



## Study Guide



**first**christian  
CHURCH

HELPING PEOPLE FIND AND FOLLOW JESUS

[fccgreene.org](http://fccgreene.org)

This Study Guide is intended to help you meaningfully participate in a preaching series and gain a better handle on God’s Word. For maximum utility, don’t skip parenthetical references—all of Scripture is God’s interconnected special revelation. Some of the best insights are often found in wrestling through the references. Following an introduction to the book, series, or sermon, each week contains:

- Sermon Title, Passage, and space for Sermon Notes
- Passage’s Main Points: Exegetical Focus, Theological Principles, Redemptive-Historical Significance
- Hermeneutical-Devotional Commentary (i.e., Scott’s “Dad’s Daily Devos,” available at [fccgreene.org/ddd](http://fccgreene.org/ddd).)
- Daily Bible Readings accompanying sermon themes.
- Life Group Discussion Guide: Summary and Questions<sup>1</sup>
- Parent Pages/Kids Lessons. The L-E-A-D framework helps parents LEAD their children through God’s Word in a simple, repeatable way that forms understanding, engagement, reflection, and lasting faith.
  - *Learn the Lesson* – Introduces the main truth of God’s Word so children can understand what God has said (Deuteronomy 6:6; Nehemiah 8:8).
  - *Engage your Child* – Helps children interact with God’s truth through shared activities and everyday conversations (Deuteronomy 6:7; Proverbs 22:6).
  - *Ask the Questions* – Encourages children to think carefully, respond personally, and grow in wisdom and discernment (Deuteronomy 6:20; Proverbs 2:1-5).
  - *Deposit the Word* – Focuses on storing God’s Word in children’s hearts through repetition and memory so it shapes their lives over time (Psalm 119:11; Proverbs 7:1-3; Colossians 3:16).

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<sup>1</sup> We do our best to plan sermon titles, passages, points, etc. but such synchronicity between plans and execution doesn’t always happen perfectly. Main differences might be: (1) Passage’s Main Points, which will at least be similar to eventual sermon points, and (2) Sermon Titles, which are planned thematically in the Series Guide but may be changed by the preacher, who chooses a representative phrase from the passage as the eventual title.

## Additional Resources: Sermon Guide, Manuscript, Parents Pages (for Middle/High School), Podcast, Fridge Magnet

- Sun Sermon Guide/Manuscript are on the app under “Home” and at [fccgreene.org/sermonguide](http://fccgreene.org/sermonguide). For additional study, Scott’s manuscripts typically have extensive footnotes.
- Parent Pages (for Kids and Middle/High School students) and the Worship Guide are on the app under “Study Guides” and at [fccgreene.org/studyguides](http://fccgreene.org/studyguides).
- The Weekly Bible Study Podcast, posted every Thursday, helps prepare for next Sun. Available on the app under “Watch” > “Media,” on YouTube ([youtube.com/fccgreene](https://youtube.com/fccgreene)), or [fccgreene.org/wbsp](http://fccgreene.org/wbsp).
- Don’t forget to pray with/for your church! 2026 Fridge Magnets available at The Hub and [fccgreene.org/2026fridgemagnet](http://fccgreene.org/2026fridgemagnet).



### Helping People Find and Follow Jesus

Praise God for His many blessings and pray He will move in power in our church in 2026!

**SUN** – Thank God for another great worship service! **Pray for opportunities** this week to preach the gospel, tell the story of God’s work in your life, and hand someone an Invite Card!

**MON** – Thank God for opportunities to grow! **Pray for our weekly ministries**—Life Groups, Re:gen, Marriage Ministry, Pillar YA, and 180 Students—that we will grow in grace. See you at Life Group!

**TUE** – Thank God for those who serve! **Pray for our elders, staff, missionaries, and for one another**—for God to strengthen and encourage us for Kingdom mission. Send a text of encouragement to someone today!

**WED** – Thank God for community partnerships and outreach opportunities! **Pray for our community and school outreaches** to create Kingdom fruit. Help out at your next campus-specific outreach!

**THU** – Thank God for His many blessings that sustain us even when life is hard! **Pray for generous hearts** that joyfully give to fuel gospel ministry and meet growing needs in every campus and ministry.

**FRI** – Thank God for His faithfulness in the past year! **Pray for God’s favor and guidance with emerging opportunities**—synced curriculum, Catalyst expansion, Colombian church plant, Residents preaching/serving, producing resources and training leaders, Admin/Ops Director, Jan 2027 Launch of 4th Campus

**SAT** – Thank God for a Perfect Savior! **Pray for God to use our singing, prayer, and preaching** to strengthen us for another week of gospel service. See ya there—don’t forget your Bible and Series Guide!

**Engage in Worship • Serve on the Team • Connect in a Small Group • Pray and Study the Bible  
Pursue Generosity • Identify with Christ • Tell the Story**

## **Pillar Young Adults Breakouts**

Pillar often syncs with Sunday mornings via this Study Guide. (Be done by 8:30p. When done, be respectful of groups still going.)

- (1) How is everyone doing?
- (2) What stuck out from the text? Thoughts or questions?
- (3) What is one next step or takeaway for your life?
- (4) Pray for one another.

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## Introduction To Series

### **Series Memory Verse(s): Jeremiah 31:33-34**

33 “I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. 34 ... for they shall all know me, from the least of them to the greatest, declares the LORD.”

### **Series Logic in One Sentence**

Because the new covenant promised by the prophets is now realized in Christ—internally, relationally, judicially, corporately, and visibly—it creates a people who actually possess its blessings, and therefore its covenant sign belongs to believers alone.

### **Unifying Through-Line Illustration**

The new covenant is not like being named on a deed someday if you work hard enough; it is like being handed the keys to a finished house you did not build, could not afford, and did not earn. Under the old covenant, obedience functioned like living under house rules without ownership—true rules, given by God, but incapable of granting possession. The new covenant is not earned occupancy but gifted possession. God does not say, “Live well enough and this house will become yours.” He says, “This house is yours—now live in it.”

Every week returns to the same question: who actually lives in the house by grace, not by merit, and therefore rightly bears the key?

**May 17, 2026 – Wk 1 – “The New Covenant Realized Internally: ‘I Will Write My Law on Their Hearts’” (Jeremiah 31:31-34; Ezekiel 36:25-27; Hebrews 8:6-13; 10:15-18; Deuteronomy 30:6)**

**Main Passage: Jeremiah 31:31-34**

31 “Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, 32 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. 33 For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. 34 And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the Lord,’ for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more.”

**Exegetical Focus**

- Jeremiah’s “not like” contrast centers on internal inscription rather than external command (Jeremiah 31:32-33).
- Ezekiel identifies Spirit-wrought causation as the means of obedience (Ezekiel 36:27).
- Hebrews treats these promises as presently operative realities in Christ (Hebrews 10:16).

**Theological Principles**

- Regeneration precedes obedience (Ezekiel 36:27; John 3:5-8).
- Perseverance is built into the covenant itself (Jeremiah 32:40).
- The moral law remains, but the covenantal relationship to it changes (Hebrews 8:10).

**Redemptive-Historical Significance**

- Deuteronomy anticipates heart circumcision; the new covenant accomplishes it (Deuteronomy 30:6).
- Sinai exposes sin; the new covenant cures it (Romans 8:3-4).
- Christ mediates a covenant that creates its own faithful people.



## **Hermeneutical-Devotional Commentary<sup>2</sup>**

The new covenant is new because God Himself accomplishes what His law always required but sinners could never produce. Jeremiah announces a coming covenant “not like the covenant that I made with their fathers” (v 32), signaling a difference that is not merely historical but qualitative. The Sinai covenant clearly revealed God’s righteous will, yet Israel “did not continue in my covenant” (v 32), exposing the real problem—not defective law, but defective hearts. What makes the new covenant new is God’s sovereign intervention: “I will put my law within them, and I will write it on their hearts” (v 33). So while the law does not change, its location does. When written on stone, it condemns; when written on the heart, it transforms. God does not relax His demands—He recreates the people who must live under them. Ezekiel explains how this promise is realized: God removes the “heart of stone,” gives a “heart of flesh,” and puts His Spirit within His people, causing them to “walk in my statutes” (Ezekiel 36:26-27). Obedience flows not from self-effort but from Spirit-wrought renewal where God’s people learn to love His law. Moses had already anticipated this when he spoke of the Lord “circumcising your heart” so that His people would “love the Lord your God” (Deuteronomy 30:6), showing that inward renewal was always God’s plan. Hebrews confirms that these promises are not future hopes but present realities in Christ: Jesus “has obtained a ministry that is as much more excellent” because He mediates a covenant enacted on “better promises” (Hebrews 8:6), and the writer quotes Jeremiah to show that the law written on the heart is already operative for believers (Hebrews 8:10). Hebrews 10 presses further, identifying this renewal as the Spirit’s present testimony to the church: “This is the covenant that I will make with them... I will put my laws on their hearts” (Hebrews 10:16). The old covenant becomes “obsolete” (Hebrews 8:13) because it could command righteousness but could not create it. Paul states the same reality when he explains that God did what the law could not do—“by the flesh”—by sending His Son, so that “the righteous requirement of the law might be fulfilled in us” (Romans 8:3-4). Redemptive-historically, heart circumcision anticipated in Deuteronomy, announced in Jeremiah, explained in

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<sup>2</sup> Adapted from “Dad’s Daily Devos,” available at [fccgreene.org/ddd](http://fccgreene.org/ddd).

Ezekiel, and fulfilled in Christ shows that God's saving plan always moved from command to creation, from demand to divine accomplishment (cf Hebrews 9:15; 2 Corinthians 3:6).

Hermeneutical nugget for Scripture and life: when Scripture contrasts the old and new covenants, it teaches you to look for what God supplies rather than what He requires—because the new covenant does not tell sinners to change their hearts but promises that God will do it—so today, live from grace already given, trusting that obedience flows from a heart God has already made new.

### **Daily Bible Readings:**

- Mon – Deuteronomy 30:1-10
- Tue – Jeremiah 31:31-34
- Wed – Ezekiel 36:22-32
- Thu – John 3:1-8
- Fri – Romans 8:1-11
- Sat – Jeremiah 32:36-41
- Sun – John 6:37-45; Jeremiah 31:34; 1 John 2:3-5; Hosea 2:19-20 (“The New Covenant Realized Relationally: ‘They Shall All Know Me’”)

### **Life Group Summary (Especially For Leaders)**

Jeremiah, Ezekiel, and Hebrews reveal that the new covenant is new because God Himself changes hearts. The old covenant was holy and good, but it exposed Israel's problem: “they broke my covenant” (Jeremiah 31:32) because external law could command righteousness but not create it. In the new covenant, God does what sinners cannot do: “I will write it on their hearts” (Jeremiah 31:33), cleanse them with “clean water” (Ezekiel 36:25), remove the “heart of stone” and give a “heart of flesh” (Ezekiel 36:26), and put His Spirit within them so that He will “cause you to walk in my statutes” (Ezekiel 36:27). Hebrews insists these promises are present realities secured by Christ's priesthood and once-for-all sacrifice, with full forgiveness: “I will remember their sins no more” (Hebrews 10:17). This passage calls our group to see Christianity not as self-improvement but Spirit-wrought regeneration producing joyful obedience from a forgiven heart.

## Life Group Questions

- (1) What contrasts between the old and new covenants stand out most clearly in Jeremiah 31?
- (2) How does Ezekiel 36 explain what it means for God to change the heart?
- (3) Why does Hebrews say the first covenant is obsolete?
- (4) How do forgiveness and obedience relate in these passages?
- (5) Where are you tempted to rely on moral effort instead of heart renewal?
- (6) Share one area needing renewal and pray for Spirit-enabled obedience this week.

## Kids Lessons

### Early Childhood

*Learn The Lesson:* God promised a new covenant because His people needed more than rules on the outside. They needed God to change them on the inside. God gives His people new hearts, forgives their sin, and helps them love and obey Him.

*Engage Your Child:* Draw a heart on paper. Then draw a stone beside it. Talk about how a stone cannot listen, love, or obey. Explain that God promised to take away the “heart of stone” and give His people a “heart of flesh” (Ezekiel 36:26).

*Ask The Question:* Who can give us a new heart that loves and obeys God?

*Deposit The Word:* Jeremiah 31:33-34 – 33 “I will put my law [hold hands like an open Bible] within them [point to chest], and I will write it [pretend to write on your palm] on their hearts [put both hands over heart]. And I will be their God [point upward], and they shall be my people [spread hands toward everyone]. 34 ... for they shall all know me [point to head, then heart], from the least of them [crouch down low] to the greatest [stand tall and reach up], declares the LORD [point upward]” (Jeremiah 31:33-34).

## **Elementary**

*Learn The Lesson:* The Bible teaches that the new covenant is new because God does what sinners cannot do for themselves. The old covenant gave God’s good law, but sinful people broke it. In the new covenant, God writes His law on His people’s hearts, gives them His Spirit, forgives their sins, and causes them to walk in His ways (Jeremiah 31:33; Ezekiel 36:27).

*Engage Your Child:* Write a simple family rule on a piece of paper, then place it beside your child’s chest. Explain that a rule outside us can tell us what is right, but only God can change our hearts so we love what is right. Talk about how Jesus brings the new covenant and gives His Spirit so His people obey from the heart.

*Ask The Questions:*

1. What was wrong with God’s people under the old covenant?
2. What does God promise to do inside His people in the new covenant?
3. Why do we need Jesus and the Holy Spirit to obey God from the heart?

*Deposit The Word:* See above.

**May 24, 2026 – Wk 2 – “The New Covenant Realized Relationally:  
‘They Shall All Know Me’” (John 6:37-45; Jeremiah 31:34; 1 John  
2:3-5; Hosea 2:19-20)**

**Main Passage: John 6:37-45**

37 “All that the Father gives me will come to me, and whoever comes to me I will never cast out. 38 For I have come down from heaven, not to do my own will but the will of him who sent me. 39 And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. 40 For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.” 41 So the Jews grumbled about him, because he said, “I am the bread that came down from heaven.” 42 They said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven’?” 43 Jesus answered them, “Do not grumble among yourselves. 44 No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. 45 It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me—”

**Exegetical Focus**

- In John 6:37-40, Jesus grounds salvation in the Father’s initiative: those the Father “gives” to the Son certainly come, and Christ promises He will never cast them out but will raise them on the last day (cf. John 10:27-29; Romans 8:29-30).
- In John 6:44-45, Jesus explains human inability—no one can come unless the Father draws him—and interprets this with Isaiah 54:13, showing that God’s inward teaching fulfills Jeremiah 31:34’s promise that His people will know Him.
- In 1 John 2:3-5 and Hosea 2:19-20, knowing God is relational and covenantal: those who truly know Him demonstrate it through faithful obedience and love.

**Theological Principles**

- Scripture teaches that saving knowledge of God originates in divine initiative rather than human ability; sinners cannot





31:34). To be taught by God is not merely to receive correct information about Him but to be inwardly instructed by Him in such a way that the learner actually comes to Christ by the Spirit: “Everyone who has heard and learned from the Father comes to me” (v 45). There are no dropouts in God’s classroom of faith—the relational knowledge realized in the new covenant is effective knowledge that creates faith rather than waiting for sinners to supply it. This personal knowledge of God necessarily bears fruit in life, not as a condition of belonging but as evidence of it: “By this we know that we have come to know him, if we keep his commandments” (1 John 2:3). Obedience does not manufacture covenant relationship; it reveals it. Long before Jesus spoke these words in John 6, Hosea had pictured the same promise in covenant-marriage language when God pledged, “I will betroth you to me in faithfulness. And you shall know the Lord” (Hosea 2:19-20), showing that the goal was never mere rule-keeping but restored relational intimacy secured by God-initiated-and-sustained grace. Redemptive-historically, the promise that all God’s people would know Him moves from prophetic hope to present reality in Christ, as the Father teaches, the Son receives, and the Spirit applies saving knowledge that cannot fail (cf Hebrews 8:11; John 17:3). Hermeneutical nugget for Scripture and life: when Scripture speaks of knowing God in the new covenant, it directs you away from self-generated faith and toward God’s sovereign instruction that produces real coming, real obedience, and real endurance—so today, rest in Christ with confidence, pursue obedience with humility, and rejoice that your relationship with God is secured by His teaching grace rather than your fragile resolve.

### **Daily Bible Readings:**

- Mon – Deuteronomy 30:1-10; Psalm 63
- Tue – Isaiah 55:1-9; Psalm 25:4-14
- Wed – John 10:22-30; Psalm 36:5-10
- Thu – Hosea 6:1-6; Psalm 103:8-18
- Fri – 2 Corinthians 3:1-6; Philippians 3:7-11
- Sat – John 17:1-8, 20-26
- Sun – Hebrews 10:10-18; Jeremiah 31:34; Hebrews 9:11-14; Romans 8:1-4; Isaiah 53:5-6 (“The New Covenant Realized Judicially: ‘I Will Remember Their Sins No More’”)

### **Life Group Summary (Especially For Leaders)**

Jeremiah promised that under the new covenant God's people would truly know Him. Jesus explains how this happens: the Father draws sinners to Christ, teaches them internally, and gives them new hearts that respond in faith and obedience. This passage exposes the difference between external religion and genuine covenant relationship. Knowing God is not simply attending church or agreeing with doctrines; it is being drawn to Christ by the Father and transformed by His Spirit so that love for God expresses itself in obedience. For your Life Group, the key emphasis should be that authentic Christianity is relational knowledge of God that produces real faith in Christ and observable obedience.

### **Life Group Questions**

- (1) What stands out to you about Jesus' statement that "all that the Father gives me will come to me" in John 6:37?
- (2) Why does Jesus say that no one can come to Him unless the Father draws him?
- (3) How does Jeremiah 31:34 redefine what it means to "know God"?
- (4) According to 1 John 2:3-5, what evidence shows that someone truly knows God?

(5) Where do people today confuse external religion with genuine relationship with God?

(6) Share one area where you need deeper obedience to Christ, and pray together for God to strengthen faith and love this week.

## **Kids Lessons**

### **Early Childhood**

*Learn The Lesson:* The Bible teaches that God's people do not just know facts about Him—they truly know Him because the Father brings them to Jesus. Jesus says that everyone the Father gives Him will come to Him, and He will never cast them out (John 6:37).

*Engage Your Child:* Talk about the difference between knowing about someone and really knowing them. Use a family photo and explain that God wants His people to know Him as their loving Savior, not just know words about Him.

*Ask The Question:* Who brings people to Jesus so they can truly know God?

*Deposit The Word:* Jeremiah 31:33-34 – 33 “I will put my law [hold hands like an open Bible] within them [point to chest], and I will write it [pretend to write on your palm] on their hearts [put both hands over heart]. And I will be their God [point upward], and they shall be my people [spread hands toward everyone]. 34 ... for they shall all know me [point to head, then heart], from the least of them [crouch down low] to the greatest [stand tall and reach up], declares the LORD [point upward].”

## **Elementary**

*Learn The Lesson:* The Bible teaches that the new covenant promise is not merely that people hear about God, but that they truly know Him through Jesus Christ. The Father draws sinners to the Son, teaches them inwardly, and produces loving obedience in their lives (John 6:44-45; 1 John 2:3-5).

*Engage Your Child:* Talk about the difference between knowing facts about a person and actually having a relationship with that person. Then read John 6:44-45 and 1 John 2:3 together and explain that God brings people to Jesus so they can truly know Him and follow Him.

*Ask The Questions:*

1. What does Jesus say must happen before someone can come to Him?
2. How is truly knowing God different from merely knowing facts about Him?
3. What does 1 John say shows that a person really knows God?

*Deposit The Word:* See above.

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**May 31, 2026 – Wk 3 – “The New Covenant Realized Judicially: ‘I Will Remember Their Sins No More’” (Hebrews 10:10-18; Jeremiah 31:34; Hebrews 9:11-14; Romans 8:1-4; Isaiah 53:5-6)**

**Main Passage: Hebrews 10:10-18**

10 And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. 12 But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, 13 waiting from that time until his enemies should be made a footstool for his feet. 14 For by a single offering he has perfected for all time those who are being sanctified. 15 And the Holy Spirit also bears witness to us; for after saying, 16 “This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds,” 17 then he adds, “I will remember their sins and their lawless deeds no more.” 18 Where there is forgiveness of these, there is no longer any offering for sin.

**Exegetical Focus**

- Hebrews 10:10 presents definitive sanctification through the obedient, embodied, once-for-all offering of Christ.
- Hebrews 10:11-14 contrasts the unfinished repetition of Levitical ministry with the perfected, enduring efficacy of Christ’s seated priesthood.
- Hebrews 10:15-18 uses Jeremiah 31 to interpret forgiveness judicially: sins are no longer brought forward for covenant prosecution because Christ has satisfied the claim.

**Theological Principles**

- Christ’s substitutionary obedience and sacrifice are sufficient to secure full forgiveness and accepted standing before God (Isaiah 53:5-6; Hebrews 10:10-14).
- The conscience is truly cleansed only by Christ’s blood, not by ritual, moral striving, or external religion (Hebrews 9:13-14; Romans 8:1-4).
- Where God grants true forgiveness in the new covenant, no supplementary offering remains or is needed (Jeremiah 31:34; Hebrews 10:18).

## **Redemptive-Historical Significance**

- The sacrificial system was a God-given shadow pointing beyond itself to the better priesthood and better offering of Christ.
- Jeremiah's promise of internal renewal and judicial forgiveness is fulfilled in the inaugurated new covenant mediated by the exalted Son.
- What the law could not accomplish because of the flesh, God accomplished in His Son, moving His people from repeated reminder to completed redemption.

## **Sermon Notes**

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## **Hermeneutical-Devotional Commentary**

The new covenant is realized judicially in that God, as Judge, issues a once-for-all verdict over His people, counting Christ's righteousness as theirs and declaring their sins fully dealt with. This means that God does not merely reduce our guilt or temporarily suspend judgment but He actually, decisively, and finally deals with sin through the finished work of Christ. Hebrews 10:10-18 explains why forgiveness in the new covenant is complete and irreversible by contrasting the old covenant's repeated sacrifices, which "can never take away sins" (v 11), with Christ's "once for all" offering of His body for His people (v 10). Under the old covenant, priests always stood at the ready because their work was never finished; under the new covenant, Christ "sat down" (v 12), signaling that nothing remains unfinished. The author of Hebrews drives it home with a bold declaration of Christ's power as the believer's Great High Priest: "by a single offering he has perfected for all time those who are being sanctified" (v 14), which means—praise God—that His judicial verdict over His people is settled even as their lives are still being further shaped into His image! To prove this is not theological novelty, Hebrews quotes Jeremiah's new covenant promise, climaxing not merely in heart transformation but in what we might call 'divine forgetfulness': "I will remember their sins and their lawless deeds no more" (v 17; Jeremiah 31:34). Where sins are truly forgiven, Hebrews concludes, "there is no longer any offering for sin" (v 18), because further sacrifice would imply unfinished business in two ways—a lack of imputed righteousness from Christ's sinless life before God's law or

insufficient wrath borne against sin on the cross—rendering God an unjust judge by either failing to uphold His law or to punish sin fully (Romans 3:26). This Hebrews logic only works if forgiveness is already possessed, not merely promised. Earlier, Hebrews explained how this was accomplished: Christ entered the greater and more perfect tent “by means of his own blood, thus securing an eternal redemption” (Hebrews 9:12). Paul celebrates the same reality from the courtroom when he declares in Romans 8: “There is therefore now no condemnation for those who are in Christ Jesus” because God has forever condemned sin in the flesh of His Son (Romans 8:1-4). Long before this, Isaiah had foretold the means of such full and final forgiveness when he said that the Suffering Servant would be “pierced for our transgressions” and that “the Lord has laid on him the iniquity of us all” (Isaiah 53:3-6). Redemptive-historically, the sacrificial system exposed guilt without curing it, but Christ’s once-for-all offering fulfills Jeremiah’s promise by accomplishing what repeated sacrifices never could: real, final, judicial forgiveness. Hermeneutical nugget for Scripture and life: when Scripture speaks of ‘divine forgetfulness’—God “remembering sins no more”—it teaches us to understand forgiveness as a settled verdict secured by Christ’s finished work, not a fragile status maintained by your performance—so today, lay down lingering guilt, resist self-atonement, and live with Christ-wrought confidence that your standing with God rests on a sacrifice that couldn’t be repeated if you tried, which is good news: you’re free to stop trying!

### **Daily Bible Readings:**

- Mon – Leviticus 16; Hebrews 10:1-4
- Tue – Psalm 40:6-8; Hebrews 10:5-10
- Wed – Isaiah 53:4-6; 1 Peter 2:24
- Thu – Hebrews 9:11-14; Romans 5:1-11
- Fri – Jeremiah 31:31-34; Micah 7:18-20
- Sat – Romans 3:21-26; Psalm 32:1-5
- Sun – Galatians 3:7-9, 26-29; Genesis 12:1-3; 17:9-14; Romans 2:28-29; Colossians 2:11-12 (“The New Covenant Realized Corporately: ‘If You Belong to Christ, Then You Are Abraham’s Offspring’”)

## **Life Group Summary (Especially For Leaders)**

This passage shows that the new covenant gives what the old covenant sacrifices could never produce: definitive sanctification, perfected access, a cleansed conscience, and the removal of condemnation through Christ's once-for-all offering. The Holy Spirit confirms this by quoting Jeremiah 31: God will remember the sins of His people no more. The group should leave seeing that the gospel is not probationary forgiveness but finished forgiveness in a finished Priest, and that assurance, repentance, obedience, and prayer all flow from that completed work.

## **Life Group Questions**

- (1) What contrasts in Hebrews 10:10-14 show that Christ's sacrifice is final rather than repetitive?
- (2) How does Jeremiah 31:34 help us understand what God means when He says, "I will remember their sins no more"?
- (3) Why is Christ's seated posture so important to Hebrews' argument about assurance and access to God?
- (4) How do Hebrews 9:11-14 and Romans 8:1-4 deepen our understanding of conscience, condemnation, and Christ's finished work?

- (5) Where are you tempted to supplement Christ—through shame, performance, religious routine, or self-punishment?
- (6) How can we pray for one another this week to rest in Christ's verdict, fight accusation with the gospel, and walk in grateful obedience?

## **Kids Lessons**

### **Early Childhood**

*Learn The Lesson:* Jesus died once to take away the sins of His people, and God will not hold those sins against them again.

*Engage Your Child:* Draw a dirty shirt and then a perfectly clean shirt. Explain that Jesus does not only hide our sin; He truly makes us clean before God.

*Ask The Question:* Why do we not need another sacrifice after Jesus?

*Deposit The Word:* Jeremiah 31:33-34 – 33 “I will put my law [hold hands like an open Bible] within them [point to chest], and I will write it [pretend to write on your palm] on their hearts [put both hands over heart]. And I will be their God [point upward], and they shall be my people [spread hands toward everyone]. 34 ... for they shall all know me [point to head, then heart], from the least of them [crouch down low] to the greatest [stand tall and reach up], declares the LORD [point upward].”

## **Elementary**

*Learn The Lesson:* The old sacrifices had to happen again and again, but Jesus offered Himself once for all and took away condemnation for everyone who trusts Him.

*Engage Your Child:* Compare an eraser that only smudges a mark with one that removes it completely. Explain that animal sacrifices pointed forward, but Jesus really removes guilt.

*Ask The Questions:*

1. What does it mean that Jesus “sat down”?
2. What does “no condemnation” mean?
3. Why does God say He will remember sins no more?

*Deposit The Word:* Romans 8:1 – “There is therefore now no condemnation for those who are in Christ Jesus.”

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**Jun 7, 2026 – Wk 4 – “The New Covenant Realized Corporately:  
‘If You Belong to Christ, Then You Are Abraham’s Offspring’”  
(Galatians 3:7-9, 26-29; Genesis 12:1-3; 17:9-14; Romans 2:28-29;  
Colossians 2:11-12)**

**Main Passage: Galatians 3:7-9, 26-29**

7 Know then that it is those of faith who are the sons of Abraham.  
8 And the Scripture, foreseeing that God would justify the  
Gentiles by faith, preached the gospel beforehand to Abraham,  
saying, “In you shall all the nations be blessed.” 9 So then, those  
who are of faith are blessed along with Abraham, the man of  
faith. ... 26 for in Christ Jesus you are all sons of God, through  
faith. 27 For as many of you as were baptized into Christ have put  
on Christ. 28 There is neither Jew nor Greek, there is neither slave  
nor free, there is no male and female, for you are all one in Christ  
Jesus. 29 And if you are Christ's, then you are Abraham's offspring,  
heirs according to promise.

**Exegetical Focus**

- Galatians 3:7-9 defines true Abrahamic identity by faith, not flesh—“those of faith... are sons of Abraham”—showing the promise to Abraham was always gospel-shaped, anticipating justification and blessing for the nations.
- Galatians 3:26-29 grounds covenant identity in union with Christ—“in Christ Jesus... through faith”—where being “baptized into Christ” and having “put on Christ” signals incorporation into a new covenant people whose identity is received, not achieved.
- Genesis 17, Romans 2:28-29, and Colossians 2:11-12 together reveal that the covenant sign always pointed beyond itself to an inward, Spirit-wrought reality, now fulfilled in Christ through a “circumcision made without hands” that transforms the heart.

**Theological Principles**

- God saves and defines His people by grace through faith alone, not by ancestry, performance, or external religion—showing that justification has always been by faith (Genesis 15:6; Romans 4:5) and that all boasting in human distinctives is excluded (Ephesians 2:8-9).





Seed has come and covenant identity is decisively re-centered: “for in Christ Jesus you are all sons of God, through faith” (v 26), and therefore “if you are Christ’s, then you are Abraham’s offspring” (v 29). The corporate people of God are not defined by circumcision of the flesh, which marked Abraham’s household temporarily (Genesis 17:9-14), but by what Paul elsewhere calls “circumcision of the heart, by the Spirit” (Romans 2:29), a work accomplished by Christ Himself, “a circumcision made without hands” (Colossians 2:11). Baptism, then, does not create this union but visibly testifies to it as those who have already “put on Christ” (v 27) are publicly identifying with the covenant family they already belong to by faith. Redemptive-historically, the Abrahamic promise moves from typological family and boundary markers to a fulfilled, Christ-centered people drawn from all nations, where union with Christ by faith—not birth, law, or ethnicity—defines who belongs. Hermeneutical nugget for Scripture and life: when Scripture interprets Scripture, it teaches us that covenant identity flows from fulfillment, not from ancestry or symbols, so today, rest in the grace that made you belong, rejoice that you are counted among Abraham’s heirs by faith alone, and live confidently as part of God’s one redeemed family because you belong to Christ, and Christ belongs to you.

### **Daily Bible Readings:**

- Mon – Genesis 12:1-3
- Tue – Genesis 15:1-6; Romans 4:1-5
- Wed – Deuteronomy 30:1-6; Jeremiah 31:31-34
- Thu – Galatians 3:1-14
- Fri – Ephesians 2:11-22
- Sat – 1 Peter 2:4-10; Revelation 7:9-12
- Sun – Romans 6:3-4; Matthew 28:18-20; Acts 2:38-41; 8:12; 18:8; 1 Peter 3:21 (“The New Covenant Realized Visibly: ‘Baptized Into Christ’”)

### **Life Group Summary (Especially For Leaders)**

This passage shows that the new covenant fulfills God’s promise to Abraham by creating one unified people through faith in Christ. True covenant identity is not based on ethnicity or external religion, but on union with Christ, resulting in justification, transformation, and inclusion in a global family. The gospel both

humbles and unites, calling us to rest in Christ alone and live as participants in God's mission to bless the nations.

### **Life Group Questions**

- (1) What does Galatians 3:7-9 reveal about how someone becomes part of Abraham's family?
  
  
  
  
  
  
  
  
  
  
- (2) How does being "in Christ" reshape identity according to Galatians 3:26-29?
  
  
  
  
  
  
  
  
  
  
- (3) Why does Scripture emphasize inward transformation over outward religious signs?
  
  
  
  
  
  
  
  
  
  
- (4) How does the promise to Abraham connect to the mission of the church today?
  
  
  
  
  
  
  
  
  
  
- (5) Where do you see people building identity on something other than Christ?

- (6) Share one way you can live out your identity in Christ this week and pray for one another to trust Him fully.

## **Kids Lessons**

### **Early Childhood**

*Learn The Lesson:* The Bible teaches that God's family is made up of people who trust in Jesus, not just people born into a certain family. Abraham trusted God, and now anyone who trusts Jesus belongs to God's family.

*Engage Your Child:* Draw two groups—one labeled "Family by Birth" and one labeled "Family by Faith." Explain that God's family is made up of people who believe in Jesus, no matter where they come from.

*Ask The Question:* How do we become part of God's family?

*Deposit The Word:* Jeremiah 31:33-34 – 33 "I will put my law [hold hands like an open Bible] within them [point to chest], and I will write it [pretend to write on your palm] on their hearts [put both hands over heart]. And I will be their God [point upward], and they shall be my people [spread hands toward everyone]. 34 ... for they shall all know me [point to head, then heart], from the least of them [crouch down low] to the greatest [stand tall and reach up], declares the LORD [point upward]."

### **Elementary**

*Learn The Lesson:* The Bible teaches that being part of God's people is not about your background or family line, but about trusting in Christ. Those who are "in Christ" by faith are Abraham's offspring and heirs of God's promises.

*Engage Your Child:* Draw two circles labeled "In Adam" and "In Christ." Talk about how everyone is born in Adam, but by trusting

Jesus we are united to Him and become part of God's covenant family.

*Ask The Questions:*

1. What does it mean to be a child of Abraham according to Galatians 3?
2. Why is faith—not family background—the key to belonging to God's people?
3. What changes when someone is “in Christ”?

*Deposit The Word:* See above.

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**Jun 14, 2026 – Wk 5 – “The New Covenant Realized Visibly: ‘Baptized Into Christ’” (Romans 6:3-4; Matthew 28:18-20; Acts 2:38-41; 8:12; 18:8; 1 Peter 3:21)**

**Main Passage: Romans 6:3-4**

3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

**Exegetical Focus**

- Matthew 28:19 places baptism within disciple-making, marking those brought under the singular “name” of the Father, Son, and Holy Spirit in public allegiance to Christ (cf. Matthew 10:32-33; Acts 11:26).
- Acts 2:41, 8:12, and 18:8 repeatedly show baptism following hearing, repentance, and faith, not preceding or anticipating them (cf. Acts 10:47-48; 16:31-34).
- Romans 6:3-4 and 1 Peter 3:21 interpret baptism as visible identification with Christ’s death and resurrection and as a Godward appeal grounded in His resurrection, not in the water itself (cf. Colossians 2:12; Hebrews 10:22).

**Theological Principles**

- Baptism is an outward sign that follows inward grace; it testifies to union with Christ rather than producing that union by ritual action (Romans 4:11; Ephesians 2:8-9; Titus 3:5).
- Christ’s church is responsible to recognize and publicly mark credible discipleship, not to detach the sign from repentance and faith (Matthew 28:19-20; Acts 2:38-41; Acts 8:36-38).
- The conscience is cleansed by Christ’s finished work received through faith, and baptism openly confesses that grace before the gathered church and the world (Hebrews 9:14; 10:22; 1 Peter 3:21; Romans 10:9-10).

**Redemptive-Historical Significance**

- As the new covenant reaches visible expression, the covenant sign now corresponds more directly to fulfilled realities in the

crucified and risen Christ (Jeremiah 31:31-34; Ezekiel 36:25-27; Hebrews 8:6-13).

- What circumcision anticipated typologically, baptism now confesses more clearly and publicly in relation to union with Christ and entry into the visible church (Genesis 17:9-14; Deuteronomy 30:6; Romans 2:28-29; Colossians 2:11-12).
- The risen Christ gathers a confessing people from the nations, and baptism serves as the visible boundary marker of that gospel-shaped community (Genesis 12:3; Matthew 28:18-20; Acts 2:39-41; Galatians 3:26-29).

## Sermon Notes

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## **Hermeneutical-Devotional Commentary**

The new covenant is realized visibly because God's glory deserves to be known and shared (Psalm 96:3; Matthew 5:16); therefore, He does not leave the realities He accomplishes in Christ hidden or private but publicly marks His people as those united to His Son. In Romans 6:3-4, Paul assumes baptism as a shared Christian experience and explains its meaning, not as a saving work but as a visible confession of a saving union already possessed: to be "baptized into Christ Jesus" is to be identified with His death, burial, and resurrection. Baptism does not create this union; as a God-appointed sign, it visibly declares the union Christ has already secured and faith has already received. This is why the New Testament consistently places baptism after faith and repentance, as seen when those who "received his word were baptized" (Acts 2:41), when "they believed Philip... they were baptized" (Acts 8:12), and when many Corinthians were "hearing Paul believed and were baptized" (Acts 18:8). Jesus Himself framed baptism this way in the Great Commission, commanding His church to make disciples and then baptize them "in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19), marking those who already belong to Him by faith. Peter guards us from misunderstanding this sign as baptismal regeneration by clarifying that baptism "now saves you" not as "a removal of dirt from the body" but as "an appeal to God for a good conscience, through the resurrection of Jesus Christ" (1 Peter 3:21), locating its meaning in Christ's finished work rather than in the water itself. Redemptive-historically, covenant signs move toward increasing clarity and correspondence with reality: where circumcision pointed forward typologically, baptism

publicly confesses union with a crucified and risen Christ already accomplished in history (cf Colossians 2:11-12; Galatians 3:27). Hermeneutical nugget for Scripture and life: when Scripture explains baptism, it teaches us to read outward signs through inward realities—God first unites sinners to Christ by grace, and then calls them to publicly confess that union—so today, rejoice that your identity is not something you perform but something you receive, and if you belong to Christ, gladly live and speak as one who has been visibly marked as His.

### **Daily Bible Readings:**

- Mon – Exodus 12:1-14; 1 Corinthians 5:7
- Tue – Joshua 3:1-17; 4:19-24
- Wed – Colossians 2:11-13; Galatians 3:26-27
- Thu – Hebrews 10:19-25
- Fri – Acts 10:34-48
- Sat – Titus 3:3-7; Romans 8:9-17
- Sun – 1 Corinthians 1:1-9 (“Called To Be Saints... Sanctified In Christ... Not Lacking Any Gift... Christ Will Sustain You”)

### **Life Group Summary (Especially For Leaders)**

This week’s passages show that baptism is the visible confession of new covenant realities already realized in Christ. Jesus commands disciple-making baptism, Acts consistently applies it to those who repent and believe, Paul explains it as identification with Christ’s death and resurrection, and Peter guards it from ritualistic misunderstanding by locating its meaning in a Godward appeal through the resurrection of Jesus. Help your group keep the focus on the order and logic of the texts: Christ saves, faith receives, baptism confesses. For your Life Group, the key emphasis should be that the outward sign must not be detached from the inward reality it publicly declares.

### **Life Group Questions**

- (1) In Matthew 28:18-20, how does Jesus connect making disciples, baptizing, and teaching?

- (2) What repeated sequence do you notice in Acts 2:41, 8:12, and 18:8?
- (3) According to Romans 6:3-4, what does baptism say about a believer's union with Christ?
- (4) Why is 1 Peter 3:21 important for guarding against trusting the ritual itself?
- (5) Where do people today confuse public religion with genuine saving faith in Christ?
- (6) Share one way you need to live more openly for Christ, and pray for one another to walk in newness of life.

## **Kids Lessons**

### **Early Childhood**

*Learn The Lesson:* The Bible teaches that baptism is a public way of showing that someone belongs to Jesus. Water does not save us, but it helps show that Jesus died and rose again for His people, and that those who trust Him belong to Him.

*Engage Your Child:* Fill a clear cup with water and explain that the water helps us see something. Talk about how baptism helps the church see that a person is saying, “I trust Jesus and I belong to Him.”

*Ask The Question:* What does baptism show about a person who trusts Jesus?

*Deposit The Word:* Jeremiah 31:33-34 – 33 “I will put my law [hold hands like an open Bible] within them [point to chest], and I will write it [pretend to write on your palm] on their hearts [put both hands over heart]. And I will be their God [point upward], and they shall be my people [spread hands toward everyone]. 34 ... for they shall all know me [point to head, then heart], from the least of them [crouch down low] to the greatest [stand tall and reach up], declares the LORD [point upward].”

## **Elementary**

*Learn The Lesson:* The Bible teaches that baptism is the visible sign God gave for disciples of Jesus. It does not wash away sin by itself, but it publicly shows that a believer has trusted Christ, belongs to Him, and wants to follow Him in new life.

*Engage Your Child:* Read Acts 2:41 and Romans 6:3-4 together. Ask your child to identify what happened first and what happened next. Talk about why hearing and believing the gospel come before baptism.

*Ask The Questions:*

1. Why did the people in Acts get baptized after they received the Word?
2. What does baptism show about Jesus’ death and resurrection?
3. Why is it important that a person trust Christ and then be baptized?

*Deposit The Word:* See above.

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