

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

29th April-4th May 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.
29th April

Let's Worship God

Verse To Learn

And endurance produces character, and character produces hope,
Romans 5:4

reading

Romans 3:21-26 - God's Righteousness

notes

In verses 21-26 Paul clearly tells us many things about righteousness. It is a righteousness provided by God (v. 21). The very God who condemns you, is angry with you, and whom you have despised, is the One who provides this righteousness. What mercy! He does what man could never do.

This righteousness is displayed now (v.21). It may be credited to you now. You may have a righteous standing with God now.

This righteousness is apart from the Law (v.21). It is intended for those who have not kept the Law, and who cannot, do not, and will not keep it - which is all of us. The Law promises life to those who keep it, but it curses those who do not. All of us are under the curse. But Someone has become a curse for us. He is the One who also kept the law fully. Because of this a righteousness which we could never earn is now offered to us.

This righteousness is revealed (v.21). This is not a closely-guarded secret. This righteousness is unveiled, uncovered, and preached to all.

The Law and the Prophets witness to this righteousness (v.21). It is not something which has just been invented. The Old Testament bears witness to it. It's the same way that men and women of the Old Testament were put in a right relationship with God.

This righteousness is effective by faith in Jesus Christ (v.22). Paul is talking about righteousness which is received, not by works, but by faith. This is not blind faith but faith in Jesus Christ. His are the merits, and His is the work, by which this righteousness has become available. Faith does not earn this righteousness; it is the instrument by which it is received. Jesus Christ has purchased this righteousness but the believer has it credited to his own account. He does not have to do something to deserve it. It is a gift, received by faith.

questions

1. Who is the one who provides this righteousness?
2. How is this righteousness received?

praise pray

Ps. 35:7-12

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.



Sat.
4th May

Let's Worship God

Verse To Learn

And endurance produces character, and character produces hope,
Romans 5:4

reading

Romans 4:6-8 - David

notes

Abraham is not an isolated example that Paul uses. Do you remember David's opening words in Psalm 32? He describes the greatest imaginable blessing as the fact that his sin is not attributed to him. David does not talk like a man who is so sure that he has done well, that he considers that no sin could possibly be attributed to him. Rather, he talks like a man who knows very well that sin should be attributed to him, but that it is not - a man who is right with God on some other basis than that of works. David's psalm is about the gift of righteousness, not the earning of it. (A study of the psalm would show that the foundation of his hope was that he had confessed his guilt to God, and by faith had cast himself on His mercy for pardon.)

So Paul has established that the justification of these two men of God, Abraham and David, was not by their own actions, but by grace, through faith. Faith was not the reason for their justification, but the means by which God's righteousness was received.

We must understand that the righteousness they received was an imputed, or attributed, righteousness. These men did not suddenly become perfect. They did not live perfect lives on earth. They received something which could legally be counted theirs, something which gave them a new status in the sight of God. A new nature accompanied this. In turn, good works flowed from the new nature. Paul's point is to show that these men, and Abraham in particular, were considered to be righteous in the sight of God on some ground other than that of works - and that the righteousness concerned was received by faith.

questions

1. What does David say about his sin?
2. Were these men instantly perfect?

praise pray

Ps. 37:1-6

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.
3rd May

Let's Worship God

Verse To Learn
And endurance produces
character, and character
produces hope,
Romans 5:4

reading Romans 4:1-5 - An Old Testament Example

notes There are three things Paul has said so far that would have really bothered the Jews: 1. There is no salvation through the Law. 2. It is not necessary to be circumcised to be saved. 3. Salvation is given independently of the Law - by faith. Paul has claimed that justification by faith is declared by the Law and the Prophets, and now he uses Abraham as an example.

The Jews agreed that of all the righteous men in the Old Testament, none was greater than Abraham (v.1). If it was works that put one right with God, Abraham would have been far more likely than most to have succeeded, and it would have been all right for him to have given himself a pat on the back for having done so (v.2). But that is not the way it was. God had given Abraham a promise regarding the future (Gen. 15:6). Humanly speaking, it was impossible for such a thing to happen. But despite this, Abraham believed God - and the Lord counted, credited, and attributed it to him for righteousness (v.2b-3).

So Abraham was right with God. His acceptance did not come by works, but by faith. His righteousness is described as something given to him by means of faith. When a man works for something, that thing is his due; it is something owed to him. If Abraham had earned his righteousness, it would have been described as a reward, or as his due, but not as a gift. Scripture could never have used such language if his righteousness had been the result of his own work (v.4).

It is only when a person does not get his righteousness by his own work, but believes on Him who justifies the ungodly, that righteousness can be said to be counted, reckoned, or attributed to him (v.5).

questions

1. Who is the example Paul uses?
2. What did Abraham do with God's promise?

praise Ps. 36:6-10
pray

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



Tue.
30th April

Let's Worship God

Verse To Learn
And endurance produces
character, and character
produces hope,
Romans 5:4

reading Romans 3:21-26 - The Free Gift

notes We are looking at God's righteousness. All who believe receive it (v.22-23). Everybody is in the same helpless and hopeless condition. All fall short of the purpose for which they are created. None can get right with God by his own efforts. But whoever believes, receives.

This righteousness is the free gift of God's grace (v.24). The Shorter Catechism says, Justification is an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone. Paul tells us that God does not put people right with Himself because of works, because of faith (although faith is the means by which Christ's righteousness is received), or because of anything about them. The righteousness of which he speaks is a gift not a reward. Those who receive it have made no contribution towards it. It is the King clothing beggars.

This righteousness is given through the redemption that is in Christ Jesus (v.24). Salvation is given freely, but we must not think that it is bought cheaply. The word redemption refers to something which has been bought back at a price. Christ has paid all the price. But what is the price that He paid?

The price was that He should be a propitiation by blood (v.25). He had to be the bearer, and appeaser, and diverter of God's wrath. He had to be the One who wiped out the record of our sins. It was done by blood - His blood! What love! It was God, not us, who set Him forth to be this. The cross was the place where it was all secured. Now, by faith in Christ, the benefits of His atonement become mine. In this way my sin is pardoned, and the punishment that I deserve is averted.

questions

1. What do these verses say about righteousness?
2. What is the price Christ has paid?

praise Ps. 35:13-18
pray

1. Give thanks that Christ has turned away God's wrath.
2. Pray for a member of your church as per the congregational list.
3. Pray for family matters.



Let's Worship God

Verse To Learn
And endurance produces character, and character produces hope,
Romans 5:4

reading Romans 3:21-26 - Justice and Love

notes The atonement Paul is writing about here applies backwards as well as forwards (v.25). God forgave the sins of many in the Old Testament and did not punish them or judge them as they deserved. It would have been unjust for Him to leave the guilty unpunished. But the punishment they deserved fell on Christ. Those whom God justified in the Old Testament, He justified on the basis of what Christ was to do for them at Calvary.

It has now been clearly demonstrated that God is righteous (v.26). God's passing over the sins of the Old Testament believers may have appeared unjust, but we can now clearly see that that was not the case. Throughout that period He had in mind the events of the cross, where the just punishment of their sins was going to be borne by their Substitute.

God's justice is not compromised (v.26). Christ's death on the cross was a satisfaction of divine justice. It was substitutionary - He took the punishment which was due to others. The required penalty has been paid. God's justice has not been set aside. He remains just.

Yet His grace is satisfied (v.26). The penalty due to the believing sinner is reckoned to Christ's account and the righteousness of Christ is reckoned to the believing sinner's account. The sinner is saved, and God's gracious purposes are fulfilled. Both His justice and His love are satisfied. Neither is set aside. He remains just, and yet there is justification for every believer in Jesus.

All this is for the believer in Jesus (v.26). There is hope for sinners - but only one hope. How narrow the gospel is. Yet how wide its benefits to all who believe. How profound and simple this righteousness of God received by faith, and by faith alone.

questions

1. How is God's justice satisfied?
2. How is God's love satisfied?

praise pray Ps. 35:19-24

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



Let's Worship God

Verse To Learn
And endurance produces character, and character produces hope,
Romans 5:4

reading Romans 3:27-31 - The Law and the Gospel

notes All this explanation of righteousness means that there is no room for self-congratulation (v.27-28). We have done nothing at all to secure this righteousness. Nobody can say that he earned it, or that he deserved it. Justification has no reference to anything that we have done, or hope to do. It comes to us through faith alone, and not from the works of the Law.

It also means that God is the God of both Jews and Gentiles (v.29-30). Both Jews and Gentiles are fallen. In the gospel only one way of righteousness is revealed, and it is the same for both. God accepts both Jew and Gentile on exactly the same basis. He is the God of both. There is only one line of demarcation going through the human race. In God's eyes you are no longer a Jew or Gentile. You are either a saved sinner or a lost one.

All this raises a question (v.31). If we do not get right with God by the Law, does this mean that the Law counts for nothing? No! Why do we need justification - a right standing in the sight of God? It is because the Law is binding upon us all. Why was the cross necessary? Because the demands of a broken Law could not simply be set aside. The gospel is not the enemy of the Law. It is a message which upholds righteousness and condemns sin. Yet it is different from the Law. The Law proves everybody to be guilty, condemns them, and justifies nobody. The gospel reveals how such guilty and condemned sinners may be put right with the God whom they have offended. It is because the Law exists, and is binding, that the gospel is necessary. If nobody was condemned, nobody would need to be saved. If there was no Law, we would not need the gospel. The two can never be separated.

questions

1. Why is there no reason to boast?
2. How do the Law and the gospel work together?

praise pray Ps. 36:1-5

1. Pray for the salvation of family and friends.
2. Pray for a member of your church as per the congregational list.
3. Pray for family matters.