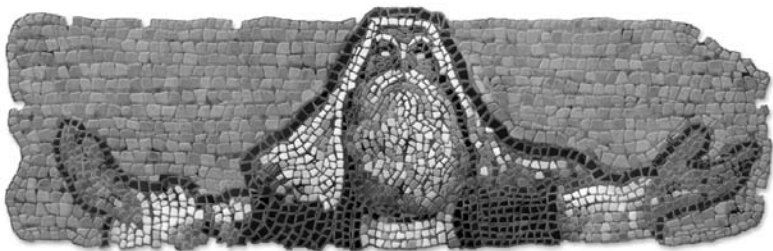


Old Testament Faith



SABBATH AFTERNOON

Read for This Week's Study: Gal. 3:1–14; Rom. 1:2; 4:3; Gen. 15:6; 12:1–3; Lev. 17:11; 2 Cor. 5:21.

Memory Text: “Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, ‘Cursed is everyone who is hanged on a tree’ ” (Galatians 3:13, *ESV*).

A little boy made a little boat, all painted and fixed up beautifully. One day someone stole his boat, and he was distressed. In passing a pawnshop one day he saw his boat. Happily he ran in to the pawnbroker and said, ‘That is my little boat.’ ‘No,’ said the pawnbroker, ‘it is mine, for I bought it.’ ‘Yes,’ said the boy, ‘but it is mine, for I made it.’ ‘Well,’ said the pawnbroker, ‘if you will pay me two dollars, you can have it.’ That was a lot of money for a boy who did not have a penny. Anyway, he resolved to have it; so he cut grass, did chores of all kinds, and soon had his money.

“He ran down to the shop and said, ‘I want my boat.’ He paid the money and received his boat. He took the boat up in his arms, and hugged and kissed it, and said, ‘You dear little boat, I love you. You are mine. You are twice mine. I made you, and now I have bought you.’

“So it is with us. We are, in a sense, twice the Lord’s. He created us, and we got into the devil’s pawnshop. Then Jesus came and bought us at awful cost—not silver and gold, but His precious blood. We are the Lord’s by creation and by redemption.”—William Moses Tidwell, *Pointed Illustrations* (Kansas City, Mo.: Beacon Hill Press, 1951), p. 97.

*Study this week's lesson to prepare for Sabbath, October 29.

The Foolish Galatians

Read Galatians 3:1–5. Summarize below what Paul is saying to the Galatians. In what sense could we be in danger of falling into the same spiritual pitfall, of starting out right and then falling into legalism?

Several modern translations have tried to capture the sense of Paul’s words in verse 1 about the “foolish” Galatians. The actual word Paul uses in Greek is even stronger than that. The word is *anoetoi*, and it comes from the word for mind (*nous*). Literally, it means “mindless.” The Galatians were not thinking. Paul does not stop there; he says that because they are acting so foolishly, he wonders if some magician has cast a spell on them. “Who has bewitched you?” His choice of words here may even suggest that the ultimate source behind their condition is the devil (*2 Cor. 4:4*).

What baffles Paul so much about the Galatians’ apostasy on the gospel is that they knew salvation was rooted in the Cross of Christ. It was not something that they could have missed. The word translated as “portrayed” or “set forth” (*KJV*) in Galatians 3:1 literally means “placarded” or “painted.” It was used to describe all public proclamations. Paul is saying that the Cross was such a central part of his preaching that the Galatians had, in effect, seen in their mind’s eye Christ crucified (*1 Cor. 1:23, 2:2*). In a sense, he’s saying that, by their actions, they are turning away from the Cross.

Paul then contrasts the current experience of the Galatians with how they first came to faith in Christ. He does this by asking them some rhetorical questions. How did they receive the Spirit, meaning How did they first become Christians? And from a slightly different perspective, Why did God give the Spirit? Was it because they did something to earn it? Certainly not! Instead, it was because they believed the good news of what Christ had already done for them. Having begun so well, what would make them think that now they had to rely upon their own behavior?

How often, if ever, do you find yourself thinking, *I’m doing pretty well. I’m a pretty solid Christian, I don’t do this and I don’t do that . . . and then, even subtly, thinking you’re somehow good enough to be saved? What’s wrong with that picture?*

Grounded in Scripture

So far, in his letter to the Galatians, Paul has defended his gospel of justification by faith by appealing to the agreement reached with the apostles in Jerusalem (*Gal. 2:1–10*) and to the personal experience of the Galatians themselves (*Gal. 3:1–5*). Beginning in Galatians 3:6, Paul now turns to the testimony of Scripture for the final and ultimate confirmation of his gospel. In fact, Galatians 3:6–4:31 is made up of progressive arguments rooted in Scripture.

What does Paul mean when he writes about the “Scripture” in Galatians 3:6–8? Consider *Rom. 1:2, 4:3, 9:17*.

It is important to remember that at the time Paul wrote his letter to the Galatians there was no “New Testament.” Paul was the earliest New Testament writer. The Gospel of Mark is probably the earliest of the four gospels, but it likely was not written until around the time of Paul’s death (A.D. 65)—that is, about fifteen years after Paul’s letter to the Galatians. So, when Paul refers to the Scriptures, he has only the Old Testament in mind.

The Old Testament Scriptures play a significant role in Paul’s teachings. He does not view them as dead texts but as the authoritative and living Word of God. In 2 Timothy 3:16 he writes, “All Scripture is given by inspiration of God.” The word translated “inspiration” is *theopneustos*. The first part of the word (*theo*) means “God,” while the second half means “breathed.” Scripture is “God-breathed.” Paul uses the Scripture to demonstrate that Jesus is the promised Messiah (*Rom. 1:2*), to give instruction in Christian living (*Rom. 13:8–10*), and to prove the validity of his teachings (*Gal. 3:8, 9*).

It is difficult to determine exactly how many hundreds of times Paul quotes the Old Testament, but quotes are found throughout all his letters, except his shortest ones, Titus and Philemon.

Read carefully Galatians 3:6–14. Identify the passages Paul quotes from the Old Testament in those verses. What does that tell us about how authoritative the Old Testament was?

Do you at times find yourself thinking that one part of the Bible is more “inspired” than other parts? Given Paul’s statement in 2 Timothy 3:16, what’s the danger of going down that path?

Reckoned as Righteous

Why do you think Paul first appeals to Abraham as he looks to the Scriptures to validate his gospel message? *Gal. 3:6*.

Abraham was a central figure in Judaism. Not only was he the father of the Jewish race, but Jews in Paul's time also looked to him as the prototype of what a true Jew should be like. Many not only believed that his defining characteristic was his obedience, but that God had declared Abraham righteous because of that obedience. After all, Abraham forsook his homeland and family, he accepted circumcision, and he was even willing to sacrifice his son at God's command. That's obedience! With their insistence on circumcision, Paul's opponents certainly argued along these same lines.

Paul, however, turns the tables by appealing to Abraham—nine times in Galatians—as an example of faith instead of law-keeping.

Consider Paul's quotation of Genesis 15:6. What does it mean when it says that Abraham's faith was "counted . . . to him for righteousness"? See also *Rom. 4:3–6, 8–11, 22–24*.

Whereas justification was a metaphor taken from the legal world, the word *counted*, or *reckoned*, is a metaphor drawn from the domain of business. It can mean "to credit" or "to place something to one's account." Not only is it used of Abraham in Galatians 3:6, but it occurs another 11 times in connection with the patriarch. Some Bible versions translate it as *counted*, *reckoned*, or *imputed*.

According to Paul's metaphor, what is placed to our accounts is righteousness. The question is, however, *On what basis does God count us as righteous?* It surely cannot be on the basis of obedience—despite what Paul's opponents claimed. No matter what they said about Abraham's obedience, Scripture says that it was because of Abraham's *faith* that God counted him as righteous.

The Bible is clear: Abraham's obedience was not the ground of his justification; it was, instead, the result. He didn't do the things he did in order to be justified; he did them because he, already, *was* justified. Justification leads to obedience, not vice versa.

Dwell on what this means—that you are justified not by anything you do but only by what Christ has done for you. Why is that such good news? How can you learn to make that truth your own; that is, to believe it applies to you, personally, no matter your struggles, past and even present?

The Gospel in the Old Testament

“And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, ‘In you shall all the nations be blessed’ ” (*Gal. 3:8, ESV*). Paul writes that not only was the gospel preached to Abraham, but it was God who preached it; so, it must have been the true gospel. But when did God preach the gospel to Abraham? Paul’s quotation of Genesis 12:3 indicates he has in mind the covenant that God made with Abraham when he called him in Genesis 12:1–3.

Read Genesis 12:1–3. What does this tell us about the nature of the covenant that God made with Abraham?

The basis of God’s covenant with Abraham centered on God’s promises to him. God says to Abraham four times, “I will.” God’s promises to Abraham are amazing because they are completely one-sided. God does all the promising; Abraham promises nothing. This is the opposite of how most people try to relate to God. We usually promise we will serve Him, if only He will do something for us in return. But that is legalism. God did not ask Abraham to promise anything but to accept His promises by faith. Of course, that was no easy task, because Abraham had to learn to trust completely in God and not in himself (*see Genesis 22*). The call of Abraham illustrates, therefore, the essence of the gospel, which is salvation by faith.

Some mistakenly conclude that the Bible teaches two ways of salvation. They claim that in Old Testament times salvation was based on keeping the commandments; then, because that did not work very well, God abolished the law and made salvation possible by faith. This could not be farther from the truth. As Paul wrote in Galatians 1:7, there is only one gospel.

What other examples can you find in the Old Testament of salvation by faith alone? *See, for instance, Lev. 17:11, Ps. 32:1–5, 2 Sam. 12:1–13, Zech. 3:1–4.*

We often hear the phrase “cheap grace.” Yet, it’s a misnomer. Grace isn’t cheap—it’s free (at least for us). But we ruin it when we think that we can add to it by our works or when we think we can use it as an excuse to sin. In your own experience, which one of these two ways are you more inclined to lean toward, and how can you stop?

Redeemed From a Curse *(Gal. 3:9–14)*

Paul’s opponents were no doubt stunned by his bold words in Galatians 3:10. They certainly did not think themselves to be under a curse; if anything, they expected to be blessed for their obedience. Yet, Paul is unequivocal: “For as many as are of the works of the law are under the curse; for it is written, ‘Cursed is everyone who does not continue in all things which are written in the book of the law, to do them’ ” (NKJV).

Paul is contrasting two completely different alternatives: salvation by faith and salvation by works. The covenant blessings and curses outlined in Deuteronomy 27 and 28 were straightforward. Those who obeyed were blessed, those who disobeyed were cursed. That means that if a person wants to rely on obedience to the law for acceptance with God, then the whole law needs to be kept. We do not have the liberty to pick and choose what we want to follow; nor should we assume that God is willing to overlook a few mistakes here and there. It is all or nothing.

This is, of course, bad news not only for Gentiles but also for Paul’s legalistic opponents, because we “all have sinned, and come short of the glory of God” (Rom. 3:23). No matter how hard we try to be good, the law can only condemn us as lawbreakers.

How did Christ deliver us from the curse of the law? See Gal. 3:13, 2 Cor. 5:21.

Paul introduces another metaphor to explain what God has done for us in Christ. The word *redeem* means “to buy back.” It was used as the ransom price paid to release hostages or as the price paid to free a slave. Because the wages of sin is death, the curse of failing to keep the law was often a death sentence. The ransom paid for our salvation was not insignificant; it cost God the life of His own Son (John 3:16). Jesus ransomed us from the curse by becoming our sin-bearer (1 Cor. 6:20, 7:23). He voluntarily took our curse upon Himself and suffered in our behalf the full penalty of sin (2 Cor. 5:21).

Paul cites Deuteronomy 21:23 as scriptural proof. According to Jewish custom, a person was under God’s curse if, after execution, the body was hung upon a tree. Jesus’ death on the cross was seen as an example of this curse (Acts 5:30, 1 Pet. 2:24).

No wonder, then, that the cross was a stumbling block for some Jews who could not fathom the idea that the Messiah was accursed by God. But this was exactly God’s plan. Yes, the Messiah bore a curse, but it was not His curse—it was ours!

Further Study: “Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father’s mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father’s reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.

“Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father’s acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father’s wrath upon Him as man’s substitute, that made the cup He drank so bitter, and broke the heart of the Son of God.”—Ellen G. White, *The Desire of Ages*, p. 753.

Discussion Questions:

- ❶ Even today in our own church, some still have a hard time accepting salvation by faith alone—that God’s grace, through Christ, saves us, apart from our works. What’s behind the hesitancy of some to accept this crucial truth?
- ❷ Paul spoke very strongly about the theological error of salvation by works. What does that tell us about the importance of good theology? Why should we, as a church, stand up, forcefully if need be, when error is being taught among us?

Summary: From start to finish in the Christian life, the basis of our salvation is faith in Christ alone. It was because of Abraham’s faith in God’s promises that he was counted as righteous, and that same gift of righteousness is available for anyone today who shares Abraham’s faith. The only reason we are not condemned for our mistakes is that Jesus paid the price for our sins by dying in our place.

Unity From Chaos

by EDUARDA ARAÚJO

My family wasn't religious until my aunt invited my mother to attend a spirit worship center. My mother was trying to find her way to God, so she went with my aunt. My mother didn't really understand what she was getting into at the spirit center. She didn't know that these spirits were not from God, though she was uncomfortable when people called upon the spirits.

My father didn't like the spirit worship either and showed his disapproval by attending a traditional church. Church didn't change my father's life however, and he continued drinking. In fact, his drinking increased. Often he came home drunk. During this time, our family became increasingly unhappy, and mostly it was because of religion.

My brother and I were taking karate lessons during this time. Our teacher said all roads lead to God. Then he met a Seventh-day Adventist and began studying the Bible with him. Before long our teacher was baptized into the Seventh-day Adventist Church. My brother and I noticed changes in our teacher's life, and he told us that he had been wrong, that there is only one way we can find God, and that is through Jesus Christ. But when he offered to study the Bible with my parents, they refused.

As the conflicts increased at home, my mother wondered whether studying the Bible could make a difference in our family. She agreed to study the Bible with our karate teacher, but my father wanted nothing to do with studying the Bible.

My mother became deeply interested in studying the Bible and began taking my brother and me with her to the studies. Dad wanted to be sure that we weren't learning anything we shouldn't, so he began attending the Bible studies with us.

My mother began attending a nearby Seventh-day Adventist church and took my brother and me with her. At first I didn't like the idea of going to church on Saturday, but, in time, I realized that these were God's choices for us.

Eventually, Dad accepted the truth he was learning and attended church with us. Our family was baptized together. At last our home was united in Christ.

I'm thankful that God put people in our lives to help us find Jesus. Your mission offerings helped lead us to God. Today, I'm studying in a Seventh-day Adventist academy, where I am learning how to share God's love with others. Mission offerings help support my school too. Thank you!

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