

At the start of the Reformation of the Church in Scotland in 1557, John Knox wrote to his congregation before going into exile and said,

“You are bishops and kings; your wife, children, servants, and family are your bishopric and charge. Of you it shall be required how carefully and diligently you have instructed them in God’s true knowledge . . .

And therefore I say, you must make them partakers in, exhorting, and in making common prayers, which I would in every house were used once a day at least.”

Let’s Worship God

22nd-27th April 2013
Romans



Let's Worship God is a ministry of



Airdrie Reformed Presbyterian Church

airdrierpcs.org, 01236 620107
Part of the RFCS - rpcscotland.org

Family worship, a joy to be experienced every day!



Mon.
22nd April

Let's Worship God

Verse To Learn
More than that,
we rejoice in our sufferings,
knowing that suffering
produces endurance,
Romans 5:3

reading Romans 2:21-29 - Trust in the Wrong Things

notes

In verses 21-24 Paul asks a series of pointed questions. You teach others, but what about yourself? Are you practising what you preach? You boast in the Law, and yet you break it. In this way you dishonour God more than the heathen do when they break the Law. Unlike you, they do not profess to be the people of God. You have no cause to be proud, but rather the opposite. The Gentiles draw conclusions about the character of God from the conduct of His people. Your behaviour causes them to scorn His name. Do you think that your understanding of God's Word is better than that of many others? Do you live by that Word? Unbelievers draw conclusions about the character of God from the way that you live. You are self-deceived if you have ever thought the judgement could never happen to me. It can. And it will.

Look now at verses 25-29, where Paul says a good deal about circumcision. The Jew of his day was very proud that he carried on his flesh this outward, visible, and permanent covenant sign. He considered it to be a guarantee against being condemned by God. How could God treat those who had the covenant sign in the same way as He treated those without it? The Jew reflected on the fact that he was a direct descendant of Abraham, who first received this sign in his flesh. He was one of Abraham's children, and an inheritor of the promises made to him. The covenant sign was a perpetual reminder of this. How could God condemn him? This line of argument sounds convincing. Even today countless thousands have rested all their hopes of heaven upon being baptised, while others put their trust in such visible acts as reading the Bible, attending church, or taking Communion. God looks at the inward, not at the outward and visible upon which so many are resting false hopes.

questions

1. What happens when our actions don't match our words?
2. What did the Jews of Paul's day think circumcision meant?

**praise
pray**

- Ps. 32:7-12
1. Pray that you would be a good witness to unbelievers.
 2. Pray for a member of your church as per the congregational list.
 3. Pray for family matters.



Sat.
27th April

Let's Worship God

Verse To Learn
More than that,
we rejoice in our sufferings,
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reading Romans 3:9-22 - Where We Are

notes

Can you see where Romans has now brought you? You are a sinner, who is to be judged, and nothing that you rely on can prevent that happening (chapters 1 and 2). Any spiritual advantages that you have are real advantages, but they will not save you (2:17-29). Nor can your sins be excused, in any way whatever, however plausible are the reasons that you give for them (3:1-8). Your advantages are real, but before God you are in the same condition as everybody else (3:9, 19). The Law which you love so much has made this plain (3:10-18). Whatever you do, you can never do enough to put the record straight now (3:20). Your life, lips, behaviour, and inward attitudes are revolting to God (3:10-18). You are guilty - as guilty as can be (3:19).

There is no hope for you, as you are. There is nothing you can do to deliver yourself from condemnation. You will be judged and will certainly be condemned. The only hope for you is that there should be offered to you a righteousness outside of yourself, which could become yours by being credited to your account.

And the good news is that such a righteousness is offered! Read verses 21-22. No wonder Paul is not ashamed of the gospel (1:15-17)!

Next week we shall see how this righteousness is made over to men and women in the gospel of our Lord and Saviour Jesus Christ.

questions

1. How does God view every man and woman?
2. What is your only hope?

**praise
pray**

- Ps. 35:1-6
1. Pray for the preaching and hearing of God's Word tomorrow.
 2. Pray for a member of your church as per the congregational list.
 3. Pray for family matters.



Fri.
26th April

Let's Worship God

Verse To Learn
More than that,
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reading Romans 3:9-20 - Universal Guilt Proved

notes Paul is teaching that it is an advantage to be a Jew. In today's terms, it is an advantage to attend church. Does that make us superior to other sinners? Does that give us a better standing before God (verse 9a)? That is how people with spiritual privileges are tempted to think. We want to believe that we are less likely to be judged than others. Paul has plainly shown that to have advantages, and to neglect them, is to be worse off. Paul's purpose in verses 9-20 is to show that because all men and women are guilty before God, none are more likely to win His favour than others.

In verse 9 the apostle reminds us that he has already proved that all men and women are guilty before God. He gives God's verdict upon all men and women - including you. What is the general trend of your life? Verses 10-12 give the answer. None are righteous - so sin must be present in all. All are spiritually blind and there is no movement of their wills towards God. It is a picture of spiritual death, of a race which is displeasing to God. How does God regard your speech? Verses 13-14 tell us. He sees it as being deceitful, poisonous, and full of cursing and bitterness. What does God think of your behaviour and your attitude? Verses 15-18 show that God sees them as murderous, destructive, and empty, without peace, and without godly fear. Of course not every person in the world is the same. But this is the fruit which every human tree produces.

I am not as bad as that! says the Jew. Nor am I! says the Gentile. But you are! Jew and Gentile are in the same condition before God. Man is in a mess, and there is nothing he can do to put it straight. The Law has not saved those who have it. Instead, it has served to show them their sinful condition as it really is.

questions

1. What is our standing before God?
2. How are men and women described in these verses?

praise pray Ps. 34:7-14

1. Give thanks that God has provided a way of salvation.
2. Pray for a member of your church as per the congregational list.
3. Pray for family matters.



Tue.
23rd April

Let's Worship God

Verse To Learn
More than that,
we rejoice in our sufferings,
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Romans 5:3

reading Romans 2:25-29 - Trust in Circumcision Demolished

notes Let us follow the apostle's argument, point by point, from verse 25 to verse 29. In verse 25 he argues that circumcision is not an end in itself. It is a sign of something. In fact it is a sign of being set apart for God. If, by breaking the Law, you are not set apart for God, then what good is the sign? What is the point of having the sign, but not the inward reality? An outward sign is useless if it is not accompanied by the inward spiritual grace which it is intended to signify.

Verse 26 - If someone truly has the inward spiritual grace, he has what really matters and, compared to that, the sign is not as important. For instance, if a Gentile keeps the Law, he proves that he is indeed set apart for God. He has the spiritual grace of which the sign speaks, although he does not have the sign itself. He will be counted as one who in fact does have the sign, because he has the inward reality of which the sign is merely the outward symbol.

Verse 27 - Such a person really shows up the Jew who breaks God's Law. The Gentile who keeps the Law is set apart for God, although he lacks the sign. The Jew who does not keep the Law is not set apart for God, and his possession of the sign does not alter that fact. One has the reality, the other just an outward sign. No Jew can point to the sign on his body and argue on that basis that God will not bring him into judgement. The same is true for anyone who trusts in some external practice.

All this is summarised in verses 28-29. True Jewishness is not a matter of external signs. It is a matter of inward spiritual grace. God looks where man cannot see - on the heart. His estimate of any person is made up of what He sees there. Paul shatters the illusion that externals can save.

questions

1. What is circumcision a sign of?
2. Where does God look?

praise pray Ps. 33:1-6

1. Give thanks that you have been set apart for God.
2. Pray for a member of your church as per the congregational list.
3. Pray for family matters.



Wed.
24th April

Let's Worship God

Verse To Learn
More than that,
we rejoice in our sufferings,
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Romans 5:3

reading Romans 3:1-4 - An Objection Answered

notes In verses 1-4 Paul imagines someone breaking into what he has argued. Very well, says this person, if having the Law and breaking it leads only to worse condemnation, and if it is only inward circumcision that matters, and not outward - then what is the use of being a Jew? What advantages do we have? It seems to me that there is no point in circumcision at all. There is no advantage in being one of the chosen race, is there?

Paul answers, Yes, there is an advantage. Think of all the privileges that you have. Chief among these is the written Word of God. You belong to that nation to which God gave His Word - a privilege which He gave to no other nation. Having that Word does not save you. Trying to obey it does not save you. But do not think that there is no point. You, of all people, are in a unique position to know just what the mind of God is.

It is true that many of those who had this privilege neither obeyed nor believed the Word which they were given. They never took advantage of their privilege. They were a failure. But this does not mean that God is a failure. Because of their unbelief they did not benefit from their privileges. But this does not mean that those privileges ceased to be privileges.

The unbelief of some cannot undo the faithfulness of God. Although everyone in the world may be a liar, God is not. Psalms says that no matter who questions them, God's words will always prove to be true.

The Jews have the Law, but do not keep it, so therefore face greater condemnation. But this does not mean that it is not an advantage to have the Law. It is an advantage to know the Word and to hear it preached. Just because many do not take advantage of this privilege, it does not cease to be a privilege. Men may be faithless, but God continues to be faithful.

questions

1. What objection does Paul imagine someone making?
2. What are the benefits of being part of the people of God?

praise pray Ps. 33:7-13

1. Give thanks for the church.
2. Pray for a member of your church as per the congregational list.
3. Pray for family matters.



Thur.
25th April

Let's Worship God

Verse To Learn
More than that,
we rejoice in our sufferings,
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Romans 5:3

reading Romans 3:5-8 - Another Objection Answered

notes In verses 5-8 Paul imagines someone else breaking into his argument, and taking up the points which he has just made. He has shown that many Jews are faithless, but God stays faithful. He guarantees that an advantage remains an advantage, even when men abuse it, and act wickedly. Their wickedness emphasises just how righteous, faithful, and trustworthy God is. When you see what a failure men and women are, it becomes clearer than ever before that God is good.

So, says the objector, God is the One who really gains by my sin. It makes it clearer to everyone just how faithful He is. God actually benefits from my sin. Is it fair, then, for Him to punish me for my sins - seeing that they really do Him a good turn? Because of my sin, people admire Him more and more - so how can He punish me?

By no means! replies Paul in verse 6. What kind of God would He be to overlook sin? He is the righteous Judge of the universe. How could there be any judgement at all if God took such an attitude to sin?

But wait a minute, continues the objector in verse 7, my falsehood emphasises God's truth. The actual outcome of my sin is - God's glory! Surely He cannot condemn that which leads to such an outcome!

That is exactly what some people slanderously report me as saying, retorts Paul in verse 8. They represent me as saying, The more you sin, the more God likes it. Sin as much as you like. With such people I do not argue. They are condemned, and that their condemnation is just.

God will judge all sin. No matter how good the excuse, God still will judge it. All who encourage sin - especially those who do it in the name of God - can expect a just condemnation.

questions

1. What is the second objection?
2. Does Paul agree with this?

praise pray Ps. 34:1-6

1. Give thanks for God's mercy.
2. Pray for a member of your church as per the congregational list.
3. Pray for family matters.