

## Sabbath School Lesson #9 – Sin, the Gospel, and the Law – 23-29 May 2026

**C**hrist would have us learn His law. “I will never forget Thy precepts: for with them Thou hast quickened me. I am Thine, save me: for I have sought Thy precepts” (Psalm 119:93-94). “Wherefore be ye not unwise, but understanding what the will of the Lord is” (Ephesians 5:17). The Lord has given the rule for Bible study in the words: “Consider what I say; and the Lord give thee understanding in all things” (2 Timothy 2:7). It is what the Lord says that we are to consider, not what we may think He means, nor what someone else says He means. The Lord means what He says, and He tells us that the way to get an understanding of what He means is to consider what He says. The understanding comes from the Lord, and the Lord teaches the understanding of the truth by putting the truth into the life of the learner. Thus, the Psalmist prayer, “Make me to understand the way of Thy precepts” (Psalm 119:27), and in thanking the Lord for answering the prayer he tells us how it was done: “I will never forget Thy precepts; for with them Thou hast quickened me” (or made me to live). It is the promise of the new covenant, “I will put My laws into their mind, and write them in their hearts” (Hebrews 8:10). But if the Lord is to teach by living the word in the learner, the life must be yielded to Him. This is the reason why men are sometimes so slow to understand some of the plainest precepts – they are not ready for the Lord to bring what He says into their experience. But it is a blessed experience, as everyone knows who has tried it. Every precept becomes a promise, every word a treasure house of good things.

**Sunday: Distractions and Temptations** – Read about Samson’s temptations in Judges 14. Although called by God for a specific purpose, Samson served God while giving in to temptation. Did God require Samson to marry a Philistine woman, or did God use Samson despite Samson’s fault in that marriage? In Judges 14, Samson is tempted to marry a Philistine woman, his parents think it is wrong, and the Bible says: “But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel” (verse 4). This phrase underscores the theme of God’s sovereignty, where He uses even the flawed decisions of individuals to fulfil His purposes. In the case of Joseph and his brothers, the brothers sought evil against Joseph, but God overruled their evil for good. Joseph understood this, for he said to them, “Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life” (Genesis 45:5). When the news of Joseph was relayed to father Jacob, and erring sons confessed their evil to Jacob, he too understood the overruling of God, for we are told, “Jacob had not suspected them of so base a sin, but he saw that all had been overruled for good, and he forgave and blessed his erring children” {PP 232.1}. All that can be meant is that in this marriage of Samson, God was overruling the course of events to the furtherance of His own designs. He makes even the weakness and the fierceness of man redound to His praise (see Joshua 11:10; 2 Chronicles 25:20). See the same phrase in the story of Rehoboam’s folly (1Kings 12:15). “Behold this evil is of the Lord,” says Elisha in 2 Kings 6:33. Read Exodus 2:11-25; how did God overrule even the human wisdom of Moses when Moses took matters in his own hands? We are told: “Moses was too fast in slaying the Egyptian. He supposed that the people of Israel understood that God’s special providence had raised him up to deliver them. But God did not design to deliver the children of Israel by warfare, as Moses thought, but by His own mighty power, that the glory might be ascribed to Him alone. God overruled the act of Moses in slaying the Egyptian to bring about His purpose”; and when Moses fled to Median, he learned through the school of adversity, and through the “humble duties as a shepherd, God was preparing him to become a spiritual shepherd of His sheep, even of His people Israel” {SR 110.1}.

**Monday: Strongholds in My Relationship With God** – Jesus warned about what we should do when our hands, feet, and eyes cause us to sin. What was Jesus warning us about? Read Mark 9:42-48. “If anything stands in the way of our surrender to Christ, even though it be as dear to us as a hand or a foot or an eye, it will be to our interest to let it go, rather than to lose eternal life” {23LtMs, Ms 47, 1908, par. 11}. Jesus said, “If thy hand offend thee, cut it off” – it was only a striking way of emphasising His teaching that “from within, out of the heart of men” proceeds the evil. The trouble is not with hand, or foot, or

tongue, but with the heart, and only Jesus who can give a new heart can deal with the trouble. The new heart and the new life come with the free forgiveness of sin, and if any sinner confess his helplessness, choose life of obedience, the gift is his by God's power.

**Tuesday: The Law** – How would you define and describe sin to a non-Christian? How does the Bible describe sin? Read Romans 3:20 and 1 John 3:4. “The first step in reconciliation to God is the conviction of sin. “Sin is the transgression of the law.” “By the law is the knowledge of sin.” 1 John 3:4; Romans 3:20. In order to see his guilt, the sinner must test his character by God's great standard of righteousness. It is a mirror which shows the perfection of a righteous character and enables him to discern the defects in his own” {GC 467.3}. “The law reveals to man his sins, but it provides no remedy. While it promises life to the obedient, it declares that death is the portion of the transgressor. The gospel of Christ alone can free him from the condemnation or the defilement of sin. He must exercise repentance toward God, whose law has been transgressed; and faith in Christ, his atoning sacrifice. Thus he obtains “remission of sins that are past” and becomes a partaker of the divine nature. He is a child of God, having received the spirit of adoption, whereby he cries: “Abba, Father!” {GC 467.4}. “Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the word of God; it is “the transgression of the law;” it is the outworking of a principle at war with the great law of love which is the foundation of the divine government” {GC 492}.

**Wednesday: The Law and the Gospel** – In Matthew 5:17-18, what did Jesus say about the law? How did Jesus guard against any possible charge that He was setting aside the law of God? “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil” (Matthew 5:17). How long will the law remain unchanged? “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Mathew 5:18). Of what importance, therefore, is the keeping of the law, and the teaching of that law to others? “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” (verse 19). In what way did Jesus call for a higher standard of righteousness? What is the meaning of being “called the least in the kingdom of heaven”? “For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (verse 20).

**Thursday: Knowing and Doing** – Jesus concludes the Sermon on the Mount by leaving His listeners with a poignant final challenge. What was it? Read Matthew 7:24-29. “Every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand....” James says, “If any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was” (James 1:23-24). This lets us into the secret of why one is a hearer and not a doer. Now read further on how to do it. “But whoso looketh into the perfect law of liberty, and continueth therein.... that man shall be blessed in his deed.” Whoever steadfastly continues to look and to hear, will be a doer; for the Lord says, “Hear, and your soul shall live.” There is life in looking into the law of liberty. God's Word works. Jesus said: “The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works” (John 14:10).

When God's law says, “Thou shalt not,” we may take it as God's assurance that if we but trust Him He will preserve us from the sin against which He warns us. God's law is fulfilled in you through Christ who is “able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy” (Jude 1:24). It is not you who are to do that, which the Lord pleases, but the word of God, “it shall accomplish that which I please” (Isaiah 55:11). You are not to read the word of God and say, ‘I will do that,’ but open your heart to “the word of God, which effectually worketh also in you that believe” (1 Thessalonians 2:13) and “let the word of Christ dwell in you” (Colossians 3:16) that it may accomplish God's will in you; what He commands, He enables. Neither promise to do what only God can do nor interpose between yourself and God to prevent Christ working God's righteousness in you.