

Christ, *the Law and the Gospel*



SABBATH AFTERNOON

Read for This Week's Study: *Rom. 7:7–12; Deut. 30:15–20; Matt. 7:24–27; Acts 10:34, 35; John 15:10; Eph. 2:1.*

Memory Text: “For the law was given through Moses, but grace and truth came through Jesus Christ” (*John 1:17, NKJV*).

A century before Christ, Roman poet Lucretius wrote a famous poem “On the Nature of Things” that was lost in history until the Middle Ages. Though often accused of being an atheist, Lucretius didn’t deny in his poem the existence of the gods; he just argued that by virtue of being gods, they would have absolutely no interest in anything human.

In contrast, the Bible argues that there is only one God, and that He’s fervently interested in what happens here. And two manifestations of that passionate interest in humanity are found in His law (which is to guide how we live) and in His grace (His means of saving us even though we have violated that law). Though often seen as contrary to each other, law and grace are inseparably linked. Their methods of operation may be different, but together they reveal that righteousness must triumph over sin. The manifestations of God’s law and His grace provide powerful evidence of His love for humanity and His desire to save us into His eternal kingdom.

* Study this week’s lesson to prepare for Sabbath, May 31.

Sin and the Law

Read Romans 7:7–12. What is Paul saying here about the relationship between sin and law? Why would he even ask such a question as, “Is the law sin?” (NKJV)?

Paul so closely relates the law and sin that he asks the rhetorical question, “Is the law sin?” The answer, of course, is that it’s not; on the contrary, at the end of the section he says, “Therefore the law is holy, and the commandment holy and just and good” (NKJV). The “therefore” shows the conclusion of his argument: that, far from being sin, the law is indeed holy and good.

What Paul says here is analogous to the relationship between criminal law and crime. Something is criminal only if a law depicts it as such. You might go to jail in one country for doing something that in another country is legal. The reason: one country has a law forbidding that action, the other doesn’t. It is the same action but with two different consequences. What makes the difference? The law.

A crucial point to remember, too, is that just because something is a law doesn’t make it good. In early America, a law required people to return escaped slaves to their masters. It was the law; yet, it was hardly a just one. In the case of God’s law, however, we know that it reflects His loving character. Thus Paul’s words that the law is holy and good; what else could it be, considering who created it?

What significance is there in the commandment that Paul uses in Romans 7:7 to prove his point about the law? Why does he use that one instead of another, such as “Thou shalt not steal”?

Perhaps Paul uses that specific commandment instead of some of the others because it’s not so obvious that it’s wrong. Many people, in and of themselves, might not believe that coveting is wrong. Murder, stealing, yes; one generally doesn’t even need the Ten Commandments to know that. But coveting? So it is a perfect example to make his point that it’s the law that shows us what sin is. Otherwise, he might not have known that coveting was wrong.

The Law and Israel *(Deut. 30:15–18)*

The giving of the law to Israel was a special act. Just before He gave the law to Moses, God reminded His people that they are “ ‘a kingdom of priests and a holy nation’ ” (*Exod. 19:6, NKJV*). Among all nations on the face of the earth, it was to Israel that God specially revealed His law (*Rom. 9:4*). The law was not intended to be a burden to the people but to be a tool through which the chosen nation would reveal to the masses the moral code that is the foundation of God’s government. Israel was to be a partner with God in the mission of universal evangelism, and God’s law was to be the identifying mark for God’s spokespersons.

According to Deuteronomy 30:15–20, what is the relationship between the law and the promises given to Abraham, Isaac, and Jacob? Also, even more crucial, how do these principles apply to us today as well, under the new covenant? *See Matt. 7:24–27.*

God chose Israel to be His representatives. Israel would be the people through whom the nations of the earth received the blessings promised to Abraham, Isaac, and Jacob. However, the blessings were by no means automatic. As a chosen nation, Israel was expected to walk in harmony with the Lord’s will. Moses made it clear that life and prosperity would come to the people only if they observed God’s “commandments, decrees, and ordinances” (*Deut. 30:15, 16, NRSV*).

Given the numerous stories of rebellion that mar Israel’s history, Israel as a nation failed to live up to the covenant conditions. Yet, we must not forget that “all have sinned and fall short of the glory of God” (*Rom. 3:23, NKJV*). No nation on earth has fulfilled the will of God. Even in recent history, nations that profess to be Christian have misrepresented the cause of God with warmongering, prejudice, and oppression.

In your own experience, how are obedience and faith related? That is, when you obey, what happens to your faith in contrast to when you disobey? How does obedience strengthen faith?

The Law and the Nations *(Acts 10:34, 35)*

Read Acts 10:34, 35; 17:26, 27; Romans 1:20; and 2:14. What is the central teaching of these texts?

Despite Israel's mistakes, God did not leave the people in other nations without a witness. Those who were not privileged to receive God's written revelation received divine messages through the pages of natural revelation (*Rom. 1:20*). God's book of nature contains enough information to direct a person to Him.

God has also instilled a measure of spiritual desire in every human being. According to Paul, those who sense God's indwelling Spirit will engage in a quest to find Him (*Acts 17:27*). So many people sense an emptiness in their lives that nothing this world offers—fame, power, money, sex—can ultimately fulfill. At its heart, this was the message of the book of Ecclesiastes. This emptiness, this dissatisfaction, often leads people in a quest for something beyond, for something that transcends everyday existence. They are drawn to revealed truth in a desire to quell the longings and emptiness of their souls.

Whether God's will is revealed through written documents or nature, the person who receives it has the responsibility to live it. Truth is truth, regardless of the vehicle that delivers it, and those who suppress the truth will experience the wrath of God (*Rom. 1:18*). Consequently, although many people may not have received the Bible or the Ten Commandments, God still holds them accountable for the portions of truth that they have gleaned. Ultimately, everyone will be judged, and the standard of judgment will be law: either the law God expressly revealed through His prophet Moses, or, for those who are ignorant of the written law—the law of conscience, which has been developed by listening to God's voice in nature.

What great disappointments have you faced that have helped you see just how untrustworthy and unsatisfactory the things of this world really can be? How can you learn from these disappointments about what truly matters?

Grace and Truth *(John 1:17)*

John condensed the history of salvation into one verse: “The law was given through Moses, but grace and truth came through Jesus Christ” (*John 1:17, NKJV*). As a result of Adam’s sin, all humanity has been affected by the curse of death. The curse is intensified by the fact that no one born to human parents, except Jesus, has been free from sinful inclinations. Therefore, God selected a people to whom He revealed His law, intending that those elected would be His light to the other nations. God did not give the law to Israel as a means to salvation but as a constant reminder of their need for righteousness.

What do **Philippians 2:8**, **John 15:10**, and **Matthew 26:39** tell us about the kind of life that Jesus lived?

When he disobeyed the express command of God, the first Adam plunged the entire world into disarray and bondage. On the other hand, through His obedient life, the Second Adam, Jesus, came to deliver the world from the bondage that the first Adam had brought. When Jesus walked this earth, He voluntarily subjected His own will to the will of His Father and chose not to sin. Unlike the first Adam, who brought condemnation and falsehood into the world, Jesus brought in “grace and truth.” Grace and truth did not supplant the law. Jesus showed, instead, why the law alone was not enough to procure salvation. The truth that He brought was a more complete understanding of grace.

According to **Romans 6:23** and **Ephesians 2:8**, what is the nature of the grace that originates in Jesus? How did Jesus supply grace for humans?

The Greek word translated as “grace” (*charis*) can also mean “gift” and is related to the term for joy (*chara*). The gift that Jesus gives to humanity is eternal life. Further, grace manifests itself as the indwelling presence of Christ that enables the individual to participate in the righteousness that the law promotes. Paul states that in condemning sin in the flesh, Jesus has made it possible that “the righteous requirement of the law might be fulfilled in us” (*Rom. 8:4, NKJV*). Grace not only frees us from the condemnation of the law, but it enables us to keep the law in the way that we are called to do.

The Law and the Gospel *(Rom. 1:16, 17)*

No matter how “good” our lives are, none can escape the constant reminders of sin. Inevitably, happiness is interrupted by sickness, death, disaster. On a personal level, feelings of spiritual security are often challenged by memories of past sins and, even worse, by the urge to sin again.

In what ways do Romans 6:23, 7:24, and Ephesians 2:1 describe the impact of sin?

A person living in sin, in unrighteousness, is merely a walking corpse just waiting for the day when the last breath exits his body. When Paul assesses the human condition, he cries out in desperation, “Who will deliver me from this body of death?” (*Rom. 7:24, NKJV*). This is a cry for liberation from unrighteousness. Paul quickly realizes that deliverance comes through Jesus (*Rom. 7:25*).

This is the gospel. The good news is that we who have been trapped in bodies of unrighteousness can be covered with the righteousness of Christ. The gospel is the guarantee that we can escape the condemnation of the law because we now possess the righteousness that the law promotes (*Rom. 8:1*).

When Paul wrote to the Christians in Rome, the story of Jesus’ death was still being circulated throughout the empire. Those who had heard were fully aware that the way He had died was scandalous. People whose loved ones had been executed on a cross were often left to a life of shame. However, Paul and countless other Christians understood that Christ’s “shameful” death was the most powerful event in human history. That is why Paul declares, “I am not ashamed of the gospel, for it is the power of God unto salvation for everyone who believes” (*Rom. 1:16, author’s translation*). And the heart of that gospel is the great promise that in the end, death will not have the final say and that those saved by Jesus will live forever in a new earth.

Many people believe that life is meaningless because it always ends in death. So, nothing we do will matter in the long run. It’s hard to argue with that logic, isn’t it? If everything we have ever done and every person we have ever influenced will all forever be lost and forgotten, what can life mean?

Further Study: Read Ellen G. White, “Preaching the Distinctive Truths,” pp. 231, 232, in *Evangelism*; “The Faith That Works” and “How Faith Is Made Perfect,” pp. 88, 89, in *The Faith I Live By*.

“Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt, that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all this controversy is ended, as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him.”—Ellen G. White, *Faith and Works*, p. 19.

Discussion Questions:

- 1 Dwell on the Ellen G. White statement in Friday’s study. Think through the wonderful and hopeful truths found in these words for even the worst of sinners. How can we learn to claim these promises for ourselves and live as if we really believe them?
- 2 Although God gave His law to Israel through Moses, the Bible suggests that He uses other methods to reveal His will to people who may not have access to His written revelation (for example, *Rom. 1:20; 2:14; Acts 17:26, 27*). If God does indeed speak to all people, what is the purpose of missionaries and evangelists?
- 3 John 1:17 states that “grace and truth” originated with Jesus Christ. Using that text, many people place the law in opposition to “grace and truth.” Why is this a false dichotomy? In what ways do the law and “grace and truth” all work together to reveal to us the character of God as seen in the plan of salvation?
- 4 Russian writer Fyodor Dostoyevsky created a character who wanted to study why more people *didn’t* kill themselves. As an atheist, he couldn’t understand why people would want to live meaningless lives that were often so full of pain. Discuss the logic of this thinking.

The Lesson in Brief

► **Key Text:** *Ephesians 2:4, 5*

► **The Student Will:**

Know: Recognize that law and grace work together to reveal God’s plan for triumph over sin.

Feel: Appreciate God’s passionate interest in humanity.

Do: Cooperate with God in becoming involved in sharing the good news with others.

► **Learning Outline:**

I. Know: Law and Grace Are Inseparably Linked.

- Ⓐ Ultimately, what standard will be used in the judgment of all humans?
- Ⓑ Why did God give the law to Israel?
- Ⓒ What is the “truth” that Jesus demonstrated in His life (*John 1:17*)?
- Ⓓ What is our role in the process of salvation? Is there anything we add to it by obeying the law? Explain your answer.
- Ⓔ When partnering with God in mission to those who have no knowledge of Him, why does God’s law need to be the identifying mark for His spokespersons?

II. Feel: Immanuel—God Is With Us.

- Ⓐ Why does every human being seem to have a built-in measure of spiritual desire?
- Ⓑ What are the biggest challenges to spiritual security?
- Ⓒ What is the good news about the gospel?
- Ⓓ How does Jesus’ shameful death on the cross free us from shame?

III. Do: Spreading the Good News

- Ⓐ Besides freeing us from the condemnation of the law, what else does grace do for us?
- Ⓑ How does Jesus’ death give meaning to our lives now?
- Ⓒ How does obedience strengthen faith?

► **Summary:** God’s law, together with His grace, provides powerful evidence of His love for humanity and His desire to save us into His eternal kingdom.

Learning Cycle

►STEP 1—Motivate

Spotlight on Scripture: *Ephesians 2:4, 5*

Key Concept for Spiritual Growth: **God’s law and His grace show that God is interested and involved in our lives and wants us to extend this good news to others.**

Did you know that there is a law in Florida against tying an alligator to a fire hydrant? In almost every country, we can find old laws that are still on the books but now appear very strange or even ridiculous to us. This is probably because they don’t address a real issue in our current culture. At one time, there was obviously a need that led to the establishment of a certain law. In these cases, the law could be seen as outdated but morally neutral.

In other countries, there have been, and sometimes still are, laws that are morally wrong. Most of the time, we can see that laws protect us, our property, and our rights. These laws we view as good.

Many Christians have come to view God’s law as something of the alligator variety, or even worse, as being somehow bad. In the New Testament, Paul very clearly points out that the law is “holy, and just, and good” as it was made by a holy, just, and good God (*Rom. 7:12*). The law and the gospel are not in opposition but work in harmony to show and lead us to a Savior. This really is the good news that we can joyfully share with others.

Opening Activity: The objective of this activity is to emphasize that good news is naturally something we want to share. Ask members of the class, “What is the best news you have ever received? How did it make you feel? Who did you tell?”

Discuss: How do laws reflect the character and core concerns of the lawmaker(s)?

►STEP 2—Explore

Bible Commentary

I. Chosen for a Purpose (*Review Deuteronomy 7:7, Genesis 12:1–3, Isaiah 42:6, and 49:6 with your class.*)

God’s special revelation to Israel was not just God’s way of singling out Israel and marking them as His covenant partner. He did not play favorites. As a matter of fact, God did not choose Israel because they were the largest but

because they were the least significant (*Deut. 7:7*). God's purpose with the children of Abraham was to be a blessing and make the God of Israel known (*Gen. 12:1–3, Isa. 42:6, 49:6*). In other words, mission drove election.

This mission manifested itself in many ways. Israel received God's special revelation and law that were to showcase God's grace and lifestyle to the nations with whom Israel came into contact. Exodus 19:4–6 represents an important element of this divine plan of reaching the world. In the context of giving the law at Sinai, God describes Israel as a “ ‘kingdom of priests and a holy nation’ ” (*Exod. 19:6, NKJV*). Notice the inclusiveness of the biblical text. Israel was not only to have priests (or Levites) who would take on a priestly role but also would be a nation of priests. Writes Walter C. Kaiser Jr., “Her [Israel's] role as a nation was a mediatorial role as they related to the nations and people groups around them.”—*Mission in the Old Testament: Israel as a Light to the Nations* (Grand Rapids, Mich.: Baker Books, 2000), p. 23. In addition to the mediatorial role of a priest, one should not forget that priests and Levites functioned as teachers in Israel (*2 Chron. 17:8, 9; Neh. 8:7, 9, 11; 9:4, 5*). This teaching function should also be envisioned when we consider the divine imperative for Israel to be a kingdom of priests and a holy nation. They were to become an object lesson of what life with the Lord would look and feel like. The book of Deuteronomy contains a lengthy section that describes the blessings and curses of the divine covenant with Israel—a covenant that was expressed in legal terms and contained specific conditions (*Deuteronomy 28–32*). As an example of the envisioned divine blessings for Israel in response to faithful obedience, it is helpful to review a number of verses in Deuteronomy 28. Note the initial statement of purpose in Deuteronomy 28:1: “ ‘Now it shall be, if you diligently obey the LORD your God, being careful to do all His commandments which I command you today, the LORD your God will set you high above *all the nations* of the earth’ ” (*NASB; italics added*). Obedience would result in an exalted place above all nations of the earth, clearly emphasizing the exemplary nature that would (hopefully) lead to further questions about the God of Israel. Deuteronomy 28:10 contains a similar thought: “ ‘So *all the peoples of the earth* will see that you are called by the name of the LORD, and they will be afraid of you’ ” (*NASB, italics added*).

Consider This: Discuss the tension between living as a holy nation and being a priestly people called to serve and teach others. Why and how did Israel struggle with part of the divine plan?

II. Keeping the Balance (*Review Micah 4:2 and Isaiah 2:3 with your class.*)

Throughout its history, Israel often struggled to maintain the right balance

between God's call to be a peculiar people and His desire to bring all nations to a knowledge of the true God, the One who had made the heaven and the earth and was about to give Himself as a ransom for lost and wayward humanity. The prophets frequently describe the divine "dream" of having all nations come to Jerusalem and learn in its temple. Listen to Micah's description of this Messianic kingdom: "Many nations will come and say, 'Come and let us go up to the mountain of the LORD and to the house of the God of Jacob, that He may teach us about His ways and that we may walk in His paths.' For from Zion will go forth the law, even the word of the LORD from Jerusalem" (*Micah 4:2; nearly verbatim also in Isaiah 2:3, NASB*).

It is instructive to see the link between teaching—in other words, mission—and the Source of the divine law. While the prophets foresee the foreign nations coming to Zion, it is God who will teach His ways and how one should walk in His paths—two Old Testament metaphors of obedience to the law. The temple and Jerusalem are described as the places where the divine law, the key to reaching the nations, is centered.

Consider This: How can we avoid extremes and emphasize balance in our approaches to mission?

III. The Heart of Mission (*Review with your class 2 Kings in the context of the concept of mission.*)

The miraculous healing of the Syrian general Naaman in 2 Kings 5 provides another important perspective on Israel's mission. Gentiles were not only to be drawn by Israel's blessings and the divine law; they also came in touch with God's people and His purpose for the world by direct, divine intervention.

The youngest missionary in this narrative is a nameless slave girl from Israel who has been taken during an earlier raid from her home to serve the household of Naaman. Her compassion for the plight of the master of the household when he is diagnosed with leprosy, one of the most stigmatized diseases in the ancient Near East, is her motivation to share with her mistress her trust in Elisha, Israel's itinerant prophet at that time.

You remember the rest of the story. Significant for our study of Israel's mission is Naaman's confession in 2 Kings 5:15 following his miraculous healing: "Now I know that there is no God in all the world except in Israel. Please accept now a gift from your servant" (*NIV*). Furthermore, Naaman mentions twice the covenant name of the God of Israel, Yahweh (*vss. 11 and 17*). Following this, he commits to present burnt offerings only to Yahweh and not to the other Syrian deities worshiped in Damascus. While we are not given a complete transcription of Elisha's conversation with Naaman, it seems as if his knowledge of Israel's law was sufficient so that he could

distinguish clearly between appropriate and inappropriate sacrificial worship following his healing.

Consider This: Discuss in your class the best way of communicating God’s will for humans within the context of reaching people for the kingdom.

►STEP 3—Apply

Thought Questions:

- ① Why did God choose Israel from among all the nations to be a “ ‘kingdom of priests and a holy nation’ ” and then specifically reveal His law to them (*Exod. 19:6, NKJV*)?
- ② How could those nations who were not exposed to God’s law or did not come into contact with Israel find a revelation of God?
- ③ Why are “grace and truth” not in opposition to “law” (*John 1:17*)?
- ④ Paul describes God’s law as being holy, just, and good—and yet, when the law makes an entrance, people sin (*Rom. 7:12*). What makes a law good or bad, the *lawmaker* or the *effect* of the law? Give reasons for your answer.

Application Questions:

- ① Death by means of crucifixion was shameful, not only for the condemned person but for his entire family and his friends, who would share the shame of association. Why were the early Christians not ashamed of the cross?
- ② What part should God’s law play in missionary activities, and why?
- ③ Most people don’t like pain and will go to any lengths to avoid it. But not all pain is bad, as it warns of a problem and drives us to seek a cure. In what ways can the law cause spiritual “pain,” and what would the “cure” be?

►STEP 4—Create

Activity: Imagine spearheading a mission into an unentered area in which the only law the people seem to have is survival of the strongest. Assuming that you could speak the language well, what would you do first? Would you explain the gospel first, or would you begin with talking about the benefits of living according to God’s law? In what order would you choose to introduce them, and why?