

Paul's Later Letters

Fully Establishing the Churches According to Christ's Design

Ongoing Shaping of Apostolic Networks

In our session today, we have the final words we will ever hear from Paul: two brief reflections; detailed instructions to and about 14 co-workers; warnings about two enemies; and a request for his coat, books, and parchments.

It seem anti-climactic.

Is he thinking kind of small, in light of being aware he will be executed very soon?

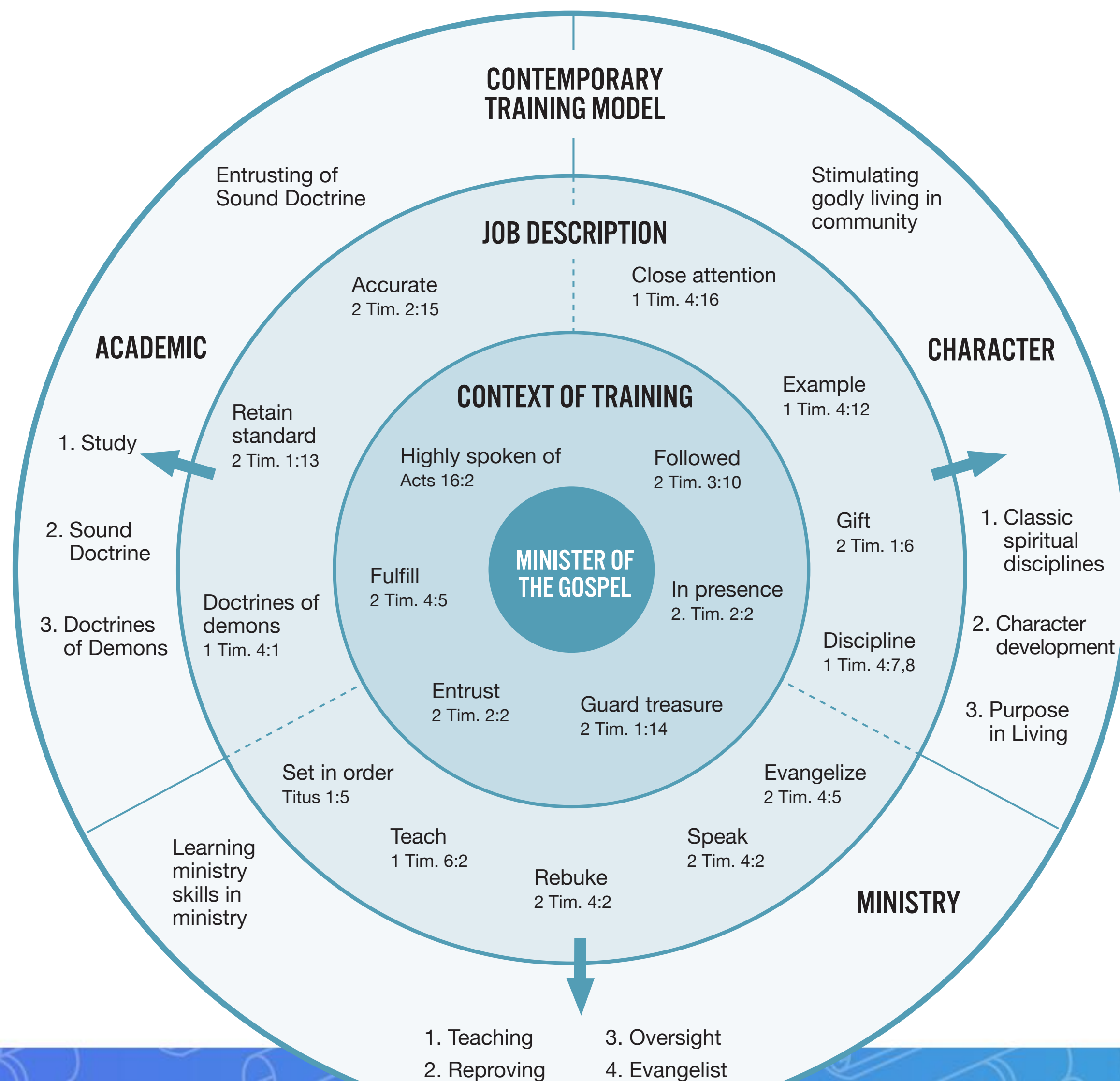
Paul's Later Letters

Issue: Paul's final reflections and activities

Questions:

1. What do we learn from Paul's two final reflections in 4:6–8 and 4:16–18? How does this relate to his job description in Ephesians 3:6–11?
2. Why would Paul's last words focus on instructions to 14 co-workers, small details, and a couple of enemies?
3. Why do you think he wanted his books and parchments just a few months before he would be executed, especially since he was aware it would happen soon?
4. Why is this an appropriate set of reflections and detailed activities to serve as the last words we have from Paul? Why are these final reflections and activities fitting in light of the ending of Acts? (Acts 28:30)

PAUL'S TRAINING OF TIMOTHY: PASSING ON THE DEPOSIT



Ongoing Shaping of Apostolic Networks

Paul's training of Timothy: Passing on the Deposit—Is it truly a topos? Yes.

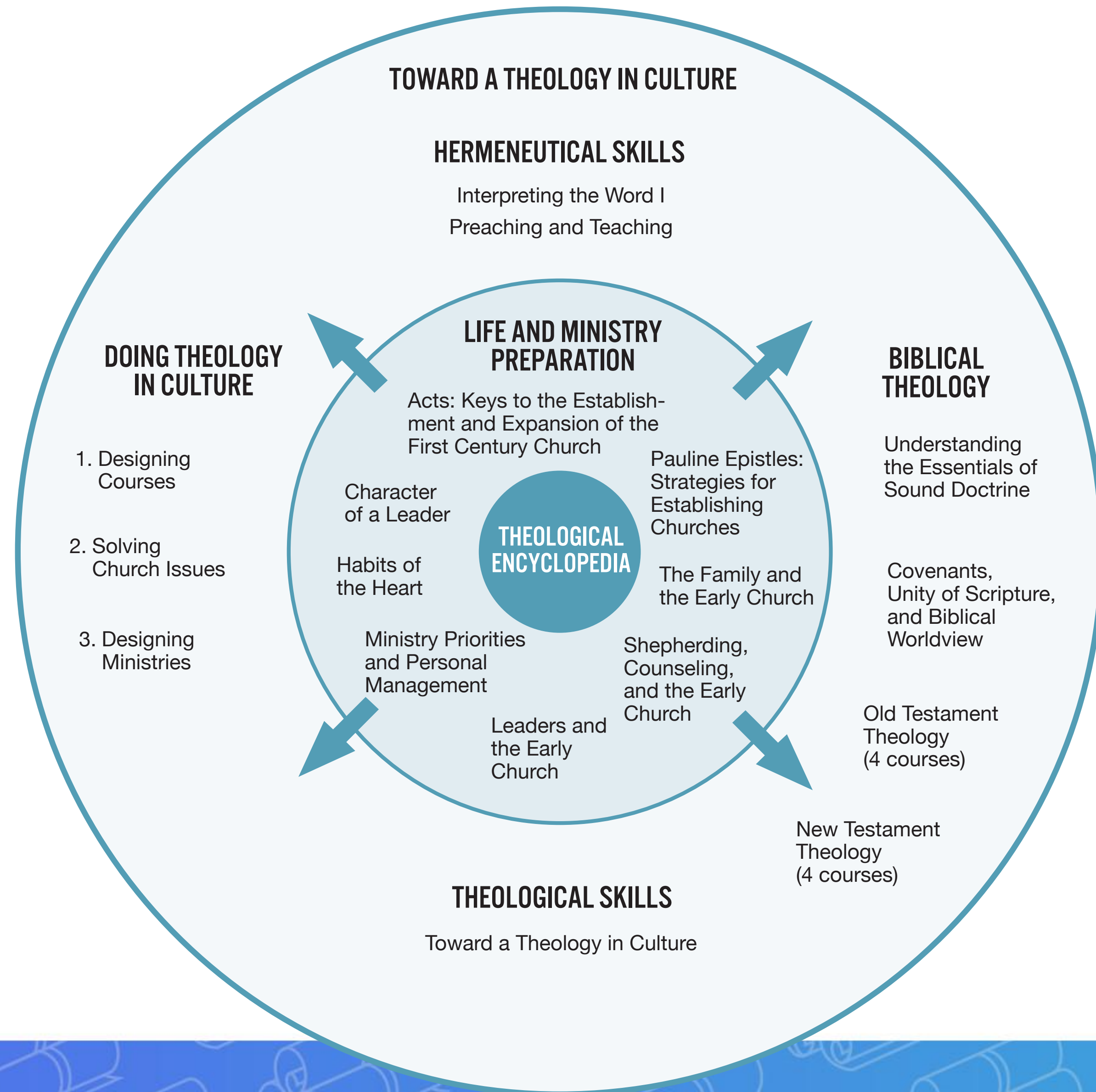
The heart of it is 2 Timothy, which is the heart of the topos in the later letters of Paul.

The chart draws on the later letters at times with a few key references, but it stays within the topos in the pastorals.

It is solid, but I did not have full understanding of many of the ideas very deeply. But the topos idea held the concept's essence—that this was *Paul's framework for developing future ministers of the gospel*. But while I did understand the equipping gifts, I did not understand apostolic leaders or networks and did not understand biblical theology or theology in culture as I do now.

Yet the power of the topos hermeneutic has held strong. And because that was solid, it has unfolded. Out of it has come our entire curricular framework, which has led us to the entire apostolic traditioning of Paul, to a recovery of the Antioch tradition, and to a recovery of Christ's design for the Church.

BILD CURRICULA DESIGN



Ongoing Shaping of Apostolic Networks

Over the years, the initial topos (schema) of 2 Timothy on training future key apostolic leaders to establish and guard church networks has grown into a whole set of resources:

First Walter Kaiser — biblical theology additions

Next Ted Ward — theology in culture editions

Now versions to train all believers

First Principles

The Story

Mastering the Scriptures

Ongoing Shaping of Apostolic Networks

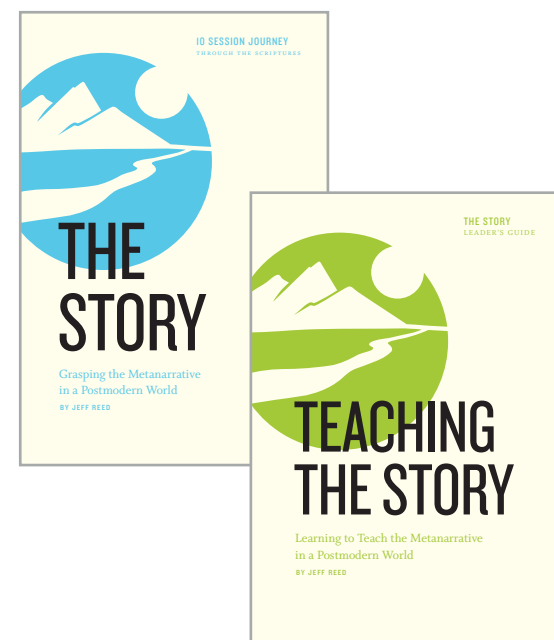
Why did it work so well? Why has it continued to serve as a guide even to us today? Why did it work when we did not understand it fully?

Because it is just an attempt to diagram exactly what Paul is saying.
Because I only used Paul's actual terms.

Just because I did not know the full meaning of several of the words and concepts Paul was using, does not mean the diagram was wrong.

If we stick to the apostolic teaching and tradition, we will see more and more clearly as life unfolds.

New Perspective on Paul



Kerygma Didache Full Kerygma
Early Acts Body of Acts After Acts
Apostles' Teaching Theology of Paul Apostles' Gospels
6 months 1½ years 1 year
Paul: 3 years "night and day"



Paul's Later Letters



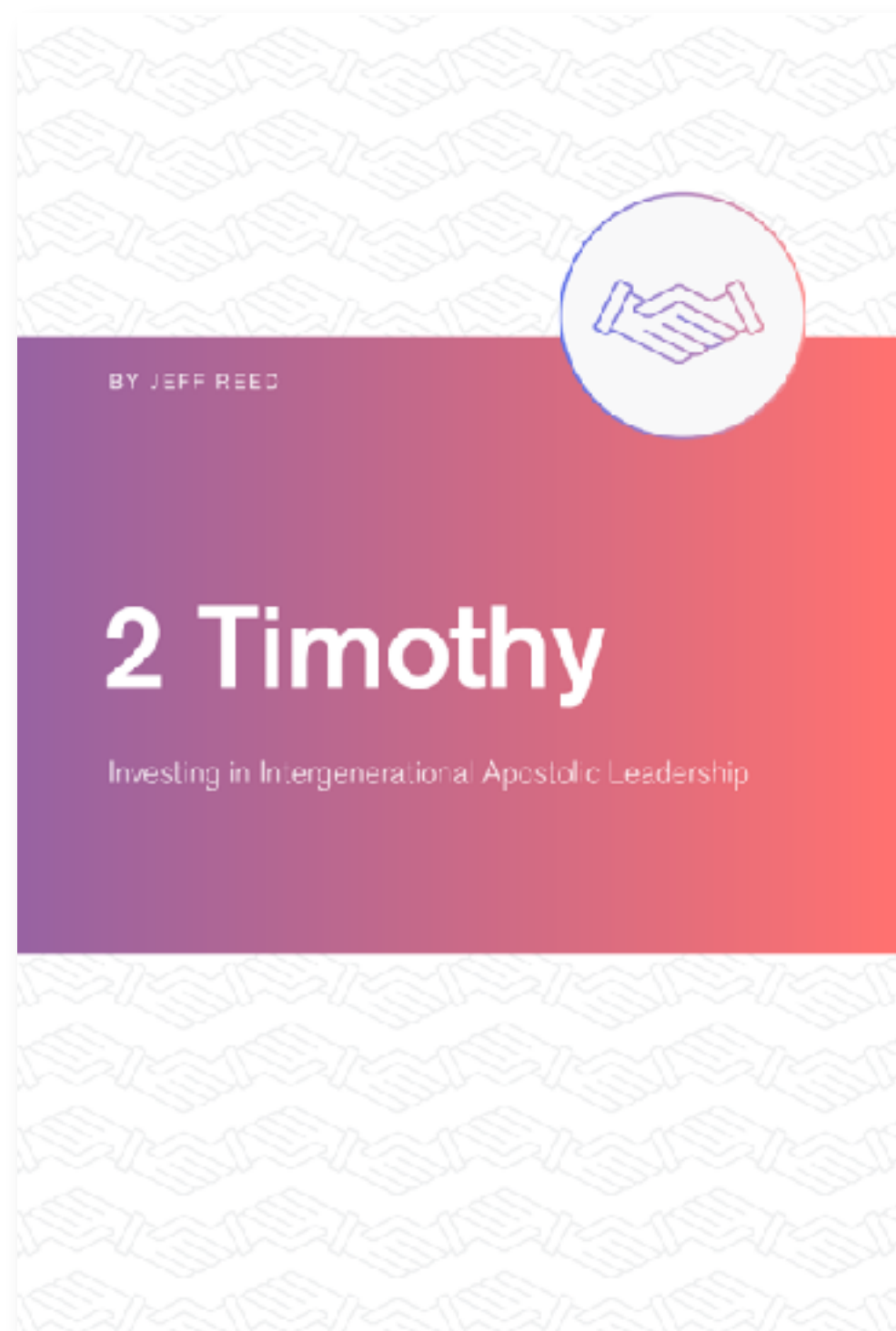
Book 1: Paul's Later Letters: Fully Establishing the Churches
According to Christ's Design

Book 2: 1 Timothy: Ordering the Churches as Households of God

Book 3: Titus: Setting in Order What Remains in the Churches

Book 4: 2 Timothy: Investing in Intergenerational Apostolic
Leadership

2 Timothy



2 Timothy: Investing in Intergenerational Apostolic Leadership

Session 1: Importance of Key Apostolic Leaders to Complex Apostolic Networks

Session 2: Intergenerational Process of Developing Apostolic Leaders

Session 3: Passion for Shaping Ongoing Apostolic Networks

Session 4: Paul's Final Reflections and Activities

Session 5: Paul's Fully Developed Network Acumen

Situating Paul's Second Letter to Timothy

Paul's later letters bring us to the third and final phase of Paul's process of establishing strong, mature, multiplying churches, with solid leadership and high community impact with the gospel.

1 Timothy—written to Timothy at Ephesus, autumn of AD 62

Titus—written to Titus who was in Crete, summer of 66

2 Timothy—written to Timothy, fall of 67 (shortly before Paul's death)

Situating Paul's Second Letter to Timothy

Situation of 2 Timothy

The implications are significant.

Paul is concerned that Timothy will remain strong and establish an intergenerational process for establishing young, future apostolic leaders.

Paul is seeing cracks in his entire Asia apostolic team of coworkers.

Paul is concerned about the investment of his life in those networks, but he is confident God will preserve what he has entrusted back to Him.

He knows Timothy is key to guarding the deposit of sound teaching, which he entrusted to him.

Ongoing Shaping of Apostolic Networks

In essence, Paul is making one argument, one big challenge to Timothy:

The importance of key apostolic leaders to complex apostolic networks of churches (1:1–18);
the process of developing those key apostolic leaders: Paul's training of Timothy (2:1–26);
and ongoing shaping of apostolic networks (3:1–4:5).

What Paul is doing in this letter, and actually in all 3 letters, is establishing what I am calling the *apostolic traditioning of Paul*: handing down a process for developing key apostolic leaders to establish, shape, and guard a mature multiplying network of churches.

Central to this tradition is the intergenerational training of key apostolic leaders.

Paul's Final Reflections and Activities

Now let's complete our study of Paul's second letter to Timothy, focusing on Paul's reflections and activities.

⁶ As for me, I am already being poured out as a libation, and the time of my departure has come. ⁷ I have fought the good fight, I have finished the race, I have kept the faith. ⁸ From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing.

2 Timothy 4:6–8 NRSV

Paul's Final Reflections and Activities

Paul's Final Reflections and Activities

⁹ Do your best to come to me soon, ¹⁰ for Demas, in love with this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. 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. ¹⁴ Alexander the coppersmith did me great harm; the Lord will pay him back for his deeds. ¹⁵ You also must beware of him, for he strongly opposed our message.

2 Timothy 4:9–15 NRSV

Paul's Final Reflections and Activities

Paul's Final Reflections and Activities

¹⁶ At my first defense no one came to my support, but all deserted me. May it not be counted against them! ¹⁷ But the Lord stood by me and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. ¹⁸ The Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory forever and ever. Amen.

2 Timothy 4:16–18 NRSV

Paul's Final Reflections and Activities

Paul's Final Reflections and Activities

¹⁹ Greet Prisca and Aquila, and the household of Onesiphorus. ²⁰ Erastus remained in Corinth; Trophimus I left ill in Miletus. ²¹ Do your best to come before winter. Eubulus sends greetings to you, as do Pudens and Linus and Claudia and all the brothers and sisters.

²² The Lord be with your spirit. Grace be with you.

2 Timothy 4:19–22 NRSV

Paul's Final Reflections and Activities

What does Paul mean by saying he finished his job?

1. He preached the gospel to the Gentiles.
2. He brought to light Christ's grand strategy.

This explains both of his 2 reflections.

And it explains his final 14 verses of 14 co-workers and two enemies.

Paul was totally focused.

And he knew his network would continue the task he was given after his execution.

Paul's Final Reflections and Activities

Paul's Final Reflections and Activities

Think about these final reflections and activities. These are the last words we have from Paul. What is on his mind in his last 14 verses?

- He mentions 16 people; 14 are co-workers.
- Also he mentions the household of Onesiphorus and all the brothers and sisters related to Pudens, Linus, and Claudia.
- He wants his coat that he left with Carpus at Troas.
- And he wants his books and parchments.

Remember, he is imprisoned the second time, and probably aware he will be executed soon.

Is he in denial?

Paul's Final Reflections and Activities

Let's set the context again by recounting his time between imprisonments.

Paul's First Imprisonment (Acts 28:30) was February AD 60—March 62.

Ephesians was written autumn 60.

Colossians and Philemon were written autumn 61.

Philippians was written early spring 62.

James, the Lord's brother, was martyred spring 62.

Paul was in Ephesus and Colossae spring—autumn 62.

Paul went to Rome in 62.

Paul was in Macedonia late summer 62—winter 62 or 63.

Paul's Final Reflections and Activities

Let's set the context again by recounting his time between imprisonments (cont.)

1 Timothy was written autumn of 63.

Paul was in Asia Minor spring 63—spring of 64.

Paul was in Spain spring 64—spring of 66.

Christians were persecuted; Peter was martyred summer of 64.

Paul was in Crete early summer of 66.

Paul was in Asia Minor summer of 66.

Paul's Final Reflections and Activities

Let's set the context again by recounting his time between imprisonments (cont.)

2 Timothy was written autumn of 67.

Paul was executed spring of 68.

Jerusalem was destroyed.

Paul's Final Reflections and Activities

Paul's Final Itineraries (approximately 5½ years after 2 years in prison)

Paul first goes to Ephesus and Colossae (6 months) spring to autumn 62.

Paul goes back to Rome.

Paul then goes to Macedonia (3 months) autumn 63 and writes 1 Timothy.

Paul is in Asia Minor (1 year) spring 63 to spring of 64.

Paul then goes to Spain (2 years) spring 64 to spring 66.

Paul goes to Crete (a few weeks).

Paul goes to Asia Minor (few months) summer of 66(?).

Paul was in prison in Rome (few months) autumn of 67.

Paul executed: spring of 68.

What is the logic of his choices (his itinerary)?

Paul's Final Reflections and Activities

What is the logic of his choices (his itinerary)?

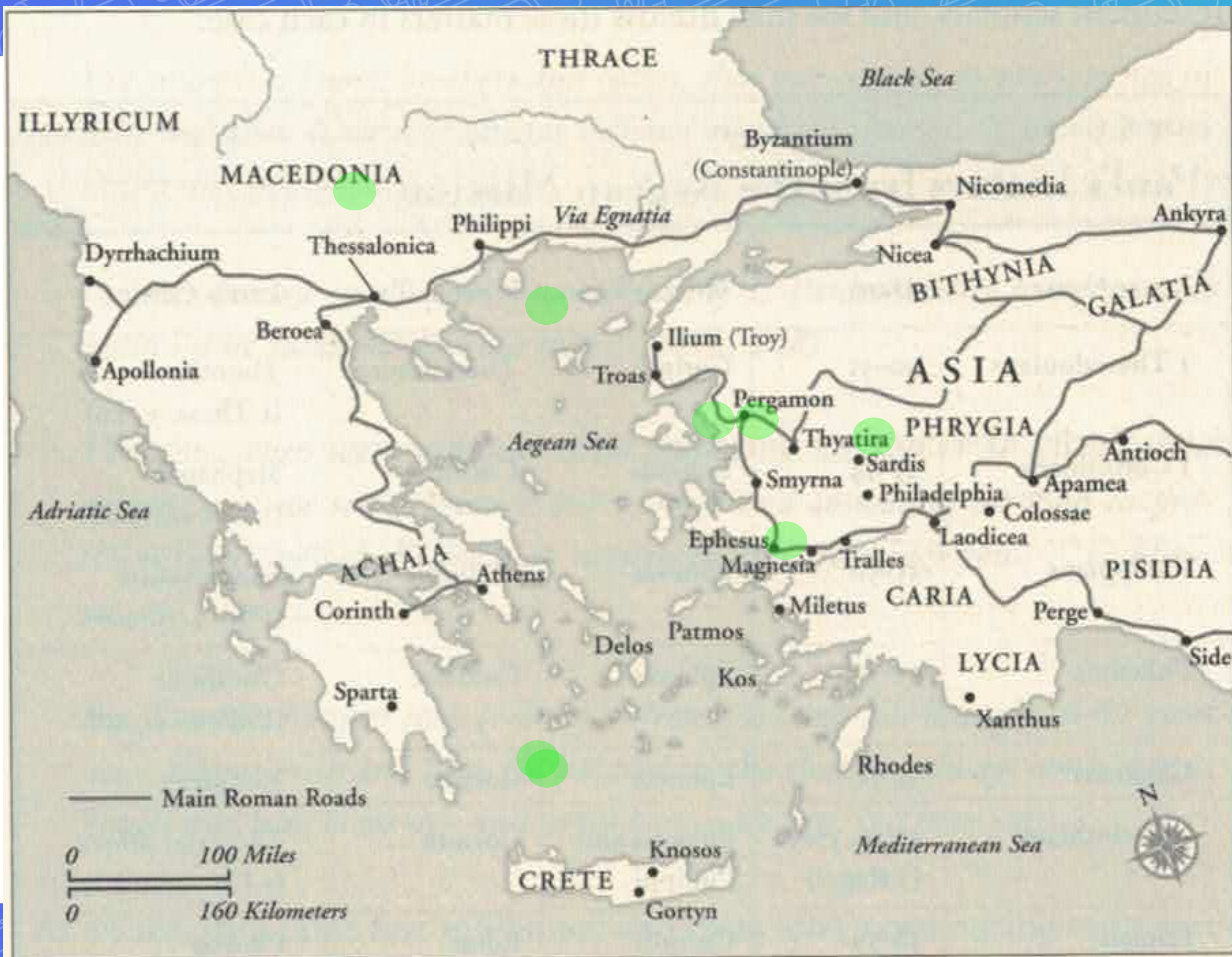
1. Paul centered his focus on Asian Minor, where he traveled three times over the first five years after his release from prison in AD 62. He was attempting to shore up any cracks in the churches—focusing on the Western coast of Asia Minor, while touching on his networks from Crete up north to Macedonia, and assuming the eastern coast of Greece was reasonably secure.
2. Even though he had little time left, to complete his calling, he knew the importance of attempting to lay foundations for the future unfolding of Christ's grand strategy—His churches—in Spain and beyond. So he spent two years in Spain, which opened the door for the expansion of the Church into Western Europe.
3. In the midst of all of his final travels, Paul wrote his final letters, which contained everything needed to prepare his key apostolic team leaders to fully establish his key churches, their networks, and assume leadership and shape the next generation of their apostolic teams.

Paul's Final Reflections and Activities

What is the logic of his choices? (his itinerary)

4. He continued working hard until his execution, both positioning and emboldening his apostolic team and key churches, strengthening their commitment to the apostolic teaching, and strengthening them relationally so that they might absorb the shock of his execution, in light of the execution of James and Peter, two and four years earlier, respectively.
5. The winter before his execution, he was diligent to perfect the corpus of his letters, with Luke at his side. He was probably documenting with Luke what would appear in the book of Acts, as they spent his last winter together. This is why he wanted his books and parchments, which, I'm sure, was part of Luke saying he carefully investigated everything that was written in Acts.

And he continued to direct the "traffic" of his key apostolic leaders and co-workers.



Paul's Final Reflections and Activities

Let's look at his 14 co-workers and the cities Paul mentions:

Timothy: come before winter

Demas: gone to Thessalonica

Crescens: gone to Galatia

Titus: Dalmatia

Luke: with Paul

Mark: bring to Rome

Tychicus: to Ephesus

Carpus: left at Troas

Alexander: be aware of him

Prisca and Aquilla, household of Onesiphorus: greet them

Erastus remained in Corinth

Trophimus: left ill in Miletum

Eubulus: sends greeting

Pudens, Linus, Claudia, and all brothers, sisters: send greeting also

What is the logic of Paul's choices? (directing network traffic)

Paul's Final Reflections and Activities

Let's look at his 14 co-workers the the cities Paul mentions

Timothy: come before winter (reluctant? "make every effort," 4:9, "make every effort" 4:21)

Demas: gone to Thessalonica (mentioned with Luke in Col 4:10), causes future trouble

Crescens: gone to Galatia (some say Gallian, again extending Paul's mission, but probably Galatia), solidifying his existing network

Titus: Dalmatia (costal region above Macendonia; Rom 15:19 "Jerusalem to Illycrium" same area) comment: Galegor

Luke: with Paul—probably available to tend to Paul and, in light of Luke's high education and the editing, scribal work needed at this time, including accurately recording for writing Luke–Acts. (Paul needs his books and parchments)

Paul's Final Reflections and Activities

Let's look at his 14 co-workers the the cities Paul mentions (cont.)

Mark: bring to Rome; he is useful to Paul. It's not stated why, but he was close to Peter and maybe would be helpful to the Jewish churches in Rome. Mark was with Paul some in his first imprisonment; Paul makes it clear that Mark is of some value now and trusted again.

Tychicus: to Ephesus (He is mentioned with Trophimus in Acts 20:4; they were the representatives from Asia when traveling with Paul to deliver the collection for the Jewish churches in Jerusalem.)

Carpus: left at Troas (Troas was an easy stopping point and easy to sail from so it was often a place to stop and meet members of the team for communication.)

Alexander: Be aware of him (In 1 Timothy 1:20, Paul mentioned him as one he had given over to Satan, a co-worker who is now an enemy of Paul. Paul writes this in a way that shows the attacks are especially pointed at Paul personally.)

Paul's Final Reflections and Activities

Let's look at his 14 co-workers the the cities Paul mentions(cont.)

Prisca and Aquilla, household of Onesiphorus: greet them. (It appears Onesiphorus is weak and his household is currently at risk. Since he and his household are disciples of Aquila and Priscilla, he may have thought greeting them would strengthen the household. It appears Prisca and Aquilla are back with their main business base in Ephesus.)

Erastus remained in Corinth (Evidently he is informing Timothy of his location, but we do not know why. What we do know is that Erastus was a very valuable benefactor to Paul, the city treasurer in Corinth, and somehow key right now.)

Trophimus: left ill in Miletum (He is a partner with Tychicus, who both must have been with Paul when he left Melitus)

Eubulus: sends greetings, along with Pudens, Linus, Claudia and all brothers, sisters: send greeting also (We do not know who they are; but ceither a new team fitting in with Paul's mission or a new small cluster of churches.)

What is the logic of Paul's choices? (directing network traffic)

Paul's Final Reflections and Activities

What is the logic of Paul's choices? (directing network traffic)

1. He kept the focus of his team on the Eastern coast of Asia, around the Ephesian hub and key churches, while keeping the rest of his network in tact, as seen in commenting on activity in Galatia (Crescens), Achaia (Erastus), and the northern expansion of Macedonia (from Jerusalem to Illycium); the whole network was always on his mind.
2. He continued to warn of both types of apostolic co-workers who do not remain strong. Some will be weak and desert like Demas, who was once key, and Alexander, who made both Paul and Timothy personal objects of attack. At the same time, he invited Mark fully back into his ministry and continued to try to keep Onesiphorus and his churches in the network.
3. He reinforced many long term co-workers of his core team, in key places: Prisca and Aquilla, self-enterprising co-workers, Erastus the benefactor, Titus, expanding to a new area, and Luke at his side, who will eventually write it all down.

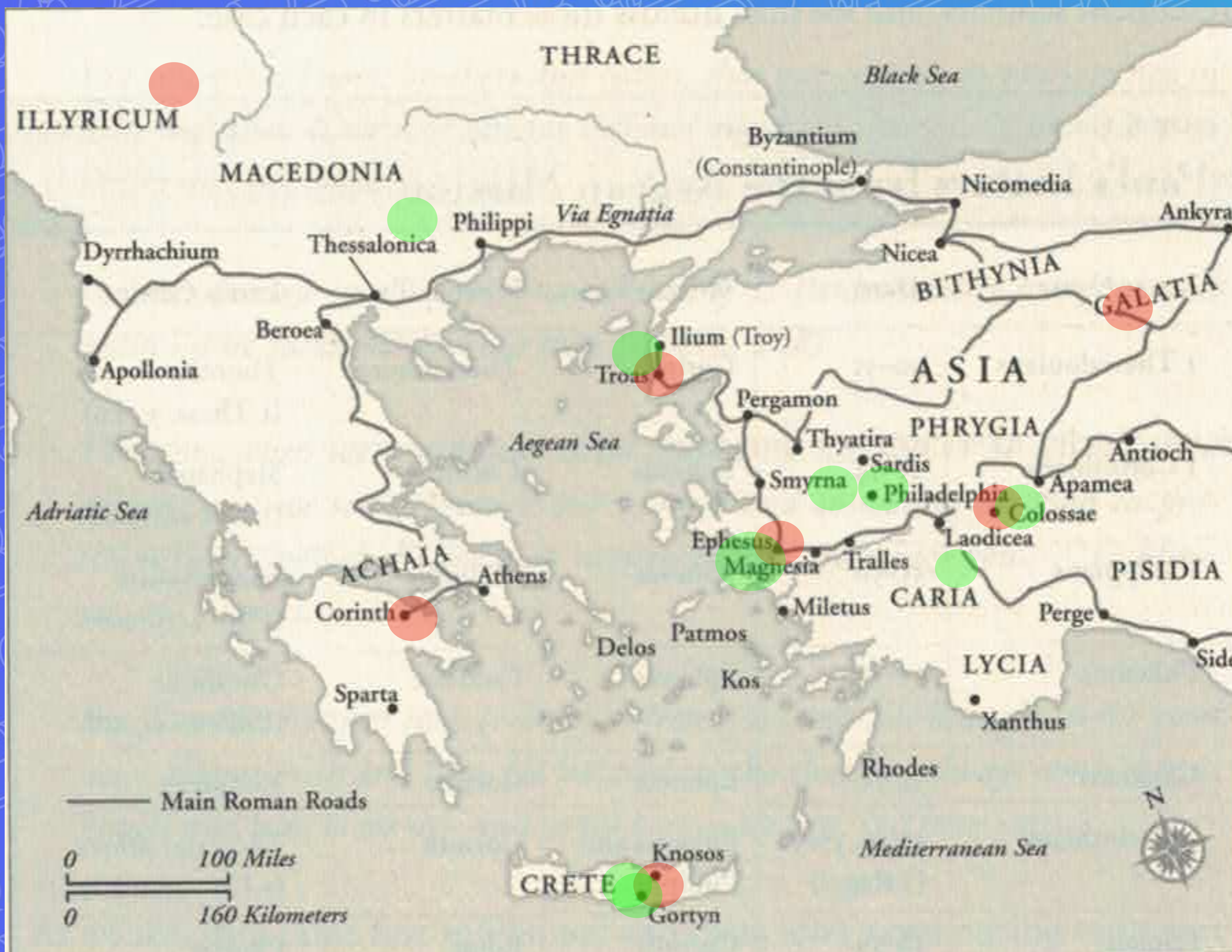
Paul's Final Reflections and Activities

What is the logic of Paul's choices? (directing network traffic)

4. By ending his entire corpus with these final 14 verses, he is affirming the key players in a network of leaders that are about to be shocked by his execution. But they will see that it was Paul's job to launch Christ's grand strategy, which will continue after Paul. I am sure Paul and Luke discussed why to end Acts with 28:30–31. Amidst Paul's first imprisonment and now his impending execution during his second imprisonment, and all the opposition, the progress of the gospel will continue unhindered.

³⁰ He lived there two whole years at his own expense and welcomed all who came to him, ³¹ proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance. Acts 28:30–31 NRSV

5. The very focus on the heart of the east coast of Asia Minor did continue on, which we will see later in the New Testament when we get to John's writings, where we see the 7 churches of Revelation 2, which are the heart of Paul's hub around Ephesus.



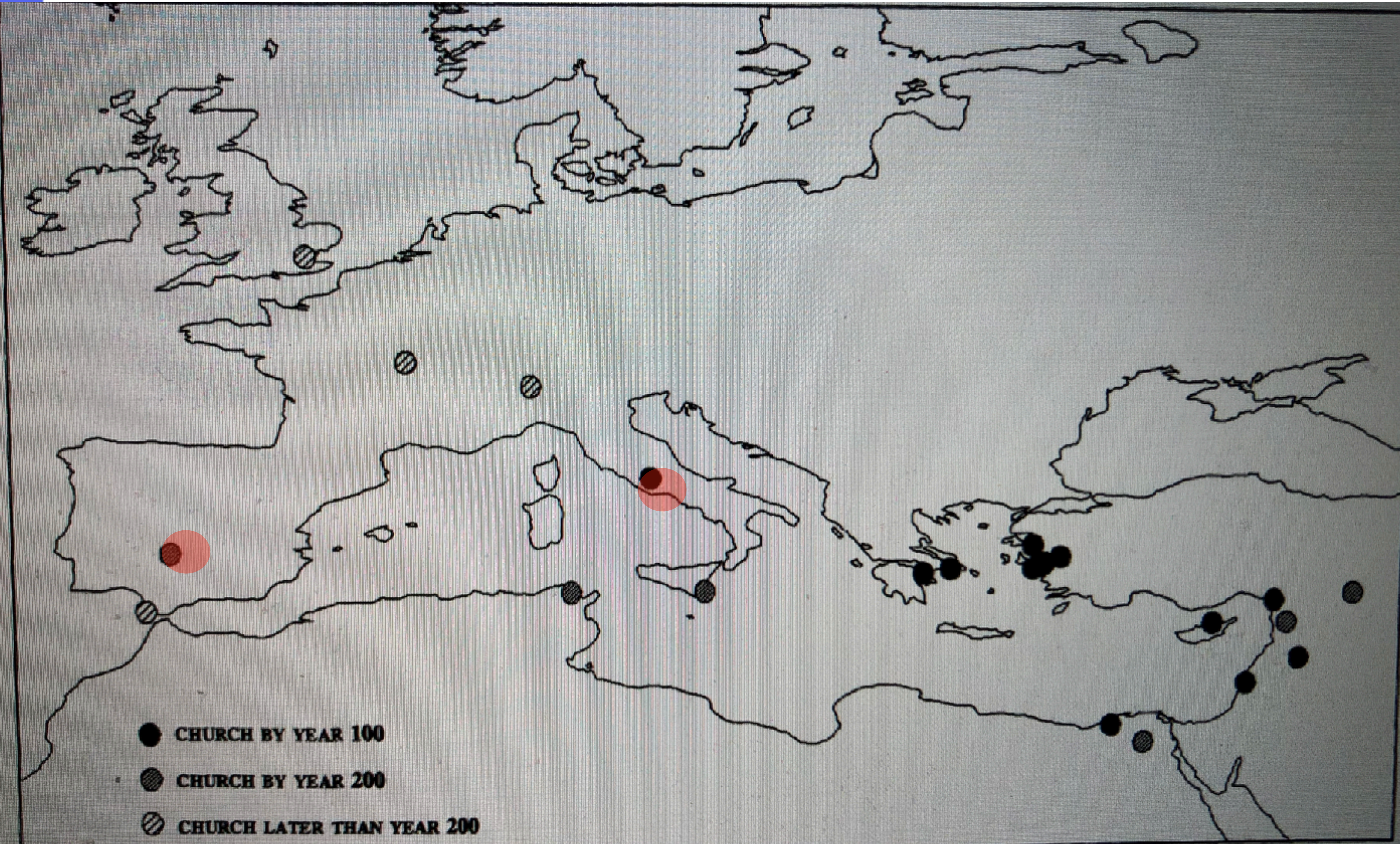
Paul's AD 62-68

- Paul's Itinerary
- Paul's Apostolic Team

These are the twenty largest cities in the Roman Empire at AD 100.

The Rise of Christianity and The Cities of God by Rodney Stark

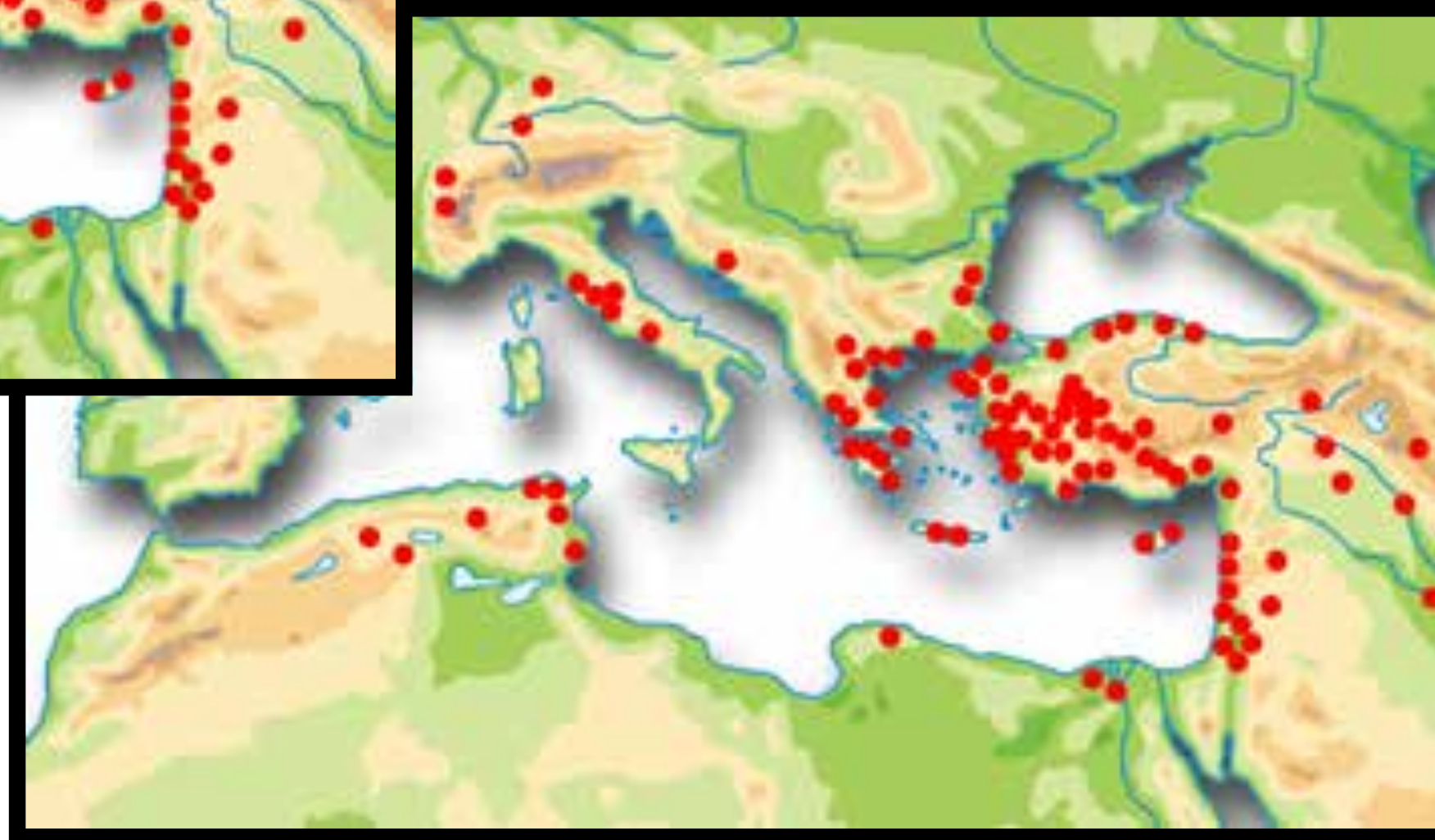
The next slide shows the expansion of churches until the time of Constantine in AD 312.



1st Century Churches



2nd Century Churches



3rd Century Churches



Paul's Final Reflections and Activities

Paul's final words for our churches today:

1. We are part of Christ's grand strategy that continues to unfold until this day, all around the world, with the expectation to continue in *the apostolic traditioning of Paul* and keep all its component parts in tact from generation to generation.
2. This demands key apostolic leaders developing a comprehensive strategy, based primarily on Acts and Paul's letters (*the apostolic traditioning of Paul*), for the progress of the gospel through evangelizing key cities, establishing networks of churches around those cities, and entrusting them to local leadership.
3. These leaders and their co-workers, must keep the balance between strengthening key clusters or networks of churches, in an ever expanding network, both regionally and to entirely new spheres, especially when cracks begin to emerge.

Paul's Final Reflections and Activities

Paul's final words for our churches today

4. The apostolic team of co-workers (Timothy–Titus types, key men and women as benefactors and other co-workers) must be identified locally or deployed as needed, with a key long-term track record of trusted service.
5. Strong churches must be established in all key cities of a region or country in order for churches to spontaneously expand throughout the region and for a network of churches to develop a stable strength to serve as a hub for clusters of churches to also become strong and multiply.
6. The network story and existing master strategy (*the apostolic tradition of Paul*) must be part of the process of entrusting future key apostolic leaders, not only for dealing with cracks in the network but also for acknowledging the key apostolic team of co-workers and strategic expansion planning.

Paul's Final Reflections and Activities



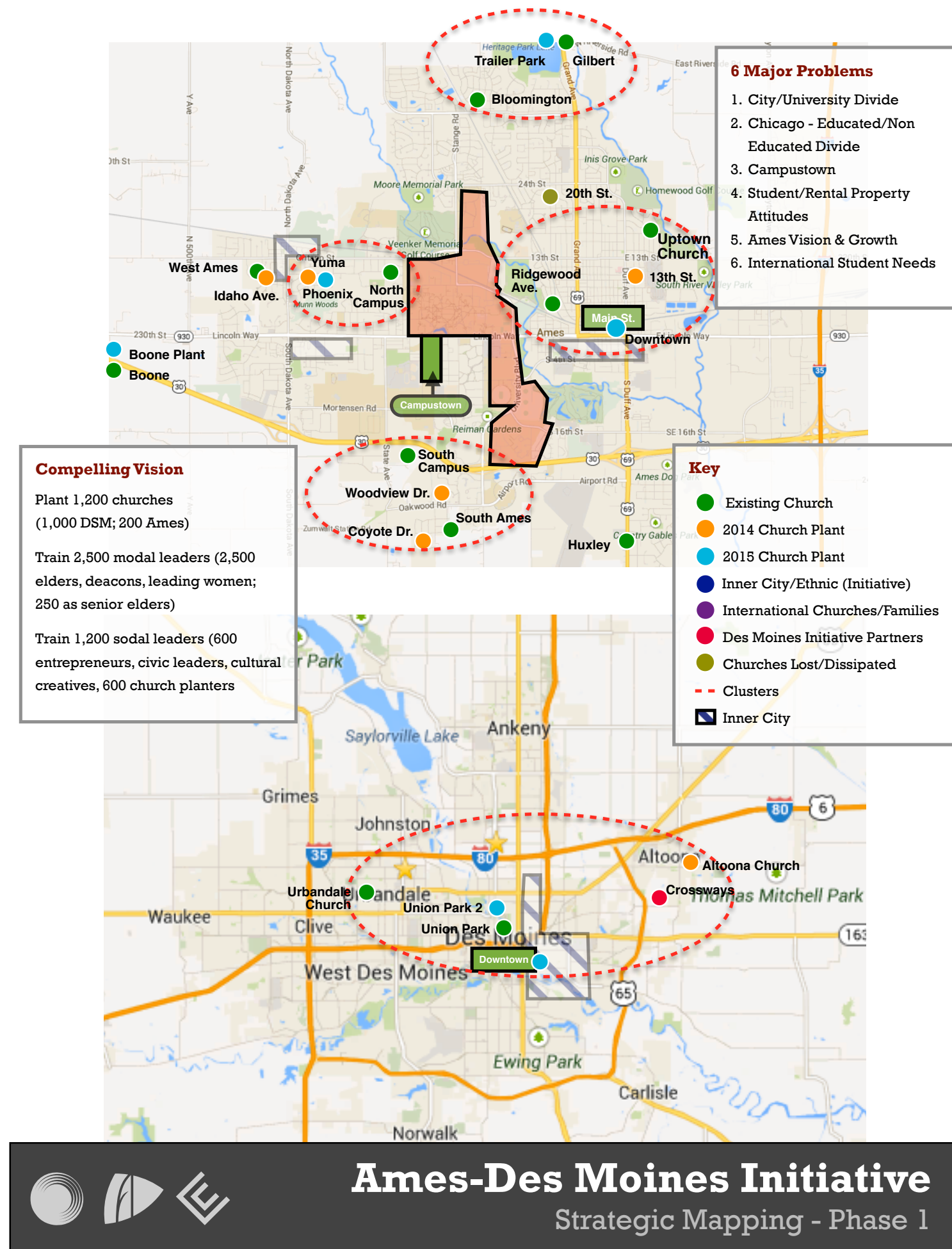
Common Faith Network

- 15 major urban networks

Outlying Networks

- SW networks (23)
- NW, NE networks
- Inner Mongolia networks

Paul's Final Reflections and Activities



ADMCC Network

Central Iowa Antioch Initiative

- Monday night - encyclicals
- Monday night implementation schema, principles and processes
- 2023 Master Strategy

Paul's Later Letters

Issue: Paul's final words for our churches today

Questions:

1. What does it mean to continue in Christ's grand strategy according to the "apostolic traditioning of Paul," based on Acts and his corpus of letters?
2. What is the core strategy for continuing in Christ's grand strategy according to Acts and Paul's letters? according to Paul's example at the end of 2 Timothy?
3. Why do you think he wanted his books and parchments just a few months before he would be executed, especially since he was aware it would happen soon?
4. Why is this an appropriate set of reflections and detailed activities to serve as the last words we have from Paul? Why are these final reflections and activities fitting in light of the ending of Acts (Acts 28:30)?

Paul's Final Reflections and Activities

“Next week”

Ending of letters

Romans 16:1–23

1 Corinthians 16:1–23, Colossians 4:17–18

2 Timothy 4:9–22

Within letters

“Paul’s undisputed letters often, although by no means always, end with such a set of greetings and messages (Rom 16:1–23; 1 Cor. 16:1–23; Col. 4:17–18). The Pastorals are equally diverse in this respect: 2 Timothy has a lengthy personal section” (4:9–22).

p. 445 LTJ, *1 and 2 Timothy Anchor*