

Every Sunday evening at [Bible Explorer](#) we will explore the question

'What does this book from the Bible mean for us today?'

Augustine "Suddenly I heard a voice from some nearby house, a boy's voice or a girl's voice, I do not know: but it was a sort of singsong, repeated again and again. "Take and read, take and read." I ceased weeping and immediately began to search my mind most carefully as to whether children were accustomed to chant these words in any kind of game, and I could not remember that I had ever heard any such thing. Damming back the flood of my tears I arose, interpreting the incident as quite certainly a divine command to open my book of Scripture and read the passage at which I should open. ... I snatched [the Apostle's book] up, opened it and in silence read the passage upon which my eyes first fell: "Not in rioting and drunkenness, not in chambering and impurities, not in contention and envy, but put on the Lord Jesus Christ and make not provision for the flesh in its lusts" [Rom. xiii, 13]. I had no wish to read further, and no need. For in that instant, with the very ending of the sentence, it was as though a light of utter relief from all anxiety shone in all my heart, and all the darkness of uncertainty vanished away" AD386

Luther "I greatly longed to understand Paul's Epistle to the Romans and nothing stood in the way but that one expression, "the justice of God," because I took it to mean that justice whereby God is just and deals justly in punishing the unjust. My situation was that, although an impeccable monk, I stood before God as a sinner troubled in conscience, and I had no confidence that my merit would assuage him. Therefore I did not love a just and angry God, but rather hated and murmured against him. Yet I clung to the dear Paul and had a great yearning to know what he meant. Night and day I pondered until I saw the connection between the justice of God and the statement that "the just shall live by his faith Romans 1:17." Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before the "justice of God" had filled me with hate, now it became to me inexpressibly sweet in greater love. This passage of Paul became to me a gate to heaven ... "

Wesley "In the evening, I went very unwillingly to a society in Aldersgate Street, where one was reading [Luther's](#) preface to the [Epistle to the Romans](#). About a quarter before nine, while he was describing the change which God works in the heart through faith in [Christ](#), I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for [salvation](#), and an assurance was given me that he had taken away my [sins](#), even mine, and saved me from the law of sin and death." 1738



Romans – The Church

A post Pentecost Church Plant of Jews and Gentiles

The good news for Jew and Gentile is the person of Jesus Christ 1:1-5

Romans – The Overview

The Wrath of God:1;18-3: 20

The Grace of God:13:21-8:39

The Plan of God 9-11

The Will of God 12:1-15:13

Romans – The Message . . . more than justification through faith

- **A 'Gateway to heaven'** – vast horizons of time and eternity, past and present and future, Great themes of justification, sanctification and glorification.
- **A Christian manifesto** - emphasising the good news of freedom through Jesus Christ.
- **A Vision of freedom** – overcoming ethnic conflict, moral guilt, condemnation and alienation. A freedom to serve God and neighbours.

Contemporary Issues Chapter 1

Jewish Evangelisation - Romans 1:16-17

Wrath of God - Romans 1:18

Homosexual relations – natural or unnatural Romans 1:18 -27

Romans - The Best Passage! Romans 8:28 – 39 More than Conquerors!

“And we know that in all things God works for the good of those who love him, who ^[a] have been called according to his purpose. ²⁹ For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters. ³⁰ And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

“What, then, shall we say in response to these things? If God is for us, who can be against us? ³² He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things? ³³ Who will bring any charge against those whom God has chosen? It is God who justifies. ³⁴ Who then is the one who condemns? No one. Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us. ³⁵ Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? ³⁶ As it is written: “For your sake we face death all day long; we are considered as sheep to be slaughtered.” ^[b]³⁷ No, in all these things we are more than conquerors through him who loved us. ³⁸ For I am convinced that neither death nor life, neither angels nor demons, ^[c] neither the present nor the future, nor any powers, ³⁹ neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.