

Son of the Bondwoman Part 3

Sunday May 29th, 2005

1). Ga 4:22 *For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. 23 But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, 24 which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar-- 25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children-- 26 but the Jerusalem above is free, which is the mother of us all. 27 For it is written: "Rejoice, O barren, You who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband." 28 Now we, brethren, as Isaac was, are children of promise. 29 But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now. 30 Nevertheless what does the Scripture say? **"Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."** 31 **So then, brethren, we are not children of the bondwoman but of the free.***

2). The son of the bondwoman can only be cast out once the son of promise is on the scene. If the son of the bondwoman represents our natural birth and the son of promise our birth from above, we will see that the casting out is something subsequent to our being born again.

a). It is an action of our choosing.

3). We will also remember that these two half brothers are in contention relative to the promises of God in respect to an inheritance.

a). This same thought is in place for us.

b). The promise - Ro 4:13 *For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.*

c). Our part - Ga 3:29 *And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.*

4). 2Co 7:1 ¶ *Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

- a). According to our scripture there is a cleansing from and a perfecting of.
- b). Cleansing ourselves from all filthiness denotes a personal choice to separate ourself from all filthiness
- c). Perfecting holiness / bringing holiness to its goal denotes a process over time.
- d). Casting out the Son of the Bondwoman brings about a separation as we separate ourselves from everything associated with the birth according to the flesh. It would in effect be a cleansing. But this is not a one time event (the pieces of paper from last week) – it is a process that leads us to perfecting holiness – the central idea behind the word holy is to separate, to set apart for service unto God. This process of separation is the method God uses in the restoration of His fallen creation that brings about fruitfulness. In Genesis 1:4 He separates the light from the dark. In Genesis 1:6 He divides the waters from the waters. And in Genesis 1:9 He separates the dry land from the water and the land produces fruit on the third day. All of this He says is ‘Good’ – and all is leading to a seventh day of rest. - Heb 4:9 *There remains therefore a rest for the people of God. 10 For he who has entered His rest has himself also ceased from his works as God did from His. 11 ¶ Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.*
- e). For us –
 - i/ Soul and spirit
 - ii/ Obedience and disobedience
 - iii/ faithfulness and unfaithfulness
 - iv/ The lie and the truth
 - v/ Our will and His will
 - vi/ Our understanding and His wisdom

5). The Children of Israel on the night of the Exodus were separated from the land of Egypt by a sovereign act of God. God set them apart as a ‘Holy nation’ unto Himself. Having performed this act Israel was then instructed to do something for themselves. - Ex 12:15 *Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.*

- a). They are not to eat leavened bread and to remove all leaven from their houses for seven days – a complete period of time.
- b). If anyone did not do this they were ‘cut off from Israel’
- c). We can see in this a process and a consequence

i/ The removal of the leaven as act of obedience
ii/ Cut of from Israel – thereby not entering the land and receiving an inheritance – not cut off from God.

d). Leaven in scripture is always a symbol for sin/corruption/filthiness.

6). For us – we were brought out of Egypt by a sovereign act of God as a result of the death of our Passover Lamb - 1Co 5:7 ¶ *Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.*

a). We also for a complete period of time – from the point of our being born again to the time we leave this earth – must ‘purge out the old leaven’ – it is a continual process.

b). Scripture says the same thing in a different way in 1Peter 1Pe 1:13 ¶ *Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; 14 as obedient children, not conforming yourselves to the former lusts, as in your ignorance; 15 but as He who called you is holy, you also be holy in all your conduct, 16 because it is written, "Be holy, for I am holy."*

a). We are to be separated in all our conduct – separated from our former lusts, when we didn’t know any better – unto God’s way. It is a determination and a choice on our part that will require us to ‘gird up the loins of our mind’ - Ro 12:2 *And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.* – What is God’s will? – “be holy for I am holy”

b). That which works in this is the Word of God - Heb 4:12 *For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.*

c). We must choose to allow the Word to bring separation of our soulful self and our spiritual self. We must allow Him access to the very core of our being to show us the very thoughts and intents of our hearts.

d). We can see then that we must choose to renew our minds – making this choice must then be turned into action observable in our outward behavior preceded by action which is unobservable outwardly – the thoughts and intents of our heart. If the heart is not right nothing else can be.

e). Ro 12:1 ¶ *I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.*

f). As the Word, like a sacrificial knife, would slice into us revealing that which is the offspring of our relationship with the world, so we should cast out, be separate from, the son of the bondwoman, purge out, be separate from, the leaven – be holy, separated unto God in all our conduct.

7). This is a born again lifetime process. For each of us the timing, the intensity and the quantity will be different, but the process will remain the same. From ‘faith to faith’.

a). It is pointless trying to judge our progress by looking at others. God deals with us as individuals. None of us are on exactly the same spot, but we are all on the same path. - 2Ti 2:19b *"Let **everyone** who names the name of Christ depart from iniquity." 20 But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. 21 Therefore **if anyone cleanses himself** from the latter, he will be a vessel for honor, **sanctified** and useful for the Master, **prepared for every good work.** 22 ¶ **Flee also** youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.*

a). Ru 2:17 ¶ *So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley.* Remember Ruth had to beat out what she had gleaned to remove the chaff and the impurities leaving a pure grain.

b). And we are all here to help each other on the journey. Don't ever think ‘I am the only one to experience this’ there are others who have passed that way before who can help. Never think that there are those who never struggle, because we all do. It is here amongst the family of God that we are to look for and find help and encouragement. It is here amongst this holy company that the word of God will provide for us solutions and deliverance, not in the things of this world.

2Co 6:14 *Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? 15 And what accord has Christ with Belial? Or what part has a believer with an unbeliever? 16 And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people." 17 Therefore "Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will*

receive you." 18 "I will be a Father to you, And you shall be My sons and daughters, Says the LORD Almighty."

8). Come out...and be separate...Do not touch what is unclean, And I will receive you..

9). In order to achieve the purpose for his creation Adam was told

Ge 2:24 *Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.* This is clearly a separation but it is not a rejection of the parent child relationship, but a picture of separating from everything that used to be associated with our birth in the flesh, leading us towards that which marriage pictures - Ge 12:1 ¶ *Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you.*

a). Rebekah separated herself from the land of her birth and the life that was there to go to a new land to be joined to her husband – a picture of the Bride and Christ

b). Ruth separated herself from the land of her birth and the life that was there to be joined to her husband – a picture of the Bride and Christ.

c). In every instance as with Abraham, Rebekah and Ruth it is a choice made by the individual in faith – and so it is for us also

10). The reward is very great – let us continue to cast out, be separate from, leave behind, the son of the bondwoman and let us continue to the land of our calling with a determination to cleave to the Bridegroom.

a). Let us do exactly what Jesus commanded - Mt 6:33 *"But seek first the kingdom of God and His righteousness,*

b). If we choose to seek the Kingdom of God first, we must of necessity separate ourselves from the kingdoms of this world.

c). And as we would also seek His righteousness first we will have to separate ourselves from all unrighteousness.

d). We are not just separating ourselves from – we are separating ourselves unto - Re 19:6 *And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns!*

7 *"Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. 9 Then he said to me, "Write: 'Blessed are those*

who are called to the marriage supper of the Lamb!" And he said to me, "These are the true sayings of God."

e). Here we have then the concluding separations – all Christians will be separated from the planet and then the Bride of Christ will be separated out from all Christians – she being made up of all those who have, during their race, separated themselves unto God.

f). And those who have not done so will find themselves separated from the Kingdom for the whole 1000 years.

g). The choice is ours – be encouraged – cast out / separate yourself from the son of the bondwoman.