

Paul's Later Letters

Fully Establishing the Churches According to Christ's Design

Paul's Later Letters

Long haul: 50 years this summer (intro to last session of 2 Timothy)

MAP — BILD — Center for C-BTE

OBC — OBC — Oakwood Road — ADMCC

MAP courses & advisors — IBT/BILD India curriculum — BILD Series - FP & MTS

Paradigm Papers — Encyclicals — White Papers — Paradigm Insight Papers — EE/
Global Dialogue Papers (Michael)

Money and the temptation and or control of key apostolic leaders

Paul's Later Letters

Timothy—Fight the good fight

A big part of this fight involves money, lots of it!

Timothy is inheriting a big network.

What did Paul do?

4 critical success factors: partner churches, benefactors, self enterprising team, collections

What about Timothy, what were his expectations?

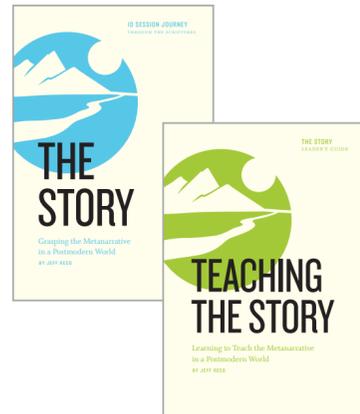
Paul's Later Letters

Issue: Keeping the principles, shaping the wealthy

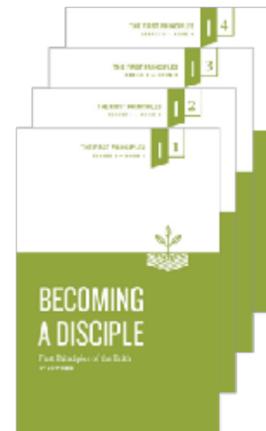
Questions:

1. Why did Paul view Timothy's whole life as a fight that he must faithfully fight—a fight that would be as lifelong as Paul's?
2. What is the heart of that fight? What is Timothy to focus on and fight for throughout his life to ensure he finishes faithfully, as Paul did?
3. In fighting faithfully throughout his lifetime, how can money and being around people with major wealth provide opportunities and temptations for him to get off course?
4. What does Timothy need to be doing to shape those with major resources to see themselves as God sees them and to develop them to invest in eternity—fully investing in God and His purposes?

New Perspective on Paul



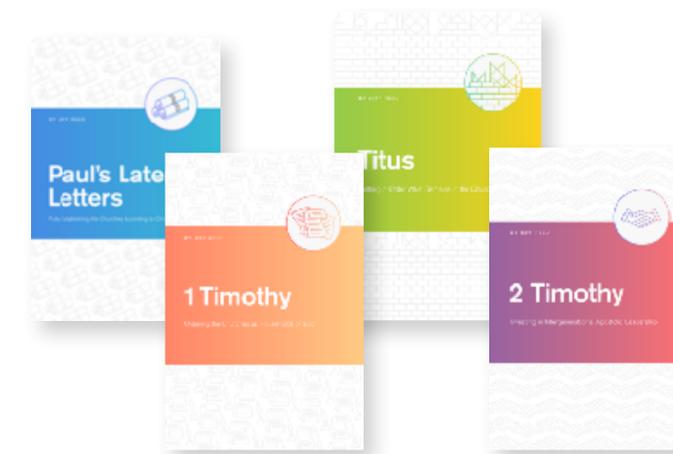
Kerygma
Early Acts
Apostles' Teaching
6 months
Paul: 3 years "night and day"



Didache
Body of Acts
Theology of Paul
1½ years

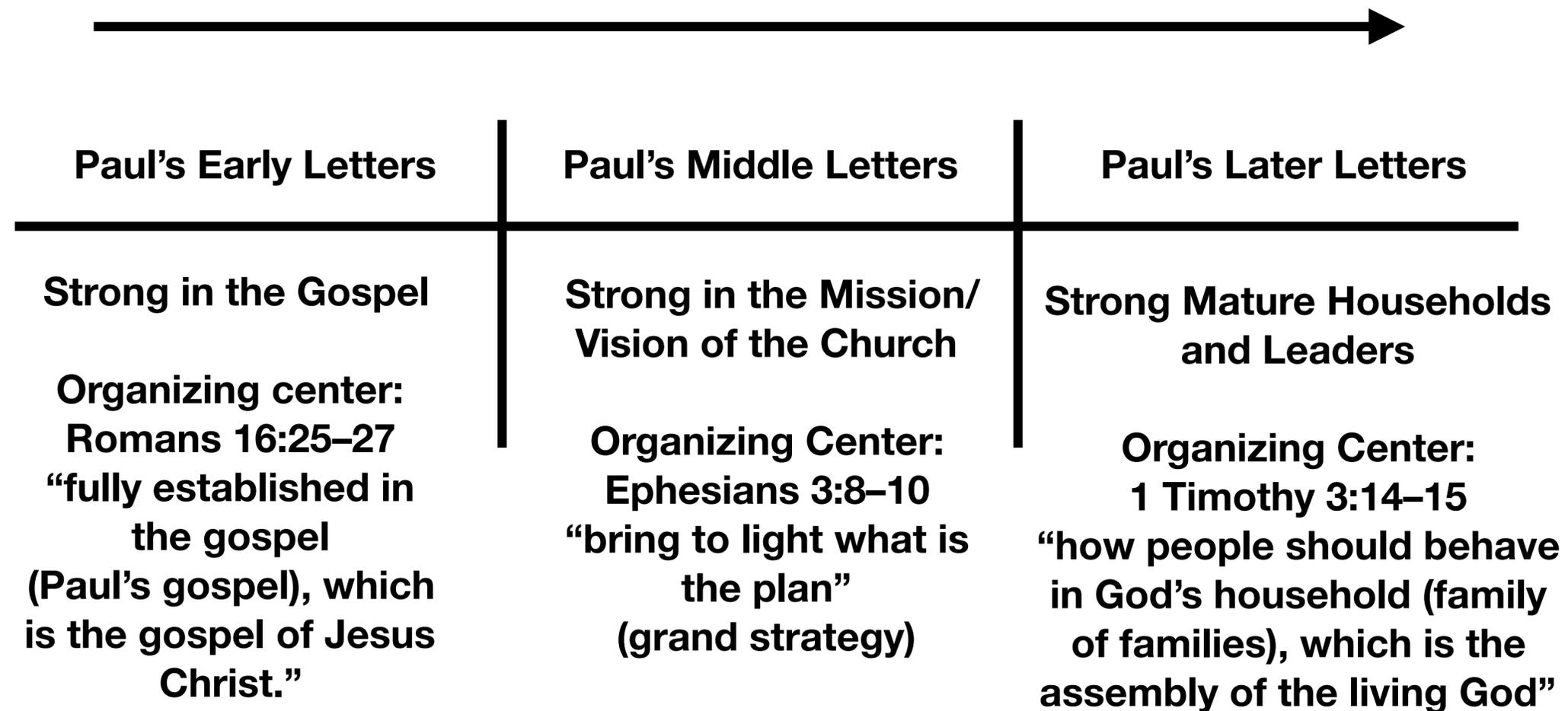


Full Kerygma
After Acts
Apostles' Gospels
1 year

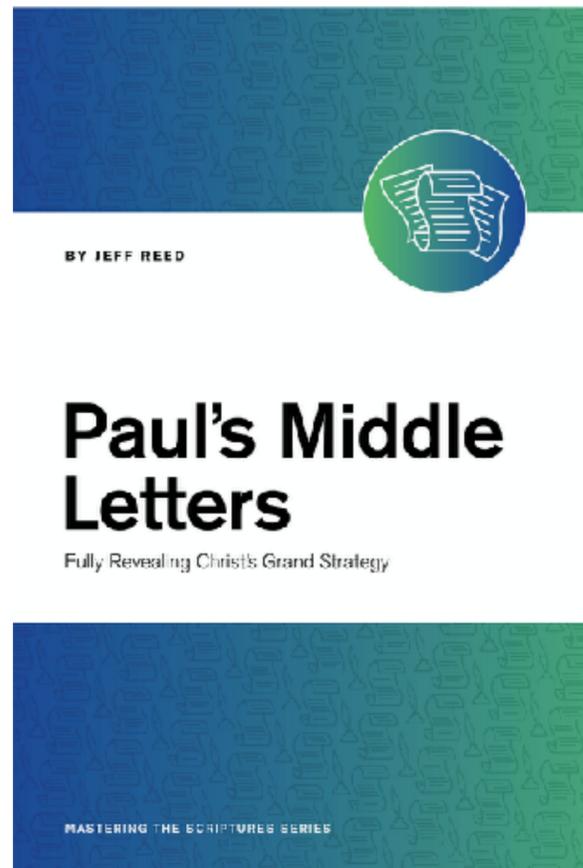


Paul's Early, Middle, and Later Letters

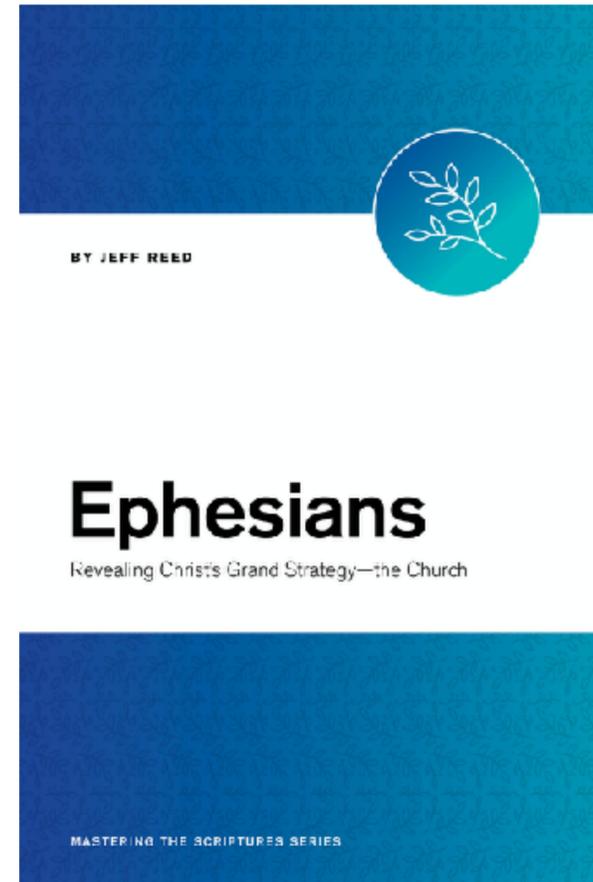
The Process of Building Strong Churches



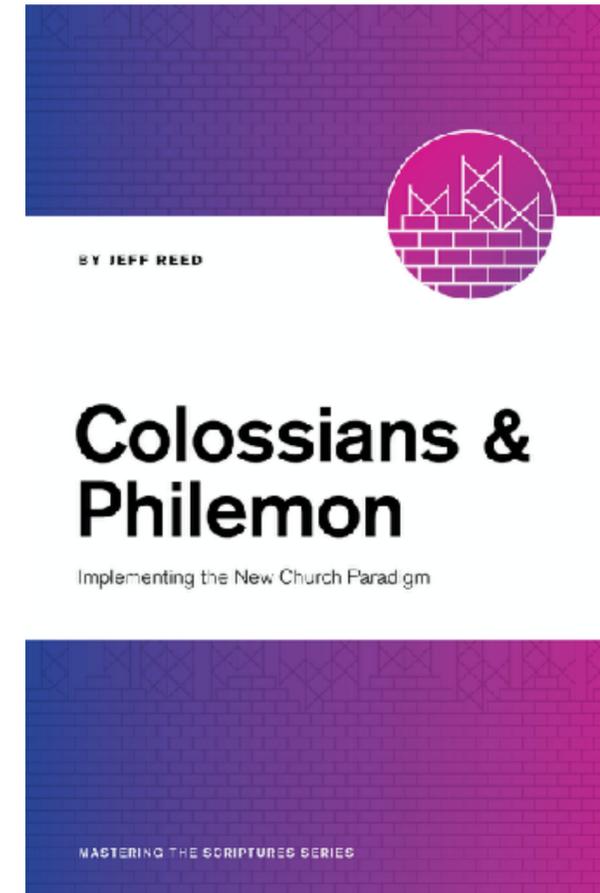
Paul's Middle Letters



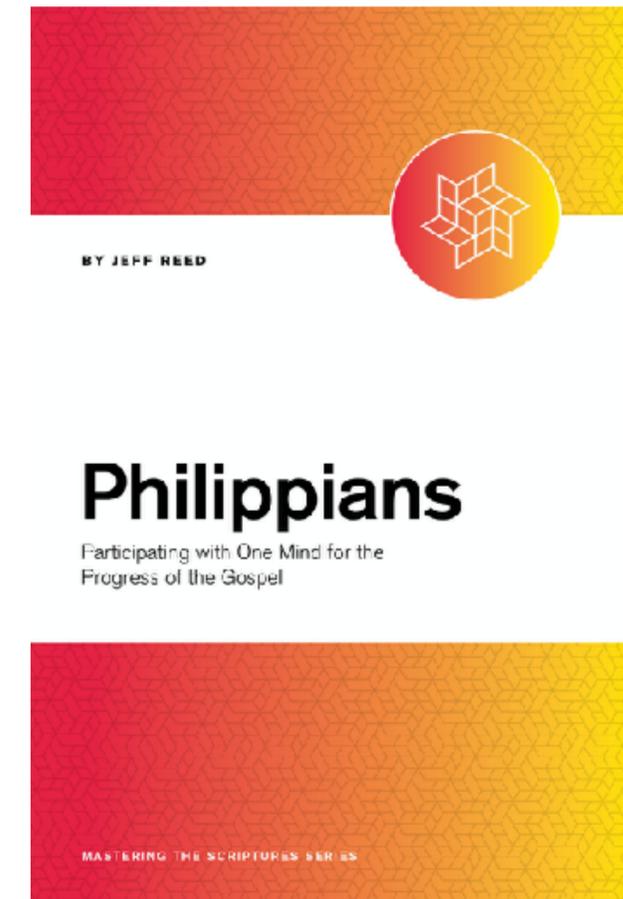
Feb. 60 to March 62



Autumn 60



Autumn 61



Spring 62

Paul's Later Letters

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, Spring of 67 (shortly before Paul's death)

Middle and Later Letters

1 Timothy and Titus are similar in relationship to Ephesians and Colossians.

Ephesians — framework

Colossians — put into action in a cluster of churches

1 Timothy — framework

Titus — put into action in a small network

Ephesians is sort of the framework for Christ's grand strategy. And Colossians, written in a very similar manner and content, is an example of establishing a cluster of churches in the grand strategy revealed in Ephesians.

1 Timothy is sort of the framework for fully setting in order the churches according to Christ's design as a household of God: a "family of families." (Timothy was at Ephesus fully establishing them.) And Titus is an example of establishing a small network of churches.

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

Paul's Later Letters



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

Session 1: The Household: The Organizing Center of the Later Letters

Session 2: 1 Timothy: The Church as an Extended Household

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

Session 4: 2 Timothy: Investing in Intergenerational Leaders

Session 5: Completing Paul's Process of Establishing Church Networks

New Perspective on Paul

Old Perspective on Paul

Paul's letters contain miscellaneous, often unrelated topics that would be useful for future believers, especially in dealing with sin, salvation, and living the Christian life. These topics are a significant part of today's ever growing systematic theologies.

New Perspective on Paul

Paul's letters form a coherent, interlocking shape, foundational for churches in any generation to fully understand Christ's grand strategy of the Church being central to His unfolding kingdom and to living in full alignment of that grand strategy.

Paul's Later Letters

Topos (common topics in one place) is a very important form of Greek rhetoric that enables you to structure an argument, including several topics, around one memorable schematic, or rubric, or literally in one place.

The organizing center (topos) of Paul's later letters is 1 Timothy 3:14–15

¹⁴ I hope to come to you soon, but I am writing these instructions to you so that, ¹⁵ if I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth.

1 Timothy



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

Session 1: The Importance of Solid Apostolic Leadership Who Guard Sound Doctrine

Session 2: The Ordering Work of Apostolic Leaders

Session 3: The Importance of Apostolic Teaching

Session 4: Keeping Order—Family Style

Session 5: Keeping the Principles, Shaping the Wealthy

Paul's Later Letters

In session 1 (1 Timothy 1), we looked at Paul's understanding of the importance of future solid apostolic leaders.

Obviously, Timothy and apostolic leaders after him didn't carry Paul's apostolic authority to add to the gospel and the teaching (kerygma, didache).

But on the basis of Paul's last 3 letters, it appears that Timothy and leaders after him would carry both a stewardship and authority to carry out very important apostolic (with a little a) leadership functions. This is missing in most of our Western institutional churches today and, therefore, so are networks like Acts.

In session 3 (1 Timothy 4), we looked again at Paul's conviction of the importance of apostolic teaching by these key, future apostolic leaders—a function of Paul's apostolic gifts intended to be perpetual in future key apostolic leaders.

Paul's Later Letters

In session 2 (1 Timothy 2 and 3), we began to look at the core intent of this letter to Timothy: setting in order the households of God, the churches, as families of families.

Paul laid out 6 aspects of what it means for a church to be set in order.

Order in Paul's Churches

Paul's Concept of a Church Set in Order

A church is set in order when ...

1. At the heart of its culture, it has a respect for governmental authority, with a view of living quiet and peaceful lives, setting the context for adorning the gospel through the quality of its community life.
2. In the context of living life in the difficulty of cultural conflicts and societal stratifications, men avoid becoming politically enraged in the controversies of the world and women respect men's responsibility to teach the churches in a way that keeps them out of these controversies and focused on the sound teaching Paul told Timothy and Titus to completely order the churches around.

Order in Paul's Churches

Paul's Concept of a Church Set in Order

A church is set in order when ...

3. It is solidly rooted in the sound teaching Paul delivered to the churches and has recognized and trained highly qualified leaders to keep the order in the churches once established. This is the backbone of maintaining order in the churches.
4. Men and women have complimentary roles in keeping the churches solidly established in that sound teaching. Elders are well qualified in life situations and character and fully competent to teach this sound teaching, with qualified men and women to assist them.

Order in Paul's Churches

Paul's Concept of a Church Set in Order

A church is set in order when ...

5. Qualified women are taking a key role in assisting the elders in this important role of maintaining solid order around this teaching: empowering the ministry of widows in their older age, assisting younger women in building strong intergenerational households within the family of families, and helping younger widows rebuild their lives.
6. It is carefully following all of these guidelines so it is stable in the sound teaching; it is fending off different teachings (the church is the pillar of the truth); and therefore, it is remaining focused on the progress of the gospel. That's what all of these guidelines are primarily designed for.

Keeping the Principles, Shaping the Wealthy

In session 2 (1 Timothy 2 and 3), we began to look at the core intent of this letter to Timothy: setting in order the households of God, the churches, as families of families.

In session 4 (1 Timothy 5:1–6:2), we looked, at a very practical level, at solving family order conflicts within the spirit of a family of families. As we saw, it is not an easy task and even took a toll on Timothy as he wandered into these family conflicts.

Keeping Order—Family Style

Timothy is not to put himself above others in any relationship. He is to set a family culture:

Treat older men as fathers.

Treat younger men as brothers.

Treat older women as mothers.

Treat younger women as sisters.

Paul will expand this in a formal way in his instructions to Titus (Titus 2)

Older men 2:2

Older women 2:3

Younger women 2:4

Younger men 2:5

Slaves 2:9

Keeping Order—Family Style

Two important points are illustrated by this list and the framework for the church being a family of families.

1. A topos is in action here: the topos is a “family of families,” both work with the same organizing center, which Paul revisits in Titus.
2. Both styles are used: first in 1 Timothy 5 in the context of solving problems, second in Titus as a formal use of the Greek household codes.

This is very helpful as a hermeneutical principle.

Paul is working with a topos: a topic of topics (a family of families). He teaches the topos in 2 ways:

Household code: older men, older women, younger men, younger women, slaves (same as household texts: Ephesians 5:22–6:9)

Household code in action: 1 Timothy 5:1–2, dealing with widows, elders, and slaves.

From any one topos topic, like women, we can develop a complex topos-based topic statement including older women, younger women, and widows. Paul visits this several times in the 3 letters.

Keeping the Principles, Shaping the Wealthy

Now, in session 5, we turn back to Timothy. In this session we see the importance of key apostolic leaders staying focused on the core principles, which includes keeping money in focus, both their own motivations and developing others with significant financial resources to use their resources for God's purposes.

Keeping the Principles, Shaping the Wealthy

² ...Teach and urge these duties. ³ Whoever teaches otherwise and does not agree with the sound words of our Lord Jesus Christ and the teaching that is in accordance with godliness, ⁴ is conceited, understanding nothing, and has a morbid craving for controversy and for disputes about words. From these come envy, dissension, slander, base suspicions, ⁵ and wrangling among those who are depraved in mind and bereft of the truth, imagining that godliness is a means of gain.

1 Timothy 6:2b–5 NRSV

Keeping the Principles, Shaping the Wealthy

Teach and urge these? These what?

“Teach and preach these...”

What are these?

NASB = principles

“Teach and urge these” — NASB is best “teach and preach these principles”

If you do not focus on these, you will wander off into other stuff, disputes about words that will continually deteriorate into fighting, which will lead to a focus on great financial gain.

Why will it end in financial gain? Because we measure success by who has the most success with money. And we will be secure in our victory if we have the most money. Catholics control with their money. Next in line, the High Church controls with their money, then Reformed.

Keeping the Principles, Shaping the Wealthy

⁶ Of course, there is great gain in godliness combined with contentment; ⁷ for we brought nothing into the world, so that we can take nothing out of it; ⁸ but if we have food and clothing, we will be content with these. ⁹ But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. ¹⁰ For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.

1 Timothy 6:6–10 NRSV

Keeping the Principles, Shaping the Wealthy

How does this happen? How did money all of a sudden become an issue to Paul in his argument?

Leaders don't understand what they are doing. They don't know the teaching.

So they get into disputes about words and doctrines, and develop entire systems, like the Catholic Church

Big money is eventually needed.

Then to gain control of their disputes they start chasing money.

Then they start wanting lots of money: for themselves, personally; to control things; and to get rich through their positional leadership positions.

Keeping the Principles, Shaping the Wealthy

When money gets mixed in with success, then potential apostolic leaders wander from these principles and begin building their false doctrinal systems to enrich themselves and control believers with their endless false doctrinal systems.

Then preserving their systems requires people with money supporting their institutional systems. The temptation to be both rich and powerful becomes greater than the principles that challenge and threaten the rich. So the doctrinal systems and those purporting those systems will be given all the money they need to support their systems.

Keeping the Principles, Shaping the Wealthy

¹¹ But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. ¹² Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made the good confession in the presence of many witnesses. ¹³ In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you ¹⁴ to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, ¹⁵ which he will bring about at the right time—he who is the blessed and only Sovereign, the King of kings and Lord of lords. ¹⁶ It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen.

1 Timothy 6:11–16 NRSV

Keeping the Principles, Shaping the Wealthy

¹¹ But as for you, Timothy

- keep the core principles
- don't try to get wealthy yourself
- realize this is a lifelong fight (foundations)
- seek true life, not life with an abundance of money

Idea of lifelong fight

fight—strive, struggle, focus on prize

Keeping the Principles, Shaping the Wealthy

¹⁷ As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. ¹⁸ They are to do good, to be rich in good works, generous, and ready to share, ¹⁹ thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

1 Timothy 6:17–19 NRSV

Keeping the Principles, Shaping the Wealthy

Core principles for the rich (Timothy's philosophical approach to wealthy in the network)

1. It's okay to be rich.
2. Be generous and ready to share.
3. Do not fix your hope on riches.
4. We take nothing with us.
5. Be rich in good works.
6. Enjoy your riches.
7. Invest in eternity.
8. Grab hold of true life.
9. You will die, the same as everyone else, and nothing will follow you into eternity.

This is our message to the rich in our churches, who need to be part of both our apostolic teams and our local efforts to seek the welfare of the cities.

Keeping the Principles, Shaping the Wealthy

Why are people who are rich so mixed into this final section?

1. Powerful apostolic leaders like Timothy, because of their powerful influence, could chose to line their own pockets.
2. People with major resources could chase money and “get off the hook” by essentially bribing apostolic leaders.
3. There is a tremendous temptation for skillful apostolic leaders to use their gifts to make themselves rich; they have a certain power to influence the rich.
4. The rich, who are often unestablished in their faith, can develop a false understanding off their own spirituality and become completely deceived themselves.
5. Key apostolic leaders are going to be around people with big money; so they need to become skillful in establishing and shaping these leaders and not, in any way, be controlled by them.
6. These key apostolic leaders should not be intimidated by those with money, but be boldly shaping them.

Keeping the Principles, Shaping the Wealthy

²⁰ Timothy, guard what has been entrusted to you. Avoid the profane chatter and contradictions of what is falsely called knowledge; ²¹ by professing it some have missed the mark as regards the faith.
Grace be with you.

1 Timothy 6:20–21 NRSV

Keeping the Principles, Shaping the Wealthy

Timothy, what I am saying is really very simple:

Guard the teaching I have deposited to you (the mark of the faith).

AVOID ANYTHING ELSE!

Keeping the Principles, Shaping the Wealthy

Timothy: Fighting the Good Fight

1. Stick to the principles regardless.
2. Never, never soften the teaching to accommodate the doctrinal “preferences” of those who attach their money, so they own specific debates.
3. Learn to develop people with major resources, not be controlled by them.
4. Specifically, develop them into generous investors in the kingdom.
5. Keep your own entrepreneurial gifts in check.
6. Finish with the right perspective of entering the kingdom with nothing but yourself.

Keeping the Principles, Shaping the Wealthy

Let's think this through.

Paul's network was an entrepreneurial network.

He kept expanding and expanding.

Imagine if he was operating under a corporate or institutional structure, not an entrepreneurial structure.

After revisiting the churches of the first missionary journey, Paul starts massive expansion to new areas. What if he had written back to a corporate or institutional board and they had said, "No expansion! The churches are not fully established. We do not have enough people. Where is the money going to come from? Paul, you are going to get stuck with no money. Then what are you going to do? You need business professionals to take it from here."

Keeping the Principles, Shaping the Wealthy

Remember this quote:

“The fastest growing movement in Christianity, both in the West and in the global South, is now led by a network of dynamic, indigenous entrepreneurs, often referred to as “apostles.” p. 2 in *The Rise of Network Christianity: How Independent Leaders Are Changing the Religious Landscape*.

I saw an interview with Kellyanne Conway introducing her new book *Here's the Deal: A Memoir*. She accomplished what no woman has ever done: she ran an entrepreneurial campaign getting Trump elected. When asked what her main secret was, she said,

“I get the right work done.”

Keeping the Principles, Shaping the Wealthy

“I get the right work done”

This is key. In my paradigm paper, *Funding Spontaneous Expansion: Four Critical Success Factors of the Complex Network of the Early Churches*

Denominations—They fund the wrong work; they cost a fortune; they stop network spontaneous growth.

Relief Development Organizations—They are described as a road to Hell.

North American donors, foundations—They give colonial grants and fund the wrong work.

Global South networks—Western funding controls their networks.

Global Pentecostal networks—They cannot fund their own networks like Paul.

Keeping the Principles, Shaping the Wealthy

Paul got the right work done.

Keith was the last one to fully accept Michael.

“I am still afraid Michael will develop us into a business, corporate organization.”

Michael, what you went through this last 6 months, probably will turn out to be your greatest test. And look at the toll it took on you.

The foundations wanted to institutionalize our structure. We know we would have gotten a lot of money, but we also know they would control it, and much of the money would have to be spent on the wrong, but safe things.

Keeping the Principles, Shaping the Wealthy

By passing the test, look at what has happened.

We will raise the \$1.2 million in slightly over 3 months.

And we have fully shifted to Paul's paradigm. We stayed with the principles.

Look at the development of churches like the 3 small house churches in Canton.

Look at our international networks: China, India, Latin America. Listen to Abraham in China and Ebey in India saying our support should come from the international networks we are investing in.

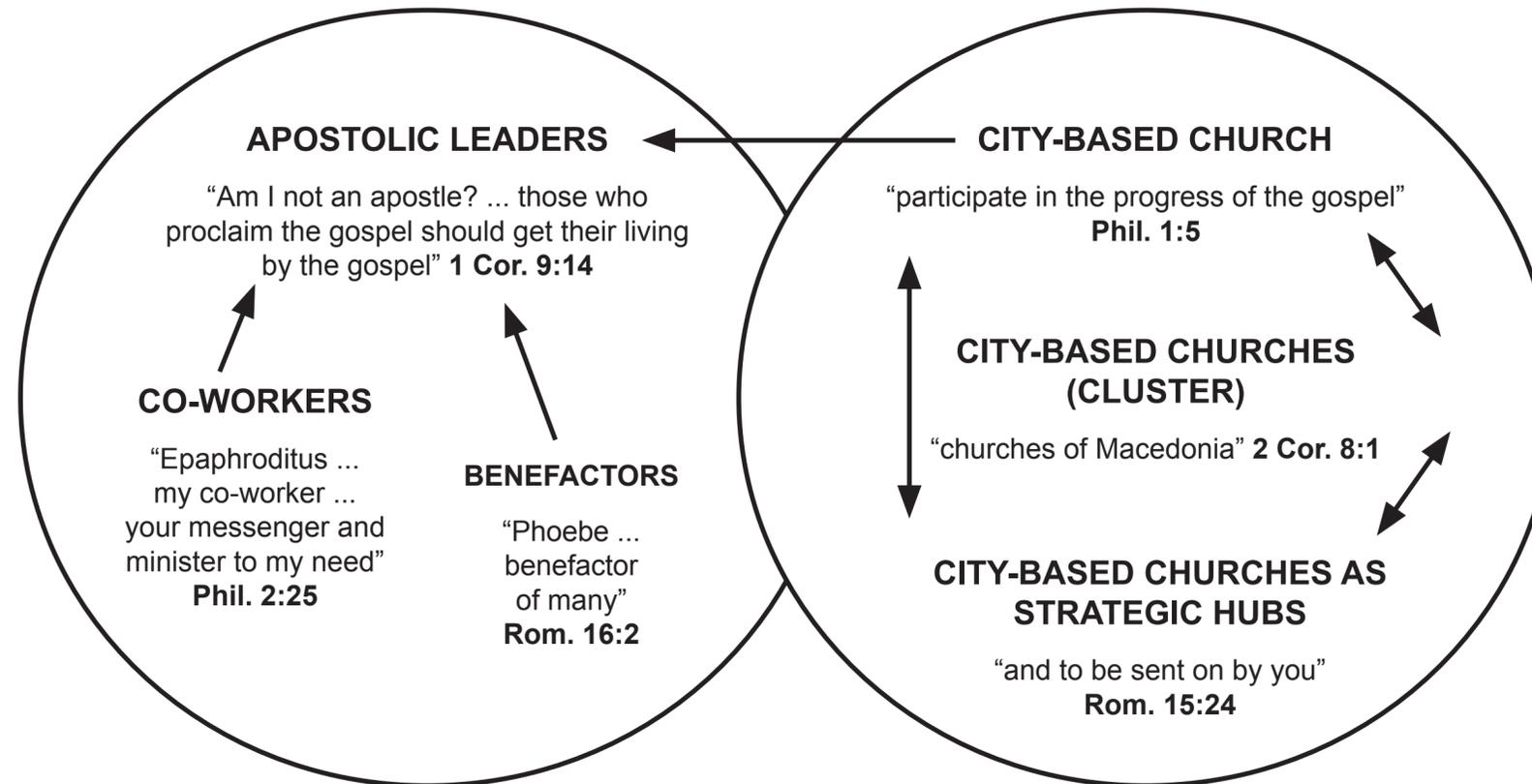
Look at what we launched in 5 weeks: Church-Based Fund Development Taxonomy (May 12), followed by a one-minded board decision.

And the monies are going to get the right work done.

Keeping the Principles, Shaping the Wealthy

APOSTOLIC TEAMS

THE CHURCHES



THE GENEROUS GIFT

“I will send any whom you approve with letters to take your gift to Jerusalem” **1 Cor. 16:3**

STEWARDED OF GIFTS

“appointed by the churches to travel with us while we are administering this generous undertaking” **2 Cor. 8:19**

THE FUND—THE CAMPAIGNS

“arrange in advance for this bountiful gift that you have promised, so that it may be ready as a voluntary gift” **2 Cor. 9:5**

see “churches of Galatia” **1 Cor. 16:1**
 “churches of Asia” **1 Cor. 16:19**
 “churches of Achaia” **2 Cor. 9:2**

Keeping the Principles, Shaping the Wealthy

Church-Based Fund Development Taxonomy (FDT)

Key Partner Churches

Churches like Philippi

1. Send periodic significant gifts to our team.
2. Commission own members as co-workers to our team and fund their efforts as needed, support ours.
3. Commitment to build this paradigm into your church or churches.

Partner Benefactors

Benefactors like Phoebe

1. Willing to participate on our team.
2. Willing to support individual members of our team.
3. Willing to use time and talents as well as money.

Apostolic Team

Tent-making like Paul

1. Team members develop a skill or small business with flexibility.
2. Several on team working together in business or trade.
3. Trade or business related to expansion in some way.

Network Partners

Paul's Network Partners

1. Networks to Networks collections as needed.
2. Appeal for collections for network-wide pressing needs, projects.
3. Ask partner networks to participate in collections.

Keeping the Principles, Shaping the Wealthy

Issue: Keeping the Principles, Shaping the Wealthy Today

Questions:

1. Why do we need key apostolic leaders whose lives are viewed as a fight they must faithfully fight—a fight that would be as lifelong as Paul's?
2. What is the heart of that fight? What are these key leaders to focus on and fight for throughout their lives to ensure they finish faithfully, as Paul did?
3. In carrying out that faithful stewardship today, how can money and being around people with major wealth provide opportunities and temptations for key apostolic leaders to get off course?
4. What do key apostolic leaders need to be doing to shape the lives of those who have major resources to see themselves as God sees them and to develop them to invest in eternity—fully investing in God and His purposes?