



Our People (Exodus 19:1-8; 1 Peter 4:9) Welcome to the Story pt. 4 Pastor Tim Peck

THE BIG IDEA

Through our faith in Jesus, we are grafted into Israel's story. We are called God's own people, we are called to live differently, and we are commissioned to advance God's plan in our generation.

OPENING

- When's the last time you were in a setting where you felt like there was no one like you? What was that like?

DIGGING DEEPER

- Exodus 19:1-8 marks the beginning of the Sinai Covenant. Reformed theologian Michael Horton summarizes this covenant this way: *"The Sinai covenant itself was a parenthesis in redemptive history. Its distinction from the Abrahamic covenant is obvious in several respects: (1) Moses is the mediator; (2) the people swear the oath; (3) the covenant is entirely conditional upon the people's fulfillment of their pledge; (4) the sanctions (blessing and curse) are temporal, with "long life in the land" for obedience and excommunication and exile for disobedience; (5) this covenant establishes a geopolitical nation, a theocracy."*¹ Which of these features are evident in Exodus 19:1-8?
- A popular theology known as dispensationalism teaches that there is a sharp distinction between Israel and the Church. This theology teaches that Israel has a separate covenant with God than the Church has, and that God's promises to Israel do not apply to the Church. Dispensationalism as a doctrinal system originated in America and England in the 1800's. In contrast, covenant theology emphasizes a continuity between Israel and the Church, with Jesus redefining Israel to include all who trust in Jesus.² How have you encountered these two approaches to theology?

¹Michael Horton, "Covenant Theology," in Brent Parker and Richard Lucas (editors), *Covenantal and Dispensational Theologies: Four Views on the Continuity of Scripture* (InterVarsity Press), pp. 53-54.

²To learn more about dispensationalism and covenant theology, see *Covenantal and Dispensational Theologies: Four Views on the Continuity of Scripture* (InterVarsity Press).

- How do Psalm 103:5; Isaiah 40:31; Jeremiah 4:13; and Jeremiah 48:40 use the same imagery as Exodus 19:4? What do you learn from this image?
- How does 1 Peter 2:9 use the language of Exodus 19:4-5? What does this tell you about the relationship between the Church and Israel?
- Read Romans 2:28. According to this passage, who is the “true Israel”?

PUTTING IT TO WORK

- As the Christian Church, we are part of a community that spans culture, language, race, and nationality. This is what we mean when we say the Christian church is “catholic,” that it is worldwide and universal. This week try reaching out to another Christian who is different than you are. Step out of your comfort zone, introduce yourself, and get to know the person. Report back to your group how this went.

PRAYER REQUESTS