

## Faith Family Worship Guide – Week 32

### MEMORIZE

- For those with 1<sup>st</sup>-5<sup>th</sup> graders at Brook Hills, focus on the verses that they are memorizing in Children’s Ministry for this unit.
  - 1<sup>st</sup> Grade – Psalm 100:3-5
  - 2<sup>nd</sup> Grade – Matthew 7:7-11
  - 3<sup>rd</sup> Grade – Matthew 7:24-27
  - 4<sup>th</sup> Grade – 1 John 3:1, 2
  - 5<sup>th</sup> Grade – Psalm 51:1, 2

### READ

As our church reads through the Bible for the next two years, each day will include a chapter from both the Old Testament and the New Testament. As a family, decide if you want to read one or both of these passages. The Faith Family Worship Guide will look ahead to the readings for the upcoming week.

**Read:** Romans 1:18-21, 28-32

#### Questions:

- If someone has never heard about God, how does creation itself point to His existence?
- If someone never hears the gospel, what happens to them when they die? Why are these people without excuse?
- What is God’s wrath?
- Why do people – all people – deserve His wrath? Why do we need God?
- While trusting in Christ for salvation *does* save us from God’s wrath and an eternity separated from Him, what all should motivate our decision to turn from sin and trust in Christ?

**Bottom Line:** Creation clearly points to an all-powerful Creator, but by choosing to sin and to not trust in God, people deserve the punishment of His wrath.

### SUGGESTIONS

These suggestions were created by the age-group ministry leaders as a way to help parents better communicate the biblical truths discussed in the Family Worship Guide. These suggestions are intended to help parents facilitate God-centered discussions with their children. Parents should prayerfully use these suggestions, and any other means necessary, to help their children discover the truths of God’s word and worship him together.

#### Preschool

- Who made you?
- What else did God make? God made everything!
- What is sin? Does God like or hate sin? Why?
- Does everyone sin?
- Name a few ways we sin.
- Do we deserve to be punished for our sins?
- Does God forgive us when we sin? How can we know God forgives us?
- Who did God send to die on the cross for the sins of everyone?

#### Children

- Go outside—take a walk, sit in the yard, or go to the park.
- What are some of the things you notice about creation around us? What does creation tell us about God?
- Read Romans 1:18-21. These verses tell us that God shows himself to the world through His creation. God makes himself known.
- If God reveals Himself in creation, what about people who haven’t heard about God? Can they know about Him? Read verse 20 again. Why are all people without excuse?
- Read Romans 1:28-32. What do these verses tell us about the person who doesn’t follow God? What do they deserve?
- When we are born, none of us are following God. We are all born sinners who deserve punishment. Why do we deserve punishment?

- We can know about God through creation and through His word, but it isn't enough to know about Him. If we want to be forgiven of our sin and restored to God, what must we do?

### Students

- What in a person's life is God judging? (Their sin, as opposed to their knowledge of the gospel.)
- Have you seen this effect of sin, where people have replaced what is good and right for sinful pleasure, take place around you? How?
- What areas of your life do you feel pulled in the "wrong" direction?
- What did God provide as a means of salvation? (The life, death, and resurrection of His son Jesus Christ.)
- So, if everyone is on an even playing field with regard to sin (we have all done it), and He has provided a means of salvation to save us from the effect of sin (the gospel), what is missing in the way of that good news reaching every person on the planet? (The only thing missing is the messengers to take that good news to every person. See Romans chapter 10.)
- Have you responded to the gospel personally with faith and trust in Jesus Christ as Lord and Savior?
- Have you shared the message of this good news with those whom God has placed around you?

### SING

Sing together as friends or family as you continue in worship. This week our song is "Made to Worship" by Chris Tomlin. This song is a great reminder that God specifically made us to worship Him and that He is worthy of all our praise. Everything He has made in the world and beyond points to Him as our Creator, so raise your voice in adoration of our Redeemer and King!

So let every voice sing out  
Let every knee bow down  
He is worthy of all our praise

Visit our website for a link to this song: [www.brookhills.org/gathering/this\\_week.html](http://www.brookhills.org/gathering/this_week.html).

## WHERE WE ARE IN THE STORY

### Readings for August 11-17

1 Samuel 1-9 and Romans 1-7

### Where We Are In The Story (1 Samuel)

**Background of 1 Samuel:** Originally, 1 and 2 Samuel were one book but were divided into two books (probably because of length) in the Septuagint (LXX), the Greek translation of the Old Testament. 1 Samuel spans Israel's history from the era of the judges to the establishment of a monarchy in Israel, and Samuel, Saul, and David stand as the main characters in this book. While we do not know who wrote 1 and 2 Samuel, one common conjecture assigns 1 Samuel 1-24 to Samuel and the rest to Nathan and Gad who were two prophets and contemporaries of King David.

#### Structure of 1 Samuel:

- 1 Samuel 1-7 describe the life of Samuel, the last judge of Israel.
- 1 Samuel 8-12 express the establishment of a monarchy in Israel with Saul as the first king.
- 1 Samuel 13-15 record the circumstances that led God to reject Saul and his line as rulers in Israel.
- 1 Samuel 16-31 chronicle the life of David beginning when God appointed him as the next king of Israel and concluding with the death of Saul when David assumed the throne.

**This Week in 1 Samuel:** In the Tanak (the Hebrew Bible), Samuel comes immediately after Judges. Judges concludes with the thrice repeated statement that there was no king in Israel (Judg. 18:1; 19:1; 21:25), and those chapters depict the sexual immorality and double standards of the people as they engaged in a civil war over one raped woman in Gibeah but ended with the abduction and rape of 200 women and Shiloh, which demonstrates the need for godly leadership and for repentance in the nation. 1 Samuel 1 picks up in Shiloh by describing a family who went to Shiloh to worship each year but whose priest did not even recognize a true worshipper and whose sons took from the Lord and had sex with women who served at the tabernacle. The birth of a son to a barren woman follows the example of Sarah and Isaac, Rebekah and Jacob and Esau, and the wife of Manoah and Sampson, so the birth of Samuel signals that he would be an important figure for Israel in a season when Israel faced a great leadership crisis. Furthermore, many generations later, another child would be born to a barren woman, John the Baptist, who would serve as the forerunner to the Messiah and prepare the people for His coming.

1 Samuel 1-3 present information related to Samuel's birth and calling and provides pertinent information regarding the sad state of the priesthood during his lifetime. 1 Samuel 3:1 informs us that "the word of the LORD was rare in those days." God was silent, but that does not mean that He was not active and working. The people needed a leader, and in His perfect timing, He groomed Samuel to be a prophet and to transition the nation to a monarchy. The silence ended when God communicated coming judgment on Eli the priest's sons to Samuel (1 Sam. 3:4). As John Woodhouse states in his commentary on 1 Samuel, "It has taken half the chapter for the word of the Lord to be heard. But at least there was a servant at Shiloh who was hearing" (79).

1 Samuel 4 describes the fulfillment of God's prophecy to Samuel regarding the deaths of Eli, Hophni, and Phinehas, and during the battle with the Philistines that prompted the death of Eli's sons, Israel's enemy took the Ark of the Covenant. Even though God's people did not revere Him and treated the Ark as a lucky charm when they took it into battle, God protected His glory and reputation among the nations by the plague He sent the Philistines until they returned the Ark to Israel (1 Sam. 5-6), and He also struck the Israelites who did not handle the Ark as instructed. His actions remind the people of His sovereignty over illness, death, and other gods. Samuel called the people to destroy their idols and to turn to God (1 Sam. 7:3-4), and the people witnessed the Lord's power as He defeated the Philistines and prevented them from attacking the people of Israel. Samuel served as both a judge and prophet in Israel, but as he grew older, the people wanted security with regard to national leadership and demanded the establishment of a monarchy in Israel.

### Where We Are In The Story (Romans)

**Background of Romans:** Paul wrote the letter to the church in Rome, which was a church he had not visited prior to writing the letter, to prepare them for his arrival before attempting to take the gospel to Spain. However, Paul did not make it to Rome until he was under house arrest while he appealed to Caesar (Acts 28), and as far as we know, he never made it farther west than Rome. The church in Rome contained both Jewish and Gentile Christians, and this mixed community provided opportunity for conflict as seen in Romans 14-15. Romans 1:16-17 marks the thesis of Romans, for it explains the gospel as "the righteousness of God" that is available to all who believe. Romans 1-11 give an overview of God's plan to redeem humanity, and Romans 12-16 describe how we should live in light of what God has accomplished.

#### Structure of Romans:

- Romans 1:1-15 contain Paul's greetings to the church at Rome and his tentative travel plans.
- Romans 1:16-4:25 unpack God's wrath towards sinners and His grace towards those who trust in Christ.
- Romans 5-8 describe the hope and obedience of Christ-followers, despite a continued struggle against sin.
- Romans 9-11 survey God's plan to save both Jews and Gentiles.
- Romans 12:1-15:13 explain how Christians are to live in light of the gospel.
- Romans 15:14-16:27 include Paul's concluding remarks to the Roman believers, his upcoming travel plans, and his personal greetings.

**This Week in Romans:** Romans contains the longest prescript or greeting of any of Paul's letters (vv. 1-7), which makes sense considering that, unlike the recipients of his other letters in Scripture, this was a church that Paul had never visited. Because they do not know Paul personally, he introduces himself with his apostolic credentials and with the message that he spent his life proclaiming.

Romans 1:16-17 stands as the theme of the entire epistle. The primary statement is Paul's keenness to share the gospel with the Roman believers (v.15), and verses 16-17 include four supporting statements: (1) Paul's pride in the gospel (v. 16), (2) the gospel's power to save all who believe (v. 16), (3) the gospel reveals God's righteousness (v. 17), and (4) the Old Testament supports the link between faith and God's righteousness (v. 17).

Romans 1:18-32 describe the depravity or sinfulness of humanity. For those with questions about what happens to people in remote parts of the world who live and die without ever hearing the gospel, Romans 1 provides a response. God reveals Himself to all of humanity through His creation (general revelation), so an individual can look at nature or the human body and recognize that there is an all-wise, powerful Creator. While they lack knowledge of Christ (special revelation), they are without excuse since "what can be know about God is plain to them" (vv. 19-20). Some may argue that this is not fair, but Romans 3 teaches that *all* people sin and *all* are condemned and accountable to God for their sin. That person in a remote part of the world is still guilty and going to Hell because there are no innocent people in the world. Such people cannot be with God in Heaven when they die because they are sinners. Never hearing about *Jesus* does not exempt someone from eternal condemnation because they rejected *God* by sinning in the first place. This demonstrates the great need for believers to join God in His work by proclaiming the gospel to those who have never

heard about Christ and the cross (Rom. 10:14-17).

While Romans 1 describes the sinfulness of people (particularly Gentiles), Romans 2 specifically targets the Jews and informs them that they too are sinners in need of God's righteousness. Being a Jew in and of itself does not spare that person from eternal condemnation because Jews are also sinners, for as Romans 3:10 states, "None is righteous, no, not one." Romans 3:21-31 explains how God can be righteous and just yet forgive sinners – through Christ, the perfect sacrifice who took our punishment for sin. With the phrase "whom God put forward as a propitiation by his blood," Romans 3:25 presents Christ's death as the ultimate Day of Atonement sacrifice (see Lev. 16), and as a result, the Day of Atonement is no longer necessary because of Christ's sacrifice.

Lest anyone think that their actions justify them before God (Rom. 3:26-31), Paul explains that salvation has always been by grace through faith, and he points to Abraham as proof of this claim (Rom. 4). Even before he was circumcised (circumcision being a sign that someone was part of the covenant community of Israel), God had issued that Abraham was counted righteous because of his faith in God (Gen. 15:6; 17:9-27; Rom. 4:1-5).

Romans 5 presents the results of being justified by faith in Christ: (1) we have peace with God (Rom. 5:1), (2) we have access to God (Rom. 5:2), (3) we have hope (Rom. 5:2), (4) we have purpose and the ability to rejoice in suffering (Rom. 5:3-4), and (5) we have the Holy Spirit (Rom. 5:5). Romans 5 also explains how the sin of one man infected the entire human race and caused them all to become sinners and, therefore, why it was necessary that a new man, a new Adam, come and bring righteousness and life to all who believe.

While God supplies grace that covers our sin, this grace does not mean we can go out and sin as much as we want. Romans 6-7 present four different pictures to help us understand who we are in Christ and what occurs when we become Christ-followers.

- **Baptism** (Rom. 6:1-11) – In Romans 6, Paul uses baptism as a picture of the conversion experience (going from an unbeliever to a believer) and of how we as Christians should not remain in sin because we have died to sin. In baptism, a person demonstrates their identification with Christ's death ("buried with Christ in baptism") and resurrection ("and raised to walk in the newness of life"). While we will not be sinless on this earth, we attempt to put to death what is earthly in us, and we live with faith and obedience, looking forward to the day when we will be with Christ in our resurrected bodies in Heaven. Baptism does not save someone or make them a believer; it is an outward demonstration of a decision someone has already made to trust in Christ as their Lord and Savior. The example of a wedding ring can help in explaining this truth. A wedding ring in and of itself does not make someone married, because it is just a piece of jewelry. But it is an outward symbol to demonstrate to all people of a commitment that person made when they married their spouse.
- **Instruments or Weapons** (Rom. 6:12-14) – When we become Christ-followers, we transfer our loyalty from sin and its authority to Christ and His righteousness. No longer should we let sin "reign" in us (v. 12). Instead of presenting our bodies as "weapons" or "instruments" for sin, we should be "weapons" for righteousness (v. 13). We are, in a sense, repurposed. We have a new function, and our lives should reflect our new loyalty to God.
- **Slavery** (Rom. 6:15-23) – All unbelievers are slaves to sin, which means that they are in bondage with no hope of release from that lifestyle (see Eph. 2:1-3). Sin is their master. When someone becomes a Christ-follower, they have a new master – God. Whereas we had no hope when under sin's rule, we have hope, purpose, and a future in Christ. When we were slaves to sin, we acted shamefully, indulging ourselves and acting in rebellion against God. As slaves to God, we live righteously. Slavery to sin brings death and eternal separation from God while slavery to God brings eternal life (Rom. 6:23). The word "slavery" often taints our understanding of passages like Romans 6 because of our connotations with this practice, but unlike antebellum slavery or modern human slavery, slavery to God brings ultimate freedom, freedom that can only come from knowing and trusting in Christ as Savior and Lord. While following God may not bring comfort or security in this life, we can be secure and content *in Him* because of His character and sovereignty.
- **Marriage** (Rom. 7:1-6) – Paul uses this illustration to express the change from the Old Covenant to the New Covenant, from the Law to life in the Spirit. As long as the husband is alive, the wife is bound in a covenant relationship to him, but if he dies, she is no longer married to him. With Christ's death and resurrection, the Old Covenant "died," and with that era of salvation history ended, people no longer have to keep the sacrifices and rituals of the Old Covenant. Does this mean that we do away with the Old Testament? No. The teachings of the New Testament either nullify, ratify, or augment the teachings of the Old Testament, so careful study of both testaments is necessary in order to determine which commands believers this side of the cross still keep. The Old Testament acted as a tutor (see Gal. 3:24; Rom. 7:7-12) preparing humanity to understand their sinfulness, their need for God, and God's character and redemptive power.