

## “LA DOBLE CURA TIPIFICADA EN EL ANTIGUO TESTAMENTO”

La no puede ser estudiada correctamente a menos que los dos Testamentos son comprendidos en su unidad y armonía. Si el Antiguo Testamento está en el Nuevo en cumplimiento, el Nuevo está en el Antiguo en promesa.<sup>i</sup>

Una vez que consideramos la Biblia en su conjunto, ésta comienza a tomar un nuevo significado. El Antiguo Testamento es la preparación para el Nuevo Testamento. El Nuevo no puede entenderse aparte de la vieja, ni puede el Antiguo apreciará aparte de la Nueva.

Se ha dicho que el Nuevo Testamento está escondido en el Antiguo Testamento y el Nuevo Testamento revela el Antiguo Testamento.

"En el Antiguo Testamento, la historia de sus personajes sagrados actúan como típico más a menudo que literal. Se necesita el Nuevo Testamento para llevar el típico en un hecho literal y espiritual".

Once we regard the Bible as a whole it begins to take on a new meaning. The Old Testament is preparatory to the New Testament. The New cannot be understood apart from the Old, nor can the Old be appreciated apart from the New.<sup>ii</sup>

It has been said that the New Testament is concealed in the Old Testament and the New Testament reveals the Old Testament.

"In the Old Testament the history of its holy characters act as typical more often than literal. It takes the New Testament to bring the typical into a literal and spiritual fact."<sup>iii</sup>

*The Double Cure And Abraham.*

Abraham's life can be easily divided into two great segments: (1) The Call Out of Sin, and (2) The Call Into Perfection. When Abraham was seventy-five years old he was called, spiritually, out of sin. "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee..." (Gn. 12:1; see also verses 2-4). When he was ninety-nine years old he was called into perfection. "And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect" (Gn. 17:1).<sup>iv</sup>

*The Double Cure In Abraham's Relationship With Isaac and Ishmael.*

In the epistle of Galatians Paul gives an allegory concerning Law and Grace based in the relationship between Abraham, Sarah, Hagar, Ishmael, and Isaac (Gal. 4:22-31). This allegory presented an opportunity to launch out into the truth of the Double Cure.

Paul wrote the epistle for two primary reasons: (1) To correct the mixture of Law and Grace as the power and source of the Christian's Salvation, and (2) To Crucify the mixture of Sinful Carnality from Sanctified Humanity as the pattern and walk in the Christian's Salvation.<sup>v</sup>

There are five persons in the allegory which are needed to tell the Full Truth of this passage of the Scripture: (1) Abraham represents the believer; (2) Agar, or Hagar, the concubine of Abraham, represents the Law; (3) Ishmael, the offspring of the union between Abraham and Hagar, represents the "old man" – the sin nature. This is what the Law reveals. Hagar revealed this child. Ishmael is the flesh, the sin principle that the Law reveals. Paul is putting emphasis in the two boys. (4) Sarah, the true wife of Abraham, represents Grace. (4) Isaac, the offspring of Abraham and Sarah, represents the "new man." This is what Grace reveals. Christ in the believer.<sup>vi</sup>

Paul's use of Hagar and Sarah is to show to the Galatians that they cannot rightfully mix Law and Grace with coequal efficacy as the power and source of their salvation. When we are born again,

we are under the “freewoman” – Grace, not under the “bondwoman” – Law. We cannot mix Law and Grace here. We are either saved by the Law or by Grace, with Only Grace being the true source and basis of our salvation.<sup>vii</sup>

Ishmael was the son of the bondwoman, and he was born after the flesh (Gal. 4:23, 29). Paul is telling us that Sarah’s recommendation was a fleshly thing (Gn. 16:2). This is in principle a fleshly thing. Isaac was the son of the freewoman, and was born by promise; born after the Spirit (Gal. 4:23, 29). This child will come through Abraham’s wife.

In Galatians 4:28 Paul refers to the brethren saying, “Now we, brethren, as Isaac was, are the children of promise.” So this allegory applies to us as Christians. “But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now” (Gal. 4:29; Gn. 21:9). In the story, when Isaac was born, Ishmael did not leave, he was still there. This will bring problems. When we are saved the “old man” does not leave us, but the “new man” comes and dwells in the same entity.

This “persecution” reveals the “war” of Romans, chapter seven. Some commentaries emphasize the phrase “even so it is now” to teach that we can’t do anything against the flesh; that the sin nature must stay in the Christian. However, we must read the next verses. “Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free” (Gal. 4:30-31). Abraham did cast out Ishmael obeying God’s commandment even that it was a grievous thing for him to do (Gn. 21:11, 12).

The truth is obvious. There is a “casting out” of Ishmael – the “old man.” This is a type of the “crucifixion” of the “old man” (Rom. 6:6). Not only must Law go out of the Believer’s Life as the source of salvation, but Carnality (the “flesh”) must go out of the Believer’s heart; the bondwoman and her son.” We are neither saved by Law, nor can we have full salvation which is promised unless the “old man” goes, too.<sup>viii</sup>

Both the bondage of the Law and the bondage of the “old man” are broken by the wonderful Grace of Jesus Christ.

Isaac could not be free while Ishmael was there. The sin principle confines Christ, “...when I would do good, evil is present with me” (Rom. 7:21). The crisis of sanctification comes to free Christ in us. It brings a freedom that Christ had free us and Christ is free in us.

Paul continues in Galatians chapter five to give the principle of the allegory presented in Galatians chapter 4. Paul is leaving the two boys in chapter five and now is picking the spiritual truth behind these sons. Ishmael will be now the flesh and Isaac the Spirit. “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Gal. 5:1). Ishmael must be cast out.

To be able to “Walk in the Spirit” and “not fulfill the lust of the flesh” (Gal. 5:16) the flesh, the “old man” must be crucified. This is the Atonement’s provision for ending the war of the flesh lusting against the Spirit (Gal. 5:17). This is possible because “they that are Christ’s have crucified the flesh with the affections and lusts” (Gal. 5:24).

Paul will write the book of Romans after Galatians. He had in his hearth this truth of Sanctification when he wrote Galatians. The book of Romans is the expansion of the book of Galatians when it comes to the Full Gospel.

***The Double Cure And Rebekah’s Struggle In Birthing Esau And Jacob.***