

— THE CHURCH OF GOD —

SABBATH LESSONS

“The Law of the Spirit”

4th Quarter 2026

For the law of
the Spirit of life
in Christ Jesus
hath made me free
from the law of sin
and death.

ROMANS 8:2



The Church of God

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We're Glad You're Here

Step into this season with open hearts and expectant faith. Over the next thirteen weeks, we will study **The Law of the Spirit** — how Jesus fulfills and restores the faith God revealed from the beginning, and how that fulfilled Law is now lived by the Holy Spirit.

At The Church of God, Jerusalem Acres, one of our **KEY WORDS** is **RESTORATION**. Jesus did not start a new religion; He fulfilled Abraham's faith, Moses' Law, and the prophets' promise. He completed every type, shadow, sacrifice, feast, and prophecy — restoration, not replacement.

This series asks how God's standard is fulfilled in Christ, written on the heart, and lived through the Spirit: *Am I living by rules, cheap grace, or the Law of the Spirit?*

Read each lesson before Sabbath when possible, bring your Bible, and come ready to discuss. The questions are designed for honest conversation, shared insight, and personal application.

Come with an open Bible and heart. Ask hard questions, let the Word work, and expect a clearer picture of God's purpose and His call for His people in these last days.

Arise. Shine. The Light has come.

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Before Moses: The Gospel Preached to Abraham

Lesson 1 | For the week ending October 3, 2026

Before Moses, before Sinai, and before the commandments were written in stone, God gave Abraham a promise rooted in *faith*. Abraham believed God, and God counted that faith as righteousness. That gospel pattern came 430 years before the Law and sets the foundation for everything that follows in Scripture. As we begin this study of **The Law of the Spirit**, Abraham teaches us that God has always desired more than outward obedience; He desires inward trust that responds to His Word. The New Testament, Spirit-filled believer does not abandon that foundation but enters it more fully through Christ, whose Spirit writes God's will on the heart.

KEY TEXT: *"Consider Abraham: 'He believed God, and it was credited to him as righteousness.' Understand, then, that those who have faith are children of Abraham. Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: 'All nations will be blessed through you.'"* (Galatians 3:6–8 NIV).

1. Abraham was justified by faith, not by law or works, establishing that faith has always been God's method of salvation.

Romans 4:1–5 says Abraham was justified by believing God, not by works. Before the Law existed, before temple worship, and before any outward covenant sign, God already accepted faith as righteousness. This shows that salvation by faith is not a later invention but the oldest pattern in Scripture. Abraham trusted God's word, and that trust became the starting point for covenant life.

Discussion: *Have you ever tried to earn God's acceptance? What does it mean to rest in faith rather than performance? | Why does it matter that this pattern came before the Law?*

2. God preached the gospel to Abraham before the Law of Moses was ever given, proving that grace is not a New Testament invention.

Galatians 3:8 says Scripture announced the gospel to Abraham in advance. In Genesis 12:3 and 15:5,6, God gave promise, not a legal code; Abraham responded with trust. Grace was present from the beginning and was later revealed fully in Jesus Christ. **Discussion:** *How does this change your reading of the Old Testament? | What does it reveal about God's character?*

3. Abraham's faith was credited as righteousness before he was circumcised, showing that the outward sign always follows the inward reality.

Romans 4:9–11 shows Abraham was counted righteous before circumcision. Circumcision was a *seal* of faith already received, not the source of that faith. The biblical order is inward reality first, outward sign second; the sign confirms what God has already begun in the heart. This same order helps us understand **The Law of the Spirit**: God does not begin with outward marks alone, but with a heart made alive by faith and responsive to His voice. From that inward work, visible obedience becomes a witness to grace rather than a substitute for it. **Discussion:** *Where can outward practice outrun inward experience? | How do ordinances serve as signs without replacing heart-faith?*

4. All who believe are children of Abraham and heirs of the same promise he received.

Galatians 3:7, 9 says those who have faith are Abraham's children and share his blessing. Through faith in Christ, we do not stand outside the promise; we stand in the same covenant stream and receive the inheritance God promised long ago (Ephesians 2:12,13). **Discussion:** *How does this shape your identity? | What difference does it make that the Church continues God's promise to Abraham?*

The Sign and the Substance: What Circumcision Really Pointed To

Lesson 2 | For the week ending October 10, 2026

Why did God choose circumcision as the covenant sign? Because the cutting away of flesh pointed to a deeper work in the heart. The outward sign was never the substance; it witnessed to God's promise to remove rebellion and make His people responsive to His will. In **The Law of the Spirit**, circumcision reminds us that external marks cannot replace inward transformation.

KEY TEXT: *"Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness. Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before! And he received circumcision as a sign, a seal of the righteousness that he had by faith while he was still uncircumcised."* (Romans 4:9–11a NIV).

1. Circumcision was given to Abraham as a seal of the righteousness he had already received by faith, not as the cause of it.

Romans 4:9–11 shows Abraham was counted righteous before circumcision. Circumcision was a *seal* of faith already received, not the source of that faith. The biblical order is inward reality first, outward sign second; the sign confirms what God has already begun in the heart (Deuteronomy 10:15,16). This same order helps us understand **The Law of the Spirit**: God does not begin with outward marks alone, but with a heart made alive by faith and responsive to His voice. From that inward work, visible obedience becomes a witness to grace rather than a substitute for it.

Discussion: *Where can outward practice outrun inward experience? | How do ordinances serve as signs without replacing heart-faith?*

2. God always intended circumcision to point beyond the physical to a deeper spiritual reality — the circumcision of the heart.

Moses pointed beyond the physical sign: "The Lord your God will circumcise your hearts" (Deuteronomy 10:6). Jeremiah 4:4 gives the same call. The outward cut carried an inward message: God wanted the will surrendered and the heart made responsive to Him. Circumcision always pointed to spiritual surgery, not outward identity alone. **Discussion:** *What does it mean for your will and desires to be surrendered to God? | How do we teach that God wants the whole heart, not outward religion only?*

3. Spiritual circumcision — the cutting away of the sinful nature — is what the new birth and sanctification accomplish in the believer.

Colossians 2:11–12 says believers are circumcised "not performed by human hands" when the flesh is put off in Christ. The new birth begins this inward work, and sanctification deepens it as a definite work of grace. Heart-circumcision is not self-improvement; it is the Spirit removing rebellion and forming a genuine desire to love and obey God. **Discussion:** *What is the difference between restraining sin and having the heart changed? | How would you describe sanctification as a definite work of grace?*

4. The outward sign was never the point; the inward transformation has always been what God was after.

Romans 2:28–29 says true circumcision is "of the heart, by the Spirit." Outward practices — Sabbath, tithing, Feasts, baptism, church attendance — matter when they flow from transformation. Without a changed heart they become performance; with a changed heart they become covenant life. God wants love, obedience, and desire from the inside out. **Discussion:** *How can the church pursue heart transformation, not outward conformity only? | What does it look like for Sabbath or Feast observance to flow from inward reality?*

The Promise Is Older Than the Law: Grace Has Always Been God's Plan

Lesson 3 | For the week ending October 17, 2026

Paul's point in Galatians 3 is simple: God made a binding promise to Abraham, and the Law given 430 years later could not cancel it. Grace was not an afterthought; it was God's plan from the beginning. The Law revealed our need, but it never replaced the promise. In this study of **The Law of the Spirit**, we learn to see grace and Law in their proper order: promise first, then instruction. The Spirit-filled believer stands on God's promise in Christ and then learns obedience as the fruit of grace, not the price of acceptance.

KEY TEXT: *"What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise." (Galatians 3:17–18 NIV).*

1. The covenant God made with Abraham was based entirely on promise, not on human performance or law-keeping.

In Genesis 12 and 15, God did not give Abraham a checklist; He gave him a promise: "I will bless you." Romans 4:13 confirms the inheritance came through faith, not law. God is not a transaction-processor exchanging blessing for performance; He is a covenant-maker who initiates, promises, and keeps His word (Isaiah 55:1-3). Abraham's part was trust. *Discussion: How does it shift your relationship with God to view Him primarily as a covenant-maker and promise-keeper rather than a rule-giver? | Where in your own walk have you slipped into a transactional mindset — doing things for God in exchange for blessing — rather than resting in His promise?*

2. The Law, which came 430 years after the promise, was never intended to replace or cancel the covenant of grace.

Galatians 3:15 says even human covenants are not set aside once established. How much more God's covenant with Abraham. The Law did not renegotiate the promise; it served within the larger plan of grace. It showed how deeply humanity needed what God had already promised. Consider the statement in Malachi 3:6. *Discussion: Have you ever heard it taught that the Old Testament is about law and the New Testament is about grace? How does this lesson challenge that idea? | What are the practical dangers of thinking God "changed the plan" when He gave the Law?*

3. If the inheritance came by law, it would no longer be a gift — but God always designed salvation to be received, not earned.

Galatians 3:18 says if inheritance depends on law, it no longer depends on promise. Gifts and wages are different: wages are earned; gifts are received. Romans 4:4–5 and Ephesians 2:8–9 close the door on boasting. Salvation has always been received with open hands, not achieved by exhausted effort. *Discussion: Why do you think human beings so naturally drift toward trying to earn God's favor rather than receive it? What does that reveal about us? | How do we teach grace without creating the impression that nothing is required of us? What is actually required — and what is the gift?*

4. Grace is not a New Testament upgrade — it is the original operating system of God's relationship with humanity.

Grace is not a New Testament upgrade. The patriarchs were saved by faith, the sacrifices pointed to mercy, and the prophets called people back to God's compassion. Romans 4:16 says the promise comes by faith so it may be by grace for all Abraham's offspring. Grace is the original pattern, fully revealed in Christ. *Discussion: How does understanding the continuity of grace across both testaments change how you read the Old Testament? | What does it mean for us today that we share the same "faith of Abraham" as the Old Testament saints?*

Why Did God Give the Law? The Divine Purpose of Moses' Covenant

Lesson 4 | For the week ending October 24, 2026

If the promise of grace was already in place and the Law could not save, why did God give it? Paul asks the same question in Galatians 3:19. The Law was not a mistake or failed experiment; it was God's instrument to reveal sin, define holiness, and lead us to Christ. In learning **The Law of the Spirit**, we discover that the Law still helps the believer understand God's holy character, but it cannot supply the power to obey. That power comes through Christ and the indwelling Spirit, who turns conviction into transformation.

KEY TEXT: *"Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin... So the law was our guardian until Christ came that we might be justified by faith." (Romans 3:20; Galatians 3:24 NIV).*

1. The Law was given to reveal sin — not to remove it — acting like a mirror that shows us what we really look like.

Romans 3:20 says, "Through the law we become conscious of our sin," and Romans 7:7 shows how the commandment exposes coveting. A mirror does not make a face dirty; it reveals what is already there and sends us to be cleansed. Likewise, the Law defines sin clearly and points us to Jesus; without it, we would be guessing about holiness (Psalms 19:12, James 1:23-25). *Discussion: Has God's Word ever shown you something you resisted seeing? How did that lead you toward grace? | How can we present God's standards clearly without leaving people hopeless?*

2. The Law defined the holy character of God and showed His covenant people how to live in relationship with Him.

Romans 7:12 says the Law is "holy, righteous and good." Its commands reveal God's character: truth, faithfulness, justice, generosity, and holiness. Israel received more than rules; they received a written portrait of the God who called them (Romans 3:1-3). The problem was never the Law but the human heart that could not keep it without God's transforming work. *Discussion: What does the Law reveal about God's character that you find most striking? | How does understanding the Law as a portrait of God's character help us read it differently than a list of demands?*

3. The Law served as a guardian — a disciplinarian or custodian — whose job was to lead humanity to Christ, where real freedom begins.

Galatians 3:24 calls the Law a *paidagogos* — a guardian who restrained, corrected, and led humanity to Christ. Colossians 2:17 says these things were shadows pointing to Christ, the substance. The Law exposed our need and directed us toward the One who could truly free and transform us. Now that Christ has come, we are no longer under the guardian as a system, but holiness truly begins in Him. *Discussion: How has the Law served as a guardian in your spiritual journey? | What does it mean to no longer be "under" the guardian while still honoring God's standards?*

4. Even though the Law could not save, it was and remains holy, righteous, and good — a perfect expression of God's character.

We are not under the Law as a means of salvation, but we do not discard it. 1 Timothy 1:8 says the Law is good when used properly. Its moral commands still reveal holiness, its ceremonies find meaning in Christ, and its justice reflects God's heart. What changed is the source of power: in Christ, the Spirit writes God's standard on the heart (Jeremiah 31:33), making obedience inward and living. *Discussion: How do you personally maintain the balance between not being under the Law for salvation and still honoring God's holy standards? | In your church community, how do you teach holiness in a way that is Spirit-empowered rather than self-effort-driven?*

Shadows and Substance: The Law as a Portrait of Christ

Lesson 5 | For the week ending October 31, 2026

The priesthood, sacrifices, Feasts, and tabernacle were never ends in themselves. They were God-given previews of Christ — true shadows pointing to the greater substance. When Jesus came, He did not erase them; He fulfilled what they had always been saying (Luke 24:44). As we study **The Law of the Spirit**, these shadows teach the Spirit-filled believer how to read the Law through Christ rather than apart from Him. The ceremonies become testimonies, the Feasts become celebrations, and the old covenant pictures become windows into the living work of the Messiah.

KEY TEXT: “Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ.” (Colossians 2:16–17 NIV).

1. The Mosaic Law was filled with types and shadows — visible, physical pictures of invisible, spiritual realities that would be fulfilled in Christ.

Hebrews 10:1 says the Law was “a shadow of the good things that are coming.” A shadow is real, but not the substance. The sacrifices, blood, altars, and ceremonies pointed to Christ’s final sacrifice, foreshadowed also in the suffering servant (Isaiah 53:5-7). In Him, the reality arrived. *Discussion: Which Old Testament “types and shadows” most clearly picture Christ to you? | How does seeing the Old Testament this way change how you read it?*

2. The Levitical priesthood was a portrait of Jesus — the perfect High Priest who offered Himself as the ultimate sacrifice.

Hebrews 8:5 says the priests served in a sanctuary that shadowed heavenly realities. Israel’s high priest entered yearly with animal blood; Jesus entered the true sanctuary once for all and now appears before God for us (Hebrews 9:24). The priesthood was glorious, but Jesus is the perfect High Priest it pictured. *Discussion: What does it mean to have a High Priest who understands weakness yet remains holy? | How does priestly imagery deepen your appreciation of the cross?*

3. The Feasts of the Lord were not merely ancient Jewish holidays — they were prophetic rehearsals of events in Christ’s life, death, resurrection, and return.

Leviticus 23 gives Israel’s feast calendar, and the New Testament reveals its fulfillment in Christ. **Passover** points to Christ our sacrificed Lamb (1 Corinthians 5:7). **Firstfruits** points to His resurrection (1 Corinthians 15:20). **Pentecost** marks the Spirit’s outpouring (Acts 2). **Tabernacles** anticipates God dwelling with His people in the coming Kingdom (Revelation 21) and recalls Christ’s birth season, when He “tabernacled” among men in the harvest joy Isaiah foretold. The Feasts were divine appointments, teaching what Christ accomplished and what He will yet complete. *Discussion: How has observing the Feasts of the Lord as a Church deepened your appreciation of what Jesus accomplished? | Which feast is most meaningful to you personally, and why? What does it reveal about Christ that you might miss otherwise?*

4. The Church of God observes the Feasts of the Lord not as a return to the old covenant shadow, but as a celebration of the substance — Christ — who fulfilled them.

If Christ fulfilled the Feasts, we observe them as celebration, not obligation. They help us remember what He has done and anticipate what He will complete. In Colossians 2:16–17, Paul was not forbidding feast days, but warning against judgment over how they are honored. We keep them freely as prophetic celebrations of Christ and His Kingdom, honoring the substance while refusing legalism or boasting in the shadow alone (Galatians 6:14). *Discussion: How would you explain the Church of God’s approach to the Feasts to a new believer? | How does observing them together strengthen your understanding of Scripture and your bond as a covenant community?*

Not Abolished but Fulfilled: What Jesus Actually Did to the Law

Lesson 6 | For the week ending November 7, 2026

In the Sermon on the Mount, Jesus addressed a question His hearers likely wondered: did He come to discard the Law? His answer was clear: “I have not come to abolish them but to fulfill them” (Matthew 5:17). That distinction shapes how we read Scripture and live as His people. In this study of **The Law of the Spirit**, fulfillment means the Law reaches its goal in Christ and then becomes inwardly lived by His Spirit. Jesus did not erase the Law; He brought it to completion and made Spirit-filled obedience possible.

KEY TEXT: “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.” (Matthew 5:17–18 NIV).

1. Jesus was absolutely clear: He did not come to abolish the Law or the Prophets but to fulfill them — to bring them to their full, intended completion.

To abolish is to cancel; to fulfill is to complete and bring to purpose. Jesus did not nullify the Law; He brought every command, promise, prophecy, sacrifice, and shadow to its full meaning in Him, just as the prophets said God’s servant would magnify the Law and make it honorable (Isaiah 42:21). Confusing fulfillment with abolition leads to legalism or lawlessness, but Christ calls us to neither. *Discussion: How would you explain “abolish” versus “fulfill” to someone who thinks following Jesus means having no moral standards? | How does Matthew 5:17 shape the way you read the Old Testament as a New Testament believer?*

2. Jesus lived the Law perfectly — something no other human being had ever done — and in doing so, He satisfied its demands on our behalf.

Hebrews 4:15 says Jesus was tempted as we are, yet without sin. He did not merely teach the Law; He lived it perfectly, becoming obedient even unto death (Philippians 2:8). Galatians 3:13 adds that He redeemed us from the Law’s curse by becoming a curse for us. In life He met the Law’s standard; in death He bore its penalty. Both obedience and sacrifice are fulfilled in Him. *Discussion: How does knowing that Jesus lived a perfectly law-keeping life on your behalf change the way you understand your own standing before God? | What is the difference between Jesus keeping the Law for us versus Jesus keeping the Law instead of us? Does that distinction matter?*

3. Jesus is the end of the Law for righteousness — not the end of righteousness itself, but the end of trying to earn it through law-keeping.

Romans 10:4 says Christ is the *telos* — the goal and culmination — of the Law for all who believe. He is not the end of righteousness, but the One to whom the Law pointed. We receive righteousness by faith and live it out by the Spirit; the standard remains holy, but the source has changed. *Discussion: How does Christ as the goal of the Law bring rest from striving? | How do we explain that God’s standard has not dropped, even though righteousness is received by faith?*

4. Understanding that Jesus fulfilled the Law rather than abolished it is the key to understanding what New Testament Judaism actually means.

This is central to the series: New Testament Judaism is the faith of Abraham, Moses, the prophets, and apostles fulfilled in Jesus the Messiah. He kept the Sabbath, observed the Feasts, taught the Law and Prophets, and showed how Scripture pointed to Him (Luke 24:27). Restoration means recovering God’s intended faith, now complete in Christ. *Discussion: How does “restoration” connect the Old and New Testaments? | How might “New Testament Judaism” help you describe your faith?*

Better Covenant: The Book of Hebrews and the New Order

Lesson 7 | For the week ending November 14, 2026

Hebrews was written to Jewish Christians tempted to return to the familiar forms of the old covenant. The writer's answer is not that the old was bad, but that Christ is better: better Priest, better sacrifice, better covenant, and better promises. In studying **The Law of the Spirit**, Hebrews helps us see that better does not mean disconnected; it means fulfilled and brought into its higher order. The Spirit-filled believer belongs to the new covenant, where Christ ministers as eternal High Priest and God's people serve as a royal, Melchisedec priesthood.

KEY TEXT: *"But in fact the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, since the new covenant is established on better promises." (Hebrews 8:6 NIV).*

1. The old covenant was not a mistake — it was a necessary, God-given foundation that always pointed forward to something greater.

Hebrews does not treat the old covenant as failure. It fulfilled its purpose by revealing God's holiness, sacrifice, priesthood, and covenant community. Hebrews 8:5 says the priests served in a sanctuary that was a copy and shadow of heavenly realities. The copy was not false, and the shadow was not useless; both prepared people to recognize Christ, the true reality. *Discussion: Why should we view the old covenant as good and necessary rather than outdated? | How does seeing it as preparation help explain God's work through Israel's history?*

2. Jesus serves as our High Priest in the order of Melchisedec — a priesthood that is eternal, perfect, and not limited by human lineage or death.

Melchisedec appears in Genesis 14:18-20 as king of Salem and priest of God Most High. Hebrews 7 sees in him a picture of an eternal priesthood. The Levitical priesthood was limited by tribe, genealogy, and death; Jesus holds His priesthood permanently because He lives forever (Hebrews 7:24). He is our King-Priest, always interceding and never needing replacement. *Discussion: What does it mean to you personally to know that Jesus is actively interceding for you right now as your High Priest — that He is not just your Savior from the past but your Advocate in the present? | How does Melchisedec's appearance as both king and priest foreshadow Christ's dual role in the coming Kingdom?*

3. The new covenant is established on better promises — not of land and temporal blessing only, but of the Holy Spirit, forgiveness of sins, and an intimate, personal knowledge of God.

Hebrews 8:10-12 quotes Jeremiah's promise: God writes His law on hearts, forgives sins, and makes Himself known. The new covenant brings inward transformation, full forgiveness, and personal knowledge of God. By the Spirit, the law is written within. *Discussion: Which new covenant promise means most to you right now — law on the heart, knowing God personally, forgiveness, or the Spirit? Why? | How does the indwelling Spirit make obedience inside-out?*

4. The Church of God participates in this better covenant as a Melchisedec priesthood people — royal priests who offer spiritual sacrifices and declare the praises of the God who called them out of darkness.

¹ Peter 2:5,9 calls believers "a holy priesthood" and "a royal priesthood." The Church of God understands this Melchisedec priesthood as extended to New Testament believers. Through Christ our perfect High Priest, we share in worship, intercession, witness, and spiritual sacrifice. *Discussion: What does it mean to live as a royal priest in worship, prayer, and service? | How can your congregation more fully live out this calling?*

Written on the Heart: The New Covenant Promise of Jeremiah 31

Lesson 8 | For the week ending November 21, 2026

Jeremiah spoke the promise of a new covenant during one of Israel's darkest hours. The issue was not that God's Law was flawed; the problem was that it remained outside people whose hearts were unchanged. God's solution was not merely new rules but a new location: His law written on the heart. This is central to **The Law of the Spirit**. The New Testament believer does not relate to God's will as an outside pressure only, but as an inward work of the Holy Spirit, who forms holy desire and makes obedience living.

KEY TEXT: *"This is the covenant I will make with the people of Israel after that time," declares the Lord. 'I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.'"* (Jeremiah 31:33 NIV).

1. The problem with the old covenant was never the Law itself — the problem was that it was written on stone, outside of people, while their hearts remained unchanged.

Hebrews 8:8 says God found fault with the people, not His Law. Holy commands outside the heart cannot transform desire. Israel's failure showed that knowing the standard is not the same as loving it, so God promised a changed heart that wants what He commands (Psalms 40:8,9; 119:33-36). *Discussion: What is the difference between obeying from fear and obeying from desire? | How does God's solution show that the real problem was the human heart, not His standard?*

2. God promised a new covenant in which His law would be written on the heart and mind — an inside-out transformation rather than an outside-in obligation.

Hebrews 8 quotes Jeremiah 31 to show the new covenant has come in Christ. God moves His law from stone tablets to living hearts. Ezekiel 36:26-27 explains how: He gives a new heart, puts His Spirit within, and moves His people to obey. The Spirit writes; the heart receives; obedience becomes desire, not pressure. *Discussion: When have you sensed God turning obligation into genuine desire? | How does the Spirit writing God's law on the heart connect to the baptism of the Holy Spirit?*

3. The new birth — repentance, justification, and regeneration — is the beginning of this heart-writing work; sanctification is its deepening.

The new birth — repentance, justification, and regeneration — begins this heart-writing work. Sanctification deepens it as a definite work of grace, consecrating the heart more fully to God. Romans 8:3-4 gives the goal: the righteous requirement of the Law fulfilled in those who walk by the Spirit. God is not after fear-based restraint only; He forms holy desire within. *Discussion: How has your understanding of sanctification as a "second definite work of grace" shaped your journey of discipleship? | How would you explain the relationship between the new birth and sanctification to a newer believer who is asking, "Is there more to the Christian life than what I've experienced so far?"*

4. The Holy Spirit is the Author of this inner law — the One who produces in us the desire and the power to do what God requires.

Romans 8:3-4 says God did what the Law could not do because flesh weakened it. The Law could command, but only the Spirit can transform from within. A Spirit-filled believer is not simply trying harder; he or she has received a new power source. The Holy Spirit makes obedience possible, inward, and even joyful (Romans 8:14). *Discussion: In practical, day-to-day terms, how do you experience the Holy Spirit as the One who both desires and empowers obedience in you? | What does it look like to "cooperate" with the Spirit's work on your heart rather than resist it?*

The Law of the Spirit: Romans 8 and Freedom from Sin's Grip

Lesson 9 | For the week ending November 28, 2026

Romans 7 describes the struggle of wanting to do right but feeling trapped by sin. Romans 8 announces the rescue: “There is now no condemnation for those who are in Christ Jesus.” A higher law has arrived — the Law of the Spirit of life — stronger than the law of sin and death. This lesson brings the whole study into focus: the Spirit-filled believer is not freed from holiness but freed for holiness. The Law of the Spirit is God’s power within us, enabling what the Law could reveal but never produce in fallen flesh.

KEY TEXT: “Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death. For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son...” (Romans 8:1–3a NIV).

1. There is now no condemnation for those who are in Christ Jesus — not because the standard was lowered, but because Jesus met the standard for us and the Spirit now empowers us to walk in it.

“No condemnation” does not mean sin no longer matters; it means Christ satisfied the verdict against us. In Him, we stand by grace, not performance, and the Spirit empowers the holy life the Law could only describe (2 Corinthians 5:21). *Discussion: Do you live in “no condemnation,” or feel God is disappointed in you? How can this truth produce greater holiness?*

2. The Law of the Spirit of life is a higher law — not a loophole around God's righteous requirements, but the power to actually meet those requirements from the inside out.

The law of sin pulls fallen humanity downward, but the Law of the Spirit is the higher power that overcomes it. We do not defeat sin by willpower alone; we walk by the Spirit, whose life lifts us into obedience. Romans 8:4 says the Law’s righteous requirement is fulfilled in those who walk according to the Spirit, and 2 Corinthians 3:17 reminds us that where the Spirit of the Lord is, there is liberty. *Discussion: Where do you feel sin’s downward pull most? How does leaning into the Spirit change the struggle? | What is the difference between trying harder and walking closer to the Spirit?*

3. What the Law of Moses could never do — change the heart — the Holy Spirit does in those who walk by the Spirit and not by the flesh.

Romans 8:3 says God did what the Law could not because the problem was inside us. Commands can guide, but they cannot transform. God sent His Son to condemn sin and His Spirit to dwell within us. As Galatians 5:16 says, when we walk by the Spirit, the flesh loses its rule; 2 Thessalonians 2:13 also shows sanctification as the Spirit’s work joined with belief in the truth. *Discussion: What practices nurture your walk with the Spirit, and which ones starve it? | Which fruit of the Spirit is most visible in your life, and which needs more growth?*

4. Walking in the Spirit is not passive or mysterious — it is a daily, active choice to yield to the Spirit's leading, to pray, to read, to gather, to give, and to love.

Walking in the Spirit is practical, not vague. Romans 8:12–14 says we put to death the deeds of the body by the Spirit and are led as God’s children. That happens through daily yielded choices: prayer, Scripture, worship, Sabbath gathering, generosity, forgiveness, and obedience. The Spirit leads, but we must move our feet; keeping in step with Him means responding to His direction in ordinary life (Galatians 5:25). His commands are not burdensome when His life is within us (1 John 5:3). *Discussion: What specific daily or weekly choices do you make that keep you aligned with the Spirit's leading? | How does the discipline of gathering together on the Sabbath — like right now in Sabbath School — fit into the practice of walking in the Spirit?*

The Law Came by Moses, But Grace and Truth Came by Jesus Christ

Lesson 10 | For the week ending December 5, 2026

John 1:17 says, “The law was given through Moses; grace and truth came through Jesus Christ.” John is not opposing Moses and Jesus, or Law and grace. He is showing that Jesus brings grace and truth together in one person. In learning **The Law of the Spirit**, we must hold those two realities together. Grace without truth becomes permissiveness; truth without grace becomes harshness. Christ gives both, and the Spirit-filled church must carry both, like wise virgins with oil in their lamps as they wait for the Bridegroom.

KEY TEXT: “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth... For the law was given through Moses; grace and truth came through Jesus Christ.” (John 1:14, 17 NIV).

1. The Law came through Moses as God's perfect, holy standard — but it had no power to transform the heart or cover sin permanently.

Moses mediated a holy covenant, and the Law revealed God's standard, but it could not transform the heart or permanently remove sin. Hebrews 10:4 says animal sacrifices could not take away sins; they pointed to Christ's once-for-all work. The Law set the stage, but the Word made flesh brought grace and truth in fullness. *Discussion: What does life feel like when we try to live God's way in our own strength? | How can we teach the sacrificial system as holy while pointing clearly to Christ?*

2. Grace and truth came through Jesus Christ together — grace provides the power to live rightly, and truth reveals what "rightly" actually means.

Grace without truth leaves people unchanged; truth without grace crushes them. Jesus gives both: full acceptance in God's mercy and full honesty about God's holy standard. Titus 2:11–12 says grace teaches us to reject ungodliness and live upright lives. Biblical grace is not permission to live carelessly; it is power to live as God intends. *Discussion: Where have you seen "grace without truth" produce shallow believers who are comfortable but not genuinely transformed? Where have you seen "truth without grace" damage people rather than help them? | How does Titus 2:11–12 reframe what we mean when we talk about "grace"?*

3. Grace without truth is not biblical grace — it is a counterfeit that produces comfortable, tradition-following believers who lack the oil of truth needed for the last days.

The Church of God understands the oil in the Parable of the Ten Virgins (Matthew 25:1–13) as truth. The foolish virgins had lamps — outward religion — but no oil. Truth cannot be borrowed at midnight. Romans 6:1–2 rejects cheap grace, and Titus 2:12 shows grace teaches holiness. Lamps without truth may look ready, but they lack inward preparation. *Discussion: What specific truths — doctrines, practices, or calendar observances — make up the “oil” the Church of God carries? | How do we invite people into these truths with grace rather than harshness?*

4. The Church of God's commitment to truth — including the true Sabbath, the Feasts of the Lord, the correct understanding of Christ's return, and righteous living — IS the oil that the wise virgins carry.

The wise virgins carried oil and were ready when the Bridegroom came. The Church of God's commitment to truth — Sabbath, Feasts, Christ's return, and holy living — is stewardship of light, not tradition for its own sake. These truths shape readiness, worship, and witness (Psalms 119:105, 2 Peter 1:19). The night is long, and the Bridegroom comes in His time, so keep the lamp full and the truth near. *Discussion: How does seeing truth as “oil” turn doctrine from obligation into treasure? | Who needs the truth you carry, and how can you share it with both grace and truth?*

Bear One Another's Burdens: The Law of Christ

Lesson 11 | For the week ending December 12, 2026

After teaching about Abraham, the Law, and justification by faith, Paul becomes deeply practical: “Carry each other’s burdens, and in this way you will fulfill the law of Christ” (Galatians 6:2). The Law of Christ is love shaped like the cross — self-giving, costly, and active. As we study **The Law of the Spirit**, we learn that Spirit-filled obedience always becomes Spirit-produced love. New Testament Judaism is not only doctrine or calendar practice; it is burden-bearing covenant life, where God’s inward law is expressed through humble service to one another.

KEY TEXT: “Carry each other’s burdens, and in this way you will fulfill the law of Christ. If anyone thinks they are something when they are not, they deceive themselves.” (Galatians 6:2–3 NIV).

1. The Law of Christ — bearing one another's burdens — is the practical expression of the love that the Spirit produces in those who walk with God.

Jesus defined His command: “Love one another. As I have loved you” (John 13:34–35). That love is not vague; it lays down its life. The Spirit produces love (Galatians 5:22), and in the church that love becomes practical burden-bearing: praying, giving, helping, encouraging, correcting gently, and showing up when someone cannot carry alone. Love always takes visible form. *Discussion: Think of a specific time when someone in the church bore a burden for you — showed up in a practical way when you needed it. What did that do for your faith? | What specific burdens in your congregation right now could you help carry? What is one concrete step you could take this week?*

2. Love fulfills the Law — not by ignoring it, but by going beyond mere rule-keeping into the realm of genuine care, sacrifice, and service.

Romans 13:8–10 says love fulfills the Law because love does no harm to a neighbor. Love does not cancel God’s commandments; it reaches their heart. Spirit-produced love moves beyond minimum rule-keeping into genuine care, sacrifice, and service. *Discussion: How does Spirit-produced love go further than rule-keeping? Can you give a practical example? | How does love make the other commandments easier to keep?*

3. The Law of Christ has content — it is not vague sentiment but a doctrinally grounded, scripturally defined way of living together as the people of God.

Biblical love has shape. James 2:8 calls “love your neighbor as yourself” the Royal Law and applies it to favoritism, obedience, mercy, and judgment. Love is not vague sentiment; it is Scripture practiced through Sabbath worship, Feast observance, stewardship, forgiveness, care for the vulnerable, and gentle correction. *Discussion: Where has “love” become too vague today, and how do we recover biblical love that is both warm and doctrinally grounded? | What practices in your congregation reflect the Law of Christ in concrete ways?*

4. New Testament Judaism is not a solo sport — it is lived out in covenant community, in the local church, in the body of Christ gathered together on the Sabbath.

Jesus said His yoke is easy and His burden is light (Matthew 11:30). A yoke is made for shared labor, and New Testament Judaism is lived in community. Sabbath gatherings, Feast celebrations, covenant membership, prayer, service, and mutual care all teach us that we need the body — and the body needs us. We cannot fulfill the Law of Christ in isolation. *Discussion: What makes it difficult to be genuinely vulnerable and burden-sharing in a church community? What would it take to deepen that kind of covenant trust in your congregation? | How does the regular practice of gathering on the Sabbath — week after week — build the kind of relational depth that makes true burden-bearing possible?*

The Royal Law: Faith, Works, and Living New Testament Judaism Daily

Lesson 12 | For the week ending December 19, 2026

James wants faith to have legs. He writes to believers dealing with favoritism, empty words, and neglected needs, then names the Royal Law: “Love your neighbor as yourself” (James 2:8; Leviticus 19:18). As we learn **The Law of the Spirit**, James reminds us that inward faith must become outward action. The Spirit-filled believer does not merely confess truth; he or she practices truth in daily relationships. New Testament Judaism is practical faith that shows up in how we treat people, especially when love costs us something.

KEY TEXT: “If you really keep the royal law found in Scripture, ‘Love your neighbor as yourself,’ you are doing right. But if you show favoritism, you sin and are convicted by the law as lawbreakers.” (James 2:8–9 NIV).

1. The Royal Law — “Love your neighbor as yourself” — is called royal because it comes from the King of kings and encompasses all of the Law’s relational commands.

Jesus said all the Law and Prophets hang on love for God and neighbor (Matthew 22:37–40). James and Jesus both quote Torah, showing this is restored truth, not a new invention. The Royal Law bears the King’s authority and governs every relational command. Love is the engine; God’s commands show the road. *Discussion: How should the Royal Law shape church relationships, including difficult ones? | How do Sabbath, tithes, and Feasts flow from love for God rather than mere rule-keeping?*

2. Faith and works are not competitors — genuine faith always produces visible, practical action that loves, serves, and meets real human need.

James 2:17 says faith without works is dead. Paul explains how we are made right with God — by faith, not works — while James shows how genuine faith is recognized: by the works it produces. Works do not create faith; they confirm and express it through practical love. *Discussion: How do you balance resting in faith with acting in faith? | Where is there a need your congregation could practically meet?*

3. New Testament Judaism is a living, breathing, daily faith — it honors the Sabbath, celebrates the Feasts, walks in holiness, and loves its neighbor with both words and deeds.

New Testament Judaism is lived seven days a week. It honors the Sabbath as rest and worship, celebrates the Feasts as the story of redemption and the coming Kingdom, walks in holiness as consecrated life, and loves neighbors with truthful words and practical help. These practices are not marks of superiority; they are the shape of a life surrendered to God. *Discussion: Which of these expressions of New Testament Judaism — Sabbath, Feasts, holiness standards, neighbor-love — feels most alive and meaningful in your practice right now? Which one feels like it could use renewal? | How do the holiness standards of The Church of God function as a form of love — both for the believer who practices them and for the world that watches?*

4. The test of our faith is not only what we believe but how we live — especially toward those who cannot repay us.

James 2:24 says faith is shown by what we do, and his examples — Abraham and Rahab — acted in costly, risky obedience. Genuine faith moves toward need, even when there is no repayment, like the Samaritan who stopped to show mercy (Luke 10:33–37). The Royal Law calls us to love inconvenient neighbors, not merely hold correct doctrine. New Testament Judaism joins right belief with Spirit-filled love in everyday life. *Discussion: Who is the “neighbor” in your life right now who is most difficult to love — who has nothing obvious to offer you in return? What would it look like to love them with a Royal Law kind of love? | As this quarterly comes to a close, what is one concrete way you intend to live New Testament Judaism more fully in the coming weeks?*

Arise and Shine: Living as New Testament Believers in the Last Days

Lesson 13 | For the week ending December 26, 2026

We have walked from Abraham through the Law, promise, shadows, fulfillment, new covenant, Spirit, Royal Law, and oil of truth. Now Isaiah calls us: “Arise, shine.” These are active words for people who carry light. As this study of **The Law of the Spirit** concludes, we see that God’s purpose is not only to teach us doctrine but to form a Spirit-filled people ready for the last days. We are Abraham’s spiritual seed, walking in Christ’s Spirit, keeping God’s commandments, and holding Jesus’ testimony. The world needs the light God has entrusted to His people.

KEY TEXT: “Arise, shine, for your light has come, and the glory of the Lord rises upon you. See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you and his glory appears over you.” (Isaiah 60:1–2 NIV).

1. We are the spiritual seed of Abraham — Gentiles and Jews alike — who have been grafted into the covenant promises through faith in Jesus Christ.

Galatians 3:29 says those who belong to Christ are Abraham’s seed and heirs according to the promise. Romans 11:17,18,23,24 pictures Gentile believers as wild branches grafted into a holy root. This is not replacement but inclusion: the family of faith is expanded to all who come through Christ. We stand in the covenant stream of Abraham as Spirit-filled heirs of God’s promise. *Discussion: How does understanding your identity as “Abraham’s seed” — a full heir of the covenant — change how you see yourself before God? How does it change how you see your brothers and sisters in the faith? | In practical terms, what does it mean to “walk in the faith of Abraham” in the world we live in today?*

2. Walking in the Spirit, keeping the commandments of God, and holding the testimony of Jesus Christ is the three-cord description of the last-days church that the Book of Revelation gives us.

Revelation 12:17 and 14:12 describe the last-days people as those who keep God’s commandments and hold the testimony of Jesus. The Spirit unites these and gives endurance. This is the Church’s calling: obedient faith, faithful witness, and Spirit-empowered perseverance until the end. *Discussion: Which of these marks is strongest in your congregation, and which needs attention? | How does Revelation 14:12 show that God’s people must endure faithfully to the end?*

3. The Everlasting Gospel we are called to preach is not about escaping earth for heaven — it is the declaration that the King is coming to rule the earth and His saints will reign with Him.

Revelation 14:6–7 proclaims the Everlasting Gospel: fear God, give Him glory, and worship the Creator. Revelation 5:10, Matthew 5:5, and Daniel 7:27 show that the saints inherit the earth and share in Christ’s Kingdom. The Gospel announces not escape, but the King’s return to restore and reign with His people. *Discussion: How does inheriting the earth shape your prayers and witness? | How does a post-tribulation view of Christ’s return affect your preparation?*

4. This quarterly has not been an academic exercise — it has been preparation for the days ahead, because those who understand the Law, the Grace, and the Truth will be the wise virgins who are ready when the Bridegroom comes.

Romans 13:11–14 calls us to wake up because salvation is nearer than when we first believed. This study was never meant to stay in the classroom. Abraham, Moses, fulfillment, heart-circumcision, Spirit-empowerment, the Royal Law, and the oil of truth are meant for home, work, worship, witness, and daily obedience. Study it, live it, share it, gather on the Sabbath, celebrate the Feasts, and keep your lamp full. Arise. Shine. The Light has come. *Discussion: Looking back over the thirteen lessons of this quarterly, what is the single most significant truth you are taking with you — something that has genuinely changed how you see God, yourself, or the life of faith? | What is one commitment you will make — individually, and as a class — to live more fully as a New Testament believer in the season ahead?*

“The Law of the Spirit”

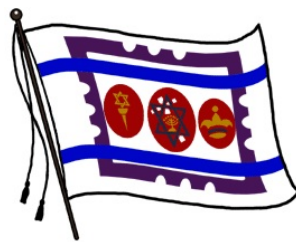
What if the Law was never meant to be a dead system of rules, but a living road that leads straight to Christ?

The Law of the Spirit is a thirteen-week journey for The Church of God to recover, understand, and carry the message God has entrusted to His people. From Abraham’s promise, through Moses’ Law, into the fullness of grace and truth revealed in Jesus the Messiah, these lessons trace the shadows, sacrifices, Feasts, priesthood, promises, and prophetic patterns that all point to Him.

Here you will see that Jesus did not abolish God’s standard; He fulfilled it, restored its purpose, and made Spirit-filled obedience possible from the heart. This study calls believers beyond shallow grace, cold legalism, and outward religion into a restored faith alive with truth, holiness, mercy, and love.

Open these pages with purpose. Be strengthened in the faith once delivered, equipped to carry the oil of truth, and prepared to share the Faith of Jesus Christ with the lost. The Church has been given light for these last days.

Arise. Shine. The Light has come.



For more information contact:
thechurchofgodntj.org

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” — Revelation 14:12