



METRO NEW YORK WORLD MINISTRY
ADULT SABBATH SCHOOL CONTRIBUTING NOTES
For the week of August 26 – September 1, 2017
Lesson #10 of **“The Gospel in Galatians”**



The Two Covenants

Memory Text: *“For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.”* ([Galatians 4:22-23 KJV](#)).

Read and Meditate for This Week’s Study:

Galatians 4:21-31; Genesis 1:28; 2:2-3; 3:15; 15:1-6; 18:10-13; Exodus 6:2-8; Exodus 19:3-6; Hebrews 11:11-12; Patriarchs and Prophets, Chapter 32

Main Thought for the Week: Many Christians look at the Bible as discussing two different types and times of salvation: Salvation of Obedience in the OT, vs Salvation of Grace in the NT. Thus, they see the Old Covenant in opposition to, or competition with, the New Covenant. This view, while common, is quite incorrect. From Genesis to Revelation, we see the Grace of God exhibited through Jesus Christ. Salvation has never been through obedience to the law. Judaism, from its very beginning, was always a religion of grace, though oft-misunderstood by those who should have been leaders and teachers. The legalism that Paul was confronting in Galatia was a perversion, not just of Christianity but of the Bible itself. The two covenants reflect the different ways in which men attempt to relate to God. This week, we will review how those differences apply to us today.



Hagar and Mount Sinai

Wednesday’s Summary – August 30:

1. What type of covenant was God attempting to establish with the Israelites?

Exodus 6:2-8 _____

Exodus 19:3-6 _____

Hebrews 8:6-9 _____

Discuss/Consider: If we cannot gain salvation by our own efforts - including our obedience - then what was God asking for when He called for Abraham, Isaac, Jacob and the Israelites to “keep His covenant” (Genesis 17:1-2; Exodus 19:5)? _____

SUMMARY THOUGHTS: God desired to share the same covenant relationship with the children of Israel at Sinai that He shared with Abraham. The statements that God makes to Abraham at the beginning of Genesis 12, 15 and 17 are quite similar to those which God makes to Moses in Exodus 6 and 19. In both cases, God emphasizes what He will do for His people. He does not ask the Israelites to promise to do anything to earn His blessings; instead, they are to obey as a response to those blessings. God’s words do not imply righteousness by works. On the contrary, He wanted Israel to have the same faith that characterized Abraham’s response to His promises; just as He had previously reiterated the covenant with Isaac and Jacob, so He was going to do it to their descendants. The problem with the Sinai covenant was not on God’s part but rather with the faulty promises of the people (Hebrews 8:6). Instead of responding to God’s promises in humility and faith, the Israelites responded with self-confidence. “All that the LORD hath spoken we will do” (Exodus 19:8).

PERSONAL NOTES: _____



Ishmael and Isaac Today

Thursday's Summary – August 31:

1. What key difference between **Ishmael** and **Isaac** does Paul bring out in Galatians, and how that does apply to us today?

Genesis 21:8-12 _____

Galatians 4:28-31 _____

Appeal: We encourage you to take some time today to reflect upon your response to the covenant God wants to make with you as a believer. Is your response to God based on faith in His promises, or on confidence in your abilities? _____

PERSONAL NOTES: _____



Wrapping It All Up...

Friday's Summary – September 1:

ILLUMINATION: As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation.

This same covenant was renewed to Abraham in the promise, "In thy seed shall all the nations of the earth be blessed." Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. ... Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law. – Ellen G. White, "**Patriarchs and Prophets**", p. 370

Final Thoughts: At Metro New York World Ministry, we seek to emphasize the covenant of grace which was first offered by God to man in Genesis 3, and has ever been repeatedly offered to mankind throughout recorded history. The good news of the gospel is that all the promises pertaining to salvation and redemption are made and executed by God, including the power for us to live in accordance with His will. By faith, we need to accept the promises of God, that the blood of His Son cleanses us from all sin, and that the Holy Spirit has been given to us to fashion us after the pattern of Jesus Christ (**2 Corinthians 3:18**). The power of the covenant is not in us, but in God who works in us "to will and to do of His good pleasure." (**Philippians 2:13**)

