

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2024**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—
GALATIANS**

Message Eleven

Two Women Symbolizing Two Covenants

Scripture Reading: Gal. 4:21-31; Gen. 16:1—17:14

- I. Sarah and Hagar, the wife and the concubine of Abraham, are an allegory of two covenants—the covenant of promise and the covenant of law—Gen. 16:1—17:14; Gal. 4:21-31:**
- A. Sarah, the free woman, signifies the covenant of promise, which is related to the new testament, the covenant of grace—vv. 23-24; Gen. 12:7; 15:7-21:
 - 1. In that covenant God promised that He would give Abraham the seed, without having any intention that Abraham needed to do anything in order to have it; God would work something into him so that he might bring forth a seed to fulfill His purpose; this is grace—v. 4.
 - 2. Sarah, as the free woman, the proper wife of Abraham, is a symbol of this covenant of grace; she brought forth Isaac by God's grace.
 - 3. The produce of the promise of grace, which is Isaac, is the seed for the fulfillment of God's purpose—17:19; 21:12b.
 - B. Hagar, the maidservant, signifies the covenant of law—Gal. 4:24-25:
 - 1. Hagar, Abraham's concubine, is a symbol of the law; by this we can see that the position of the law is the position of a concubine—Gen. 16:1-3.
 - 2. The covenant of law, symbolized by Hagar, brings God's chosen people into the slavery, the bondage, of the law, making them slaves under the law, separated from the grace of God—Gal. 4:25; 5:1, 4.
 - 3. Abraham's producing of Ishmael through Hagar symbolizes man's attempt to fulfill God's purpose by the effort of the flesh in coordination with the law—Gen. 16:4, 15-16; Gal. 2:16; 4:23a.
 - 4. Abraham brought forth Ishmael through Hagar by his fleshly effort and not by God's grace; therefore, Ishmael, as the issue of man's fleshly effort according to the law, was rejected by God—Gen. 17:18-19; 21:10; Gal. 4:30.
 - C. We need to consider Galatians 4:21-31 in the light of Abraham's experience in Genesis:
 - 1. In Galatians 4:21-31 Paul tells us that Hagar signifies the law, symbolized by the earthly Jerusalem, and that Sarah signifies grace, symbolized by the heavenly Jerusalem—vv. 25-26.
 - 2. Hagar and Sarah represent two covenants—the covenant of law and the covenant of grace—3:26; 4:6.
 - 3. The original covenant that God made with Abraham was the covenant of grace:

- a. In this covenant there is not the need for man's ability or effort but the need for God's grace to produce the many sons—3:29.
- b. This covenant equals the new testament; this means that the covenant God made with Abraham was actually the covenant of grace—Heb. 8:7-8.
- D. Galatians 4 reveals that the mother of the believers, which is the Jerusalem above, is the new covenant of grace—Heb. 8:7-13; 12:22-23:
 - 1. We have been born under the new covenant, and the Jerusalem above is our mother—Gal. 4:26.
 - 2. This woman is the new covenant and our mother, and our mother is the grace of God.

II. Sarah, the wife of Abraham, symbolizes the grace of God—John 1:17:

- A. The grace given to us in Christ was bestowed on us before the world began—2 Tim. 1:9; Titus 2:11.
- B. Grace is God Himself in Christ as the Spirit given to us and gained by us; the gospel of the grace of God is the stewardship of grace to dispense God into people for their enjoyment—John 1:17; Acts 20:24; Eph. 3:2.
- C. The grace of God is God Himself in Christ as everything to us for our enjoyment—John 1:17; 1 Cor. 15:10; cf. Gal. 2:20.
- D. The New Testament believers' living under the grace in God's economy is a total living of experiencing the processed and consummated Triune God as grace—6:18; Heb. 4:16; Rev. 22:21:
 - 1. The Christian living must be the living of grace, the experience of grace; our Christian life is essentially a life of having God as our grace—2 Cor. 1:12.
 - 2. A total living means that our entire living is a living of the Triune God processed to be grace to us—13:14.
 - 3. The compound Spirit is moving within us daily as the anointing so that we may enjoy the processed Triune God as grace—1 John 2:20, 27.
 - 4. The grace of the Lord Jesus Christ, the Spirit of grace, is with our spirit, which has been regenerated to be the dwelling place and vessel of the Triune God—Heb. 10:29b; Gal. 6:18; Phil. 4:23; Philem. 25; 2 Tim. 4:22.
 - 5. We are those who have received grace, which is the Triune God—the Father given to us in the Son, and the Son realized as the Spirit dwelling in our spirit—1 Cor. 15:45b; 6:17:
 - a. The Lord being with our spirit is grace being with our spirit—2 Tim. 4:22.
 - b. When we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder—Heb. 4:16; Gen. 28:12-17; John 1:51; Eph. 2:22.
 - 6. The riches of God's grace surpass every limitation, for they are the overflowing riches of God Himself for our enjoyment—1 Pet. 5:10.
 - 7. Grace is God Himself as our life to be one with us, to save us, to make His home in us, and to be formed in us—Col. 3:4; Eph. 2:8; 3:17; Gal. 4:19.
 - 8. To grow in grace is to grow in the increase of God—2 Pet. 3:18; Col. 2:19.
 - 9. Humility invites God's grace; if we are humble, God will give Himself as grace to us—1 Pet. 5:5-6; James 4:6.
 - 10. Because we are saints, the grace of the Lord must be with each one of us in every aspect of our daily life—Rev. 22:21.