

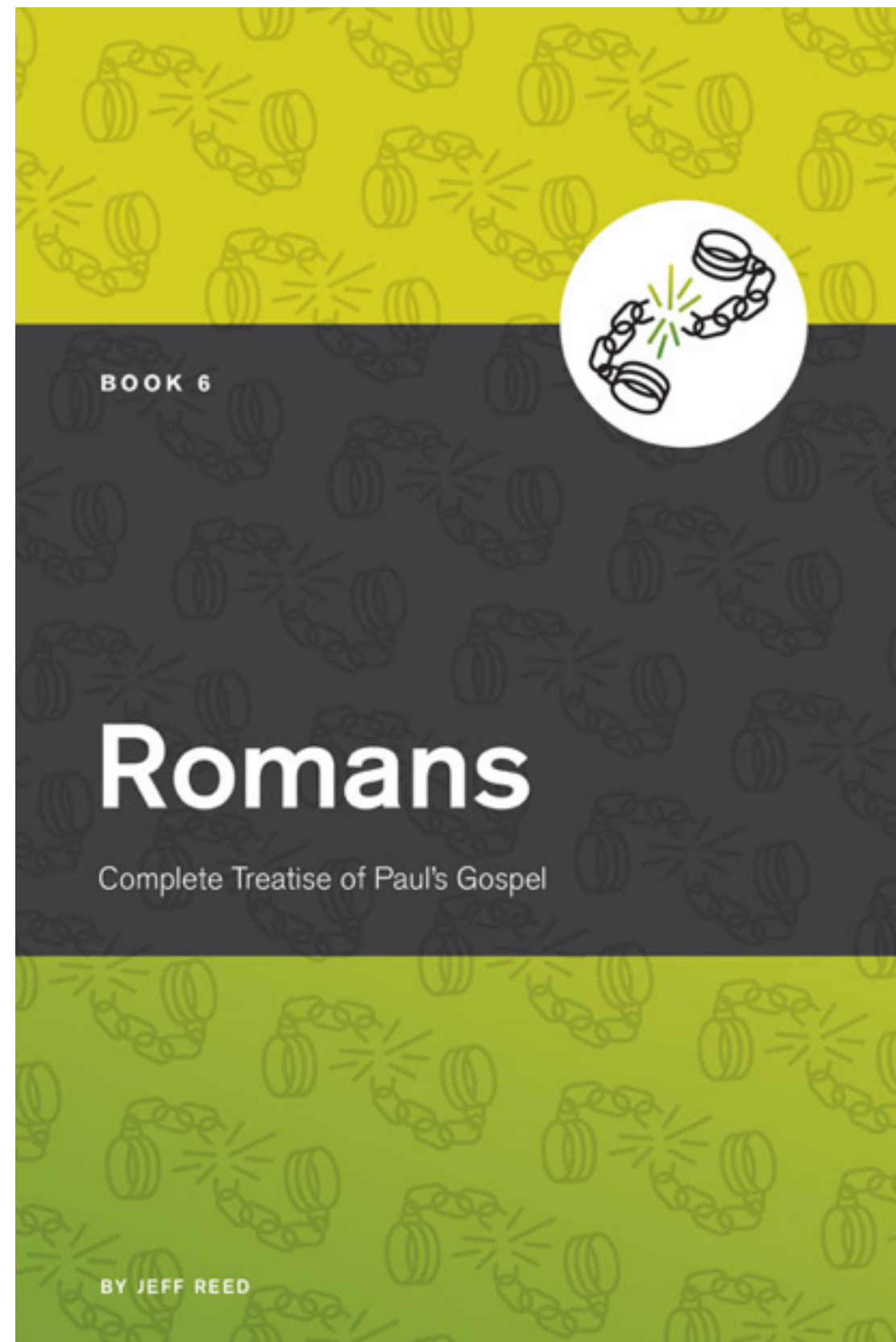
The Significance of Paul's Argument in Romans 12:1–16:27

Why is it so important to understand Paul's argument in Romans 1–11?

It is not easy to understand — even for Peter

3:14 So, my dear family, as you wait for these things, be eager to be found without spot or blemish before him, in peace. ¹⁵And when our Lord waits patiently to act, see that for what it is— salvation! Our beloved brother Paul has written to you about all this, according to the wisdom that has been given him, ¹⁶speaking about these things as he does in all his letters. There are some things in them which are difficult to understand. Untaught and unstable people twist his words to their own destruction, as they do with the other scriptures.

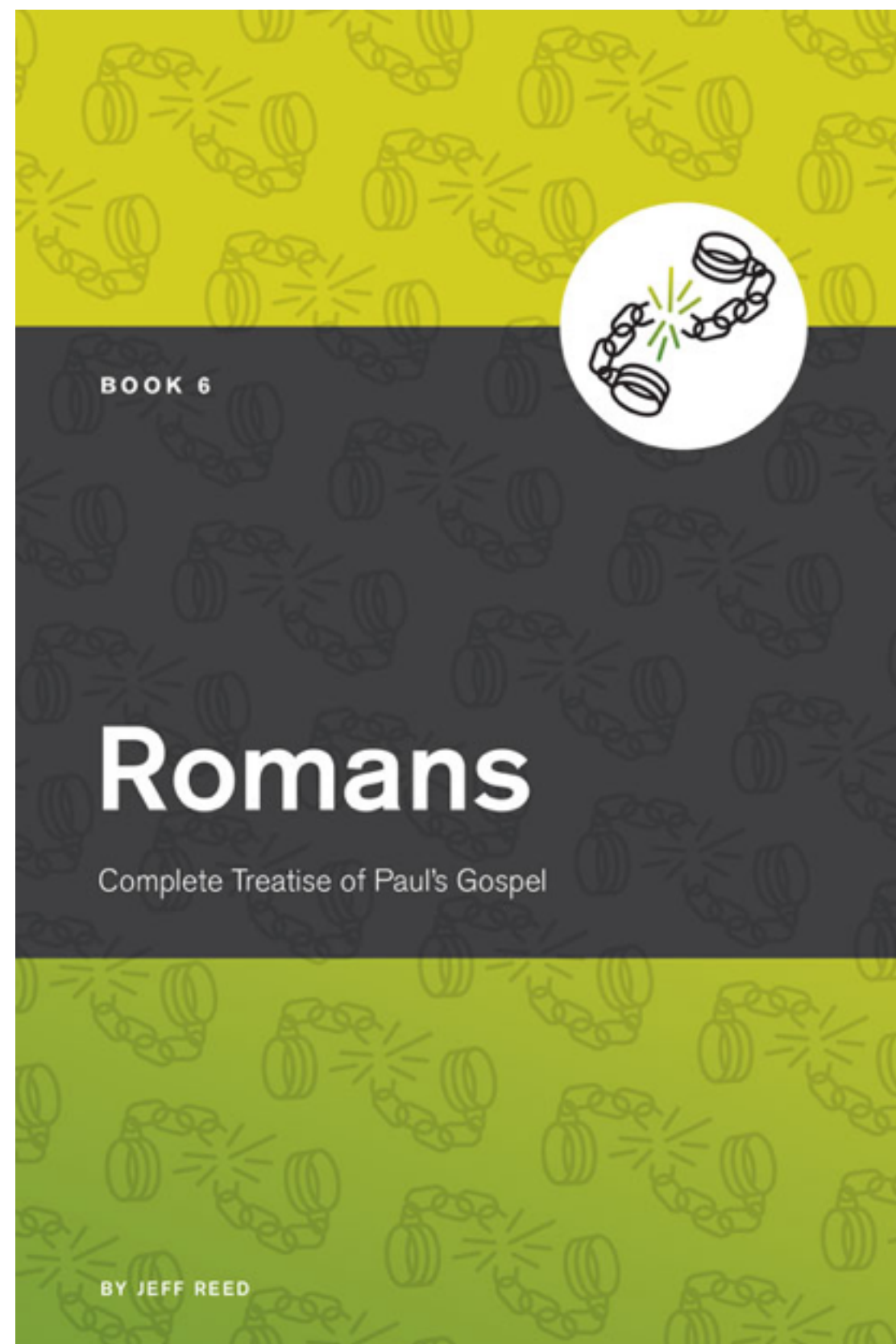
2 Peter 3:14-16



The Significance of Paul's Argument in Romans 12:1–16:27

In this section, we are going to learn why it is so important to grasp Paul's argument in Romans

and to meditate on the specific sections themselves so they shape our thinking—our mindset—our entire worldview

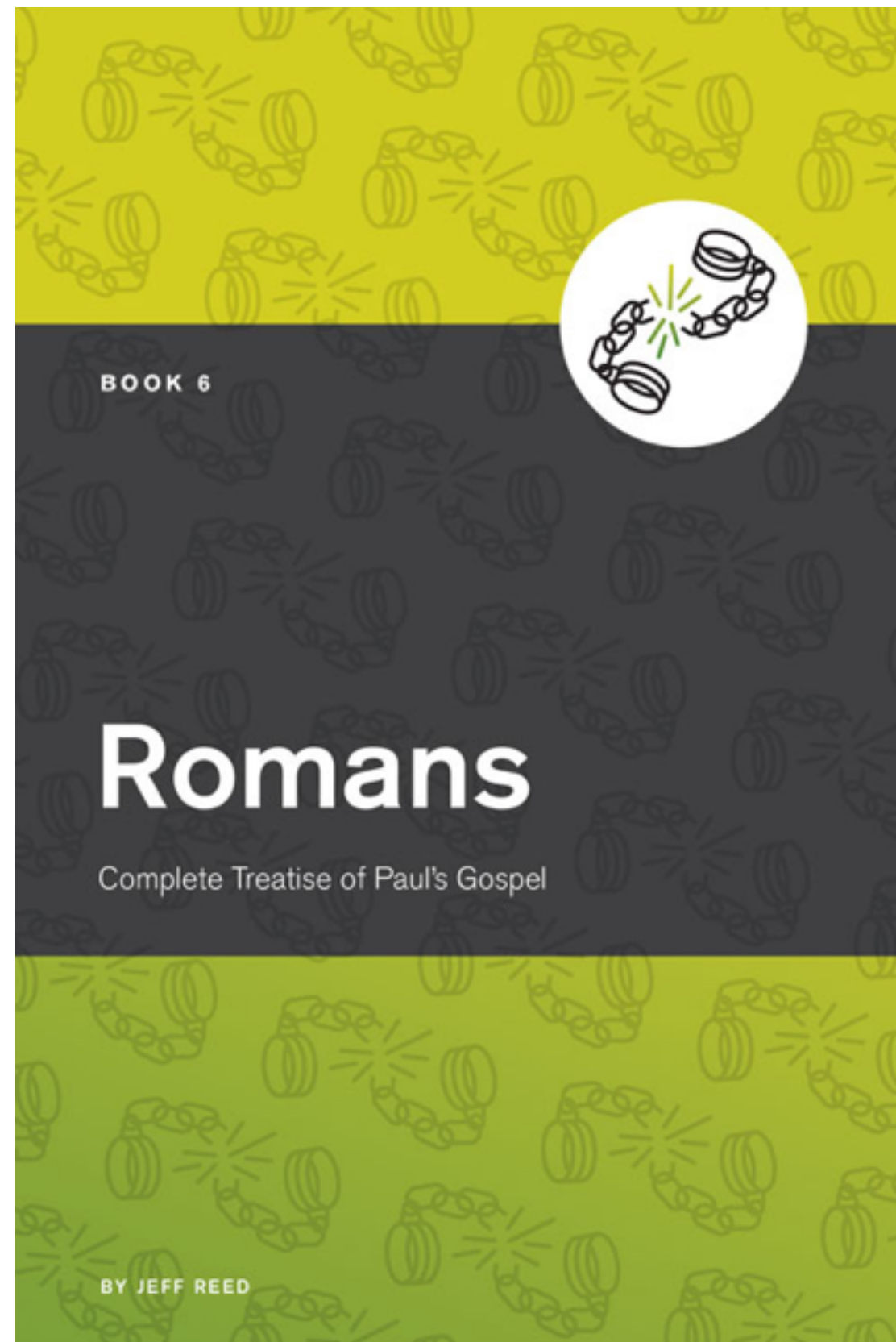


The Significance of Paul's Argument in Romans 12:1–16:27

Issue: The essence of Paul's argument in 12:1–16:27

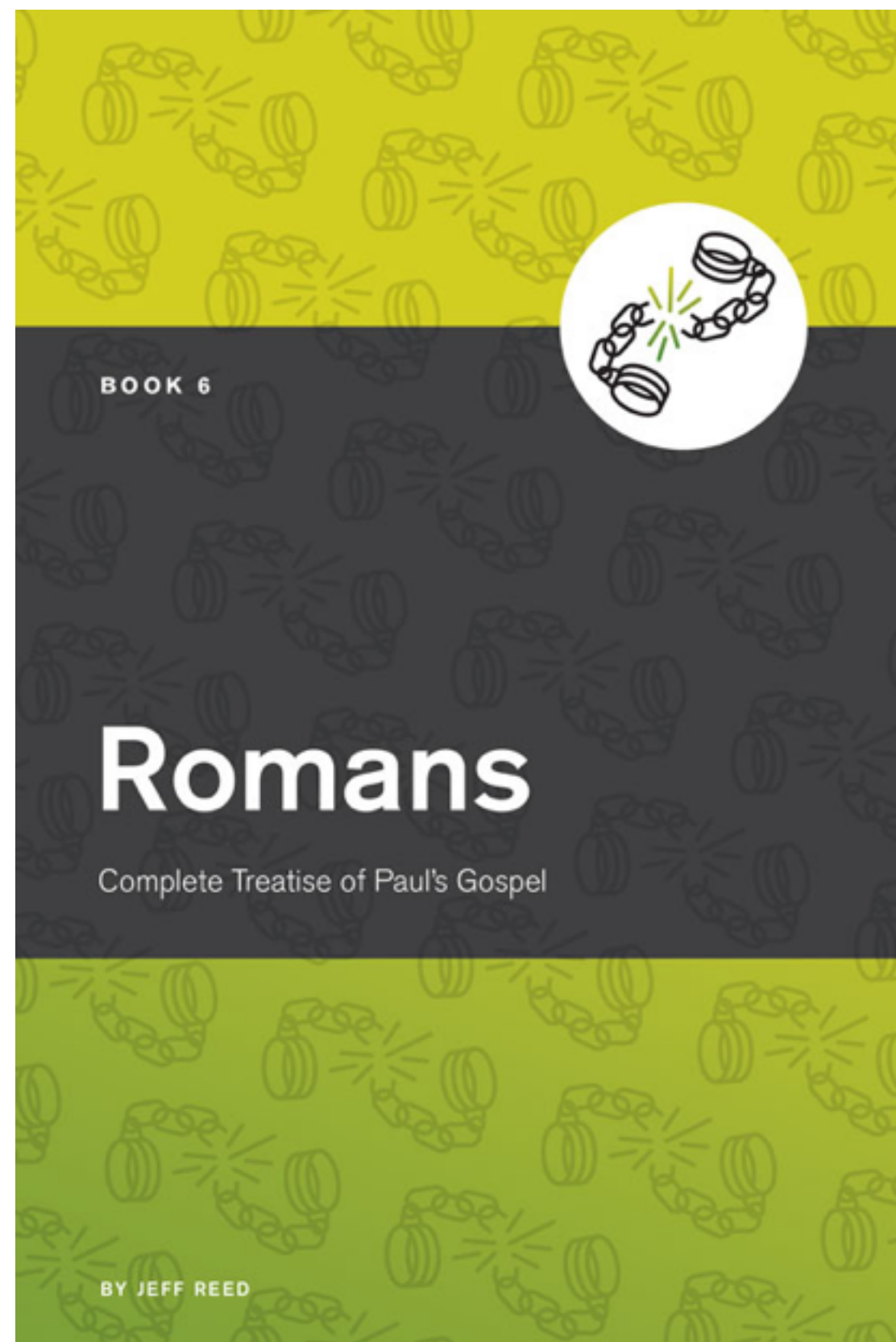
Questions:

1. What is the essence of Paul's argument in 12:1–16:27?
2. Why is it so important they understand Romans 1–11? that they embrace his full gospel?
3. How is the material in 12–16 different from 1–11? What is Paul doing in 12–16?
4. What was Paul's ultimate intention in writing this letter to the Romans churches?



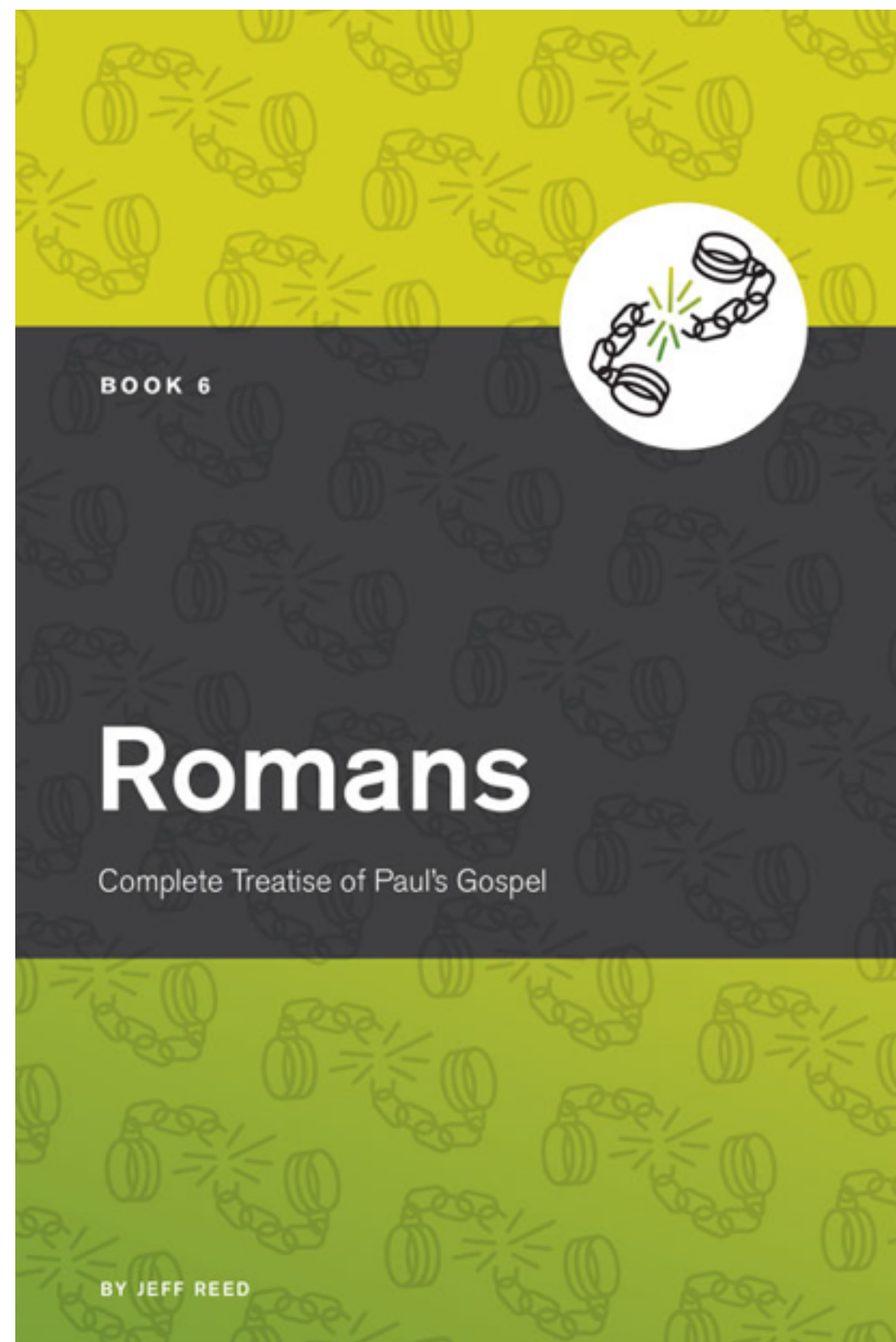
Romans 12:1–16:27

12:1 So, my dear family, this is my appeal to you by the mercies of God: offer your bodies as a living sacrifice, holy and pleasing to God. Worship like this brings your mind into line with God's. ² What's more, don't let yourselves be squeezed into the shape dictated by the present age. Instead, be transformed by the renewing of your minds, so that you can work out what God's will is—what is good, acceptable, and complete.



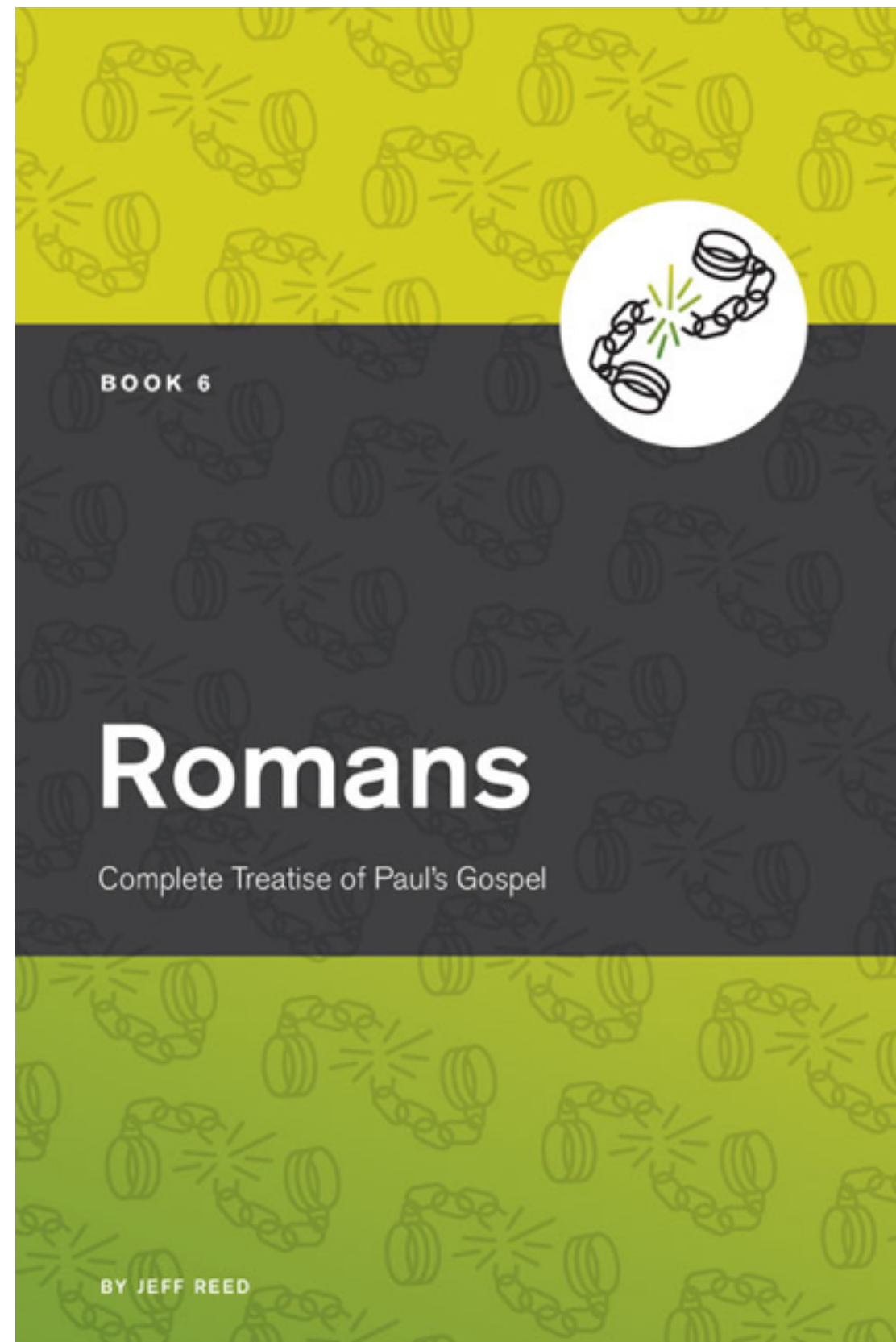
Romans 12:1–16:27

³ Through the grace which was given to me, I have this to say to each one of you: don't think of yourselves more highly than you ought to think. Rather, think soberly, in line with faith, the true standard which God has marked out for each of you. ⁴ As in one body we have many limbs and organs, you see, and all the parts have different functions, ⁵ so we, many as we are, are one body in the Messiah, and individually we belong to one another. ⁶ Well then, we have gifts that differ in accordance with the grace that has been given to us, and we must use them appropriately. If it is prophecy, we must prophesy according to the pattern of the faith. ⁷ If it is serving, we must work at our serving; if teaching, at our teaching; ⁸ if exhortation, at our exhortation; if giving, with generosity; if leading, with energy; if doing acts of kindness, with cheerfulness.



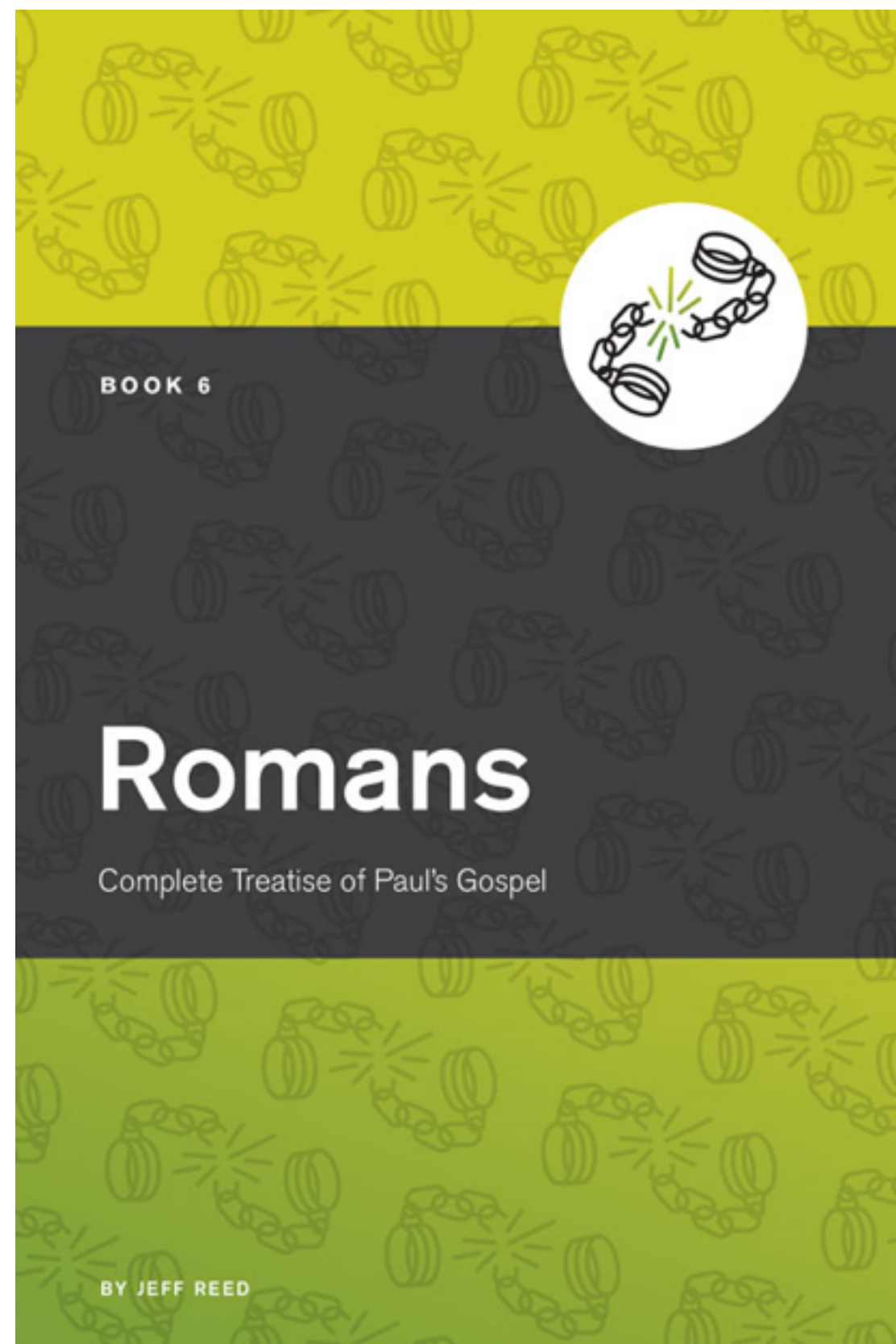
Romans 12:1–16:27

⁹ Love must be real. Hate what is evil; stick fast to what is good. ¹⁰ Be truly affectionate in showing love for one another; compete with each other in giving mutual respect. ¹¹ Don't get tired of working hard. Be on fire with the spirit. Work as slaves for the Lord. ¹² Celebrate your hope; be patient in suffering; give constant energy to prayer; ¹³ contribute to the needs of God's people; make sure you are hospitable to strangers.... ¹⁶ Come to the same mind with one another. Don't give yourselves airs, but associate with the humble. Don't get too clever for yourselves....



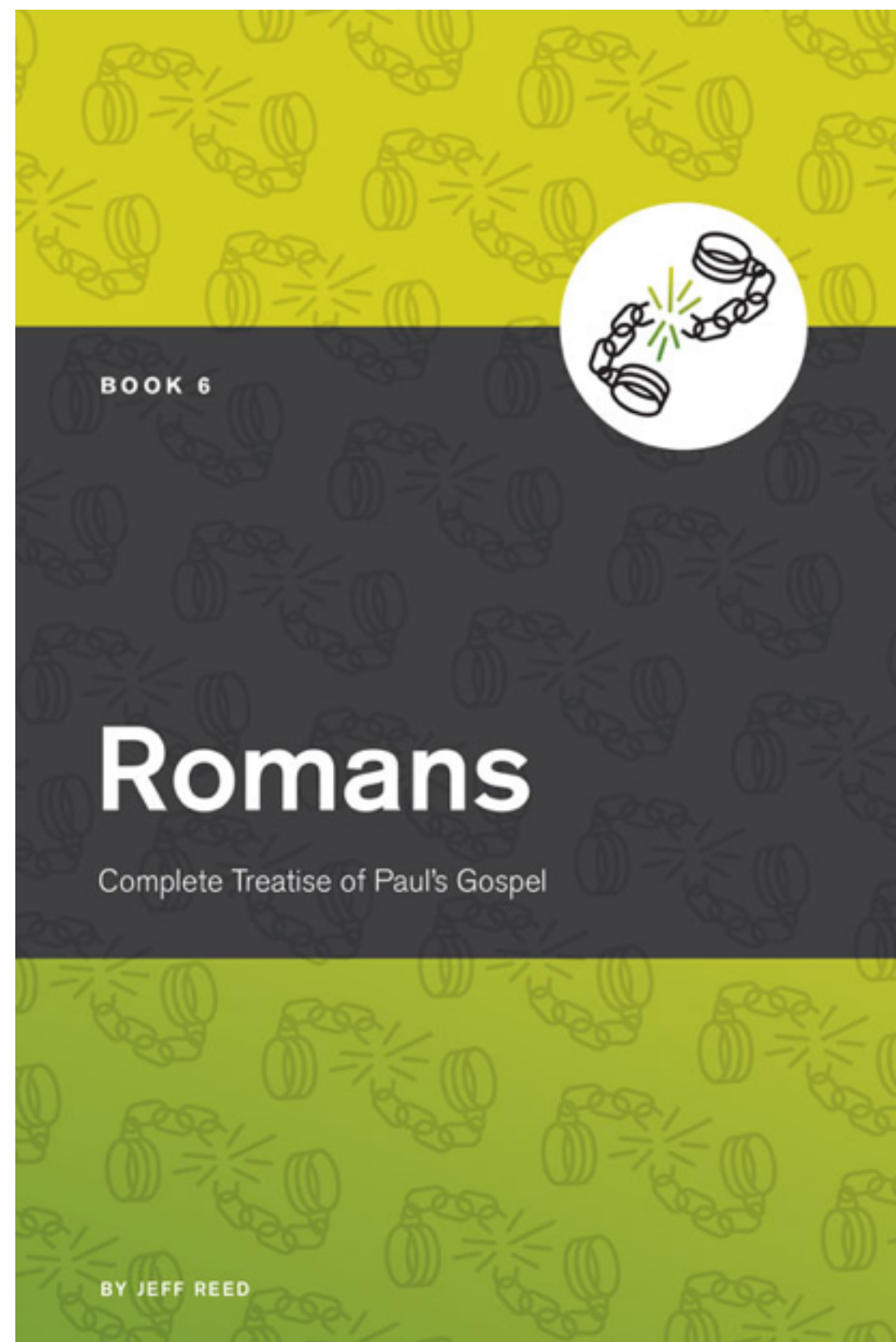
Romans 12:1–16:27

13:1 Every person must be subject to the ruling authorities. There is no authority, you see, except from God. As a result, anyone who rebels against authority is resisting what God has set up... ⁷ Respect those who should be respected. Honor the people one ought to honor. ⁸ Don't owe anything to anyone, except the debt of mutual love. If you love your neighbor, you see, you have fulfilled the law



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14:1 Welcome someone who is weak in faith, but not in order to have disputes on difficult points....⁴ Who do you think you are to judge someone else's servants? They stand or fall before their own master. And stand they will, because the master can make them stand....⁷ None of us lives to ourselves; none of us dies to ourselves.⁸ If we live, we live to the Lord, and if we die, we die to the Lord. So, then, whether we live or whether we die, we belong to the Lord.⁹ That is why the Messiah died and came back to life, so that he might be Lord both of the dead and of the living.¹⁰ You, then: why do you condemn your fellow Christian?...¹⁶ So don't let something that is good for you make other people blaspheme.

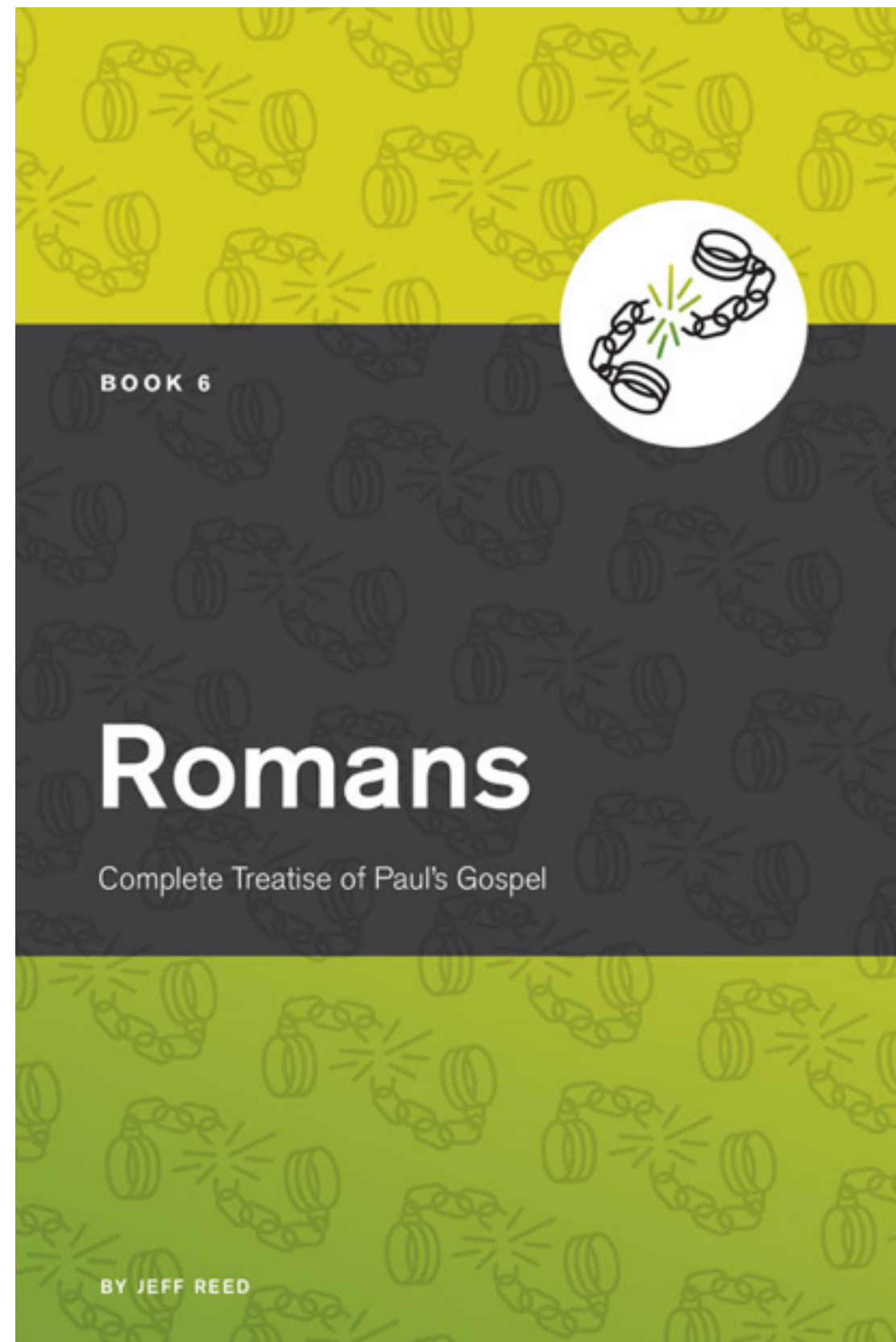


Romans 12:1–16:27

¹⁷ God's kingdom, you see, isn't about food and drink, but about justice, peace, and joy in the holy spirit. ¹⁸ Anyone who serves the Messiah like this pleases God and deserves respect from other people. ¹⁹ So, then, let's find and follow the way of peace, and discover how to build each other up.... ²² Hold firmly to the faith which you have as a matter between yourself and God. When you've thought something through, and can go ahead without passing judgment on yourself, God's blessing on you!

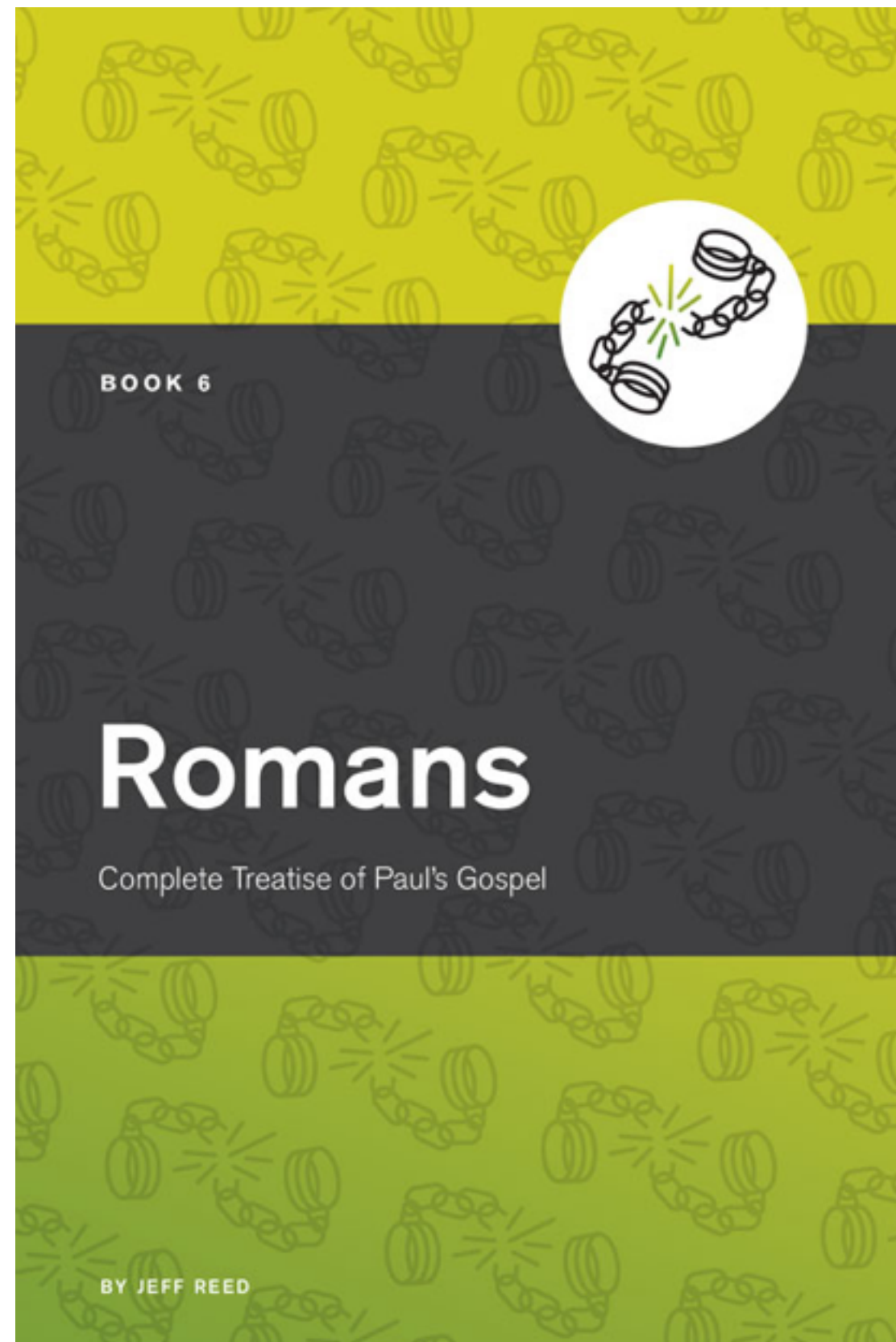
²³ But anyone who doubts is condemned even in the act of eating, because it doesn't spring from faith.... 15:1 We, the "strong" ones, should bear with the frailty of the "weak," and not please ourselves. ² Each one of us should please our neighbor for his or her good, to build them up....

⁷ Welcome one another, therefore, as the Messiah has welcomed you, to God's glory.



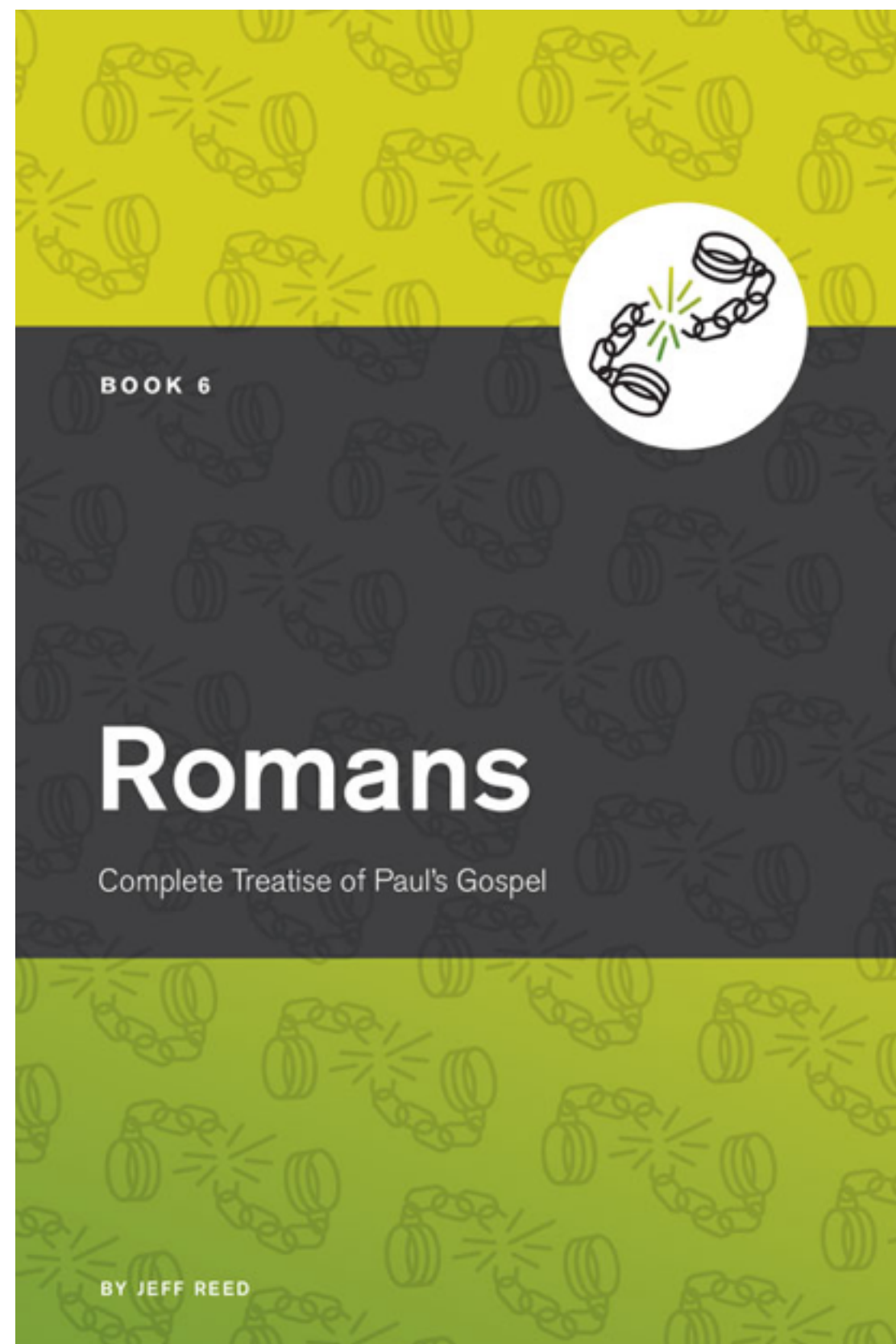
Romans 12:1–16:27

^{19b} I have completed announcing the good news of the Messiah from Jerusalem around as far as Illyricum.... ²³ But now, finding myself with no more room in these regions, I have a great longing to come to you now at last after so many years, ²⁴ and so to make my way to Spain. You see, I'm hoping to see you as I pass through, and to be sent on my way there by you, once I have been refreshed by you for a while....



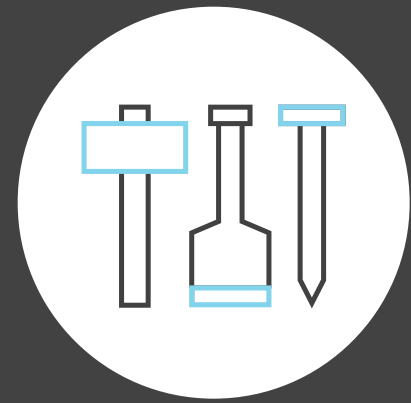
Romans 12:1–16:27

16:1 Let me introduce to you our sister Phoebe. She is a deacon in the church at Cenchreae. ² I want you to welcome her in the Lord, as is proper for one of God's people. Please give her whatever practical assistance she may need from you. She has been a benefactor to many people, myself included. ³ Greet Prisca and Aquila, my fellow workers in King Jesus. ⁴ They put their lives on the line for me. It isn't only me, but all the Gentile churches, that owe them a debt of gratitude. ⁵ Greet the church in their house as well.



Romans 12:1–16:27

¹⁷ I urge you, my dear family, to watch out for those who cause divisions and problems, contrary to the teaching you learned.... ²⁵ Now to him who is able to strengthen you according to my gospel, the proclamation of Jesus the Messiah, in accordance with the unveiling of the mystery kept hidden for long ages ²⁶ but now revealed and made known through the prophetic writings, according to the command of the eternal God, for the obedience of faith among all the nations— ²⁷ to the only wise God, through Jesus the Messiah, to whom be glory to the coming ages! Amen.

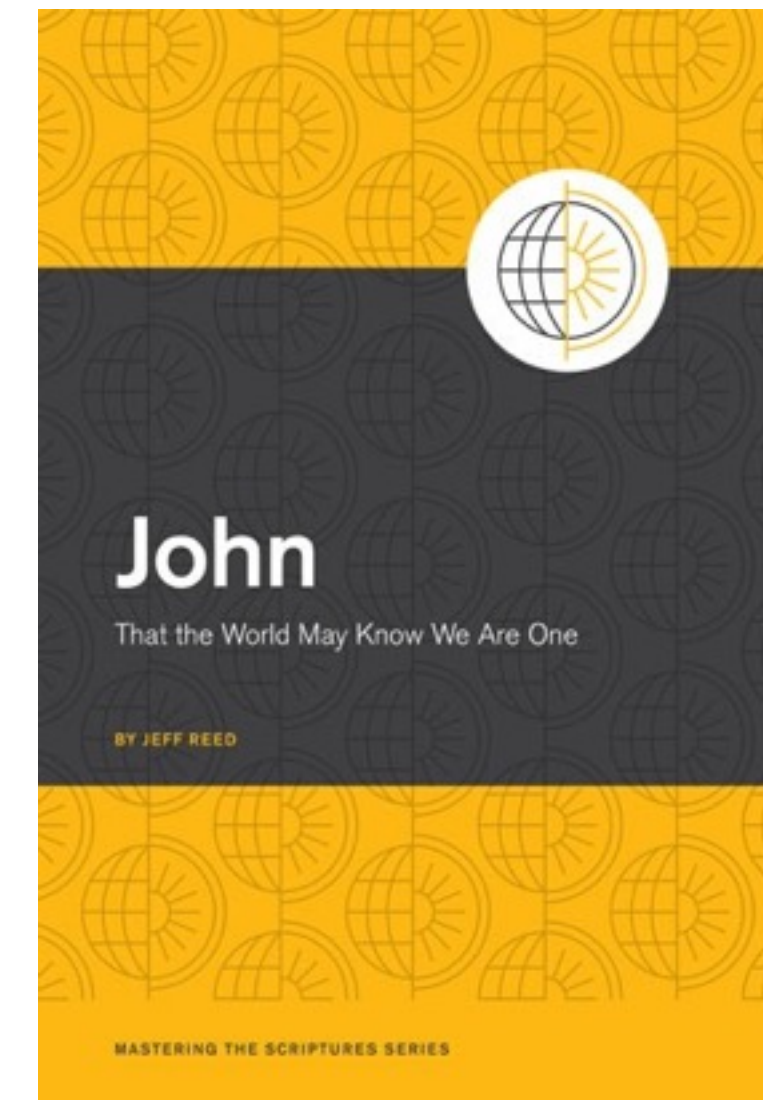
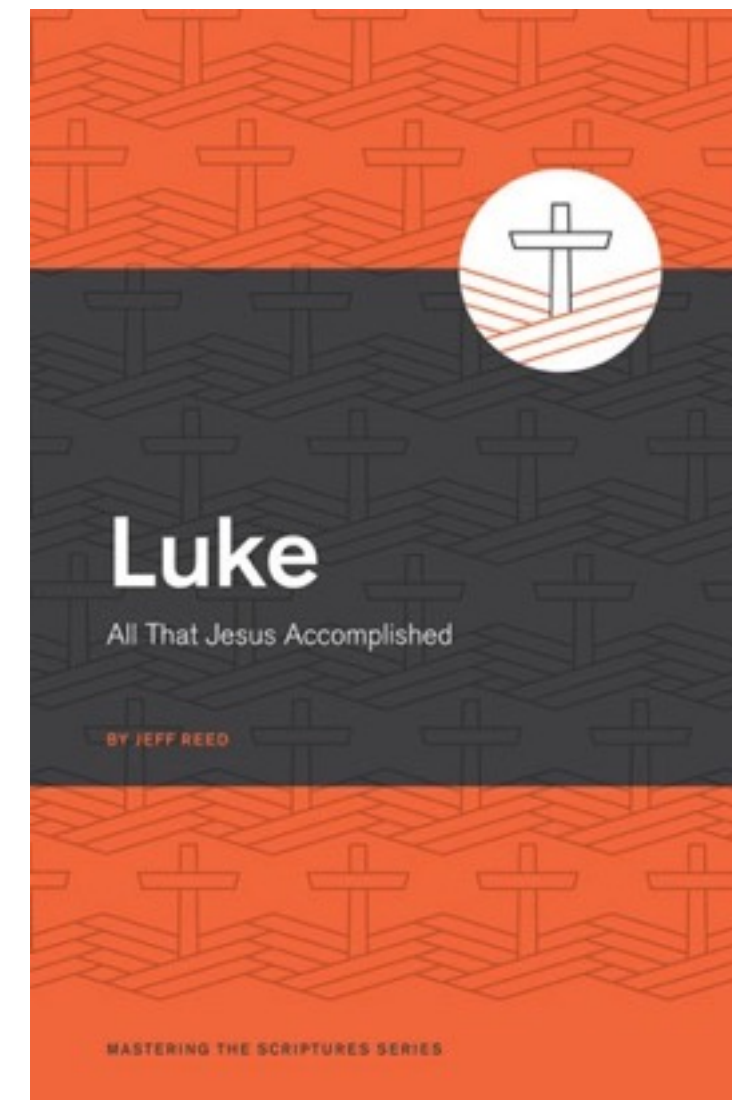
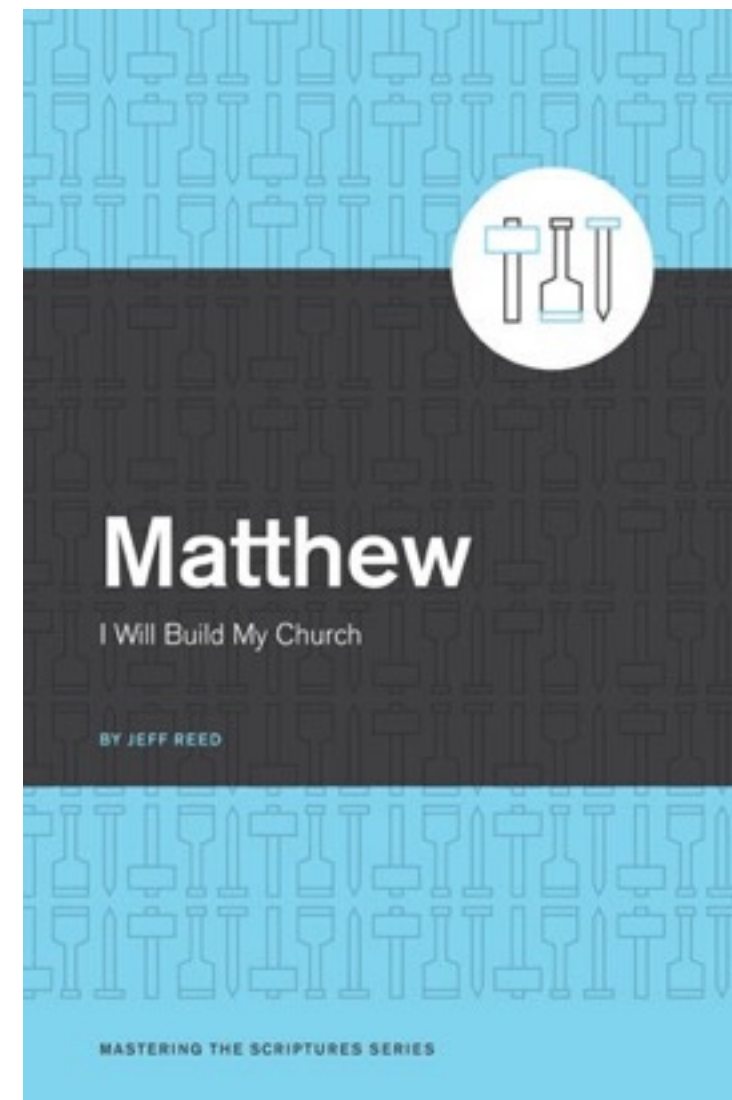
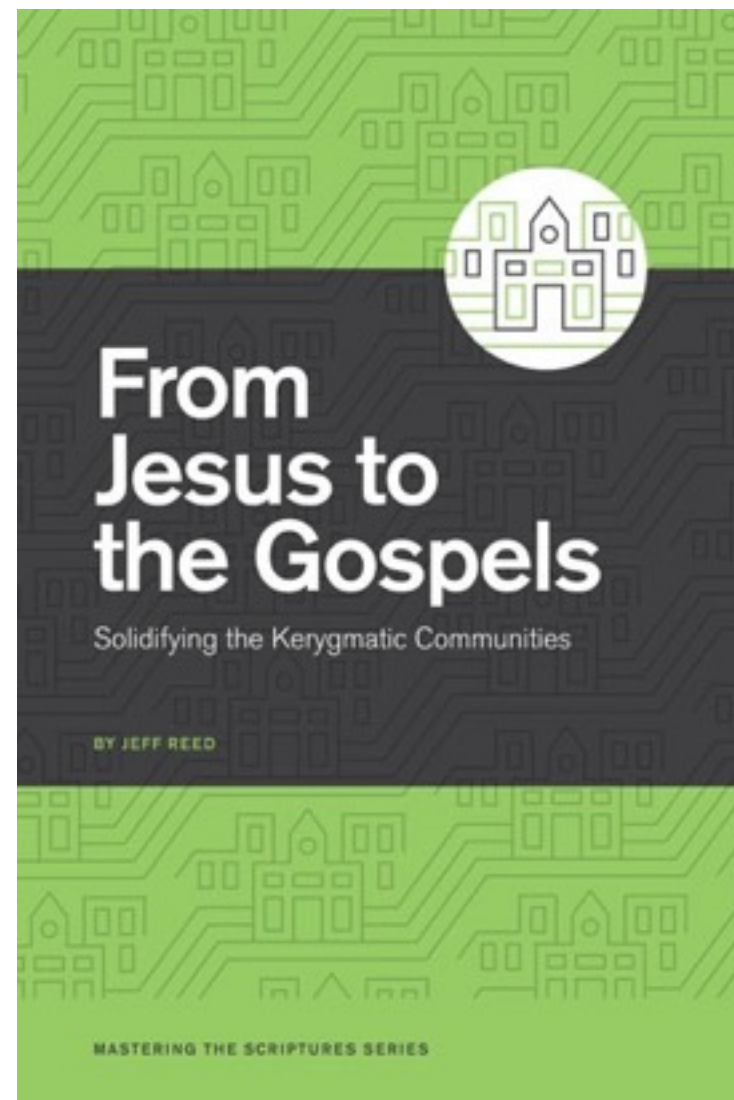


The Gospels Series

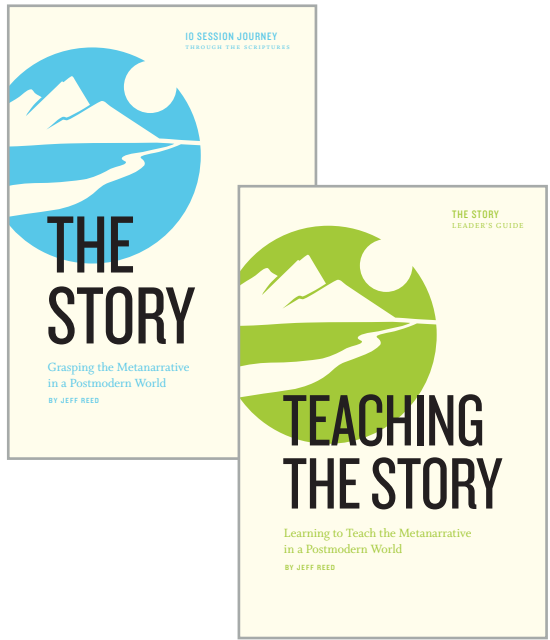
Examining the Intention of Jesus' Life and Ministry
as Witnessed by the Writers of the Four Gospels

MASTERING THE SCRIPTURES SERIES

The Gospels Series



Establishing Process—3 Years



Kerygma
Early Acts
Apostles' Teaching
6 months
Paul: 3 years “night and day”

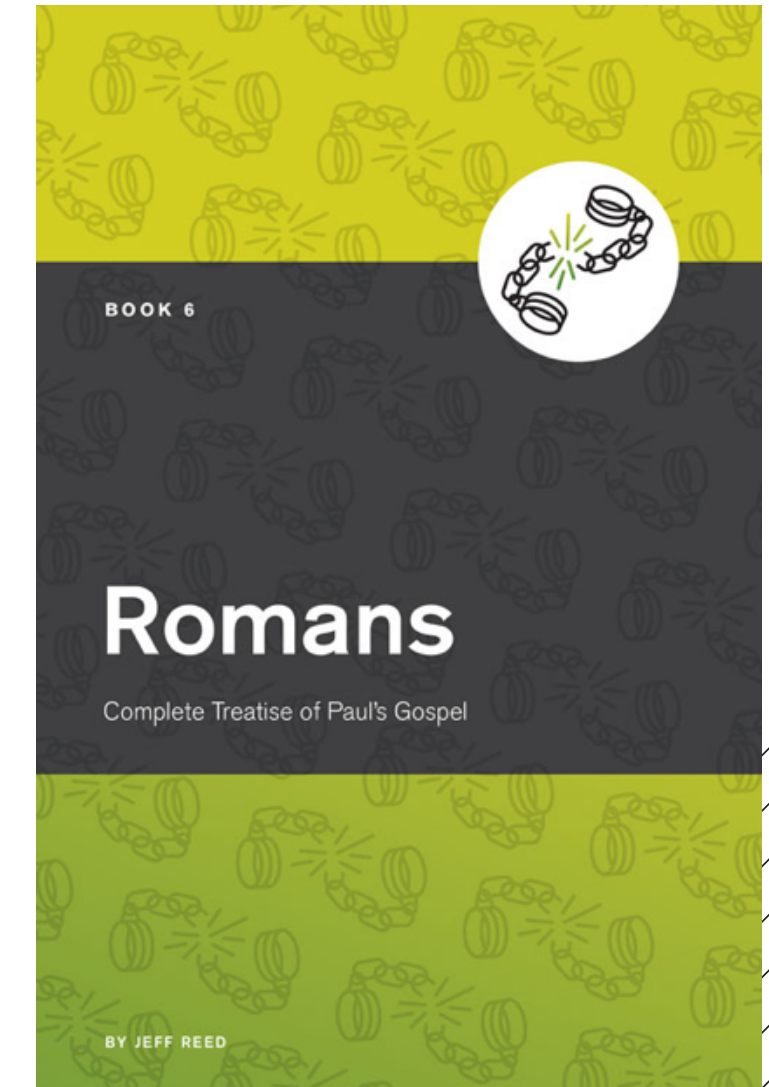
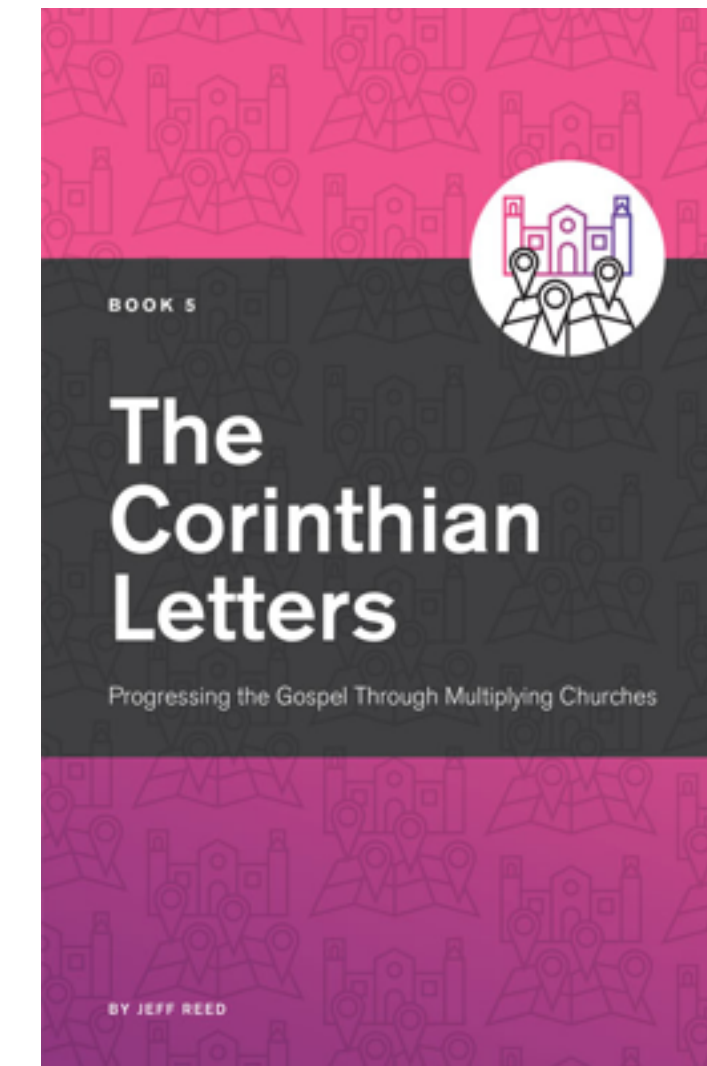
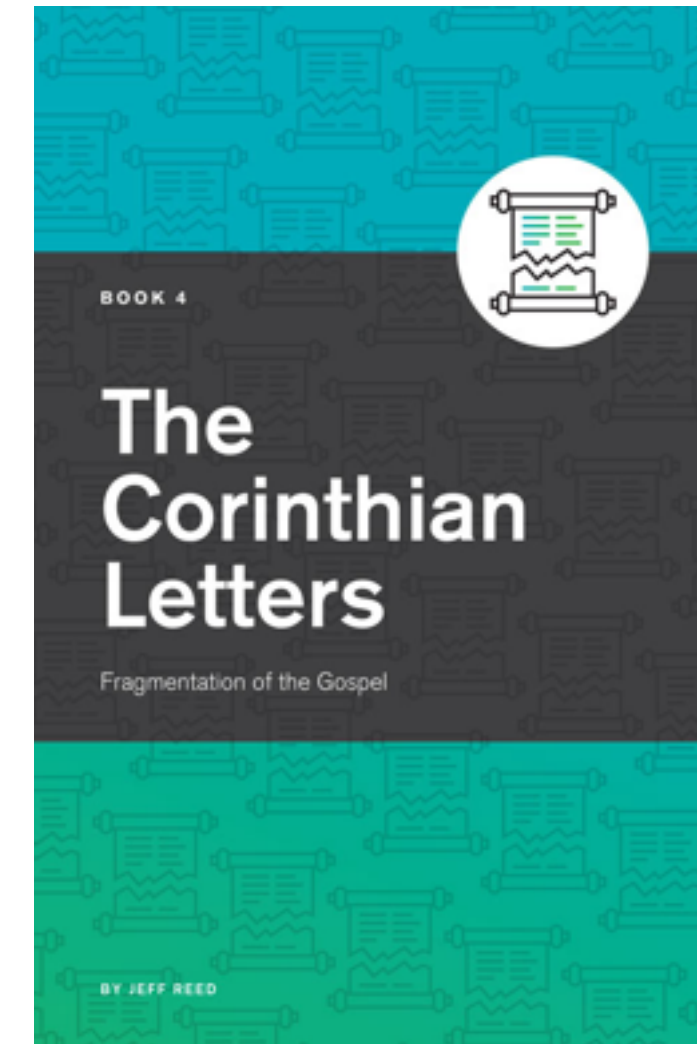
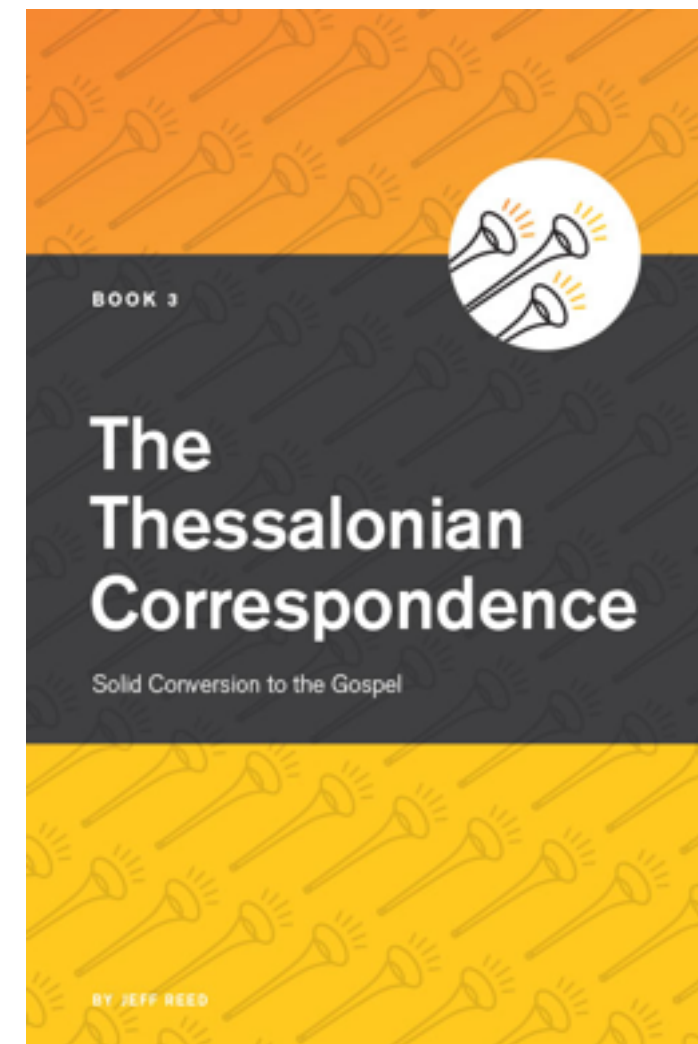
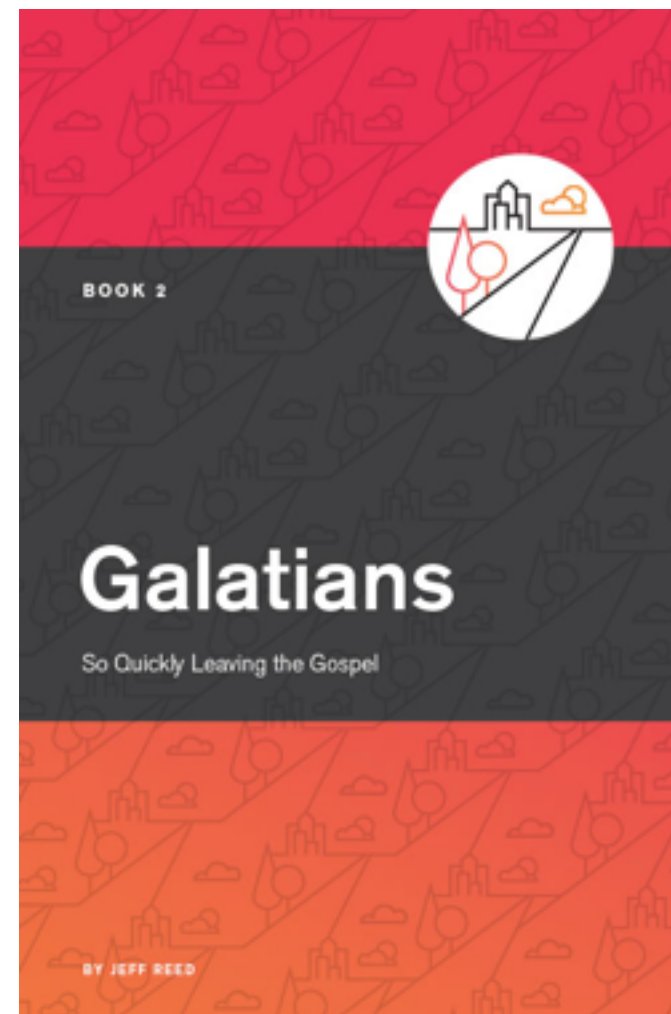
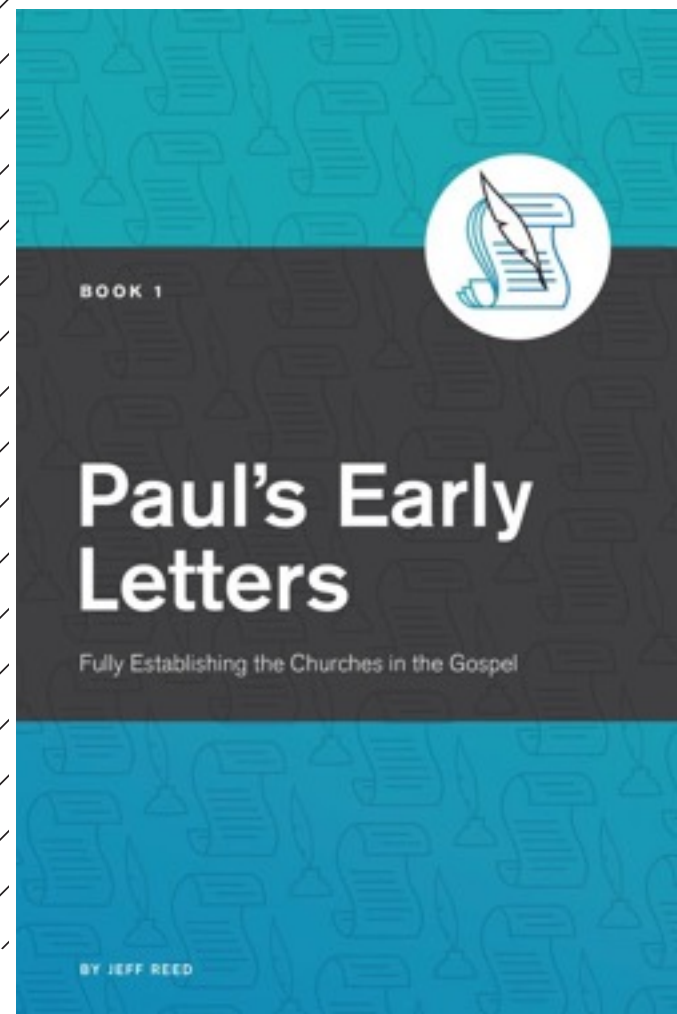


Didache
Body of Acts
Theology of Paul
1½ years



Full Kerygma
After Acts
Apostles' Gospels
1 year

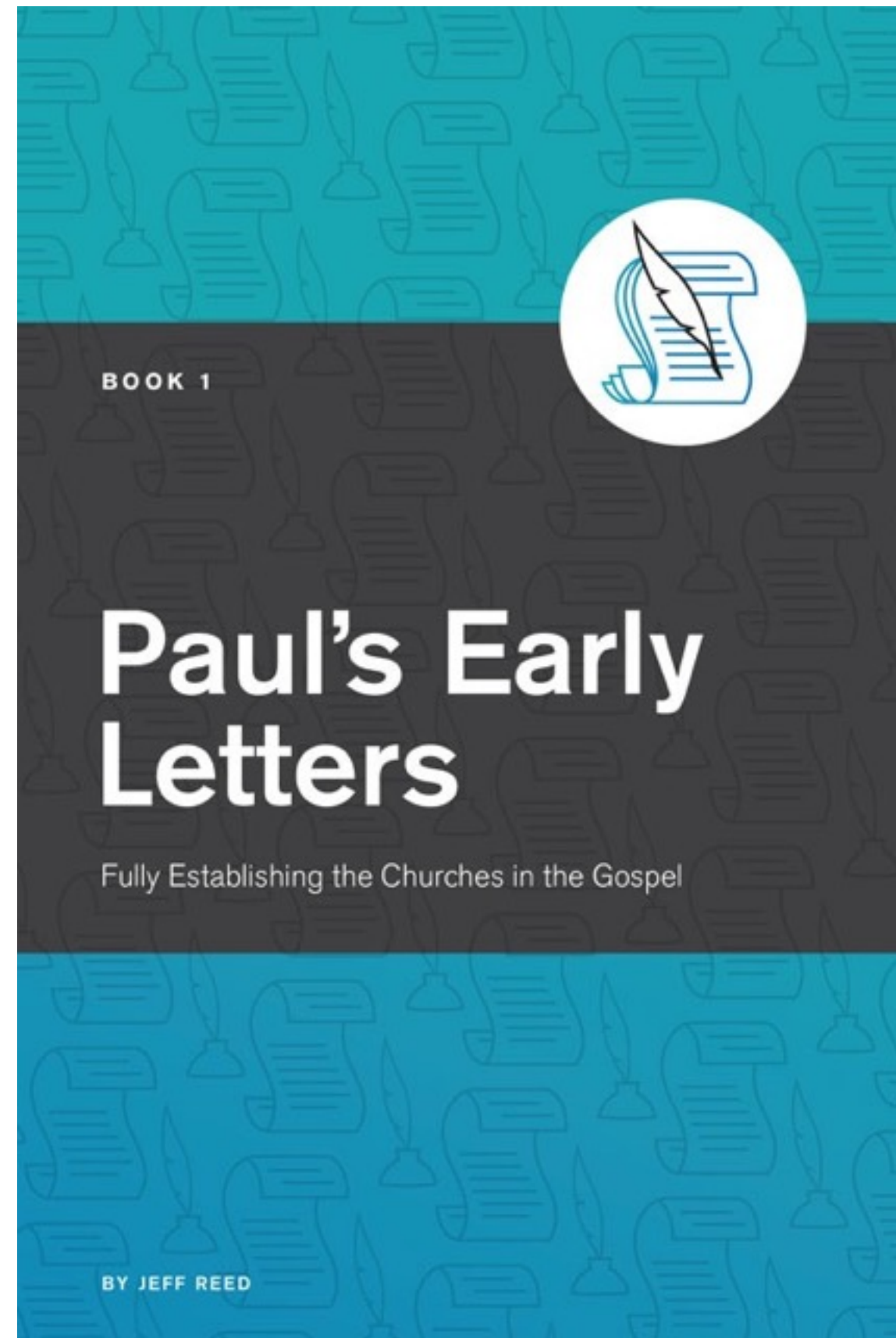
Paul's Early Letters



Uniqueness and Significance of Paul's Early Letters Series

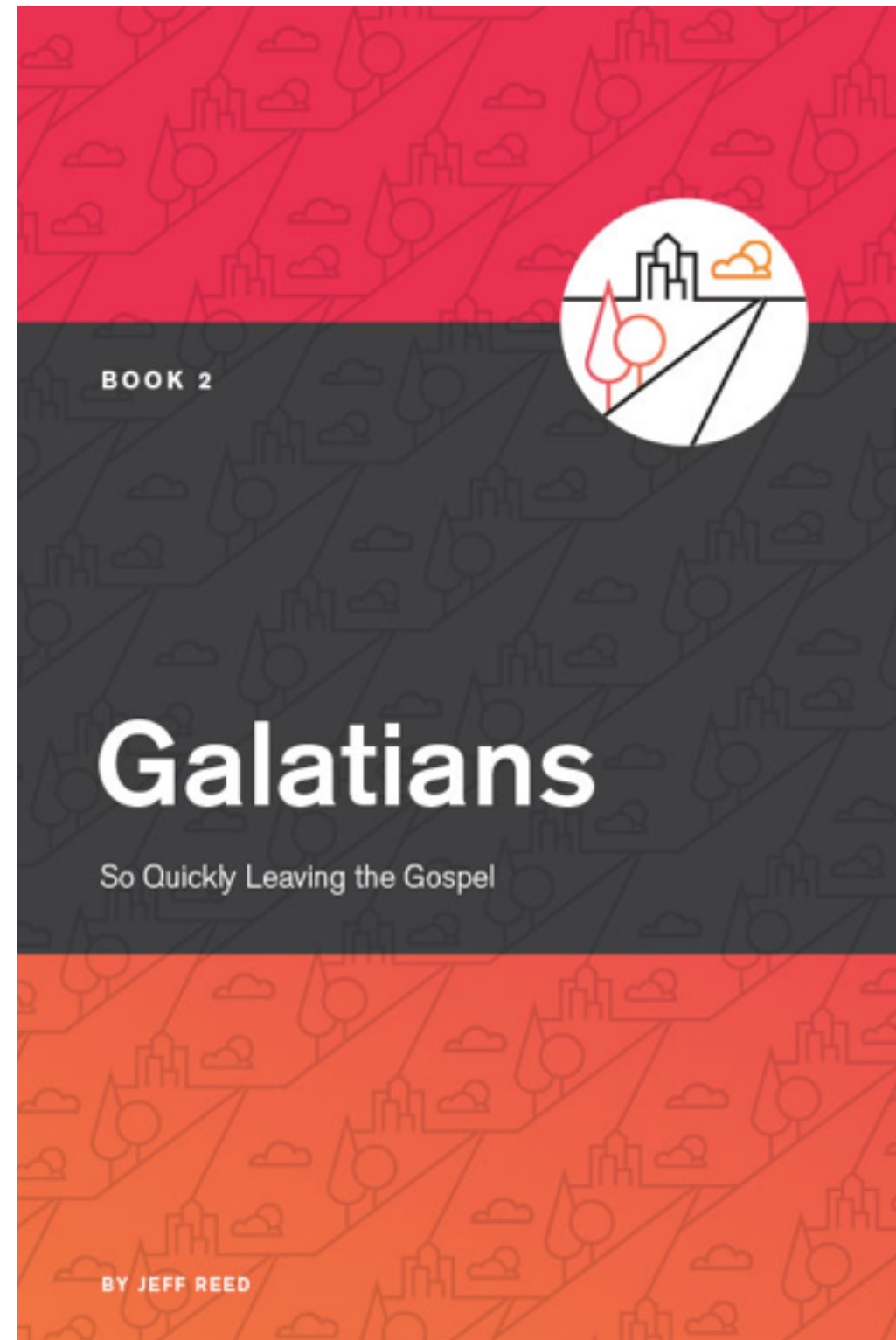
The Early Letters of Paul Series is taking 4 years to produce, but is founded on over 2 decades of Pauline leadership series courses—from 1988–2008.

- It is based on all the major writings of the massive Greco–Roman early church research of the last 50 years.
- It owes a great deal of “research debt” to the lifetime work of N. T. Wright.
- It gives a comprehensive “theology” of how Paul established churches in the gospel. It is essential to the growth of the Church of the Global South. The understanding of Romans is almost completely absent in the Reformation “gospel” recovery.



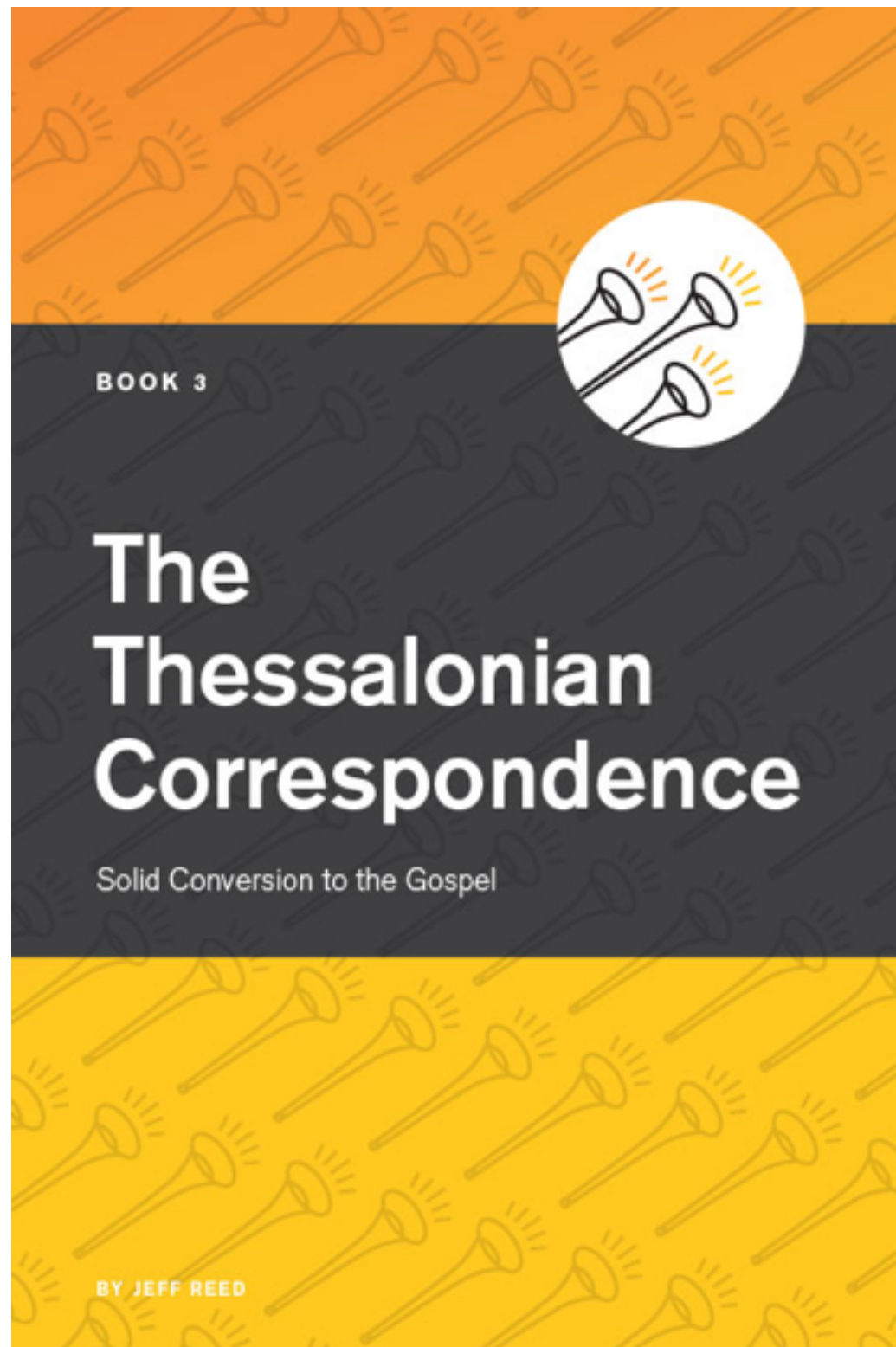
Paul's Early Letters: Fully Establishing the Churches in the Gospel

Paul's Early Letters were written to fully establish his churches in the gospel, in light of the ongoing debate with Peter and the Jewish churches about the full implications of the gospel. Paul's unique calling to preach the gospel to the Gentiles would unfold the full implications of the gospel for both the Jews and the Gentiles, as the Church emerged as the replacement for Israel as the center of Christ's grand strategy for unfolding the kingdom of God in this age.



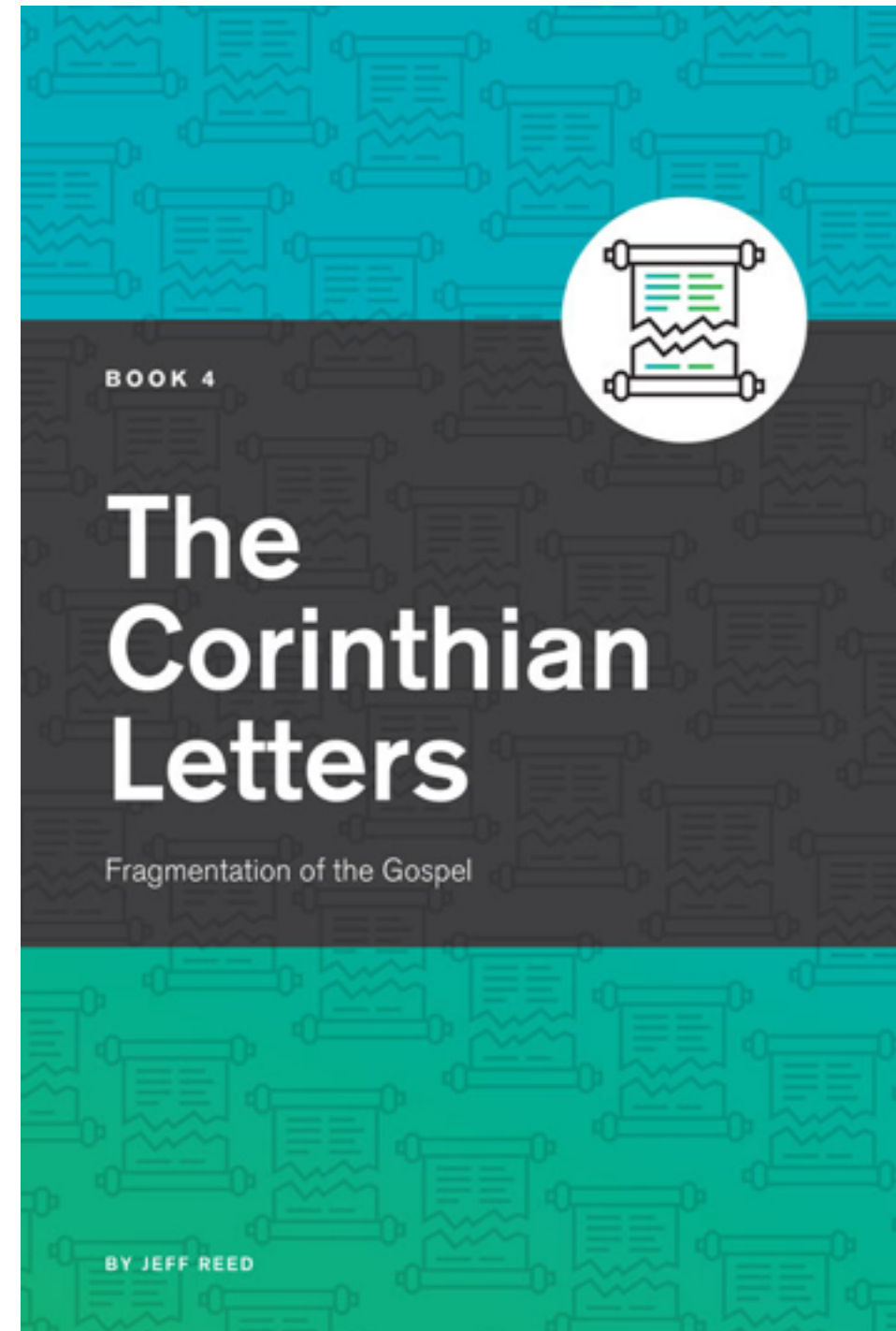
Galatians: So Quickly Leaving the Gospel

Galatians was written to correct the emerging alteration of the gospel making its way through the network of the Galatian churches—instructing and challenging them to not let one single part of the old system of the law alter the purity and power of the gospel and helping them understand it is a new system of living, which will be ruined if they mix it with any previous law elements of the old system.



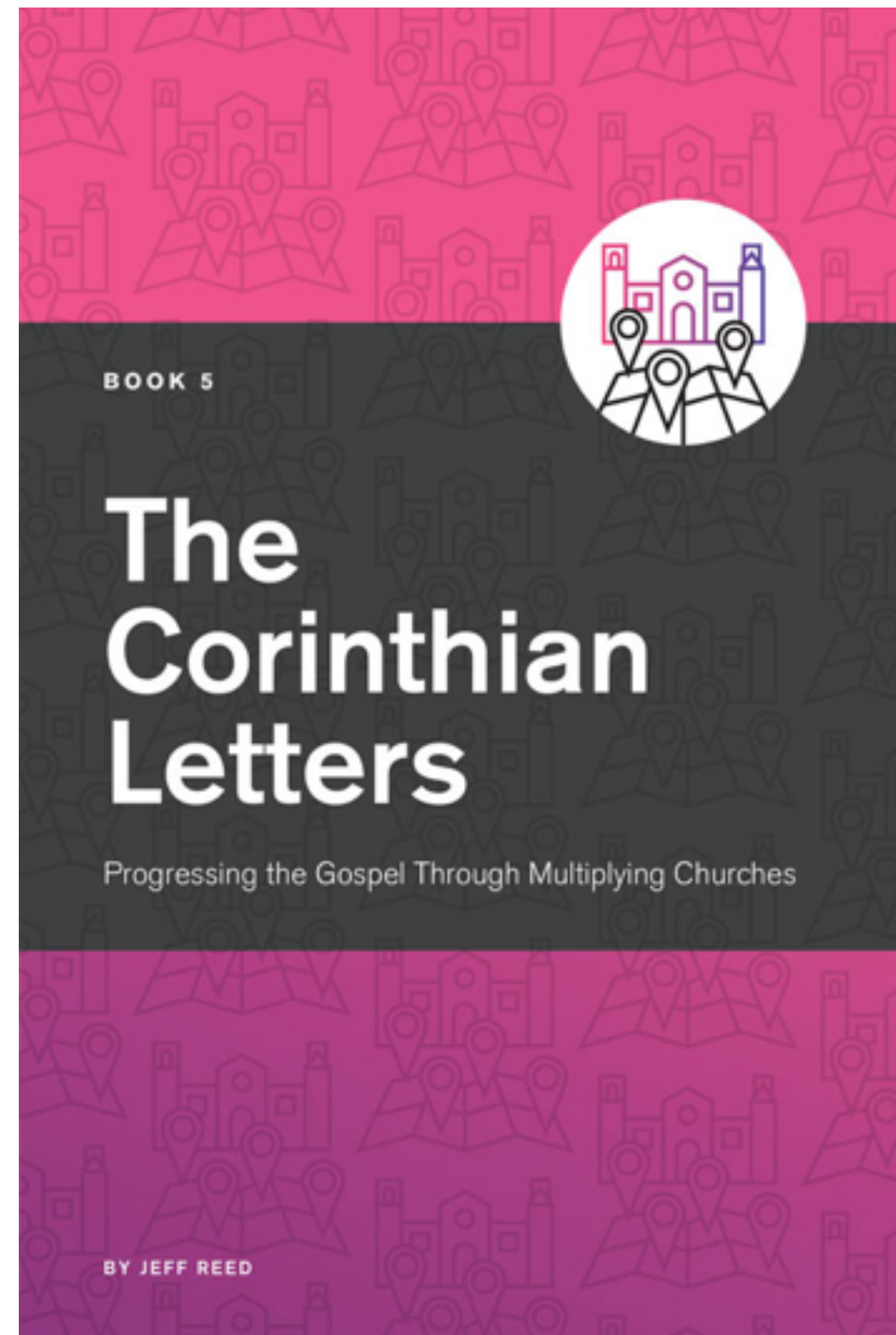
The Thessalonians Correspondence: Solid Conversion to the Gospel

The Thessalonians letters were written to solidify the conversion of the Thessalonians in the gospel they so dramatically embraced—rooting the emerging problems in the churches to a fuller understanding of the gospel and lining up with the emerging apostolic traditions—in order that they might not be destabilized but remain strong amidst suffering and wrong teaching.



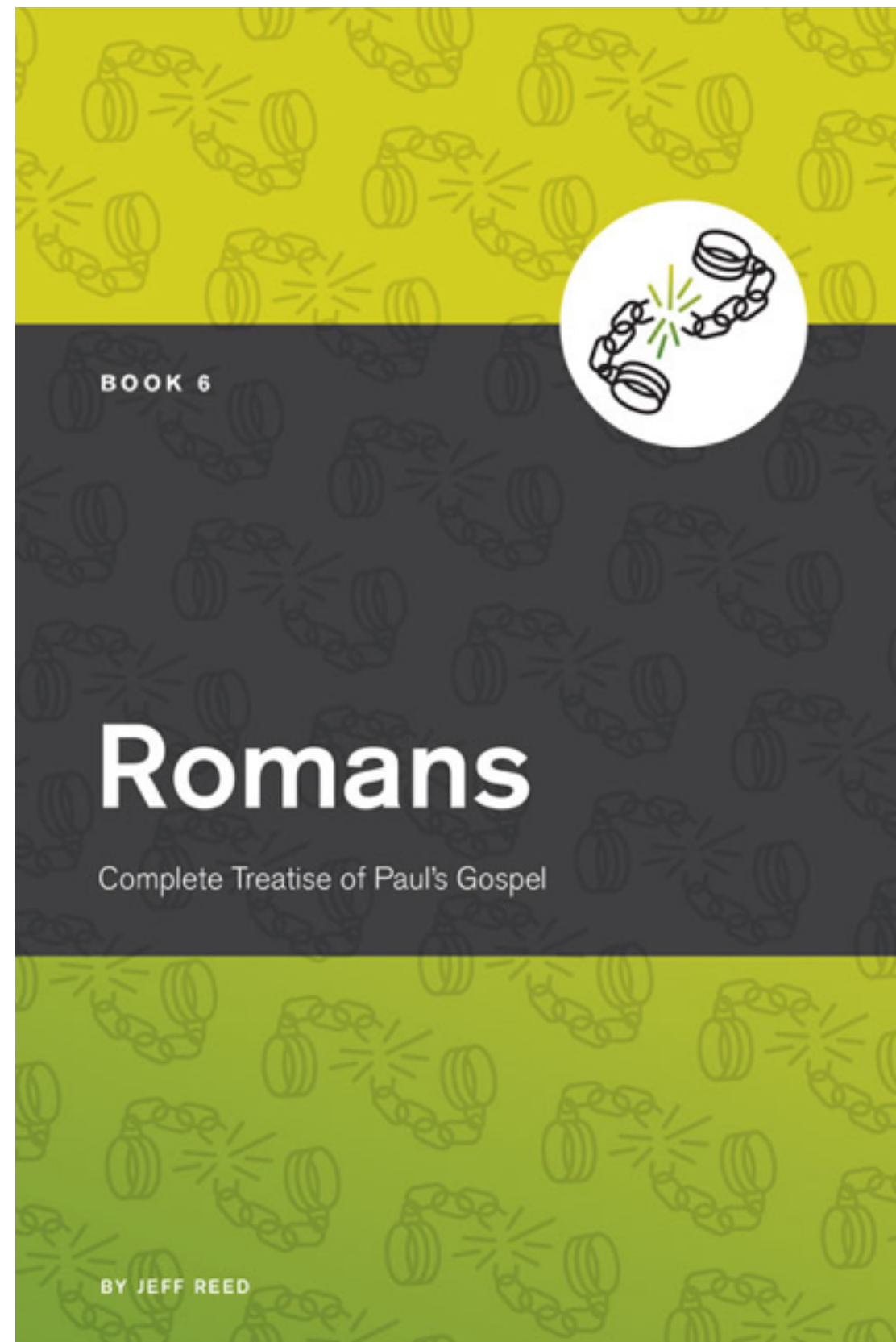
The Corinthian Letters: Fragmentation of the Gospel

First Corinthians was written to deal with internal divisions in community life and community gatherings—rooted in differing social statuses fragmenting the Corinthian churches—with the view of the Corinthian churches fully participating with him in the progress of the gospel.



The Corinthian Letters: Progressing the Gospel Through Multiplying Churches

Second Corinthians was written to defend Paul's apostleship in the Corinthian churches—defining the ministry as conflicts without and fears within—that they might remain in his sphere of authority and therefore participate fully in the progress amongst the Gentiles, for which he was uniquely commissioned.



Romans: Complete Treatise of Paul

Romans: Complete Treatise of Paul's Gospel

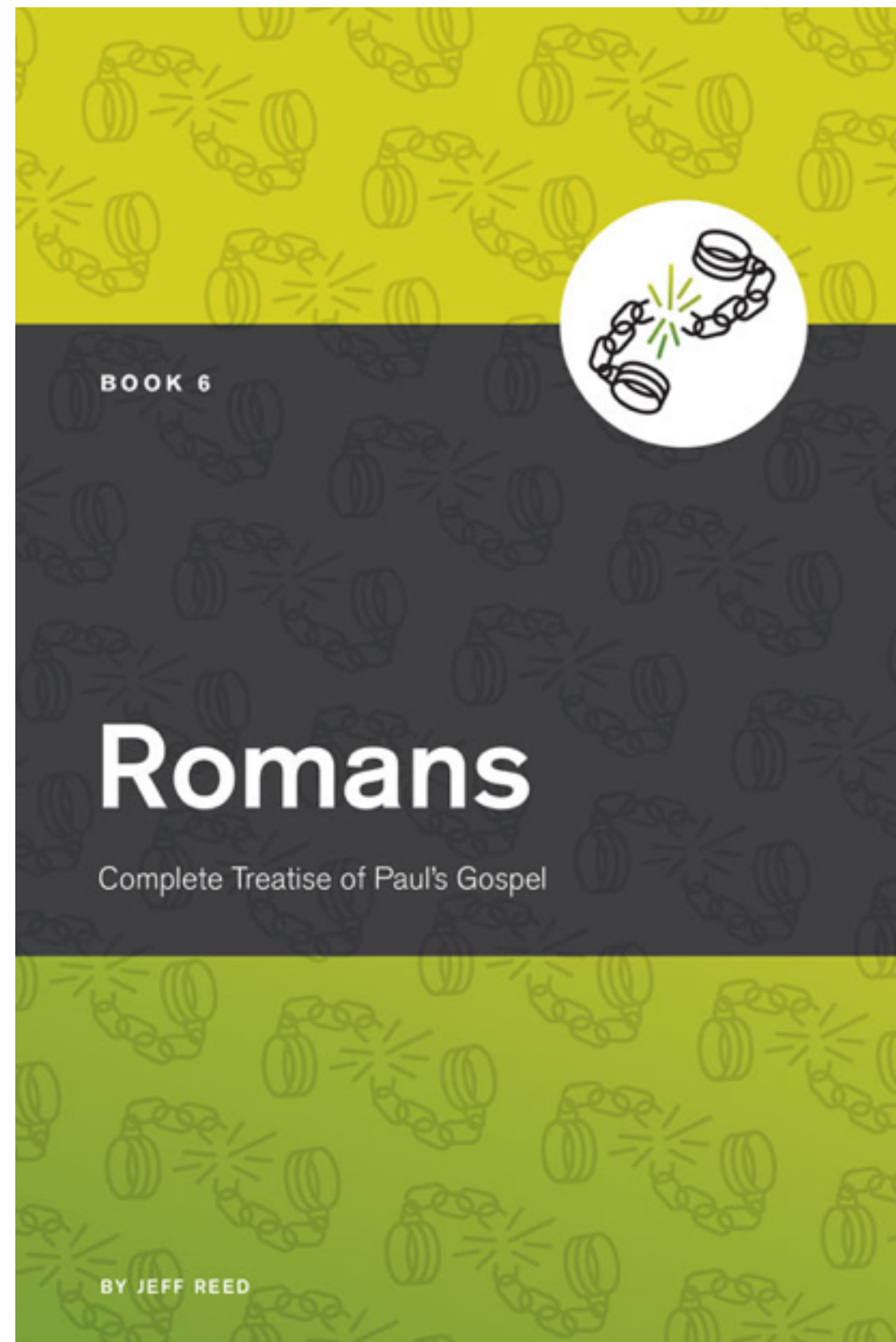
Session 1: The Intention of Romans

Session 2: The Gospel and The Story

Session 3: The New Gospel Worldview

Session 4: Reframing the Jewish Story

Session 5: The Gospel in Transformed Community

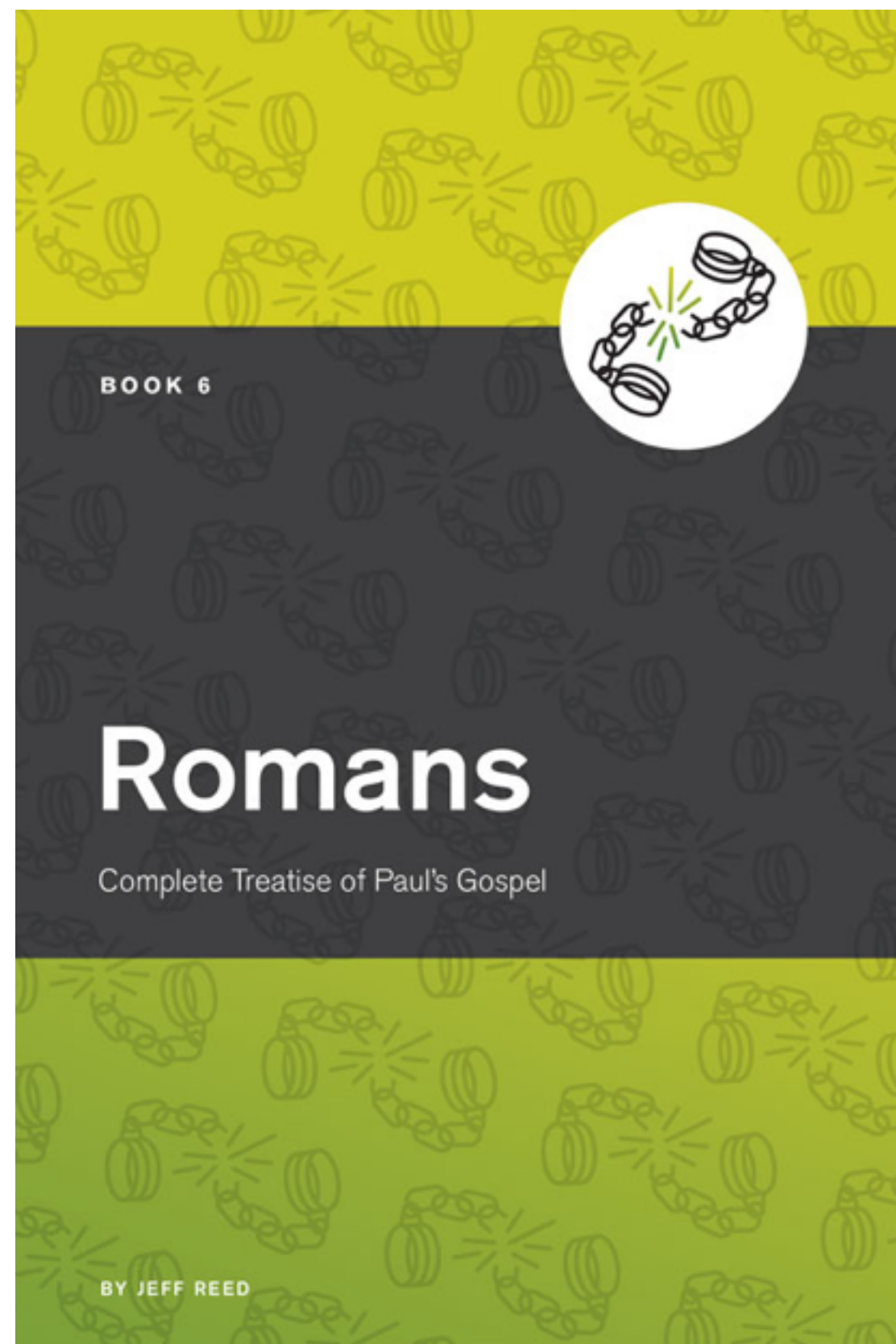


Romans: Complete Treatise of Paul's Gospel

Romans was written to fully establish the Romans in “his gospel,” which is the gospel of Jesus Christ, that they might fully participate with him in the progress of that gospel, as the key city in the Roman empire

arguing that in light of all that God has done, we need to fully dedicate ourselves to serve Him, shaping our lives and worldview around the gospel (1:16–11:36)

and the “pattern of teaching” (12:1–16:27), which allows the Holy Spirit to transform us and fully participate in the plan and purposes of God, both locally and with the progress of the gospel as led by apostolic leaders in our generation



Romans: Complete Treatise of Paul's Gospel

Paul's argument seems to have 4 phases to it in 1:16–16:27:

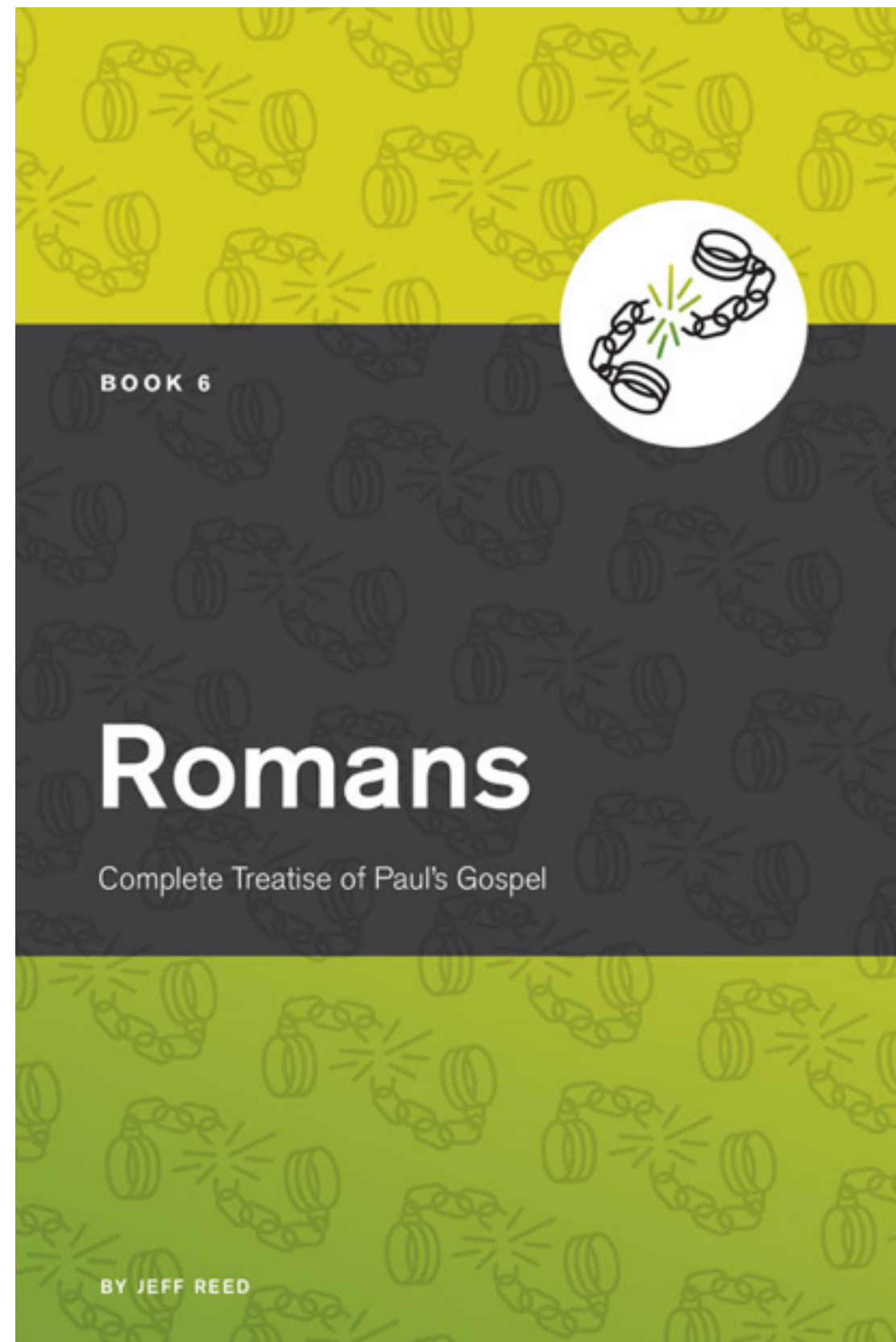
1:16–4:25

5:1–8:39

9:1–11:36

12:1–16:27

I am going to string verses together in a way you can think it through and condense it into one paragraph.

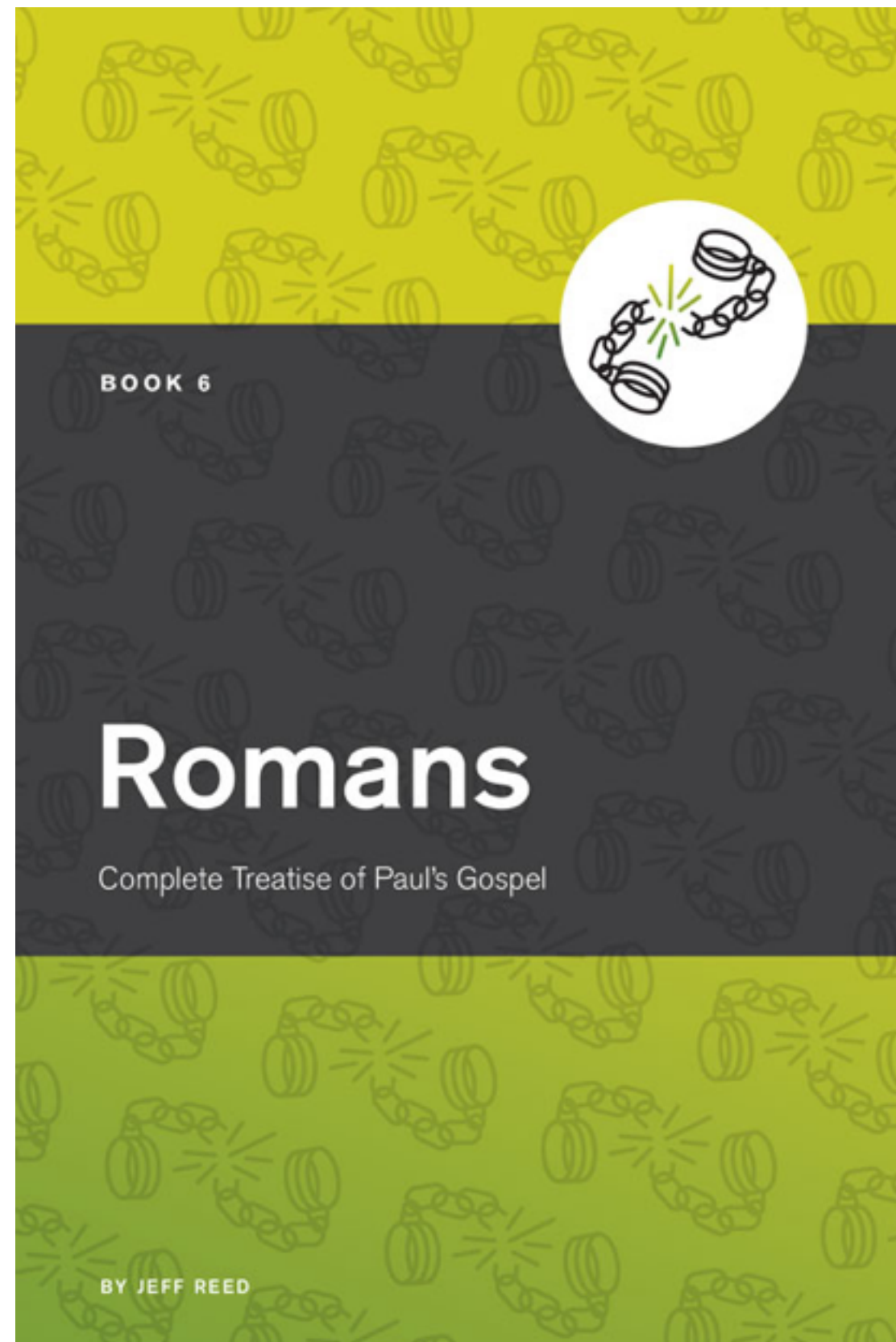


Romans 1:16–4:25

The essence of Paul's argument (one paragraph) in 1:16–4:25

The gospel is rooted in the promise of the covenant relationship of God to Abraham, received by faith, and now, through the Messiah, made available to everyone

thus validating God's faithfulness to His covenant through the faithfulness of the Messiah, that through Abraham and his family (nation) all the families (nations) of the earth would be blessed in His kingdom.

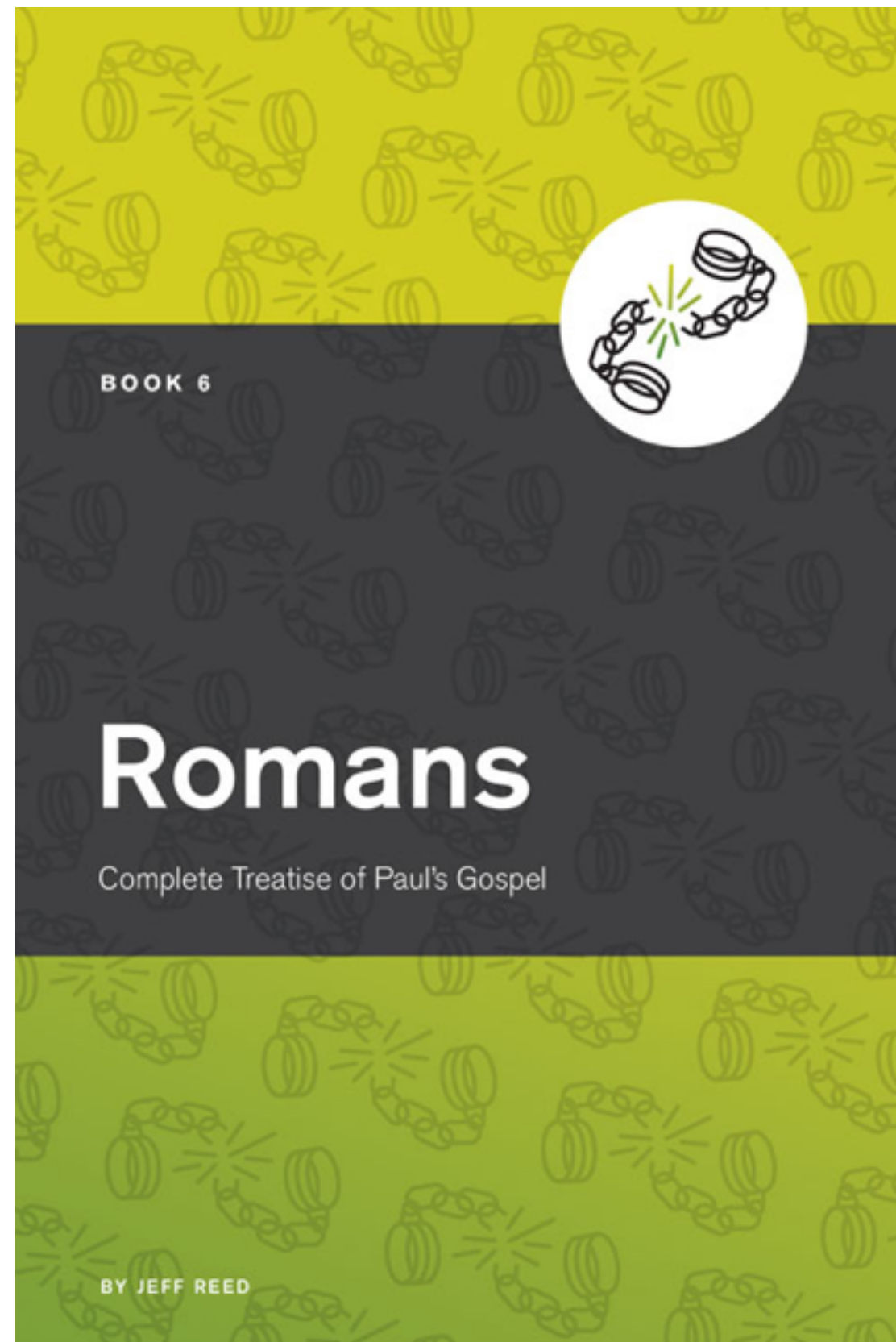


Romans 5:1–8:39

The essence of Paul's argument (one paragraph) in 5:1–8:39

As a result of believing in the Messiah, we are part of His new family and indebted to serving His covenant purposes, not our old way of life and thinking, which will only re-enslave us.

As we bring our minds (our entire worldview) in line with the pattern of the Messiah's teaching delivered to the churches (as Paul is working it out in Romans), God, through His Spirit, will work those purposes out in our lives in a supernatural way. Our "groaning" in this life (we just have the first fruits of the Spirit at this time) as we serve those purposes, will give way to new bodies and a new world when His kingdom is fully set up.

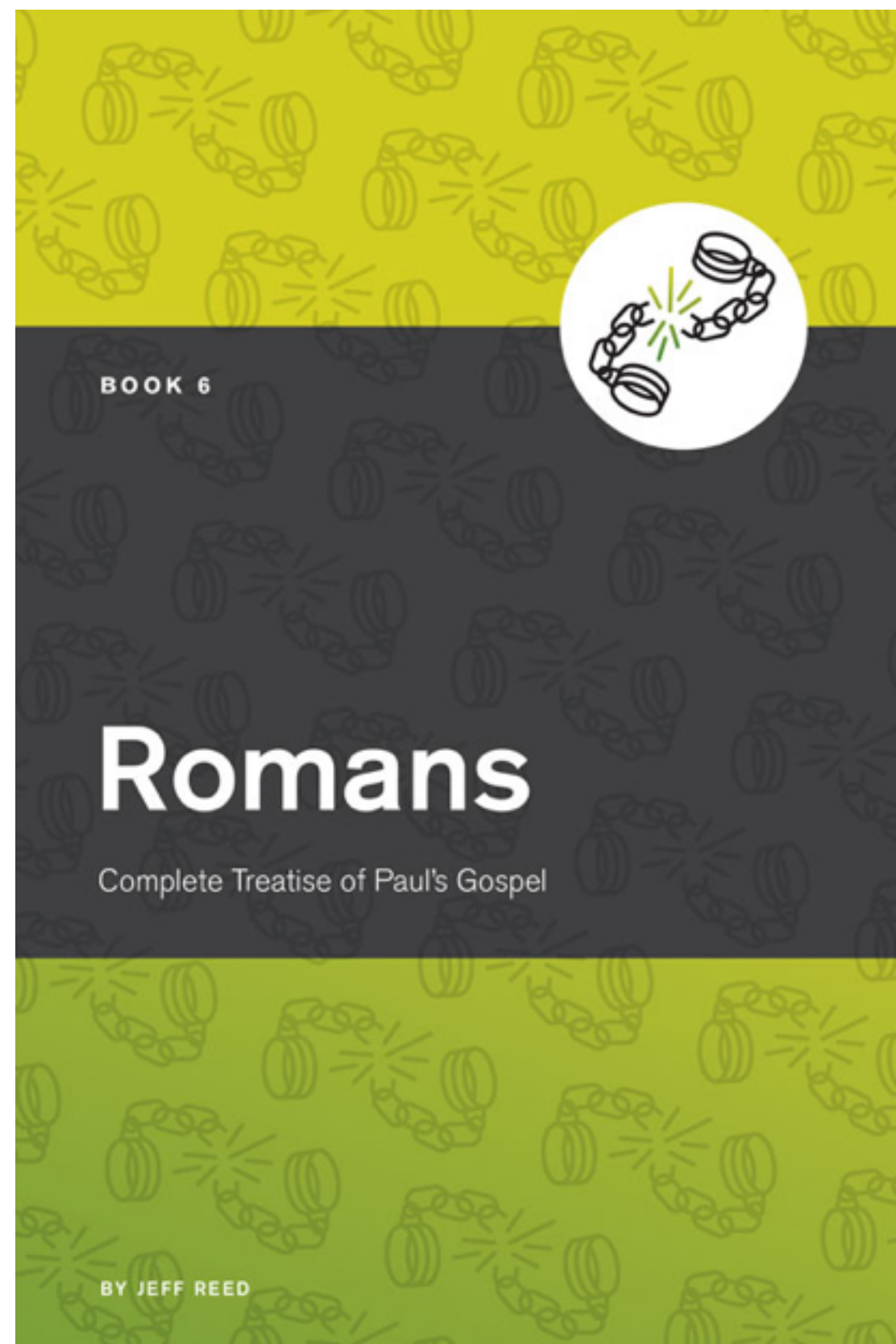


Romans 9:1–11:36

The essence of Paul's argument (one paragraph) in 9:1–11:36

Israel misinterpreted the nature and purpose of being God's chosen people, replacing the promise with the law and, as a result, are now partially hardened until the gospel is fully proclaimed to the nations,

but God's covenant promises are irrevocable, and when the gospel has fully permeated the nations, that hardening will be lifted and the nation of Israel as a whole will be saved—a hugely increased remnant.

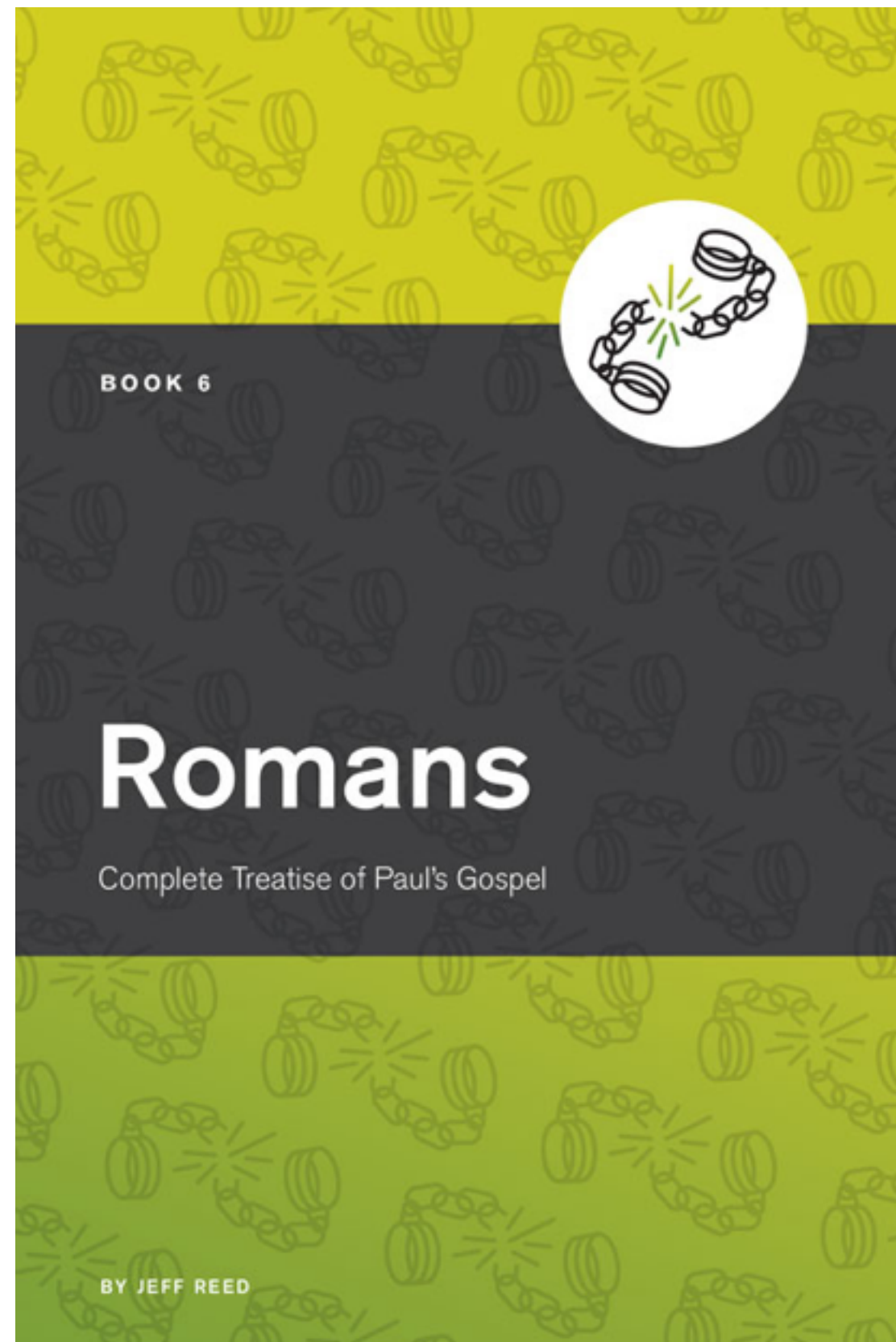


The Significance of Paul's Argument in Romans 12:1–16:27

Issue: The essence of Paul's argument in 9:1–16:27

Questions:

1. What is the essence of Paul's argument in 12:1–16:27?
2. Why is it so important they understand Romans 1–11? that they embrace his full gospel?
3. How is the material in 12–16 different from 1–11? What is Paul doing in 12–16?
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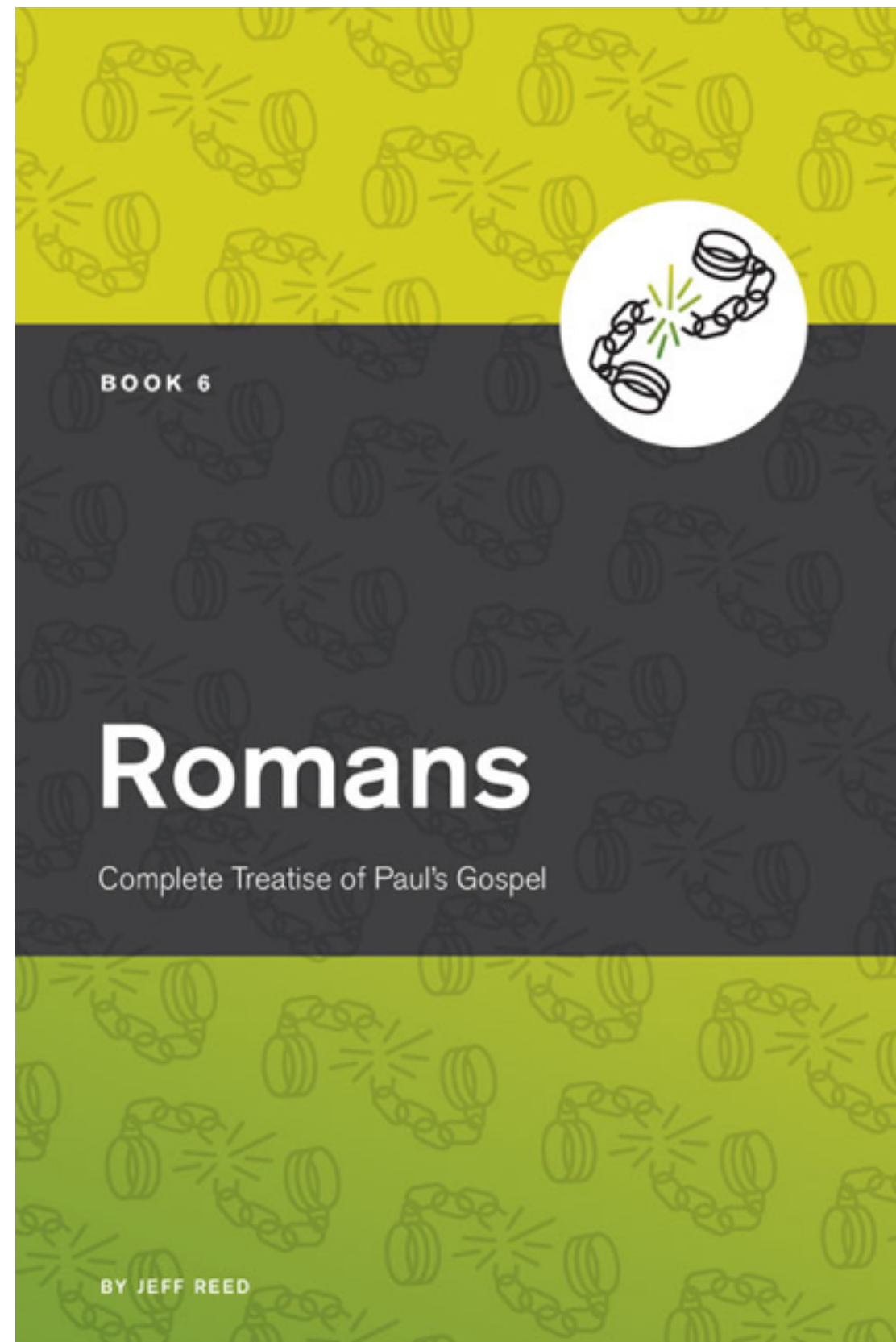
Romans 12:1–16:27

So what are we doing in this brief reading?

We are trying to get at the core of Paul's argument—at the author's intention for writing.

When we write a summary paragraph in our own words or summarize it into points, we are beginning to write what we call *biblical theology*.

When we start applying it to our situation we are doing *theology in culture*, our culture today.



Romans 12:1–16:27

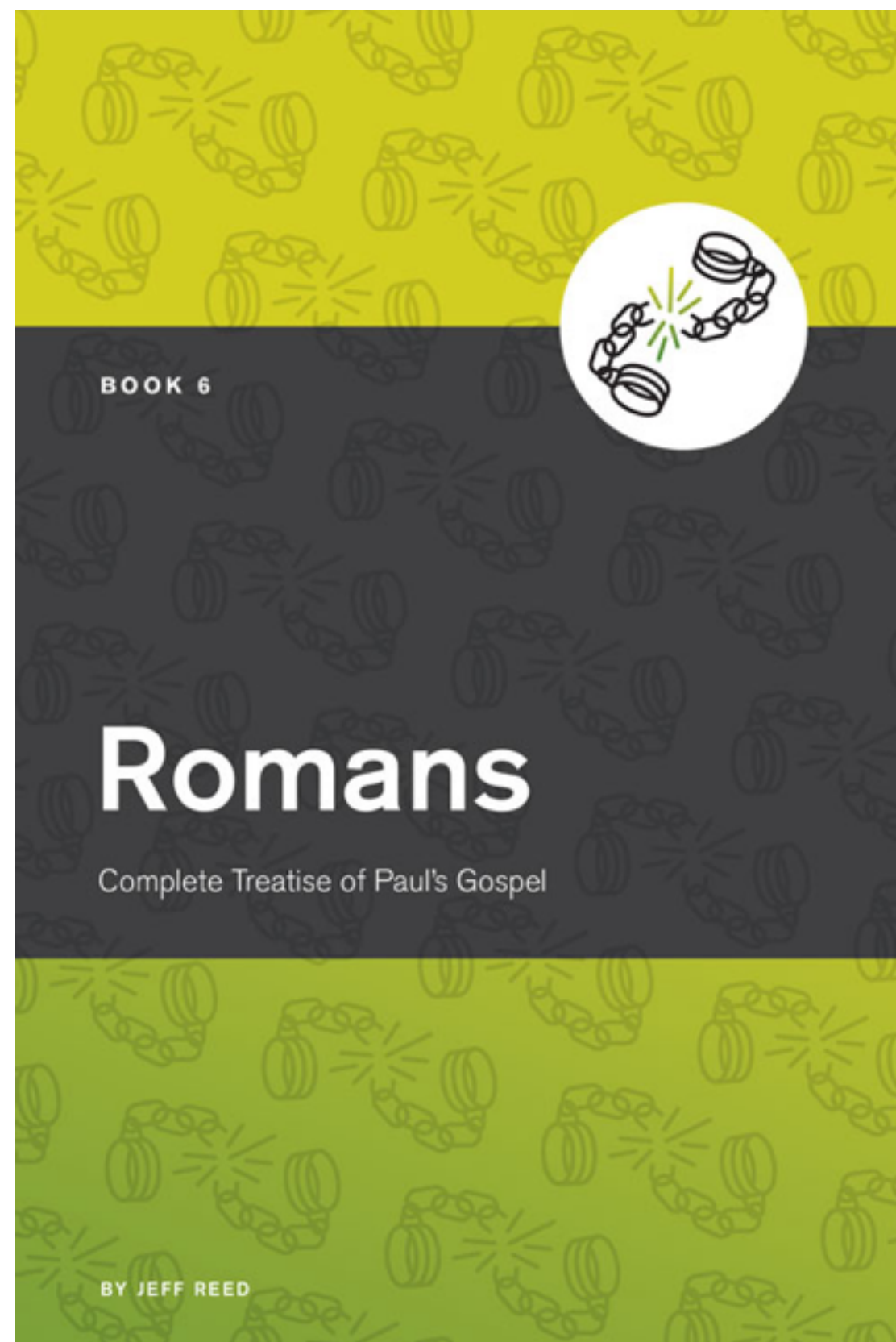
Paul's argument of 12:1–16:27 in brief

The whole argument: 118 verses

The argument in brief: 35 verses

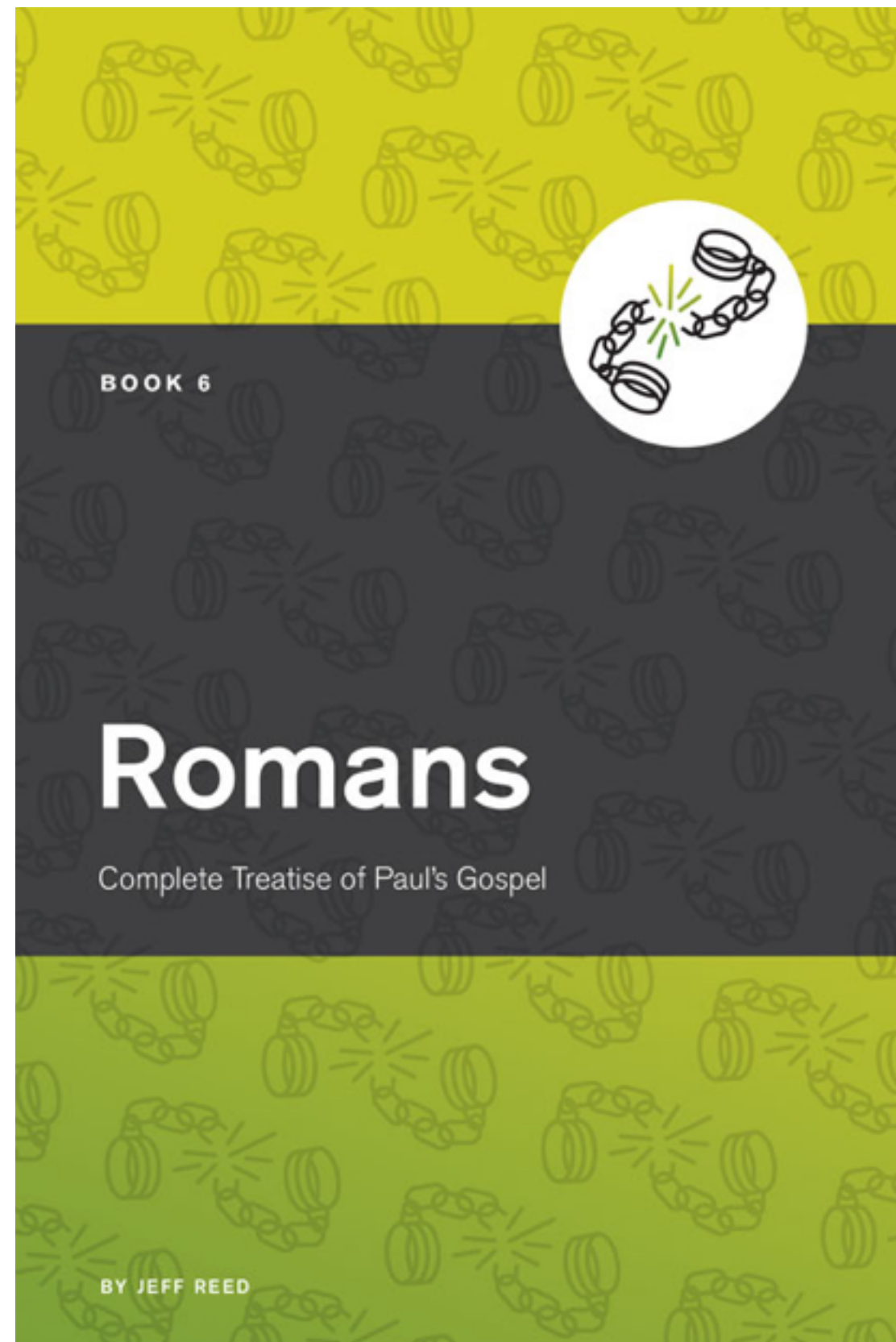
Listen as I read it (29% of Paul's argument in his own words).

Try to summarize it in 4–5 points
or in one paragraph.



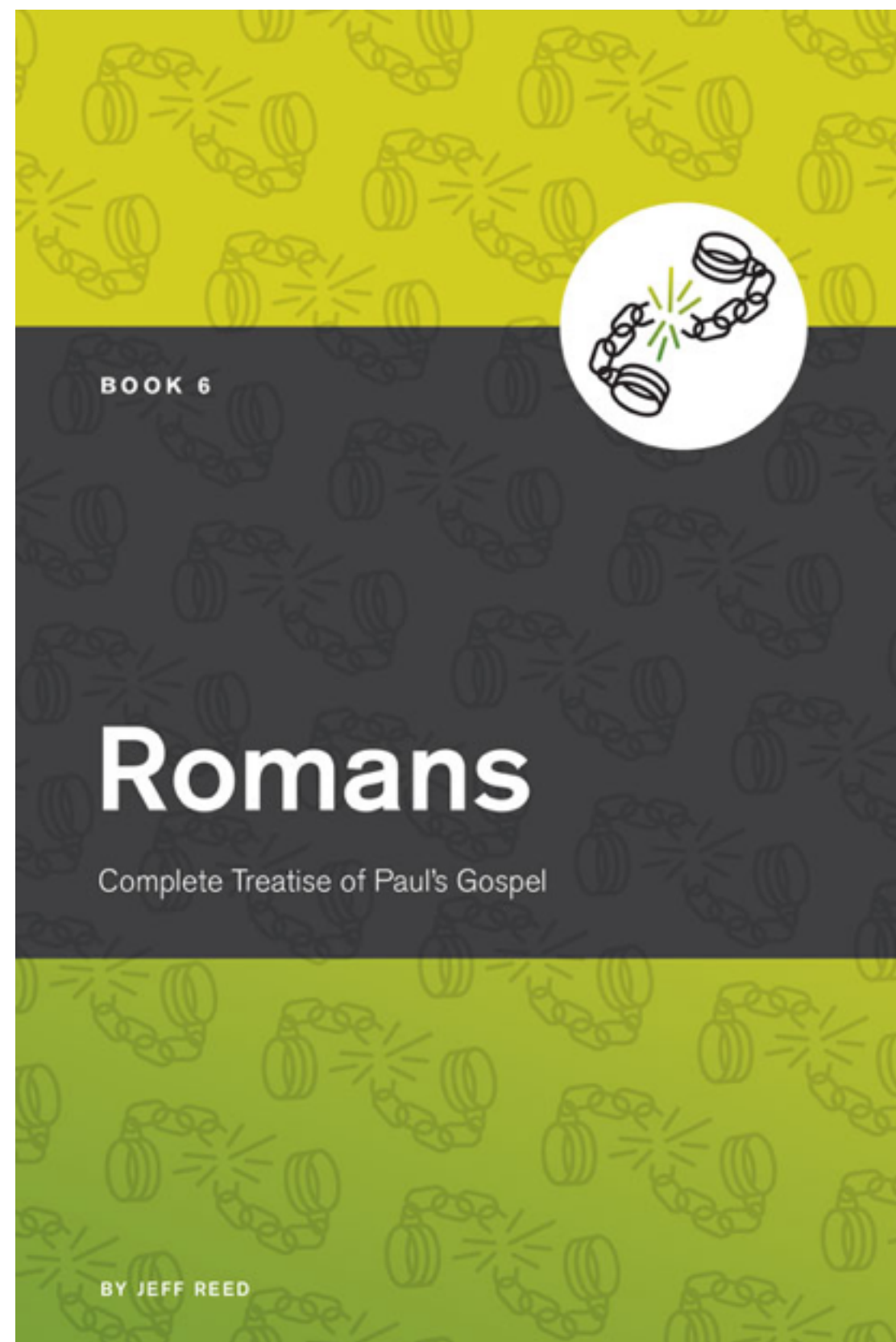
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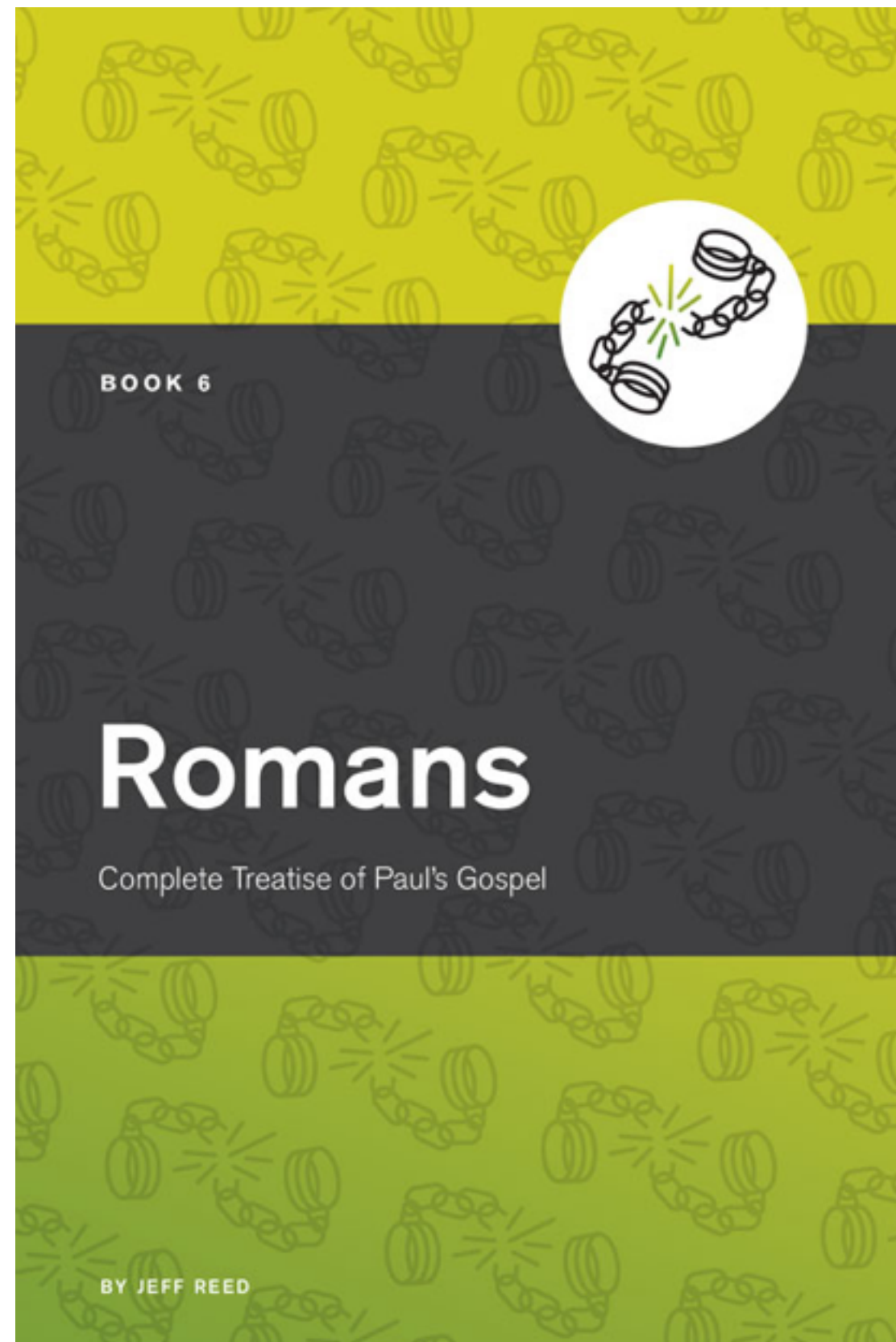
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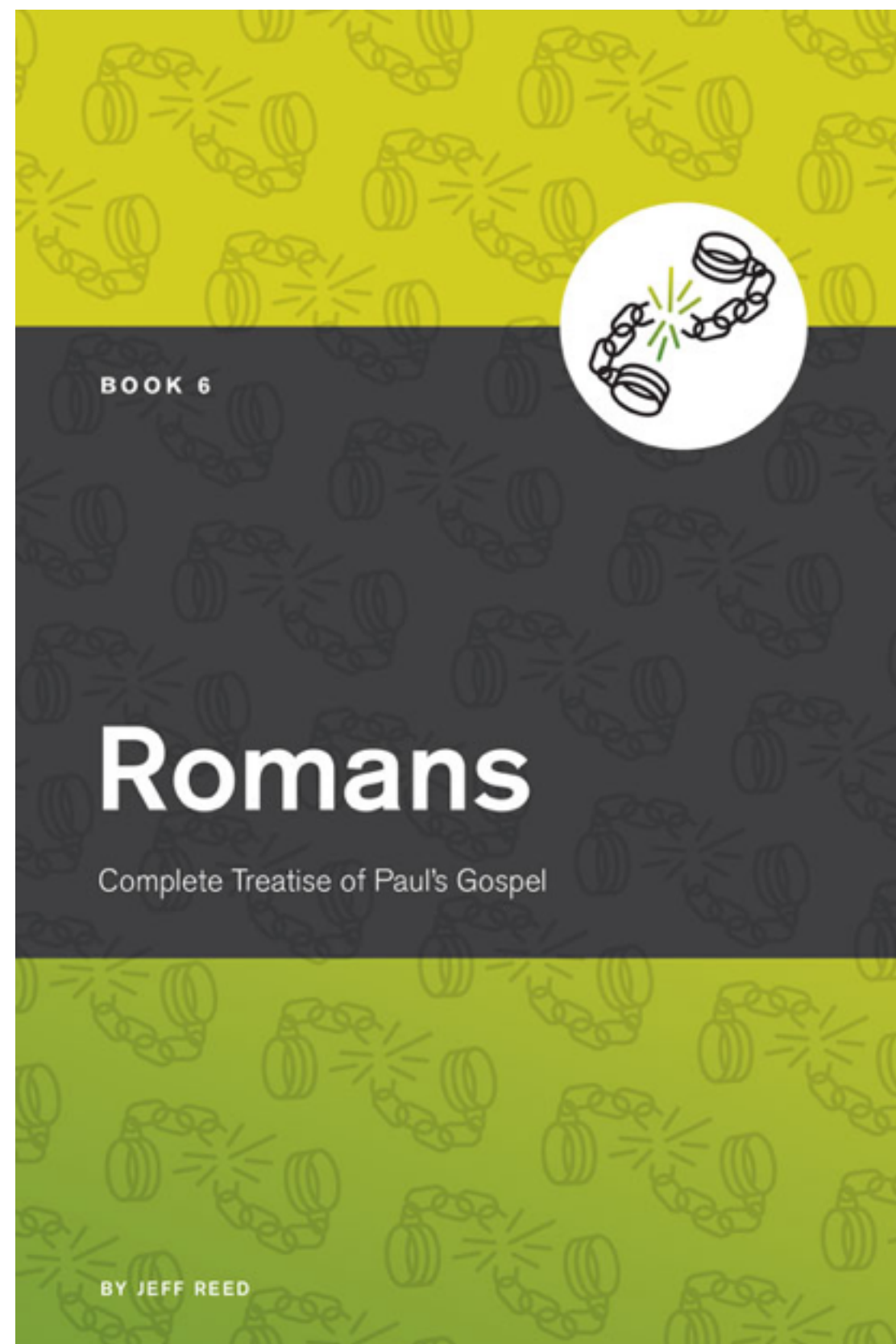
Romans 12:1–16:27

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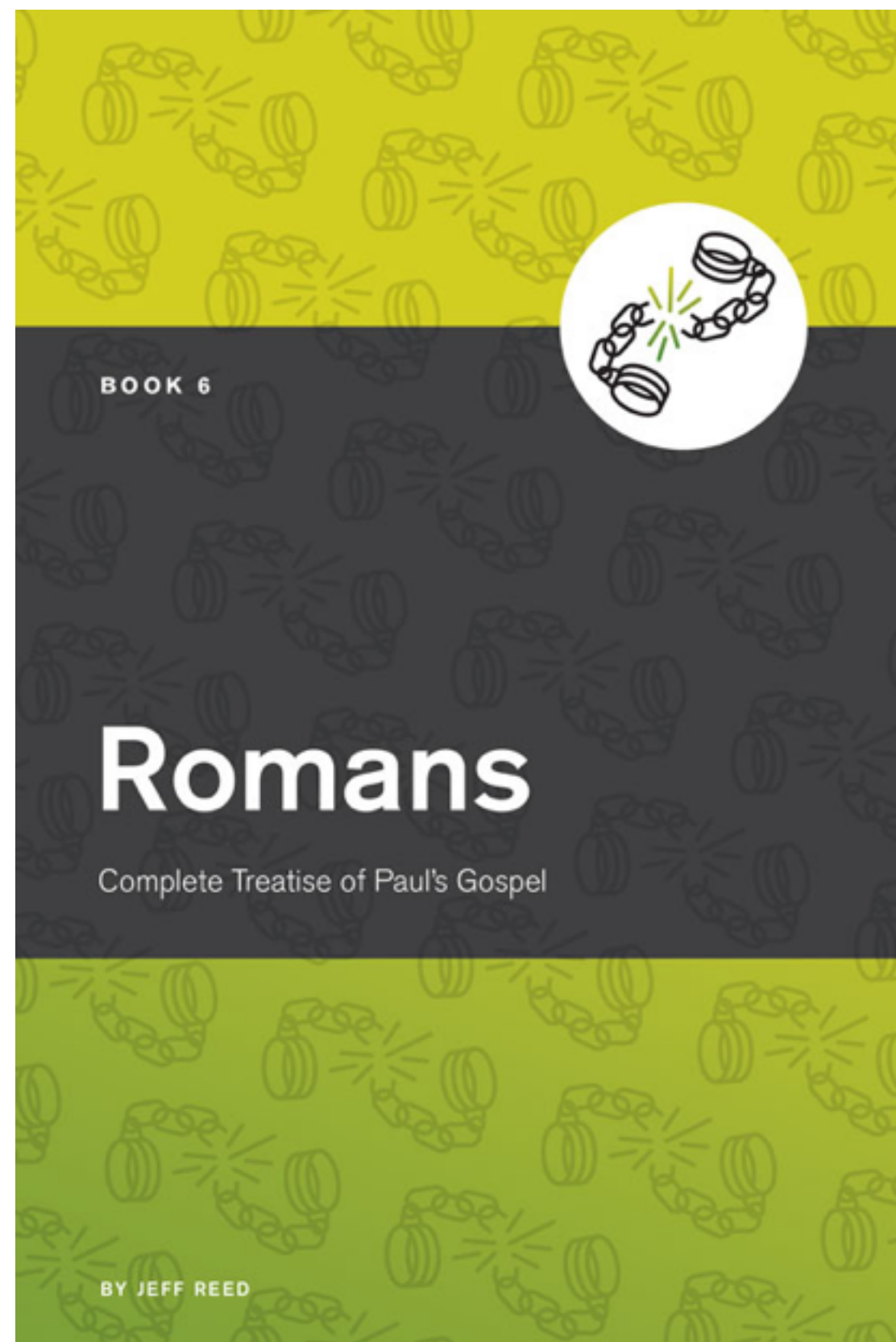
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Romans 12:1–16:27

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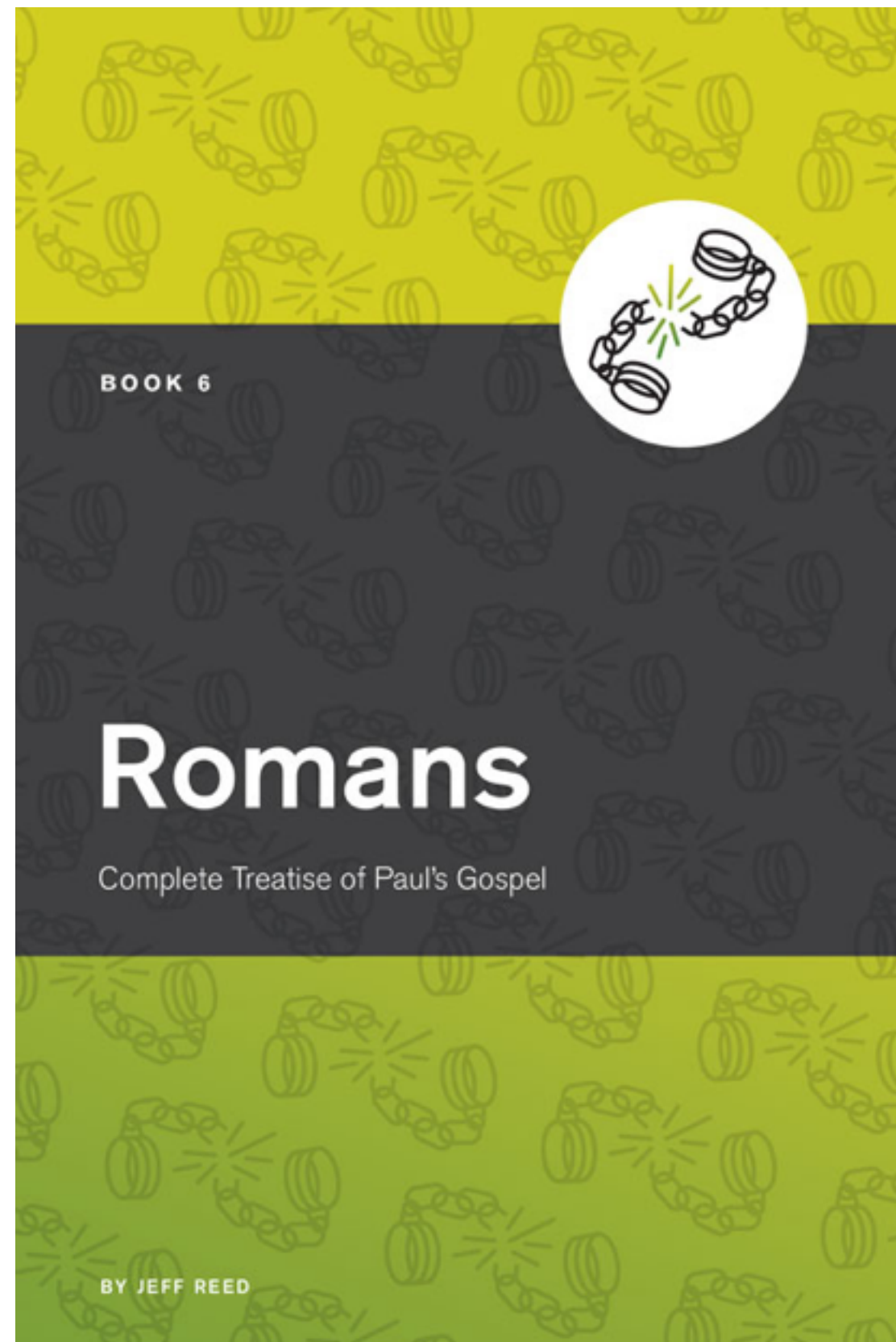


Romans 12:1–16:27

¹⁷ God's kingdom, you see, isn't about food and drink, but about justice, peace, and joy in the holy spirit. ¹⁸ Anyone who serves the Messiah like this pleases God and deserves respect from other people. ¹⁹ So, then, let's find and follow the way of peace, and discover how to build each other up.... ²² Hold firmly to the faith which you have as a matter between yourself and God. When you've thought something through, and can go ahead without passing judgment on yourself, God's blessing on you!

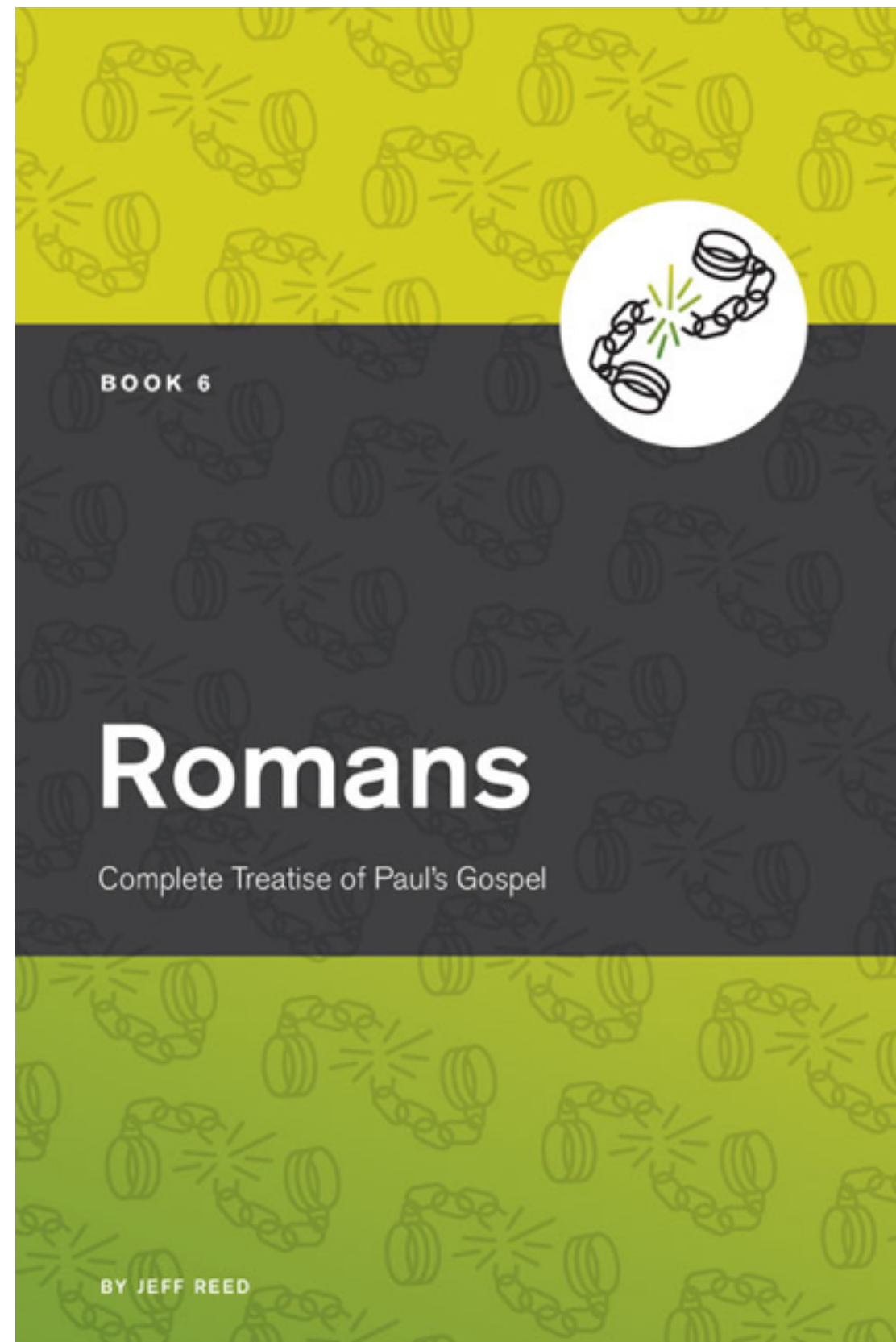
²³ But anyone who doubts is condemned even in the act of eating, because it doesn't spring from faith.... 15:1 We, the "strong" ones, should bear with the frailty of the "weak," and not please ourselves. ² Each one of us should please our neighbor for his or her good, to build them up....

⁷ Welcome one another, therefore, as the Messiah has welcomed you, to God's glory.



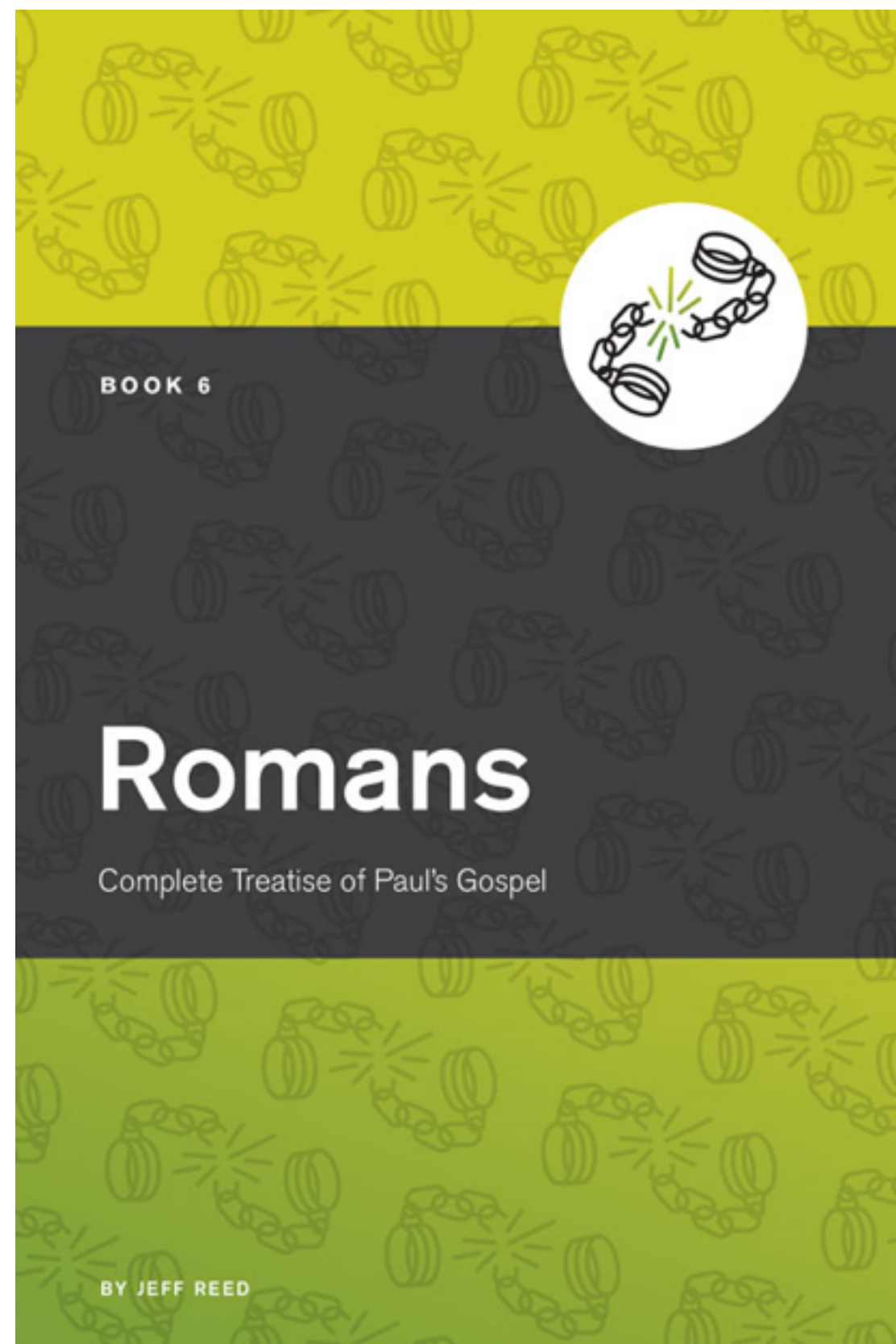
Romans 12:1–16:27

^{19b} I have completed announcing the good news of the Messiah from Jerusalem around as far as Illyricum.... ²³ But now, finding myself with no more room in these regions, I have a great longing to come to you now at last after so many years, ²⁴ and so to make my way to Spain. You see, I'm hoping to see you as I pass through, and to be sent on my way there by you, once I have been refreshed by you for a while...



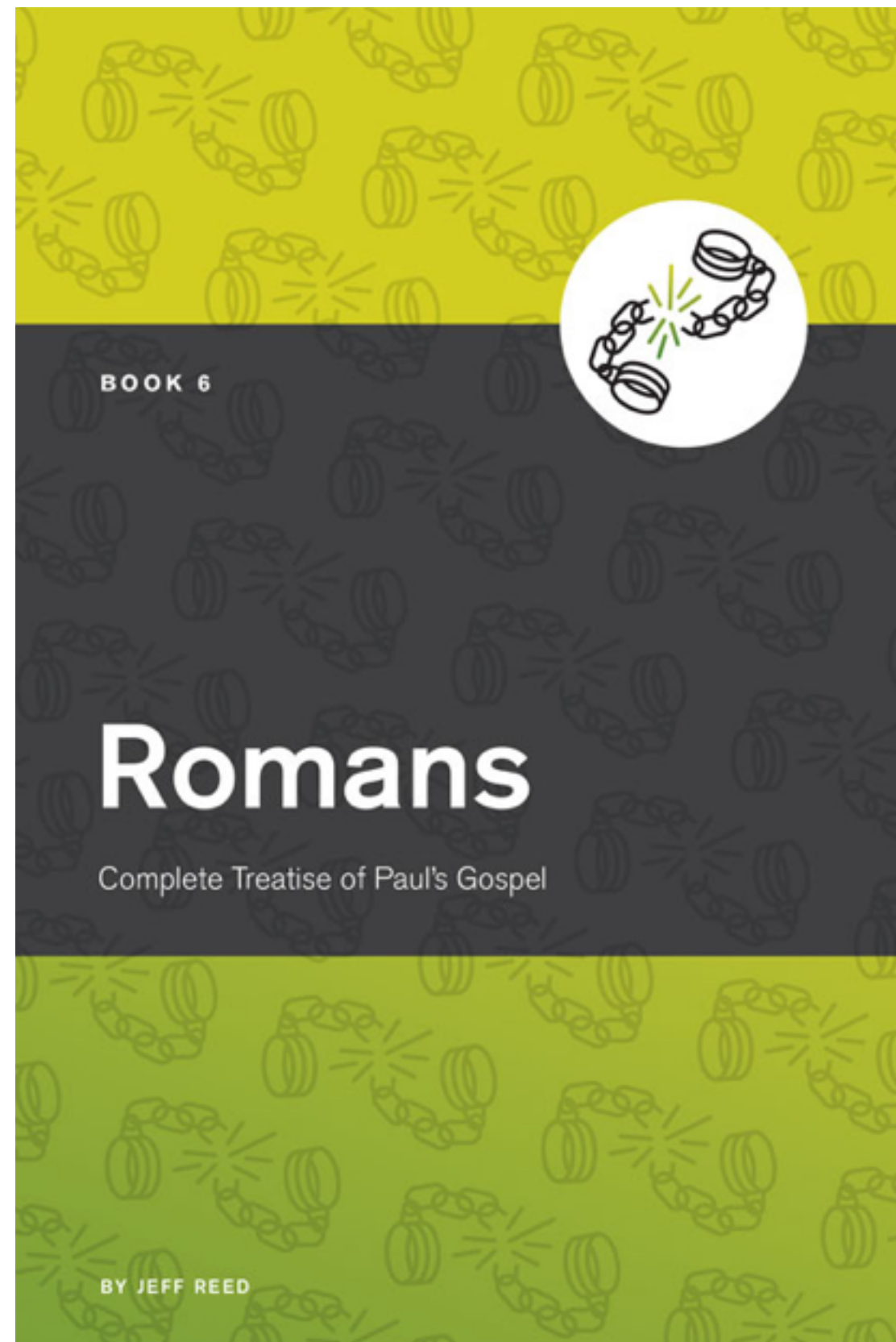
Romans 12:1–16:27

16:1 Let me introduce to you our sister Phoebe. She is a deacon in the church at Cenchreae. ² I want you to welcome her in the Lord, as is proper for one of God's people. Please give her whatever practical assistance she may need from you. She has been a benefactor to many people, myself included. ³ Greet Prisca and Aquila, my fellow workers in King Jesus. ⁴ They put their lives on the line for me. It isn't only me, but all the Gentile churches, that owe them a debt of gratitude. ⁵ Greet the church in their house as well.



Romans 12:1-16:27

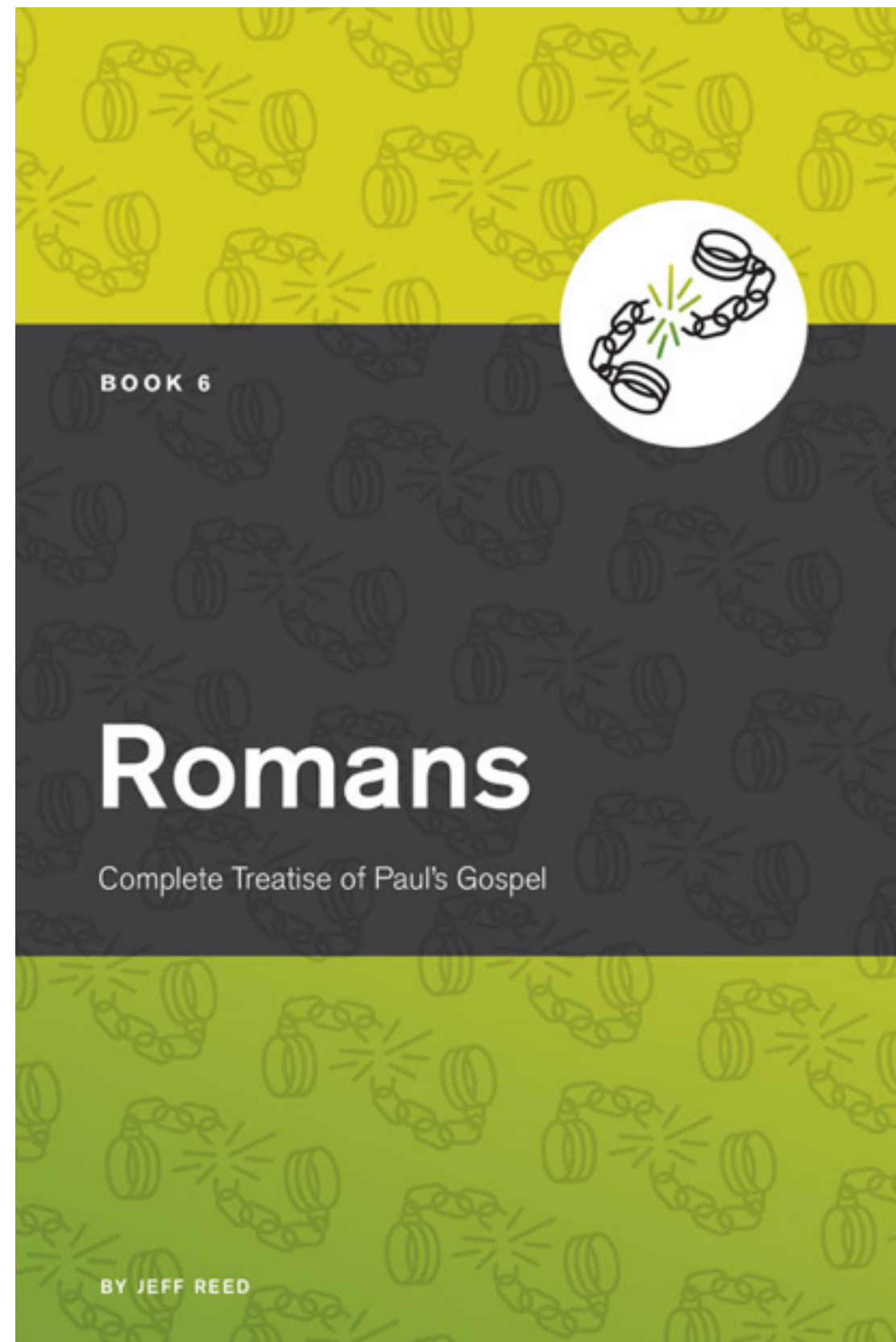
¹⁷ I urge you, my dear family, to watch out for those who cause divisions and problems, contrary to the teaching you learned.... ²⁵ Now to him who is able to strengthen you according to my gospel, the proclamation of Jesus the Messiah, in accordance with the unveiling of the mystery kept hidden for long ages ²⁶ but now revealed and made known through the prophetic writings, according to the command of the eternal God, for the obedience of faith among all the nations— ²⁷ to the only wise God, through Jesus the Messiah, to whom be glory to the coming ages! Amen.



Romans 12:1–16:27

The essence of Paul's argument (4 main points) in 12:1–16:27):

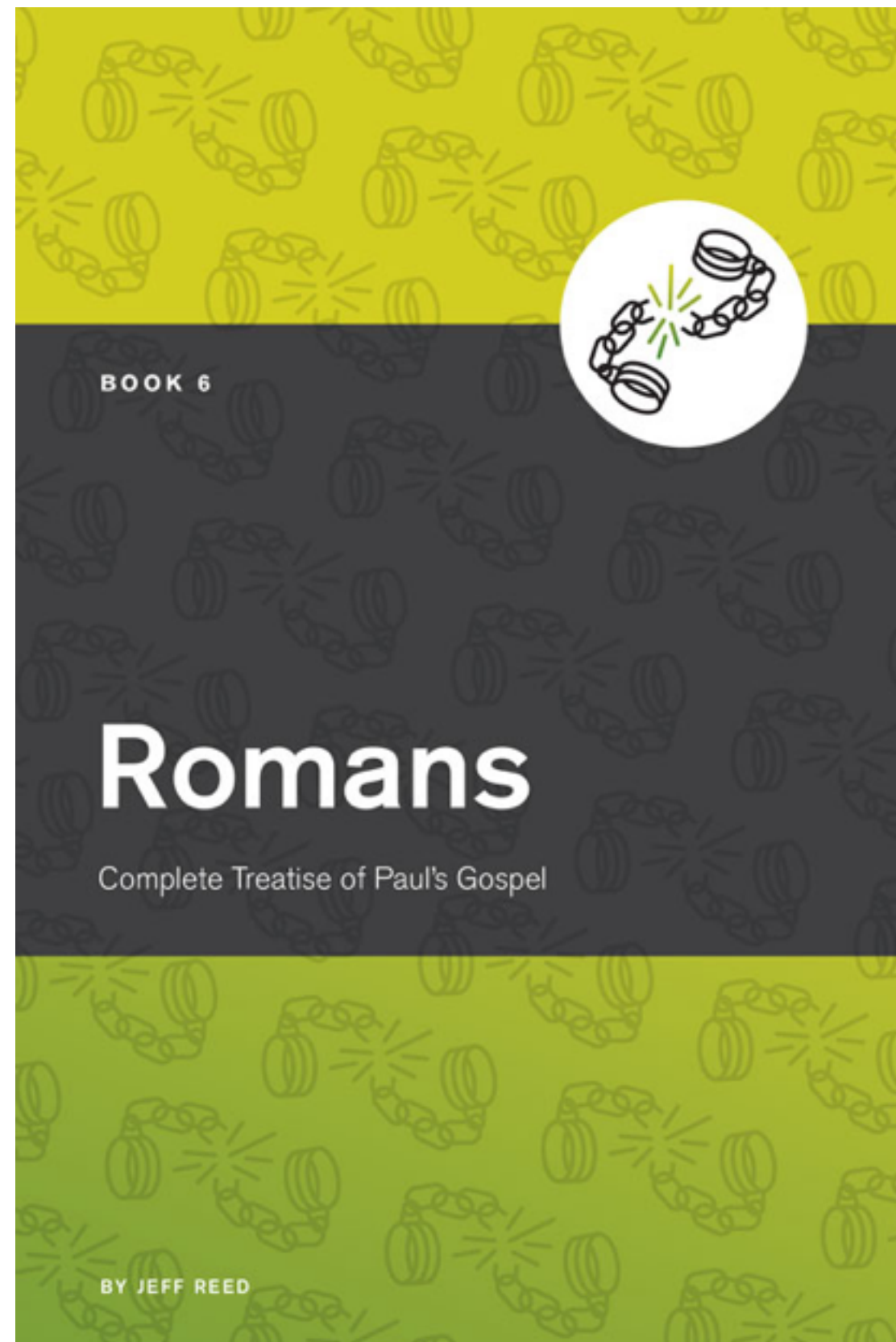
1. In light of all that God has done in His great plan for us, we need to completely commit ourselves to serving Him as new citizens of His kingdom, allowing the Spirit to transform us as we renew our minds around His purposes.
2. As a significant part of that renewal, the metanarrative of Romans 1:16–15:13 must reshape our worldview. That demands a full understanding of how the gospel shapes our worldview, including the flow of history and the agenda of our own lives.



Romans 12:1–16:27

The essence of Paul’s argument (4 main points) in 12:1–16:27):

3. A second major part of that renewal involves learning the “pattern of teaching” delivered by the Apostles—a significant summary of that pattern is 12:1–15:13 (see below)
4. Once we have begun shaping our lives around this kerygma and didache, we need to fully participate in the mission of the church, which includes active participation in the progress of that gospel with the apostolic leaders of our churches in our generation.

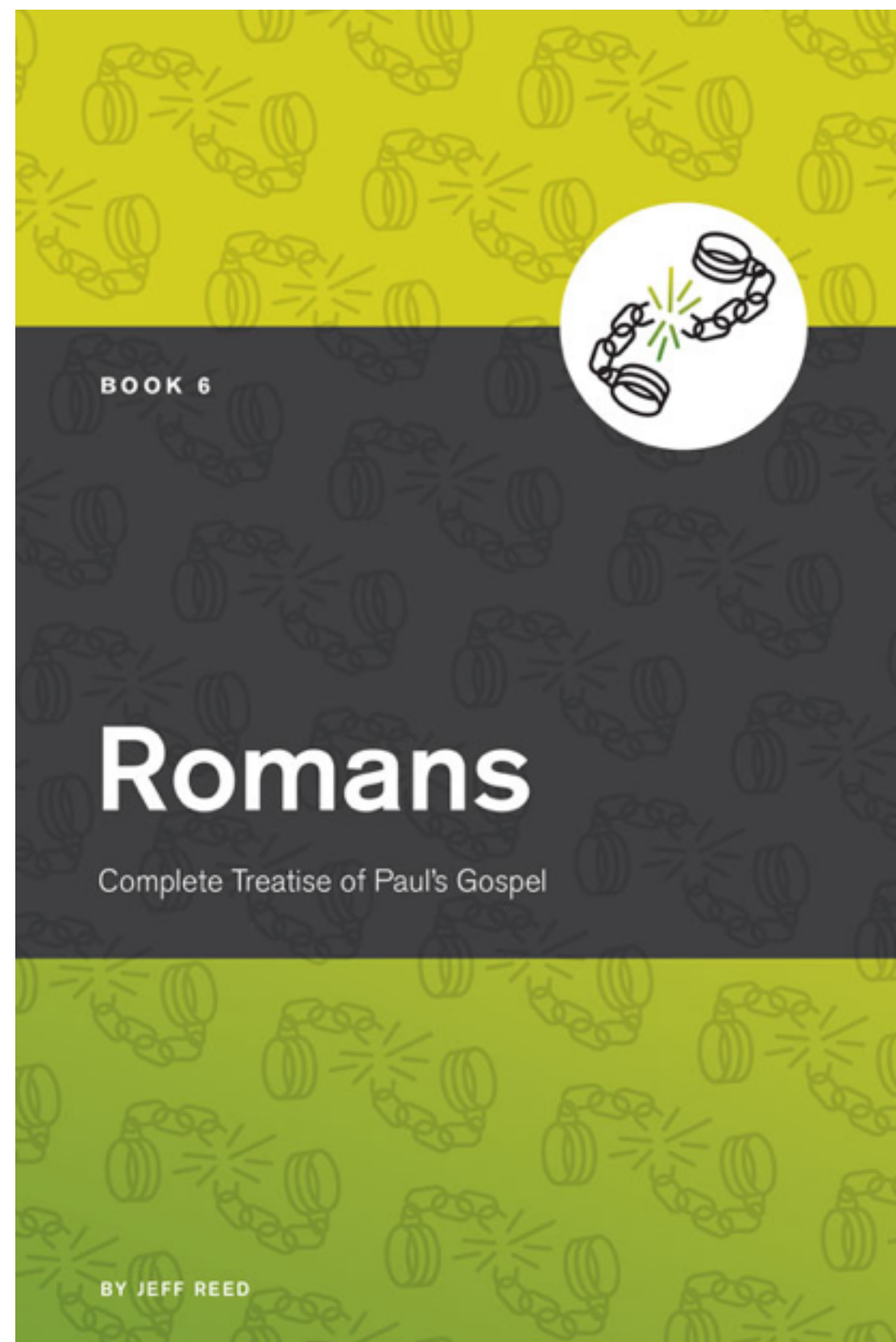


Romans 12:1–16:27

The essence of Paul's argument (one paragraph) in 12:1–16:27)

In light of all that God has done, we need to fully dedicate ourselves to serve Him, shaping our lives and worldview around the gospel (1:16–11:36) and the “pattern of teaching” (12:1–15:13), which allows the Holy Spirit to transform us

And fully participate in the plan and purposes of God, both locally and with the progress of the gospel, as led by apostolic leaders in our generation.



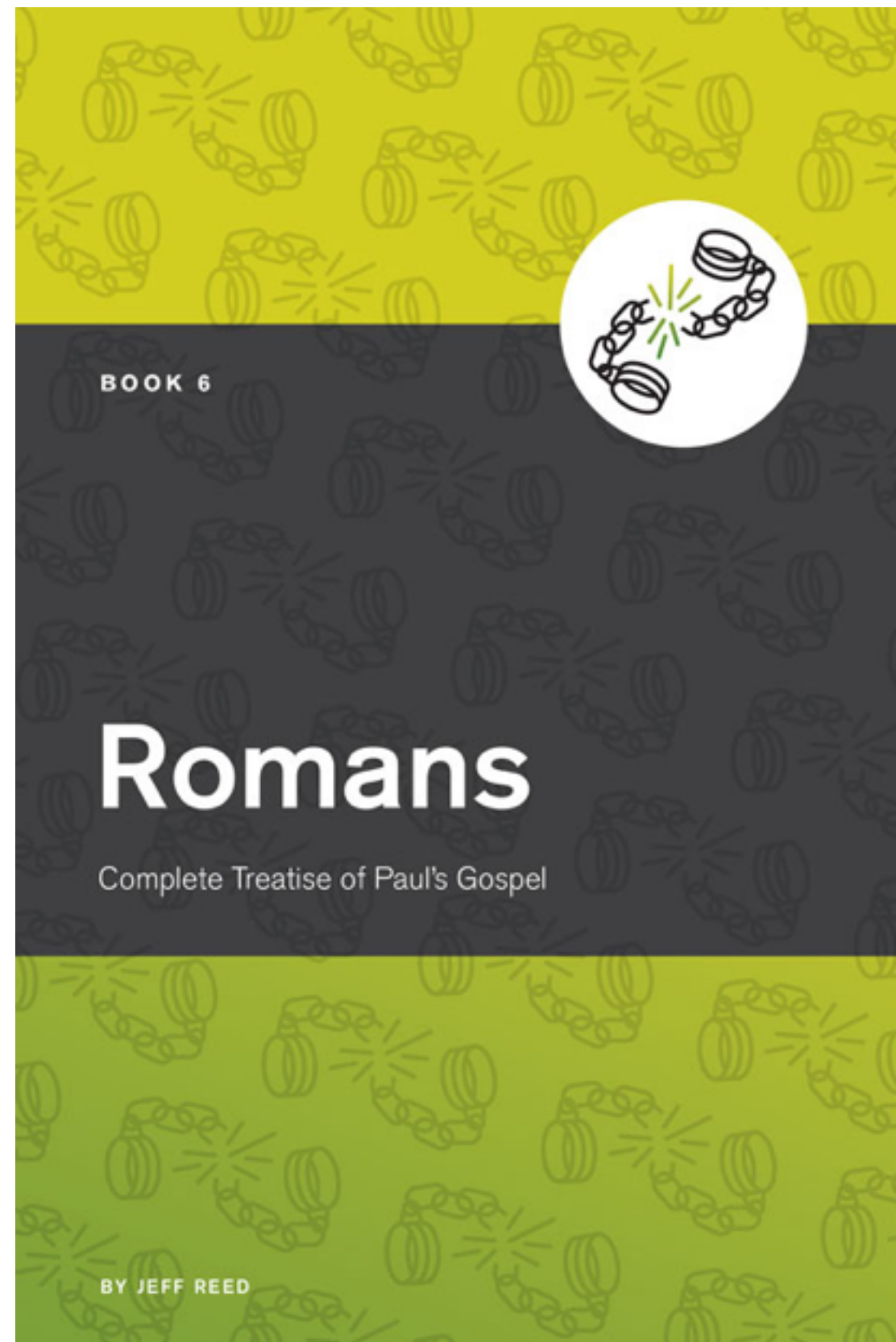
Romans 12:1–16:27

¹⁷ Thank God that, though you once were slaves to sin, you have become obedient from the heart to the pattern of teaching to which you were committed.

16:17 I urge you, my dear family, to watch out for those who cause divisions and problems, contrary to the teaching you learned.

Paul is stating here, as he does in almost all his letters, that there is a “pattern of teaching” — which he also calls the teaching, the faith, the deposit, the sound doctrine, the authoritative traditions — The Didache) which which they were taught and fully embraced.

Now, in light of your new your new life in Christ and in light of the gospel that shapes your new worldview, embrace this new lifestyle.



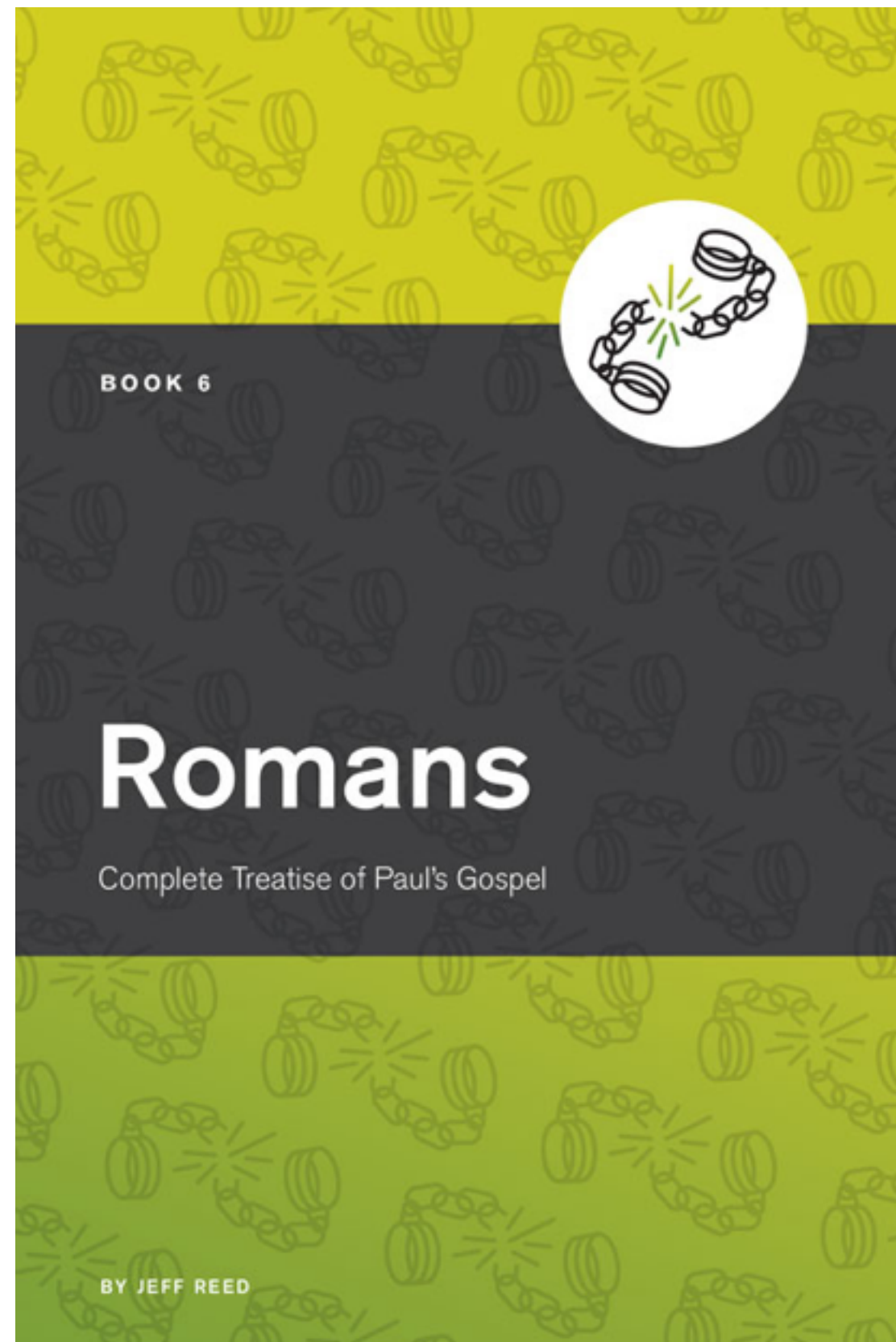
Romans 12:1–16:27

Romans 12:1–2 sets the whole argument in a context that we must keep clear in our minds, to set the intention of his whole argument in 1:16–11:36.

This is his intention:

In light of God's mercies (by faith in the Messiah), we are now part of this new family:

- make a solid commitment to this new life—renew our minds (bring our minds in line with God's)
- allowing the Spirit to work out God's specific will in our lives



Romans 12:1–16:27

In Romans 12:2 what exactly does it mean to “renew your mind”?
(This is dealt with in *The First Principles*, series 1, book 1, session 4.)

It looks backward and forward

Renew your minds (Romans 1–11) in the full gospel that shapes your worldview—the kerygma.

Renew your minds (Romans 12–15) in the new pattern of teaching (lifestyle), your new life in Christ—the didache.

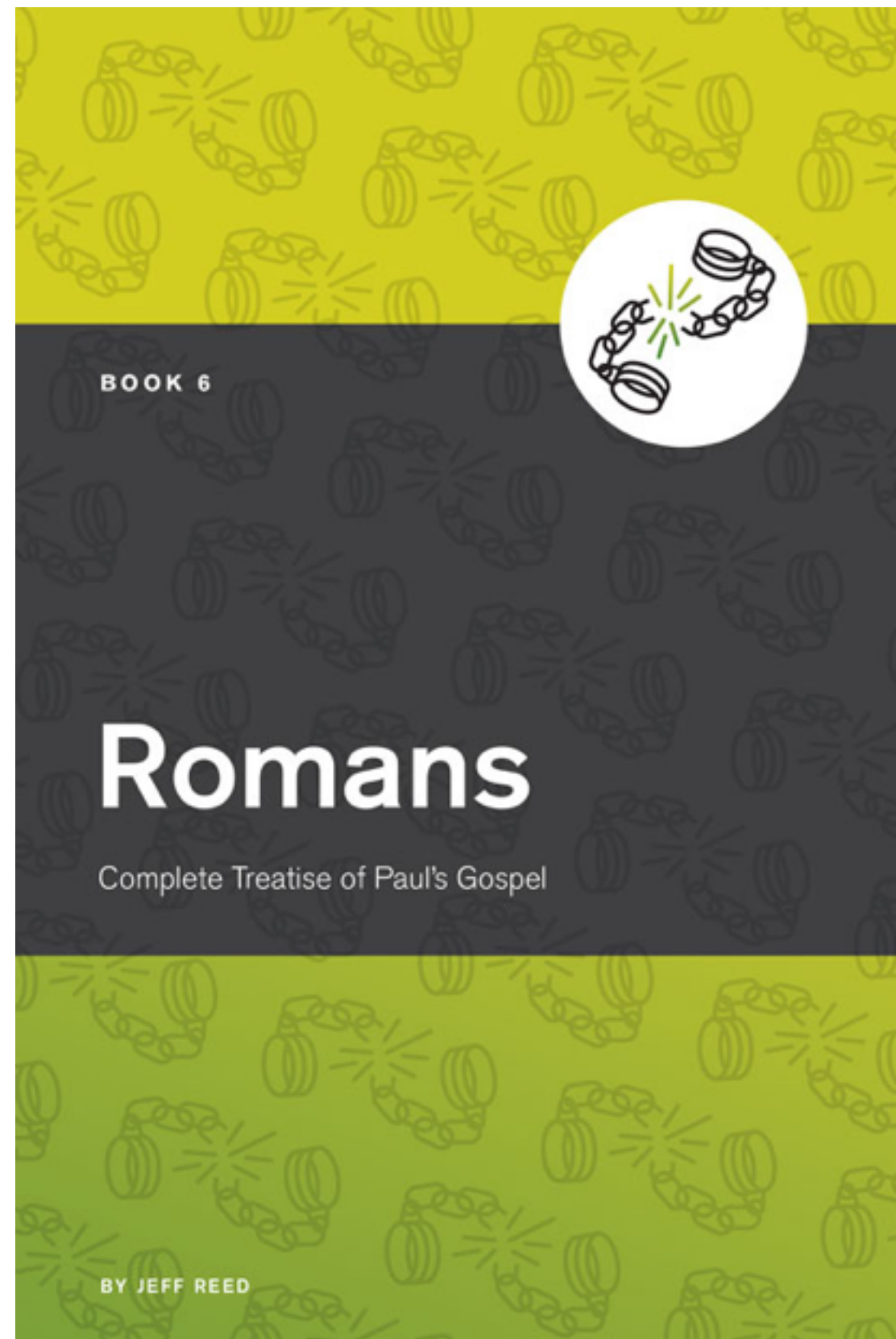
Romans 12:1–16:27

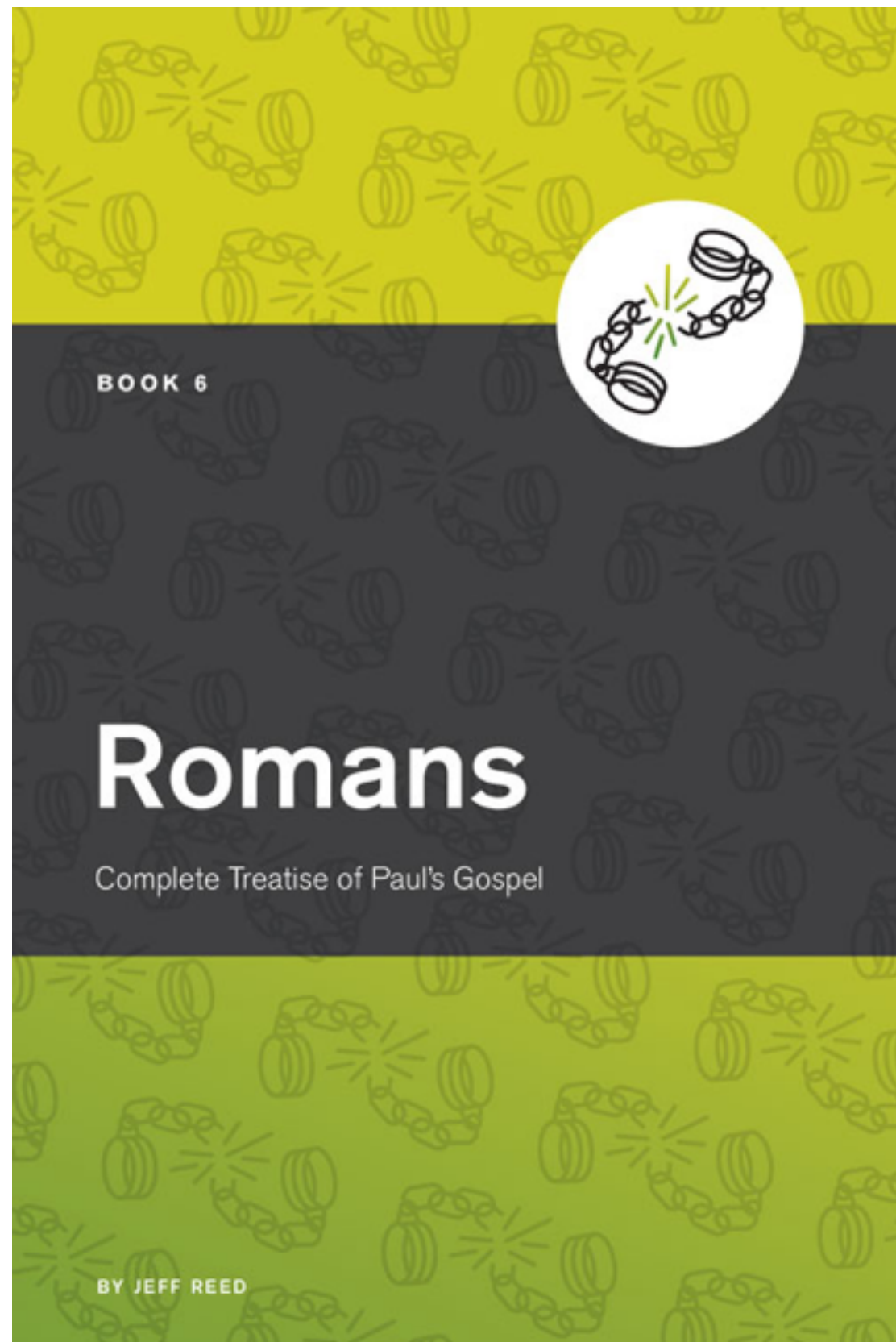
Look again at Romans 12:1–2

12:1 So, my dear family, this is my appeal to you by the mercies of God: offer your bodies as a living sacrifice, holy and pleasing to God. Worship like this brings your mind into line with God's. ² What's more, don't let yourselves be squeezed into the shape dictated by the present age. Instead, be transformed by the renewing of your minds, so that you can work out what God's will is—what is good, acceptable, and complete.

What does it mean to dedicate yourself to God?

1. Allow a full understanding of the gospel to shape your worldview (rather than being pressed into one of the world's molds).
2. Commit to the pattern of teaching the Apostles delivered to the churches.





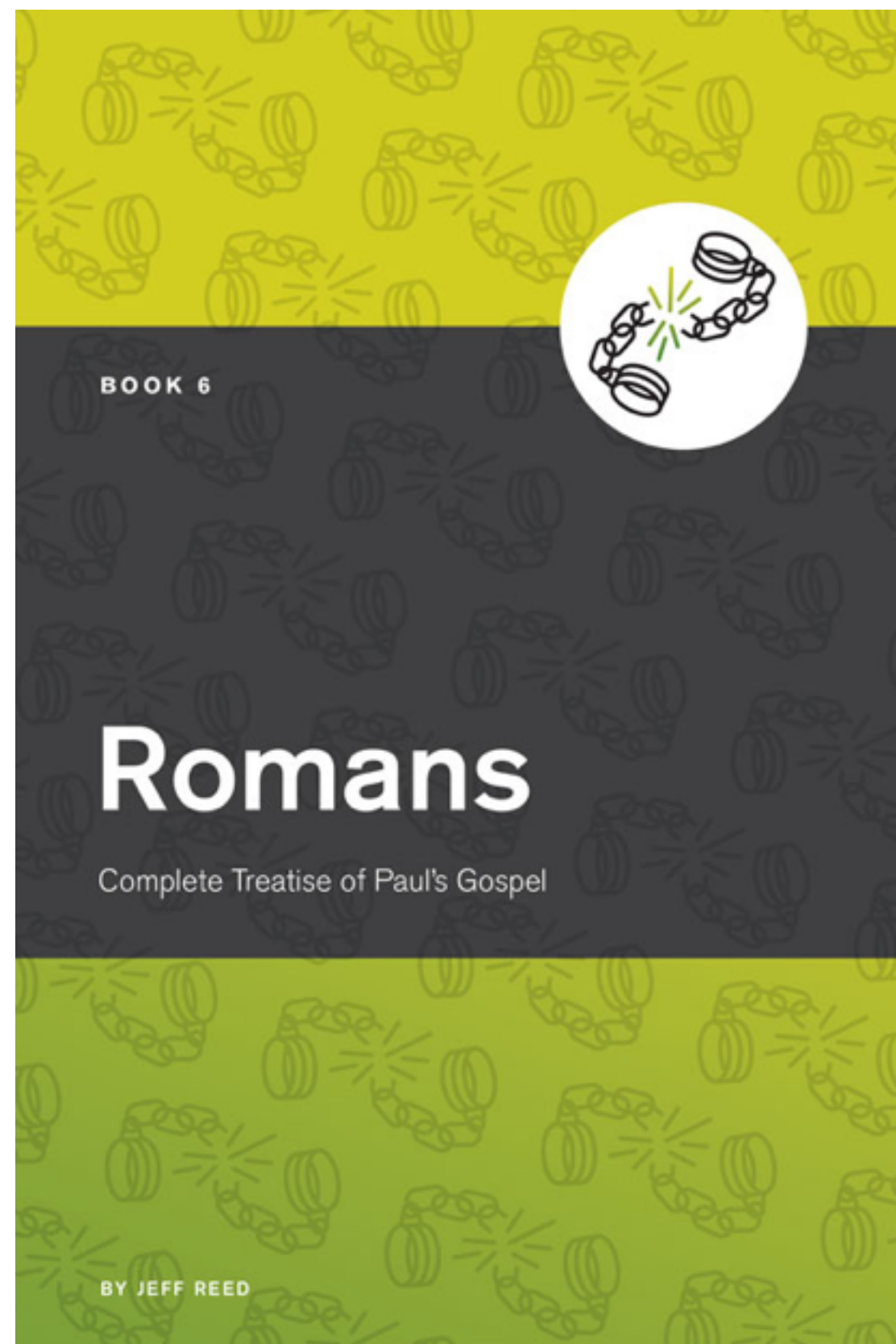
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Two other things can be seen in these verses:

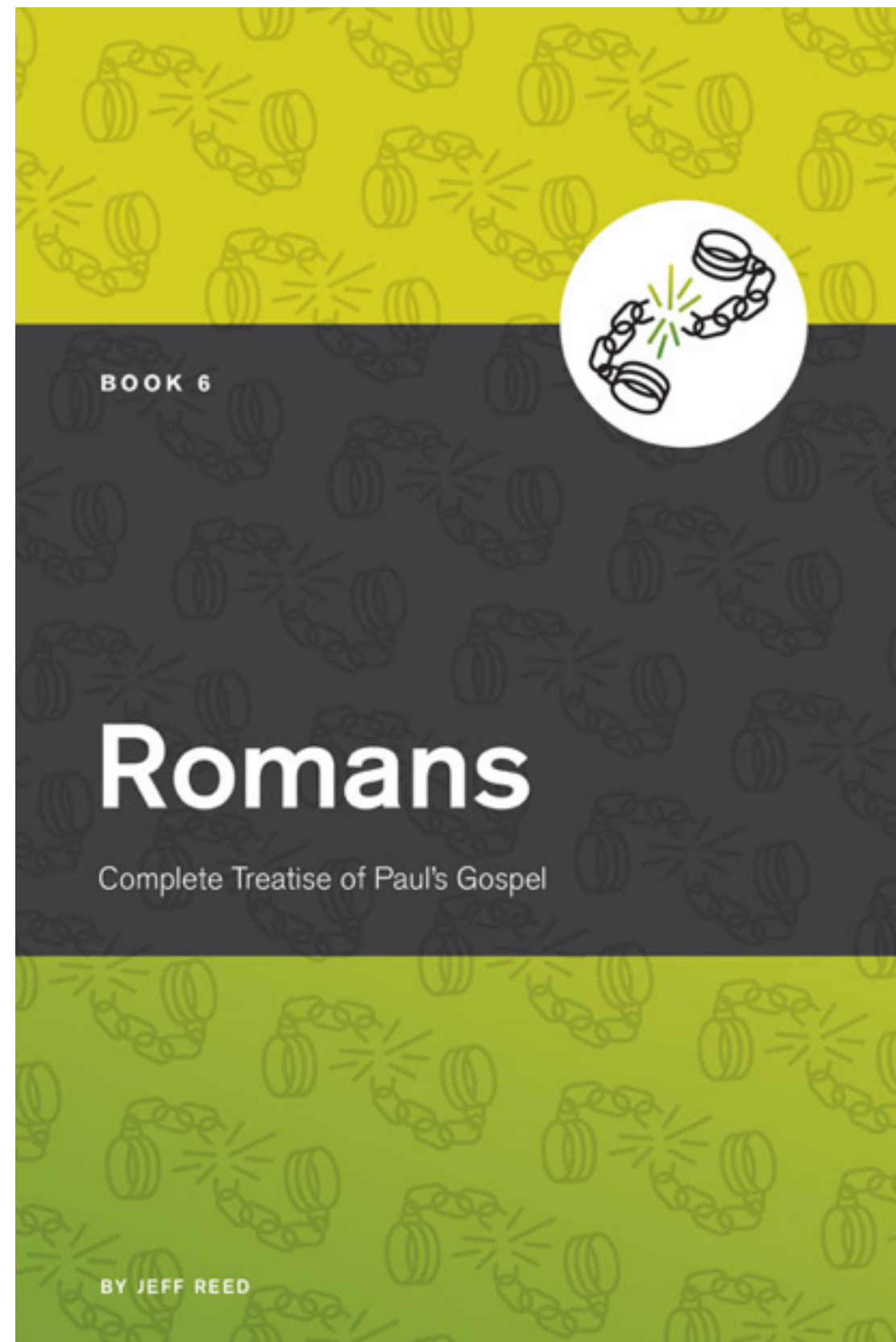
1. *Be transformed* is in the passive tense. As we renew our minds, the Spirit transforms us.
2. This enables us to work out what God's will is for us.



Romans 12:1–16:27

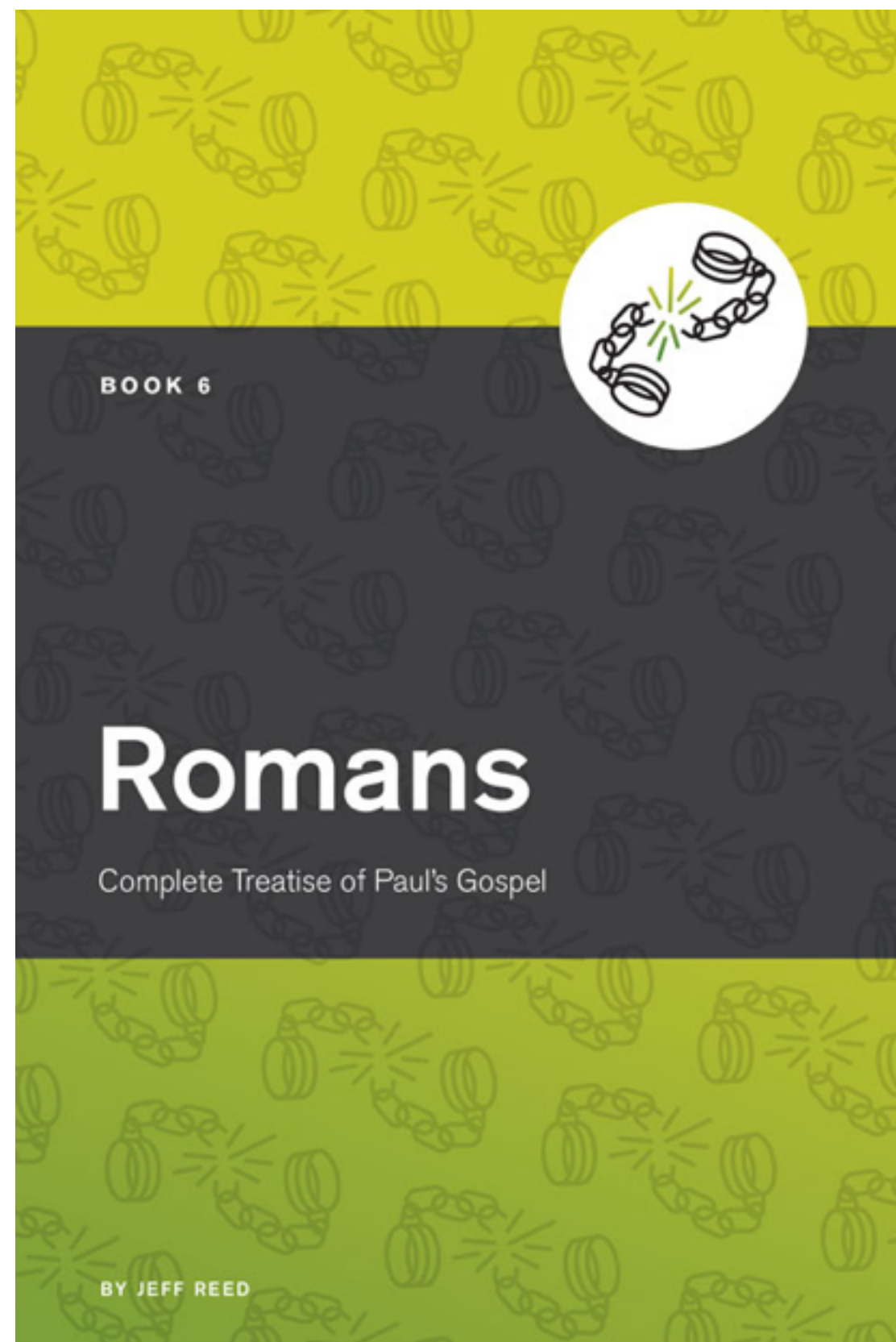
The Didache outline (“pattern of teaching” 6:17) as summarized in 12:1–15:13:

1. Function as one new family—each having gifts to help carry out God’s purposes in community.
2. Be committed to one-another ministry—in true, authentic community, based on love for one another.
3. Obey government, respecting authority—marked by a life of good deeds, modeled after Jesus, honoring all men.
4. Accept one another—being of one mind around the plan and purposes of God.



Romans 12:1–16:27

Paul's section from 15:14–16:27 gives a very clear picture of what Paul meant for the Roman churches to work out His will for them.

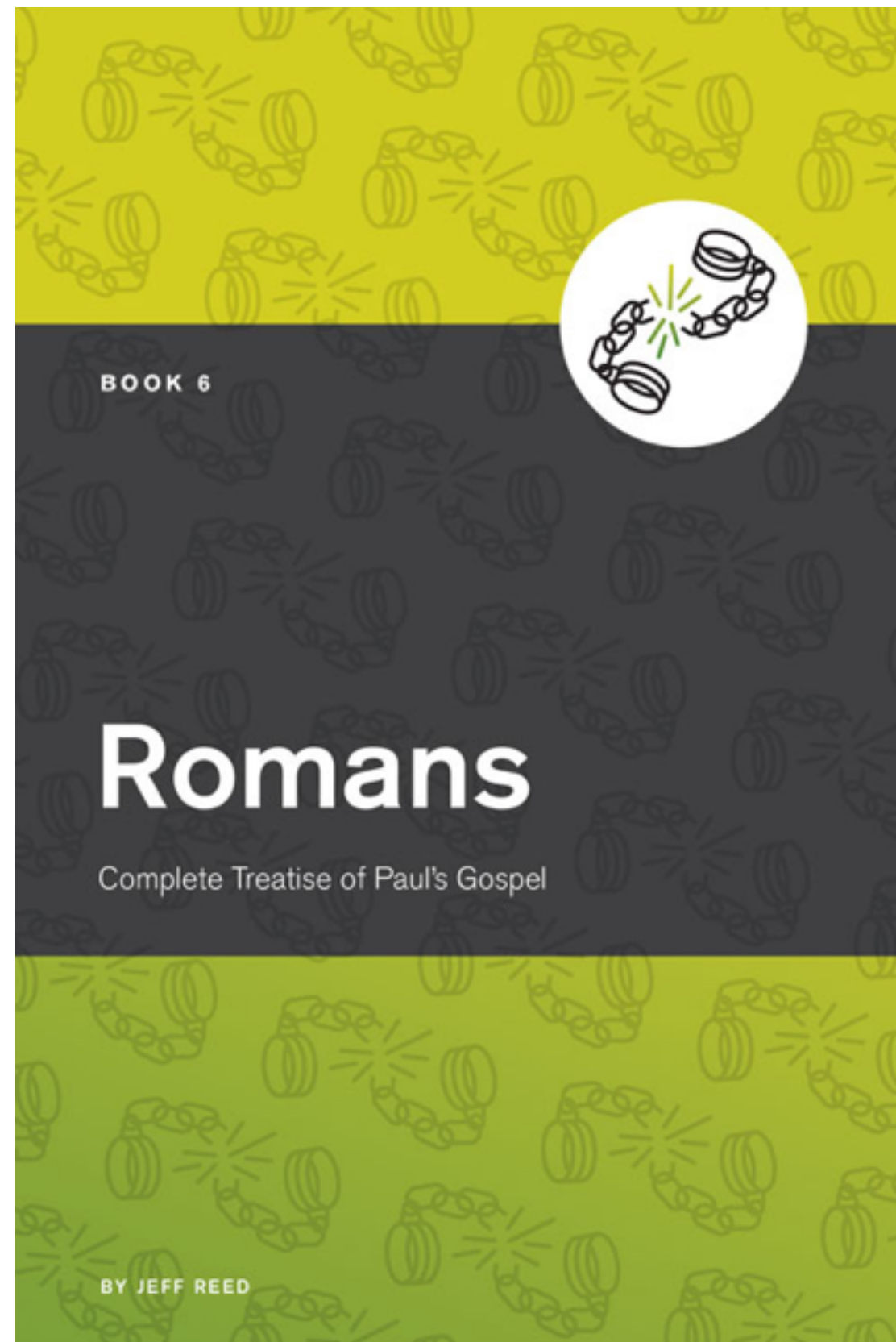


Romans 12:1–16:27

This section also tells us that Paul had a strategy for his ministry (which consistently unfolded around Christ’s plan, as seen in Acts and his letters as a whole).

Paul’s strategy:

1. Strategic cities/churches were part of his expansion strategy—the progress of the gospel (Antioch, then Ephesus, now Rome).
2. He was clearly building a network—see all the greetings. There were probably 6 or 7 churches he was greeting in Rome. “All the churches greet you.”
3. He built a core team to assist him—Phoebe, Timothy, and Prisca and Aquila. (“All the churches owe them a debt” “the church in their house.”)

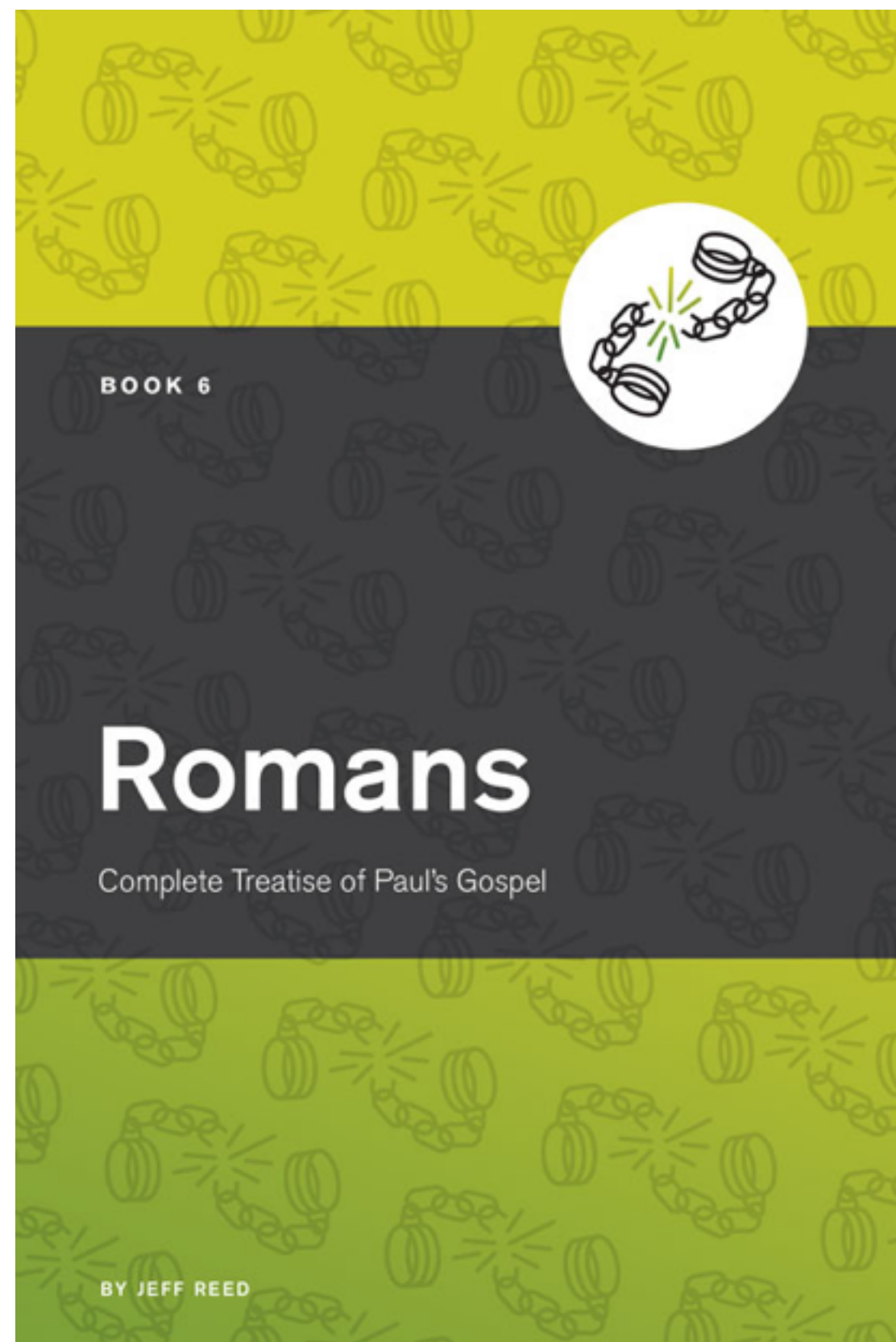


Romans 12:1–16:27

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Paul’s strategy:

4. Paul also built a network of key people (33 people listed): several times relatives were mentioned; several “leading men and women” (remember the river banks) were mentioned: Phoebe (benefactor to many), Erastus (city treasurer), Gaius (host for whole church).
5. A big part of Paul’s team can be seen here: Phoebe was a benefactor and sent ahead to prepare for his trip to them and then to Spain; Prisca and Aquila moved their business to Rome; Timothy we know was key.

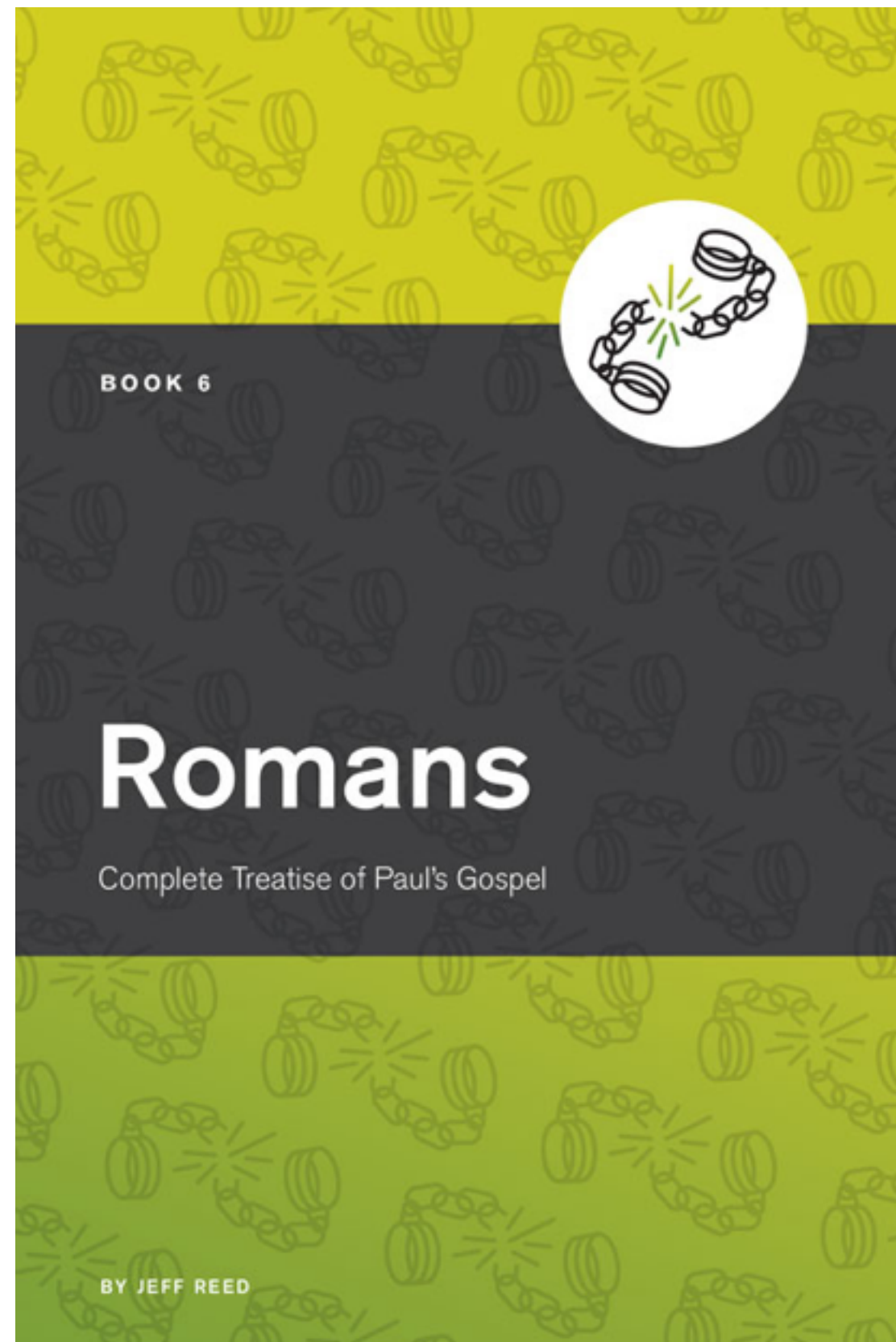


Romans 12:1–16:27

This section also tells us that Paul had a strategy for his ministry (which consistently unfolded around Christ’s plan, as seen in Acts and his letters as a whole).

Paul’s strategy:

6. Paul expected the churches to participate with him in his network, and in the progress of the gospel. This logically grew out of his whole argument in Romans 1–11: the gospel was to shape their whole worldview—replacing the Roman, Greek, and/or Jewish worldview—making Christ and His plan (the church) central to their lives.
7. Paul had a grand strategy. He built a network and, since it had an essential structure of networks of churches and key people, he was free (“no more room for me in these regions”), so he was going on to Spain to expand his network even further.



Romans 12:1–16:27

This section also tells us that Paul had a strategy for his ministry (which consistently unfolded around Christ's plan, as seen in Acts and his letters as a whole).

Paul's strategy:

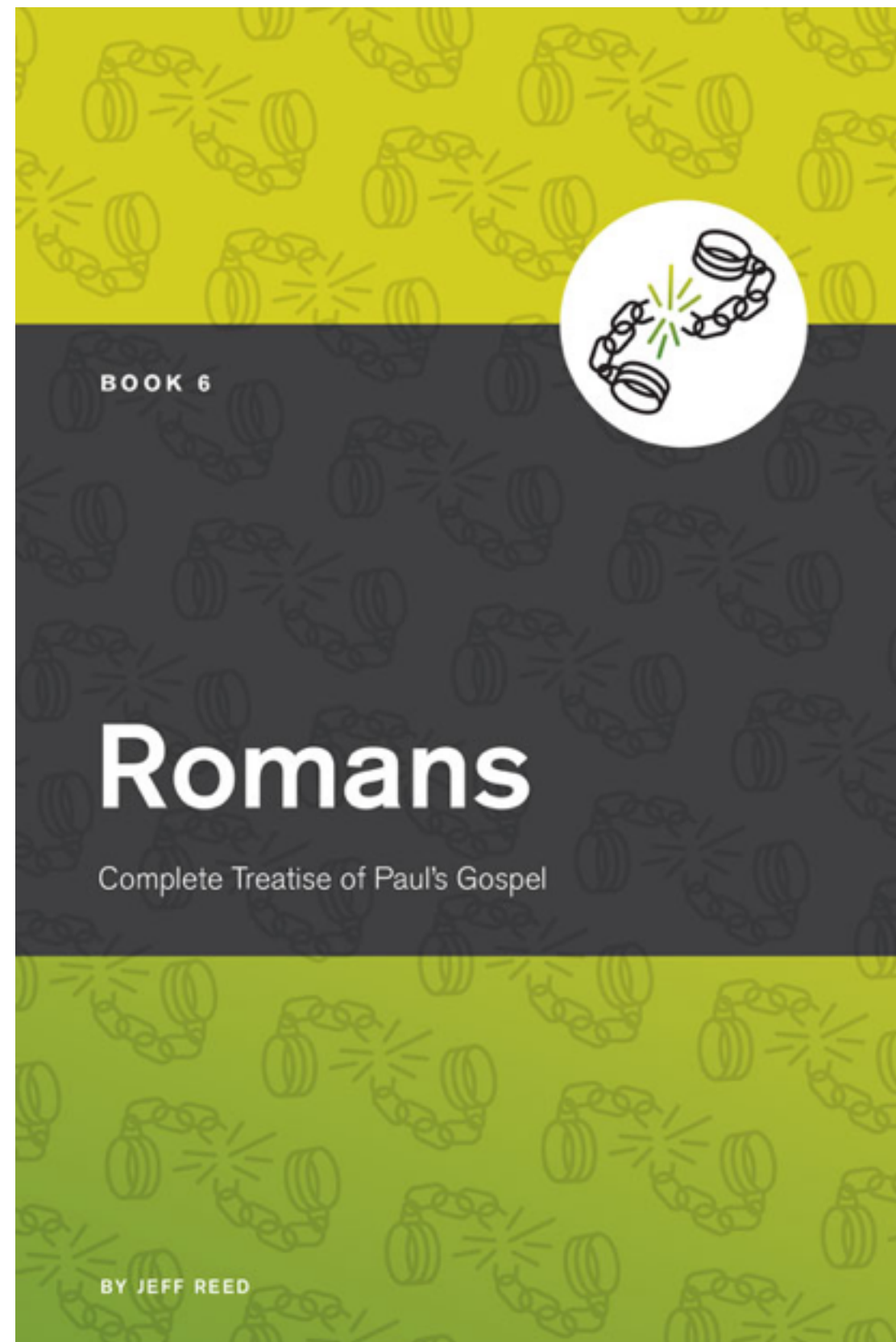
8. His network was made up of networks of churches. (He was on his way to Jerusalem with the gift from the churches, i.e. churches of Macedonia, Achaea, and Galatia.) It was time to expand more. He had key hubs, networks of churches, and many key people—the list assumes an extensive list of sodal and modal leaders.

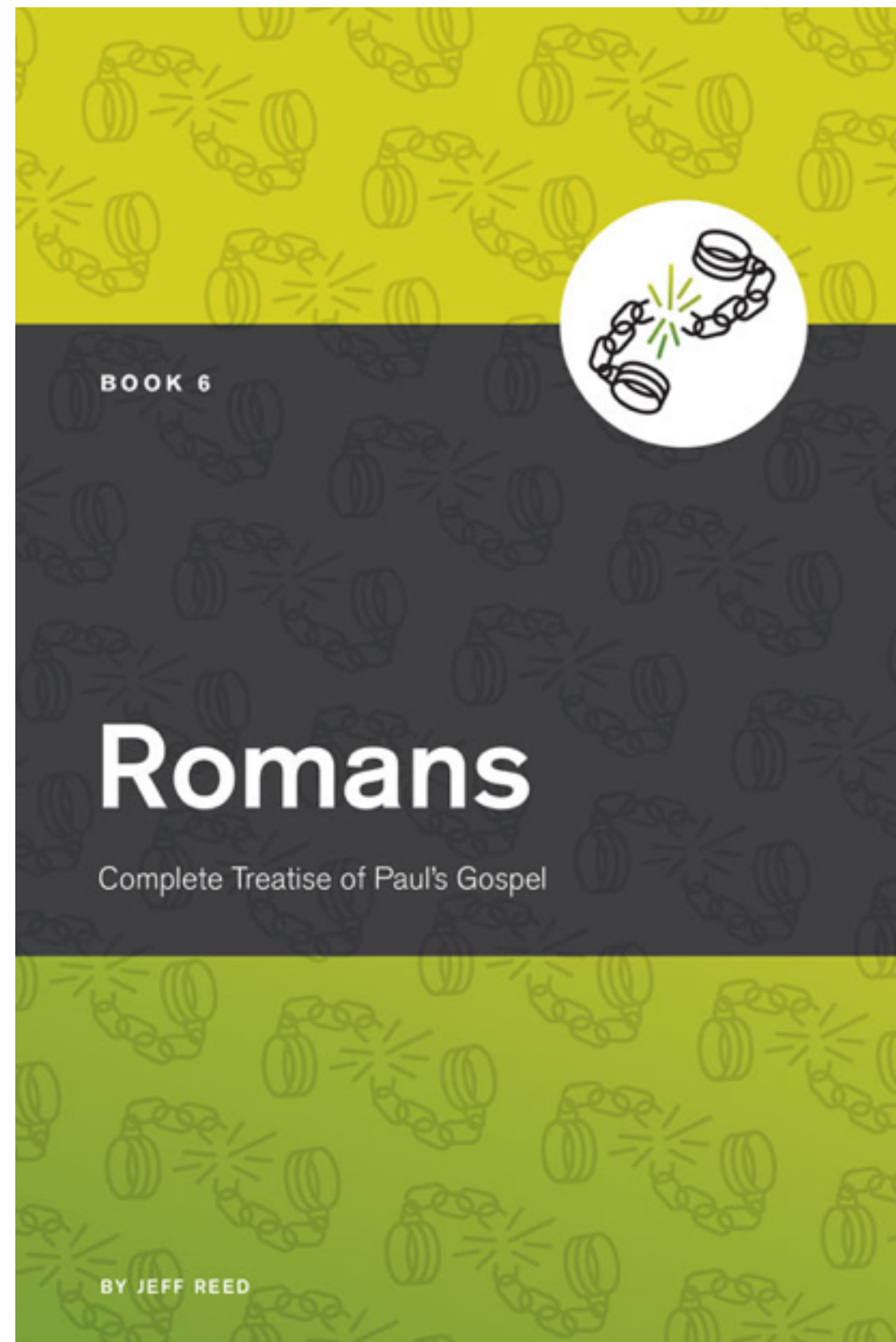
The Significance of Paul's Argument in Romans 12:1–16:27

Issue: Paul's ultimate purpose in writing to the Romans

Questions:

1. Why is it so important that we fully understand the gospel as Paul laid it out in Romans 1–11? How does the gospel keep us from being shaped by the world's molds?
2. In light of Romans 1–11, what does it mean to dedicate ourselves and renew our minds?
3. What does Paul mean by "following the pattern of teaching" they received?
4. If we truly understand the gospel, what should our response be? What does Paul's letter expect of us today?





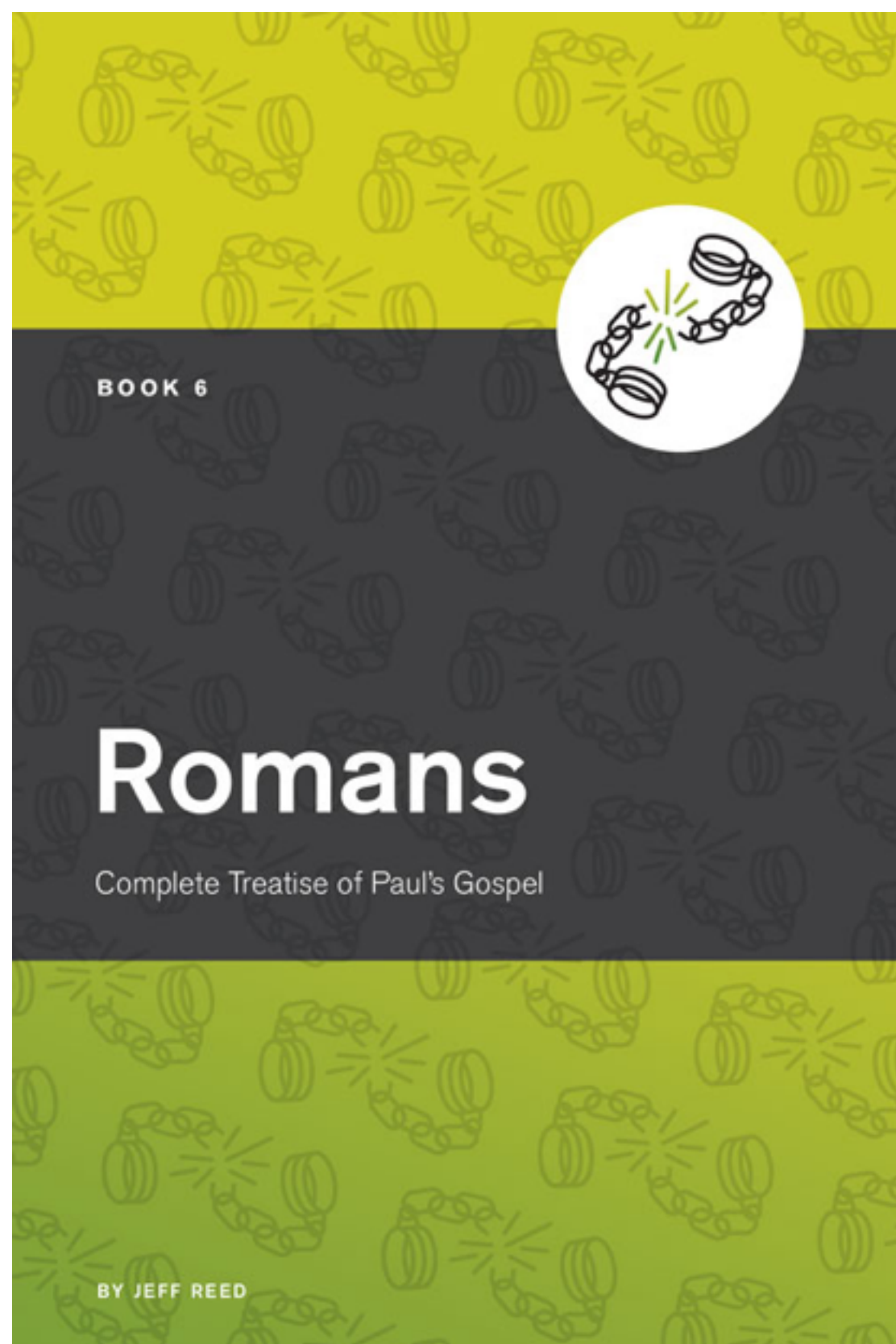
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In Romans 12:2 what exactly does it mean to “renew your mind”?
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It looks backward and forward

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Renew your minds (Romans 12–15) in the new pattern of teaching (lifestyle), your new life in Christ—the didache



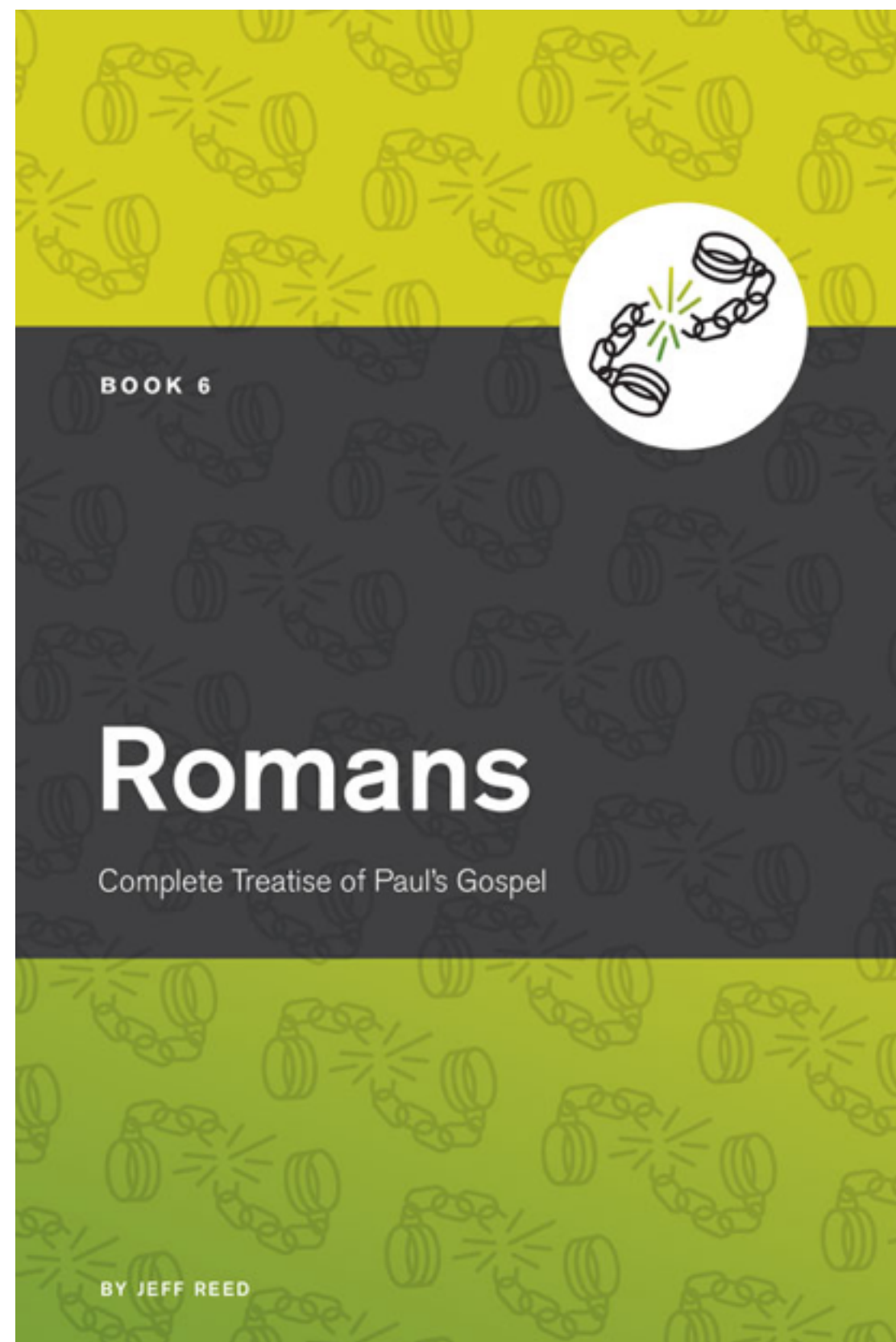
The Significance of Paul's Argument in Romans 12:1–16:27

Romans 12:2, in context, tells us exactly what it means to dedicate ourselves to God and renew our minds.

It looks backward and forward

Renew your minds (Romans 1–11) in the full gospel that shapes your worldview—the kerygma.

Renew your minds (Romans 12–15) in the new pattern of teaching (lifestyle), your new life in Christ—the didache.



The Significance of Paul's Argument in Romans 12:1–16:27

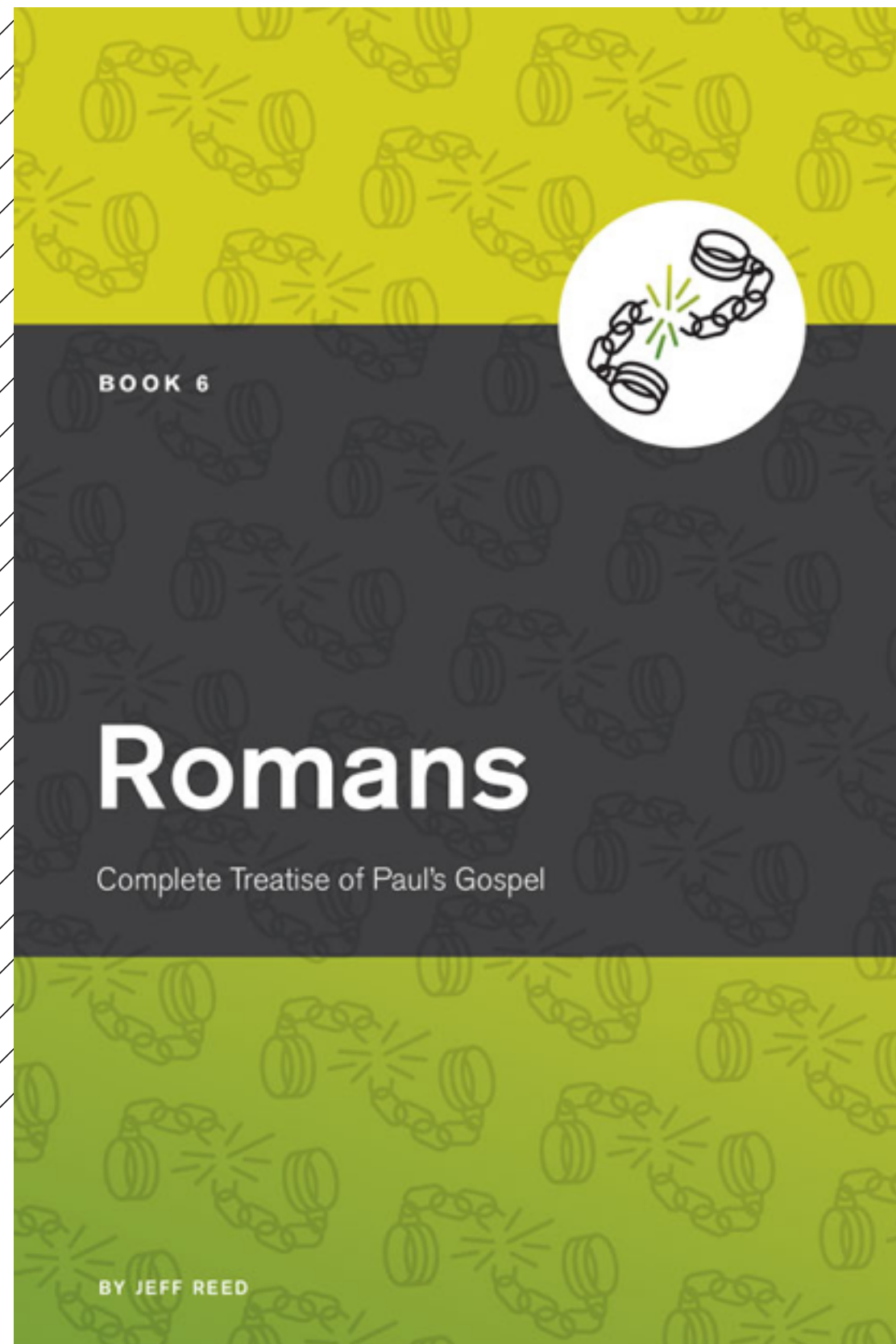
Romans sets the course of our new life in Christ:

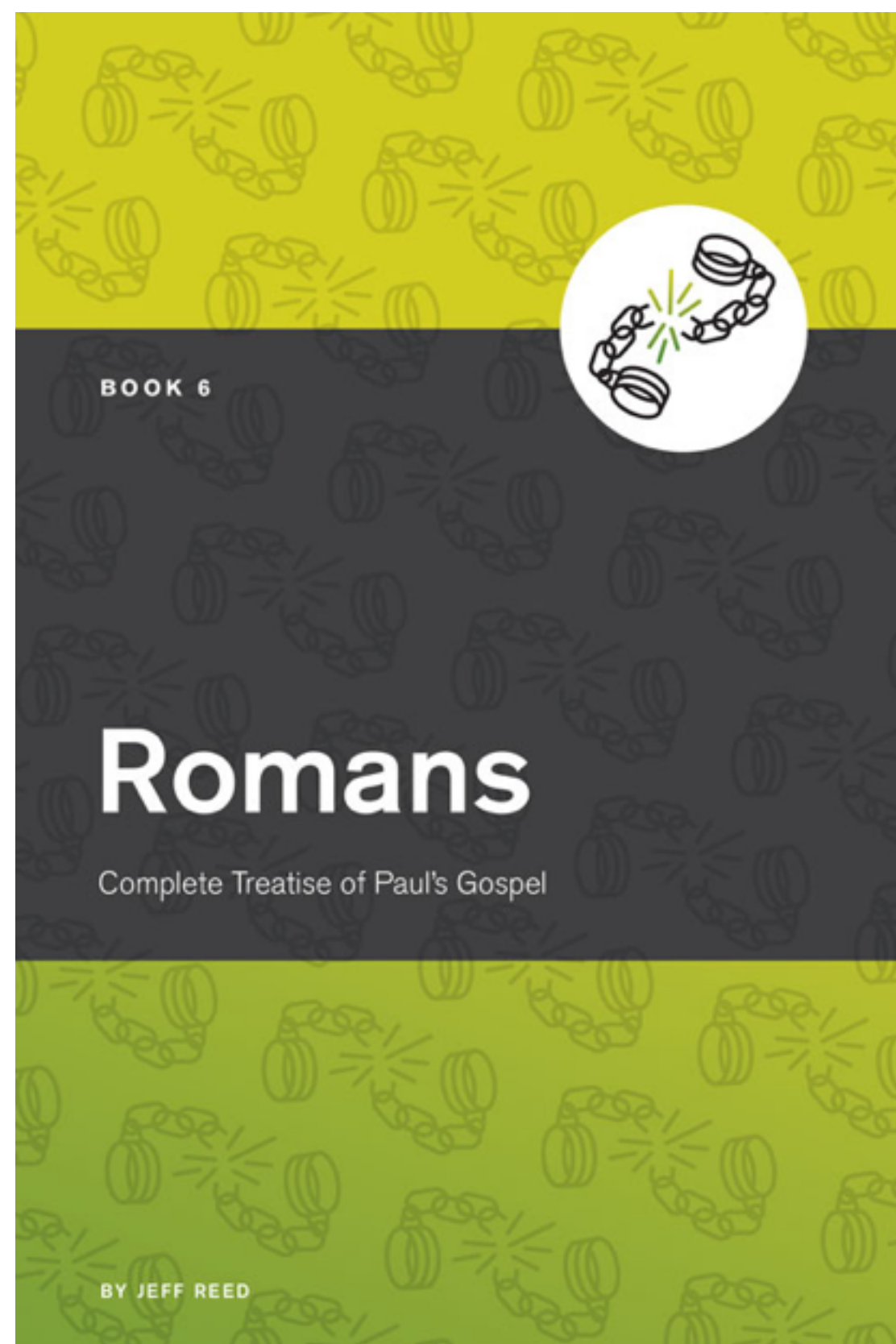
1. We need to build a totally new worldview once we are “in Christ” — one in which the gospel is central in shaping it.
2. That means we are part of a new family that is, from now on, central to our lives.
3. We are to follow a specific pattern of teaching that shapes our lives and our churches.
4. Specifically, in Romans 12–15, we are to use the gifts God has given us to serve in the churches, to be devoted to a “serving one another” ministry, to obey our government, and to accept one another as family members (no class system).
5. And we are to participate in the progress of the gospel in networks of churches led by apostolic teams.

The Significance of Paul's Argument in Romans 12:1–16:27

Central to being able to do this is grasping Romans. The booklet will be done for field testing in a little over a month. Several suggestions:

1. Work through *Romans: Complete Treatise of Paul's Gospel* carefully once available. Then dig deeper yourself into each of the 4 sections.
2. Purchase *The Kingdom New Testament: A Contemporary Translation*, by N. T. Wright.
3. Master N. T. Wright's article "Romans and the Theology of Paul" (1995).
4. Memorize key sections of Romans.
5. Read a couple of N. T. Wright's popular books.





The Significance of Paul's Argument in Romans 12:1–16:27

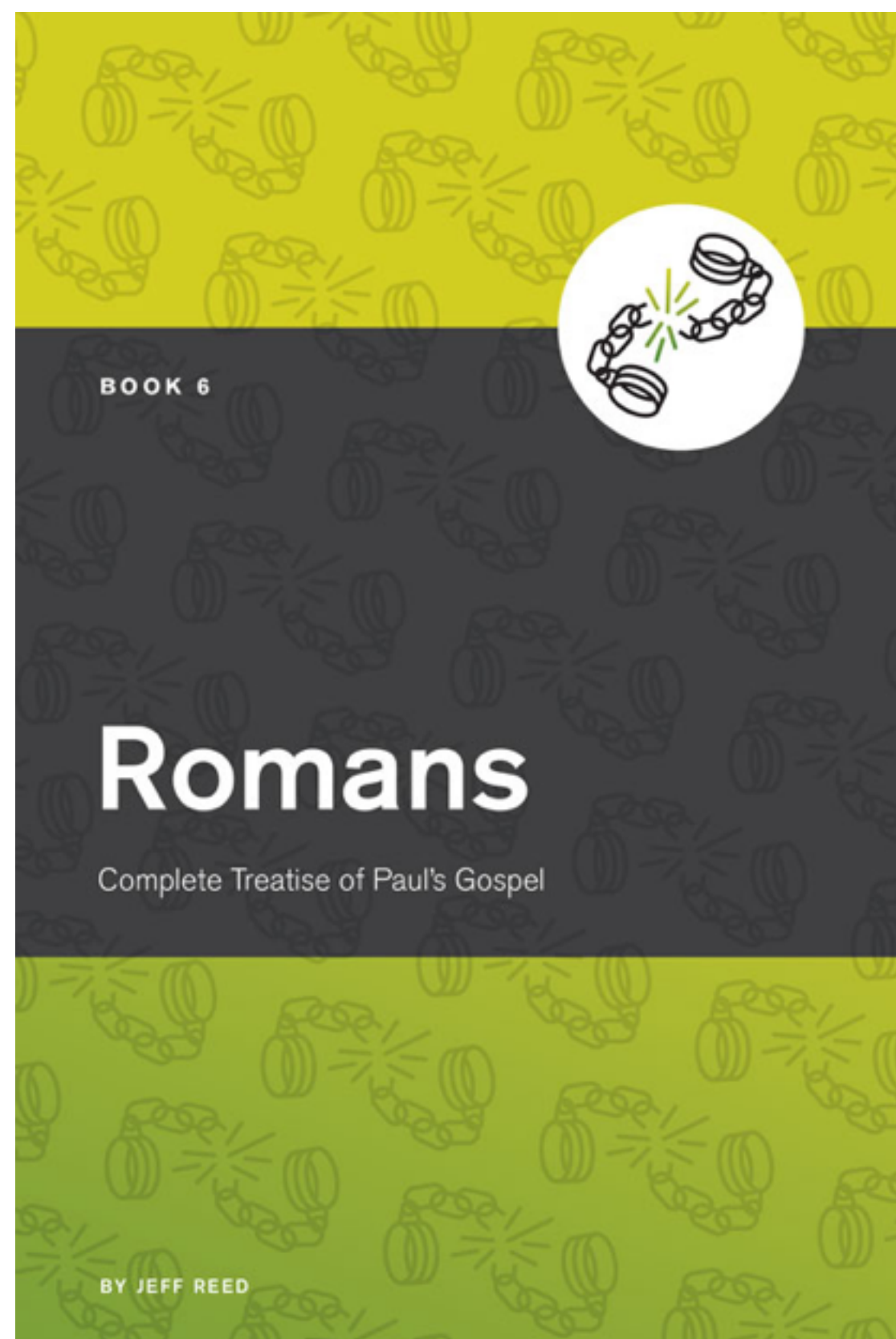
Tonight in your churches:

Read this major section of Romans: Romans 12:1–16:27.

Distill the argument down to a few verses.

Identify Paul's main points or write a summary paragraph.

Or, discuss the issues questions.



The Significance of Paul's Argument in Romans 12:1–16:27

Next series:

Paul's middle letters

Ephesians
Philippians
Colossians
Philemon