

“No Excuse”

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- God's invisible attributes – his eternal power and divine nature – are visible in creation.
- Creation tells the story of a detailed and attentive God who is intimately involved in the story of humankind.

- Paul describes the idolatry of humans worshipping anything in place of God.
- Worshipping the creature instead of the Creator leads to all manner of evil desires and immorality – we see this in the devaluation of marriage and pervasiveness of sexual sin.

- Humans will either acknowledge God or turn away to all manner of sin and unrighteousness.
- A clear sign of the condition of someone's heart is when they know what is wrong, yet applaud or participate in it.
- We should be broken (both sorrowful and righteously angry) over the sin that affects our world... including our own.

Questions for Personal Study or Group Discussion

Open

- As a child, what was the best excuse you ever gave when a parent or other adult caught you doing something wrong?

Read

- Romans 1:18-32

Observe

- Verse 17 describes the righteous life. In verse 18, we see the unrighteous life. How are the two different?
- What do we learn about God from nature in verses 19-21? (See also Psalm 8:3-4; Psalm 19:1; Psalm 139:13-15)
- Compare verse 18 with verse 25. What is the root problem Paul describes?
- How is a mind that does not “see fit to acknowledge God” become one that is “debased” (depraved)? What is the result?

Apply

- Why do people worship creation instead of the Creator? How does this lead to the evils described by Paul?
- When does “freedom” become a deadly trap?
- How would you explain God’s wrath to someone who believes that people are basically good?

Prayer

- *Search out* those areas of your life where you have substituted idols for God.
- *Confess* those sins to God. *Repent* and receive his forgiveness.

Recommended Commentaries on Romans

- *Romans for You*, Tim Keller (The Good Book Company)
- *Romans: An Introduction and Commentary*, F. F. Bruce (IVP Academic)
- The Letter to the Romans (*New International Commentary on the New Testament*), Douglas Moo (Eerdmans)