



# Romans

Complete Treatise of Paul's Gospel

# Romans: The Complete Treatise of Paul

Great manifesto of the gospel

“my gospel” “the gospel of Jesus Christ” — 14 year battle

Galatians the historical pivotal document (Sanders)

Romans the manifesto (NT Wright)

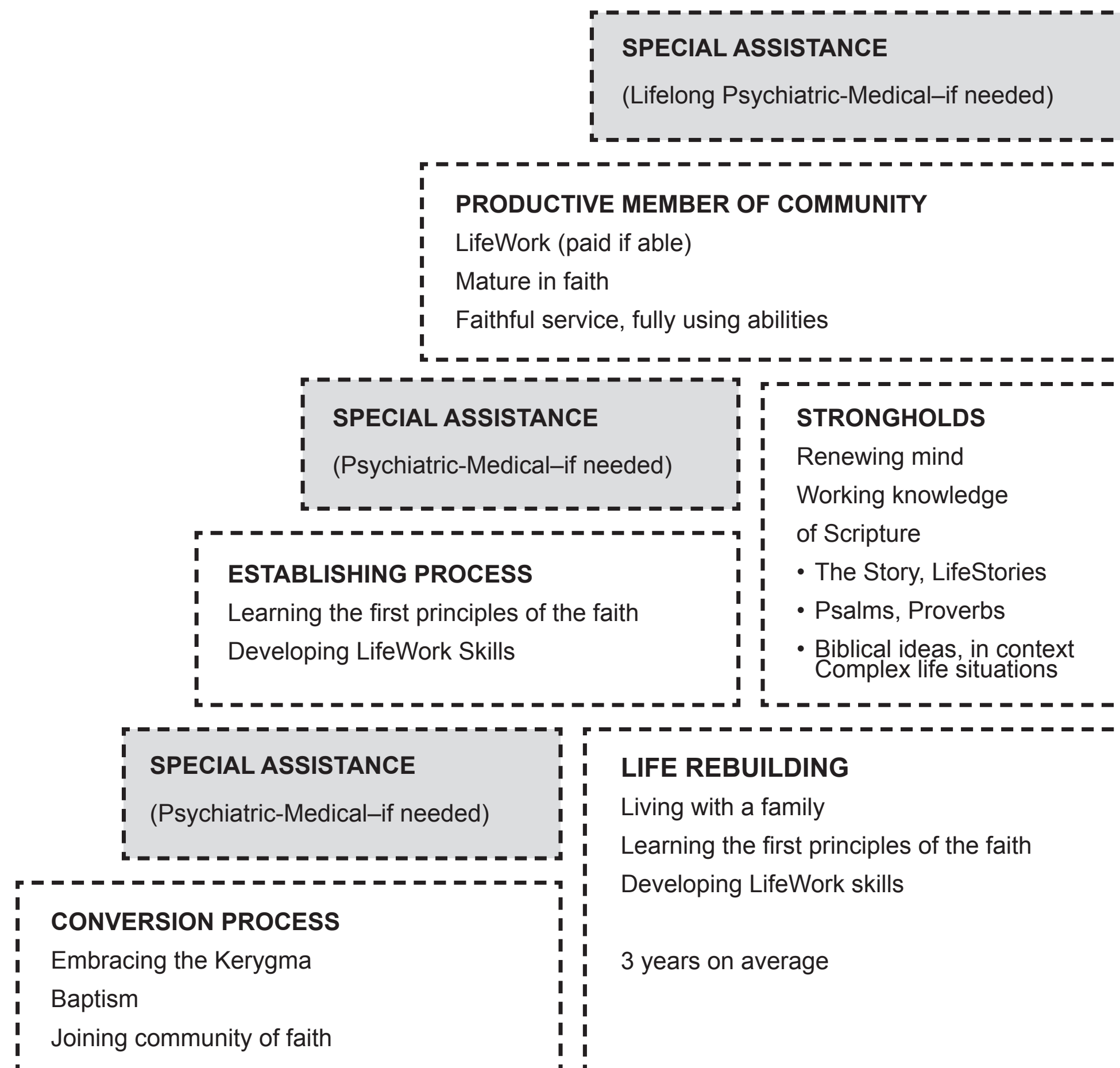
Whole new worldview

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, and we can establish new and unestablished believers in simple conversational style.

# Romans: New and Unestablished Believers

## PASTORAL CARE TAXONOMY



All believers need to be taught correctly or they will be unstable (unestablished) in the faith.

Both new and unestablished believers may have significant strongholds in their lives that need additional shepherding and counseling to carefully lay solid foundations in the gospel.

Both need to rethink their philosophy and principles of life, which means both need careful foundations laid in the gospel, which Paul's early letters focus on.

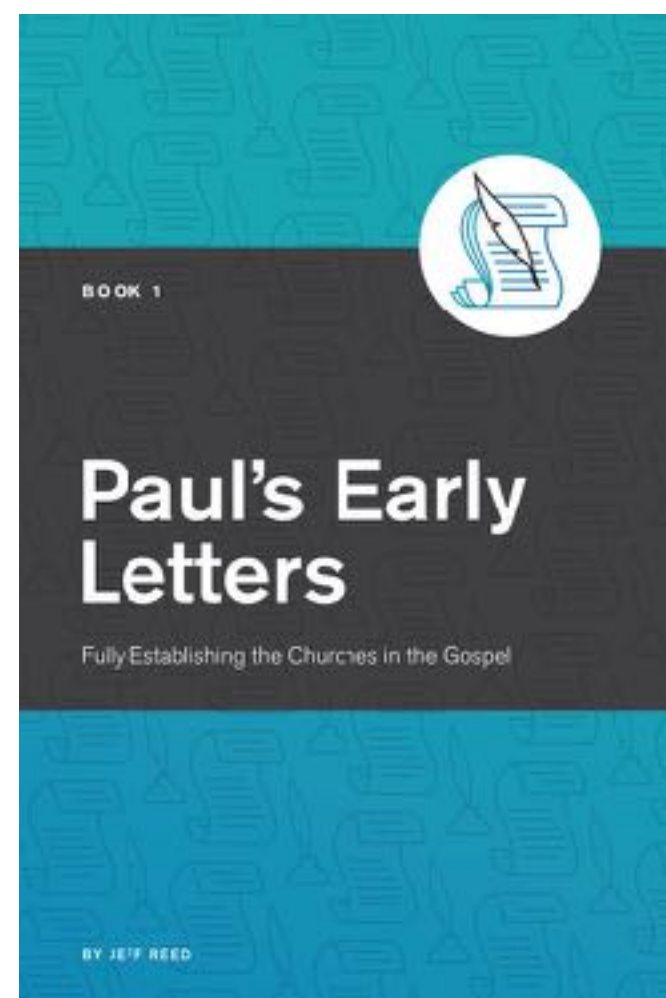
# Romans: The Complete Treatise of Paul

Issue: The essence of Paul's "manifesto" gospel argument: full stop!!!

Questions:

1. What is the essence of Paul's total argument? What is the essence, section by section?
2. How does it shape our worldview? How does it shape even our global political worldview? How does it shape our worldview of the contemporary global hostility toward Israel?
3. Why is this gospel worldview central to our transformation in Christ and participation in His new creation?
4. How is this letter foundational to our entire worldview as a Christian?

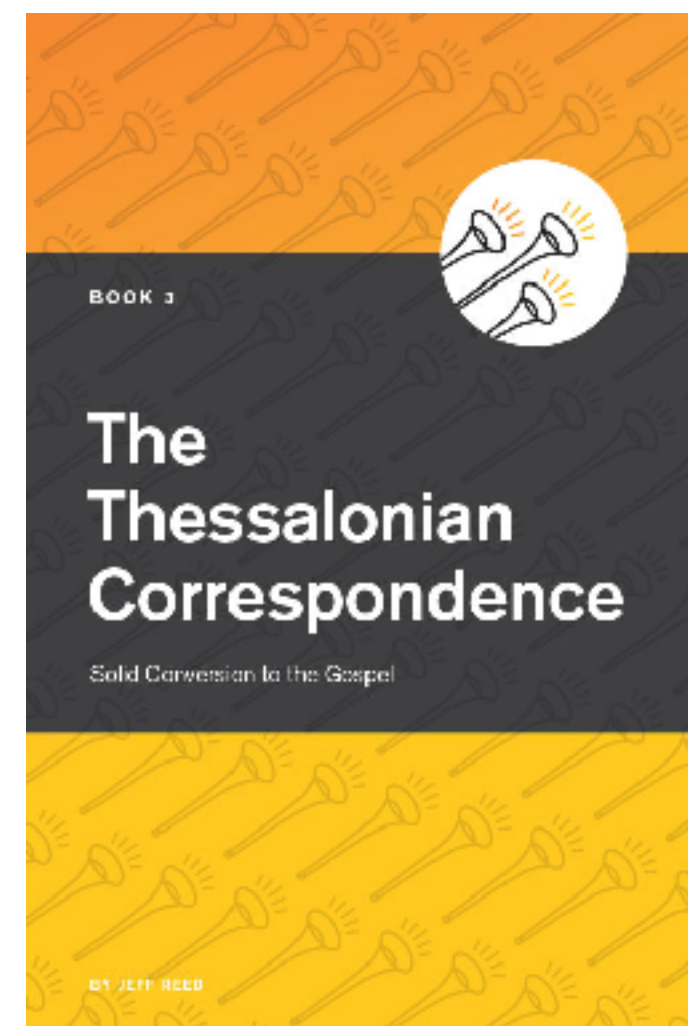
# Romans: The Complete Treatise of Paul



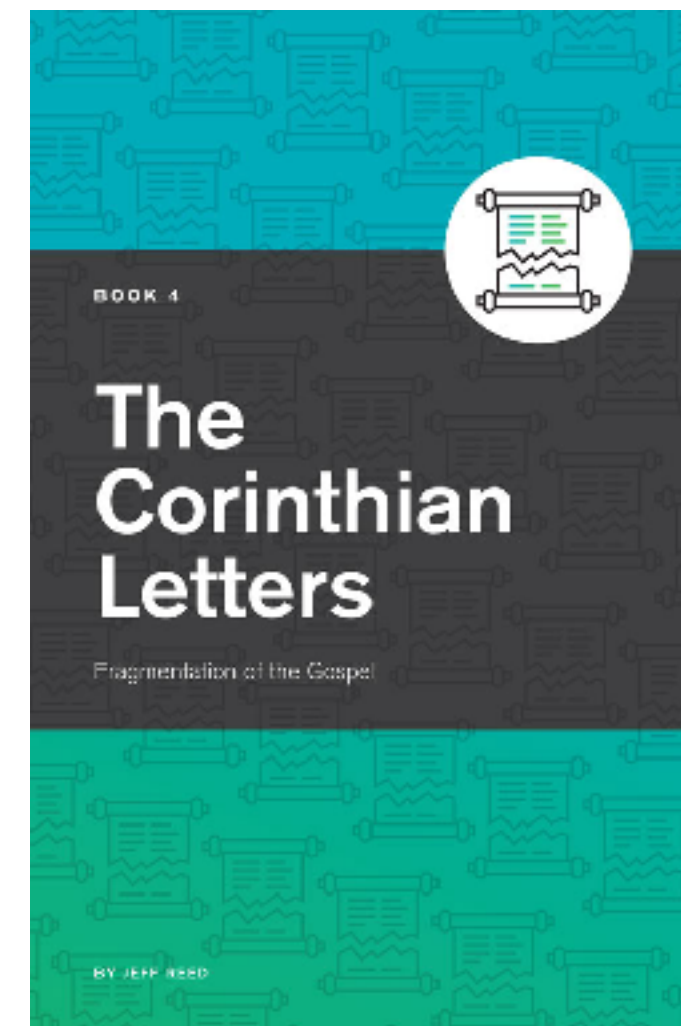
AD 49–56



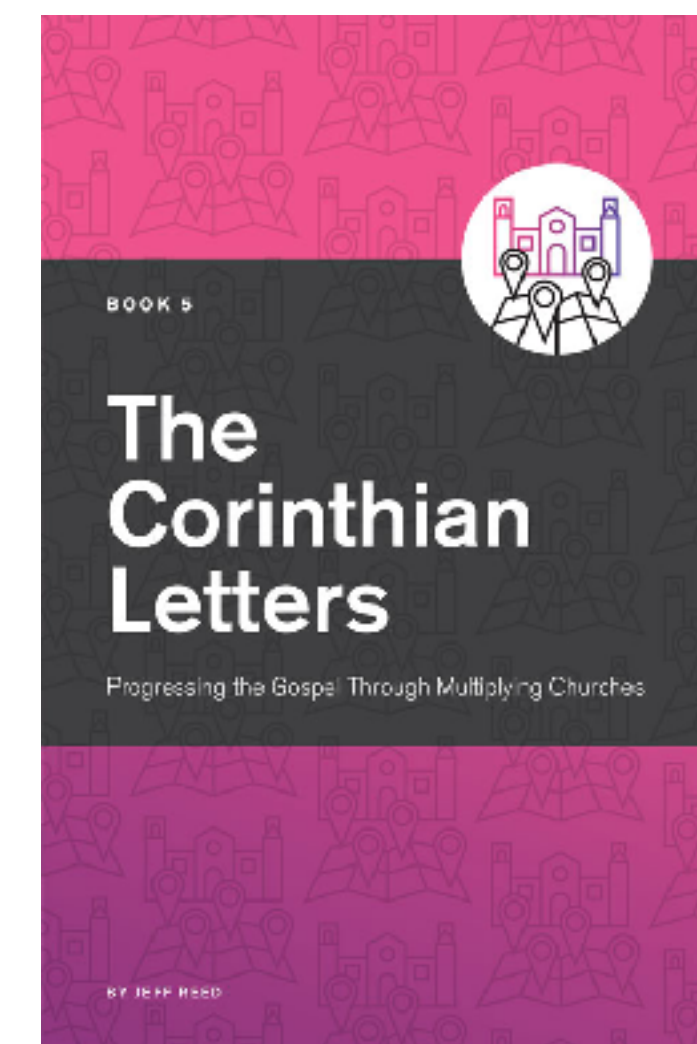
Autumn 49



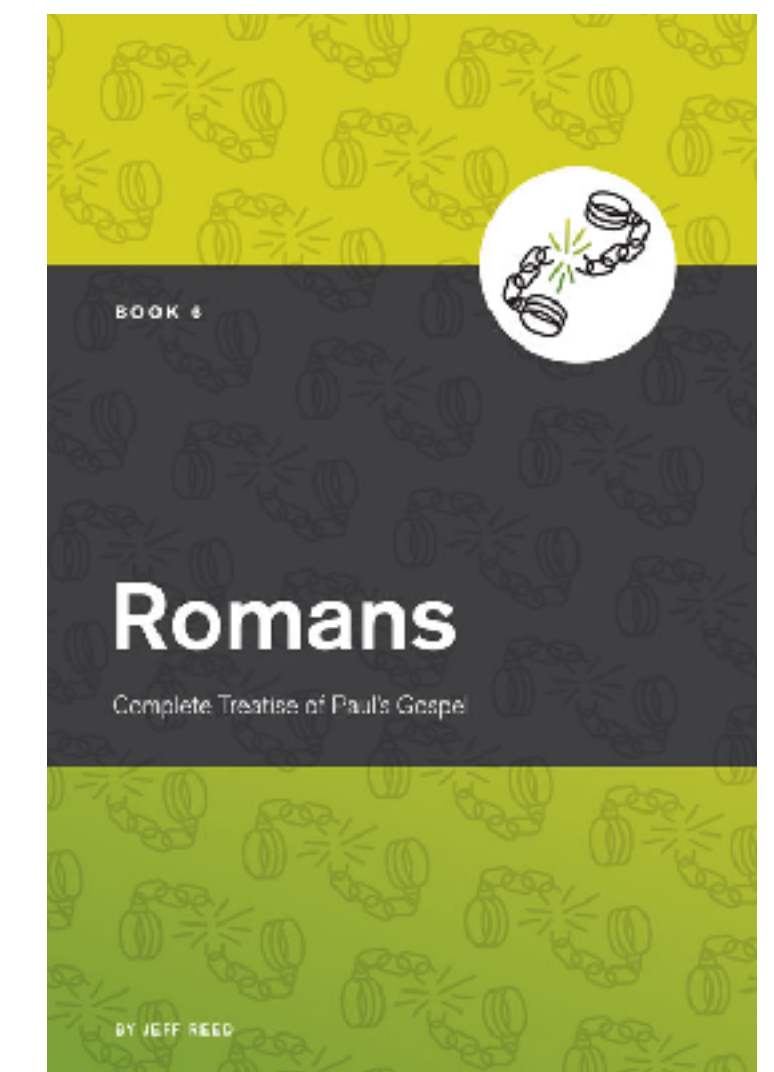
Winter/Summer 51



Sept. 53



June 56



Nov. 56

# Romans: The Complete Treatise of Paul



## The Early Letters

Book 1: Paul's Early Letters: Fully Establishing the Churches in the Gospel

Book 2: Galatians: So Quickly Leaving the Gospel

Book 3: The Thessalonian Correspondence: Solid Conversion to the Gospel

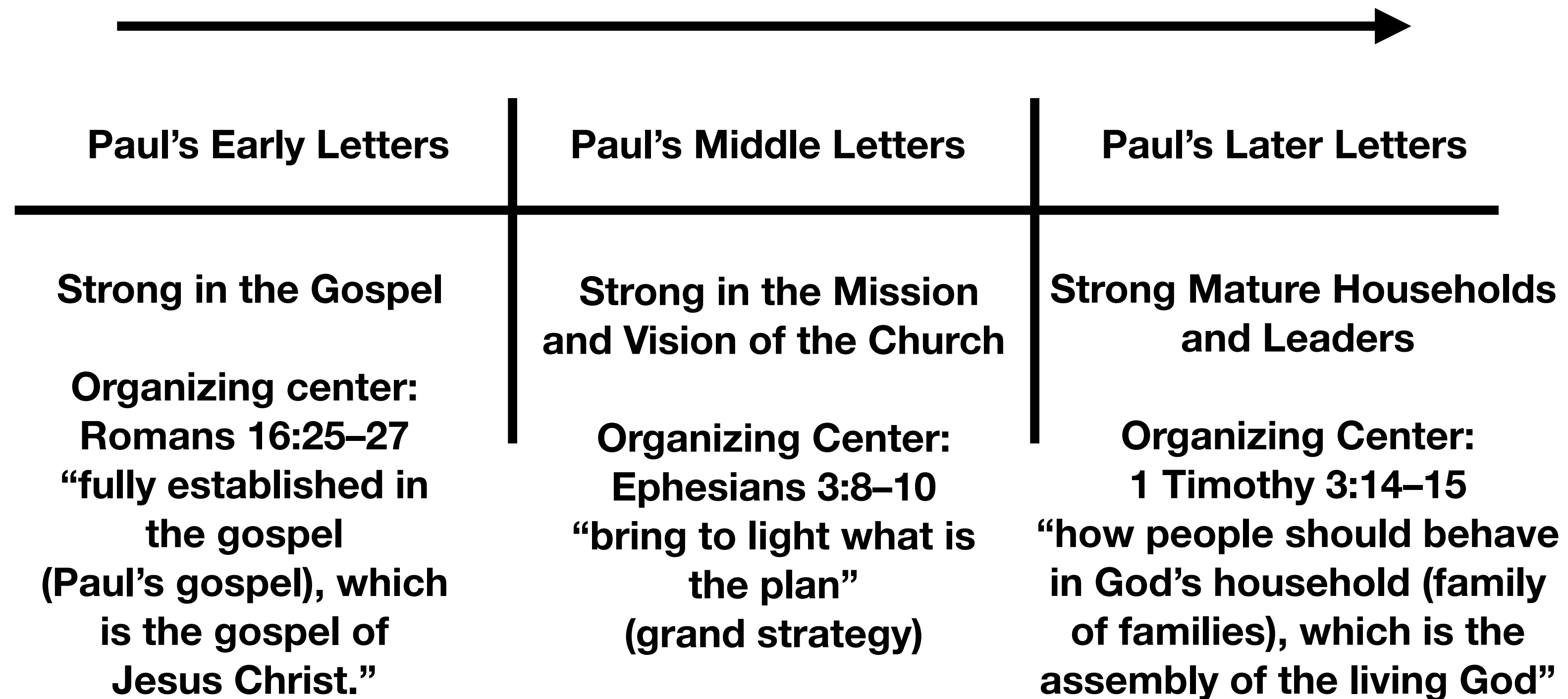
Book 4: The Corinthian Letters: Fragmentation of the Gospel

Book 5: The Corinthian Letters: Progressing the Gospel Through Multiplying Churches

Book 6: Romans: Complete Treatise of Paul's Gospel

# Romans: The Complete Treatise of Paul

Topos Schematic (Overall Framework): Establishing Church Networks (Traditioning Paul)



# Literary Design: Complex Network Establishing (Encoding) Benchmarks (Traditioning of Paul)



Paul's Early Letters	Paul's Middle Letters	Paul's Later Letters
The Gospel	Mission/Vision of the Church	Mature Households and Leaders
Gospel Formula: 1 Cor. 15:1-6 Peter's 5 sermons; Galatians	Christ's grand strategy Eph. 3:8-10	Churches set in order (household topos) 1 Timothy 3:14-16
Solid conversion: 1 & 2 Thess.	One mature church: equipping saints Ephesians 4:1-16	Solid senior eldership Titus 1:5-9 elders, deacons, women: 1 Timothy 3
"Now concerning..." List of schisms: 1 Corinthians	Household texts (family): Ephesians 5:22-6:9 Colossians 3:18-4:1	Household texts (family of families): 1 Timothy 5:1-6:2 Titus 2:1-21
Gathering Topos: Lord's Supper-Symposium: 1 Corinthians 11:17-14:40	Theology in culture: Philemon	Key, intergenerational apostolic leaders and teams
Perspective of ministry: conflicts without, fears within: 2 Cor. 2:14-7:5	Participation in progress of the gospel: Philippians' model (teams, finances)	Training process, stewardship responsibilities: 2 Timothy
Paul's complete treatise of the gospel: Romans	Network churches: hub (Ephesus) cluster (Lycus Valley) strategic (Philippi)	Leadership virtue/vice cluster lists: 1 Timothy 3:2-4, 8-12; 6:3-5; Titus 1:6-9; 3:3; 2 Timothy 3:2-5
"Pauline cycle" duly recognized gatherings		



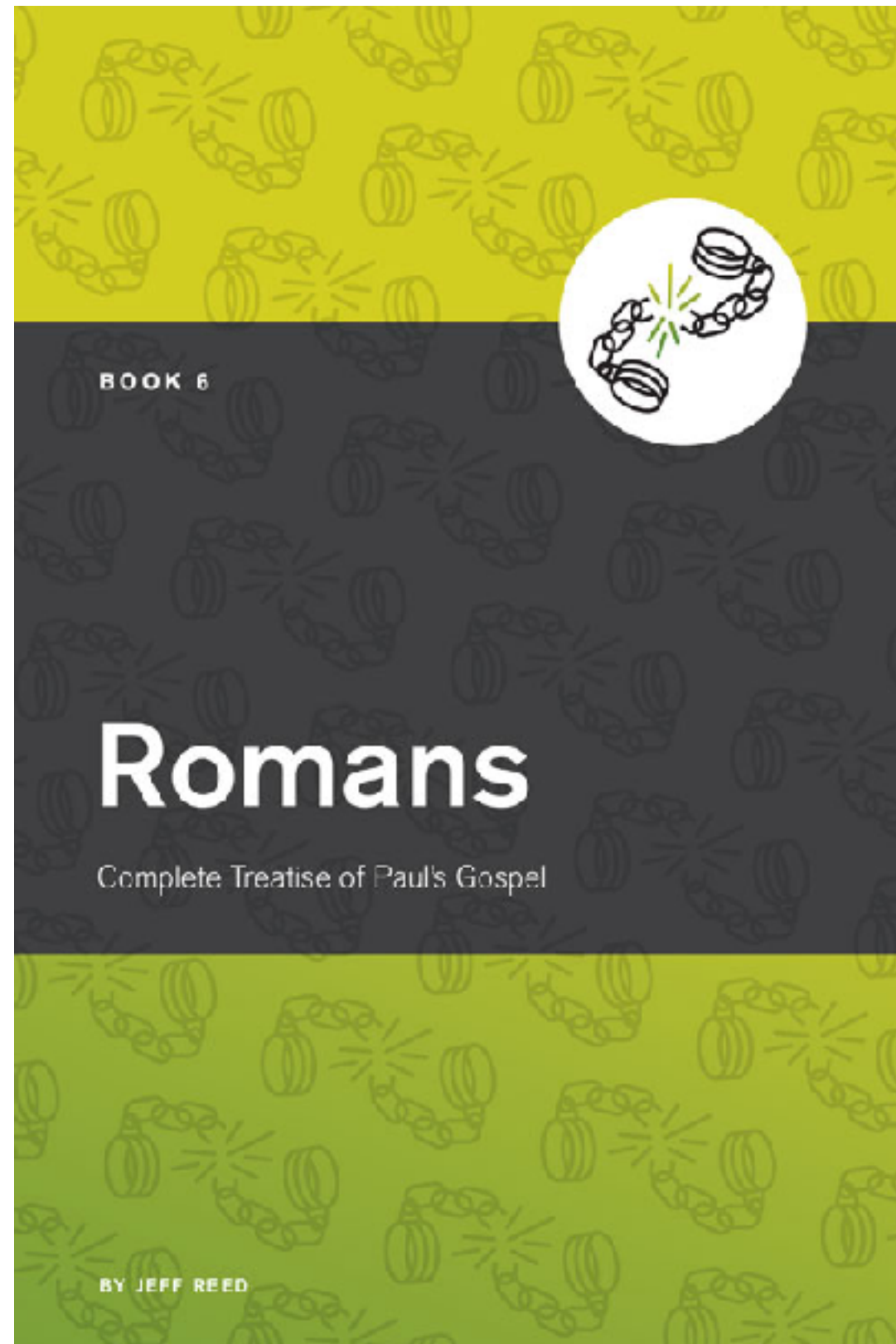
# Galatians: New and Unestablished Believers

Galatians	New Believer	Unstable and Untaught Believer
<p>The Gospel Core</p> <p>Gospel Formula: 1 Cor. 15:1–6 Peter’s 5 sermons; Galatians</p> <p>No mixture of the Law back into the gospel; Conflict with Peter</p> <p>The gospel as a system of living</p> <p>Learning to live life in the Spirit,” a new mindset based on this new system, anticipating the transformation of the Spirit</p> <p>The importance of respecting leaders who are committed to teaching and guarding the truth.</p>	<p>Establishing a New Believer</p> <p>They must <b>learn</b> the complete core components of the gospel.</p> <p>They must <b>learn</b> to not mix in their past religious systems (works oriented), but embrace the complete gospel as presented by Paul in his early letters.</p> <p>They must <b>learn</b> a whole new system of living (didache)—the first principles of Christ.</p> <p>They <b>learn</b> to “live life in the Spirit,” a new mindset based on this new system, anticipating the transformation of the Spirit.</p> <p>They must <b>learn</b> to respect the authority of leadership responsible for teaching and guarding the gospel and fully support them.</p>	<p>Establishing Immature Believers</p> <p>They must <b>rethink</b> the gospel and identify missing or distorted component parts.</p> <p>They must begin <b>to rethink</b> their current distortions of the gospel, and begin relearning the complete gospel, as presented by Paul in his early letters.</p> <p>They must <b>relearn</b> a whole new system of living (didache)—the first principles of Christ.</p> <p>They must <b>learn</b> to “live life in the Spirit,” <b>rebuilding</b> a new mindset based on this system, anticipating the transforming of the Spirit</p> <p>They must <b>rethink</b> the significance of leadership responsible for teaching and guarding the gospel and the need to fully support them.</p>

# Thessalonians: Solid Conversion Process

Thessalonian Correspondence	New Believer	Unstable and Untaught Believer
<p data-bbox="493 605 969 643">Solid Conversion Process</p> <p data-bbox="336 709 1069 896">A solid conversion process takes place over time: with clear understanding followed by nurturing and exhorting to their new life.</p> <p data-bbox="336 958 1059 1099">New believers are susceptible to being pulled off course as early problems unsettle them.</p> <p data-bbox="336 1161 1069 1301">Authoritative traditions (teaching, commandments) to shape their lifestyle are key.</p> <p data-bbox="336 1363 1092 1452">Three types of believers need extra help: unruly, fainthearted, and weak.</p> <p data-bbox="336 1513 1086 1654">Leaders are key to giving the extra help needed for stability after conversion and must be respected.</p>	<p data-bbox="1396 605 1919 643">Establishing a New Believer</p> <p data-bbox="1226 709 2002 849">New believers will need the nurturing of a mother and the exhorting of a father to solidify the conversion process.</p> <p data-bbox="1226 911 2069 1052">We must watch for early problems that surface to pull a new believers off course and walk them through them, nurturing/exhorting.</p> <p data-bbox="1226 1114 2025 1255">New believers need to learn the concept of apostolic traditions as authoritative and commit to follow them as a lifestyle.</p> <p data-bbox="1226 1316 2035 1457">We must identify new believers who need special help: the unruly, the fainthearted, or the weak, giving individual shepherding.</p> <p data-bbox="1226 1519 2069 1660">New believers must be taught to hold leaders in high regard, respecting their task of stabilizing believers and churches.</p>	<p data-bbox="2295 605 2892 643">Establishing Immature Believers</p> <p data-bbox="2142 709 3002 849">Immature believers will often need to revisit their conversion to solidify a weak foundation also requiring the nurturing/exhorting process.</p> <p data-bbox="2142 911 3012 1052">We must identify early problems that were not dealt with in the conversion process and walk them through them, nurturing and exhorting.</p> <p data-bbox="2142 1114 3035 1255">Immature believers need to learn the concept of apostolic traditions as authoritative and commit to follow them as a lifestyle.</p> <p data-bbox="2142 1316 3018 1457">We must identify immature believers who need special help: the unruly, the fainthearted, or the weak, giving individual shepherding.</p> <p data-bbox="2142 1519 3025 1660">Immature believers must learn the importance of leaders in helping them through the maturing process and hold them in high regard.</p>

# Romans: The Complete Treatise of Paul



Romans: Complete Treatise of Paul's Gospel

Session 1: The Intention of Romans

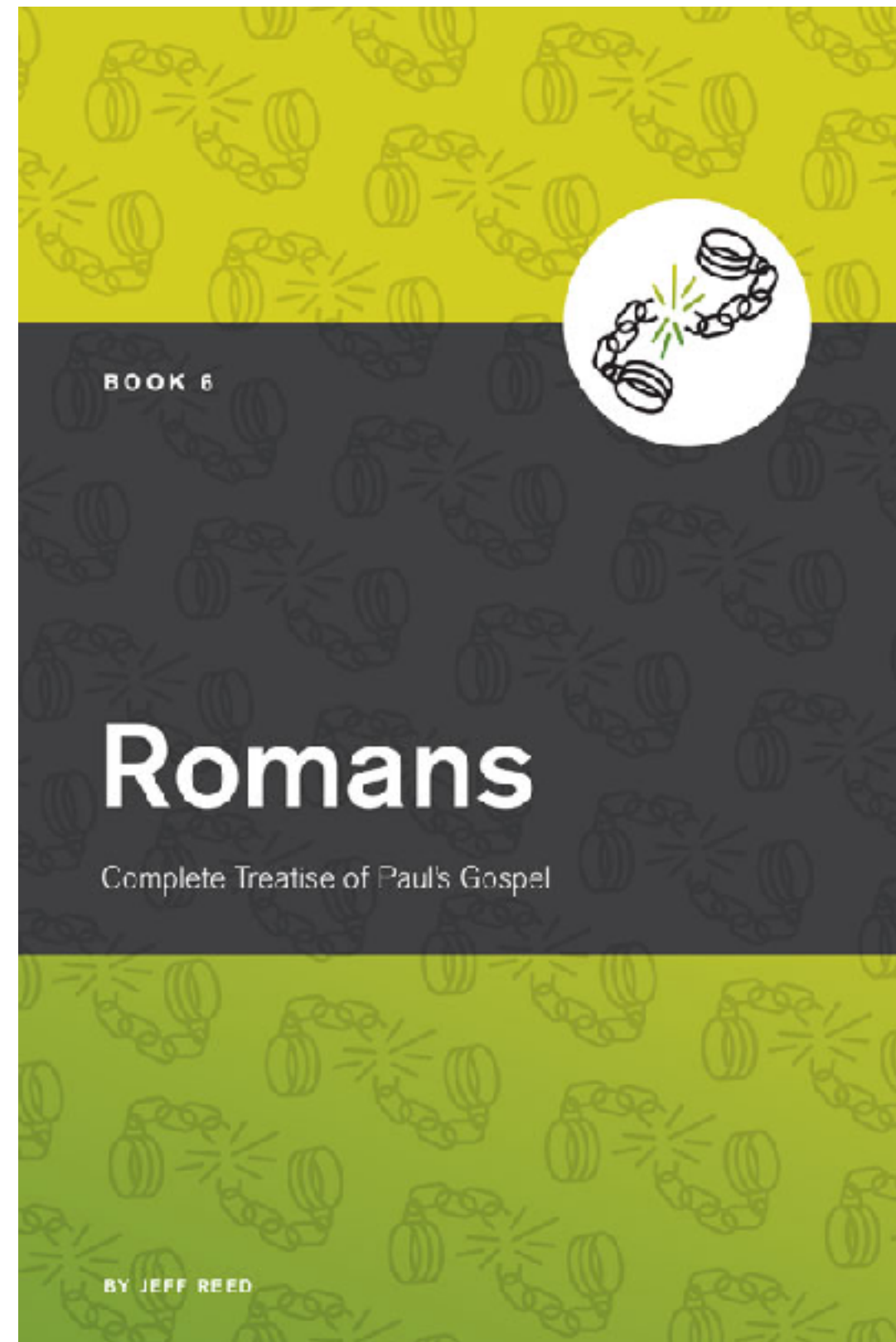
Session 2: The Gospel and The Story

Session 3: The New Gospel Worldview

Session 4: Reframing the Jewish Story

Session 5: The Gospel in Transformed Community

# Romans: The Complete Treatise of Paul



## 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

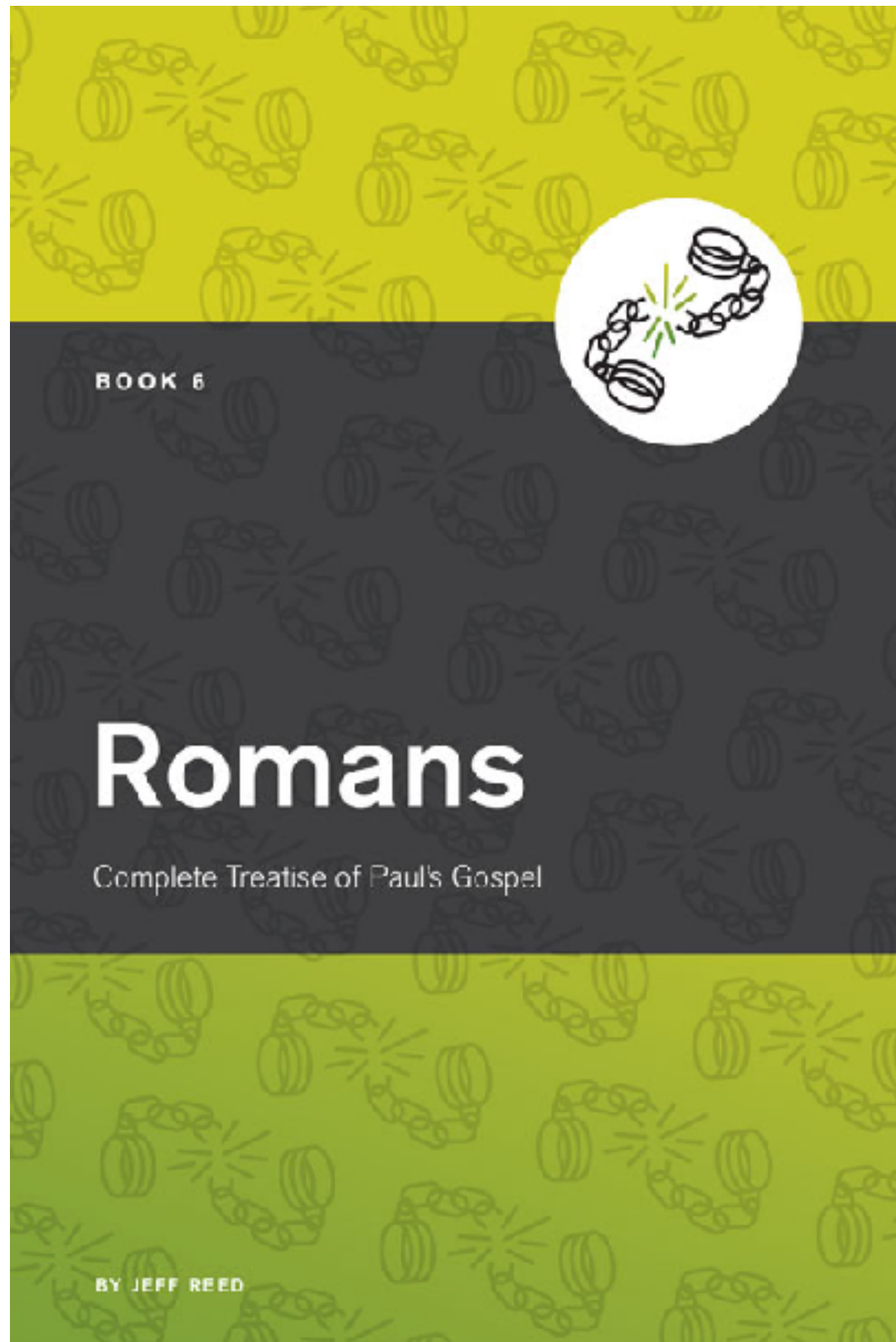
5:1–8:39

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: The Complete Treatise of Paul

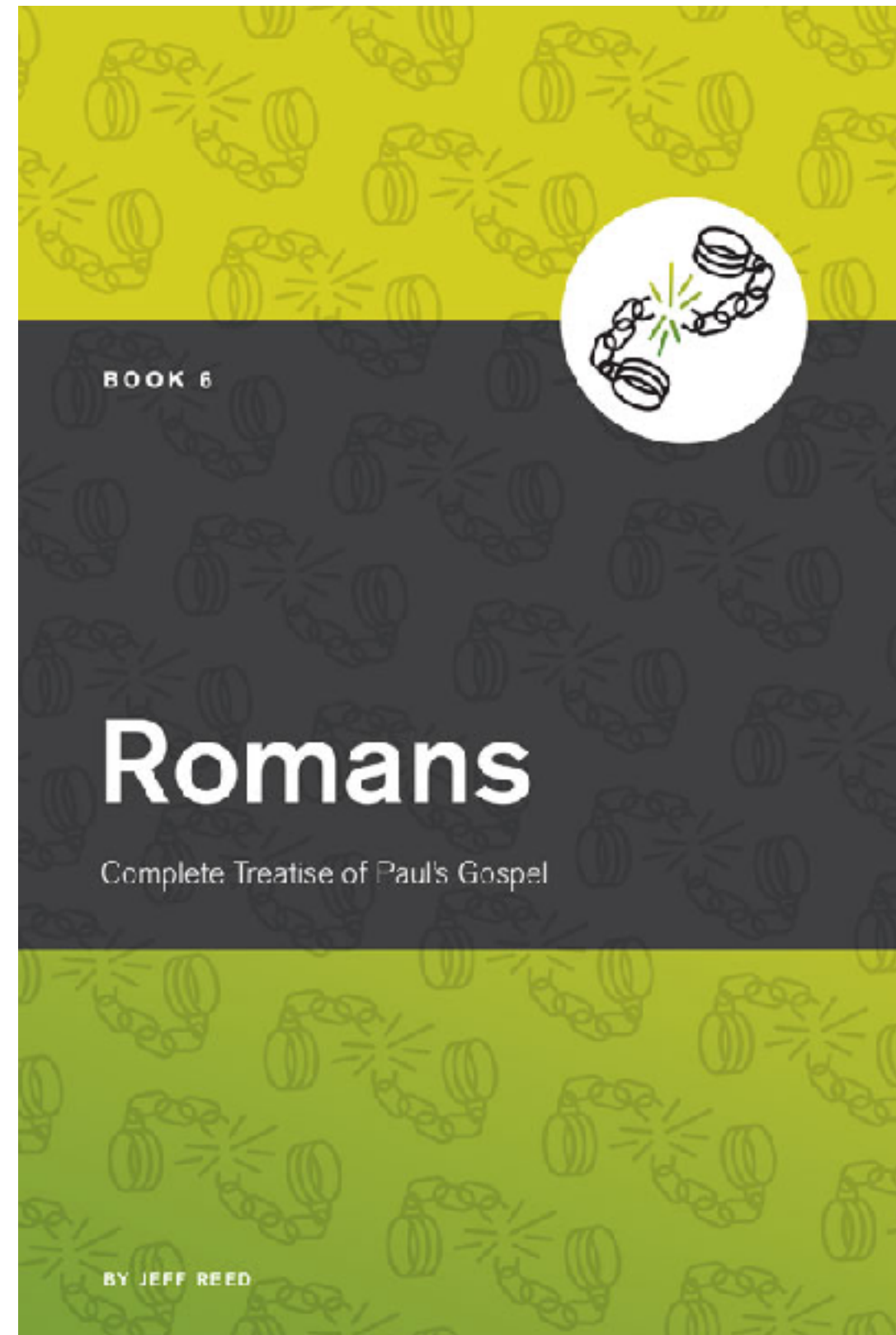


Romans was written to fully establish the Romans in “his gospel,” which is the gospel of Jesus Christ, that they might fully participate with him in the progress of that gospel, as the key city in the Roman empire

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: The Complete Treatise of Paul



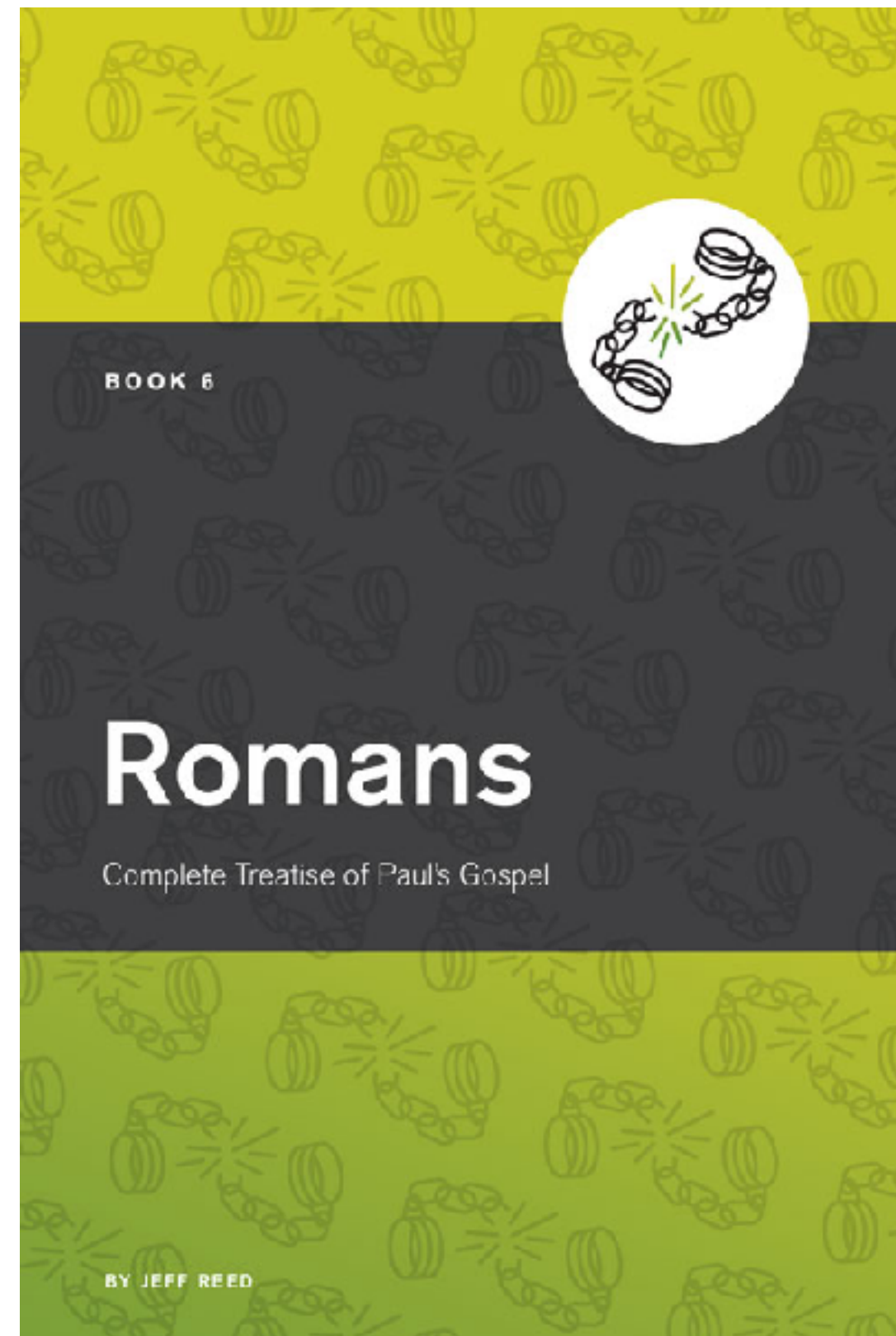
## Romans 1:16–4:25

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: The Complete Treatise of Paul

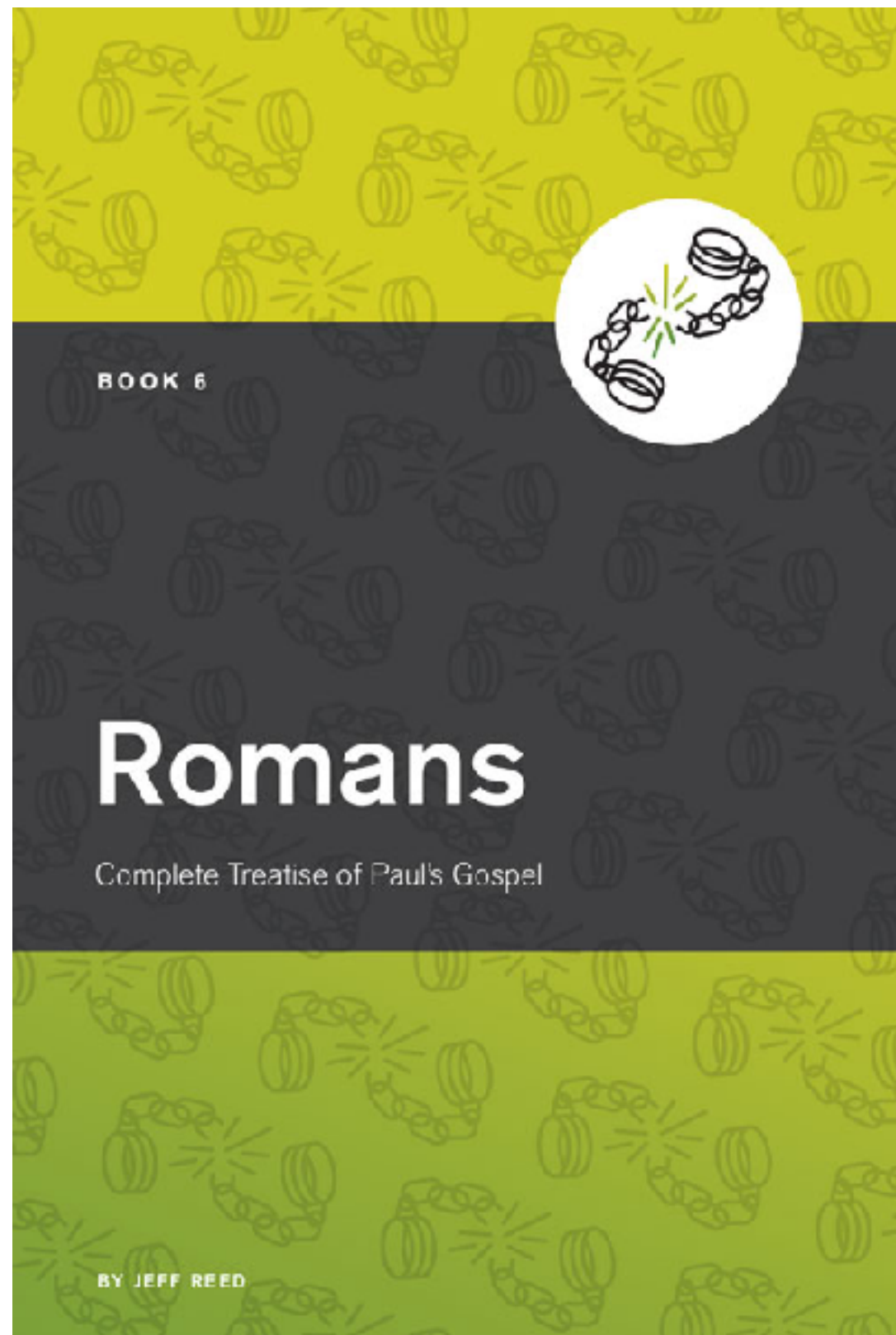


## Romans 1:16–4:31

The essence of Paul's argument (7 main points)

1. God has been faithful to His covenant promise to Abraham to “bless all the families of the earth” through the Lord Jesus the Messiah that all nations might be part of His family—receiving the “status of covenant membership.”
2. Everyone is under the judgment of sin—beginning with the Gentiles: everyone has an internal compass by which they judge others and themselves (alternately defending and accusing), which will be God's standard for judging their own sin.

# Romans: The Complete Treatise of Paul



## Romans 1:16–4:31

Additional points to Paul's argument:

3. The Jews are also guilty of sin. But they fail to see it through the false belief that just because they are God's chosen people, are circumcised (thus in the community), and possess the "outline of God's knowledge," they are okay, even though they do not obey it and make a mockery of God. Both are under sin and will be judged by God.
4. Abraham was forgiven of his sin (God did not calculate it to his account) because of his faith, not because he kept the law. In the same way, it was true for Gentiles who believe, since God belongs to the nations as well.

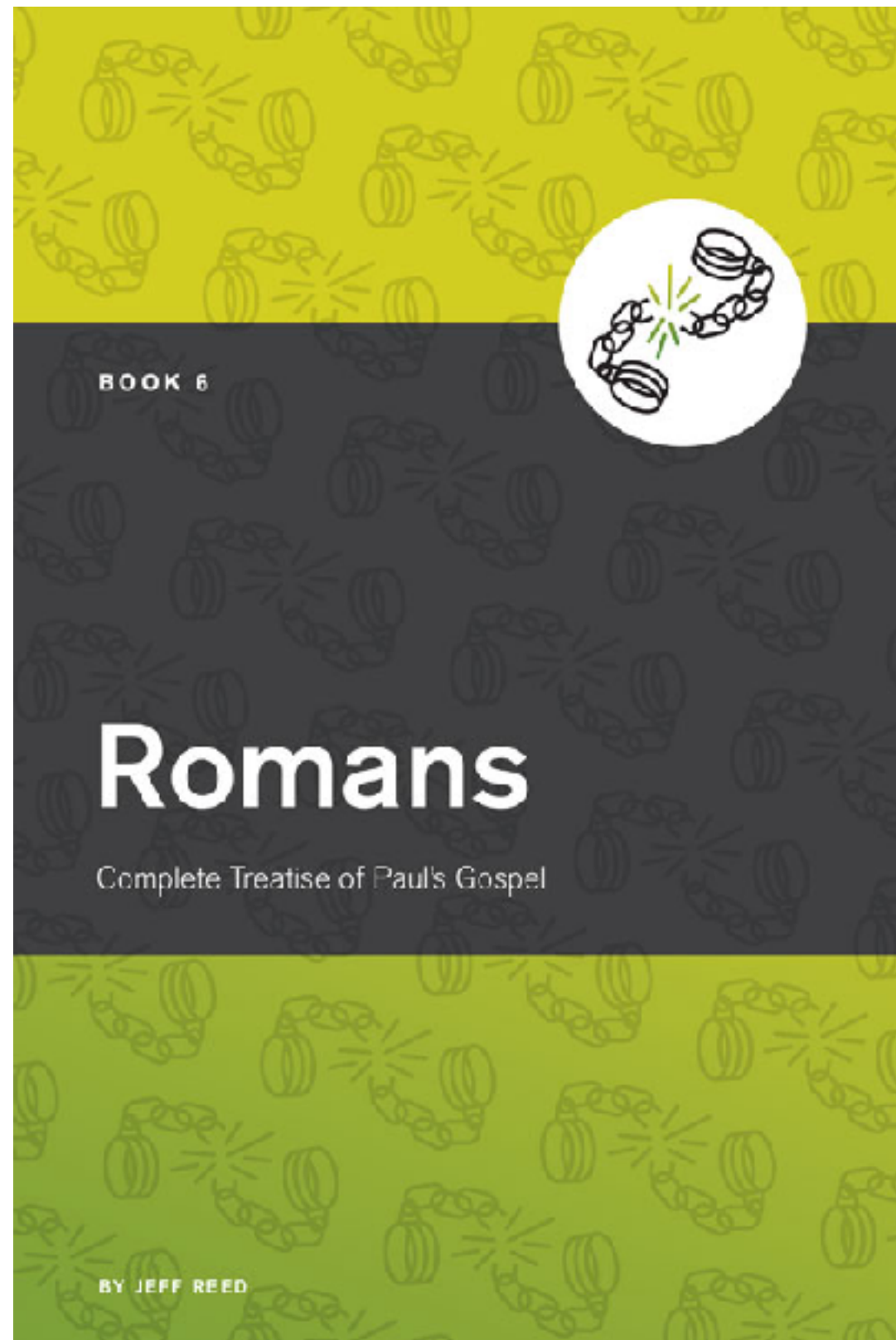


# Romans: The Complete Treatise of Paul

## Romans 1:16–4:31

The essence of Paul's argument (7 main points)

5. At one level, the nation of Israel is the same as everyone else, needing forgiveness of sins, which can only come through faith in the Messiah.
6. At another level, though Israel was chosen by God to be the stewards of the very oracles of God, the Law itself actually brought forward the knowledge of sin. And without faith, they are not actually “true Jews” since membership into God's covenant with them is founded on faith, not the Law.
7. Even though Israel was unfaithful to the covenant promise, failing to take God's promises to the nations, God is faithful to His covenant to the nations through the Messiah — “faithfulness to faithfulness” — the covenant to the Messiah.



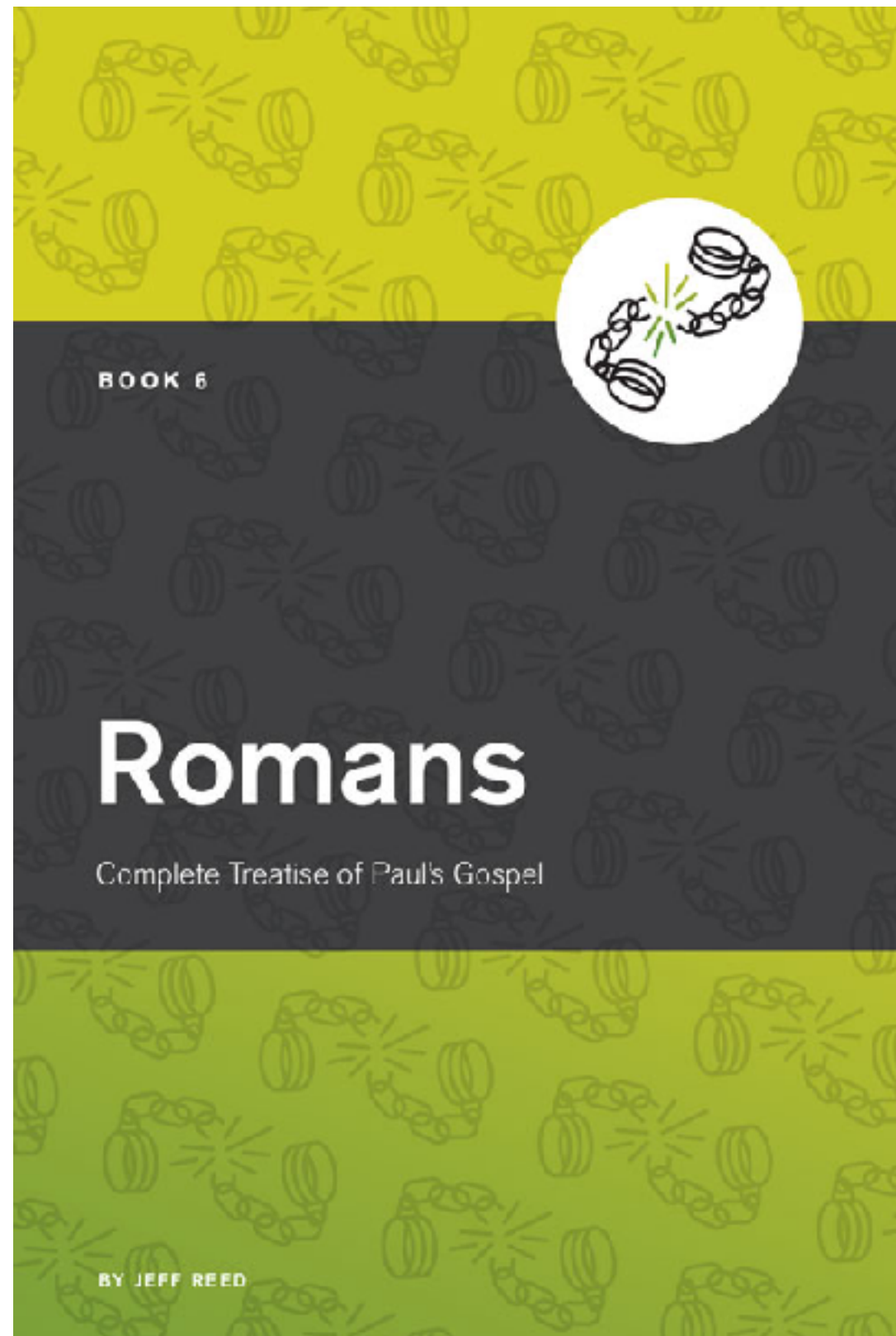
# Romans: The Complete Treatise of Paul

## 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.

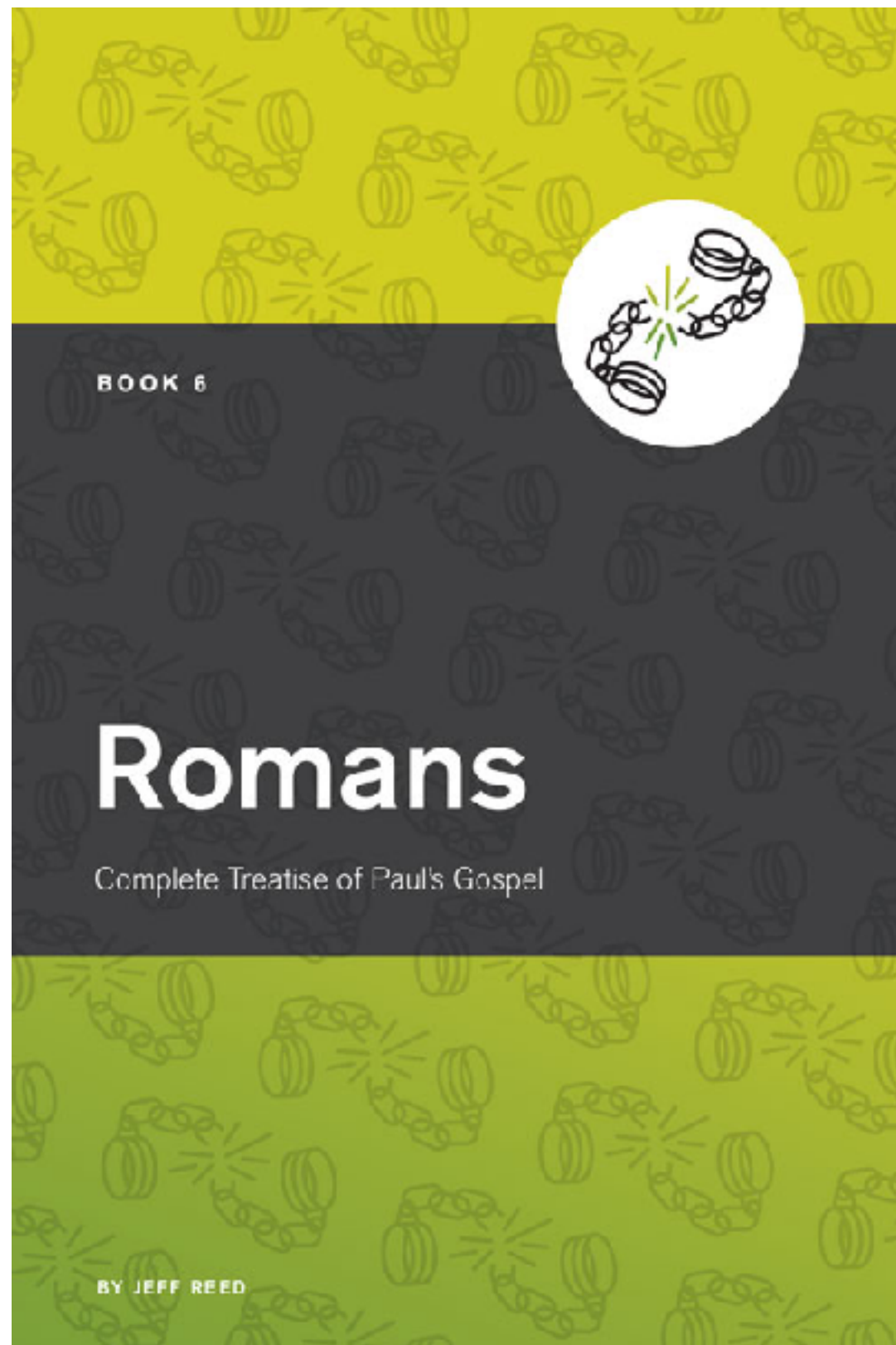


# Romans: The Complete Treatise of Paul

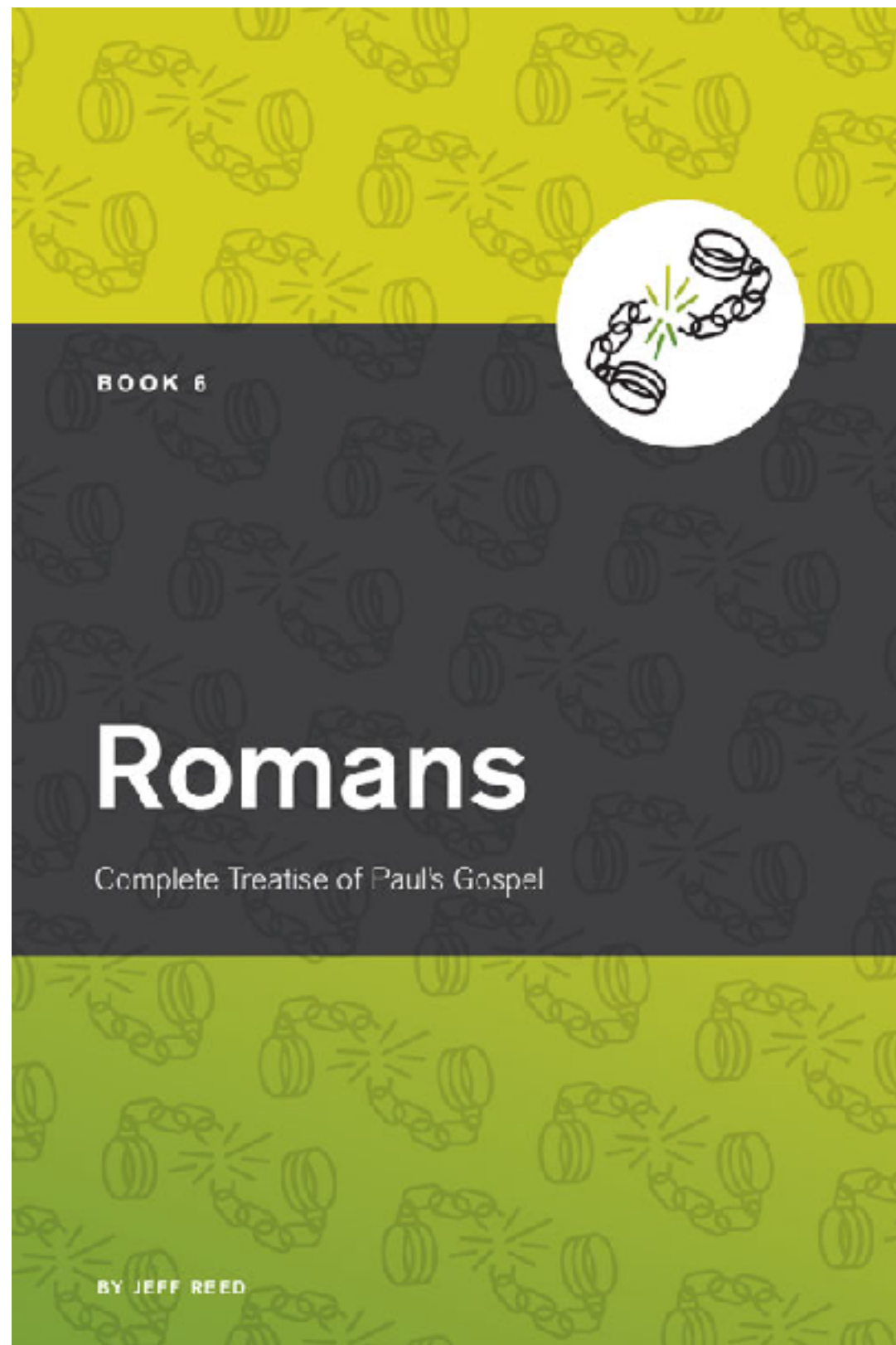
## Romans 5:1–8:39

The essence of Paul's argument (7 main points):

1. If God was faithful to His covenant promise to Abraham to bless all the families through the Messiah—available by faith through which we are part of His family—then God will act in the end to deliver us, and we will reign with Christ as He fully sets up His kingdom.
2. Paul gives new shape to the storyline: Sin came in through one man Adam and shaped humanity; one man Jesus dealt with sin by His death and resurrection; the law came in to show us our connection with Adam and to point to Christ; and Christ has dealt with individual sin and will deal with the groaning of creation itself under sin in His coming kingdom. Thus, we must never return to our old fallen humanity and its worldview.



# Romans: The Complete Treatise of Paul



## Romans 5:1–8:39

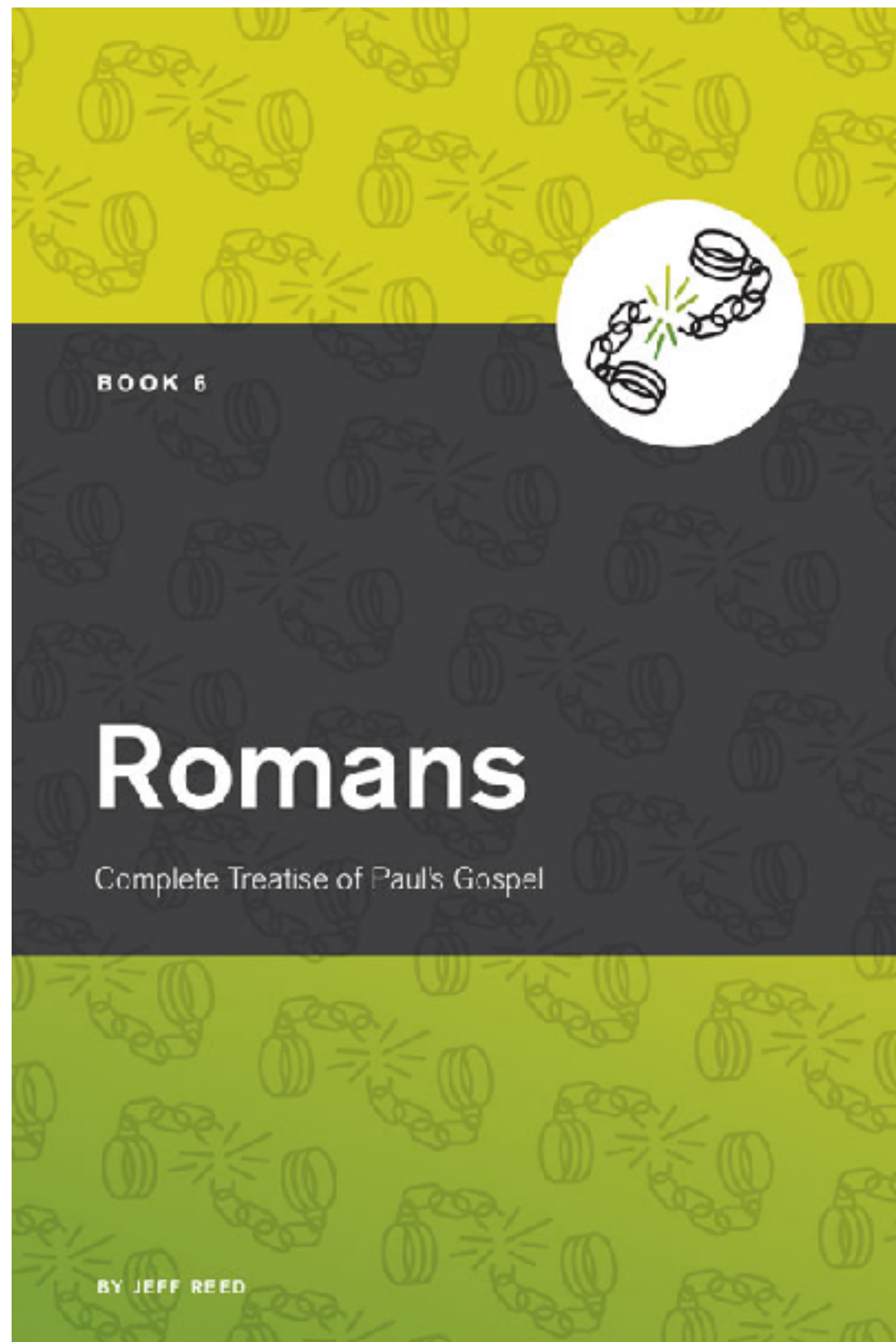
The essence of Paul's argument (7 main points)

3. Therefore, live as a new people, with a new identity, and follow Christ (i.e. that “pattern of teaching” to which you were committed), committing yourselves to be used for the purposes of His covenant.
4. This new identity must become our new way of thinking—a whole new worldview—not the old law system, which while it was good, was also used to show us our sin, which is now dealt with in Christ and a whole new life has begun.

# Romans: The Complete Treatise of Paul

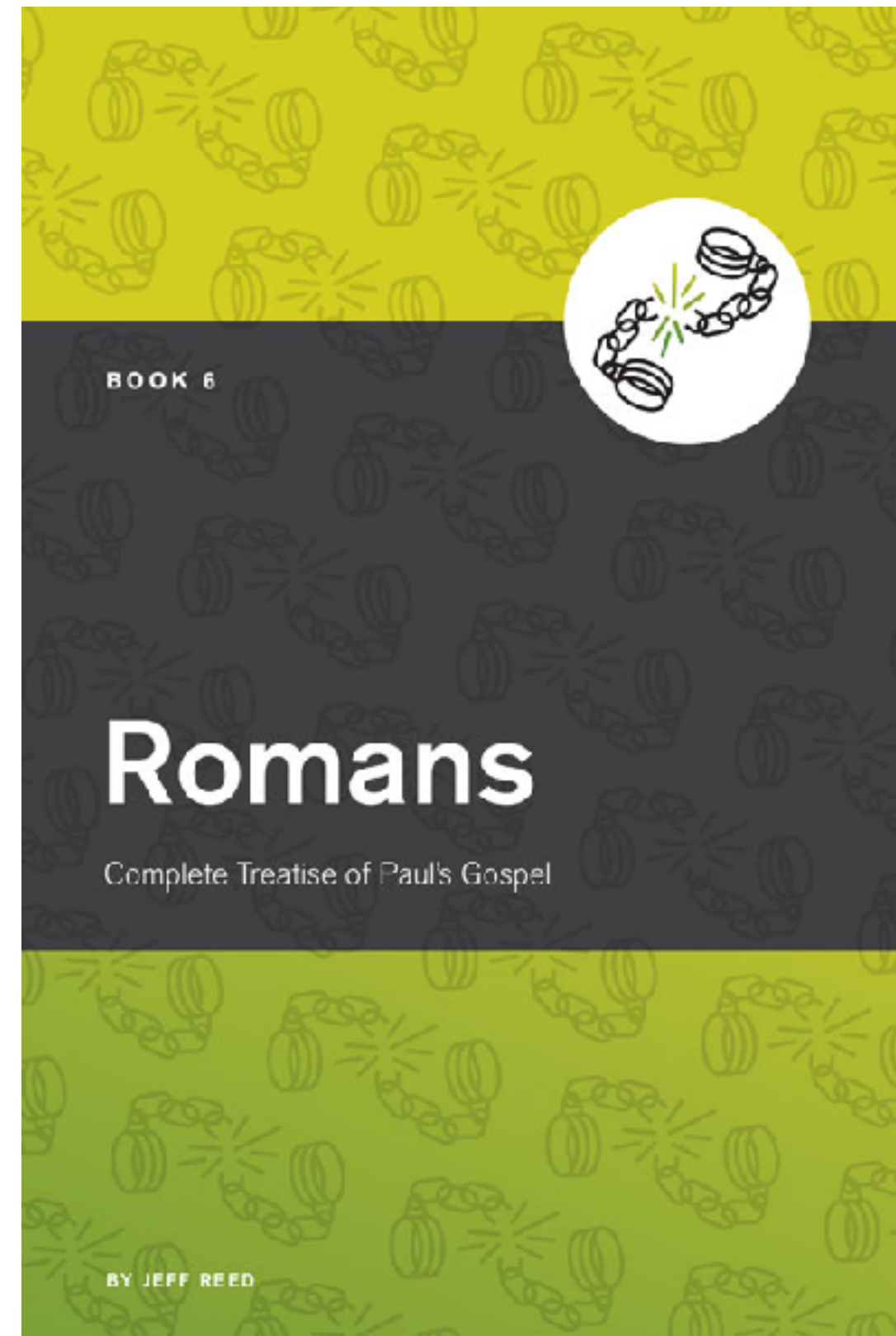
## Romans 5:1–8:39

The essence of Paul's argument (7 main points)



5. In this life we still groan, as does all creation, and the suffering we experience produces character, a clearer focus on God's purposes, and fixes our hope on the full inauguration of His kingdom.
6. But the Spirit comes along and helps us in our weakness, praying for us in ways we do not even know how to pray for (often we do not even clearly understand His plan and purposes). In addition, God works all things together for our good, marking us out in advance to be shaped into the image of His Son.
7. Finally, nothing can separate us from the love of Christ—not persecution, suffering, hardship, famine, etc.—from sharing fully in His coming kingdom. We are His global family.

# Romans: The Complete Treatise of Paul



## 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,

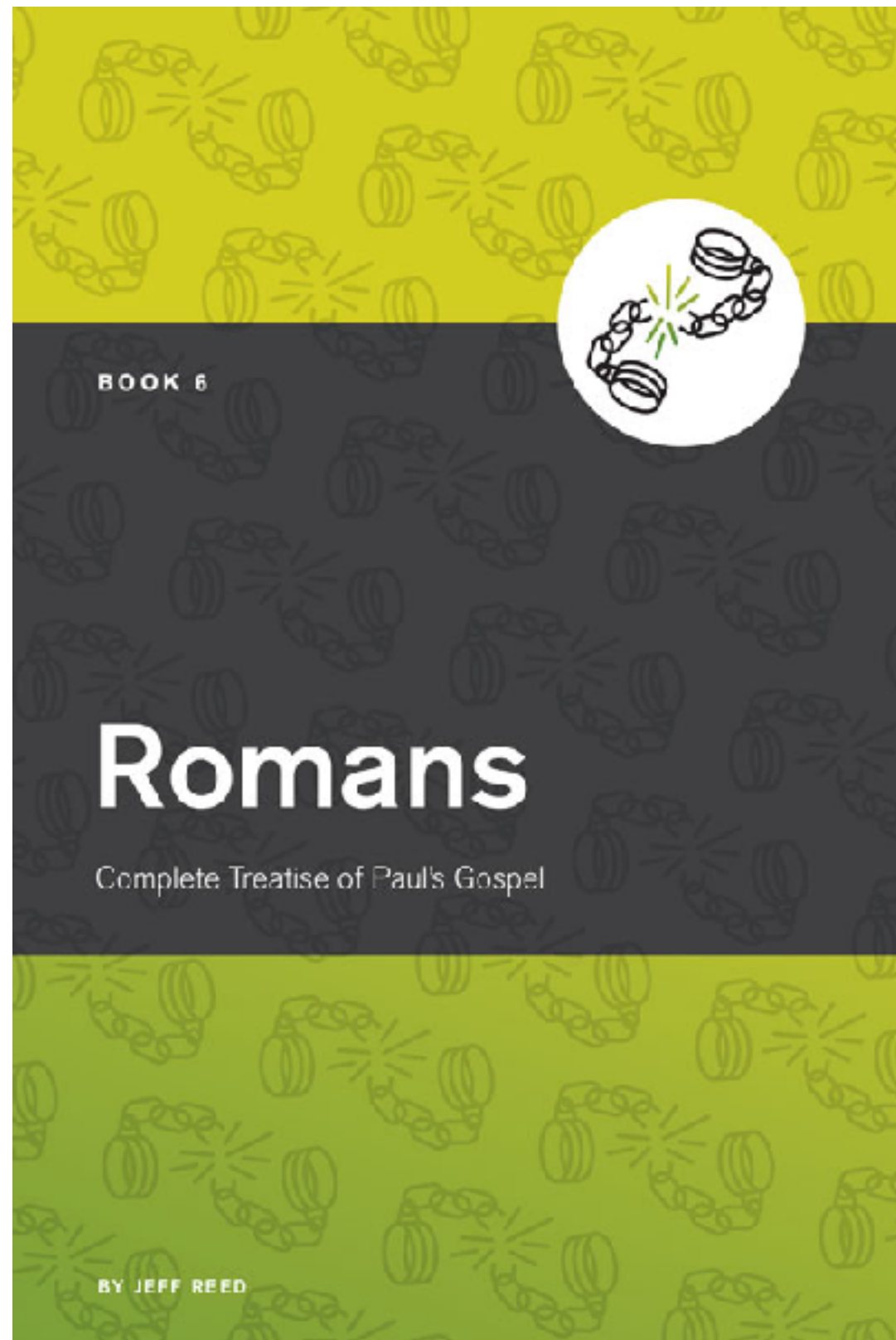
but God's covenant promises are irrevocable; and when the gospel has fully permeated the nations, that hardening will be lifted and the nation of Israel as a whole will be saved—a hugely increased remnant.

# Romans: The Complete Treatise of Paul

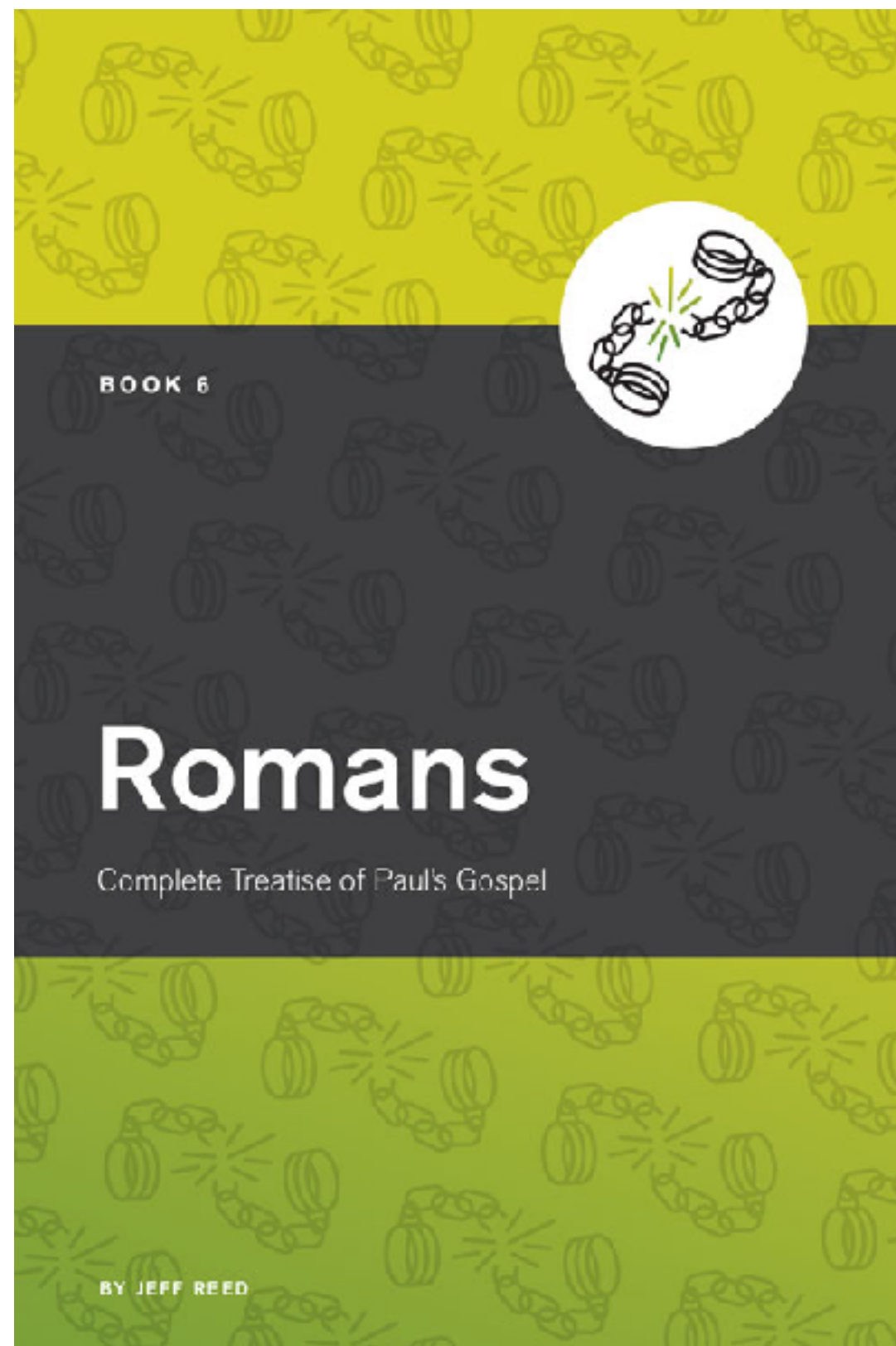
## Romans 9:1–11:36

The essence of Paul's argument (4–5 main points) in 9:1–11:36

1. The nation of Israel was not operating out of “knowledge.” They did not have a proper understanding of the Old Testament, seeing themselves as either earning or worthy of covenant membership as God's people—earning that covenant membership (law-based) or just because God chose them (faith-based).
2. As a result, they are in a state of being hardened by God until the nations are fully reached with the proclamation of the gospel; at that time, a hugely increased remnant of Israel will believe as the fulness of the Gentiles is realized.



# Romans: The Complete Treatise of Paul



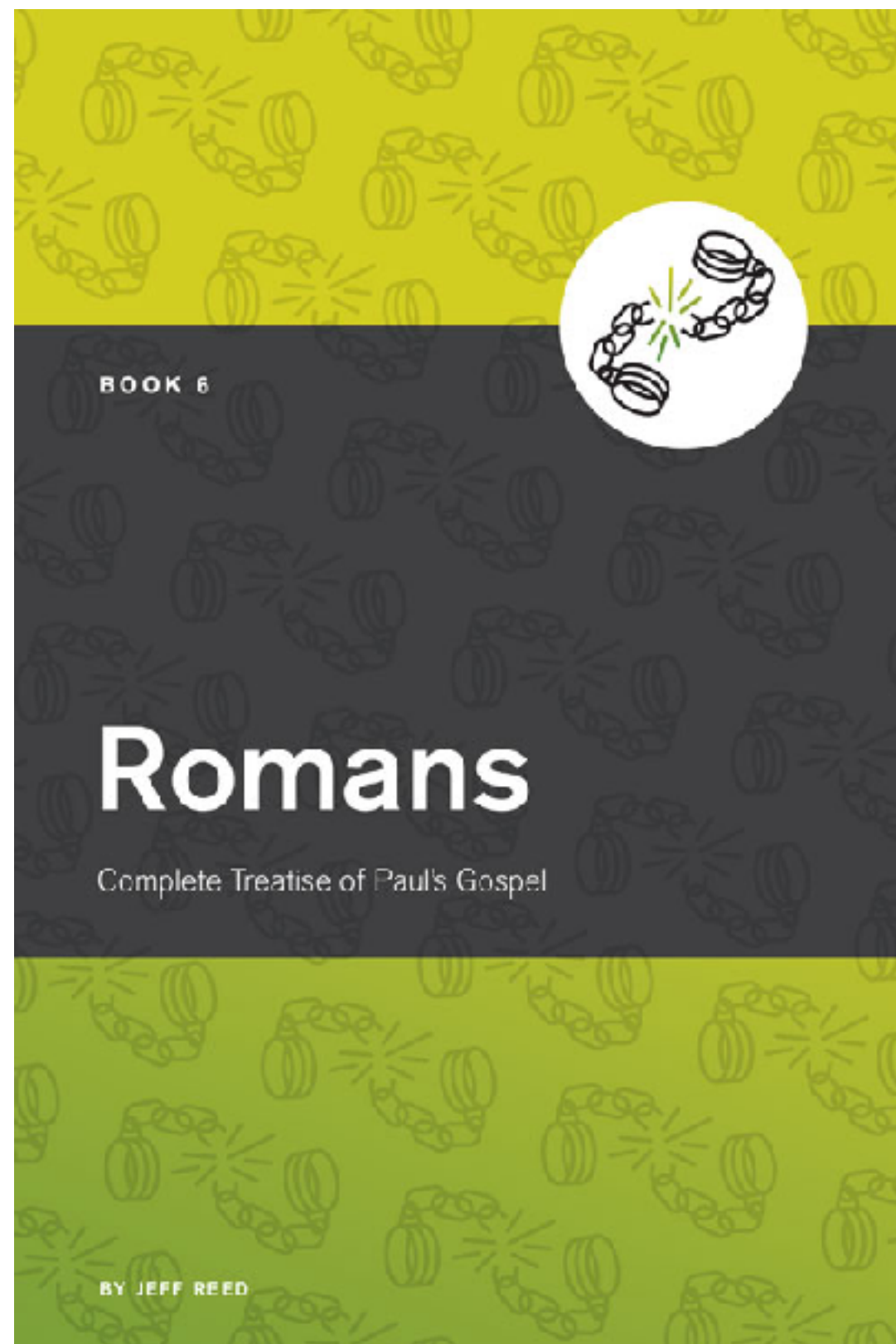
## Romans 9:1-11:36

The essence of Paul's argument (4–5 main points) in 9:1–11:36

3. As a result, the new Gentile churches need to avoid the same trap and not think more highly of themselves than they ought to; instead, they must honor the Jews as conduits of the promises of God.
4. God's covenants and promises are irrevocable, which means the whole structure of history is set by God. All aspects of the mystery—the Church, the partial hardening of Israel, etc.—are all to demonstrate the incredible wisdom of God.



# Romans: The Complete Treatise of Paul

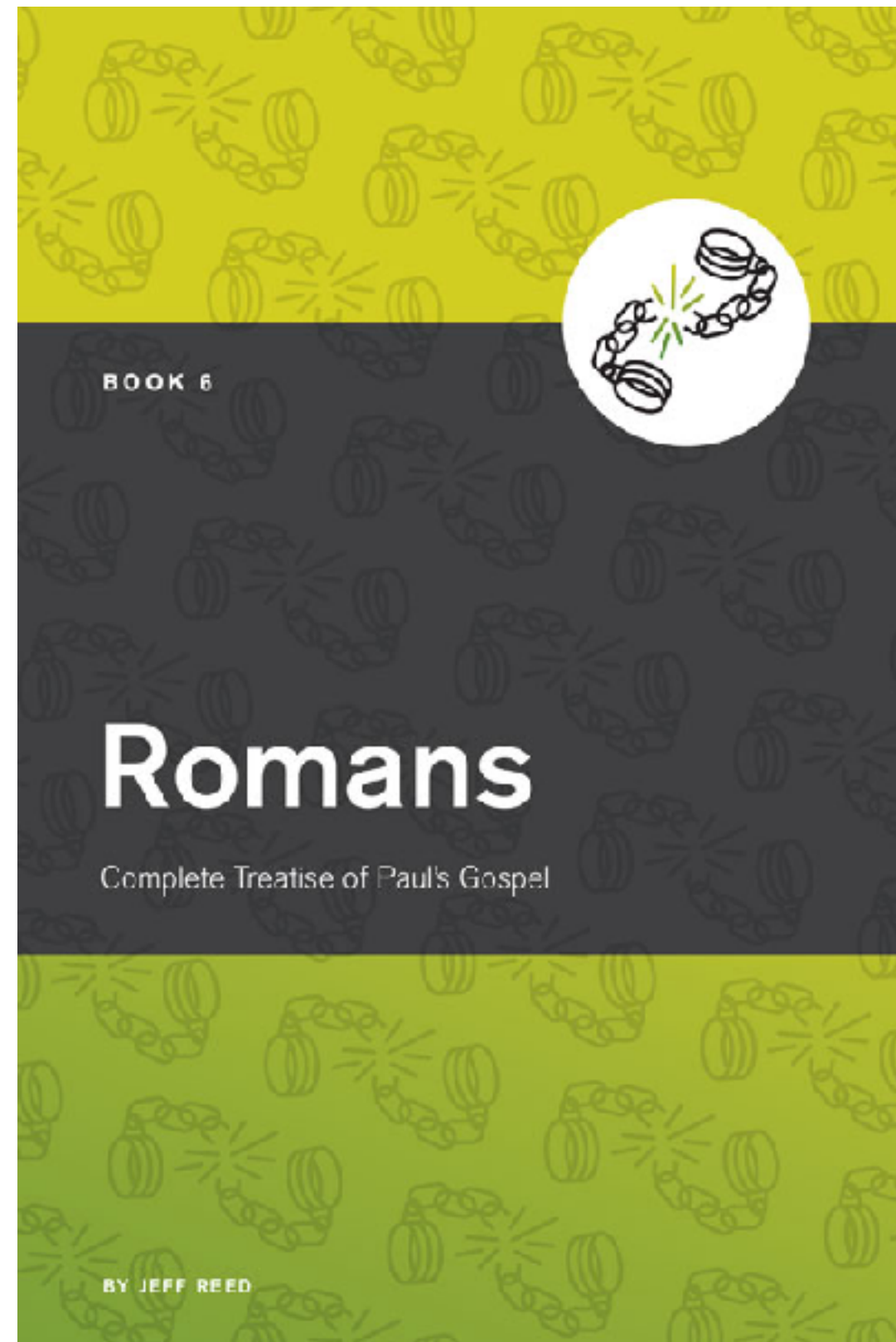


## Romans 9:1–11:36

The essence of Paul's argument (4–5 main points) in 9:1–11:36

5. This whole section explains the shape of Paul's missionary strategy: to the Jews first (they must respond and become part of the Church), but quickly moving on to the Gentiles who will be the focus until they fully respond globally. Then there will be a positive response of the nation of Israel—joining the new community.
6. Our attitude toward the nation of Israel should be positive, humble, and grateful, avoiding the hostility of the nations towards them. And even though the nation has lost its covenant status, God still loves them, and in the future, they will respond as a nation to the gospel.

# Romans: The Complete Treatise of Paul



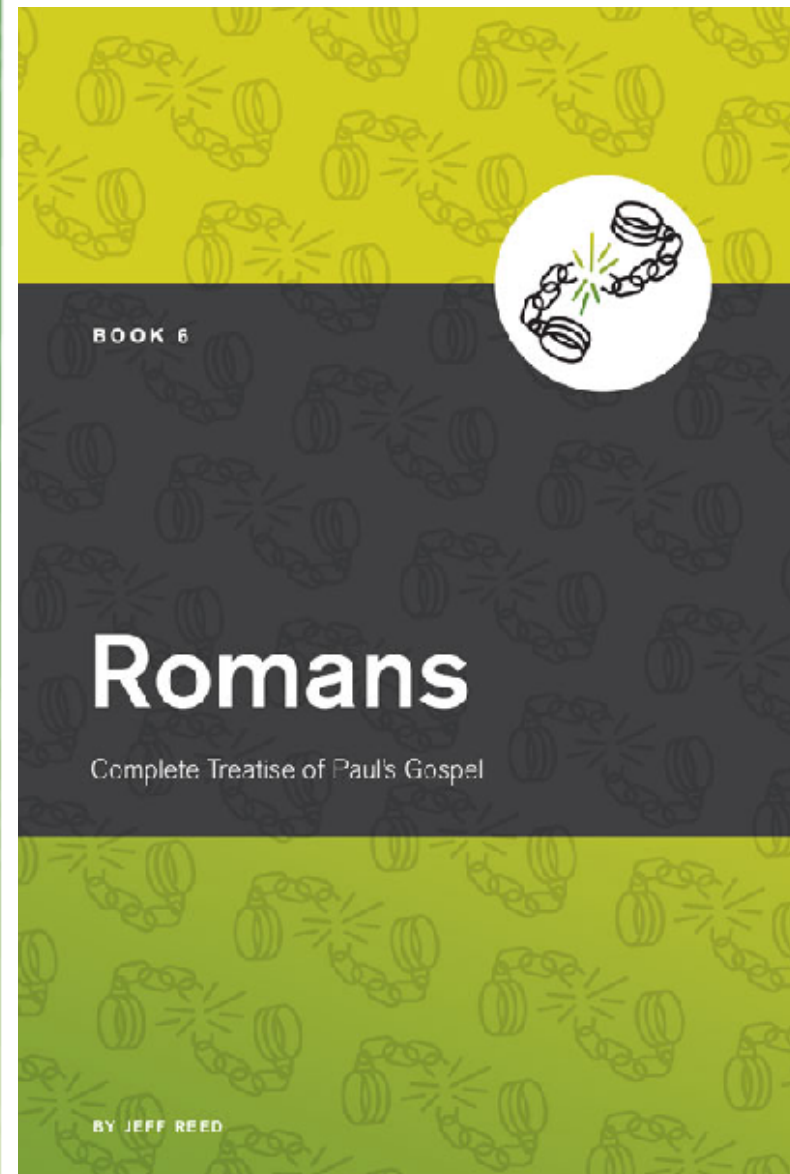
## Romans 12:1–16:27

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 in the progress of the gospel, as led by apostolic leaders in our generation.

# Romans: The Complete Treatise of Paul



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

Romans sets the course for our new life in Christ:

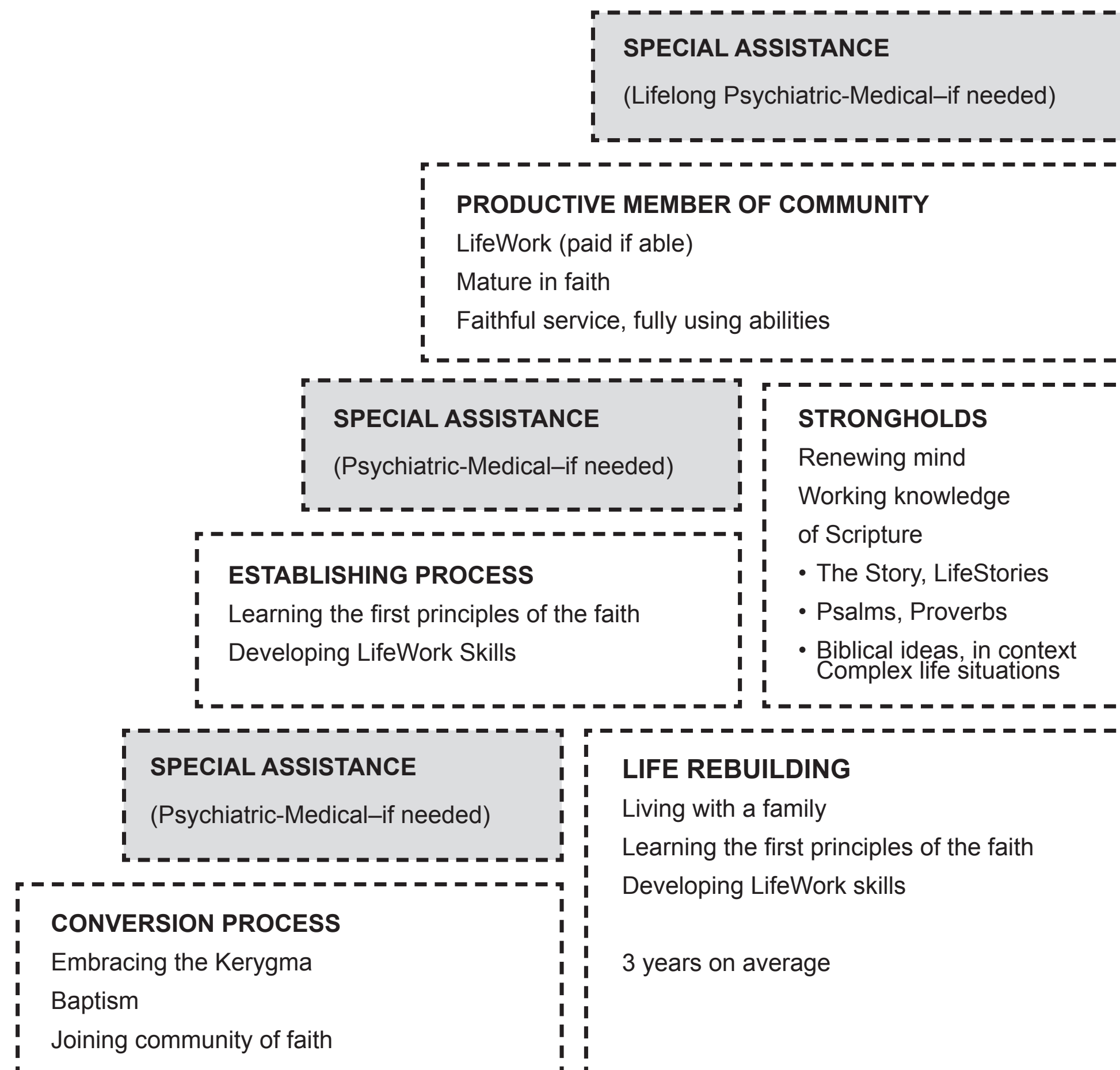
1. We need to build a totally new worldview once we are “in Christ” — one in which the gospel is central in shaping it.
2. That means that from now on, we are part of a new family that is central to our lives.
3. We are to follow a specific pattern of teaching that shapes our lives and our churches.
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.

# Romans: The Complete Treatise of Paul

Roman Treatise	New Believer	Unstable and Untaught Believer
Romans Treatise	Establishing a New Believer	Establishing Immature Believers
<p>They need to understand Genesis 12:1–3 and 15:6 that God’s plan all along included the Gentiles to be blessed through God’s promises to Abraham and that Abraham was justified by faith.</p>	<p>New believers need to understand they are part of an unfolding gospel story that began in Genesis 12:1–3; and they are now part of these promises back in Genesis by faith not by a religious system.</p>	<p>Immature believers need to clearly attach the unfolding gospel story that began in Genesis 12:1–3 with the fact they are now part of these promises back in Genesis by faith, not by a religious system, correcting misunderstandings.</p>
<p>They need to understand that being transferred into God’s family, His people, is now available to them by faith; therefore, we are part of a new creation in Christ.</p>	<p>They need to understand that by their faith in Christ they have been baptized into a new community of faith, and they will be part of a new creation—it’s a done deal.</p>	<p>They need to understand that by their faith in Christ they have been baptized into a new community of faith, and they will be part of a new creation (a done deal), not their denomination.</p>
<p>They need to understand the focus is now on the Gentiles, but we are to be grateful to Israel, and God still loves them and will save them at His return.</p>	<p>They need to understand that they are to both be grateful and respect Israel as God’s special people; they are still on God’s heart, and He will return to save them in the future.</p>	<p>They need to correct their view toward Israel as God’s special people, understanding they are still on God’s heart, and He will return to save them in the future.</p>
<p>They need to adopt this worldview and dedicate themselves to God and to a process of being transformed; as a result, they need to carefully renew their mind around this worldview.</p>	<p>They need to fully dedicate themselves to God, renewing their minds in this new worldview; and as they do, the Spirit will supernaturally transform them.</p>	<p>They must fully dedicate themselves to God, learning to renew their minds in this correct new worldview, and understand that as they do, the Spirit will supernaturally transform them.</p>

# Romans: New and Unestablished Believers

## PASTORAL CARE TAXONOMY



Based on the previous chart, all believers need to be taught correctly or they will be unstable (unestablished) in the faith.

Both new and unestablished believers may have significant strongholds in their lives that need additional shepherding and counseling to carefully lay solid foundations in the gospel.

Both need to rethink their philosophy and principles of life; that means both need careful foundations laid in the gospel, which Paul's early letters focus on.

# Romans: New and Unestablished Believers



Shepherding and Counseling—Paul's Tradition of Pastoral Care

- Session 1: The Pastoral Care Taxonomy: Schema and Principles
- Session 2: The Pastoral Care Taxonomy: Processes and Practices
- Session 3: MicroSkills Hierarchy
- Session 4: Major Life Development Tools
- Session 5: Mastering the Scriptures
- Session 6: Medical, Legal, and Government Assistance
- Session 7: ReBuild Programs
- Session 8: Personal Competency Portfolio

# Romans: New and Unestablished Believers



## Launching the Counseling Shepherding Paradigm

Senior elders and wives discussions:

9 evening discussions at Reeds' lounge. Dinner followed by a 2-hour discussion. Completed in 2023.

Executive Education Program: Shepherding and Counseling:

3½ hours, 9 Monday nights, once a month. Completed in 2024. For sodal and modal leaders.

Senior elder cluster leaders' discussions:

Each senior elder will lead a 2-hour similar discussion with church leaders in their church cluster teams.

# Romans: New and Unestablished Believers

Shepherding and Counseling Goals After 2 Years:

1. All of our leaders, senior elders, and their leadership teams will be fully established in the gospel and capable of fully establishing both new believers and unstable/untaught believers fully in the gospel.
2. The starting point of all of our shepherding and counseling—whether one another informal counseling to formal counseling by senior elders and their leadership teams—will be skill in establishing new and unstable/untaught believers fully in the gospel.
3. All new believers and unstable/untaught believers in our churches, in formal counseling or in ReBuild (our 3-year rebuilding process) will be established in the gospel by skilled leaders of our churches, as the first phase of their development process.
4. All of our leaders will take very seriously mastering Paul's Early Letters, skillfully using the MTS books.



# The New Perspective on Paul

## The Early Letters

Book 1: Paul's Early Letters: Fully Establishing the Churches in the Gospel

Book 2: Galatians: So Quickly Leaving the Gospel

Book 3: The Thessalonian Correspondence: Solid Conversion to the Gospel

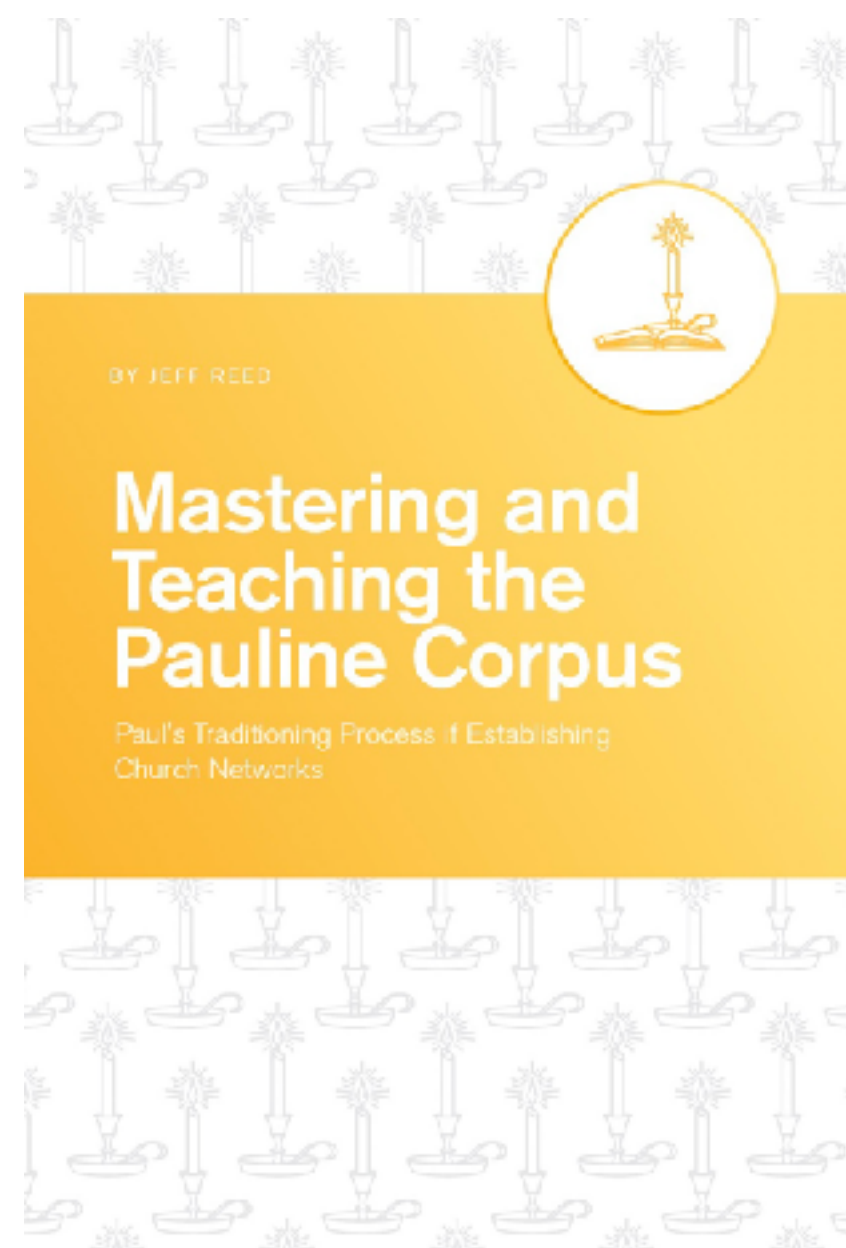
Book 4: The Corinthian Letters: Fragmentation of the Gospel

Book 5: The Corinthian Letters: Progressing the Gospel Through Multiplying Churches

Book 6: Romans: Complete Treatise of Paul's Gospel



# The New Perspective on Paul



## Teaching Mastering the Scriptures

Session 1: The New Perspective on Paul: Rethinking Western Hermeneutics

Session 2: Canonical Structure and the New Perspective on Paul

Session 3: Paul's Traditioning Process: Schematic for Setting Churches in Order

Session 4: Paul's Process of Doing Theology in Culture Within the Grand Strategy Schema

Session 5: Paul's Letters as Tools for Building Complex Apostolic Networks

Session 6: The New Perspective on Paul and the Gospels

Session 7: Mastering, Teaching, and Using the Mastering the Scriptures

# The New Perspective on Paul

Issue: Paul's 14-year manifesto on the complete gospel of Jesus Christ

Questions:

1. In what sense is this letter a completion of Paul's 14-year battle to present the complete gospel—what he calls the gospel of Jesus Christ?
2. What was Paul trying to accomplish with the Roman churches? Why did he think this letter would solve the confusion that existed in understanding Christ's full gospel to the Gentiles?
3. What does it mean to fully embrace the complete gospel of Jesus Christ as delivered by Paul in Romans?
4. When you became a believer, how much of the full gospel did you understand? What are the implications in your faith as a result of not understanding the full argument of Romans?