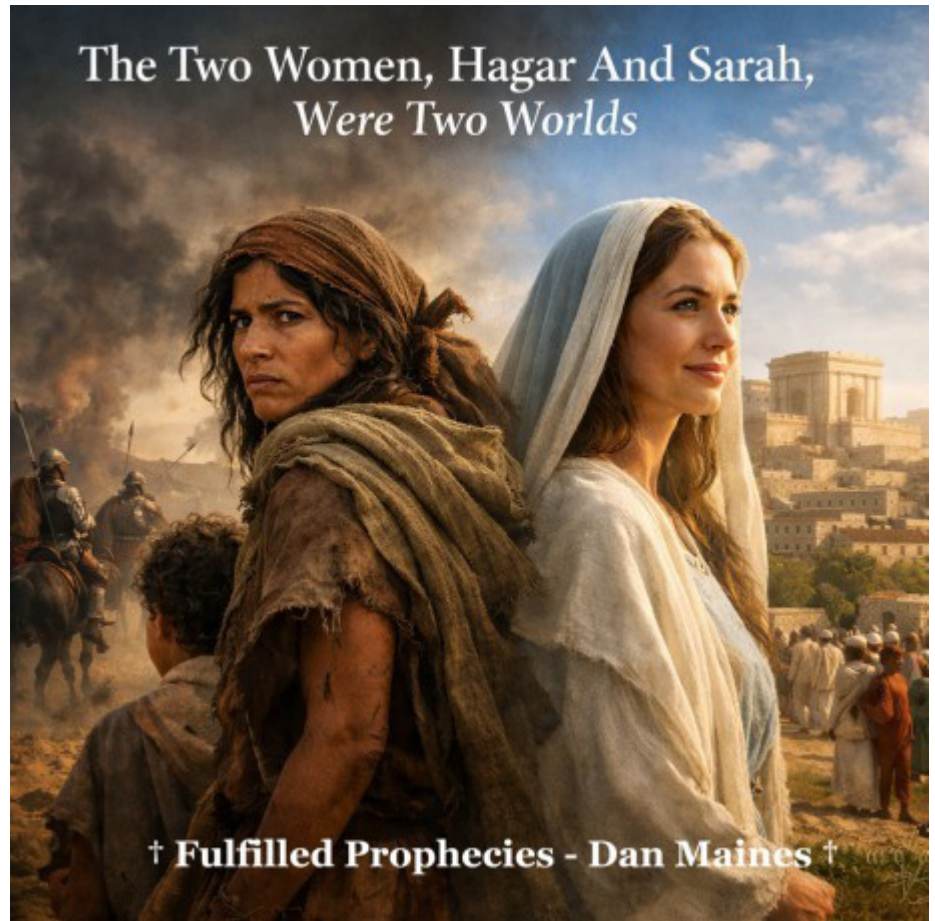


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Hagar And Sarah - The Two Women, Hagar And Sarah, Were Two Worlds



By Dan Maines

The Two Women, Hagar And Sarah, Were Two Worlds

Introduction

† Paul didn't give us an illustration just to make a point, he revealed two covenant worlds that existed at the same time, one passing away and one being established (Hebrews 8:13).

† These two women, Hagar and Sarah, represent two systems, two Jerusalems, and two outcomes, bondage or freedom

(Galatians 4:24-26).

† The key is this, both covenants were present together until the bondwoman was cast out, and that casting out reached its full end in AD 70 (Matthew 21:43).

Galatians 4:21-31

21 Tell me, you who want to be under law, do you not listen to the Law? 22 For it is written that Abraham had two sons, one by the slave woman and one by the free woman. 23 But the son by the slave woman was born according to the flesh, and the son by the free woman through the promise. 24 This is speaking allegorically, for these women are two covenants: one coming from Mount Sinai giving birth to children who are to be slaves; she is Hagar. 25 Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is enslaved with her children. 26 But the Jerusalem above is free; she is our mother. 27 For it is written:

"REJOICE, INFERTILE ONE, YOU WHO DO NOT GIVE BIRTH;
BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR;
FOR THE CHILDREN OF THE DESOLATE ONE ARE MORE
NUMEROUS
THAN THOSE OF THE ONE WHO HAS A HUSBAND."

28 And you, brothers and sisters, like Isaac, are children of promise. 29 But as at that time the son who was born according to the flesh persecuted the one who was born according to the Spirit, so it is even now. 30 But what does the Scripture say?

"DRIVE OUT THE SLAVE WOMAN AND HER SON,
FOR THE SON OF THE SLAVE WOMAN SHALL NOT BE AN HEIR WITH
THE SON OF THE FREE WOMAN."

31 So then, brothers and sisters, we are not children of a slave woman, but of the free woman.

† Paul says these are two covenants, not future, not symbolic only, but present realities in his time (Galatians 4:24).

† Hagar represents Sinai, the Law, and the Jerusalem that now is, meaning first century earthly Jerusalem still standing at that time (Galatians 4:25).

† Sarah represents the Jerusalem above, the new covenant people, already existing while the old covenant still stood (Galatians 4:26).

† Paul says the Jerusalem above is our mother, present tense, meaning believers were already part of that covenant world before AD 70 (Galatians 4:26).

† This matches Hebrews 12:22, where believers had already come to the heavenly Jerusalem, not waiting for it later.

† This proves two worlds coexisted, the old covenant world of bondage and the new covenant world of promise (Hebrews 12:22-24).

† The persecution Paul mentions shows conflict between these two worlds happening in real time, not something pushed thousands of years into the future (Galatians 4:29).

† The command to cast out the bondwoman wasn't future, it was imminent, and it pointed directly to the removal of the old covenant system (Galatians 4:30).

† The law system tied to Hagar depended on the temple, priesthood, and sacrifices, and when the temple fell, that entire system ended permanently (Hebrews 7:12).

† With no temple standing after AD 70, the covenant represented by Hagar could no longer function, proving it was

fully cast out (Hebrews 10:1-4).

† That casting out was fulfilled when Jerusalem was destroyed and the temple system ended in AD 70 (Matthew 24:2).

† The son of the bondwoman could not inherit with the son of the freewoman, meaning the old covenant could not continue alongside the new forever (Hebrews 10:9).

† This wasn't about individuals being removed, it was about a covenant system being judged and removed (Romans 7:4-6).

† The old covenant world was fading and ready to vanish even while it still stood physically (Hebrews 8:13).

† Isaiah foretold the removal of the old covenant system and the increase of the children of promise, which Paul directly quotes to prove this transition (Isaiah 54:1).

† AD 70 was the moment the casting out was completed, removing the old covenant entirely and leaving only the new covenant standing (Luke 21:22).

The Two Sons And Their Two Outcomes

† Abraham had two sons, Ishmael and Isaac, and their lives show the direction and outcome of the two covenant worlds (Galatians 4:22-23).

† Ishmael was born after the flesh, meaning he came through human effort and natural means, just like the law covenant that depended on human obedience (Galatians 4:23).

† Isaac was born through promise, meaning his birth came by God's power, just like the new covenant which is based on promise, not human works (Galatians 4:23).

† Ishmael mocked and persecuted Isaac, showing how the old covenant system opposed the people of promise in the first century (Galatians 4:29).

† This wasn't just a family conflict, it was a prophetic picture of two covenant paths moving in opposite directions (Genesis 21:9).

† Ishmael and his mother were cast out, showing that the covenant of the flesh would not inherit with the covenant of promise (Genesis 21:10).

† Isaac remained and inherited, showing that the covenant of promise would continue and prevail (Genesis 21:12).

† One son led to bondage and was removed, the other led to freedom and remained, showing two completely different destinies (Galatians 4:30-31).

† This proves the issue was never about both continuing together, one had to be removed for the other to fully stand (Hebrews 10:9).

† The same pattern reached its full fulfillment in AD 70, when the old covenant system was cast out and the promise fully remained (Luke 21:22).

Historical References

† Josephus records the destruction of Jerusalem and the temple, showing the complete end of the old covenant system in AD 70 (Josephus, Wars of the Jews, Book 6).

† Eusebius confirms that the church recognized the destruction of Jerusalem as divine judgment and a turning point in covenant history (Eusebius, Ecclesiastical History 3.5).

† Early Christians fled Jerusalem before its destruction, recognizing the end of that covenant system, as recorded by Eusebius (Ecclesiastical History 3.5).

† Tacitus, a Roman historian, documents the same destruction, confirming the historical reality of what Jesus and Paul spoke about (Tacitus, Histories 5.13).

How It Applies To Us Today

† We're not living in a mixed covenant world, the bondswoman has already been cast out, and only the covenant of promise remains (Galatians 4:31).

† There's no return to law, temple, or old covenant system because it has been fully removed (Hebrews 10:18).

† Our identity is rooted in the freewoman, not bondage, meaning we live in the fullness of what Christ established (Romans 8:2).

† The conflict Paul described has already been resolved, we now stand in the completed kingdom where the old has passed and the new remains (2 Corinthians 5:17).

† Understanding this frees us from confusion about future judgments tied to the old covenant, because those things were fulfilled in their generation (Matthew 24:34).

Q & A Appendix

Q If both covenants existed at the same time, why don't we see that today?

A Because the old covenant was removed in AD 70. Hebrews 8:13 says it was becoming obsolete and ready to vanish away, and that happened when the temple was destroyed.

Q What does it mean to cast out the bondwoman?

A It means the complete removal of the old covenant system. Galatians 4:30 connects directly to the end of the law system, and Hebrews 10:9 says He takes away the first to establish the second.

Q Was this about individuals being rejected?

A No, it was about a covenant system. Romans 7:4-6 shows we died to the law so we could belong to another, Christ.

Q How do we know this was fulfilled in AD 70?

A Jesus tied the destruction of Jerusalem to the end of that age in Matthew 24:2 and Luke 21:22, calling it days of vengeance when all things written would be fulfilled.

Q Why do many still think this is future?

A Because they separate the covenants and ignore that Paul said both existed in his present time. Galatians 4:25 says Jerusalem that now is, not future.

Q Does this mean physical Israel no longer has a covenant role?

A The covenant tied to Sinai ended when it was cast out. Galatians 4:30 says the bondwoman would not inherit. The promise continues in Christ, not through the old covenant system, as seen in Galatians 3:28-29.

Q Why does Paul call it an allegory if it's based on real history?

A Because Paul is showing that real historical events were designed by God to reveal covenant truth. Galatians 4:24 says these things contain an allegory, meaning the history of Hagar and Sarah pointed forward to the two covenants.

Q What does Jerusalem that now is specifically refer to?

A It refers to the first century city of Jerusalem still standing under the law system. Galatians 4:25 says she is in bondage

with her children, showing it was a present reality in Paul's time.

Q What does Jerusalem above mean in practical terms?

A It refers to the new covenant people in Christ, not a physical city in the sky. Hebrews 12:22 says believers had already come to Mount Zion and the heavenly Jerusalem.

Q Why couldn't the two covenants continue together permanently?

A Because they operate on completely different foundations, one based on law and the other on promise. Hebrews 10:9 says He takes away the first to establish the second.

Q What role did persecution play in identifying the two covenants?

A The persecution revealed which covenant someone belonged to. Galatians 4:29 shows the one born after the flesh persecuted the one born after the Spirit, just like the Jews persecuted the church.

Q How does this relate to the end of the age Jesus spoke about?

A The end of the age was the end of the old covenant age, not the end of the physical world. Matthew 24:3 connects the end of the age with the destruction of the temple.

Q Why is inheritance such a major theme in this passage?

A Because covenant determines inheritance. Galatians 4:30 says the son of the bondwoman shall not inherit, showing only those in the promise receive what God established.

Q Does this teaching eliminate the importance of the Old Testament?

A No, it shows its purpose was fulfilled. Romans 15:4 says the things written before were for our learning, and Galatians 3:24 says the law was our tutor to lead us to Christ.

Q What does it mean that we are children of promise?

A It means our standing with God comes through what He promised and fulfilled in Christ, not through law-keeping.

Galatians 4:28 connects believers directly to Isaac as children of promise.

Q How does this passage connect to the new creation?

A The removal of the old covenant made way for the new. 2 Corinthians 5:17 says if anyone is in Christ, he is a new creature, the old things passed away.

Q Why did Paul emphasize this so strongly to the Galatians?

A Because they were being pressured to return to the law. Galatians 5:1 warns them to stand fast in liberty and not be entangled again in a yoke of bondage.

Q How does this passage prove fulfillment instead of futurism?

A Because Paul says these two covenants existed at that present time. Galatians 4:25 uses present tense language, showing this wasn't a future-only concept.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† Galatians 4:21-31; Hebrews 8:13; Matthew 21:43; Hebrews 12:22-24; Matthew 24:2, 34; Hebrews 10:9, 18; Romans 7:4-6; Luke 21:22; Isaiah 54:1; Hebrews 7:12; Hebrews 10:1-4; 2 Corinthians 5:17; Galatians 3:28-29; Genesis 21:9-12

† Josephus, Wars of the Jews, Book 6; Eusebius, Ecclesiastical History 3.5; Tacitus, Histories 5.13

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