



frosh

2017

Part 2: *Signed, Sealed, Delivered*

APPETIZER: Undoing The Markers of Exclusivity

THREE OPTIONS FOR UNITY IN THE EARLY CHURCH:

1. Two Tracks: Jews live according to the Law of Moses and Gentiles do not.
2. One Track: Gentiles learn how to live according to the Law of Moses.
3. One Track: Jews give up living according to the Law of Moses.

Acts 15

The Three Old Covenant Markers of Exclusivity and Separation:

1. Circumcision
2. Sabbath
3. Diet

Acts 15; Romans 14:17; Galatians 4:9-11; Colossians 2:16-17

DINE IN: One Nation Under God

Romans 4:9-25

SOME OF PAUL'S POINTS IN ROMANS 4...

- Abraham was made right with God by faith, not the Law.
- If you work for your salvation, then salvation is wage or payment.
- But if you simply trust God, then salvation is a gift.
- Salvation by grace (gift), received by faith (trust) gives all of us a chance, rather than just the exceptionally hard working pious people.
- And if grace (gift) is true, received by faith (trust), then there is no division between Jew and Gentile.
- Therefore, Abraham is the father of all believers.
- God's identity is "him who raised Jesus our Lord from the dead" – his identity is tied up with his gospel.
- Our sins killed Christ, but God raised him to life to make things right with us. (You can't be forgiven by and reconciled with a dead person.)

TAKE OUT: Accessing God's Guidance Here and Now

PROBLEM: Without the Law of Moses, how can we know what to do?

SOLUTION: *God's Spirit speaks to us in three ways...*

1. Jesus in Scripture.
2. Jesus in us.
3. Jesus in others.

Sunday Service & Home Church = Maximum Guidance

SUNDAY SERVICES

Learning from Scripture
Serving the Church
Singing
Evangelism & Training

HOME CHURCH

Learning from Each Other
Serving outside the Church
Praying
Encouragement & Accountability

NEXT WEEK: *More Frosh with Local Teaching!*

Home Church Questions

HANGOUT [Warming Up to the Topic – in one Large Group]

1. Review this week's sermon. Talk about what most encouraged or perplexed you, what new things you learned or old things that were confirmed.

HEAR [Listening to God through Scripture – in Discussion Groups]

2. Read **Romans 4:9-25**.
 - a. What verse or idea that stands out to you the most? Why?
 - b. See verse 11. How are the new covenant signs of baptism and communion similar to and/or different to the old covenant sign of circumcision?
 - c. Some commentators say verse 16 is the central crux of this chapter. Why is that?
 - d. Using verses 4-5 and 23-25 as your foundation, practice communicating the gospel to each other. Take turns and ask for feedback.

HUDDLE [Making It Personal and Praying Together – in Huddles]

3. Use your Huddle Handout Questions and pray for one another.

September 17/September 24, 2017 // @bruxy

Quotes

Welcome back to our Frosh series! We're talking about the New Covenant as the covenant of faith instead of law – more like the way God related to Abraham than to Moses.

In Romans chapter 4 the apostle Paul is talking about how the gospel is given by grace and received by faith. His point is that, if we are made right with God by faith and not the Law of Moses, then Jews ("the circumcised") and Gentiles ("the uncircumcised") can become one family together. Here are his thoughts...

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. And he received circumcision as a sign, a seal of the righteousness that he had by faith while he was still uncircumcised.

So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them.

And he is then also the father of the circumcised who not only are circumcised but who also follow in the footsteps of the faith that our father Abraham had before he was circumcised.

It was not through the law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith.

Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all.

This is why "it was credited to him as righteousness." The words "it was credited to him" were written not for him alone, but also for us, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead.

He was delivered over to death for our sins and was raised to life for our justification.

(Romans 4, Excerpts)