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Romans

The book of Romans is one of the 27 books in the New Testament of the Christian Bible. It is considered by many to be the Apostle Paul's most systematic and comprehensive presentation of the gospel of Jesus Christ.

The book of Romans is a letter written by Paul to the Christian community in Rome. In the letter, Paul provides a detailed explanation of the gospel message and its implications for both Jews and Gentiles. He argues that all people, regardless of their ethnic or religious background, are in need of salvation and can only be saved through faith in Jesus Christ.

Paul begins the letter by introducing himself and expressing his desire to visit the Roman church. He then launches into an extended discussion of the nature of sin and its consequences, emphasizing the universal need for salvation. He argues that all people, whether Jews or Gentiles, have sinned and fall short of the glory of God.

Paul goes on to explain that salvation is only possible through faith in Jesus Christ, who died for our sins and was raised from the dead. He emphasizes that this salvation is available to all people, regardless of their background or status.

Throughout the letter, Paul addresses a number of other issues, including the role of the law in salvation, the relationship between faith and works, and the place of Israel in God's plan of salvation. He concludes with a series of exhortations and greetings to the Roman church.

Overall, the book of Romans is a rich and complex presentation of the gospel of Jesus Christ, emphasizing the universality of sin and the need for salvation through faith in Jesus. It is considered by many to be one of the most important books in the New Testament and has had a profound impact on Christian theology and practice throughout the centuries.

Chapter 1: Paul introduces himself and his mission, and emphasizes that the gospel is for all people. He then describes the universal sinfulness of humanity and the consequences of rejecting God.

Chapter 2: Paul argues that God's judgment is impartial and based on the deeds of individuals. He emphasizes that even those who have the law will be judged according to their actions.

Chapter 3: Paul continues to emphasize the universality of sin, but also emphasizes the universality of salvation through faith in Jesus Christ. He argues that salvation comes through faith and not through works of the law.

Chapter 4: Paul uses the example of Abraham to argue that salvation has always been through faith, and not through works. He emphasizes that faith is credited to us as righteousness.

Chapter 5: Paul emphasizes the peace, hope, and joy that come through justification by faith in Jesus Christ. He contrasts the effects of Adam's sin with the effects of Christ's death and resurrection.

Chapter 6: Paul addresses the idea that grace leads to license to sin, arguing that true faith leads to a life of righteousness and obedience to God.

Chapter 7: Paul discusses the relationship between the law and sin, arguing that the law itself is not sinful but rather it exposes our sinfulness. He emphasizes the struggle that believers have with sin and the need for God's grace and power.

Chapter 8: Paul discusses the role of the Holy Spirit in the life of the believer, emphasizing that the Spirit gives us life and freedom from sin. He also discusses the future glory that awaits believers.

Chapter 9: Paul addresses the question of Israel's place in God's plan, emphasizing that not all of Israel has been saved but that salvation comes through faith in Jesus Christ.

Chapter 10: Paul emphasizes the simplicity of the gospel message and the need for faith in Jesus Christ. He also discusses the responsibility of believers to proclaim the gospel to others.

Chapter 11: Paul continues to address the question of Israel's place in God's plan, arguing that Israel's rejection of the gospel has opened up salvation to the Gentiles. He emphasizes that God has not rejected Israel entirely, but that there is still a remnant that has been saved.

Chapter 12: Paul calls on believers to offer themselves as living sacrifices to God and to use their spiritual gifts to serve others. He also discusses the importance of love and humility.

Chapter 13: Paul discusses the role of government and the need for believers to submit to authority. He emphasizes the importance of love and fulfilling the law of Christ.

Chapter 14: Paul addresses disagreements within the church, emphasizing the need for believers to accept and love one another despite their differences.

Chapter 15: Paul discusses his own mission and the importance of unity within the church. He also expresses his desire to visit the Roman church.

Chapter 16: Paul concludes the letter with greetings and personal messages to various members of the Roman church, emphasizing the importance of community and fellowship among believers.

Romans 1

New International Version

1 Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God— 2 the gospel he promised beforehand through his prophets in the Holy Scriptures 3 regarding his Son, who as to his earthly life[a] was a descendant of David, 4 and who through the Spirit of holiness was appointed the Son of God in power[b] by his resurrection from the dead: Jesus Christ our Lord. 5 Through him we received grace and apostleship to call all the Gentiles to the obedience that comes from[c] faith for his name's sake. 6 And you also are among those Gentiles who are called to belong to Jesus Christ.

7 To all in Rome who are loved by God and called to be his holy people:

Grace and peace to you from God our Father and from the Lord Jesus Christ.

Paul's Longing to Visit Rome

8 First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world. 9 God, whom I serve in my spirit in preaching the gospel of his Son, is my witness how constantly I remember you 10 in my prayers at all times; and I pray that now at last by God's will the way may be opened for me to come to you.

11 I long to see you so that I may impart to you some spiritual gift to make you strong— 12 that is, that you and I may be mutually encouraged by each other's faith. 13 I do not want you to be unaware, brothers and sisters,[d] that I planned many times to come to you (but have been prevented from doing so until now) in order that I might have a harvest among you, just as I have had among the other Gentiles.

14 I am obligated both to Greeks and non-Greeks, both to the wise and the foolish. 15 That is why I am so eager to preach the gospel also to you who are in Rome.

16 For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile. 17 For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last,[e] just as it is written: “The righteous will live by faith.”[f]

God's Wrath Against Sinful Humanity

18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness, 19 since what may be known about God is plain to them, because God has made it plain to them. 20 For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse.

21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. 22 Although

they claimed to be wise, they became fools 23 and exchanged the glory of the immortal God for images made to look like a mortal human being and birds and animals and reptiles.

24 Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. 25 They exchanged the truth about God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen.

26 Because of this, God gave them over to shameful lusts. Even their women exchanged natural sexual relations for unnatural ones. 27 In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed shameful acts with other men, and received in themselves the due penalty for their error.

28 Furthermore, just as they did not think it worthwhile to retain the knowledge of God, so God gave them over to a depraved mind, so that they do what ought not to be done. 29 They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, 30 slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; 31 they have no understanding, no fidelity, no love, no mercy. 32 Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.

Footnotes

Romans 1:3 Or who according to the flesh

Romans 1:4 Or was declared with power to be the Son of God

Romans 1:5 Or that is

Romans 1:13 The Greek word for brothers and sisters (adelphoi) refers here to believers, both men and women, as part of God's family; also in 7:1, 4; 8:12, 29; 10:1; 11:25; 12:1; 15:14, 30; 16:14, 17.

Romans 1:17 Or is from faith to faith

Romans 1:17 Hab. 2:4

Chapter 1 of Romans begins with the apostle Paul introducing himself and his mission as an apostle to the Gentiles. He expresses his desire to visit the church in Rome, which he has not yet had the opportunity to do.

Paul then launches into a discussion of the gospel message, stating that it is the power of God for salvation to everyone who believes, both Jew and Gentile. He emphasizes that the righteousness of God is revealed through faith, and that those who live by faith will live.

However, Paul also acknowledges the unrighteousness of humanity, stating that people have suppressed the truth about God and have become foolish and wicked. He describes how God has revealed his wrath against this unrighteousness, and how even the Gentiles, who do not have the law of Moses, have sinned and are subject to God's judgment.

Paul then turns his attention to those who claim to be wise, noting that they have become fools by exchanging the glory of the immortal God for images of created things. He describes how God has given them up to their own desires and lusts, allowing them to experience the consequences of their sin.

Finally, Paul emphasizes that there is no excuse for anyone, whether Jew or Gentile, who does not believe in God, because the evidence of God's existence and power is all around them. He ends the chapter by warning of the coming judgment and the need for repentance and faith in Christ.

Overall, chapter 1 of Romans sets the stage for the rest of the book, emphasizing the need for salvation through faith in Christ and the reality of God's judgment against unrighteousness.

Here are some important verses from Romans 1 with a brief explanation:

Verse 16: "For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile."

Explanation: This verse expresses Paul's confidence in the gospel message and its power to save those who believe in it. He emphasizes that the gospel is for everyone, not just for the Jews.

Location: Romans 1:16

Verse 17: "For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith.'"

Explanation: This verse introduces the theme of righteousness by faith that runs throughout the book of Romans. It emphasizes that salvation comes through faith in Christ, not by works of the law.

Location: Romans 1:17

Verse 20: "For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse."

Explanation: This verse highlights the fact that God's existence and attributes can be discerned from his creation. Therefore, people who reject God are without excuse.

Location: Romans 1:20

Verse 21: "For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened."

Explanation: This verse describes the human condition of rejecting God and failing to acknowledge his greatness. It portrays the consequences of this rejection as futility and darkness.

Location: Romans 1:21

Verse 25: "They exchanged the truth about God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen."

Explanation: This verse highlights the folly of idolatry and the importance of worshiping the true God. It emphasizes that God deserves to be praised and worshiped above all created things.

Location: Romans 1:25

The book of Romans in the New Testament of the Bible is one of the most important and influential writings in Christian theology. It was written by the Apostle Paul and contains a wealth of theological thought and influence. Here are some key theological thoughts and influences from Romans chapter 1:

The Universality of Sin (Romans 1:18-32): In this chapter, Paul begins by discussing the sinful state of humanity. He argues that all people, both Jews and Gentiles, are guilty of sin and have fallen short of the glory of God. This idea of the universality of sin is a foundational concept in Christian theology.

Revelation of God in Creation (Romans 1:20): Paul asserts that God's invisible qualities are clearly seen in the things He has created. This idea has had a significant influence on the Christian understanding of natural theology and the belief that the natural world reflects God's handiwork.

Idolatry (Romans 1:21-23): Paul condemns idolatry and the worship of created things rather than the Creator. This passage has been influential in discussions about false beliefs and idolatry throughout Christian history.

Condemnation of Homosexuality (Romans 1:26-27): This chapter contains verses that have been the subject of debate and controversy regarding homosexuality. Some Christians have used these verses to argue against homosexual relationships, while others interpret them differently.

The Wrath of God (Romans 1:18): Paul introduces the concept of God's wrath against ungodliness and unrighteousness. This concept has played a role in discussions about divine justice and the consequences of sin.

Faith and Righteousness (Romans 1:16-17): Paul famously declares that the gospel is the power of God for salvation to everyone who believes. He emphasizes the importance of faith in Christ for righteousness, laying the foundation for the Reformation's doctrine of justification by faith alone.

Jewish-Gentile Relations (Romans 1:16-17): Paul's discussion of the gospel being for both Jews and Gentiles highlights the inclusivity of God's plan of salvation. This theme has been important in discussions about the relationship between the Old and New Covenants in Christian theology.

The book of Romans, as a whole, is known for its systematic presentation of Christian theology, including topics such as justification, sanctification, the role of faith and works, and the sovereignty of God. It has had a profound and enduring influence on Christian theology and continues to be studied and referenced by theologians and scholars to this day.

Romans 2
New International Version

God's Righteous Judgment

2 You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge another, you are condemning yourself, because you who pass judgment do the same things. 2 Now we know that God's judgment against those who do such things is based on truth. 3 So when you, a mere human being, pass judgment on them and yet do the same things, do you think you will escape God's judgment? 4 Or do you show contempt for the riches of his kindness, forbearance and patience, not realizing that God's kindness is intended to lead you to repentance?

5 But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed. 6 God "will repay each person according to what they have done."^[a] 7 To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. 8 But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. 9 There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile; 10 but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile. 11 For God does not show favoritism.

12 All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law. 13 For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous. 14 (Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law. 15 They show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts sometimes accusing them and at other times even defending them.) 16 This will take place on the day when God judges people's secrets through Jesus Christ, as my gospel declares.

The Jews and the Law

17 Now you, if you call yourself a Jew; if you rely on the law and boast in God; 18 if you know his will and approve of what is superior because you are instructed by the law; 19 if you are convinced that you are a guide for the blind, a light for those who are in the dark, 20 an instructor of the foolish, a teacher of little children, because you have in the law the embodiment of knowledge and truth— 21 you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal? 22 You who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? 23 You who boast in the law, do you dishonor God by breaking the law? 24 As it is written: "God's name is blasphemed among the Gentiles because of you."^[b]

25 Circumcision has value if you observe the law, but if you break the law, you have become as though you had not been circumcised. 26 So then, if those who are not circumcised keep the law's requirements, will they not be regarded as though they were circumcised? 27 The one who is not circumcised physically and yet obeys the law will condemn you who, even though you have the^[c] written code and circumcision, are a lawbreaker.

28 A person is not a Jew who is one only outwardly, nor is circumcision merely outward and physical. 29 No, a person is a Jew who is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a person's praise is not from other people, but from God.

Footnotes

Romans 2:6 Psalm 62:12; Prov. 24:12

Romans 2:24 Isaiah 52:5 (see Septuagint); Ezek. 36:20,22

Romans 2:27 Or who, by means of a

Chapter 2 of Romans begins with Paul addressing the Jews, warning them not to judge others for their sins, as they themselves are also guilty before God. He points out that God's judgment is based on truth, and that those who judge others while practicing the same sins will also face God's wrath.

Paul then explains that God will judge everyone according to their deeds, whether they are Jews or Gentiles. He emphasizes that those who do good will receive glory, honor, and immortality, while those who do evil will receive wrath and fury.

Paul then addresses the Jews again, stating that circumcision alone does not make them righteous before God. He explains that true circumcision is a matter of the heart, not the physical body, and that those who have a circumcised heart will receive praise from God.

Paul goes on to explain that the Jews, who have the law of Moses, are held to a higher standard than the Gentiles. He warns them not to rely on their knowledge of the law or their status as God's chosen people, but to obey the law and live righteously.

Finally, Paul emphasizes that it is not enough to hear the law or be circumcised, but that one must also obey the law to be justified before God. He emphasizes that those who keep the law, even if they are not Jews, will be recognized by God, while those who break the law, even if they are Jews, will be judged by the law.

Overall, chapter 2 of Romans emphasizes the importance of living righteously and not judging others for their sins, while warning the Jews not to rely on their status as God's chosen people or their knowledge of the law. Paul emphasizes that true righteousness comes from a circumcised heart and obedience to God's law, and that God will judge everyone according to their deeds.

here are some important verses from Romans 2 with a brief explanation and their locations:

Verse 1: "You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge another, you are condemning yourself, because you who pass judgment do the same things."

Explanation: This verse warns against hypocritical judgment of others, as the same standard used to judge others will also be applied to oneself.

Location: Romans 2:1

Verse 4: "Or do you show contempt for the riches of his kindness, forbearance and patience, not realizing that God's kindness is intended to lead you to repentance?"

Explanation: This verse emphasizes the goodness of God and his desire for people to repent and turn to him. It warns against taking God's kindness for granted.

Location: Romans 2:4

Verse 6: "God 'will repay each person according to what they have done.'"

Explanation: This verse highlights the concept of divine judgment and the idea that people will be held accountable for their actions.

Location: Romans 2:6

Verse 11: "For God does not show favoritism."

Explanation: This verse emphasizes that God treats all people equally and does not play favorites.

Location: Romans 2:11

Verse 12: "All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law."

Explanation: This verse introduces the idea that both Jews and Gentiles will be judged according to their deeds, whether they had the Mosaic Law or not.

Location: Romans 2:12

Verse 13: "For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous."

Explanation: This verse emphasizes that it is not enough to simply hear the law, but one must obey it in order to be considered righteous.

Location: Romans 2:13

Romans chapter 2 continues the theological discussion initiated in the previous chapter. Here are some key theological thoughts and influences from Romans chapter 2:

God's Impartial Judgment (Romans 2:1-16): In this chapter, Paul emphasizes that God's judgment is impartial and based on deeds, whether good or bad. This thought contributes to the theological understanding of divine justice and the idea that God judges people fairly, holding them accountable for their actions.

The Role of Conscience (Romans 2:14-15): Paul discusses how Gentiles who do not have the Mosaic Law still have a conscience that can guide them to do what is right. This notion has influenced Christian discussions about ethics and the idea that God's moral law is written on the hearts of all people.

Law and Circumcision (Romans 2:17-29): Paul addresses the role of the Jewish Law and circumcision in the life of a Jew. He emphasizes that being a Jew outwardly, through circumcision, is not enough; true circumcision is of the heart and is a matter of the Spirit. This has theological implications for the relationship between the Old Covenant and the New Covenant in Christ.

Inward Transformation (Romans 2:29): Paul introduces the concept of circumcision of the heart by the Spirit. This idea underscores the importance of inner transformation and spiritual renewal, a theme that continues throughout the book of Romans and is significant in Christian theology.

Judgment According to Works (Romans 2:6): Paul states that God "will render to each one according to his deeds." While Paul's overall theology emphasizes salvation by faith, this verse has been discussed in relation to the role of works in the final judgment.

The Responsibility of Knowing the Law (Romans 2:12-16): Paul discusses how those who have the Law (the Jews) will be judged by the Law. This thought has implications for the relationship between knowledge and responsibility in theology.

Overall, Romans chapter 2 contributes to the theological discussion in the book of Romans by addressing topics related to God's judgment, the role of conscience, the relationship between the Old and New Covenants, and the necessity of inner transformation. It underscores the idea that true righteousness and faith lead to a transformed life that aligns with God's will and that God's judgment is just and impartial.

Romans 3

New International Version

God's Faithfulness

3 What advantage, then, is there in being a Jew, or what value is there in circumcision? 2 Much in every way! First of all, the Jews have been entrusted with the very words of God.

3 What if some were unfaithful? Will their unfaithfulness nullify God's faithfulness? 4 Not at all! Let God be true, and every human being a liar. As it is written:

"So that you may be proved right when you speak
and prevail when you judge."^[a]

5 But if our unrighteousness brings out God's righteousness more clearly, what shall we say? That God is unjust in bringing his wrath on us? (I am using a human argument.) 6 Certainly not! If that were so, how could God judge the world? 7 Someone might argue, "If my falsehood enhances God's truthfulness and so increases his glory, why am I still condemned as a sinner?" 8 Why not say—as some slanderously claim that we say—"Let us do evil that good may result"? Their condemnation is just!

No One Is Righteous

9 What shall we conclude then? Do we have any advantage? Not at all! For we have already made the charge that Jews and Gentiles alike are all under the power of sin. 10 As it is written:

"There is no one righteous, not even one;

11 there is no one who understands;
there is no one who seeks God.

12 All have turned away,
they have together become worthless;

there is no one who does good,
not even one."^[b]

13 “Their throats are open graves;
their tongues practice deceit.”[c]
“The poison of vipers is on their lips.”[d]
14 “Their mouths are full of cursing and bitterness.”[e]
15 “Their feet are swift to shed blood;
16 ruin and misery mark their ways,
17 and the way of peace they do not know.”[f]
18 “There is no fear of God before their eyes.”[g]

19 Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. 20 Therefore no one will be declared righteous in God’s sight by the works of the law; rather, through the law we become conscious of our sin.

Righteousness Through Faith

21 But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. 22 This righteousness is given through faith in[h] Jesus Christ to all who believe. There is no difference between Jew and Gentile, 23 for all have sinned and fall short of the glory of God, 24 and all are justified freely by his grace through the redemption that came by Christ Jesus. 25 God presented Christ as a sacrifice of atonement,[i] through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished— 26 he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.

27 Where, then, is boasting? It is excluded. Because of what law? The law that requires works? No, because of the law that requires faith. 28 For we maintain that a person is justified by faith apart from the works of the law. 29 Or is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, 30 since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith. 31 Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.

Footnotes

Romans 3:4 Psalm 51:4

Romans 3:12 Psalms 14:1-3; 53:1-3; Eccles. 7:20

Romans 3:13 Psalm 5:9

Romans 3:13 Psalm 140:3

Romans 3:14 Psalm 10:7 (see Septuagint)

Romans 3:17 Isaiah 59:7,8

Romans 3:18 Psalm 36:1

Romans 3:22 Or through the faithfulness of

Romans 3:25 The Greek for sacrifice of atonement refers to the atonement cover on the ark of the covenant (see Lev. 16:15,16).

Chapter 3 of Romans begins with Paul addressing the Jews again, asking rhetorically if there is any advantage to being Jewish. He explains that while the Jews were entrusted

with the oracles of God, they are not exempt from judgment and are guilty before God just like everyone else.

Paul then goes on to emphasize that all people are sinful and fall short of God's glory. He explains that no one can be justified by the works of the law, but only through faith in Jesus Christ. He emphasizes that this is true for both Jews and Gentiles, and that God's righteousness is available to all who believe.

Paul then explains that God's righteousness is revealed through faith in Jesus Christ, who was put forward as a sacrifice to atone for the sins of humanity. He explains that this was done to demonstrate God's righteousness, and that those who have faith in Jesus are justified and have peace with God.

Paul goes on to ask whether the law is nullified by faith in Christ, and he emphatically answers that it is not. He explains that faith in Christ actually upholds the law, as it fulfills the law's requirement of righteousness.

Finally, Paul emphasizes that there is no distinction between Jews and Gentiles in terms of salvation. He explains that all have sinned and fallen short of God's glory, but all can be justified freely by God's grace through faith in Jesus Christ.

Overall, chapter 3 of Romans emphasizes the universality of sin and the need for faith in Jesus Christ for justification. Paul emphasizes that this is true for both Jews and Gentiles, and that faith in Christ upholds the law's requirement of righteousness. He emphasizes that salvation is available to all who believe, and that it is by God's grace and not by works of the law.

Here are some important verses from Romans 3 with a brief explanation and their locations:

Verse 10: "As it is written: 'There is no one righteous, not even one.'"

Explanation: This verse emphasizes the universal nature of sin, stating that no one is righteous on their own accord.

Location: Romans 3:10

Verse 23: "For all have sinned and fall short of the glory of God."

Explanation: This verse reinforces the idea that all people have sinned and therefore fall short of the standard of God's glory.

Location: Romans 3:23

Verse 24: "and all are justified freely by his grace through the redemption that came by Christ Jesus."

Explanation: This verse introduces the idea of justification by faith and the role of Christ's redemption in this process.

Location: Romans 3:24

Verse 28: "For we maintain that a person is justified by faith apart from the works of the law."

Explanation: This verse reinforces the idea that justification comes through faith in Christ, rather than by observing the works of the law.

Location: Romans 3:28

Verse 31: "Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law."

Explanation: This verse addresses the potential misunderstanding that justification by faith nullifies the importance of the law. It affirms that upholding the law is still important, but that it does not bring justification.

Location: Romans 3:31

Romans chapter 3 continues to expound on important theological concepts in the book of Romans. Here are some key theological thoughts and influences from Romans chapter 3:

The Universality of Sin (Romans 3:9-20): Paul reiterates the idea that both Jews and Gentiles are under sin and emphasizes the universal nature of human sinfulness. This reinforces the theological concept that all humanity is in need of salvation and redemption.

Justification by Faith (Romans 3:21-31): One of the most significant theological thoughts in this chapter is the concept of justification by faith. Paul argues that people are justified, or declared righteous, not by works of the law but through faith in Jesus Christ. This idea has had a profound influence on Christian theology, especially during the Protestant Reformation. It is foundational to the understanding that salvation is a gift from God received through faith.

The Redemption in Christ (Romans 3:24-25): Paul introduces the concept of redemption through Jesus Christ. This idea is foundational to Christian soteriology (the doctrine of salvation) and emphasizes that Christ's sacrifice on the cross serves as a means of redemption and reconciliation between humanity and God.

The Law and Faith (Romans 3:31): Paul addresses the relationship between faith and the Mosaic Law. He argues that faith does not nullify the law but establishes it. This idea has influenced discussions about the role of the law in the lives of Christians and the distinction between law and gospel.

The Righteousness of God (Romans 3:21-22): Paul emphasizes that righteousness from God comes through faith in Jesus Christ for all who believe. This concept highlights God's role in making humanity righteous and has implications for the understanding of divine grace and human response in salvation.

Boasting Excluded (Romans 3:27): Paul argues that boasting is excluded in the process of justification by faith. This theological thought underscores the idea that salvation is a gift from God and not something that can be earned or boasted about.

Overall, Romans chapter 3 is central to the theological message of the book of Romans, as it articulates the foundational Christian doctrine of justification by faith, emphasizes the universality of sin, and highlights the role of Christ's redemption in reconciling humanity with God. These theological ideas have had a profound and lasting influence on Christian theology and continue to shape the understanding of salvation and righteousness in Christian faith.

Romans 4

New International Version

Abraham Justified by Faith

4 What then shall we say that Abraham, our forefather according to the flesh, discovered in this matter? 2 If, in fact, Abraham was justified by works, he had something to boast about—but not before God. 3 What does Scripture say? “Abraham believed God, and it was credited to him as righteousness.”[a]

4 Now to the one who works, wages are not credited as a gift but as an obligation. 5 However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness. 6 David says the same thing when he speaks of the blessedness of the one to whom God credits righteousness apart from works:

7 “Blessed are those
whose transgressions are forgiven,
whose sins are covered.

8 Blessed is the one
whose sin the Lord will never count against them.”[b]

9 Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham’s faith was credited to him as righteousness. 10 Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before! 11 And he received circumcision as a sign, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them. 12 And he is then also the father of the circumcised who not only are circumcised but who also follow in the footsteps of the faith that our father Abraham had before he was circumcised.

13 It was not through the law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. 14 For if those who depend on the law are heirs, faith means nothing and the promise is worthless, 15 because the law brings wrath. And where there is no law there is no transgression.

16 Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham’s offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all. 17 As it is written: “I have made you a father of many nations.”[c] He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls into being things that were not.

18 Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, “So shall your offspring be.”[d] 19 Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah’s womb was also dead. 20 Yet he did not

waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, 21 being fully persuaded that God had power to do what he had promised. 22 This is why “it was credited to him as righteousness.” 23 The words “it was credited to him” were written not for him alone, 24 but also for us, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead. 25 He was delivered over to death for our sins and was raised to life for our justification.

Footnotes

Romans 4:3 Gen. 15:6; also in verse 22

Romans 4:8 Psalm 32:1,2

Romans 4:17 Gen. 17:5

Romans 4:18 Gen. 15:5

Chapter 4 of Romans begins with Paul emphasizing that Abraham, the father of the Jewish people, was not justified by works, but by faith. Paul uses this example to show that faith in God's promise of salvation is what justifies a person, rather than any works they may do.

Paul then goes on to explain that if Abraham was justified by works, he would have something to boast about. However, because he was justified by faith, his justification was a gift from God and not something he earned through his own efforts.

Paul then uses the example of David, another important figure in Jewish history, to further emphasize the importance of faith. He quotes a psalm in which David speaks of the blessedness of the person whose sins are forgiven and whose transgressions are covered. Paul explains that David was speaking about the blessing of justification by faith, rather than by works.

Paul then emphasizes that this blessing of justification by faith is available to all people, not just Jews. He explains that Abraham was justified before he was circumcised, showing that his justification was based on faith rather than any outward sign.

Finally, Paul emphasizes that Jesus Christ was raised from the dead for our justification. He explains that Jesus' death and resurrection provide the basis for our justification by faith, and that this justification is available to all who believe in him.

Overall, chapter 4 of Romans emphasizes the importance of faith in justification, using the examples of Abraham and David to illustrate this point. Paul emphasizes that this blessing is available to all people, not just Jews, and that it is based on God's gift of salvation through Jesus Christ's death and resurrection.

Here are some important verses from Romans 4 with a brief explanation and their locations:

Verse 3: "What does Scripture say? 'Abraham believed God, and it was credited to him as righteousness.'"

Explanation: This verse introduces the concept of justification by faith, using the example of Abraham, who was considered righteous by God because of his faith.

Location: Romans 4:3

Verse 5: "However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness."

Explanation: This verse reinforces the idea that justification comes through faith, not through works.

Location: Romans 4:5

Verse 13: "It was not through the law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith."

Explanation: This verse emphasizes that the promise made to Abraham was not based on his observance of the law, but on his faith.

Location: Romans 4:13

Verse 16: "Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all."

Explanation: This verse reinforces the idea that the promise to Abraham was not based on the law, but on faith. It also emphasizes that the promise is for all who have faith, not just those who are of Jewish descent.

Location: Romans 4:16

Verse 25: "He was delivered over to death for our sins and was raised to life for our justification."

Explanation: This verse highlights the significance of Christ's death and resurrection in providing justification for believers.

Location: Romans 4:25

Romans chapter 4 is a significant chapter in the New Testament that continues to develop key theological concepts. Here are some of the theological thoughts and influences found in Romans chapter 4:

Justification by Faith Illustrated (Romans 4:1-8): In this chapter, Paul uses the example of Abraham to illustrate the concept of justification by faith. He emphasizes that Abraham was justified by faith in God's promise, not by works. This serves as a powerful theological argument for the idea that righteousness comes through faith and not through human effort. It has had a profound influence on the development of the doctrine of justification by faith in Christian theology, especially in the writings of Martin Luther during the Protestant Reformation.

Circumcision and Faith (Romans 4:9-12): Paul discusses the relationship between circumcision and faith. He underscores that Abraham's faith and righteousness preceded his circumcision, making the point that faith is the primary factor in justification. This has influenced discussions about the role of rituals and outward signs in relation to faith and salvation.

Faith as the Universal Path to Righteousness (Romans 4:13-25): Paul argues that the promise to Abraham and his offspring came by faith, and it is available to all who believe, whether they are Jews or Gentiles. This universalization of faith as the means to righteousness has had a significant impact on Christian theology's understanding of salvation as accessible to all who have faith in Christ.

Imputation of Righteousness (Romans 4:22-24): Paul emphasizes that Abraham's faith was "counted to him as righteousness." This concept of imputed righteousness, where the righteousness of Christ is credited to believers, has played a central role in discussions about the nature of justification in Christian theology.

Resurrection Faith (Romans 4:17-21): Paul highlights Abraham's faith in God's power to bring life from death. This foreshadows the Christian belief in the resurrection of Jesus and the hope of resurrection for believers. It has theological implications for eschatology (the study of end times) and the Christian understanding of life after death.

Overall, Romans chapter 4 continues to develop the theological theme of justification by faith, using Abraham as a prime example. The chapter's emphasis on faith, imputed righteousness, and the universal accessibility of salvation through faith has had a profound and enduring influence on Christian theology, shaping doctrines related to salvation, faith, and the relationship between God and humanity.

Romans 5

New International Version

Peace and Hope

5 Therefore, since we have been justified through faith, we[a] have peace with God through our Lord Jesus Christ, 2 through whom we have gained access by faith into this grace in which we now stand. And we[b] boast in the hope of the glory of God. 3 Not only so, but we[c] also glory in our sufferings, because we know that suffering produces perseverance; 4 perseverance, character; and character, hope. 5 And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us.

6 You see, at just the right time, when we were still powerless, Christ died for the ungodly. 7 Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die. 8 But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

9 Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! 10 For if, while we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! 11 Not only is this so, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Death Through Adam, Life Through Christ

12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned—

13 To be sure, sin was in the world before the law was given, but sin is not charged against anyone's account where there is no law. 14 Nevertheless, death reigned from the

time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come.

15 But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! 16 Nor can the gift of God be compared with the result of one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. 17 For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

18 Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. 19 For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

20 The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more, 21 so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

Footnotes

Romans 5:1 Many manuscripts let us

Romans 5:2 Or let us

Romans 5:3 Or let us

Chapter 5 of Romans begins with Paul emphasizing the benefits of justification by faith. He explains that since we have been justified by faith, we have peace with God through Jesus Christ. He goes on to explain that we also have access to God's grace, and that we can rejoice in the hope of sharing in God's glory.

Paul then explains that suffering can actually be beneficial for believers, as it produces endurance, character, and hope. He emphasizes that this hope does not disappoint, because God's love has been poured out into our hearts through the Holy Spirit.

Paul then contrasts the effects of Adam's sin with the effects of Christ's obedience. He explains that through Adam's sin, death entered the world and all people became sinners. However, through Christ's obedience, many people have been made righteous.

Paul then goes on to emphasize the superiority of Christ's gift of salvation over Adam's sin. He explains that just as one man's sin led to condemnation for all people, so one man's act of righteousness leads to justification and life for all people.

Paul then emphasizes that the law was given so that sin might increase, but where sin increased, grace increased all the more. He explains that just as sin reigned in death, grace reigns through righteousness, leading to eternal life through Jesus Christ.

Overall, chapter 5 of Romans emphasizes the benefits of justification by faith, including peace with God, access to grace, and hope in sharing in God's glory. Paul also contrasts the effects of Adam's sin with the effects of Christ's obedience, emphasizing the

superiority of Christ's gift of salvation. Finally, Paul emphasizes the increasing power of grace over sin, leading to eternal life through Jesus Christ.

Here are some important verses from Romans 5 with a brief explanation and their locations:

Verse 1: "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ."

Explanation: This verse emphasizes that peace with God is possible through justification by faith in Jesus Christ.

Location: Romans 5:1

Verse 3-4: "Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope."

Explanation: This verse describes the transformative effect of suffering, which can lead to perseverance, character development, and ultimately, hope.

Location: Romans 5:3-4

Verse 8: "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us."

Explanation: This verse highlights God's love for humanity, demonstrated by the sacrificial death of Christ, even while we were still in a state of sin.

Location: Romans 5:8

Verse 12: "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned."

Explanation: This verse explains the origins of sin and death in the world, tracing it back to the sin of Adam and its consequences for all humanity.

Location: Romans 5:12

Verse 20-21: "The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord."

Explanation: This verse emphasizes the role of the law in exposing sin, but also highlights the power of grace to overcome sin and bring eternal life through Christ.

Location: Romans 5:20-21

Romans chapter 5 is a pivotal chapter in the book of Romans and contains significant theological thoughts and influences. Here are some key theological concepts from Romans chapter 5:

Peace with God (Romans 5:1): The chapter begins by emphasizing that believers have been justified by faith and have peace with God through Jesus Christ. This theological thought highlights the reconciliation between humanity and God achieved through Christ's work on the cross.

Access to Grace (Romans 5:2): Paul also mentions that believers have access by faith into God's grace. This underscores the theological concept that salvation is based on God's grace and is received through faith.

Suffering and Hope (Romans 5:3-5): Paul speaks about the role of suffering in the life of a believer. He suggests that suffering produces perseverance, character, and hope. This has influenced Christian theology's understanding of the purpose of suffering and its role in spiritual growth.

Christ's Atonement (Romans 5:6-11): The chapter explains that Christ died for the ungodly, demonstrating God's love for humanity. It emphasizes the concept of atonement, where Christ's sacrificial death reconciles humanity with God, and believers are justified and saved through His blood.

Adam and Christ (Romans 5:12-21): Paul draws a parallel between Adam and Christ, highlighting the theological concept of federal headship. Adam's sin brought death and condemnation to all, while Christ's obedience brings righteousness and justification to those who believe. This concept has influenced discussions about original sin and the role of Christ's redemptive work in reversing the effects of sin.

Abundance of Grace (Romans 5:20-21): Paul emphasizes that where sin increased, grace abounded all the more. This underscores the theological idea of God's abundant grace and mercy as a response to human sinfulness.

Theological Influence:

Romans chapter 5 has had a profound theological influence on Christian thought and doctrine:

Doctrine of Justification: This chapter contributes significantly to the development of the doctrine of justification by faith. It highlights that believers are declared righteous through faith in Christ, not by their own works.

Atonement Theology: The discussion of Christ's atonement in Romans 5 has played a key role in shaping Christian views on the work of Christ in reconciling humanity with God.

Original Sin: The parallel between Adam and Christ in this chapter has influenced the Christian understanding of original sin, the idea that humanity inherits a sinful nature from Adam.

Hope and Suffering: The chapter's reflection on the relationship between suffering and hope has informed Christian theology's discussions on the purpose of suffering and the role of hope in the believer's life.

Overall, Romans chapter 5 is a theologically rich portion of the New Testament that addresses core Christian doctrines such as justification, atonement, original sin, and the transformative power of faith in Christ. It continues to be a significant source of theological reflection and influence within Christianity.

Romans 6

New International Version

Dead to Sin, Alive in Christ

6 What shall we say, then? Shall we go on sinning so that grace may increase? 2 By no means! We are those who have died to sin; how can we live in it any longer? 3 Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? 4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

5 For if we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his. 6 For we know that our old self was crucified with him so that the body ruled by sin might be done away with,^[a] that we should no longer be slaves to sin— 7 because anyone who has died has been set free from sin.

8 Now if we died with Christ, we believe that we will also live with him. 9 For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. 10 The death he died, he died to sin once for all; but the life he lives, he lives to God.

11 In the same way, count yourselves dead to sin but alive to God in Christ Jesus. 12 Therefore do not let sin reign in your mortal body so that you obey its evil desires. 13 Do not offer any part of yourself to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought from death to life; and offer every part of yourself to him as an instrument of righteousness. 14 For sin shall no longer be your master, because you are not under the law, but under grace.

Slaves to Righteousness

15 What then? Shall we sin because we are not under the law but under grace? By no means! 16 Don't you know that when you offer yourselves to someone as obedient slaves, you are slaves of the one you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? 17 But thanks be to God that, though you used to be slaves to sin, you have come to obey from your heart the pattern of teaching that has now claimed your allegiance. 18 You have been set free from sin and have become slaves to righteousness.

19 I am using an example from everyday life because of your human limitations. Just as you used to offer yourselves as slaves to impurity and to ever-increasing wickedness, so now offer yourselves as slaves to righteousness leading to holiness. 20 When you were slaves to sin, you were free from the control of righteousness. 21 What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! 22 But now that you have been set free from sin and have become slaves of God, the benefit you reap leads to holiness, and the result is eternal life. 23 For the wages of sin is death, but the gift of God is eternal life in^[b] Christ Jesus our Lord.

Footnotes

Romans 6:6 Or be rendered powerless
Romans 6:23 Or through

Chapter 6 of Romans begins with Paul addressing a question that may arise from his teaching on justification by faith: if salvation is a gift of grace, then can believers continue to sin so that grace may increase? Paul answers this question by emphasizing that believers have died to sin through their baptism into Christ, and therefore should not continue to live in sin.

Paul explains that when we were baptized into Christ, we were baptized into his death, and just as Christ was raised from the dead, we too may walk in newness of life. He emphasizes that our old self was crucified with Christ, so that our body of sin might be done away with, and we should no longer be slaves to sin.

Paul then encourages believers to present themselves to God as those who have been brought from death to life, and to offer themselves as instruments of righteousness to God. He explains that sin will no longer be our master, since we are not under the law but under grace.

Paul then emphasizes that sin leads to death, but the gift of God is eternal life in Christ Jesus our Lord. He encourages believers to continue in their new life in Christ, offering themselves to God as obedient servants of righteousness.

Overall, chapter 6 of Romans emphasizes that believers have died to sin and should no longer live in it. Paul encourages believers to present themselves to God as instruments of righteousness, and to continue in their new life in Christ, offering themselves as obedient servants of God. The chapter emphasizes that the gift of God is eternal life, and believers should live in light of this truth.

Here are some important verses from Romans 6 with a brief explanation and their locations:

Verse 4: "We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life."

Explanation: This verse emphasizes the transformative power of baptism, which symbolizes the believer's death to sin and resurrection to new life in Christ.

Location: Romans 6:4

Verse 6: "For we know that our old self was crucified with him so that the body ruled by sin might be done away with, that we should no longer be slaves to sin."

Explanation: This verse explains how believers have been freed from the power of sin through their identification with Christ's death and resurrection.

Location: Romans 6:6

Verse 11: "In the same way, count yourselves dead to sin but alive to God in Christ Jesus."

Explanation: This verse encourages believers to see themselves as dead to sin and alive to God through their union with Christ.

Location: Romans 6:11

Verse 14: "For sin shall no longer be your master, because you are not under the law, but under grace."

Explanation: This verse emphasizes the freedom that believers have from the power of sin because of God's grace.

Location: Romans 6:14

Verse 23: "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

Explanation: This verse highlights the consequences of sin, which is death, and the gift of eternal life that is available through faith in Jesus Christ.

Location: Romans 6:23

Romans chapter 6 is a significant chapter in the New Testament that addresses key theological concepts related to sin, grace, and Christian living. Here are some of the theological thoughts and influences found in Romans chapter 6:

Freedom from Sin (Romans 6:1-2): Paul begins this chapter by addressing a potential misunderstanding: that grace allows believers to continue in sin. He emphatically rejects this idea, emphasizing that those who have died to sin cannot continue to live in it. This thought underscores the theological concept that true faith in Christ leads to a transformation away from a life of sin.

Baptism and Identification with Christ (Romans 6:3-4): Paul teaches that through baptism, believers are united with Christ in His death, burial, and resurrection. This theological idea of identification with Christ's death and resurrection highlights the believer's new life and freedom from the power of sin.

Crucified with Christ (Romans 6:6): Paul states that our old self was crucified with Christ so that the body of sin might be brought to nothing. This theological concept emphasizes the believer's identification with Christ's crucifixion and the rendering powerless of the old sinful nature.

Death to Sin, Alive to God (Romans 6:11): Paul encourages believers to consider themselves dead to sin but alive to God in Christ Jesus. This theological thought reflects the idea of sanctification, where believers are continually transformed to live in obedience to God.

Slaves to Righteousness (Romans 6:16): Paul contrasts slavery to sin with slavery to righteousness. He emphasizes that believers should offer themselves as slaves to righteousness, which has theological implications for Christian ethics and living a life that pleases God.

The Wages of Sin and the Gift of God (Romans 6:23): The chapter concludes with the well-known verse that the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. This verse encapsulates key theological concepts of sin, judgment, salvation, and the gracious gift of eternal life through Christ.

Theological Influence:

Romans chapter 6 has had a profound theological influence on Christian thought and practice:

Sanctification: The chapter's emphasis on believers being dead to sin and alive to God has had a significant influence on discussions about sanctification—the process by which Christians grow in holiness and conformity to Christ.

Baptism: The theological understanding of baptism as a symbol of identification with Christ's death and resurrection is influenced by Romans 6 and has shaped Christian baptismal theology and practices.

Ethical Living: The concept of slavery to righteousness has influenced discussions about Christian ethics and the believer's moral responsibility to live in obedience to God.

The Gospel Message: Romans 6 reinforces the core elements of the gospel message, emphasizing salvation by grace through faith in Jesus Christ and the transformation of the believer's life through identification with Christ.

Overall, Romans chapter 6 is a theologically rich and influential passage in the New Testament that addresses crucial aspects of the Christian faith, including the believer's relationship with sin, the transformative power of Christ, and the call to live a life of righteousness. It continues to be a source of theological reflection and guidance for Christians.

Romans 7

New International Version

Released From the Law, Bound to Christ

7 Do you not know, brothers and sisters—for I am speaking to those who know the law—that the law has authority over someone only as long as that person lives? 2 For example, by law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law that binds her to him. 3 So then, if she has sexual relations with another man while her husband is still alive, she is called an adulteress. But if her husband dies, she is released from that law and is not an adulteress if she marries another man.

4 So, my brothers and sisters, you also died to the law through the body of Christ, that you might belong to another, to him who was raised from the dead, in order that we might bear fruit for God. 5 For when we were in the realm of the flesh,[a] the sinful passions aroused by the law were at work in us, so that we bore fruit for death. 6 But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code.

The Law and Sin

7 What shall we say, then? Is the law sinful? Certainly not! Nevertheless, I would not have known what sin was had it not been for the law. For I would not have known what coveting really was if the law had not said, “You shall not covet.”[b] 8 But sin, seizing

the opportunity afforded by the commandment, produced in me every kind of coveting. For apart from the law, sin was dead. 9 Once I was alive apart from the law; but when the commandment came, sin sprang to life and I died. 10 I found that the very commandment that was intended to bring life actually brought death. 11 For sin, seizing the opportunity afforded by the commandment, deceived me, and through the commandment put me to death. 12 So then, the law is holy, and the commandment is holy, righteous and good.

13 Did that which is good, then, become death to me? By no means! Nevertheless, in order that sin might be recognized as sin, it used what is good to bring about my death, so that through the commandment sin might become utterly sinful.

14 We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. 15 I do not understand what I do. For what I want to do I do not do, but what I hate I do. 16 And if I do what I do not want to do, I agree that the law is good. 17 As it is, it is no longer I myself who do it, but it is sin living in me. 18 For I know that good itself does not dwell in me, that is, in my sinful nature.[c] For I have the desire to do what is good, but I cannot carry it out. 19 For I do not do the good I want to do, but the evil I do not want to do—this I keep on doing. 20 Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

21 So I find this law at work: Although I want to do good, evil is right there with me. 22 For in my inner being I delight in God's law; 23 but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me. 24 What a wretched man I am! Who will rescue me from this body that is subject to death? 25 Thanks be to God, who delivers me through Jesus Christ our Lord!

So then, I myself in my mind am a slave to God's law, but in my sinful nature[d] a slave to the law of sin.

Footnotes

Romans 7:5 In contexts like this, the Greek word for flesh (sarx) refers to the sinful state of human beings, often presented as a power in opposition to the Spirit.

Romans 7:7 Exodus 20:17; Deut. 5:21

Romans 7:18 Or my flesh

Romans 7:25 Or in the flesh

Chapter 7 of Romans begins with Paul discussing the role of the law in the life of believers. He explains that the law is good and holy, but it cannot save us from sin. In fact, he argues that the law actually increases our awareness of sin, because it reveals God's standards and our own inability to meet them.

Paul then uses an analogy to describe the struggle between the flesh and the spirit in the life of a believer. He explains that just as a married woman is bound to her husband as long as he is alive, so a believer is bound to the law as long as they are alive. But when the believer dies to the law through their union with Christ, they are free to serve God in the power of the Spirit.

Paul then describes the struggle that believers face in their ongoing battle with sin. He explains that even though the believer desires to do what is right, they often find themselves doing what is wrong. He acknowledges that this struggle is a result of the sin that still dwells within them, even though they have been saved by grace.

Paul concludes the chapter by expressing his frustration with this ongoing struggle. He cries out, "What a wretched man I am! Who will rescue me from this body that is subject to death?" He then answers his own question by pointing to Jesus Christ, who is the source of our rescue from sin and death.

Overall, chapter 7 of Romans emphasizes the struggle that believers face in their ongoing battle with sin. Paul explains that the law cannot save us from sin, but it reveals our need for a Savior. He uses an analogy to describe the believer's freedom from the law through union with Christ, but acknowledges the ongoing struggle with sin that believers face. The chapter concludes with Paul pointing to Jesus as the source of our rescue from sin and death.

Here are some important verses from Romans 7 with a brief explanation and their locations:

Verse 7: "What shall we say, then? Is the law sinful? Certainly not! Nevertheless, I would not have known what sin was had it not been for the law. For I would not have known what coveting really was if the law had not said, 'You shall not covet.'"

Explanation: This verse discusses the role of the law in exposing sin, and emphasizes that the law itself is not sinful, but rather helps to reveal sin.

Location: Romans 7:7

Verse 15: "I do not understand what I do. For what I want to do I do not do, but what I hate I do."

Explanation: This verse highlights the struggle that believers may face in trying to live according to God's will, and the tension between the desire to do what is right and the tendency to sin.

Location: Romans 7:15

Verse 21-23: "So I find this law at work: Although I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me."

Explanation: These verses further describe the inner struggle between the desire to follow God's law and the influence of sin.

Location: Romans 7:21-23

Verse 24: "What a wretched man I am! Who will rescue me from this body that is subject to death?"

Explanation: This verse expresses the despair that may arise from recognizing one's own inability to overcome the power of sin.

Location: Romans 7:24

Verse 25: "Thanks be to God, who delivers me through Jesus Christ our Lord! So then, I myself in my mind am a slave to God's law, but in my sinful nature a slave to the law of sin."

Explanation: This verse provides hope in the midst of the struggle with sin, recognizing that deliverance from sin is possible through Jesus Christ.

Location: Romans 7:25

Romans chapter 7 is a significant chapter in the New Testament that addresses theological concepts related to the struggle between sin and the law. Here are some of the theological thoughts and influences found in Romans chapter 7:

The Power and Limitation of the Law (Romans 7:1-6): Paul discusses the believer's relationship to the Mosaic Law. He explains that believers have been released from the law's jurisdiction through Christ's death. This thought emphasizes the theological concept that the law, while holy and good, cannot save or sanctify; it reveals sin but cannot overcome it.

The Struggle with Sin (Romans 7:7-25): In the latter part of the chapter, Paul describes the internal struggle that believers experience between their desire to do what is right and their inclination toward sin. He vividly portrays the inner conflict between the flesh and the spirit. This theological thought highlights the ongoing struggle with sin and the need for the Holy Spirit's help in living a righteous life.

The Wretched Man (Romans 7:24): Paul famously exclaims, "Wretched man that I am! Who will deliver me from this body of death?" This reflects the theological concept of human depravity and the recognition of one's inability to overcome sin through one's own efforts alone.

Theological Influence:

Romans chapter 7 has had a significant theological influence on Christian thought:

Theology of the Law: This chapter has contributed to discussions about the role of the Mosaic Law in the life of a believer. It underscores that the law reveals sin but cannot provide the power to overcome it. This theological understanding has influenced Christian views on the relationship between the Old and New Covenants.

The Struggle with Sin: The depiction of the internal struggle with sin has resonated with believers throughout history. It has been influential in shaping Christian teachings on sanctification, the need for reliance on the Holy Spirit, and the ongoing process of transformation in the Christian life.

Human Depravity: The "wretched man" lament in Romans 7:24 has been instrumental in discussions about human depravity and the fallen nature of humanity. It has influenced theological discussions on the extent of sin's impact on human beings.

The Role of Grace: While Romans 7 highlights the struggle with sin, it also prepares the way for Paul's emphasis on the victory of grace in Romans 8. This chapter sets the stage for understanding the liberating power of God's grace.

Overall, Romans chapter 7 contributes to the theological understanding of the relationship between the law and grace, the internal struggle with sin, and the need for divine intervention and grace in the Christian life. It has had a lasting impact on Christian theology and has been a source of comfort and reflection for believers grappling with the challenges of living a life pleasing to God.

Romans 8

New International Version

Life Through the Spirit

8 Therefore, there is now no condemnation for those who are in Christ Jesus, 2 because through Christ Jesus the law of the Spirit who gives life has set you[a] free from the law of sin and death. 3 For what the law was powerless to do because it was weakened by the flesh,[b] God did by sending his own Son in the likeness of sinful flesh to be a sin offering.[c] And so he condemned sin in the flesh, 4 in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit.

5 Those who live according to the flesh have their minds set on what the flesh desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. 6 The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace. 7 The mind governed by the flesh is hostile to God; it does not submit to God's law, nor can it do so. 8 Those who are in the realm of the flesh cannot please God.

9 You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ. 10 But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life[d] because of righteousness. 11 And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of[e] his Spirit who lives in you.

12 Therefore, brothers and sisters, we have an obligation—but it is not to the flesh, to live according to it. 13 For if you live according to the flesh, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live.

14 For those who are led by the Spirit of God are the children of God. 15 The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship.[f] And by him we cry, “Abba,[g] Father.” 16 The Spirit himself testifies with our spirit that we are God's children. 17 Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

Present Suffering and Future Glory

18 I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. 19 For the creation waits in eager expectation for the children of God to be revealed. 20 For the creation was subjected to frustration, not by its own choice, but

by the will of the one who subjected it, in hope 21 that[h] the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God.

22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. 23 Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies. 24 For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what they already have? 25 But if we hope for what we do not yet have, we wait for it patiently.

26 In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans. 27 And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God's people in accordance with the will of God.

28 And we know that in all things God works for the good of those who love him, who[i] 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.

More Than Conquerors

31 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.”[j]

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,[k] 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.

Footnotes

Romans 8:2 The Greek is singular; some manuscripts me

Romans 8:3 In contexts like this, the Greek word for flesh (sarx) refers to the sinful state of human beings, often presented as a power in opposition to the Spirit; also in verses 4-13.

Romans 8:3 Or flesh, for sin

Romans 8:10 Or you, your body is dead because of sin, yet your spirit is alive

Romans 8:11 Some manuscripts bodies through

Romans 8:15 The Greek word for adoption to sonship is a term referring to the full legal standing of an adopted male heir in Roman culture; also in verse 23.

Romans 8:15 Aramaic for father

Romans 8:21 Or subjected it in hope. 21 For

Romans 8:28 Or that all things work together for good to those who love God, who; or that in all things God works together with those who love him to bring about what is good—with those who

Romans 8:36 Psalm 44:22

Romans 8:38 Or nor heavenly rulers

Chapter 8 of Romans begins with Paul's affirmation that there is no condemnation for those who are in Christ Jesus. He explains that the law of the Spirit of life has set us free from the law of sin and death, and that through Christ Jesus, the righteous requirement of the law has been fully met in us.

Paul then contrasts the mindset of the flesh with the mindset of the Spirit. He explains that those who live according to the flesh set their minds on the things of the flesh, which leads to death. But those who live according to the Spirit set their minds on the things of the Spirit, which leads to life and peace.

Paul emphasizes that those who are led by the Spirit of God are children of God, and they have received the Spirit of adoption, by whom we cry out, "Abba, Father." He encourages believers to live in the freedom of their adoption as children of God, and to trust in the Spirit to lead them in their daily lives.

Paul then reassures believers that God is working all things together for their good, according to His purposes. He reminds them that God has foreknown, predestined, called, justified, and glorified them, and that nothing can separate them from the love of Christ.

Paul concludes the chapter by expressing his confidence that nothing can separate us from the love of God that is in Christ Jesus. He acknowledges that believers will face trials and persecution, but he affirms that nothing can separate us from God's love, and that in all these things we are more than conquerors through Him who loved us.

Overall, chapter 8 of Romans emphasizes the freedom and security that believers have in Christ. Paul contrasts the mindset of the flesh with the mindset of the Spirit, and encourages believers to live according to the Spirit. He reassures believers that God is working all things together for their good, and that nothing can separate them from the love of Christ. The chapter concludes with Paul's expression of confidence in the love of God and the victory that believers have in Christ.

here are some important verses from Romans 8 with a brief explanation and their locations:

Verse 1: "Therefore, there is now no condemnation for those who are in Christ Jesus."

Explanation: This verse emphasizes the freedom that believers have from condemnation and judgment because of their faith in Jesus Christ.

Location: Romans 8:1

Verse 2: "Because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death."

Explanation: This verse describes the freedom that believers have from the power of sin and death through their union with Christ.

Location: Romans 8:2

Verse 5: "Those who live according to the flesh have their minds set on what the flesh desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires."

Explanation: This verse contrasts the mindset of those who are living according to their own desires and those who are living in accordance with the guidance of the Holy Spirit.

Location: Romans 8:5

Verse 15: "The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, 'Abba, Father.'"

Explanation: This verse describes the relationship that believers have with God as their Father, which is made possible through the work of the Holy Spirit.

Location: Romans 8:15

Verse 28: "And we know that in all things God works for the good of those who love him, who have been called according to his purpose."

Explanation: This verse provides comfort and assurance that God is always working for the good of those who love Him, even in the midst of difficult circumstances.

Location: Romans 8:28

Verse 38-39: "For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, 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."

Explanation: These verses express the profound security and assurance that believers have in God's love, which cannot be shaken by any external circumstances or powers.

Location: Romans 8:38-39

Romans chapter 8 is one of the most profound and influential chapters in the New Testament. It contains a wealth of theological thoughts and has had a significant influence on Christian theology. Here are some key theological concepts and influences from Romans chapter 8:

Freedom in Christ (Romans 8:1-4): Paul begins by proclaiming that there is no condemnation for those who are in Christ Jesus. This thought underscores the theological concept of freedom from the guilt and penalty of sin through faith in Christ. It has been foundational in discussions about justification and the believer's relationship with God.

Life in the Spirit (Romans 8:5-11): Paul contrasts life according to the flesh with life in the Spirit. He emphasizes that those who are led by the Spirit of God are sons and daughters of God. This theological thought has influenced Christian discussions on the indwelling of the Holy Spirit, regeneration, and the transformative power of the Spirit in the believer's life.

Adoption as Sons and Daughters (Romans 8:14-17): Paul speaks of believers being adopted as children of God and joint heirs with Christ. This theological concept highlights the believer's intimate relationship with God and the inheritance that comes with being a part of God's family.

The Groaning of Creation (Romans 8:18-25): Paul discusses the suffering and groaning of creation, which awaits its liberation and redemption. This thought has theological implications for eschatology (the study of end times) and the Christian hope in the renewal of all things.

Intercession of the Spirit (Romans 8:26-27): Paul mentions the Holy Spirit's role in helping believers in their weakness by interceding for them. This has theological significance in understanding the Holy Spirit's ministry in the believer's life.

God's Sovereign Purpose (Romans 8:28-30): Paul asserts that God works all things together for the good of those who love Him and are called according to His purpose. This theological thought has influenced discussions on God's sovereignty, predestination, and the believer's role in God's plan.

God's Unconditional Love (Romans 8:38-39): Paul concludes the chapter by declaring that nothing can separate believers from the love of God in Christ Jesus. This thought has profound theological implications for the security of the believer and the steadfastness of God's love.

Theological Influence:

Romans chapter 8 has had a profound and enduring influence on Christian theology:

Assurance of Salvation: The chapter provides strong reassurance of the believer's security in Christ, which has influenced discussions on the perseverance of the saints and the assurance of salvation.

Trinitarian Theology: Romans 8 highlights the roles of the Father, the Son, and the Holy Spirit in the believer's life, contributing to the development of Trinitarian theology within Christianity.

Eschatology: The chapter's discussion of the groaning of creation and the hope of redemption has shaped Christian eschatology and beliefs about the ultimate renewal of the world.

Theological Encouragement: Romans 8 is often cited as a source of comfort and encouragement for believers facing trials and tribulations, emphasizing the victory and hope found in Christ.

In summary, Romans chapter 8 is a theological treasure trove that addresses key concepts such as freedom in Christ, life in the Spirit, adoption as children of God, and God's

unshakable love. It continues to be a foundational passage in Christian theology and a source of inspiration and hope for believers.

Romans 9

New International Version

Paul's Anguish Over Israel

9 I speak the truth in Christ—I am not lying, my conscience confirms it through the Holy Spirit— 2 I have great sorrow and unceasing anguish in my heart. 3 For I could wish that I myself were cursed and cut off from Christ for the sake of my people, those of my own race, 4 the people of Israel. Theirs is the adoption to sonship; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. 5 Theirs are the patriarchs, and from them is traced the human ancestry of the Messiah, who is God over all, forever praised!^[a] Amen.

God's Sovereign Choice

6 It is not as though God's word had failed. For not all who are descended from Israel are Israel. 7 Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."^[b] 8 In other words, it is not the children by physical descent who are God's children, but it is the children of the promise who are regarded as Abraham's offspring. 9 For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son."^[c]

10 Not only that, but Rebekah's children were conceived at the same time by our father Isaac. 11 Yet, before the twins were born or had done anything good or bad—in order that God's purpose in election might stand: 12 not by works but by him who calls—she was told, "The older will serve the younger."^[d] 13 Just as it is written: "Jacob I loved, but Esau I hated."^[e]

14 What then shall we say? Is God unjust? Not at all! 15 For he says to Moses,

"I will have mercy on whom I have mercy,
and I will have compassion on whom I have compassion."^[f]

16 It does not, therefore, depend on human desire or effort, but on God's mercy. 17 For Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth."^[g] 18 Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.

19 One of you will say to me: "Then why does God still blame us? For who is able to resist his will?" 20 But who are you, a human being, to talk back to God? "Shall what is formed say to the one who formed it, 'Why did you make me like this?'"^[h] 21 Does not the potter have the right to make out of the same lump of clay some pottery for special purposes and some for common use?

22 What if God, although choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction? 23 What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory— 24 even us, whom he also called, not only from the Jews but also from the Gentiles? 25 As he says in Hosea:

“I will call them ‘my people’ who are not my people;
and I will call her ‘my loved one’ who is not my loved one.”[i]

26 and,

“In the very place where it was said to them,
‘You are not my people,’
there they will be called ‘children of the living God.’”[j]

27 Isaiah cries out concerning Israel:

“Though the number of the Israelites be like the sand by the sea,
only the remnant will be saved.

28 For the Lord will carry out
his sentence on earth with speed and finality.”[k]

29 It is just as Isaiah said previously:

“Unless the Lord Almighty
had left us descendants,
we would have become like Sodom,
we would have been like Gomorrah.”[l]

Israel’s Unbelief

30 What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith; 31 but the people of Israel, who pursued the law as the way of righteousness, have not attained their goal. 32 Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the stumbling stone. 33 As it is written:

“See, I lay in Zion a stone that causes people to stumble
and a rock that makes them fall,
and the one who believes in him will never be put to shame.”[m]

Footnotes

Romans 9:5 Or Messiah, who is over all. God be forever praised! Or Messiah. God who is over all be forever praised!

Romans 9:7 Gen. 21:12

Romans 9:9 Gen. 18:10,14

Romans 9:12 Gen. 25:23

Romans 9:13 Mal. 1:2,3
Romans 9:15 Exodus 33:19
Romans 9:17 Exodus 9:16
Romans 9:20 Isaiah 29:16; 45:9
Romans 9:25 Hosea 2:23
Romans 9:26 Hosea 1:10
Romans 9:28 Isaiah 10:22,23 (see Septuagint)
Romans 9:29 Isaiah 1:9
Romans 9:33 Isaiah 8:14; 28:16

Chapter 9 of Romans begins with Paul expressing his deep sorrow and anguish for the people of Israel, his own people, who have not received the message of Christ. He explains that he would even be willing to be cut off from Christ if it meant that the people of Israel would be saved.

Paul then discusses God's sovereignty in the election of His people. He explains that not all who are descended from Israel are true Israelites, and that it is not physical descent that determines who belongs to God's chosen people. Rather, God chooses to have mercy on whomever He wills, and He hardens whomever He wills.

Paul uses the example of Pharaoh to illustrate God's sovereignty in the hardening of hearts. He explains that God raised up Pharaoh for the purpose of demonstrating His power, and that He hardened Pharaoh's heart so that He could show His power in the plagues and the exodus of the Israelites from Egypt.

Paul then quotes from the prophets to show that God has always had a remnant of faithful believers among the people of Israel, even when the majority have rejected Him. He explains that God's promise to Abraham was not based on physical descent, but on faith, and that this promise extends to all who believe, whether Jew or Gentile.

Paul concludes the chapter by expressing his amazement and wonder at the depth of God's wisdom and knowledge. He acknowledges that God's ways are beyond human understanding, and that we cannot fully comprehend His sovereign plan.

Overall, chapter 9 of Romans emphasizes God's sovereignty in the election of His people. Paul explains that not all who are descended from Israel are true Israelites, and that God chooses to have mercy on whomever He wills. He uses the example of Pharaoh to illustrate God's power and sovereignty, and quotes from the prophets to show that God has always had a faithful remnant among the people of Israel. The chapter concludes with Paul expressing his awe and wonder at the depth of God's wisdom and knowledge.

here are some important verses from Romans 9 with a brief explanation and their locations:

Verse 6: "It is not as though God's word had failed. For not all who are descended from Israel are Israel."

Explanation: This verse emphasizes that God's promises to Israel are not limited to their physical descendants, but also include those who believe in faith.

Location: Romans 9:6

Verse 13: "Just as it is written: 'Jacob I loved, but Esau I hated.'"

Explanation: This verse references a quote from Malachi 1:2-3, which Paul uses to illustrate the idea that God's sovereignty extends even to the choices of individuals.

Location: Romans 9:13

Verse 16: "It does not, therefore, depend on human desire or effort, but on God's mercy."

Explanation: This verse emphasizes that salvation is entirely a result of God's mercy, not the efforts or desires of humans.

Location: Romans 9:16

Verse 22-23: "What if God, although choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction? What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory?"

Explanation: These verses describe God's purpose in displaying both His wrath and His mercy, as a way of revealing the riches of His glory.

Location: Romans 9:22-23

Verse 30: "What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith;"

Explanation: This verse highlights the idea that Gentiles, who were not part of the Jewish faith, were able to obtain righteousness through their faith in Jesus Christ.

Location: Romans 9:30

Verse 33: "As it is written: 'See, I lay in Zion a stone that causes people to stumble and a rock that makes them fall, and the one who believes in him will never be put to shame.'"

Explanation: This verse quotes from Isaiah 8:14 and 28:16, and emphasizes that those who believe in Jesus will never be put to shame.

Location: Romans 9:33

Romans chapter 9 is a significant chapter in the New Testament that delves into theological concepts related to God's sovereignty, election, and the inclusion of both Jews and Gentiles in God's redemptive plan. Here are some of the theological thoughts and influences found in Romans chapter 9:

God's Sovereign Choice (Romans 9:6-13): In this section, Paul discusses God's sovereign choice in electing individuals for specific purposes. He cites examples from the Old Testament, such as God choosing Isaac over Ishmael and Jacob over Esau. This theological thought emphasizes the sovereignty of God in selecting individuals for His divine purposes.

Vessels of Mercy and Vessels of Wrath (Romans 9:14-24): Paul addresses the apparent tension between God's sovereign choice and human responsibility. He explains that God, as the potter, has the right to shape vessels for honorable and dishonorable use. This theological concept has influenced discussions on predestination and the compatibility of divine sovereignty and human free will.

Inclusion of Gentiles (Romans 9:25-26): Paul cites Old Testament prophecies to demonstrate that God's plan includes the inclusion of Gentiles in His covenant. This thought underscores the theological concept of the expansion of God's salvation to all nations, not limited to the Jewish people.

Righteousness by Faith (Romans 9:30-33): Paul contrasts righteousness based on faith with righteousness based on the law. He emphasizes that the Gentiles, who pursued righteousness by faith, attained it, while Israel, seeking righteousness through the law, did not. This theological thought is foundational to the Pauline teaching on salvation by grace through faith.

Theological Influence:

Romans chapter 9 has had significant theological influence on Christian thought and discussions:

Doctrine of Election: This chapter has played a central role in the development of the doctrine of election, which deals with God's choice of individuals for salvation. It has influenced various theological perspectives, including Calvinism and Arminianism.

Sovereignty of God: Romans 9 is often cited in discussions about the sovereignty of God and the tension between God's sovereignty and human responsibility.

Inclusion of Gentiles: The chapter's emphasis on the inclusion of Gentiles in God's redemptive plan has influenced Christian theology's understanding of the universal scope of the Gospel.

Righteousness by Faith: Paul's contrasting of righteousness by faith with righteousness through the law has reinforced the importance of salvation by grace through faith in Christian theology.

Theological Controversies: Romans 9 has been at the center of theological debates and discussions on topics such as predestination, divine sovereignty, and the nature of God's elective purpose.

In summary, Romans chapter 9 addresses important theological concepts related to God's sovereignty, election, and the inclusion of both Jews and Gentiles in God's redemptive plan. It has been a source of theological reflection, debate, and discussion throughout Christian history, contributing to the development of key theological doctrines and perspectives.

Romans 10

New International Version

10 Brothers and sisters, my heart's desire and prayer to God for the Israelites is that they may be saved. 2 For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. 3 Since they did not know the righteousness of God and sought to establish their own, they did not submit to God's righteousness. 4 Christ is the culmination of the law so that there may be righteousness for everyone who believes.

5 Moses writes this about the righteousness that is by the law: “The person who does these things will live by them.”[a] 6 But the righteousness that is by faith says: “Do not say in your heart, ‘Who will ascend into heaven?’”[b] (that is, to bring Christ down) 7 “or ‘Who will descend into the deep?’”[c] (that is, to bring Christ up from the dead). 8 But what does it say? “The word is near you; it is in your mouth and in your heart,”[d] that is, the message concerning faith that we proclaim: 9 If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. 10 For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved. 11 As Scripture says, “Anyone who believes in him will never be put to shame.”[e] 12 For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, 13 for, “Everyone who calls on the name of the Lord will be saved.”[f]

14 How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? 15 And how can anyone preach unless they are sent? As it is written: “How beautiful are the feet of those who bring good news!”[g]

16 But not all the Israelites accepted the good news. For Isaiah says, “Lord, who has believed our message?”[h] 17 Consequently, faith comes from hearing the message, and the message is heard through the word about Christ. 18 But I ask: Did they not hear? Of course they did:

“Their voice has gone out into all the earth,
their words to the ends of the world.”[i]

19 Again I ask: Did Israel not understand? First, Moses says,

“I will make you envious by those who are not a nation;
I will make you angry by a nation that has no understanding.”[j]

20 And Isaiah boldly says,

“I was found by those who did not seek me;
I revealed myself to those who did not ask for me.”[k]

21 But concerning Israel he says,

“All day long I have held out my hands
to a disobedient and obstinate people.”[l]

Footnotes

Romans 10:5 Lev. 18:5

Romans 10:6 Deut. 30:12

Romans 10:7 Deut. 30:13

Romans 10:8 Deut. 30:14

Romans 10:11 Isaiah 28:16 (see Septuagint)
Romans 10:13 Joel 2:32
Romans 10:15 Isaiah 52:7
Romans 10:16 Isaiah 53:1
Romans 10:18 Psalm 19:4
Romans 10:19 Deut. 32:21
Romans 10:20 Isaiah 65:1
Romans 10:21 Isaiah 65:2

Chapter 10 of Romans begins with Paul expressing his desire for the salvation of his fellow Jews. He explains that they have a zeal for God, but their zeal is not based on knowledge, and they have not submitted to the righteousness of God.

Paul then explains that Christ is the end of the law for righteousness to everyone who believes. He emphasizes that the message of faith is not complicated, but rather it is as simple as confessing with your mouth that Jesus is Lord and believing in your heart that God raised Him from the dead.

Paul emphasizes that there is no distinction between Jew and Greek, for the same Lord is Lord of all and richly blesses all who call on Him. He explains that everyone who calls on the name of the Lord will be saved, and that faith comes by hearing the message of Christ.

Paul acknowledges that not everyone has accepted the message of Christ, even though it has been proclaimed to them. He explains that faith comes from hearing, and hearing comes from the word of Christ. He then questions whether the Jews have not heard, and responds by saying that they have indeed heard, but that some have not believed.

Paul concludes the chapter by quoting from the prophet Isaiah to show that God has always reached out to the Gentiles, and that they have been brought near through faith. He emphasizes that salvation is available to all, but that not all have believed.

Overall, chapter 10 of Romans emphasizes the simplicity of the message of faith in Christ. Paul explains that confessing with your mouth that Jesus is Lord and believing in your heart that God raised Him from the dead is the way to righteousness. He emphasizes that there is no distinction between Jew and Greek, and that faith comes from hearing the message of Christ. The chapter concludes with Paul quoting from Isaiah to show that salvation is available to all, but not all have believed.

Here are some important verses from Romans 10 with a brief explanation and their locations:

Verse 9-10: "If you declare with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved."

Explanation: These verses highlight the importance of both confessing and believing in Jesus Christ as Lord and Savior in order to be saved.

Location: Romans 10:9-10

Verse 11: "As Scripture says, 'Anyone who believes in him will never be put to shame.'"

Explanation: This verse references Isaiah 28:16 and emphasizes the idea that faith in Jesus will never lead to disappointment or shame.

Location: Romans 10:11

Verse 13: "for, 'Everyone who calls on the name of the Lord will be saved.'"

Explanation: This verse references Joel 2:32 and highlights the inclusive nature of salvation through Jesus Christ, available to all who call on His name.

Location: Romans 10:13

Verse 14-15: "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can anyone preach unless they are sent? As it is written: 'How beautiful are the feet of those who bring good news!'"

Explanation: These verses highlight the importance of evangelism and sharing the good news of Jesus Christ with others.

Location: Romans 10:14-15

Verse 17: "Consequently, faith comes from hearing the message, and the message is heard through the word about Christ."

Explanation: This verse emphasizes that faith in Jesus Christ comes from hearing the message of the gospel, and that this message is spread through the word about Christ.

Location: Romans 10:17

Romans chapter 10 continues the theological themes established in earlier chapters of the book. Here are some of the theological thoughts and influences found in Romans chapter 10:

Righteousness by Faith (Romans 10:1-13): Paul expresses his desire for the salvation of his fellow Israelites and emphasizes that righteousness comes by faith in Christ. He highlights the importance of confessing with the mouth and believing in the heart for salvation. This thought reinforces the theological concept of salvation by grace through faith, a central theme in the book of Romans.

Universal Offer of Salvation (Romans 10:11-13): Paul declares that "everyone who calls on the name of the Lord will be saved." This theological concept underscores the inclusivity of God's offer of salvation, extending to both Jews and Gentiles. It has influenced Christian teachings about the accessibility of salvation to all who believe.

Preaching and Hearing the Word (Romans 10:14-17): Paul emphasizes the importance of preaching the gospel and hearing the word of Christ as essential components of faith and salvation. This thought has influenced Christian evangelism and the role of proclamation in spreading the message of salvation.

Israel's Rejection and Gentile Inclusion (Romans 10:18-21): Paul discusses how Israel, as a whole, has not accepted the gospel, while the Gentiles have. This theological thought contributes to the understanding of the relationship between Israel and the Church in God's redemptive plan and the fulfillment of Old Testament prophecies.

Theological Influence:

Romans chapter 10 has had significant theological influence on Christian thought and practice:

Evangelism: The chapter's emphasis on preaching and hearing the word of Christ has influenced Christian evangelism and the mission to spread the gospel message to all nations.

Universal Salvation: The chapter's declaration that "everyone who calls on the name of the Lord will be saved" has been foundational in discussions about the universality of God's offer of salvation.

Faith and Confession: The theological concept that salvation comes through faith in Christ and confession with the mouth has shaped Christian teachings on the nature of saving faith and the importance of public confession.

Relationship Between Jews and Gentiles: Paul's discussion of Israel's rejection and Gentile inclusion has influenced theological discussions about the role of Israel in God's plan and the understanding of the Church as a diverse community of believers.

In summary, Romans chapter 10 continues to expound on theological themes such as salvation by faith, the universal offer of salvation, the importance of preaching, and the relationship between Jews and Gentiles in God's redemptive plan. It has played a role in shaping Christian evangelism and the understanding of how individuals come to faith in Christ.

Romans 11

New International Version

The Remnant of Israel

11 I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. 2 God did not reject his people, whom he foreknew. Don't you know what Scripture says in the passage about Elijah—how he appealed to God against Israel: 3 "Lord, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to kill me"[a]? 4 And what was God's answer to him? "I have reserved for myself seven thousand who have not bowed the knee to Baal."[b] 5 So too, at the present time there is a remnant chosen by grace. 6 And if by grace, then it cannot be based on works; if it were, grace would no longer be grace.

7 What then? What the people of Israel sought so earnestly they did not obtain. The elect among them did, but the others were hardened, 8 as it is written:

"God gave them a spirit of stupor,
eyes that could not see
and ears that could not hear,
to this very day."[c]

9 And David says:

“May their table become a snare and a trap,
a stumbling block and a retribution for them.
10 May their eyes be darkened so they cannot see,
and their backs be bent forever.”[d]

Ingrafted Branches

11 Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious.
12 But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their full inclusion bring!

13 I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I take pride in my ministry 14 in the hope that I may somehow arouse my own people to envy and save some of them. 15 For if their rejection brought reconciliation to the world, what will their acceptance be but life from the dead? 16 If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches.

17 If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, 18 do not consider yourself to be superior to those other branches. If you do, consider this: You do not support the root, but the root supports you. 19 You will say then, “Branches were broken off so that I could be grafted in.” 20 Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but tremble. 21 For if God did not spare the natural branches, he will not spare you either.

22 Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off. 23 And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. 24 After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!

All Israel Will Be Saved

25 I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in, 26 and in this way[e] all Israel will be saved. As it is written:

“The deliverer will come from Zion;
he will turn godlessness away from Jacob.

27 And this is[f] my covenant with them
when I take away their sins.”[g]

28 As far as the gospel is concerned, they are enemies for your sake; but as far as election is concerned, they are loved on account of the patriarchs, 29 for God’s gifts and his call

are irrevocable. 30 Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, 31 so they too have now become disobedient in order that they too may now[h] receive mercy as a result of God's mercy to you. 32 For God has bound everyone over to disobedience so that he may have mercy on them all.

Doxology

33 Oh, the depth of the riches of the wisdom and[i] knowledge of God!

How unsearchable his judgments,
and his paths beyond tracing out!

34 "Who has known the mind of the Lord?

Or who has been his counselor?"[j]

35 "Who has ever given to God,
that God should repay them?"[k]

36 For from him and through him and for him are all things.

To him be the glory forever! Amen.

Footnotes

Romans 11:3 1 Kings 19:10,14

Romans 11:4 1 Kings 19:18

Romans 11:8 Deut. 29:4; Isaiah 29:10

Romans 11:10 Psalm 69:22,23

Romans 11:26 Or and so

Romans 11:27 Or will be

Romans 11:27 Isaiah 59:20,21; 27:9 (see Septuagint); Jer. 31:33,34

Romans 11:31 Some manuscripts do not have now.

Romans 11:33 Or riches and the wisdom and the

Romans 11:34 Isaiah 40:13

Romans 11:35 Job 41:11

Chapter 11 of Romans begins with Paul addressing the question of whether God has rejected His people, the Jews. He explains that God has not rejected His people, for he himself is an Israelite, a descendant of Abraham.

Paul then explains that there is a remnant of faithful Jews who have not rejected God, and that the rest have been hardened. He explains that this hardening is not permanent, and that God has the power to graft them back into the tree of His people.

Paul uses the metaphor of an olive tree to illustrate God's plan for both Jews and Gentiles. He explains that the branches that have been broken off represent the unbelieving Jews, and that the branches from the wild olive tree represent the believing Gentiles. He explains that the Gentiles have been grafted into the tree of God's people, and that the Jews can be grafted back in if they do not persist in unbelief.

Paul emphasizes that the hardening of the Jews has not come so that they will be forever lost, but rather so that the Gentiles may be brought into God's people. He explains that the Jews will be saved through jealousy, as they see the Gentiles receiving the blessings of God.

Paul concludes the chapter by expressing his amazement at the depth of God's wisdom and knowledge, and his gratitude for the grace and mercy of God. He acknowledges that God's ways are beyond human understanding, and that we cannot fully comprehend His plan.

Overall, chapter 11 of Romans emphasizes that God has not rejected His people, the Jews, but rather there is a remnant of faithful Jews who have not rejected God. Paul uses the metaphor of an olive tree to illustrate God's plan for both Jews and Gentiles, and emphasizes that the hardening of the Jews is not permanent. He concludes the chapter by expressing his awe and gratitude for the grace and mercy of God, and acknowledging that His ways are beyond human understanding.

here are some important verses from Romans 11 with a brief explanation and their locations:

Verse 5-6: "So too, at the present time there is a remnant chosen by grace. And if by grace, then it cannot be based on works; if it were, grace would no longer be grace."

Explanation: These verses emphasize the idea that salvation is not earned through good works, but is a gift of God's grace, given to those he has chosen.

Location: Romans 11:5-6

Verse 16: "If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches."

Explanation: This verse uses the analogy of a batch of dough to describe how the holiness of the Jewish people, represented by the root, extends to the Gentile believers, represented by the branches, who are grafted into the same tree.

Location: Romans 11:16

Verse 17-18: "If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, do not consider yourself to be superior to those other branches. If you do, consider this: You do not support the root, but the root supports you."

Explanation: These verses caution Gentile believers not to be arrogant or look down on the Jewish people who have been temporarily cut off from the tree, reminding them that they are only able to participate in God's blessings because of the Jewish root.

Location: Romans 11:17-18

Verse 25-26: "I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in, and in this way all Israel will be saved. As it is written: 'The deliverer will come from Zion; he will turn godlessness away from Jacob.'"

Explanation: These verses explain that the hardening of Israel is only temporary, and that God has a plan to save all of Israel in the end, fulfilling Old Testament prophecies about the Messiah coming to deliver his people.

Location: Romans 11:25-26

Romans chapter 11 addresses important theological concepts related to Israel's place in God's redemptive plan, God's faithfulness, and the inclusion of both Jews and Gentiles in the salvation story. Here are some of the theological thoughts and influences found in Romans chapter 11:

Israel's Partial Hardening (Romans 11:1-10): Paul discusses the partial hardening of Israel and the concept that not all Israelites have embraced the gospel. However, he emphasizes that God has not rejected His people entirely and cites the example of the remnant chosen by grace. This thought highlights the theological concept of God's faithfulness to His covenant promises despite human unfaithfulness.

Gentile Inclusion and Provoking Israel (Romans 11:11-24): Paul explains that through the rejection of the gospel by some Jews, salvation has come to the Gentiles. He also speaks of the possibility of Israel's future acceptance of the gospel. This has influenced theological discussions on the relationship between Israel and the Church and God's plan for both groups.

Mystery of God's Plan (Romans 11:25-32): Paul refers to the mystery of God's plan, where both Jews and Gentiles will eventually be saved. He asserts that God has bound all to disobedience so that He may have mercy on all. This theological thought emphasizes the universality of God's offer of salvation and His desire to show mercy to all.

Ways of God Unsearchable (Romans 11:33-36): Paul concludes the chapter by praising God for the depth of His wisdom and knowledge. He acknowledges that God's ways are beyond human comprehension, and no one can fully understand His judgments. This thought emphasizes the theological concept of God's sovereignty and the limitations of human understanding.

Theological Influence:

Romans chapter 11 has had significant theological influence on Christian thought and understanding:

Israel and the Church: This chapter has played a crucial role in shaping theological discussions about the relationship between Israel and the Church in God's redemptive plan. It addresses questions of Israel's role in salvation history and the inclusion of Gentiles.

God's Faithfulness: The chapter underscores the theological concept of God's faithfulness to His promises, even in the face of human unfaithfulness. It has influenced discussions about God's covenantal faithfulness.

Universal Salvation: Paul's assertion that God has bound all to disobedience so that He may have mercy on all has contributed to theological discussions about the universal offer of salvation and God's desire for the salvation of all people.

The Mystery of God's Plan: The concept of the mystery of God's plan and His inscrutable ways has been a source of theological humility, emphasizing the greatness of God and the limitations of human understanding.

In summary, Romans chapter 11 addresses theological themes related to Israel's partial hardening, Gentile inclusion, God's faithfulness, and the mystery of God's plan. It has had a significant impact on discussions about God's redemptive purposes, the relationship between Jews and Gentiles in the Church, and the universal offer of salvation.

Romans 12

New International Version

A Living Sacrifice

12 Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. 2 Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.

Humble Service in the Body of Christ

3 For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you. 4 For just as each of us has one body with many members, and these members do not all have the same function, 5 so in Christ we, though many, form one body, and each member belongs to all the others. 6 We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your[a] faith; 7 if it is serving, then serve; if it is teaching, then teach; 8 if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead,[b] do it diligently; if it is to show mercy, do it cheerfully.

Love in Action

9 Love must be sincere. Hate what is evil; cling to what is good. 10 Be devoted to one another in love. Honor one another above yourselves. 11 Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. 12 Be joyful in hope, patient in affliction, faithful in prayer. 13 Share with the Lord's people who are in need. Practice hospitality.

14 Bless those who persecute you; bless and do not curse. 15 Rejoice with those who rejoice; mourn with those who mourn. 16 Live in harmony with one another. Do not be proud, but be willing to associate with people of low position.[c] Do not be conceited.

17 Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everyone. 18 If it is possible, as far as it depends on you, live at peace with everyone. 19 Do not take revenge, my dear friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay,"[d] says the Lord. 20 On the contrary:

"If your enemy is hungry, feed him;
if he is thirsty, give him something to drink.
In doing this, you will heap burning coals on his head."[e]

21 Do not be overcome by evil, but overcome evil with good.

Footnotes

Romans 12:6 Or the

Romans 12:8 Or to provide for others

Romans 12:16 Or willing to do menial work

Romans 12:19 Deut. 32:35

Romans 12:20 Prov. 25:21,22

Chapter 12 of Romans begins with Paul urging the believers in Rome to offer their bodies as a living sacrifice, holy and pleasing to God. He explains that this is the only appropriate response to God's mercy and grace.

Paul then encourages the believers to not conform to the pattern of this world, but to be transformed by the renewing of their minds. He emphasizes that this transformation will enable them to discern God's will, which is good, pleasing, and perfect.

Paul goes on to explain that each believer has been given gifts by God, and that they should use these gifts to serve one another. He encourages them to use their gifts with humility, and to not think of themselves more highly than they ought to.

Paul then gives a series of practical instructions for Christian living. He urges the believers to love one another with genuine affection, to honor one another above themselves, to be joyful in hope, patient in affliction, and faithful in prayer. He encourages them to share with those in need, to practice hospitality, and to bless those who persecute them.

Paul also urges the believers to live in harmony with one another, to not repay evil for evil, but to overcome evil with good. He encourages them to submit to governing authorities, to pay their taxes, and to give respect and honor to whom it is due.

Overall, chapter 12 of Romans emphasizes the importance of responding to God's mercy and grace by offering our bodies as a living sacrifice and renewing our minds. Paul encourages believers to use their gifts to serve one another with humility, and gives practical instructions for Christian living, including loving one another, practicing hospitality, and living in harmony with one another. He also emphasizes the importance of not repaying evil for evil, but overcoming evil with good, and giving respect and honor to whom it is due.

Here are some important verses from Romans 12 with a brief explanation and their locations:

Verse 1: "Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship."

Explanation: This verse urges believers to offer their bodies as living sacrifices to God, which is a form of worship that is both holy and pleasing to God.

Location: Romans 12:1

Verse 2: "Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will."

Explanation: This verse encourages believers to resist the ways of the world and instead allow their minds to be transformed by God, in order to discern and follow His will.

Location: Romans 12:2

Verse 3-5: "For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you. For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others."

Explanation: These verses highlight the importance of humility and self-awareness, as well as the interconnectedness of believers as members of the body of Christ.

Location: Romans 12:3-5

Verse 9-10: "Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in love. Honor one another above yourselves."

Explanation: These verses emphasize the importance of sincere love and respect for others, as well as a rejection of evil and a focus on what is good.

Location: Romans 12:9-10

Verse 18: "If it is possible, as far as it depends on you, live at peace with everyone."

Explanation: This verse encourages believers to prioritize peace with others whenever possible, as it is a key aspect of living as a follower of Christ.

Location: Romans 12:18

Romans chapter 12 provides practical instructions for Christian living and the transformation of believers' lives in response to the gospel. While it primarily focuses on practical application, it is still rooted in important theological concepts. Here are some of the theological thoughts and influences found in Romans chapter 12:

Living Sacrifices (Romans 12:1): Paul begins this chapter by urging believers to present their bodies as living sacrifices, holy and acceptable to God. This thought is rooted in the theological concept of consecration, where believers are called to dedicate their lives to God's service, reflecting the surrender of self to God.

Renewal of the Mind (Romans 12:2): Paul instructs believers not to conform to the patterns of this world but to be transformed by the renewal of their minds. This is closely tied to the theological concept of sanctification, which emphasizes the ongoing process of becoming more like Christ through the renewal of one's mind.

Gifts and Service (Romans 12:3-8): Paul discusses the diversity of spiritual gifts and their role within the body of Christ. This relates to the theological understanding of the unity and diversity of the Church and the empowerment of believers by the Holy Spirit for service.

Love and Genuine Affection (Romans 12:9-13): Paul emphasizes the importance of genuine love, hospitality, and care for one another within the Christian community. These instructions are rooted in the theological concept of the commandment to love one's neighbor and the importance of Christian community and fellowship.

Blessing and Persecution (Romans 12:14-21): Paul advises believers to bless those who persecute them and not to seek vengeance. This teaching aligns with the theological concept of imitating Christ's response to mistreatment and persecution.

Theological Influence:

Romans chapter 12 has had theological influence on Christian thought and practice in the following ways:

Practical Application: While primarily practical, this chapter underscores the theological concept that faith in Christ should lead to a transformed life characterized by love, humility, and service to others.

Spiritual Gifts: The discussion of spiritual gifts in Romans 12 has influenced Christian discussions on the role of spiritual gifts in the life of the Church and the importance of using them for the edification of the body.

Ethical Living: The ethical instructions in this chapter have shaped Christian teachings on ethical behavior, the importance of love, and the application of Christian virtues in daily life.

Response to Persecution: Paul's teaching on blessing those who persecute you reflects the theological concept of following Christ's example of responding to adversity with love and forgiveness.

In summary, Romans chapter 12 offers practical guidance for Christian living and reflects theological concepts such as consecration, sanctification, love, and the use of spiritual gifts within the context of the Christian community. It continues to be a source of guidance for believers seeking to live out their faith in practical ways.

Romans 13

New International Version

Submission to Governing Authorities

13 Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. 2 Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. 3 For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and you will be commended. 4 For the one in authority is God's servant for your good. But if you do wrong, be afraid, for rulers do not bear the sword for no reason. They are God's servants, agents of wrath to bring punishment on the wrongdoer. 5 Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also as a matter of conscience.

6 This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing. 7 Give to everyone what you owe them: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor.

Love Fulfills the Law

8 Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law. 9 The commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet,"^[a] and whatever other command there may be, are summed up in this one command: "Love your neighbor as yourself."^[b] 10 Love does no harm to a neighbor. Therefore love is the fulfillment of the law.

The Day Is Near

11 And do this, understanding the present time: The hour has already come for you to wake up from your slumber, because our salvation is nearer now than when we first believed. 12 The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light. 13 Let us behave decently, as in the daytime, not in carousing and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. 14 Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh.^[c]

Footnotes

Romans 13:9 Exodus 20:13-15,17; Deut. 5:17-19,21

Romans 13:9 Lev. 19:18

Romans 13:14 In contexts like this, the Greek word for flesh (*sarx*) refers to the sinful state of human beings, often presented as a power in opposition to the Spirit.

In chapter 13 of Romans, Paul explains the role of governing authorities and how Christians should respond to them. He begins by stating that all governing authorities are established by God, and that Christians should submit to them.

Paul explains that those who rebel against governing authorities are rebelling against God himself, and that those who obey them will avoid punishment. He emphasizes that the purpose of governing authorities is to punish those who do wrong and to promote what is right.

Paul then urges the believers to pay their taxes and give respect and honor to those in positions of authority. He encourages them to love their neighbors as themselves, and explains that this fulfills the entire law.

Paul goes on to explain that the time for salvation is near, and that believers should live in a way that reflects this reality. He urges them to cast off the deeds of darkness and put on the armor of light. He encourages them to live in a way that is pleasing to God and to avoid living in such a way as to gratify their own desires.

Paul concludes the chapter by emphasizing that the most important thing is to live in love, and to not make provisions for the flesh. He urges believers to walk in the light, to avoid quarreling and jealousy, and to clothe themselves with the Lord Jesus Christ.

Overall, chapter 13 of Romans emphasizes the importance of submitting to governing authorities and living in a way that is pleasing to God. Paul encourages believers to pay

their taxes, give respect and honor to those in positions of authority, and love their neighbors as themselves. He also emphasizes the importance of living in a way that reflects the reality of the nearness of salvation, avoiding the deeds of darkness, and walking in the light. Paul concludes by urging believers to clothe themselves with the Lord Jesus Christ and to live in love.

Here are some important verses from Romans 13 with a brief explanation and their locations:

Verse 1: "Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God."

Explanation: This verse teaches that believers should submit to the governing authorities because they have been established by God, and therefore rebellion against them is rebellion against God.

Location: Romans 13:1

Verse 8: "Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law."

Explanation: This verse teaches that the ultimate obligation of believers is to love one another, and that fulfilling this obligation is a key aspect of fulfilling the law.

Location: Romans 13:8

Verse 10: "Love does no harm to a neighbor. Therefore love is the fulfillment of the law."

Explanation: This verse reinforces the idea that love is the ultimate obligation of believers, and that acting in love towards others is key to fulfilling the law.

Location: Romans 13:10

Verse 14: "Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh."

Explanation: This verse encourages believers to focus on their spiritual lives and to avoid being distracted by the desires of the flesh, in order to be more fully united with Christ.

Location: Romans 13:14

Romans chapter 13 contains theological thoughts related to the Christian's relationship with governing authorities and the role of love in fulfilling the law. Here are some of the theological thoughts and influences found in Romans chapter 13:

Submission to Authorities (Romans 13:1-7): Paul instructs believers to be subject to governing authorities because they are established by God. This thought is rooted in the theological concept of divine order and the idea that God has ordained civil authorities to maintain order and justice in society.

Taxes and Obedience (Romans 13:6-7): Paul emphasizes the obligation to pay taxes and give honor to whom honor is due. This reflects the theological concept of Christians fulfilling their civic responsibilities and maintaining a positive witness in society.

Love Fulfills the Law (Romans 13:8-10): Paul teaches that love is the fulfilling of the law. He underscores that if believers love their neighbors, they will naturally fulfill the

moral requirements of the law. This theological thought aligns with the broader biblical concept of love as a foundational principle of Christian ethics.

The Nearness of Salvation (Romans 13:11-14): Paul highlights the urgency of the hour and the nearness of salvation. This thought relates to the theological concept of eschatology—the study of end times—and the anticipation of Christ's return as a motivating factor for righteous living.

Theological Influence:

Romans chapter 13 has had theological influence on Christian thought and practice in the following ways:

Christian Ethics: This chapter has significantly influenced Christian teachings on ethics, emphasizing the importance of obedience to civil authorities, payment of taxes, and the central role of love in fulfilling the moral requirements of the law.

Relationship with Government: It has contributed to discussions about the Christian's relationship with government and the balance between submission to authority and fidelity to God's moral principles.

Witness in Society: The chapter underscores the theological concept of Christians being ambassadors of Christ in the world, with the responsibility to maintain a positive witness by living in accordance with moral principles and submitting to lawful authorities.

Eschatological Perspective: Paul's reference to the nearness of salvation has influenced eschatological discussions within Christianity, reminding believers of the ultimate hope of Christ's return and the need for faithful living in light of this hope.

In summary, Romans chapter 13 addresses theological concepts related to the Christian's relationship with governing authorities, the importance of love in fulfilling the law, and the eschatological perspective of the nearness of salvation. It continues to be a source of guidance for Christians in navigating their responsibilities in society while maintaining their fidelity to God's principles.

Romans 14

New International Version

The Weak and the Strong

14 Accept the one whose faith is weak, without quarreling over disputable matters. 2 One person's faith allows them to eat anything, but another, whose faith is weak, eats only vegetables. 3 The one who eats everything must not treat with contempt the one who does not, and the one who does not eat everything must not judge the one who does, for God has accepted them. 4 Who are you to judge someone else's servant? To their own master, servants stand or fall. And they will stand, for the Lord is able to make them stand.

5 One person considers one day more sacred than another; another considers every day alike. Each of them should be fully convinced in their own mind. 6 Whoever regards one day as special does so to the Lord. Whoever eats meat does so to the Lord, for they give thanks to God; and whoever abstains does so to the Lord and gives thanks to God. 7 For none of us lives for ourselves alone, and none of us dies for ourselves alone. 8 If we live, we live for the Lord; and if we die, we die for the Lord. So, whether we live or die, we belong to the Lord. 9 For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living.

10 You, then, why do you judge your brother or sister[a]? Or why do you treat them with contempt? For we will all stand before God's judgment seat. 11 It is written:

“As surely as I live,’ says the Lord,
‘every knee will bow before me;
every tongue will acknowledge God.’”[b]

12 So then, each of us will give an account of ourselves to God.

13 Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in the way of a brother or sister. 14 I am convinced, being fully persuaded in the Lord Jesus, that nothing is unclean in itself. But if anyone regards something as unclean, then for that person it is unclean. 15 If your brother or sister is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy someone for whom Christ died. 16 Therefore do not let what you know is good be spoken of as evil. 17 For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, 18 because anyone who serves Christ in this way is pleasing to God and receives human approval.

19 Let us therefore make every effort to do what leads to peace and to mutual edification. 20 Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a person to eat anything that causes someone else to stumble. 21 It is better not to eat meat or drink wine or to do anything else that will cause your brother or sister to fall.

22 So whatever you believe about these things keep between yourself and God. Blessed is the one who does not condemn himself by what he approves. 23 But whoever has doubts is condemned if they eat, because their eating is not from faith; and everything that does not come from faith is sin.[c]

Footnotes

Romans 14:10 The Greek word for brother or sister (adelphos) refers here to a believer, whether man or woman, as part of God's family; also in verses 13, 15 and 21.

Romans 14:11 Isaiah 45:23

Romans 14:23 Some manuscripts place 16:25-27 here; others after 15:33.

In chapter 14 of Romans, Paul addresses the issue of personal convictions and how they should be handled in the Christian community. He begins by urging believers to accept one another without passing judgment on disputable matters of conscience. Paul gives the example of those who eat only vegetables versus those who eat all kinds of food, and explains that each person should be fully convinced in their own mind. He emphasizes that neither group should judge or look down on the other, and that God has accepted them both. Paul goes on to explain that ultimately, each believer will stand before God and give an account of themselves. Therefore, believers should not judge or condemn one another, but instead should seek to build one another up. Paul then warns against causing a brother or sister to stumble by insisting on their own personal convictions. He emphasizes that the kingdom of God is not about eating or drinking, but about righteousness, peace, and joy in the Holy Spirit. Finally, Paul encourages believers to pursue peace and mutual edification, and to not let their personal convictions become a stumbling block to others. He emphasizes that the goal is to do everything in faith, and that whatever is not done in faith is sin. Overall, chapter 14 of Romans emphasizes the importance of accepting one another without judgment, and avoiding causing a brother or sister to stumble by insisting on personal convictions. Paul encourages believers to pursue peace and mutual edification, and to focus on the things that truly matter in the kingdom of God. He emphasizes the importance of doing everything in faith, and avoiding anything that is not done in faith.

Here are some important verses from Romans 14 with a brief explanation and their locations:

Verse 1: "Accept the one whose faith is weak, without quarreling over disputable matters."

Explanation: This verse encourages believers to accept those who have weaker faith than themselves, and not to argue or judge others over disagreements about non-essential matters.

Location: Romans 14:1

Verse 4: "Who are you to judge someone else's servant? To their own master, servants stand or fall. And they will stand, for the Lord is able to make them stand."

Explanation: This verse reminds believers that it is not their place to judge others, and that everyone will ultimately answer to God for their actions.

Location: Romans 14:4

Verse 7: "For none of us lives for ourselves alone, and none of us dies for ourselves alone."

Explanation: This verse emphasizes the interconnectedness of believers, and the importance of considering the impact of our actions on others.

Location: Romans 14:7

Verse 17: "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit."

Explanation: This verse emphasizes that what truly matters in the Christian life is not adherence to rules and regulations, but the pursuit of righteousness, peace, and joy through the Holy Spirit.

Location: Romans 14:17

Verse 19: "Let us therefore make every effort to do what leads to peace and to mutual edification."

Explanation: This verse encourages believers to prioritize peace and building up one another in their interactions, rather than causing division or harm.

Location: Romans 14:19

Romans chapter 14 addresses theological thoughts related to matters of conscience, Christian liberty, and the unity of believers in the context of differing opinions on non-essential issues. Here are some of the theological thoughts and influences found in Romans chapter 14:

Disputable Matters and Weak Faith (Romans 14:1-4): Paul discusses how some believers may have convictions about what they can eat or observe as holy days, while others have differing views. He refers to those with weaker faith as those who are not fully convinced about their liberty in these matters. This thought highlights the importance of respecting one another's convictions in non-essential issues and avoiding judgment.

All Things to the Lord (Romans 14:5-9): Paul emphasizes that whatever believers do, they should do it as unto the Lord. This theological concept underscores the overarching principle of living for the glory of God in all aspects of life, including areas of personal conviction.

Judgment and Stumbling Blocks (Romans 14:10-23): Paul instructs believers not to judge one another and warns against causing others to stumble in their faith through one's actions. He emphasizes the theological concept that love and consideration for fellow believers should guide one's behavior, even in areas of Christian liberty.

The Kingdom of God (Romans 14:17-18): Paul describes the kingdom of God as a matter of righteousness, peace, and joy in the Holy Spirit. This thought underscores the theological concept of the kingdom's spiritual nature and the importance of pursuing righteousness and peace in the Christian community.

Theological Influence:

Romans chapter 14 has had theological influence on Christian thought and practice in the following ways:

Christian Liberty: This chapter has significantly influenced discussions on Christian liberty and the balance between personal conviction and unity in the Church. It teaches that while there may be differences in non-essential matters, believers should prioritize love, unity, and the glory of God.

Matters of Conscience: It has contributed to the understanding of how matters of conscience should be approached within the Christian community, emphasizing the importance of mutual respect and avoiding judgment.

Stumbling Blocks: The chapter's emphasis on not causing others to stumble in their faith has influenced discussions about the responsibility of mature believers to consider the spiritual well-being of others and the importance of avoiding actions that could lead others away from Christ.

Kingdom of God: Paul's description of the kingdom of God as righteousness, peace, and joy in the Holy Spirit has influenced Christian teachings on the nature of the kingdom and the pursuit of God's righteousness and peace within the Church.

In summary, Romans chapter 14 addresses theological concepts related to Christian liberty, matters of conscience, and the importance of unity in the midst of differing opinions on non-essential issues. It continues to be a source of guidance for Christians in navigating their relationships with fellow believers and pursuing a life that reflects the principles of love, peace, and righteousness in the kingdom of God.

Romans 15

New International Version

15 We who are strong ought to bear with the failings of the weak and not to please ourselves. 2 Each of us should please our neighbors for their good, to build them up. 3 For even Christ did not please himself but, as it is written: "The insults of those who insult you have fallen on me."^[a] 4 For everything that was written in the past was written to teach us, so that through the endurance taught in the Scriptures and the encouragement they provide we might have hope.

5 May the God who gives endurance and encouragement give you the same attitude of mind toward each other that Christ Jesus had, 6 so that with one mind and one voice you may glorify the God and Father of our Lord Jesus Christ.

7 Accept one another, then, just as Christ accepted you, in order to bring praise to God. 8 For I tell you that Christ has become a servant of the Jews^[b] on behalf of God's truth, so that the promises made to the patriarchs might be confirmed 9 and, moreover, that the Gentiles might glorify God for his mercy. As it is written:

"Therefore I will praise you among the Gentiles;
I will sing the praises of your name."^[c]

10 Again, it says,

"Rejoice, you Gentiles, with his people."^[d]

11 And again,

"Praise the Lord, all you Gentiles;
let all the peoples extol him."^[e]

12 And again, Isaiah says,

“The Root of Jesse will spring up,
one who will arise to rule over the nations;
in him the Gentiles will hope.”[f]

13 May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.

Paul the Minister to the Gentiles

14 I myself am convinced, my brothers and sisters, that you yourselves are full of goodness, filled with knowledge and competent to instruct one another. 15 Yet I have written you quite boldly on some points to remind you of them again, because of the grace God gave me 16 to be a minister of Christ Jesus to the Gentiles. He gave me the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit.

17 Therefore I glory in Christ Jesus in my service to God. 18 I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done— 19 by the power of signs and wonders, through the power of the Spirit of God. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ. 20 It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else’s foundation. 21 Rather, as it is written:

“Those who were not told about him will see,
and those who have not heard will understand.”[g]

22 This is why I have often been hindered from coming to you.

Paul’s Plan to Visit Rome

23 But now that there is no more place for me to work in these regions, and since I have been longing for many years to visit you, 24 I plan to do so when I go to Spain. I hope to see you while passing through and to have you assist me on my journey there, after I have enjoyed your company for a while. 25 Now, however, I am on my way to Jerusalem in the service of the Lord’s people there. 26 For Macedonia and Achaia were pleased to make a contribution for the poor among the Lord’s people in Jerusalem. 27 They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared in the Jews’ spiritual blessings, they owe it to the Jews to share with them their material blessings. 28 So after I have completed this task and have made sure that they have received this contribution, I will go to Spain and visit you on the way. 29 I know that when I come to you, I will come in the full measure of the blessing of Christ.

30 I urge you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me. 31 Pray that I may be kept safe from

the unbelievers in Judea and that the contribution I take to Jerusalem may be favorably received by the Lord's people there, 32 so that I may come to you with joy, by God's will, and in your company be refreshed. 33 The God of peace be with you all. Amen.

Footnotes

Romans 15:3 Psalm 69:9

Romans 15:8 Greek circumcision

Romans 15:9 2 Samuel 22:50; Psalm 18:49

Romans 15:10 Deut. 32:43

Romans 15:11 Psalm 117:1

Romans 15:12 Isaiah 11:10 (see Septuagint)

Romans 15:21 Isaiah 52:15 (see Septuagint)

Chapter 15 of Romans begins with Paul continuing his discussion on the importance of accepting and supporting one another within the Christian community. He explains that believers should not seek to please themselves, but should instead strive to build up their brothers and sisters in Christ.

Paul also emphasizes that Christ came to serve the Jewish people, in accordance with God's promises to their ancestors, but that through his death and resurrection, Gentiles are also able to be part of God's family. This message of salvation is for everyone, and Paul encourages the Roman believers to share it with others.

Paul then shares his plans to visit Rome on his way to Spain, and asks the believers to pray for him and his mission. He also expresses his desire to be refreshed by their fellowship when he visits.

In the remainder of the chapter, Paul gives some final instructions and greetings. He commends Phoebe, a servant of the church in Cenchreae, and asks the believers to receive her and support her in her work. He also greets several other believers by name, including Priscilla and Aquila, and sends greetings from his fellow workers.

Overall, chapter 15 of Romans emphasizes the importance of unity and support within the Christian community, and the universal message of salvation through Christ. Paul encourages the believers to pray for him and his mission, and sends his own greetings and commendations to the church in Rome.

Here are some important verses from Romans 15 with a brief explanation and their locations:

Verse 2: "Each of us should please our neighbors for their good, to build them up."

Explanation: This verse emphasizes the importance of considering the needs of others and seeking to build them up, rather than only looking out for ourselves.

Location: Romans 15:2

Verse 5: "May the God who gives endurance and encouragement give you the same attitude of mind toward each other that Christ Jesus had."

Explanation: This verse emphasizes the importance of relying on God for strength and endurance, and encourages believers to have the same mindset as Christ in their interactions with others.

Location: Romans 15:5

Verse 7: "Accept one another, then, just as Christ accepted you, in order to bring praise to God."

Explanation: This verse emphasizes the importance of accepting others, just as Christ has accepted us, as a means of bringing glory to God.

Location: Romans 15:7

Verse 13: "May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit."

Explanation: This verse encourages believers to trust in God and rely on the Holy Spirit for joy, peace, and hope.

Location: Romans 15:13

Verse 20-21: "It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation. Rather, as it is written: 'Those who were not told about him will see, and those who have not heard will understand.'"

Explanation: These verses highlight the apostle Paul's passion for sharing the gospel with those who have not yet heard it, and emphasizes the importance of spreading the message of Christ to new audiences.

Location: Romans 15:20-21

Romans chapter 15 focuses on the themes of Christian unity, ministering to others, and the mission to the Gentiles. Here are some of the theological thoughts and influences found in Romans chapter 15:

Unity and Edification (Romans 15:1-6): Paul emphasizes the importance of bearing with the weaknesses of others and pursuing the unity and edification of the body of Christ. This thought aligns with the theological concept of the unity of believers in Christ and the need for mutual encouragement and support.

Christ as Servant (Romans 15:7-13): Paul points to Christ as the example of serving both Jews and Gentiles, emphasizing the universality of the gospel message. He quotes Old Testament passages to demonstrate that the Gentiles should praise God for His mercy in including them in His redemptive plan. This thought highlights the theological concept of God's inclusive salvation.

Paul's Mission to the Gentiles (Romans 15:14-21): Paul explains his ministry to the Gentiles, underscoring the theological concept of the Gentile mission. He views his ministry as a priestly service, offering the Gentiles as an acceptable offering to God. This reflects the biblical theme of the nations coming to worship God.

Plans to Visit Rome (Romans 15:22-33): Paul shares his plans to visit Rome and Spain, expressing his desire to preach the gospel in places where Christ is not known. This thought reinforces the theological concept of the Christian mission to spread the gospel to unreached people groups.

Theological Influence:

Romans chapter 15 has had theological influence on Christian thought and practice in the following ways:

Christian Unity: The chapter emphasizes the importance of Christian unity and mutual support, contributing to discussions about the unity of the Church and the role of believers in building up one another.

Inclusive Salvation: Paul's discussion of God's mercy to both Jews and Gentiles underscores the theological concept of God's inclusive salvation. It has influenced discussions about the universality of the gospel message.

Mission and Evangelism: The chapter reinforces the theological concept of the Christian mission and the imperative to share the gospel with those who have not heard. It has motivated and informed missionary endeavors throughout Christian history.

Servanthood: Paul's portrayal of Christ as a servant and his own ministry as priestly service has influenced Christian teachings on servanthood and the call to serve others in humility.

In summary, Romans chapter 15 focuses on theological concepts related to Christian unity, the inclusion of Gentiles in God's redemptive plan, the mission to the Gentiles, and the importance of serving others. It continues to be a source of inspiration and guidance for Christians in their pursuit of unity, mission, and service in the name of Christ.

Notes:

There are several challenging theological and philosophical questions that arise in the book of Romans. Here are a few examples:

1. How can a just and loving God allow suffering and evil in the world? This is a classic problem in philosophy and theology, and Paul addresses it in Romans 5:12-21, where he discusses the concept of original sin and how it affects humanity.
2. What is the relationship between faith and works in salvation? Paul emphasizes throughout Romans that salvation is by faith in Christ alone, but he also stresses the importance of living a righteous life. Some scholars have debated whether Paul's teachings on justification by faith and his emphasis on good works are in conflict.
3. How does God's sovereignty intersect with human free will? In Romans 9-11, Paul discusses God's plan for Israel and how it relates to his sovereignty and human responsibility. This section of the book has sparked debates about predestination and free will.

These are just a few examples of challenging questions that arise in the book of Romans. However, different readers may find other passages and concepts to be particularly difficult to understand or reconcile with their own beliefs.