

Romans

Primary Teaching Theme: *The Doctrine of Salvation*

The Book of Romans was written as an epistle to the Jews residing in the Roman province who believed the Messiah. It is notably a doctrinal epistle for believers in all Churches specifically focused on *The Doctrine of Salvation*. Doctrine is defined as a set of principles or instructions, a discipline by which one lives, and a system of belief.

The book of Romans expressly defines the common principles related to salvation. Common salvation asserts that all people are saved by one distinct sacrificial act under the same conditions. There are no exceptions or separate sets of criteria distinguished by differences in class. In the epistle to the Roman Jewish province, Paul defines salvation for all believers to prevent individual groups of believers from establishing their standards or requirements.

Salvation for a believer today is based on the same set of principles established for the members of the first century church. Standards for salvation are predefined and are not to be modified to accommodate present-day norms, customs, or conditions.

Two arguments: There is a widely accepted belief that human nature is fundamentally good, suggesting that individuals possess inherent qualities that enable them to cultivate their goodness without relying on external influences. The theory suggests that, over time, humanity could evolve into a more advanced and improved version of itself. The premise implies that an individual starts life with character flaws or limitations, but over time, they can transform and overcome their undesirable traits.

The self-improvement narrative discards the need for a supernatural power to help or rescue them from sin. Men who have no need for God as a savior also have no need of divine intervention or influence in any other dimension of their lives.

The biblical argument presents a different perspective, referencing how humans are formed in the womb.

In Psalms 51:5, the scripture explains that a man is shaped in iniquity and conceived in sin. The biblical premise acknowledges the fallen nature of humanity and its inability to recover on its own. Contrary to the self-improvement argument, man must recognize the need for supernatural intervention to rescue him from the consequences of his mortal nature.

The person who recognizes the need for God's salvation will also learn to trust Him to resolve subsequent life dilemmas. The latter argument illustrates God reaching out to man to save him; the former argument illustrates man reaching within himself to save himself.

Recognizing the need for salvation is evidence that a person will not naturally evolve into an improved state of morality. Without divine intervention, mankind is devolving into depravity and unbridled behavior.



Secondary Teaching theme: *The Gospel of God*

Gospel (def.) – to declare or proclaim, i.e., to convey good news.

The Gospel of God declares God as Creator. It is an introduction of every human to their creator. A person cannot understand their identity without knowing their creator. A man wrestles with understanding or defining his purpose, struggling to know his Creator and comprehend why he was created.

Many of life's overwhelming questions and issues can be addressed by understanding the God of creation. Man is the work of the Creator's hands. The Creator has provided a place for man in the world He created. When life malfunctions, man should consult his Creator. Seeking advice from someone other than the author of life is misguided. Self-analysis is unproductive and futile.

God introduced Himself to His creation so that His creation would know who is responsible for them. He desires for His creation to understand who it can trust in times of need. If creation does not acknowledge God as its creator, it will not seek or consult Him in times of need.

Secondary Teaching theme: *The Gospel of God preached by the prophets*

The Gospel of God is not a new message; it is consistent with the teachings of the prophets that preceded the establishment of the New Testament church. The prophets of the Old Testament also proclaimed that God is the creator. [Isaiah 43:1-15]

The Apostle Paul builds on the declaration as a foundation principle for understanding the promise the creator has made to redeem His creation. The promise of redemption and salvation holds no significance without understanding the identity and nature of the Creator.

The redemption promise is built upon the Creator being responsible for His creation. The Creator takes on the responsibility of seeking out and restoring the lost souls of His creation. When members of His creation are wounded or broken, He is responsible for their repair.

The work of salvation can be performed only by the Creator. The Father of Creation must make provision to salvage and save His creation. The Son of God declared, "No one can come to Me unless the Father draws them, and I will raise them up at the last day". (John 6:44-45) The word "*draw*" in that passage is translated as "drag," meaning *to use force to pull mankind out of sin into salvation, out of death into life*.

In the following verse, Jesus refers to the prophet's written declaration that those who have heard and learned of the Father will come to His son. If you have not heard of and learned about the Father of creation, you cannot come to His Son, Jesus Christ, our Savior.

