

MONDAY
13 SEPTEMBER

1 Timothy 2:1-8
Psalm 28
Luke 7:1-10

TUESDAY
14 SEPTEMBER

Holy Cross Day
Numbers 21:4-9
Psalm 22:23-28
Philippians 2:6-11
John 3:13-17

WEDNESDAY
15 SEPTEMBER

1 Timothy 3:14-end
Psalm 111:1-5
Luke 7:31-35

THURSDAY
16 SEPTEMBER

1 Timothy 4:12-end
Psalm 111:6-end
Luke 7:36-end

FRIDAY
17 SEPTEMBER

1 Timothy 6:2b-12
Psalm 49:1-9
Luke 8:1-3

SATURDAY
18 SEPTEMBER

1 Timothy 6:13-16
Psalm 100
Luke 8:4-15

REFLECTION

God's love for the world is so great that he sends his Son to save all those who believe in him and look to him for forgiveness and eternal life.



A Roman centurion looks to Jesus to heal his critically ill slave. His faith is so strong that he can send a message asking Jesus simply to "speak the word, and let my servant be healed," and the servant is healed.

A woman comes to Jesus while he dines at a Pharisee's home. Because of her faith in him he tells her that her sins are forgiven – she is freed from them. Her grateful love is poured out over his feet and he understands. "Your faith has saved you; go in peace," he says in loving tenderness.

Men and women down the ages have received the seeds of faith with eagerness and nurtured them so that they bear an abundance of fruit. We too receive those seeds, faith takes root in us and if we allow it to happen, we too will bear lasting fruit.

What is asked of us is that we look to God's Son and believe in him. Then we too will be forgiven and welcomed into eternal life.

PRAYER

Lord Jesus, help us to trust you with a strong and simple faith, believing that for you all things are possible, and that you will lead us on the road of eternal life. May we always hear your loving voice saying to us, "Go in peace, you are healed and forgiven."

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THE THEOLOGY OF ST PAUL

PART IV – PAUL'S LETTER TO THE ROMANS

Becky Mynett concludes her series about the life and theology of St Paul.

Paul's letter to the Romans was written to a church he had not yet visited, so by way of introduction he tells them his view of what God has done through Jesus. Most of the people he was writing to would have been Gentiles, but there may have been some Jews who had newly returned having been expelled from Rome for five years under the Emperor Claudius.

For Paul, it is self-evident that the world was made by the one creator God, and he can't really understand how the Gentiles could have come up with their pagan gods. He seems to think that Gentiles should be ashamed and guilt-ridden for ignoring what he sees as obvious. But God is kind and patient, so Paul is sure that Gentiles who do the right thing and are not self-seeking will gain eternal life.

Paul notes that the Jews were given the Law and he thinks they should have kept it completely, but – perhaps drawing on his experience as a Pharisee – he recognises that this is nigh-on impossible. So Jews who do the right thing and trust in Jesus are also saved. Paul uses various precedents to explain why continued, strict observance of the Law is not necessary, especially that of Abraham, whose faith in God was reckoned as righteousness before he was circumcised.

Paul's point is that all – Jews and Gentiles alike – have sinned and fallen short of the glory of God (Romans 3:23). But Paul the Pharisee has found freedom from hyper-strict observance of the Law through faith in the risen Christ. God had ignored past sins and provided a way for everyone to be made righteous through faith in Jesus.

Paul sees his fellow Jews' failure to recognise Jesus as an opportunity to include Gentiles in God's kingdom, but he believes that ultimately the Jewish people will also learn to trust in the Spirit of God rather than a strict interpretation of the letter of the Law.

LIVE
the WORD

SUSTAINING YOU
THROUGH THE WEEK

Edited by
Caroline Hodgson
and
Heather Smith



Byzantine mosaic of the apostle Paul

Fifteenth week
after Trinity

Monday 13 September
to Saturday
18 September 2021

WEEK