

Paul's Later Letters

Fully Establishing the Churches According to Christ's Design

Paradigms Transformation

Several discussions around moving the paradigm from understanding to embracing in our lives and ministry.

Several conversations with Abraham

- Several are teaching *The First Principles* incorrectly: teaching, go around the room, one shares, then the next; or leader teaches—no serious conversation
- Many are getting the paradigm in their heads, but not making significant changes in their lives and ministry, focusing on form without function.
- One major network is teaching other networks from the Western discipleship paradigm; they are not willing to listen.
- Many people are not actually doing their own work, especially session 6.

Paradigms Transformation

None of these things are surprising, in fact, this is always the case.

We are dealing with them weekly.

We are seeing massive grow of networks just like India.

We are starting a whole new large cohort of network leaders: larger, outlying networks, and sending some back to the start, to catch up what they missed.

We meet every other week for 3 hours, over 10 weeks, currently on Series 3 Book 5 of The FP. This last Wednesday we were ready for session 6 followed by a 3–4 page project.

So this time I decided to model session 6.

Paradigms Transformation

So this morning I am going to share that example, and

- Illustrate the vital importance of session 6.
- Use it to picture the whole process of FP and MTS.
- Share a very important new insight into the Pauline Corpus.
- Get you involved in the canonical formation issue around the Pauline corpus and Peter's and John's writings.
- Give a picture of the issues involved in shaping the Petrine and Johannine collections.

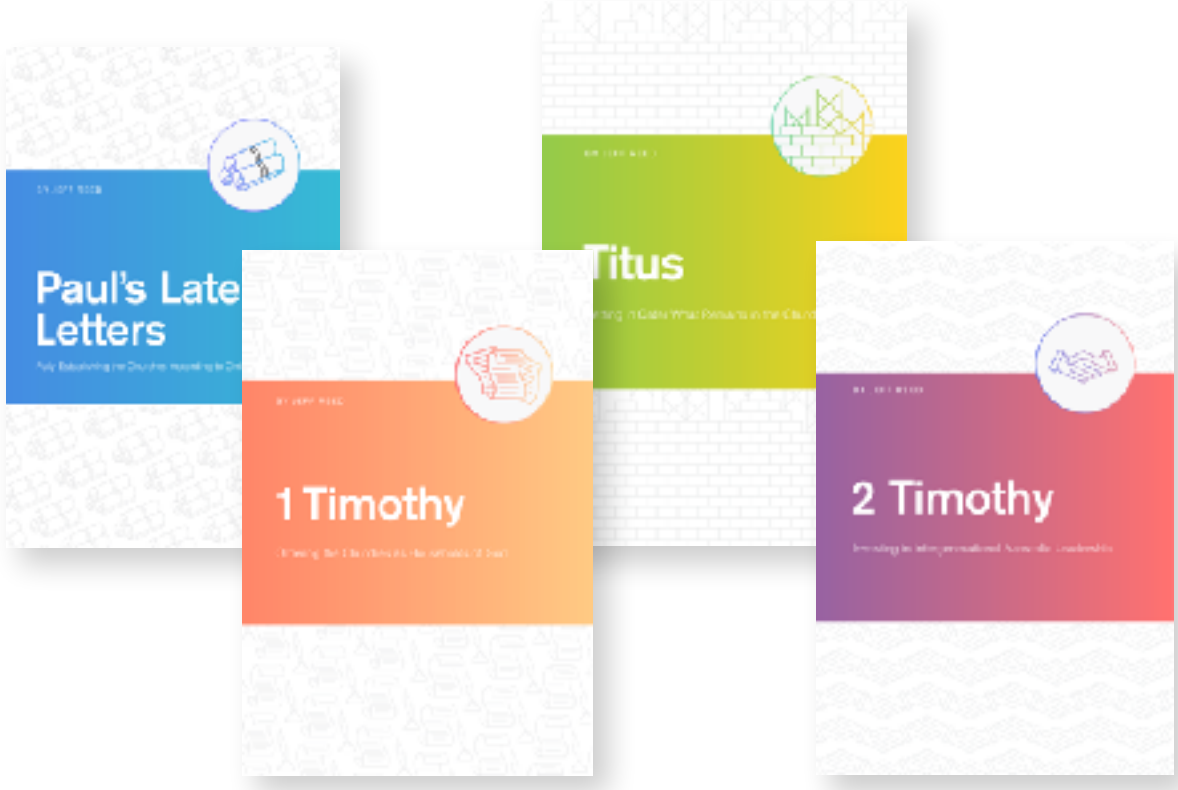
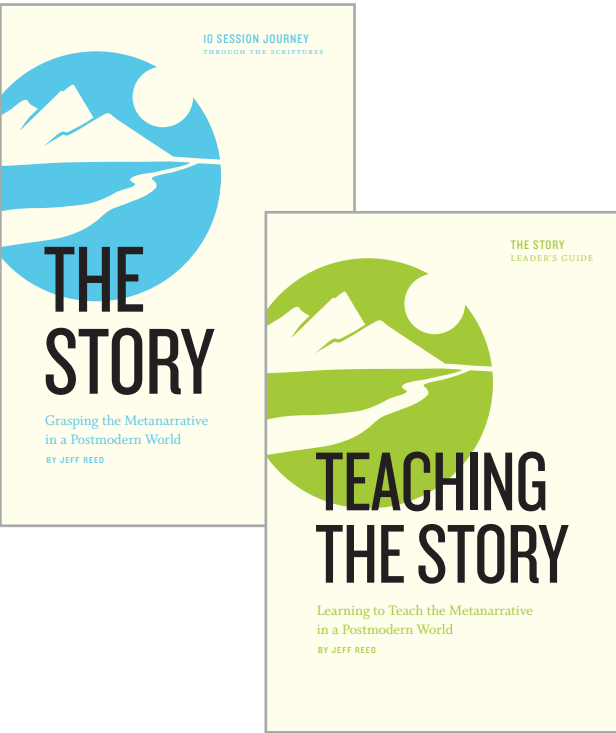
Importance of the Entire Process

Issue: Importance of the entire process from the first principles to mastering the Scriptures

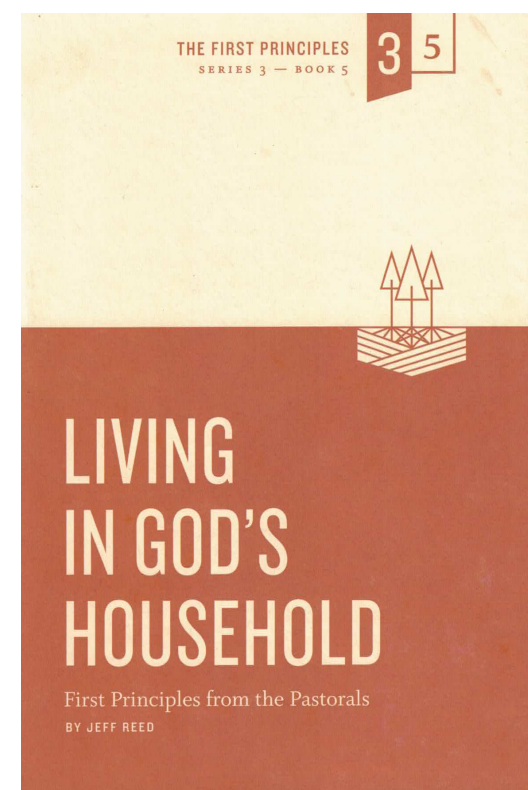
Questions:

1. Why are Paul's concepts (of first principles and master craftsman) so important in understanding the process of establishing churches and developing well-trained leaders?
2. Why is it critical for everyone in this process to do their own work? What will happen to them if they do not do their own work?
3. Why is it so critical that those teaching The FP and MTS books develop the skills needed to develop people using this process? Why is it especially needed in light of Western discipleship and Bible study materials?
4. Why is it important to follow the entire process? What does session 6 do that is so important to truly embracing the paradigm?

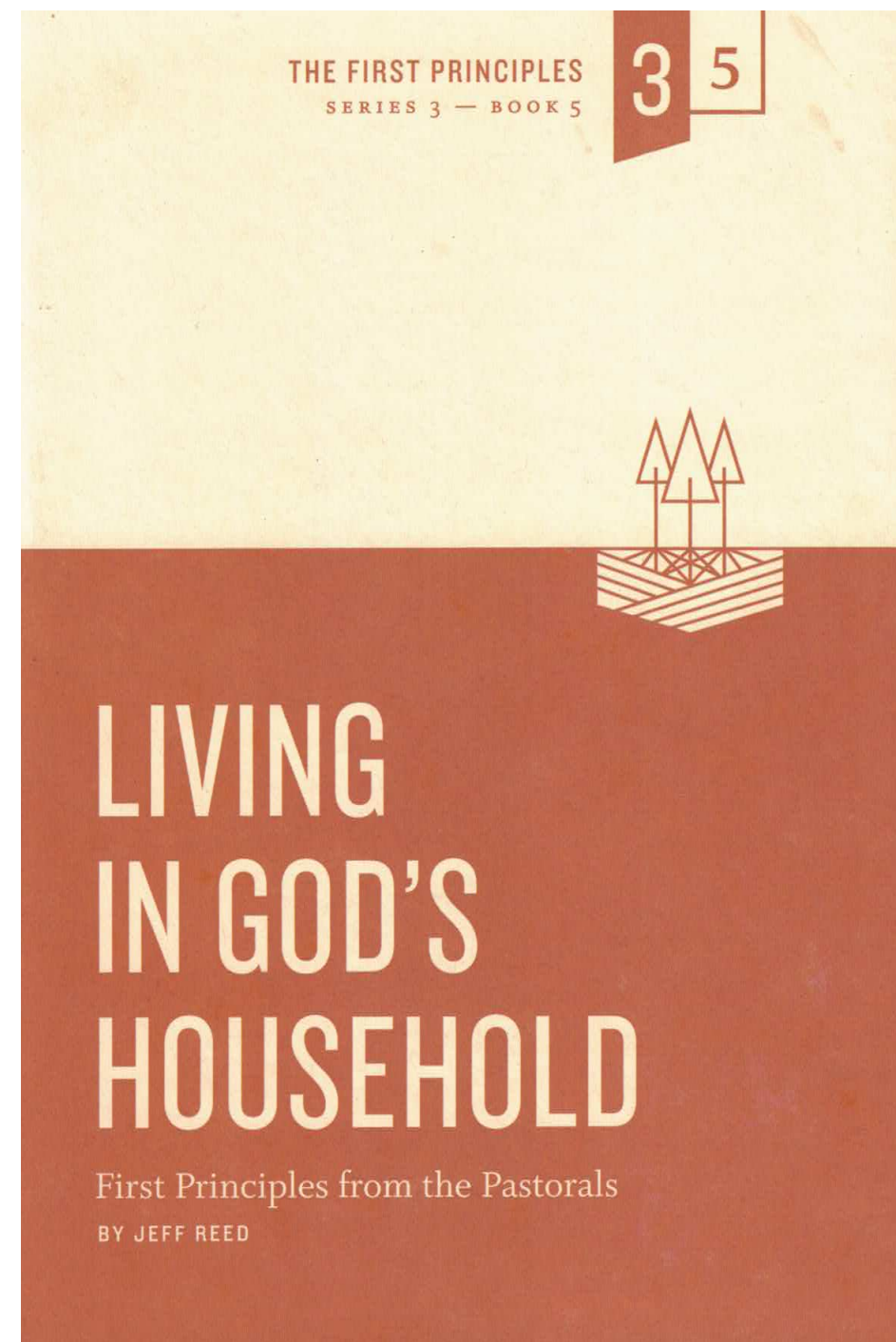
The New Perspective on Paul



The Pastoral Epistles



The Pastorals - First Principles



2 Timothy: Living in God's Household

Session 1: The Intent of the Pastorals: Household Order

Session 2: The First Letter to Timothy: Household as Social Structure

Session 3: The Letter to Titus: Set in Order What Remains

Session 4: The Second Letter to Timothy: Passing On the Deposit

Session 5: Stewarding the Deposit: The Importance of Leadership

Process

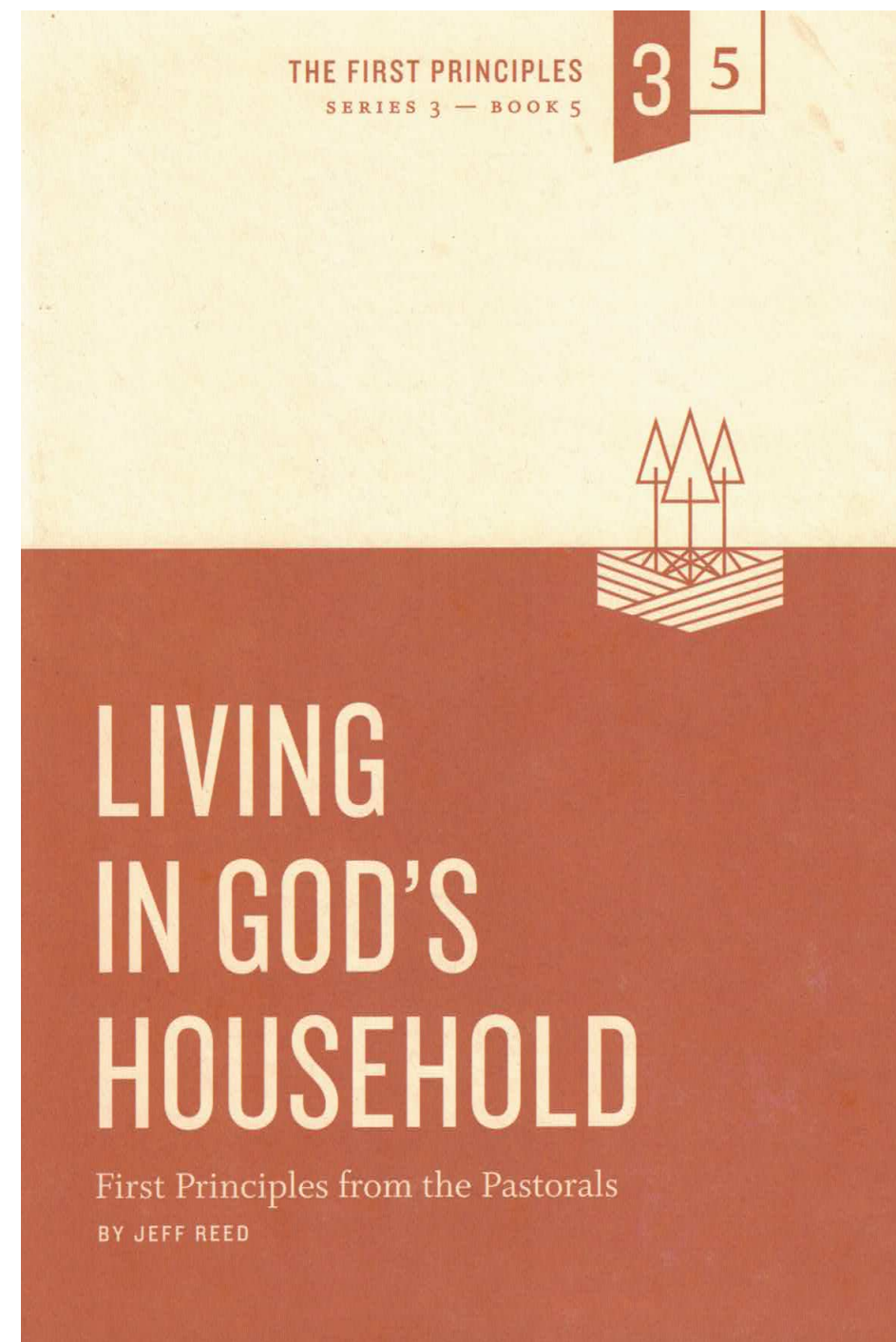
Study the Scriptures

Consult the Scholars

Think Through the Issues

Apply the Principles

The Pastorals - First Principles



Living in God's Household

Session 6: Reshaping Our Lives

Committing Your Heart: Reflection, Personal Journaling, and Prayer

Committing Your Mind: Forming Clear Convictions and Memorizing Scripture

Committing Your Life: Decisions, Personal Projects, and Life Habits

Bloom's Taxonomy

Session 6: Reshaping Our Lives

Committing Your Heart: Reflection, Personal Journaling, and Prayer

Committing Your Mind: Forming Clear Convictions and Memorizing Scripture

Committing Your Life: Decisions, Personal Projects and Life Habits

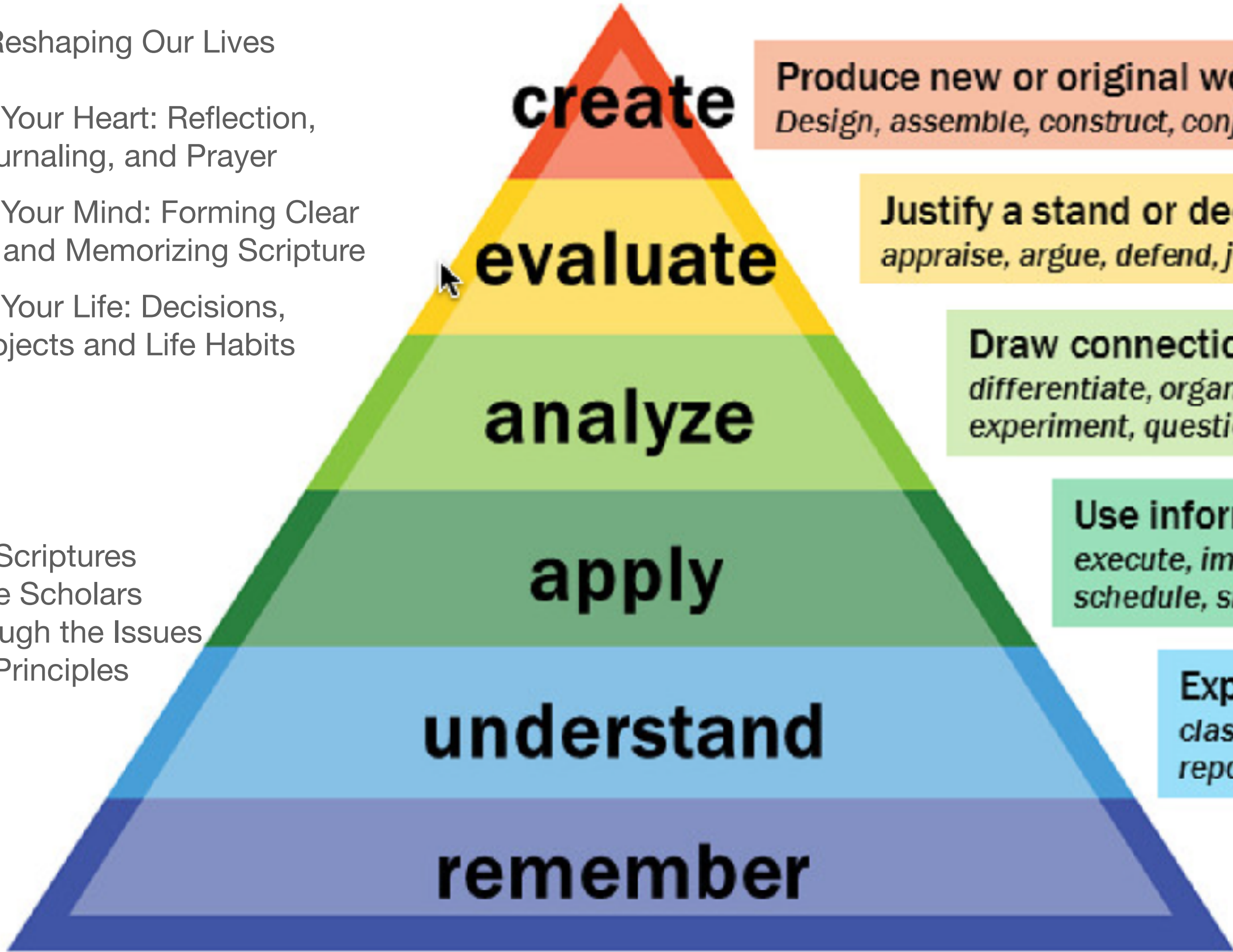
Sessions 1–5

Study the Scriptures

Consult the Scholars

Think Through the Issues

Apply the Principles



create

Produce new or original work

Design, assemble, construct, conjecture, develop, formulate, author, investigate

evaluate

Justify a stand or decision

appraise, argue, defend, judge, select, support, value, critique, weigh

analyze

Draw connections among ideas

differentiate, organize, relate, compare, contrast, distinguish, examine, experiment, question, test

apply

Use information in new situations

execute, implement, solve, use, demonstrate, interpret, operate, schedule, sketch

understand

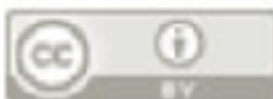
Explain ideas or concepts

classify, describe, discuss, explain, identify, locate, recognize, report, select, translate

remember

Recall facts and basic concepts

define, duplicate, list, memorize, repeat, state



The Process, Your Own Work, Skill Sets

In the last 20 years in educational development, a very helpful concept has developed called “Understanding by Design” (UbD). It answers the question: What is understanding? I love this chart in *ASCD’s Understanding by Design Meets Neuroscience*

Indicators of a Little Knowledge but Not Deep Understanding

You can ...

- Give back what you were told.
- Plug in.
- Remember.
- Select the "correct" answer from given alternatives.
- Apply a skill only in the way it was learned.
- You cannot transfer your learning to a new situation. ...And you are less able to do the things listed under Indicators of Deep Understanding.

The Process, Your Own Work, Skill Sets

Indicators of Deep Understanding

You can ...

- Explain things clearly and completely.
- Teach others effectively.
- Apply your understanding flexibly in new situations (transfer).
- Analyze and evaluate information and sources.
- Justify and support your ideas/positions.
- Interpret meaning of things such as text, data, and experiences.
- Generate new questions.
- Recognize different points of view on an issue.
- Empathize with others.
- Diagnose errors and correct them.
- Self-assess and monitor your progress.
- Adjust midcourse.
- Reflect on your own learning.

The Process, Your Own Work, Skill Sets

In the last session, we introduced the idea of the need for a whole new skill set. This skill set consists of six skills required to effectively make use of this educational method.

The Skill Set

1. Doing Biblical Theology
2. Reading an Article for Relevance
3. Leading Socratic Discussions
4. Thinking Deeply and Integratively
5. Doing Qualitative Assessment
6. Constructing a Life Development Folio/Portfolio

The Process. Your Own Work. Skill Sets

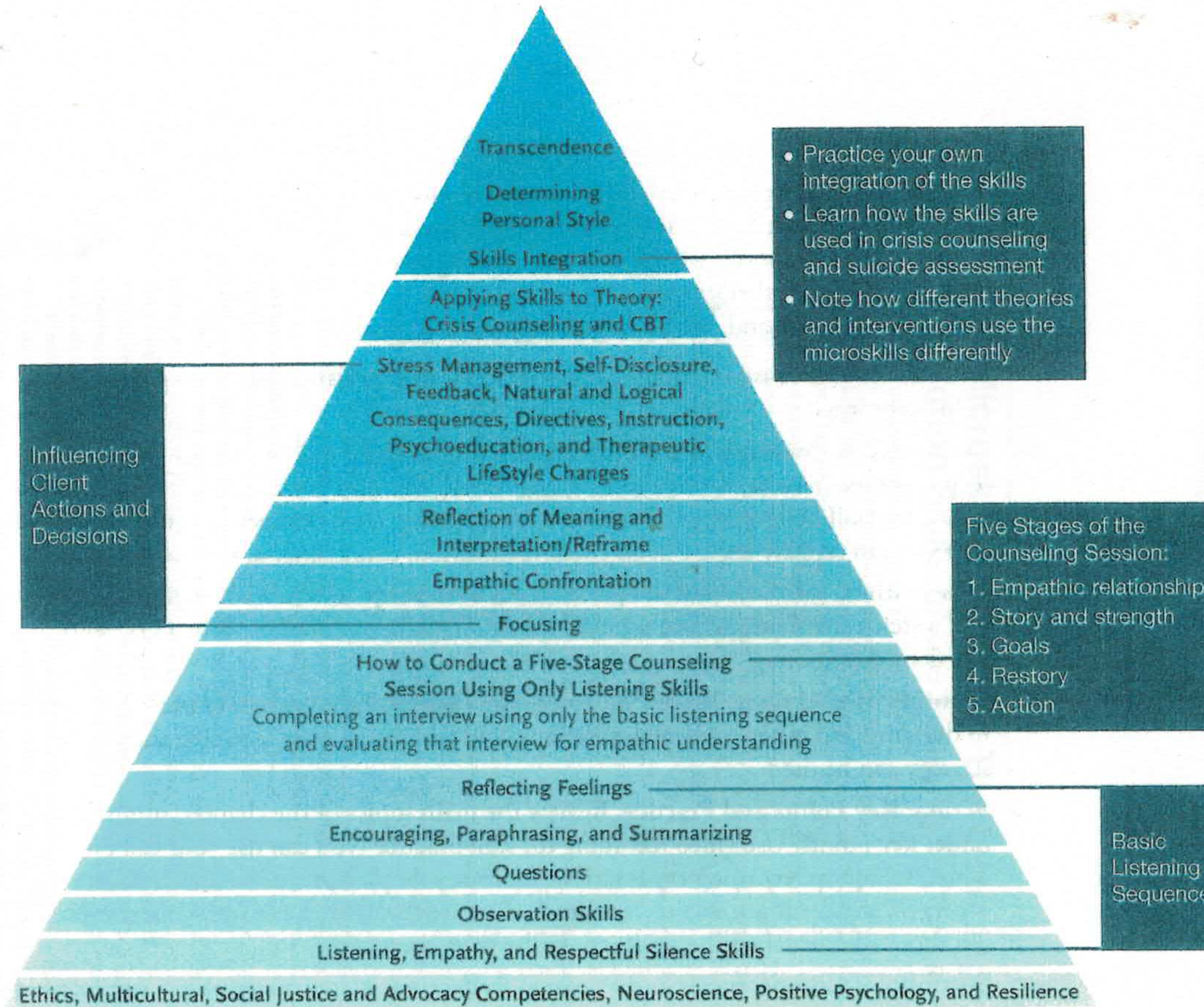
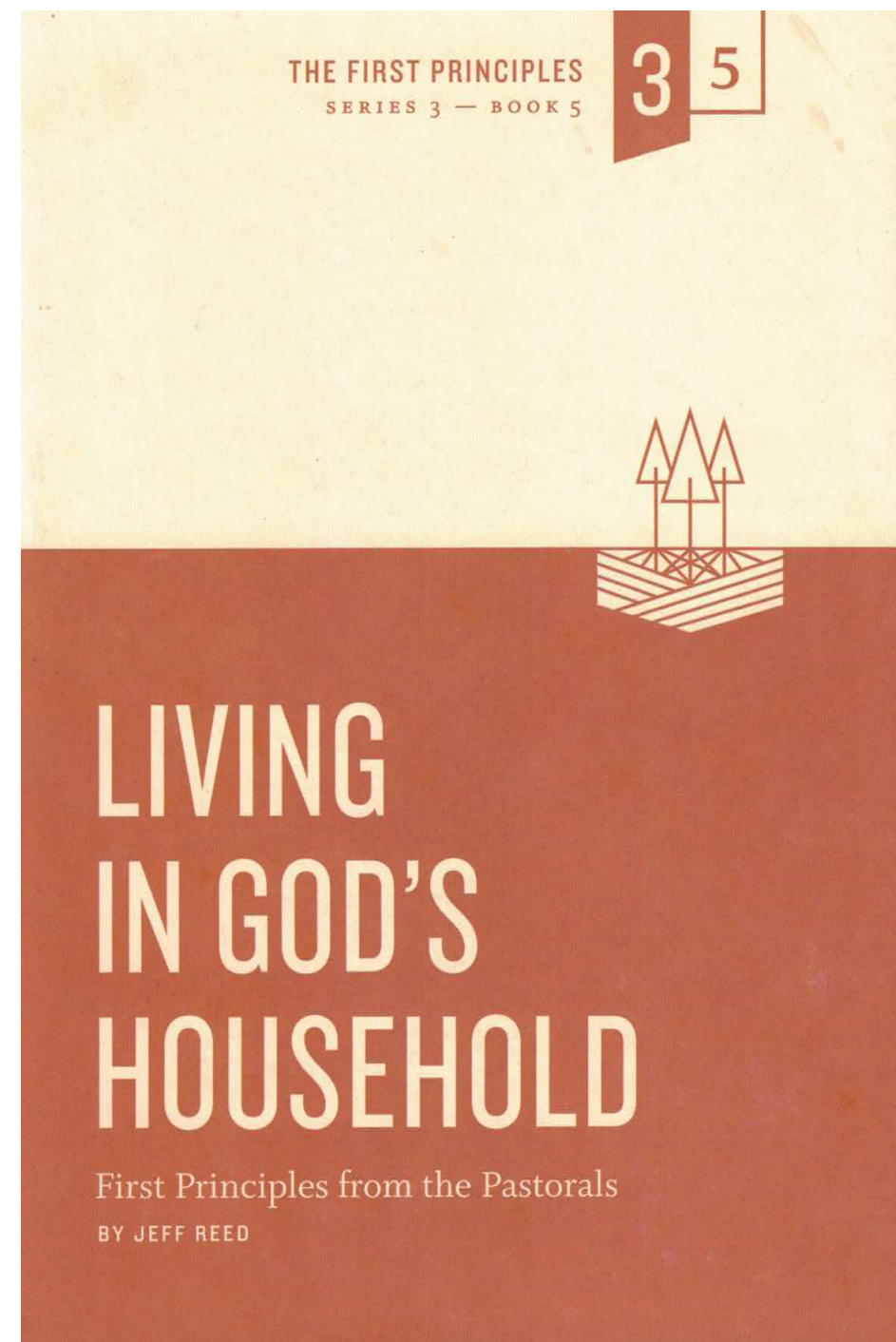


Figure 1.2 The microskills hierarchy: A pyramid for building cultural intentionality.

The Pastorals - First Principles

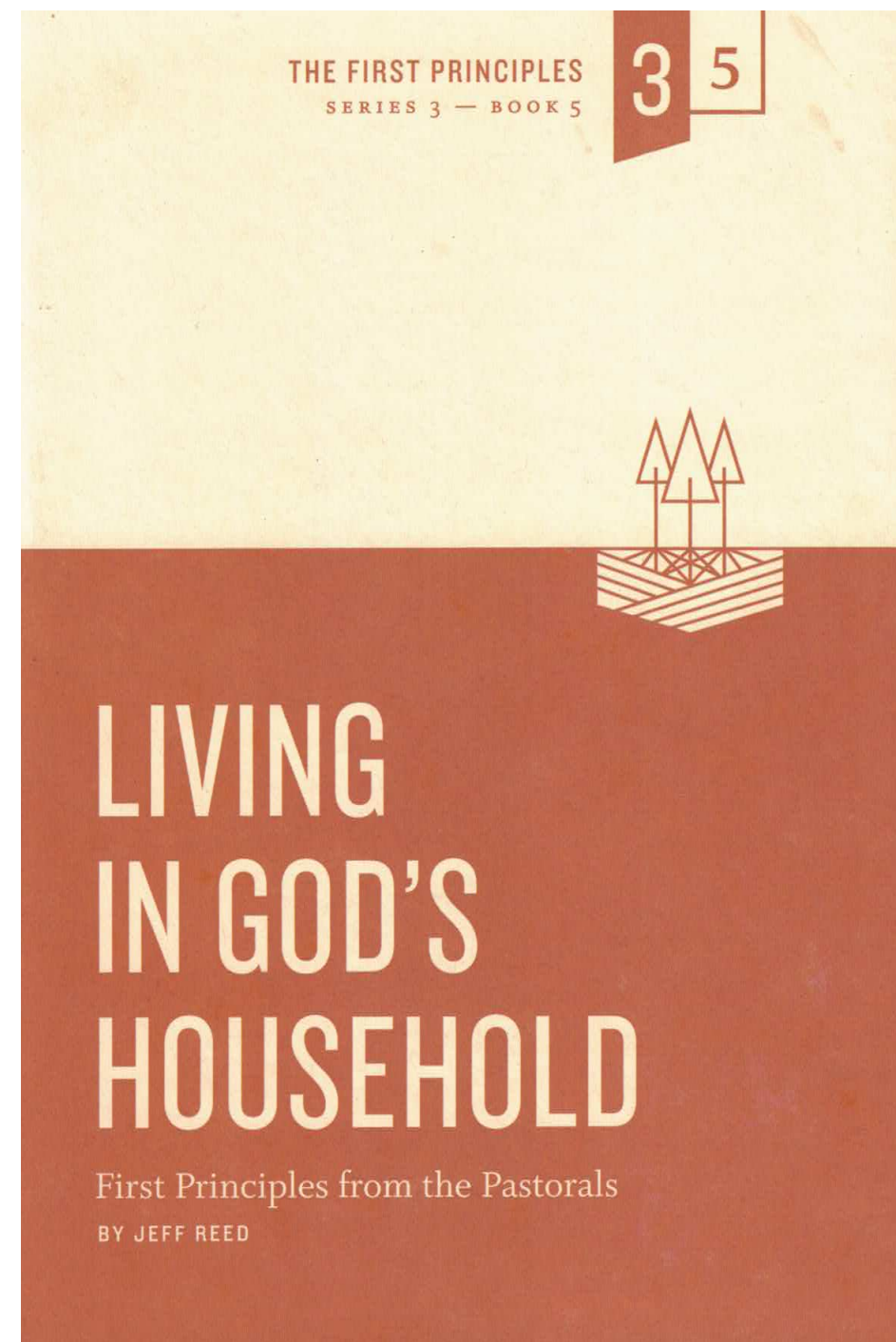


Committing Your Heart: Reflection, Personal Journaling, and Prayer

Reflection/Journaling:

While our churches are “well set in order,” we have never solved the huge problem in our culture of caring for widows. Our national system of “nursing homes” is terrible; it is often like throwing away the elderly, especially widows. We need to think this through very carefully, which may take a few years.

The Pastorals - First Principles



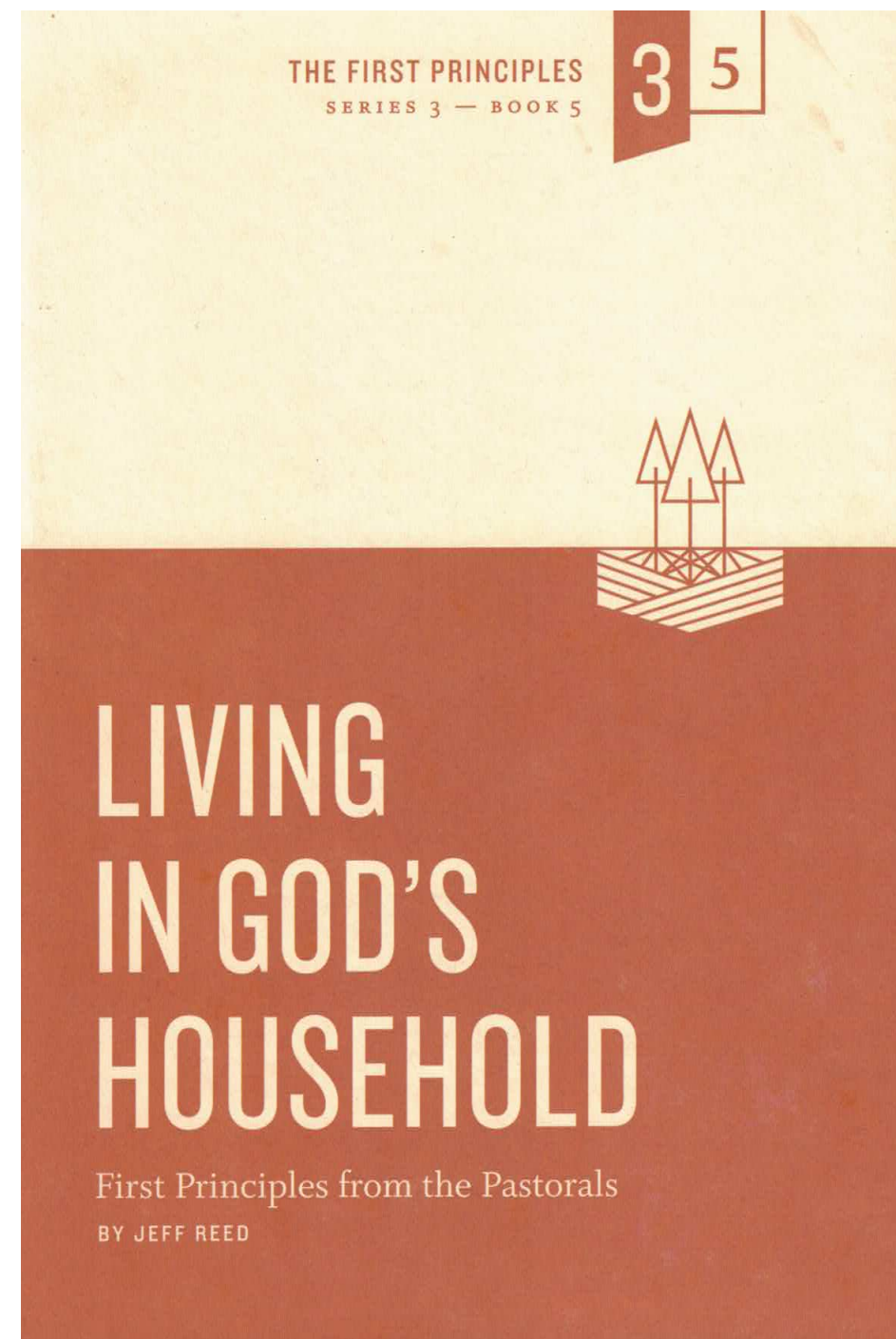
Committing Your Heart: Reflection, Personal Journaling, and Prayer

Prayer:

Over the next 2–5 years we, as apostolic team and senior elders, we will gain great insight into how to care for our elderly, especially older widows, and design a dynamic plan that works in our culture replacing in our churches the “nursing home” mess.

The Pastorals - First Principles

Committing Your Mind: Forming Clear Convictions and Memorizing Scripture



Mature, Well-Ordered Households and Leaders

Churches set in order (household topos)

1 Timothy 3:14–16

Solid senior eldership Titus 1:5–9
(elders, deacons, women: 1 Timothy 3)

Household texts (family of families):

1 Timothy 5:1–6:2

Titus 2:1–21

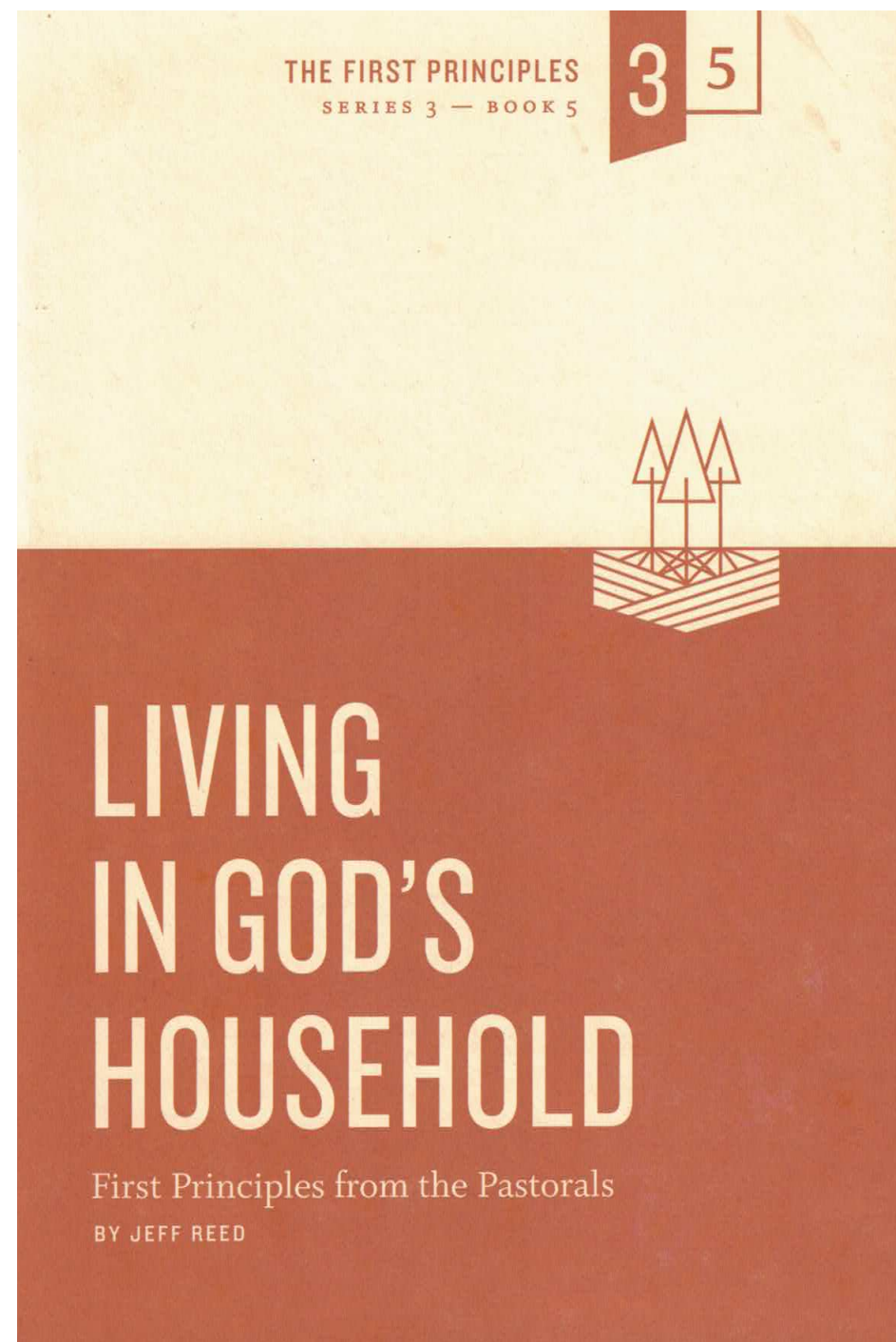
Key, intergenerational apostolic leaders and teams

Training process, stewardship responsibilities: 2 Timothy

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

The Pastorals - First Principles



Committing Your Mind: Forming Clear Convictions and Memorizing Scripture

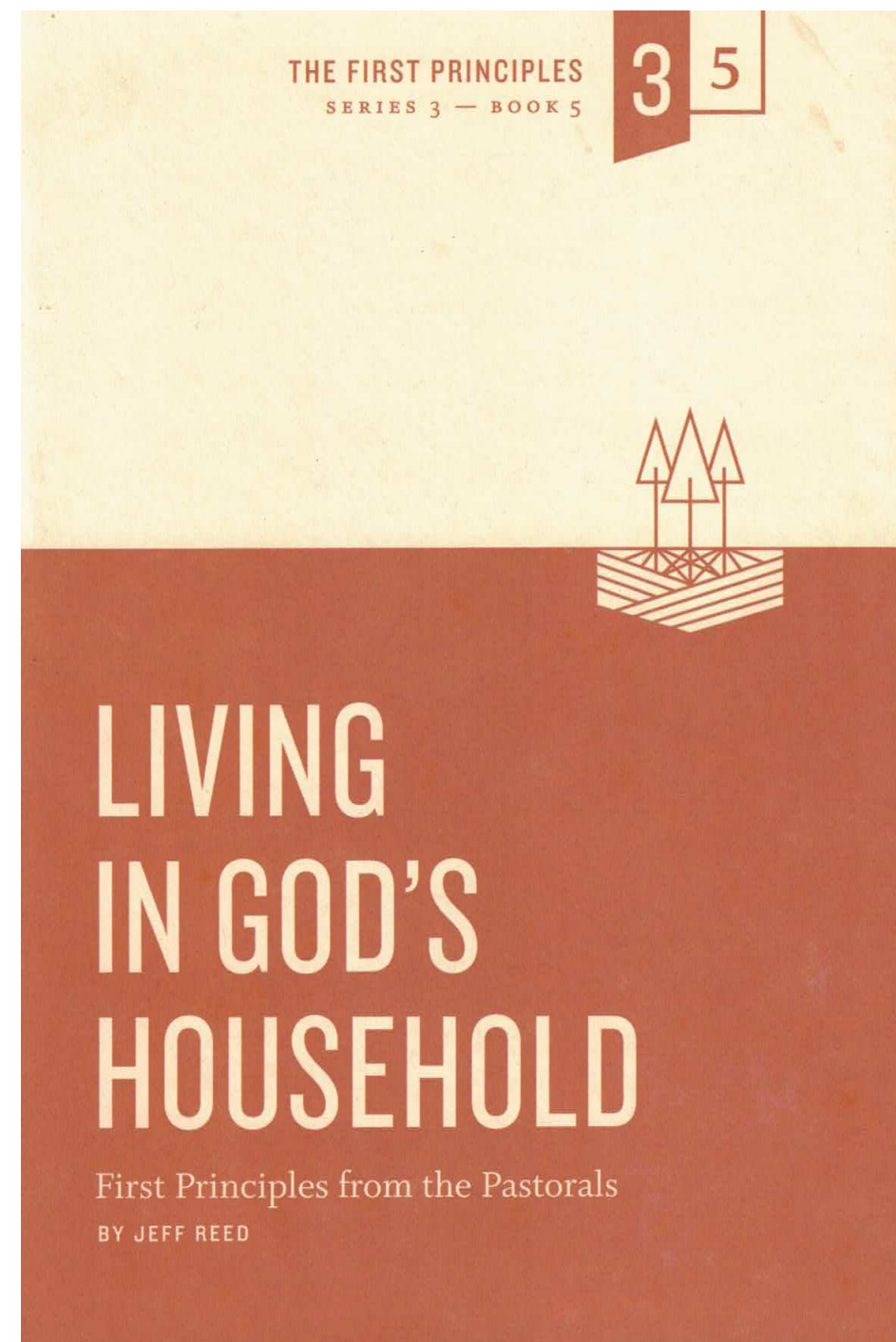
New insight: When Paul talks about the deposit (the faith, the sound doctrine) he entrusted to Timothy, he is referring to his letters as its essence, although he clearly saw all Scripture as “profitable for teaching, reproof, correction, and training in righteousness” (2 Tim 3:16).

Key breakthrough article: “The Pauline Corpus” by E. Randolph Richards, chapter 14 in *Canon Formation: Tracing the Role of Sub-Sections in the Biblical Canon*, edited by W. Edward Glenny and Darian R. Lockett (T&T Clark, 2023), \$150.

He proves that Paul’s entire 13 letters appeared as a complete 13-letter collection very early after Paul; he ties it to bringing the parchments (notebooks) in 2 Timothy 4:13: “and above all the parchments.”

Memory Work: 2 Timothy 4:9–22

The Pastorals - First Principles



Committing Your Life: Decisions, Personal Projects, and Life Habits

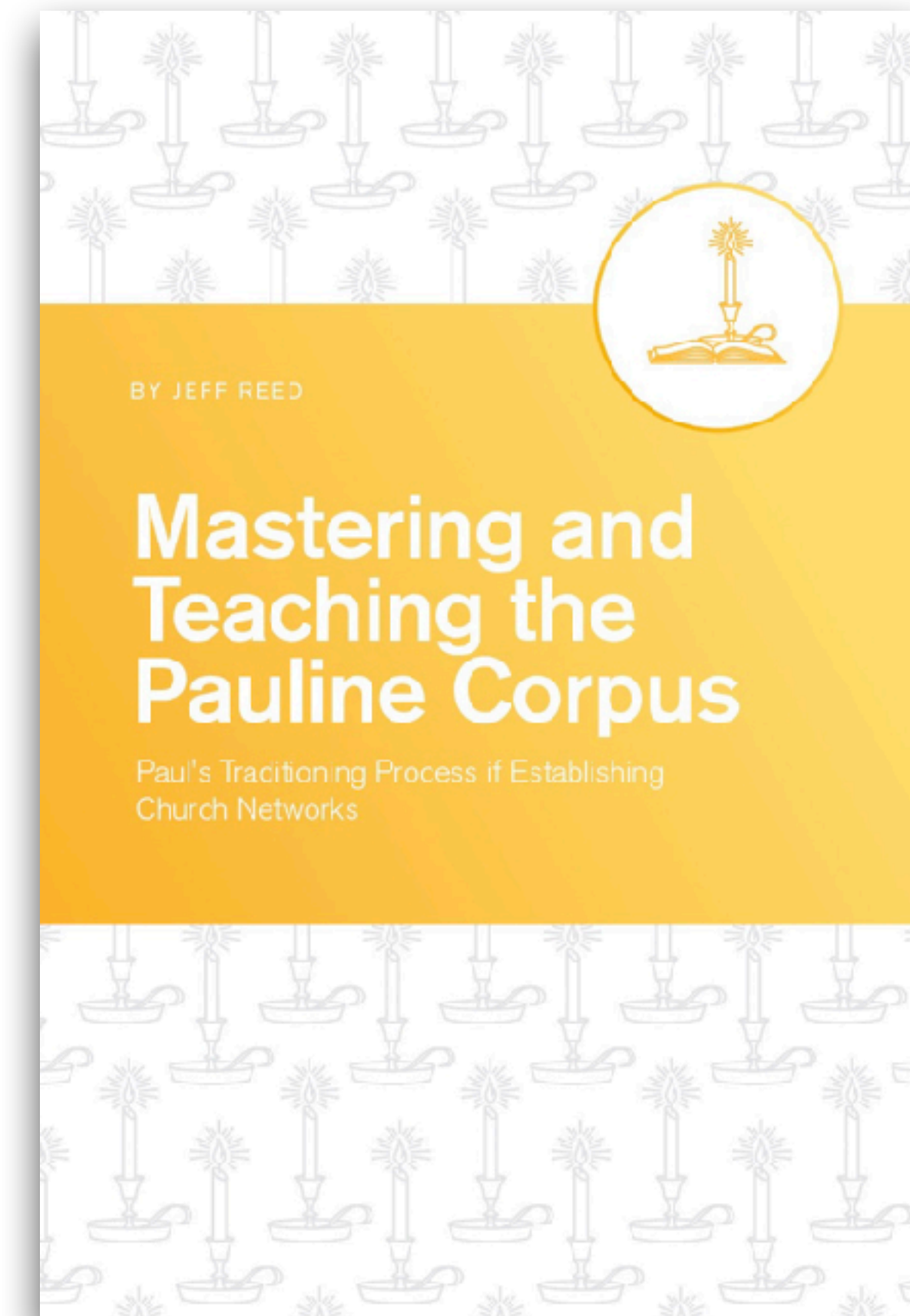
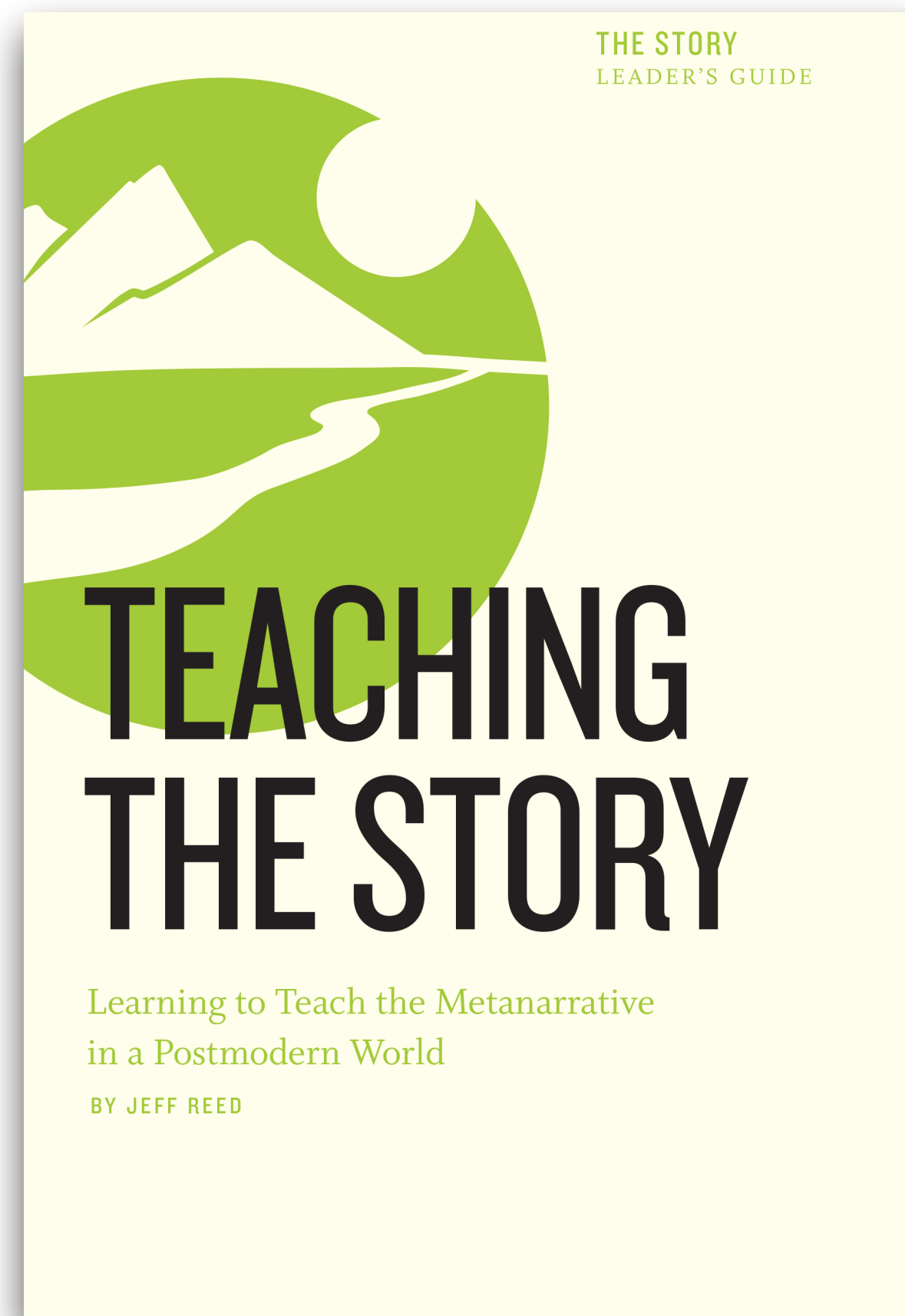
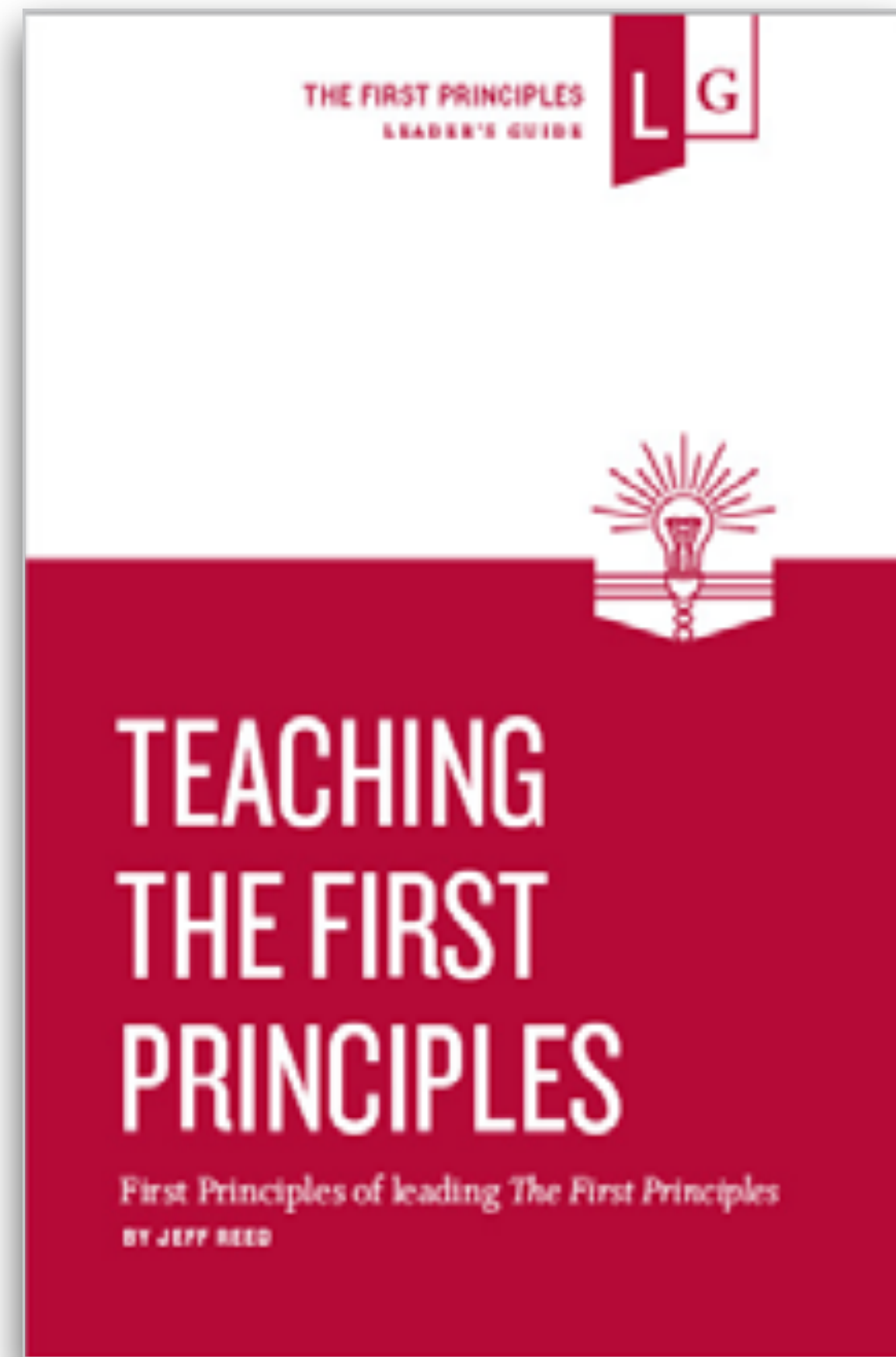
Research and design a “theology in culture” project of caring for our elderly and dealing with the issue of “putting older widows on the list,” including forming a cutting edge “cultural reader.”

The Process, Your Own Work, Skill Sets

Let me highlight several observations

1. We must do our own work or we will not be effective in developing others, or it will not come from our lives, just our heads.
2. We need to work on several skill sets: study skills, teaching/educational skills, shepherding/counseling skills.
3. We need to be part of a development process: as Paul told Timothy that his progress should be evident to all.
4. We must do everything we can to help every believer, including our kids, personally learn and practice the first principles to develop their own capacity to think biblically.

The Process, Your Own Work, Skill Sets



The Process, Your Own Work, Skill Sets

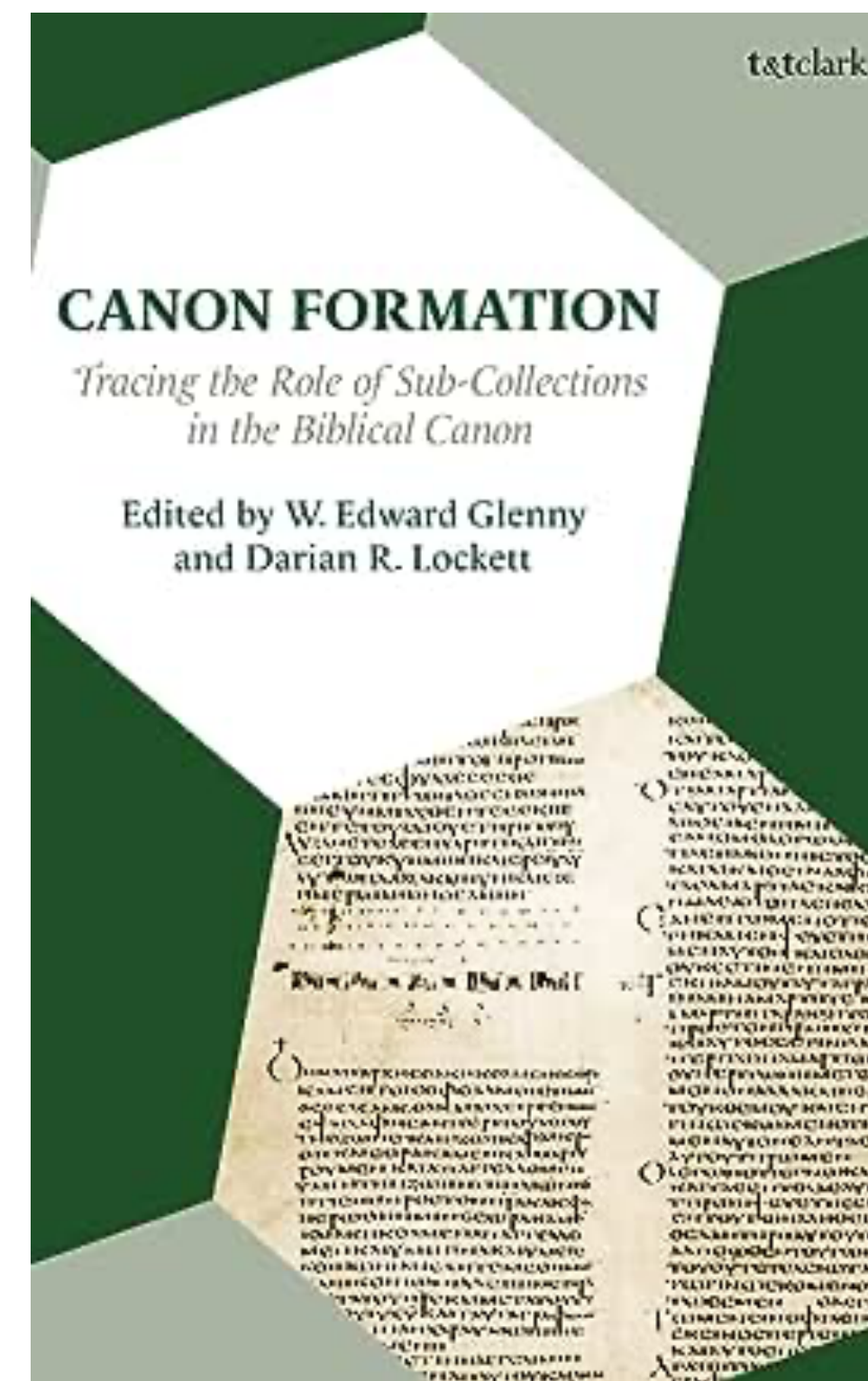
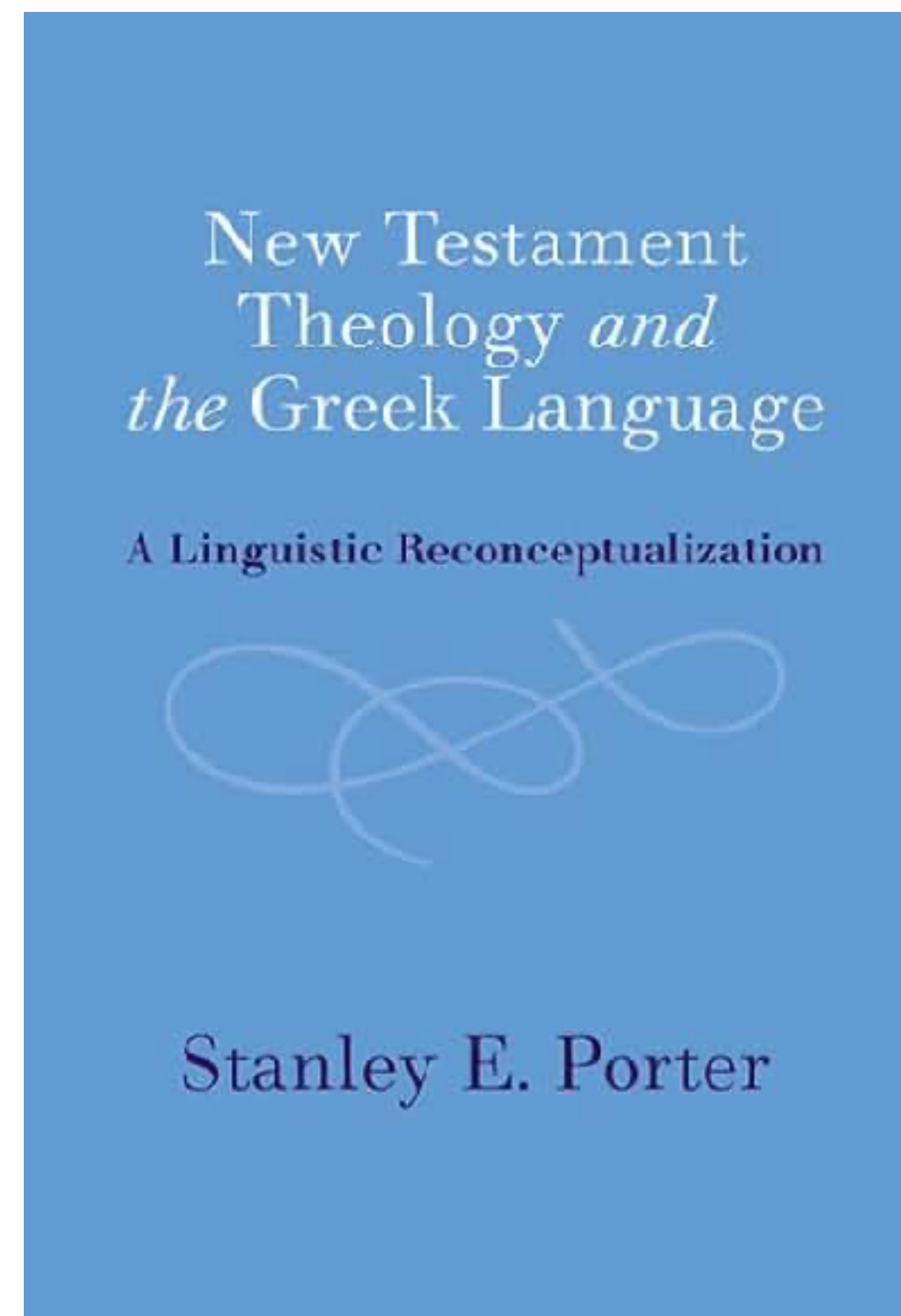


Shepherding and Counseling—Paul's Tradition of Pastoral Care

- 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 Governmental Assistance
- Session 7: ReBuild Programs
- Session 8: Personal Competency Portfolio

Two Key Disciplines

Two key disciplines are being shaped in fresh and valuable ways by Greco-Roman research: linguistics and canonical studies. These two authors/books are leading the conversations.



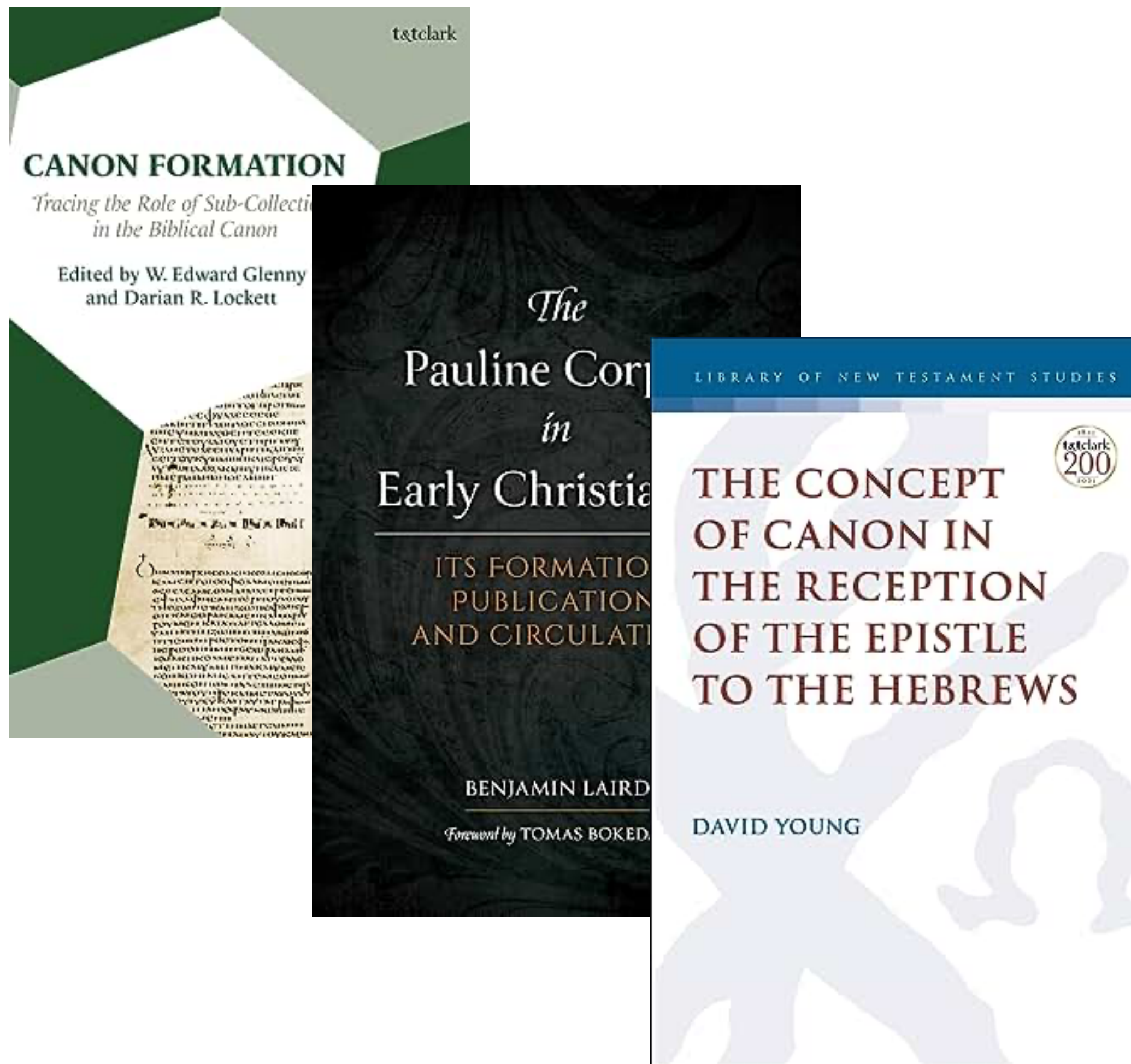
New Insight on Pauline Corpus

The first two came out in 2022, and the third, this April. (NT Wright 2014, LTJ 2021)

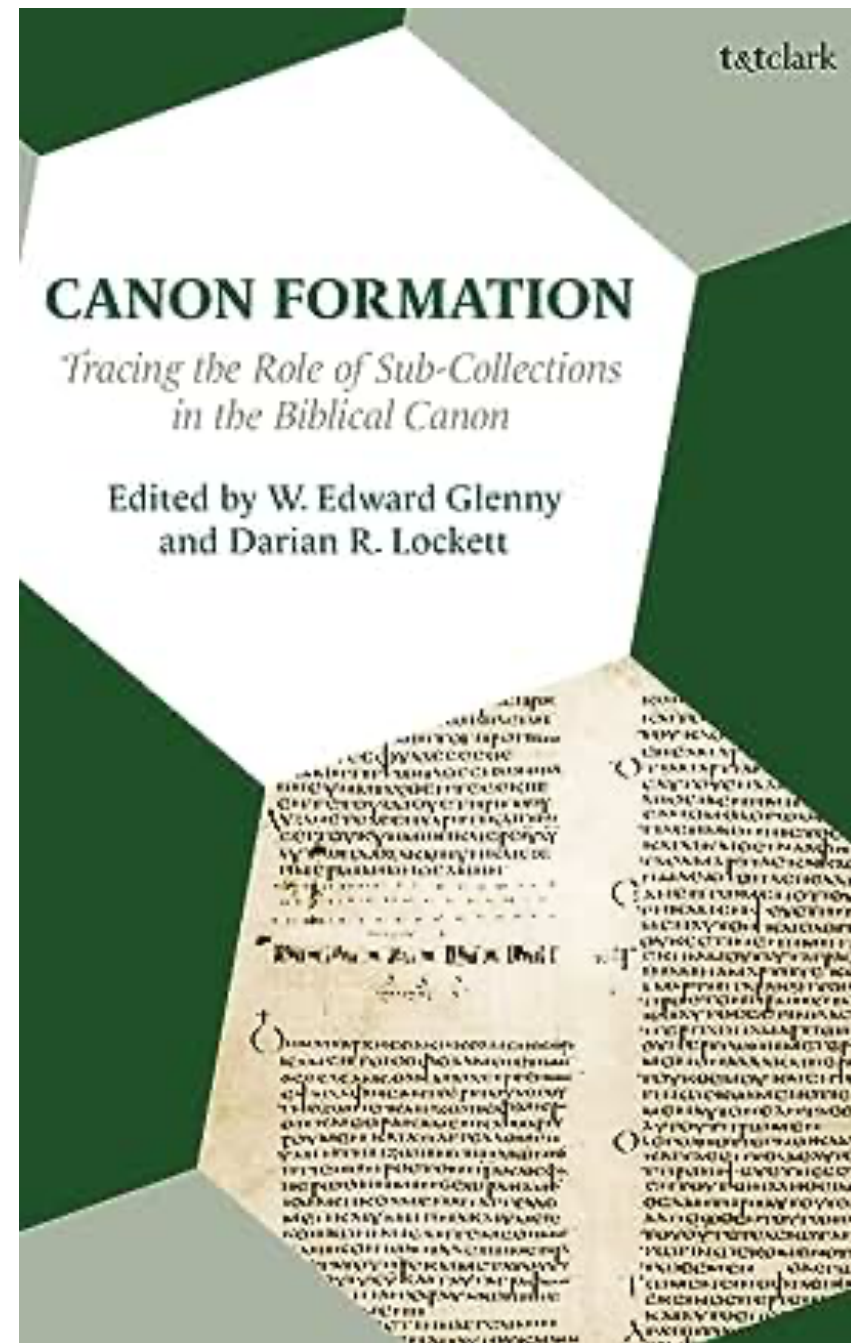
They confirm the primacy and early availability of the Pauline corpus as I have written and taught, but give fresh insight.

In addition, we have to deal with the canonical shape of Peter's letters and the Jewish epistles and the Johannine literature.

First I will deal with the Pauline corpus and then the shape of what I am calling the Petrine circle.



New Insight on Pauline Corpus



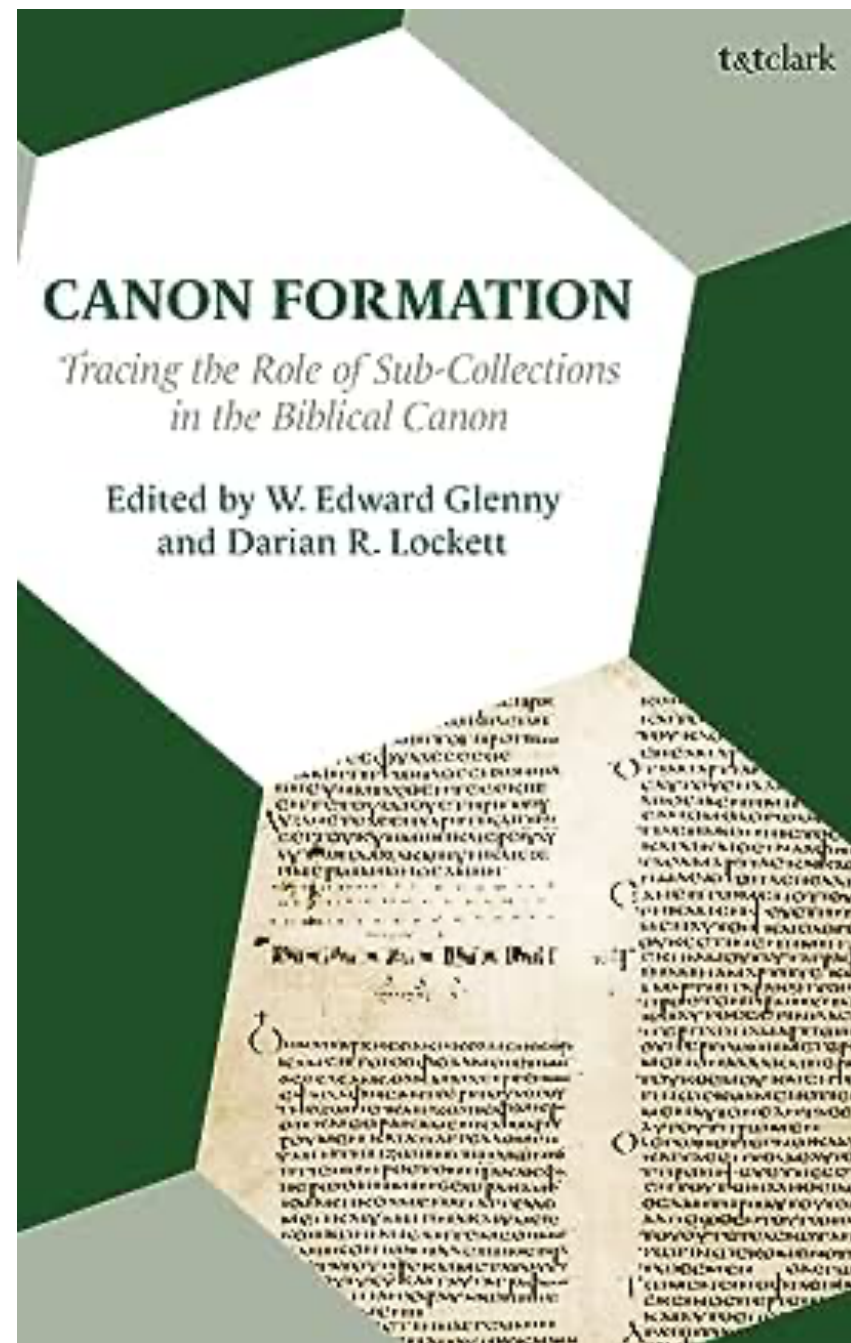
Remember Paul's final instructions to Timothy

¹¹ Only Luke is with me. Get Mark and bring him with you, for he is useful in my ministry. ¹² I have sent Tychicus to Ephesus. ¹³ When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments (Greco-Roman "their own important letters").

2 Timothy 4:11–13 NRSV

In chapter 14 "The Pauline Corpus" listen to this quote "Nonetheless,, all manuscripts are letter collections with at least thirteen (arguably fourteen) letters. The evidence is thorough and quite early. There is no extant evidence for any singular letters of Paul circulating independently."

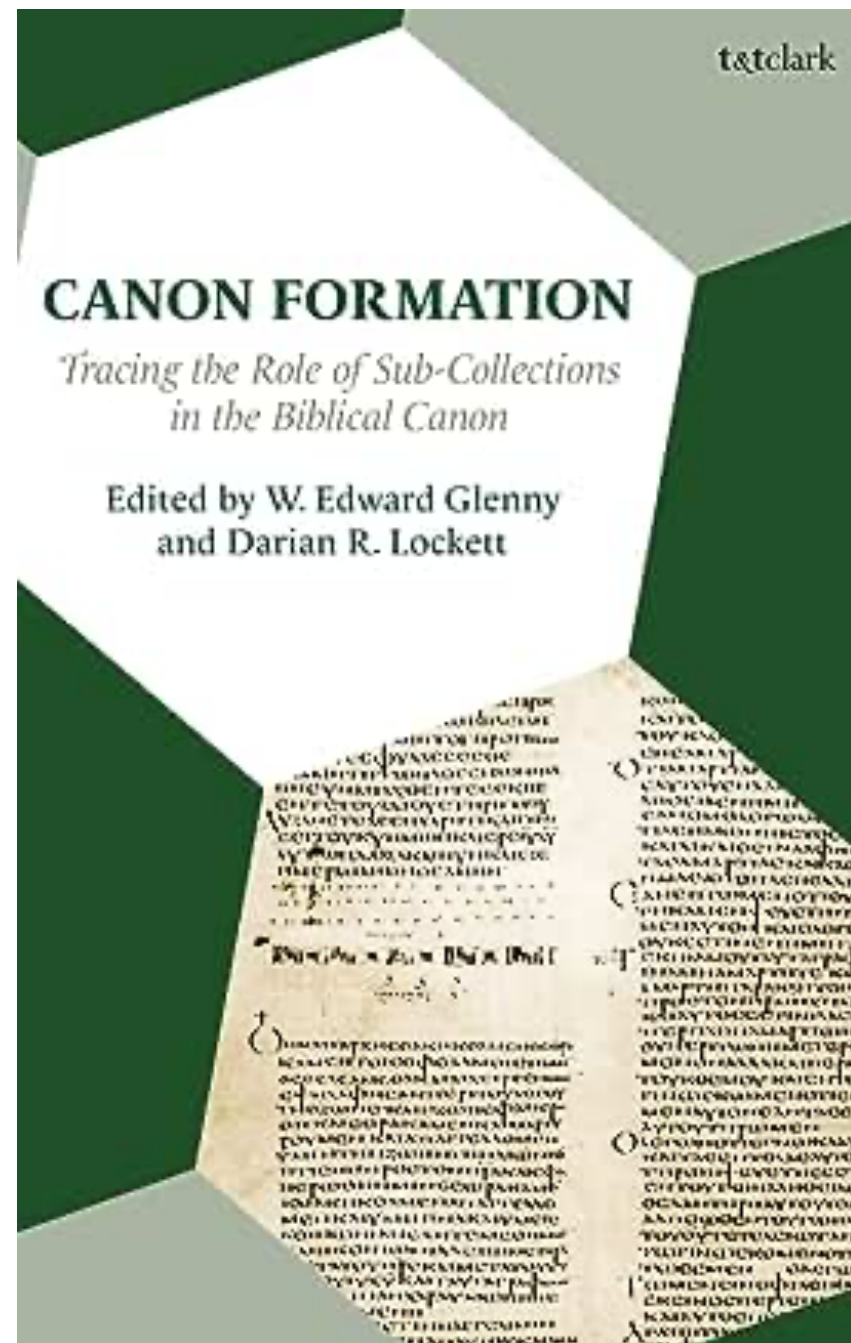
New Insight on Pauline Corpus



I cannot deal with it thoroughly here, but let me put together what I think happened.

1. Paul wants Timothy to bring Mark with him to join him and Luke. He especially wanted his books and parchments (important notebooks), most assuredly his letters.
2. Why would Paul want Mark, who is “useful to him” in his ministry, if he had just said his ministry was over.
3. I think he wanted to complete his collection, tie it in carefully with Luke’s Acts manuscripts, and give some coordination to Mark’s working with the Petrine circle of Jewish letters since Peter had just died 3–4 years earlier.
4. Though Paul probably did not write Hebrews, it appears in most of Paul’s early collections, meaning he must have at least had some shaping of it.

New Insight on Pauline Corpus



What I think happened. (cont.)

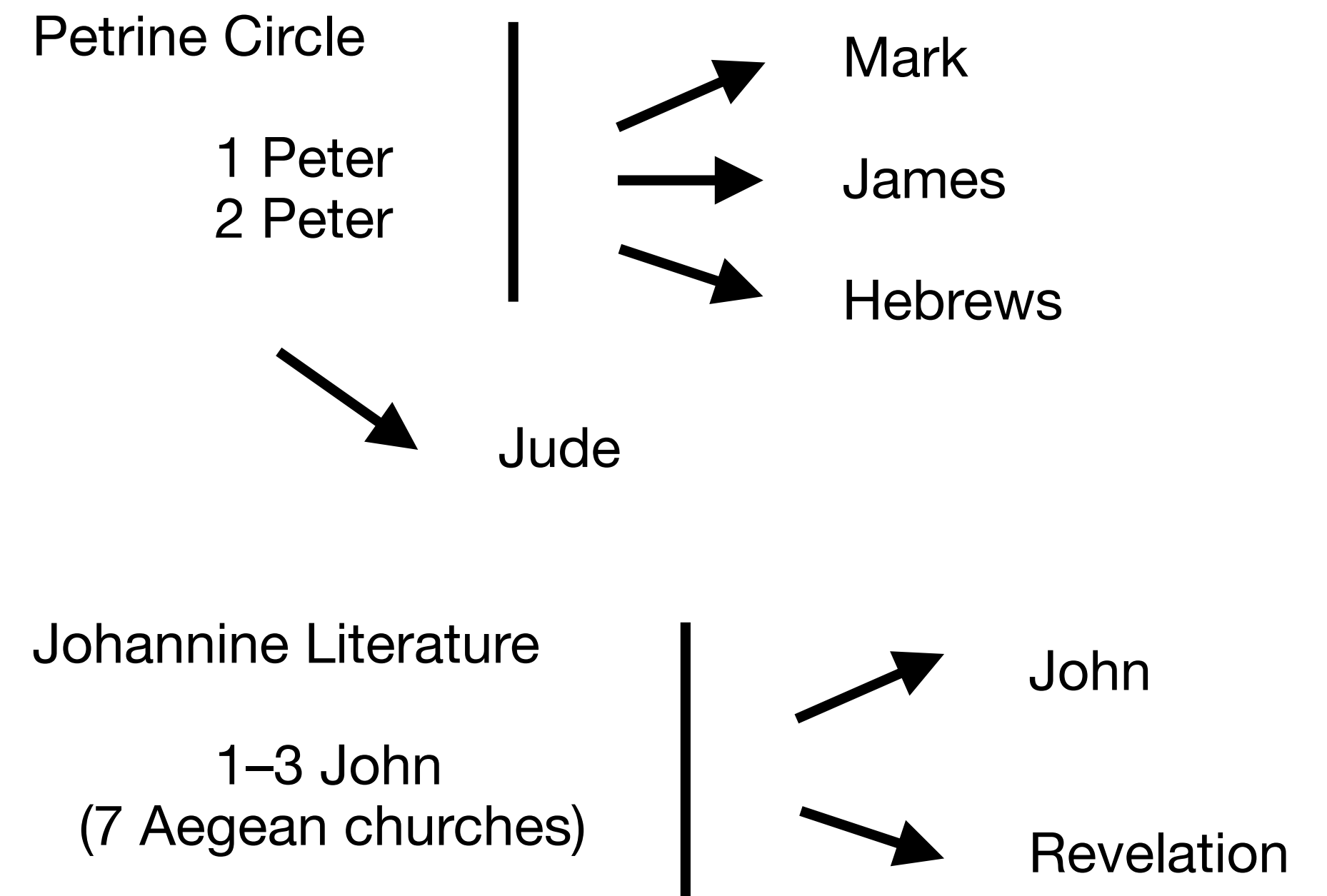
5. Remember, Paul told Timothy to guard the deposit of his teaching that he carefully entrusted to him, not Peter's or John's. He was preparing Timothy to do just that.
6. Peter was aware that Paul's collection was almost done before he died (2 Peter 3:16; "in all his letters").
7. So when Paul said to Timothy to "guard the teaching entrusted to him," he most likely was referring to his collection of 13 letters; and he was to see they were entrusted to Paul's churches.
8. That means, as we are focusing on fully understanding Paul's letters to church networks around the world, we are doing exactly what Paul asked; and Paul was carrying out Christ's teaching and design for His churches.

New Insight on Pauline Corpus

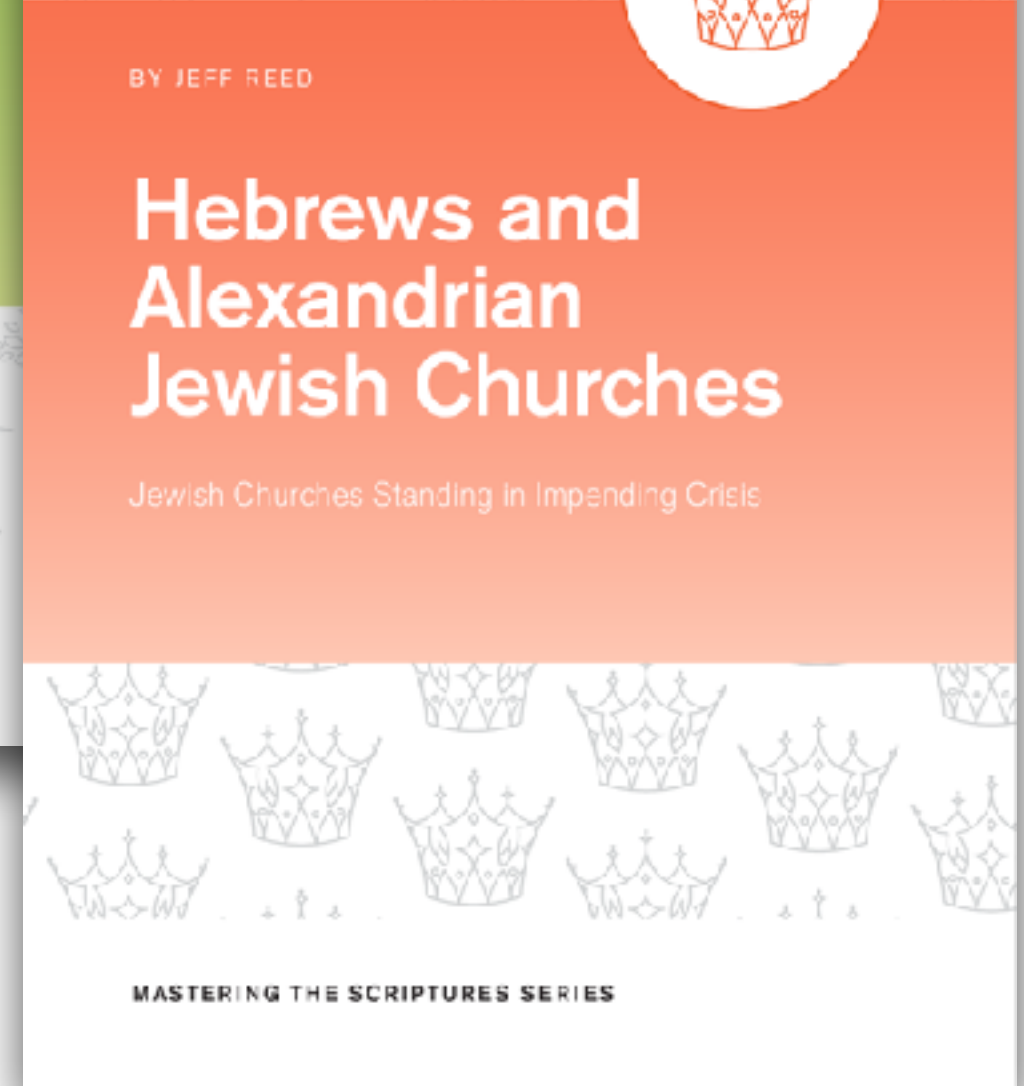
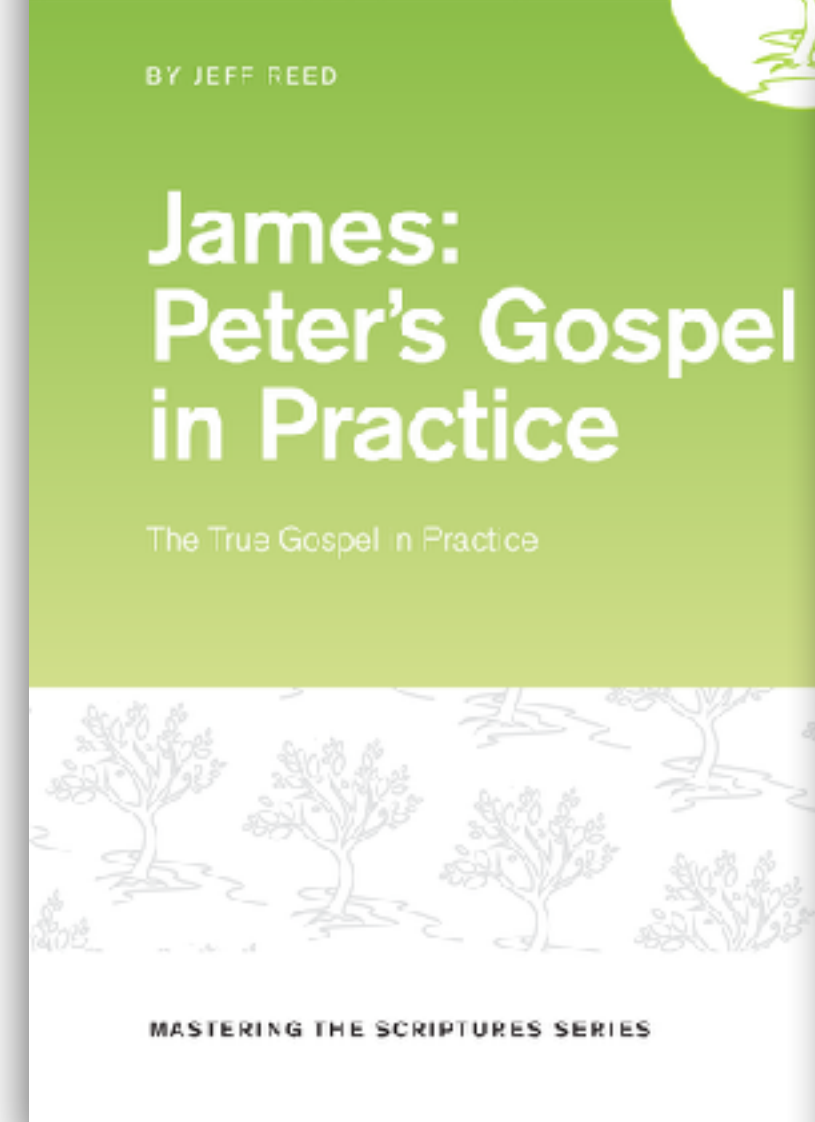
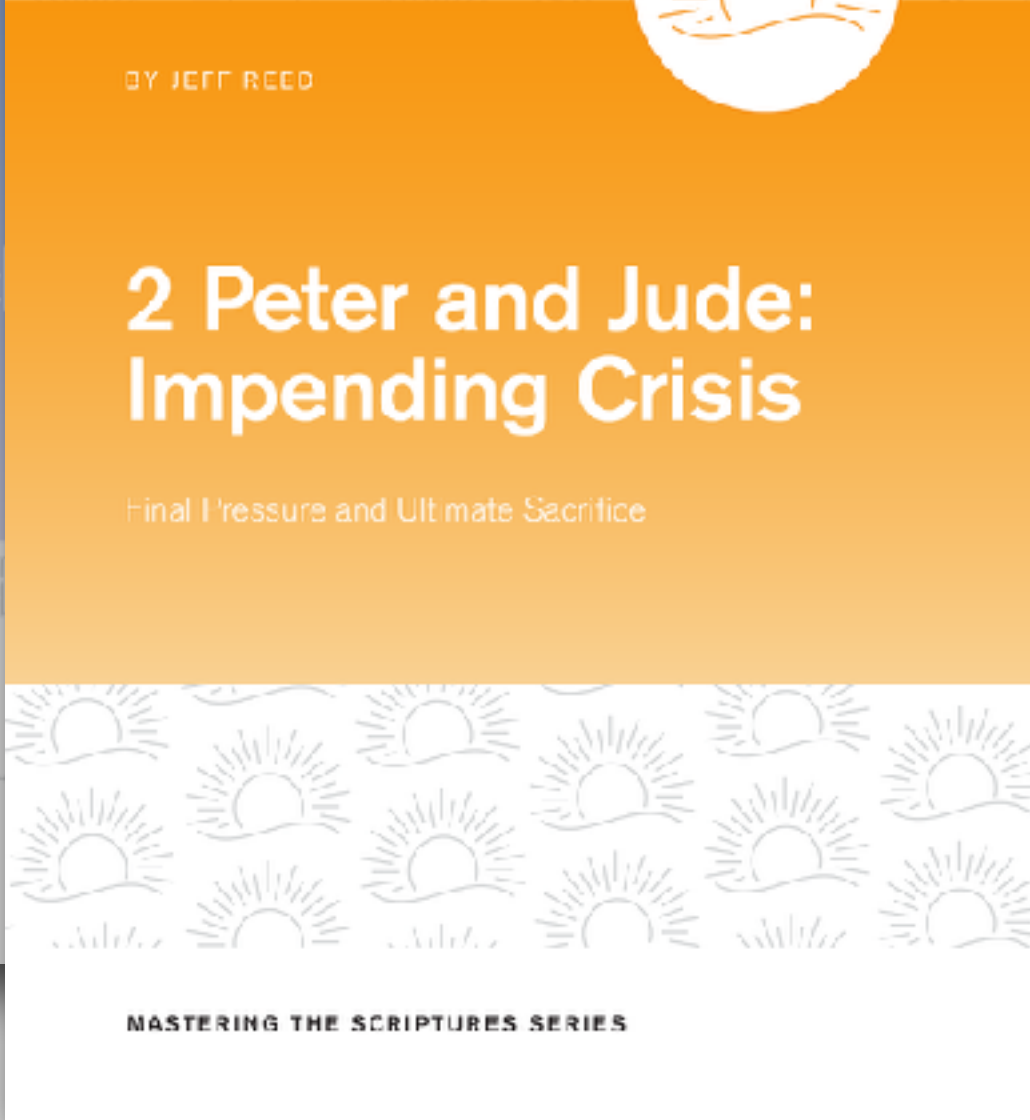
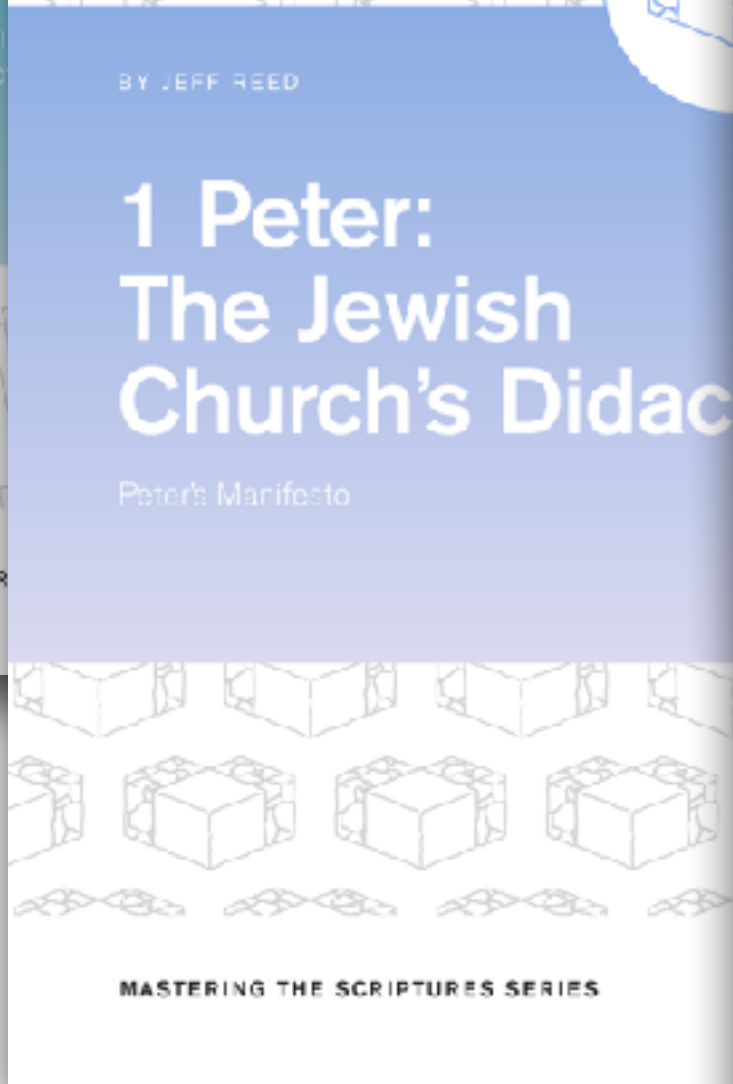
Now as to Hebrews, we have a lot of work ahead of us. I think it will be full of understanding breakthroughs. Here is a glimpse.



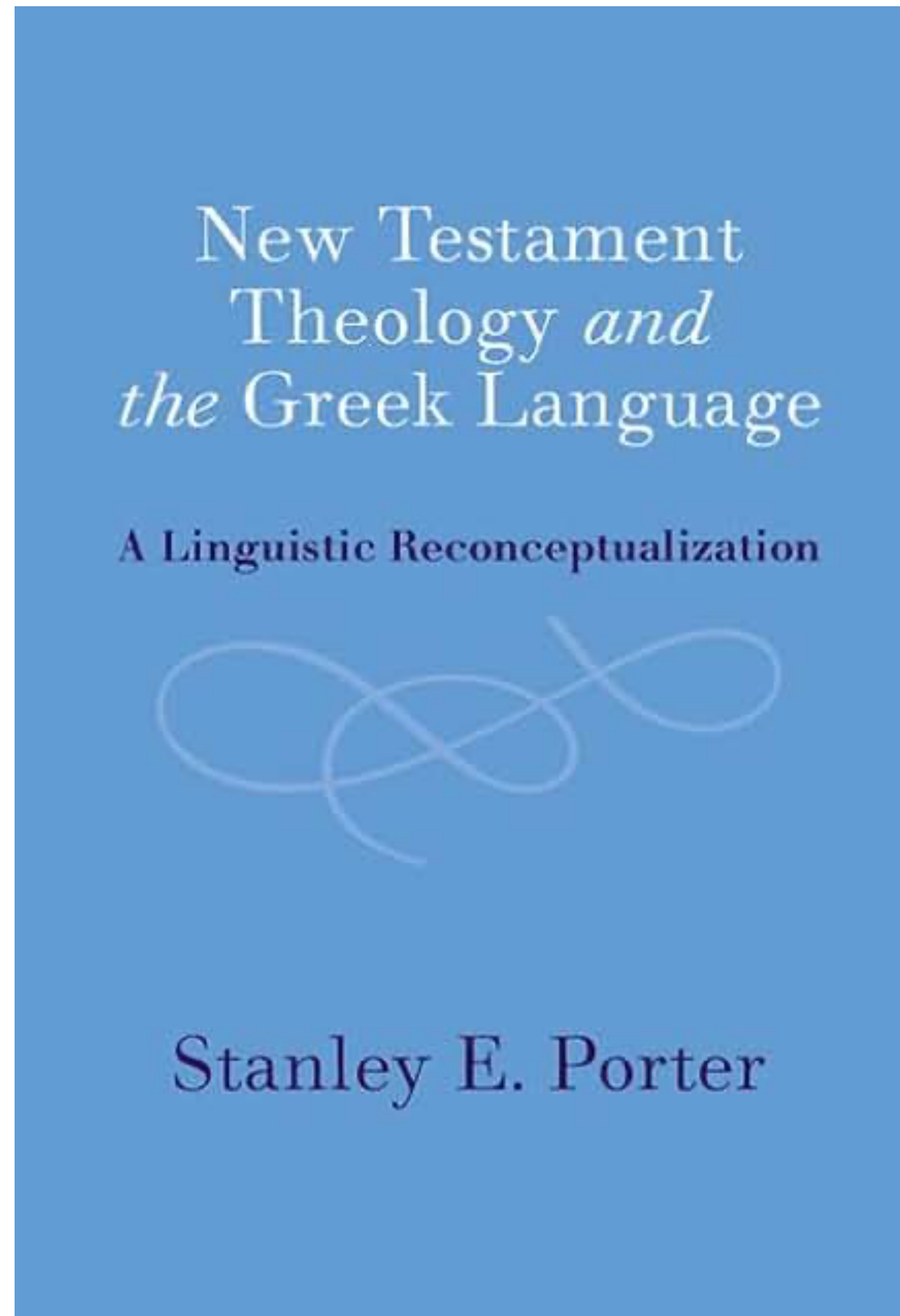
Situating



Corpus Apostolicism: The Petrine Circle



Two Key Disciplines

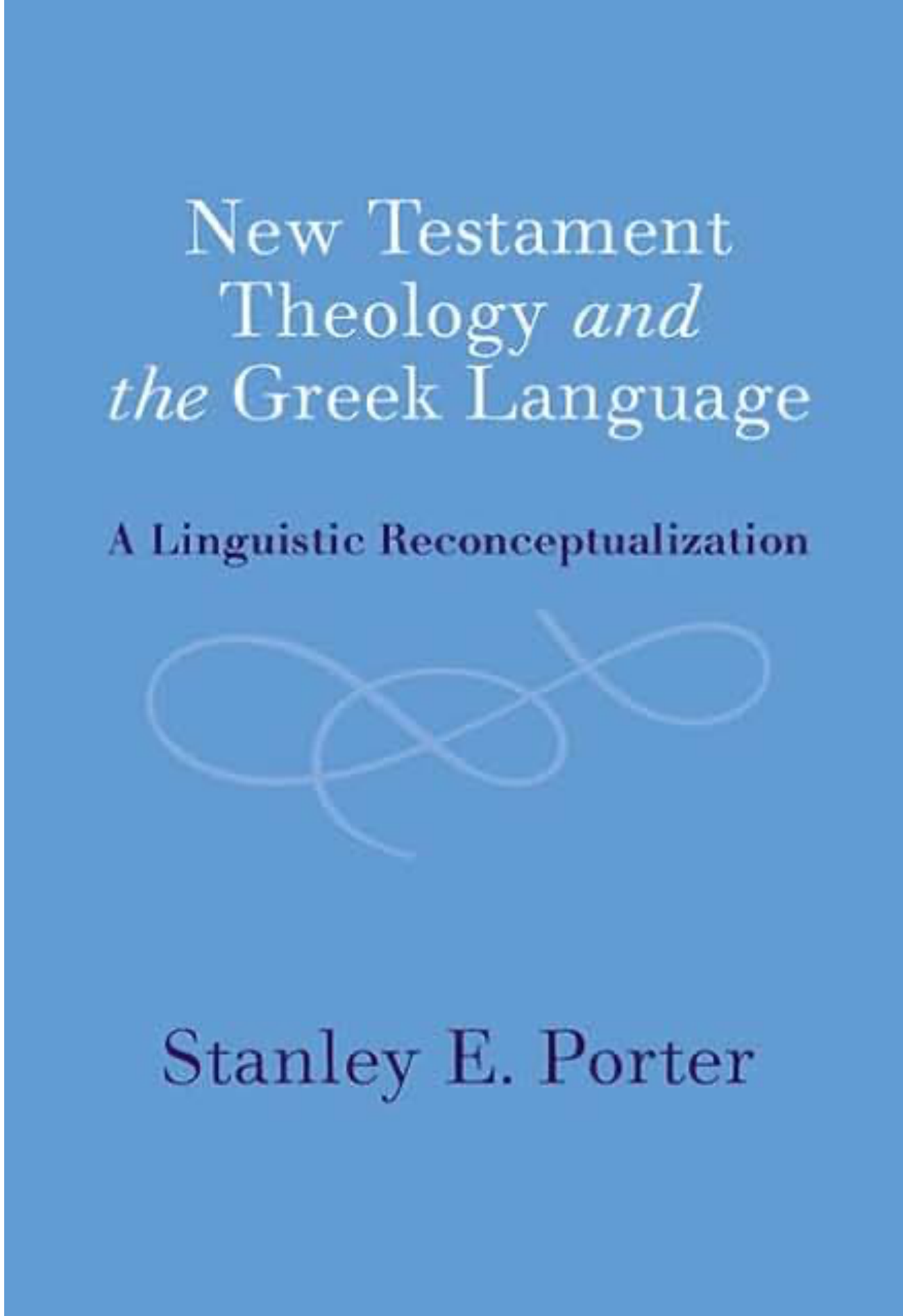


I have become a great fan of Stanley Porter's work. He has done great Greco-Roman research rooted in linguistics and proposes a language-based critique of New Testament theology.

This has huge bearing on Johnson's "No Theology of Paul." He argues for synchronic not diachronic methodology, which is a linguistic narrative discourse approach that has expanded way past major narrative and entire books, even past canonical sections and subsections, but building on them, to a synchronic intertextuality.

I believe Porter's argument points the right direction, but will ultimately strengthen Johnson's argument; I am calling for a limited synchronic approach, but only while solving *specific* issues and problems in our churches and culture.

Two Key Disciplines



New Testament
Theology *and*
the Greek Language

A Linguistic Reconceptualization

Stanley E. Porter

Building on systemic functional linguistic (SFL), Porter sets forth a three-part approach to building the basic components of a New Testament theology: synchronic over diachronic, linguistic register, and intertextuality.

While he is right that no New Testament theologies exist that are built this way, his ideas need not invalidate Johnson's "no theology of Paul" as a foundation (he agrees with us). But Johnson's volume 2, essays on problems and issues, is the synchronic point of intersection around cultural issues and problems, not a one for all synchronic New Testament theology. Maybe these Greco-Roman geniuses (which they are), will again lose their ball in the woods, but serve us enormously.

Importance of the Entire Process

Issue: Importance of the entire process from the first principles to mastering the scriptures

Questions:

1. Why are Paul's concepts (first principles and master craftsman) so important in understanding the process of establishing churches and developing well-trained leaders?
2. Why is it critical for everyone in this process to do their own work? What will happen to them if they do not do their own work?
3. Why is it so critical that those teaching The FP and MTS books develop the skills needed to develop people using this process? Why is it an especially needed insight in light of Western discipleship and Bible study material?
4. Why is it important to follow the entire process? What does session 6 do that is so important to truly embracing the paradigm?