 8:7-13). The Old Law was for the house of Israel only; and if they obeyed it, they could be saved. However, this law was not for the Gentiles. The New Law is for all mankind.

Third, it was fulfilled. Jesus said that not one jot or tittle would pass from the old law until it was fulfilled. On the cross, Jesus said “It is finished” (Jn. 19:30). He was fulfilling the mission set before him (Jn. 12:48-50) and when this was done, the Old Law would no longer be necessary.

Fourth, Christ is the end of all law (Rom. 10:1-12). In Christ, we have all spiritual blessings, including our salvation (Eph. 1:3). Grace and truth come by Jesus (Jn. 1:17). Everything in the Old Law was pointing us to Christ. The Old Law had to end because it brought us to the Master.

Fifth, it was prophesied to end (Jer. 31:31-34 and Heb. 8:8-11). If it did not come to an end, then the prophecy was wrong and the Bible is false. Yet, the Bible is true (Jn. 17:17), and therefore, this prophecy had to be fulfilled.

THE TRANSITION FROM THE OLD LAW

There would be a transition period in which the Old Law would fade out and the New Law would come in. As the Bible states, "For all the prophets and the law prophesied until John" (Matt. 11:13) and "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" (Lk. 16:16).

John taught that the kingdom was coming and that one should be baptized for the remission of sins. The Jews knew the prophecies concerning the kingdom, but the idea of baptism for the remission of sins was new to them. This was preparatory for the teaching under the New Law. John also directed them to follow the coming Messiah, Jesus Christ. The work of the Seventy and others during this time also helped prepare the world for the transition to the New Law (Mk. 1:1-15; 9:38; Lk. 10; Matt. 11:11-15, Lk. 16:16). Much of this work was accomplished around 30 a.d.

Jesus and the apostles also taught the same message as John, further helping people to see the end of the Old and the beginning of the New. This work was done initially among the house of Israel so they could understand their own law better and what it had to say concerning the Gentiles and the New Law. (Mk. 1:1-15; Jn. 4:1,2; Matt. 10; Lk. 10:1-24). This work was done around 30 -33 a.d.

When the church began in Acts, around 33 a.d., the Jews were taught the gospel of Christ and many obeyed that message (Acts 2). Following that, the gospel message was given to the Samaritans (around 34-35 a.d.) (Acts 8), and then completely to the Gentiles (Acts 10,11) (approximately 44 a.d.). Now, all are truly without excuse. The gospel message has been spread to both Jew and Gentile and they must obey its message.

THE NEW LAW IS BETTER

The reason we should hold to the New Law and not go back to the Old Law is that the New Law is a better law. The Old Law was a good law but did not cover all mankind. The New Law is for all mankind and in many ways it is the superior law. One of the words that helps to describe this is the word "better".

1. We have a better High Priest. Not one of earthly descent, but one who is the Son of God (Heb. 7:21,26; 9:24). The whole point of Heb. 5-7 is that the priesthood of Jesus is superior to the priesthood of Aaron.
2. We have a better testament (Heb. 7:22). This testament was purchased by the blood of Christ.
3. We have a better covenant (Heb. 8:13). This covenant brings salvation to all men.
4. We have a better sacrifice (Heb. 9:11-14,28; 10:4,10,12). The sacrifices under the Old Law could not take away sins. The sacrifice of Christ not only offered us cleansing from sin, but all who have ever lived upon Earth (Heb. 9:15).
5. We have a better promise (Heb. 8:6; 9:15). The Old Law looked to the coming Messiah. The New Law looks to a heavenly home. Now, with the sacrifice of Christ, all mankind has hope (Heb. 6:18-20).

6. We have a better mediator (Heb. 9:15). This is not speaking badly of Moses. Moses was a great man honored by God (Deut. 34:10). But, we have as our Mediator the one who is the Son of God (1 Tim. 2:5,6).

The New Law is better in every way. We should hold to it dearly and not go back to the Old Law that was nailed to the cross.

THE SABBATH LAW

If there is any one thing that people today still try to bind upon us that comes from the Old Law, it would be the keeping of the Sabbath. So many today teach that the Sabbath Law is still in effect, and we must observe it as a matter of religion. Is this the case? What was the law of the Sabbath? How many Sabbaths were there? Is the Sabbath Law still binding on us today? Why were the Sabbaths given?

There were several Sabbaths observed by Israel. They were not limited to just the weekly Sabbath Day that was observed on the seventh day. Note the following:

1. The Sabbath Day (Ex. 20:8)
2. The 1st day of the 7th month was a Sabbath unto the Lord (Lev. 23:24)
3. Also, the 10th day of the 7th month was a Sabbath (Lev. 23:27-32)
4. Both the 15th day and the 22nd day of the 7th month were also Sabbaths.
5. Every 7th year was a Sabbatical Year (Lev. 25:4)

All of these Israel had to observe. It is interesting that those today who hold to the Sabbath Day, do not bind all these other Sabbaths upon us. Remember that the Bible teaches us that to hold to one portion of the law makes us a debtor to the whole law (Gal. 5:3; Jas. 2:10). We cannot pick and choose the parts we want to observe. With God, we must obey all his law!

When we take note of the Sabbath Day (seventh day of the week) observance in the Old Law, we find that there were things which were restricted and things which were allowed on the Sabbath Day. There has been for years a misunderstanding of this by those both in and out of the church.

Things restricted on the Sabbath Day.

1. No normal work to be done (Ex. 20:10; 35:2; Deut. 5:14; Lev. 23:3)
2. No fire to be kindled (Ex. 35:3)
3. No gathering of sticks (Num. 15:32)
4. No selling (Neh. 10:31; 13:16)
5. No working the harvest (Neh. 13:15)
6. Not to serve self (Isa. 58:13)
7. Bear no burdens (Jer. 17:21ff)

Things allowed on the Sabbath Day

1. Priests to set table of showbread (Lev. 24:8)
2. A meat offering/sacrifice (Num. 28:9; 29:8)
3. Poor can gather corn (Matt. 12:1ff; Deut. 23:25; 24:19-22)
4. Take care of the sick (Matt. 12:10ff)
5. Lawful to do well (Matt. 12:12)
6. Lawful to do good (Mk. 3:4)

7. Lawful to worship God (Lk. 4:16)
8. To care for animals (Lk. 13:15)
9. To obey God's commands (Jn. 7:22,23)

As we think more about the Sabbaths, we might ask ourselves why the Sabbaths were given. This will help us to better understand that the Sabbaths were not given to all mankind, but to Israel only, and they are not bound on us today as the Old Law has been taken out of the way. Please observe the following things the Bible teaches us as to why the Sabbaths were given.

1. To help Israel remember that God helped them out of Egypt (Deut. 5:15).
2. As a sign between God and Israel that showed God had set Israel apart (Eze. 20:12) {Please observe: BETWEEN GOD AND ISRAEL, not between God and the Gentiles}
3. To honor God (Lev. 23:3)
4. A day of rest and contemplation (Ex. 20:8-11; Lev. 16:31)

The Sabbath Law was given to Israel to show they were a special people before God and to remind them of their need for God. Nowhere in the Biblical record do we find the Sabbath Law given to anyone else. It was a special law for a special purpose.

Although the Sabbath Law was a good thing given by God for Israel to observe, not everyone liked the law. There were those who thought it was a bad thing and wished for the day to pass. They could not wait for the day to be over so they could begin to make money again. It was an aggravation to them, much like the worship services are to people today (Amos 8:5). The Jews had to remember that the Sabbaths were made for their good, and they were not to use them as they pleased (Mk. 2:27).

Since the Sabbaths were part of the Old Law, and this has been nailed to the cross, the Sabbaths are not binding on us today. In fact, even during the 1st Century when the gospel was being preached, everyone was reminded that the Sabbath Law was not binding and they must not observe the Sabbaths. There were people in the 1st Century trying to bind the Sabbaths also, and this was condemned by God (Gal. 4:9-11; Col. 2:16). Interestingly, Paul refers to these things under the Old Law as "weak and beggarly elements".

TYPES AND ANTITYPES

Having shown that the Old Law is not binding upon us today, someone may ask us what good is the Old Law to us today. Of course, the Bible teaches us that the Old Law was written for our learning (Rom. 15:4); to help guide us to Christ (Gal. 3:24); and, to give us examples of how not to act (1 Cor. 10:6). Another important aspect of the Old Law is the types given in the Old Testament that help us to better understand the New Testament.

A type was something that was a figure of something which was to come. It was prophetic in nature and the Bible helps us to understand many of these. In the New Testament, these prophetic types are called "figures" (Rom. 5:14; Heb. 9:24; 1 Pet. 3:21), "shadow" (Col. 2:17; Heb. 8:5), and "example" (Heb. 8:5). What are some of these types?

Adam was a type of Jesus Christ (Rom. 5:14). Adam's actions affected the whole world by bringing sin into the world (Rom. 5:17). Jesus' actions affected the whole world by bringing salvation to the world (Rom. 5:21). The first Adam was a living soul; the second Adam (Christ) became a life giving spirit (1 Cor. 15:45).

The brass serpent in Num. 21 was a type of the sacrifice of Christ (Jn. 3:14,15). When the brass serpent was erected, those bitten by the poisonous snakes had to look upon the brass serpent in order to be healed and not die. By their obedience to God, they were saved. Those who look upon Jesus as our sacrificed Savior will be saved. But the analogy must be consistent. The brass serpent upon the pole in the midst of the camp did not work unless they obeyed God and looked upon the brass serpent. Jesus' death upon the cross will do us no good unless we obey Jesus Christ (cf. 2 Cor. 5:14,15).

The priesthood of Melchizedek was a type of the priesthood of Jesus (Heb. 7:15). Abraham received a blessing from Melchizedek (Gen. 14:17-24) and the lesser is blessed of the greater (Heb. 7:7). Therefore, Melchizedek was superior to Abraham. By extension, Levi and Aaron, being the offspring of Abraham, also are inferior to Melchizedek. Jesus' priesthood is superior to the priesthood of Aaron (Heb. 7:26,27). A new priesthood necessitated the change in the law (Heb. 7:12).

The High Priest entering within the veil was type of Jesus entering within the "veil for us" (Heb. 6:18-20). The High Priest went within the veil into the Holy of Holies to make sacrifice for the people. This he did once a year (Lev. 16:14-16; Heb. 9:7). Jesus entered with the veil (into Heaven itself) as the sacrifice for our sins. This he did once for all (Heb. 9:11,12; 10:12).

Noah's ark (Gen. 6-9) was a type of the church. Noah, a preacher of righteousness (2 Pet. 2:5), taught the people of his day so they could be saved (1 Pet. 3:19,20). This salvation was in the Ark (1 Pet. 3:20). Today, Christians teach the gospel so people can be saved (Mk. 16:15,16). The saved are gathered in the church (Acts 2:47), the body Jesus saves (Eph. 5:23). In the days of Noah, salvation was in the Ark. In our day, salvation is in the church. When God shut the door of the Ark, it was too late for mankind (Gen. 7:16). When Judgment comes, it will be too late for mankind (1 Cor. 15:24; Jn. 5:28,29).

The children of Israel leaving Egypt is a type of our salvation today (1 Cor. 10). They were in bondage in Egypt. When they crossed the Red Sea, they were baptized with Moses in the sea (vs. 2-4); they walked in the wilderness, but did not all please God (vs. 5); they should have been faithful to God (vs. 6-11); and, those who were unfaithful to God did not enter the promised land (Heb. 3:19). Like Israel, we were in bondage to sin (Rom. 6:16); baptism washed away our sins (Acts 2:38; 22:16); we walk upon this Earth but we do not all please God (1 Cor. 6:9-11; Matt. 7:21-23); we should be faithful to God (1 Cor. 10:6,11,12); and, those who are not faithful will not enter the promised land (Heaven) (Rev. 20:14; 21:27).

The Old Law was a great law that did exactly what God designed it to do – it preserved a nation to bring the Messiah into the world. When it fulfilled its purpose, it was no longer needed. It and the law of the Gentiles were replaced with the New Testament of Jesus Christ and it is by this law all mankind will be judged today (Jn. 12:48; Matt. 28:20).

THE OLD LAW

A SYSTEMATIC STUDY

1

WHEN WAS THE OLD LAW GIVEN?

- AT MT. SINAI (EX. 19ff)
- EX. 24:12
- DEUT. 4:10
- ACTS 7:38
- JN. 1:17
- HEB. 8:9

2

TO WHOM WAS THE OLD LAW GIVEN?

- LEV. 27:34
- LEV. 26:46
- ACTS 7:38
- EZE. 20:12
- DEUT. 4:44
- JOSH. 1:7
- JN. 1:17
- DEUT. 4:13,14

3

WHEN DID THE GENTILES LEARN THEY WERE "SUPPOSED" TO FOLLOW THE OLD LAW?

- THE LAW WAS GIVEN TO THE CHILDREN OF ISRAEL.
- JEWISH CHRISTIANS WERE ATTEMPTING TO GET THE GENTILES TO FOLLOW THE OLD LAW.
- THIS WAS A PHENOMENON OF THE NEW TESTAMENT AFTER THE CHURCH WAS ESTABLISHED.

4

DID THE GENTILES HAVE A LAW PRIOR TO THE CROSS?

- IF THEY WERE NOT UNDER THE OLD LAW, THEN WHAT LAW?
- WITHOUT LAW THERE IS NO SIN (ROM. 3:20; 7:7).
- SIN IS A TRANSGRESSION OF THE LAW (1 JN. 3:4).
- THE GENTILES WERE IN SIN (JONAH 3:10; NAHUM; EZE. 25-32).
- THEREFORE, THE GENTILES WERE UNDER LAW.

5

DID THE GENTILES HAVE A LAW PRIOR TO THE CROSS?

- NUM. 24:18 – BALAAM, A GENTILE, WAS A PROPHET OF GOD.
- OBADIAH PROPHESED AGAINST EDOM.
- NAHUM PROPHESED AGAINST NINEVEH.
- JONAH PROPHESED AGAINST NINEVEH.
- ROM. 2:14,15

6

THE GENTILES – A LAW UNTO THEMSELVES?

- ROM. 2:14,15 (cf. ACTS 14:15-17)
- WHAT DOES THIS MEAN?
- VERSE 15 EXPLAINS IT
 - THEIR CONSCIENCES AND THOUGHTS BORE WITNESS OF THEIR OBEDIENCE.
 - THEY KNEW WHETHER THEY WERE RIGHT OR NOT (“ACCUSING OR ELSE EXCUSING ONE ANOTHER”).

7

WHAT DID THE OLD LAW SAY ABOUT THE GENTILES?

- AMOS 9:11,12 + ACTS 15:16,17
- ISA. 11:10
- ISA. 42:1-4 + MATT. 12:18-21
- ISA. 42:6 + LK. 2:32 + ACTS 13:47
- ISA. 2:2; MICAH 4:2
- ZECH. 8:20-23
- MATT. 24:14; 28:19
- LK. 24:47

8

WHAT DO WE DO WITH THE GENTILES?

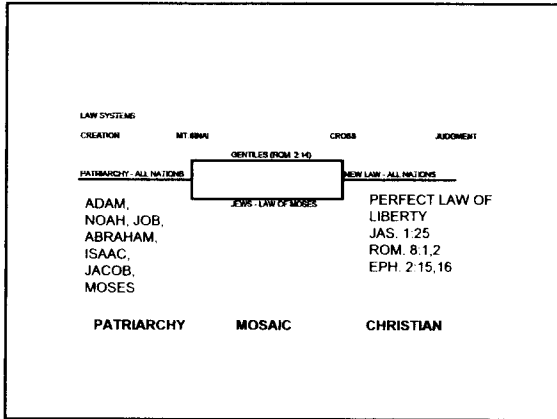
- ACTS 11:1-18 – REJOICE THAT THE GENTILES HAVE BEEN GRANTED REPENTANCE UNTO LIFE
- ACTS 13:46 – PREACH THE WORD TO THEM
- ACTS 15:1-21 – DO NOT BIND THE LAW OF MOSES UPON THEM
- ACTS 15:22-26 – HAVE THEM ABSTAIN FROM IDOLATRY

9

WHEN DID THE OLD LAW END?

- EPH. 2:14-16 – AT THE CROSS, JESUS ABOLISHED THE LAW OF COMMANDMENTS
- COL. 2:14 – AT THE CROSS, JESUS BLOTTED OUT THE HANDWRITING OF ORDINANCES
- THE OLD LAW SERVED ITS PURPOSE AND WAS TAKEN OUT OF THE WAY AND THE NEW LAW WAS PAID FOR WITH THE LIFE OF CHRIST (HEB. 9:15,16)

10



WHY DID THE OLD LAW HAVE TO END?

- BECAUSE THE PRIESTHOOD WAS CHANGED (HEB. 7:12)
- BECAUSE JESUS COULD NOT BE OUR HIGH PRIEST IF THE OLD LAW WERE STILL IN EFFECT (HEB. 8:4)
- BECAUSE IT COULD NOT PROVIDE SALVATION TO ALL MEN (HEB. 8:7-13)
- BECAUSE IT WAS FULFILLED (MATT. 5:17,18; JN. 19:30)
- BECAUSE CHRIST IS THE END OF THE LAW (ROM. 10:1-12)
- BECAUSE IT WAS PROPHESED TO END (JER. 31:31-34 + HEB. 8:8-11)

12

THE TRANSITION FROM THE OLD LAW (Matt. 24:14; Col. 1:23)

- THE WORK OF JOHN, THE SEVENTY, AND OTHERS (MK. 1:1-15; MK. 9:38; LK. 10; MATT. 11:11-15; LK. 16:16) {30 a.d.}
- THE WORK OF JESUS AND THE APOSTLES (MK. 1:1-15; JN. 4:1,2; MATT. 10;; LK. 10:1-24) {30 – 33 a.d.}
- THE BEGINNING OF THE CHURCH (ACTS 2) {33 a.d.}
- THE SAMARITANS (ACTS 8) {34-35 a.d.}
- THE GENTILES (ACTS 10, 11) {44 a.d.}

13

THE NEW LAW IS BETTER

- BETTER HIGH PRIEST (HEB. 7:21,26; 9:24)
- BETTER TESTAMENT (HEB. 7:22)
- BETTER COVENANT (HEB. 8:13)
- BETTER SACRIFICE (HEB. 9:11-14,28; 10:4,10,12)
- BETTER PROMISE (HEB. 8:6; 9:15)
- BETTER MEDIATOR (HEB. 9:15)

14

THE SABBATH LAW

- WHAT WAS THE LAW OF THE SABBATH?
- HOW MANY SABBATHS WERE THERE?
- IS THE SABBATH LAW STILL BINDING ON US TODAY?
- WHY WERE THE SABBATHS GIVEN?

15

THE DIFFERENT SABBATHS

- THE SABBATH DAY (EX. 20:8)
- 1ST DAY OF THE 7TH MONTH (LEV. 23:24)
- 10TH DAY OF THE 7TH MONTH (LEV. 23:27-32)
- 15TH DAY OF THE 7TH MONTH (LEV. 23:39)
- 22ND DAY OF THE 7TH MONTH (LEV. 23:39)
- EVERY 7TH YEAR WAS A SABBATICAL YEAR (LEV. 25:4)

16

THE SABBATH DAY AS LAW

- FIRST MENTION OF ISRAEL OBSERVING INVOLVED THE MANNA IN THE WILDERNESS (EX. 16:23ff)
- GIVEN AS LAW (EX. 20:8; DEUT. 5:12)
- FOR ISRAEL ONLY (EX. 31:13,16; EZE. 20:12)
-

17

RESTRICTIONS FOR THE SABBATHS

- NO WORK TO BE DONE (EX. 20:10; 35:2; DEUT. 5:14; LEV. 23:3)
- NO FIRE TO BE KINDLED (EX. 35:3)
- NO GATHERING OF STICKS (NUM. 15:32)
- NO SELLING (NEH. 10:31; 13:16)
- NO WORKING THE HARVEST (NEH. 13:15)
- NOT TO SERVE SELF (ISA. 58:13)
- BEAR NO BURDENS (JER. 17:21ff)

18

ALLOWED ON THE SABBATHS

- PRIESTS TO SET TABLE OF SHOWBREAD (LEV. 24:8)
- A MEAT OFFERING/SACRIFICE (NUM. 28:9; 29:8)
- POOR CAN GATHER CORN (MATT. 12:1ff; DEUT. 23:25; 24:19-22)
- TAKE CARE OF THE SICK (MATT. 12:10ff)
- LAWFUL TO DO WELL (MATT. 12:12)
- LAWFUL TO DO GOOD (MK. 3:4)
- LAWFUL TO WORSHIP GOD (L.K. 4:16)
- TO CARE FOR ANIMALS (L.K. 13:15)
- TO OBEY GOD'S COMMANDS (JN. 7:22,23)

19

WHY WERE THE SABBATHS GIVEN

- TO REMEMBER THAT GOD HELPED THEM OUT OF EGYPT (DEUT. 5:15)
- AS A SIGN BETWEEN GOD AND ISRAEL THAT SHOWED GOD HAD SET ISRAEL APART (EZE. 20:12)
- TO HONOR GOD (LEV. 23:3)
- A DAY OF REST AND CONTEMPLATION (LEV. 16:31)

20

SOME OTHER THINGS ON THE SABBATHS

- SOME CONSIDERED THE SABBATHS A BAD THING / AN AGGRAVATION IN THEIR LIVES. DREADED ITS COMING AND WISHED FOR ITS PASSING (AMOS 8:5)
- THE SABBATHS WERE MADE FOR MAN. THEY WERE NOT MAN'S TO USE AS HE WISHED (MK. 2:27)
- WE ARE NOT TO OBSERVE THE SABBATHS TODAY (COL. 2:16)

21

TYPE AND ANTITYPE

22

WHAT ARE THE MEANINGS OF OUR TERMS?

- WEBSTER'S: "A FIGURE, REPRESENTATION, OR SYMBOL OF SOMETHING TO COME, AS AN EVENT IN THE OLD TESTAMENT THAT FORESHADOWS ANOTHER IN THE NEW TESTAMENT"
- THE "TYPE" WAS PROPHETIC IN NATURE AND IS FULFILLED IN THE NEW TESTAMENT TRUTH.
- THIS NEW TESTAMENT TRUTH IS CALLED THE "ANTITYPE".

23

TERMS USED IN THE NEW TESTAMENT

- *TUPOS* (TYPE) – TRANSLATED 'FIGURE' IN ROM. 5:14
- *SKIA* (SHADOW) – COL. 2:17; HEB. 8:5
- *HUPODEIGMA* (COPY) – TRANSLATED 'EXAMPLE' IN HEB. 8:5
- *ANTITUPON* (ANTITYPE) – USED ONLY IN HEB. 9:24 & 1 PET. 3:21 (TRANSLATED 'FIGURES'; 'FIGURE')

24

SOME TYPES IN THE BIBLE

- ADAM WAS A TYPE OF JESUS CHRIST (ROM. 5:14)
- ADAM WAS A MAN WHOSE ACTIONS AFFECTED THE WHOLE WORLD. THROUGH SIN CAME DEATH INTO THE WORLD (ROM. 5:17)
- JESUS LIVED AS A MAN AND HIS ACTIONS AFFECTED THE WHOLE WORLD. THROUGH HIS SACRIFICE, IT IS POSSIBLE FOR US TO ESCAPE SIN (ROM. 5:21)
- 1 COR. 15:45

25

SOME TYPES IN THE BIBLE

- THE BRASS SERPENT (NUM. 21:9) WAS A TYPE OF THE SACRIFICE OF JESUS (JN. 3:14,15)
- WHEN DID THE BRASS SERPENT WORK? WHEN THEY LOOKED UPON THE SERPENT. IN SHORT, WHAT SAVED THEM WAS THEIR OBEDIENCE TO GOD.
- WHEN DOES THE CROSS WORK FOR US? IN SHORT, WHEN WE OBEY GOD. SEE JN. 3:21

26

SOME TYPES IN THE BIBLE

- THE PRIESTHOOD OF MELCHIZIDEK WAS A TYPE OF THE PRIESTHOOD OF JESUS (HEB. 7:15)
- ABRAHAM RECEIVED A BLESSING FROM MELCHIZIDEK (GEN. 14:17-24) AND THE LESSER IS BLESSED OF THE GREATER (HEB. 7:7).
- JESUS' PRIESTHOOD IS THEREFORE SUPERIOR TO THE PRIESTHOOD OF AARON (HEB. 7:26,27)
- A NEW PRIESTHOOD NECESSITATED A CHANGE IN THE LAW (HEB. 7:12)

27

SOME TYPES IN THE BIBLE

- THE HIGH PRIEST ENTERING WITHIN THE VEIL WAS A TYPE OF JESUS ENTERING WITHIN THE 'VEIL' (HEB. 6:18-20)
- THE HIGH PRIEST WENT INTO THE HOLY OF HOLIES TO MAKE SACRIFICE FOR THE SINS OF THE PEOPLE. THIS HE DID ONCE A YEAR (LEV. 16:14-16; HEB. 9:7).
- JESUS ENTERED WITHIN THE VEIL AS THE SACRIFICE FOR OUR SINS (HEB. 9:11,12). THIS HE DID AS THE ONCE FOR ALL SACRIFICE (HEB. 10:12).

28

SOME TYPES IN THE BIBLE

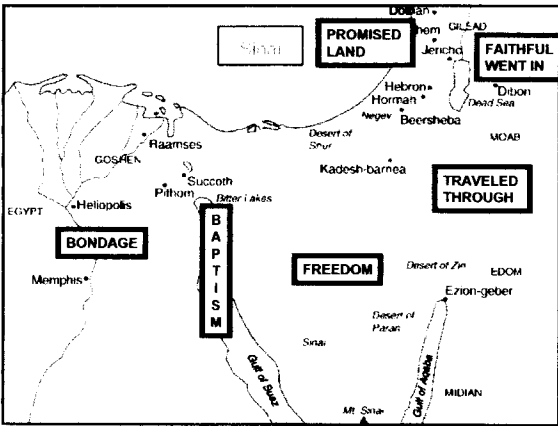
- NOAH'S ARK WAS A TYPE OF THE CHURCH (GEN. 6-9).
- NOAH, A PREACHER OF RIGHTEOUSNESS (2 PET. 2:5), TAUGHT THE PEOPLE OF HIS DAY SO THEY COULD BE SAVED (1 PET. 3:19,20).
- THEIR SALVATION WAS IN THE ARK (1 PET. 3:20). THOSE OUTSIDE THE ARK WERE LOST. NOAH ENTERED BECAUSE HE OBEYED GOD (GEN. 6:22).
- JESUS SAVES THE CHURCH (EPH. 5:23; ACTS 2:47). THOSE OUTSIDE THE CHURCH ARE LOST.
- WHEN GOD SHUT THE DOOR OF THE ARK (GEN. 7:16), IT WAS TOO LATE FOR MANKIND.
- WHEN JUDGMENT COMES, IT WILL BE TOO LATE FOR MANKIND (1 COR. 15:24; JN. 5:28,29).

29

SOME TYPES IN THE BIBLE (LEAVING EGYPT – 1 COR. 10)

- | | |
|---|--|
| •IN BONDAGE IN EGYPT. | •IN BONDAGE IN THE WORLD (ROM. 6:16) |
| •BAPTIZED WITH MOSES IN THE SEA (2-4) | •BAPTISM WASHES AWAY OUR SINS (ACTS 2:38; 22:16) |
| •IN THE WILDERNESS, THEY DID NOT ALL PLEASE GOD (5). | •ALL WILL NOT PLEASE GOD (1 COR. 6:9-11; MATT. 7:21-23) |
| •THEY SHOULD HAVE BEEN FAITHFUL TO GOD (6-11). | •WE SHOULD ALL BE FAITHFUL (1 COR. 10:6,11,12) |
| •THOSE UNFAITHFUL DID NOT ENTER THE PROMISED LAND (HEB. 3:19) | •THE UNFAITHFUL WILL NOT ENTER THE PROMISED LAND (REV. 20:14; 21:27) |

30



ISHMAEL

SON OF ABRAHAM AND
HAGAR

ISHMAEL

- DUE TO SARAH'S INABILITY TO CONCEIVE, SHE OFFERS HER SERVANT, HAGAR, TO ABRAHAM.
- HAGAR CONCEIVES BY ABRAHAM (GEN. 16:4)
- HAGAR DESPISES SARAH (GEN. 16:4,5; cf. "mistress" in vs. 8)
- HAGAR FLEES FROM SARAH (GEN. 16:6)

ISHMAEL

- ANGEL APPEARS TO HAGAR (GEN. 16:7-12)
 - RETURN TO SARAH (9)
 - HER SEED WOULD BE MULTIPLIED (10)
 - SHE WOULD BEAR A SON WHOM SHE WOULD NAME ISHMAEL (11)
 - ISHMAEL'S HAND WOULD BE AGAINST EVERY MAN (12)
 - ISHMAEL WOULD DWELL IN THE PRESENCE OF HIS BRETHREN (12)

ISHMAEL

- ISHMAEL IS BORN (GEN. 16:15)
- ABRAHAM IS 86 YEARS OLD (GEN. 16:15)
- ISHMAEL WOULD BE A GREAT NATION. 12 PRINCES WOULD BE BORN TO HIM (GEN. 17:20)
- HOWEVER, THE COVENANT WOULD BE WITH ISAAC (GEN. 17:21)
- ISHMAEL WAS 13 YEARS OLD WHEN HE WAS CIRCUMCISED – GEN. 17:25 (INSTITUTION OF CIRCUMCISION AS A SIGN – GEN. 17:11)

ISHMAEL

- ABRAHAM IS 100 WHEN ISAAC IS BORN (GEN. 21:5)
- FEAST IS THROWN FOR ISAAC WHEN ISAAC IS WEANED (GEN. 21:8). {THE PERIOD OF WEANING COULD BE AS LONG AS 3 YEARS. WHEN SAMUEL WAS WEANED, HE IS DESCRIBED AS A YOUNG CHILD – 1 SAM. 1:24}

ISHMAEL

- DURING THE FEAST, ISHMAEL MOCKS ISAAC (GEN. 21:9). {ISHMAEL COULD BE AS MUCH AS 16 YEARS OLD}
- SARAH HAS HAGAR AND ISHMAEL CAST OUT (GEN. 21:10-14)
- HAGAR LEAVES ISHMAEL TO DIE (GEN. 21:15,16)
- ANGEL APPEARS TO HAGAR AND GOD PRESERVES ISHMAEL (GEN. 21:17-19)

ISHMAEL

- **ISHMAEL GROWS, DWELLS IN WILDERNESS, BECOMES AN ARCHER (GEN. 21:20)**
- **ISHMAEL MARRIES A WOMAN FROM EGYPT (GEN. 21:21)**
- **ISAAC AND ISHMAEL BURY ABRAHAM (GEN. 25:9)**

ISHMAEL'S SONS (GEN. 25:12-16)

- | | |
|------------|-----------|
| • NEBAJOTH | • MASSA |
| • KEDAR | • HADAR |
| • ADBEEL | • TEMA |
| • MIBSAM | • JETUR |
| • MISHMA | • NAPHISH |
| • DUMAH | • KEDEMAH |

ISHMAEL

- **ISHMAEL DIES AT 137 YEARS OF AGE (GEN. 25:17)**
 - DWELLED IN SHUR (NORTHERN SINAI PENINSULA)
 - DIED IN THE PRESENCE OF HIS BRETHREN
- **ESAU MARRIES ISHMAEL'S DAUGHTER, MAHALATH (GEN. 28:9). (SHE IS ALSO CALLED BASHEMATH IN GEN. 36:3)**