Book of Romans & Foundational Doctrines

The **Book of Romans** is often seen as a foundational text for understanding the doctrine of the New Covenant because it systematically outlines key theological principles regarding salvation, grace, faith, and the relationship between Jews and Gentiles under the New Covenant. However, doctrines found in Romans are supported and elaborated upon in Paul's other letters, making them complementary rather than secondary.

Here are some key doctrines in Romans, their supporting scriptures in other epistles, and comments on their relationship:

Primary Doctrines in Romans (New Covenant)

1. Justification by Faith

- **Romans 3:21-26**
  "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier

of him which believeth in Jesus.”

- **Comments**: Paul introduces the doctrine of justification by faith, a foundational principle of the New Covenant. This emphasizes that righteousness is a gift from God, not earned by works.
- **Supporting Scripture (Secondary)**:
    - **Galatians 2:16**
      “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”
    - **Ephesians 2:8-9**
      “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”

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2. The Universality of Sin and Grace

- **Romans 3:9-12, 23**
  “What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one… For all have sinned, and come short of the glory of God.”
- **Comments**: Paul emphasizes that all, both Jew and Gentile, are under sin, demonstrating the need for

salvation through grace.

- **Supporting Scripture (Secondary)**:
    - **Ephesians 2:1-5**
      “And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)”
    - **Galatians 3:22**
      “But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.”

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3. The Role of the Law under the New Covenant

- **Romans 7:4-6**
  “Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in

newness of spirit, and not in the oldness of the letter."

- **Comments**: Romans teaches that believers are no longer bound to the Law for salvation but are to serve in the Spirit under the New Covenant.
- **Supporting Scripture (Secondary)**:
    - **Galatians 3:24-25**
      "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."
    - **2 Corinthians 3:6**
      "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

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4. The Indwelling of the Holy Spirit

- **Romans 8:9-11**
  "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."
- **Comments**: The indwelling of the Holy Spirit is a defining characteristic of the New Covenant, enabling believers to live righteously.

- **Supporting Scripture (Secondary)**:
    - **Galatians 5:22-25**
      “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.”
    - **Ephesians 1:13-14**
      “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”

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5. The Inclusion of Gentiles in God’s Plan

- **Romans 9:24-26; 11:17-20**
  “Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved… And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.”
- **Comments**: Paul explains the mystery of Gentile inclusion, showing how they are grafted into God’s redemptive plan under the New Covenant.

- **Supporting Scripture (Secondary)**:
    - **Ephesians 3:6**
      “That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:”
    - **Colossians 1:27**
      “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:”

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6. Living as a New Covenant Community

- **Romans 12:1-2**
  “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”
- **Comments**: Paul calls believers to live sacrificially and be transformed in mind and conduct as a response to God’s mercy in the New Covenant.
- **Supporting Scripture (Secondary)**:
    - **Philippians 2:12-13**
      “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.”
    - **Ephesians 4:1-3**
      “I therefore, the prisoner of the Lord, beseech

> *you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace.”*

Summary

- **Primary Doctrines in Romans**: These form the foundation of New Covenant theology, dealing with justification, grace, faith, the Spirit, and the inclusion of Gentiles.
- **Secondary Doctrines in Other Epistles**: These scriptures reinforce, clarify, or expand on the principles outlined in Romans. While they are not lesser in importance, they are secondary in the sense that Romans often introduces these concepts systematically.

This interconnectedness suggests that no doctrine stands alone, and the epistles collectively reveal the full picture of the New Covenant.