

Paul's Later Letters

Fully Establishing the Churches According to Christ's Design

Paul's Later Letters

Household codes (schema)

They are as clear as the household texts in Ephesians and Colossians.

Simple structure

The simple structure contrasts with the Cretans. It's a powerful concept of progressing the gospel. I think we still may not have shed false evangelism concepts of fundamentalism and evangelicalism.

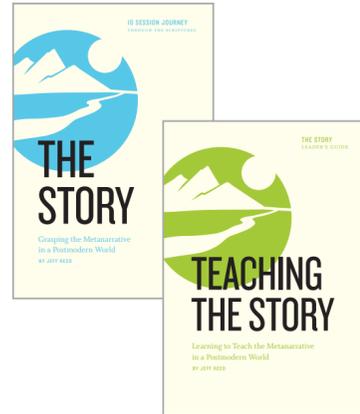
Paul's Later Letters

Issue: Ordering the Churches as Families of Families: Adorning the Gospel

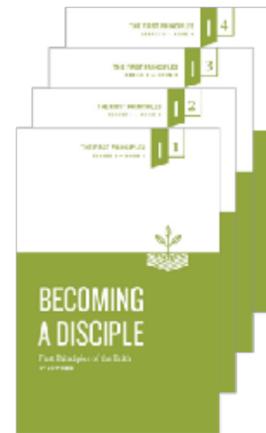
Questions:

1. Why does Paul give simple, one verse challenges to Titus at the beginning and end of this section? How does this reinforce his concept of apostolic authority, which he addressed more fully to Timothy in the first letter?
2. How does Paul's use of the household codes (schema) shape our understanding of the significance of this section? How does this reinforce the idea of setting the churches in order as families of families?
3. How do the particular traits Paul chose to include relate to how believers lives in the Cretan churches should contrast with what he said earlier about the Cretan culture?
4. How would living this way adorn the gospel? How does this shape our understanding of progressing the gospel? of evangelism? Why are good works so central?

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

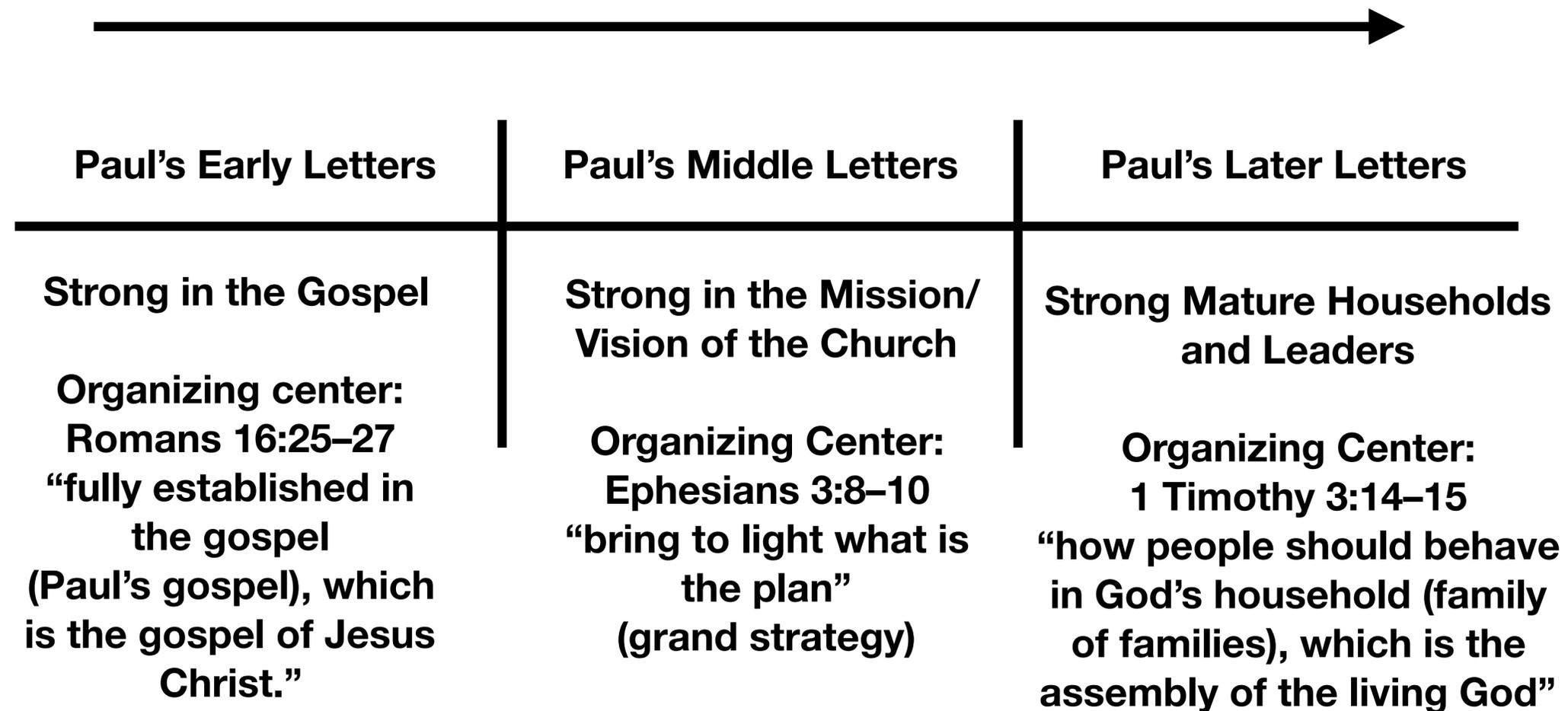


Full Kerygma
After Acts
Apostles' Gospels
1 year



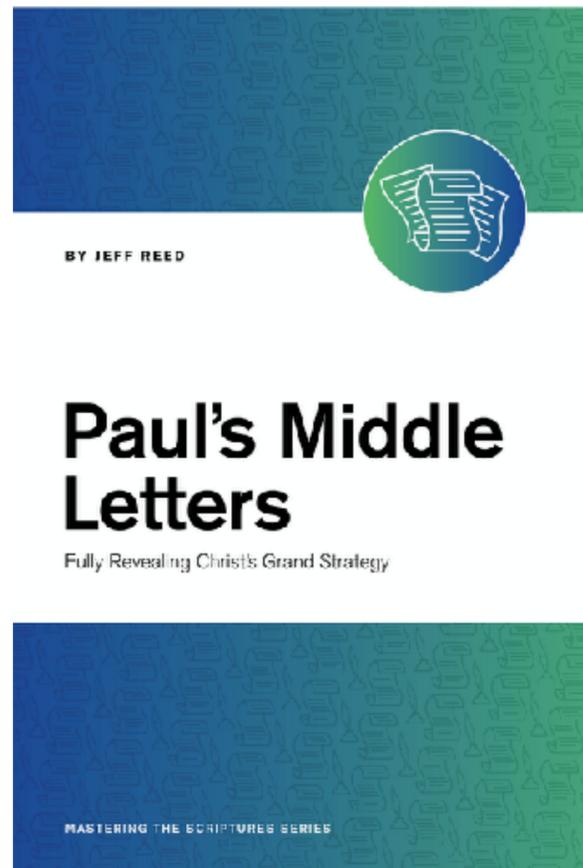
Paul's Early, Middle, and Later Letters

The Process of Building Strong Churches

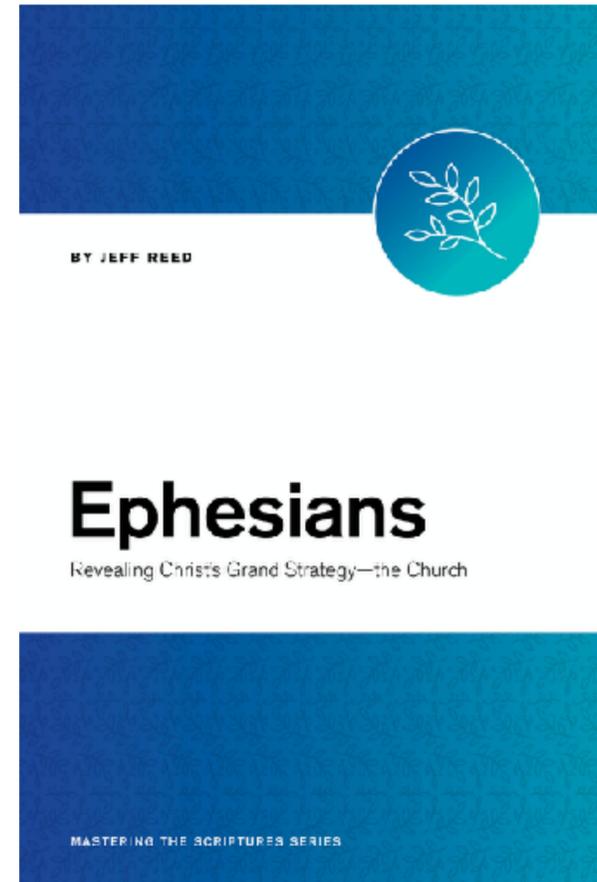


Paul's Early Letters	Paul's Middle Letters	Paul's Later Letters
Strong in the Gospel Organizing center: Romans 16:25–27 “fully established in the gospel (Paul's gospel), which is the gospel of Jesus Christ.”	Strong in the Mission/ Vision of the Church Organizing Center: Ephesians 3:8–10 “bring to light what is the plan” (grand strategy)	Strong Mature Households and Leaders Organizing Center: 1 Timothy 3:14–15 “how people should behave in God's household (family of families), which is the assembly of the living God”

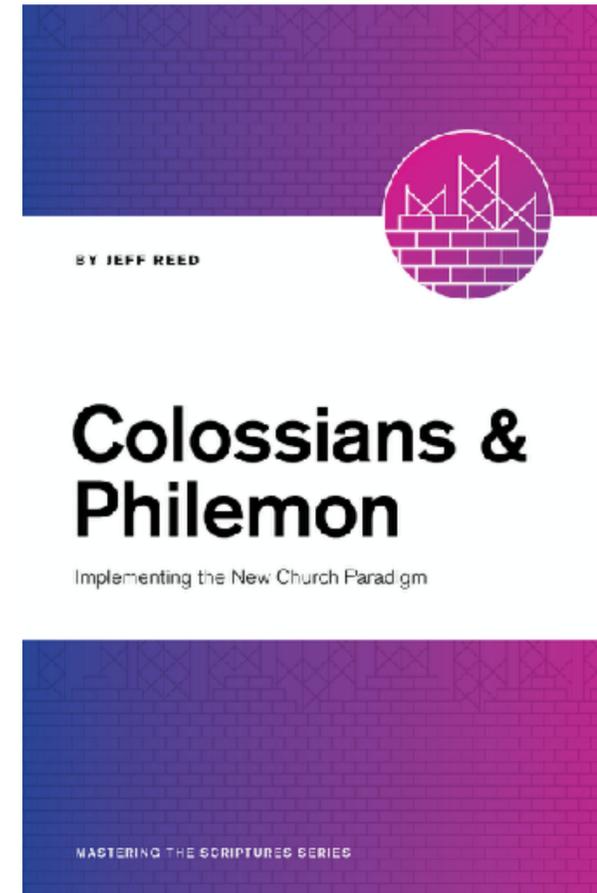
Paul's Middle Letters



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

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.

Titus



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

Session 1: Setting in Order What Remains

Session 2: Top Priority: Appointing Elders

Session 3: Ordering the Churches as Families of Families: Adorning the Gospel

Session 4: Engaging in Good Occupations and Meeting Pressing Needs

Session 5: Phases in the Process of Establishing Churches

Setting in Order What Remains

In Titus, we continue Paul's line of reasoning in what it takes his emerging young, apostolic leaders to start assuming his functions more directly.

Titus is more situational than 1 Timothy: I left you in Crete to “set in order what remains” in the churches.

Timothy was written in autumn AD 62, whereas Titus was written in the summer of AD 66, four years later.

Paul was in Crete in the fall of AD 59 on his way to Rome, where he was put under house arrest. There is no indication he had an emerging network of churches in Crete then. The network is seen after his release from prison.

Paul was in prison from February, AD 60 to March AD 62.

Setting in Order What Remains

Situation of Titus

Paul wrote his first letter to Timothy from Macedonia, having sent Timothy to Ephesus. Ephesus was a mature church with elders trained by Paul earlier. So Paul gives Timothy a more complete picture of establishing the churches of Ephesus in the household of God (household codes).

With Titus, he evidently left a completely new network of churches, probably one house church in each of several towns, probably planted in a couple of months (not time to multiply yet). Thus we have a snapshot of how to plant and establish a small network in a few months. This is possible to see, now, because the whole picture is complete.

Setting in Order What Remains

We looked at the concept of *set in order* last session.

⁵ I left you behind in Crete for this reason, so that you should put in order what remained to be done.

Titus 1:5a NRSV

Let's go back to my key question last session: How can churches be set in order, as Paul instructed, without institutionalizing them—remaining a network of churches that continues to spontaneously expand?

We have to understand Paul's concept of *setting churches in order*.

set in order: “to cause matters to be ordered in the correct manner—to set right, to correct, to put into order” (LN); “set right or correct in addition (to what has already been corrected)” (BGD); “correct afterwards, to have deficiencies set right also, complete unfinished reforms” (LSJ)

First Priority: Appoint Elders

Appoint elders in every city?

Appoint: “to put in charge of, to put someone in authority over” (LN)

Family of words (stasis)

kata - stasis — “develop and put in place”

akata - stasis — “disorder, political turmoil, disruption”

akata - statos — “restless, exposed to unrest, unsettled, unstable”

This adds real substance to *set in order*: *Setting churches in order* is key to making the churches stable, settled, and free from turmoil; this is done by putting these instructions in this letter in place, beginning with developing and putting elders in charge.

Ordering the Churches

We must keep in mind that the letter assumes the need to set churches in order to keep out disruptions, turmoil, and instability; and this assumes both apostolic authority to set them in order and well-trained elders to keep them in order.

Now let's look at the main task of setting the churches of Crete in order as a community.

Ordering the Churches

Paul begins and ends this section with two unusually short verses instructing Titus to set the churches in order using the household social structure, as previously instructed. We need to look at both of them together to catch their full impact

¹ But as for you, teach what is consistent with sound doctrine.

Titus 2:1 NRSV

¹⁵ Declare these things; exhort and reprove with all authority. Let no one look down on you.

Titus 2:15 NRSV

Ordering the Churches

¹ But as for you, teach what is consistent with sound doctrine. Titus 2:1 NRSV

consistent with: “to be clearly seen, to be distinguished in or by a thing” (LSJ)

sound (hygiano): “The group has the sense of ‘healthy,’ rational, intelligent, reliable, whole. The reference is to true teaching, not to teaching that makes whole. This teaching, validated by the apostles, is concerned, not with speculation, but with true, rational, and proper life in the world.” (TDNTA); “to be sound, healthy, in health” (LSJ)

Ordering the Churches

¹⁵ Declare these things; exhort and reprove with all authority. Let no one look down on you.
Titus 2:15 NRSV

all: “complete, completely, total, totally” (LN)

authority: “right to command, authority to command, authority” (LN); “same root word as appoint above” (TDNTA)

He is saying to Titus the things I am directing you in are clearly part of the sound doctrine I delivered to the churches; they carry apostolic authority. And you carry this authority in establishing this teaching, and it's the same authority you are commending to the elders, whom I commanded you to develop and appoint.

That clearly means this teaching carries Paul's apostolic authority, and it is to be applied with authority by all future apostolic leaders and the elders they appoint; it is perpetual for all churches. The household codes ARE Jesus' commands.

Ordering the Churches

Let's start looking at specific directions to the churches within the framework of the household codes (the schema, framework). Paul's household texts are part of the household codes, which are clearly observable throughout his letters. Think back to 1 Timothy 5:1–2.

¹ Do not speak harshly to an older man, but speak to him as to a father, to younger men as brothers, ² to older women as mothers, to younger women as sisters— with absolute purity.

1 Timothy 5:1–2

Remember what was happening in 1 Timothy 5:3–25. Paul reminds them of the household code framework, then he deals with the problems of widows and elders, giving instructions in how to solve those problems.

Ordering the Churches

So Paul is building the social structure of the church as a family of families according to the household codes (schema, framework).

Middle letters: family household codes

husbands, wives

parents, children

masters, slaves

Later letters: family of families household codes

elders, deacons, women who assist

older men, younger men

masters, slaves

It is critical that we understand that these are a framework. He does not give identical traits in the the two family household texts nor identical traits in the two elder qualification texts.

Ordering the Churches

So what do we conclude from this?

1. Christ has a design for His churches—they are households of God, designed to function within the social structure of a family of families, a core teaching (the kerygma and didache), and a set of first principles—which allows future apostolic leaders to establish churches and solve specific cultural problems through the centuries and in different cultures.
2. Key apostolic leaders and their teams have the task of setting churches in order: establishing them as households according to Christ's design, delivering the deposit of the apostolic teaching to the churches, and modeling solving cultural problems and confronting false teaching.
3. These apostolic leaders are to identify, develop, and appoint elders who, with the assistance of deacons and leading women (and an emerging one-minded core in each of the churches), keep the churches solid in the teaching and solve problems as they arise within the framework of Christ's design, thus producing movements today like in China—churches with Chinese characteristics.

Ordering the Churches

Now let's practice ordering the community as a family of families (Titus 2:2–14) within the form of the household codes (schema). Paul says teach these things with apostolic authority because what I am saying here is clearly evident in the sound teaching (the faith, the deposit, the sound doctrine).

First older men and older women:

² Tell the older men to be temperate, serious, prudent, and sound in faith, in love, and in endurance.

³ Likewise, tell the older women to be reverent in behavior, not to be slanderers or slaves to drink; they are to teach what is good,

Titus 2:2–3 NRSV

Ordering the Churches

Why does Paul say that these instructions are clearly seen in the sound teaching? Remember, he will not say the same things exactly the same way every time he addresses older men and older women, as illustrated in the two family household texts and in the two community household texts of qualifications for elders.

Older men and women are to set an example for the younger men and women and, more indirectly, for the masters and slaves.

They are part of the process of helping the family of families fully mature.

Ordering the Churches

Next, the younger women and younger men.

⁴ so that they may encourage the young women to love their husbands, to love their children, ⁵ to be self-controlled, chaste, good managers of the household, kind, being submissive to their husbands, so that the word of God may not be discredited.

⁶ Likewise, urge the younger men to be self-controlled. ⁷ Show yourself in all respects a model of good works, and in your teaching show integrity, gravity, ⁸ and sound speech that cannot be censured; then any opponent will be put to shame, having nothing evil to say of us.

Titus 2:4–8 NRSV

Ordering the Churches

Next, the younger women and younger men. Again why does he say what he says here? Remember, these things are clearly seen (shine out from) the sound teaching (the faith, the deposit, the sound doctrine).

Younger women are to focus on their families: loving their husbands and children, being good managers of their households, and being submissive to their husbands, which is key to a church being a mature family of families, intergenerational.

Younger men are primarily to be a model of good occupations, and when they do any teaching, they need to be careful to show integrity and gravity and sound speech.

Ordering the Churches

Special notes on younger men

good (typos): “beautiful, fit, useful, free from defects” (BGD)

works: “workmanship” (DBL)

“These words, common from Homer, denote action or active zeal. They occur in relation to all kinds of work, working with various materials, building, and technical and cultural activity. They also denote work as a social or ethical task.” (TNDTA)

Young men are to be self-controlled and establish themselves with a good reputation in the community by their occupations, workmanship, and businesses.

Gravity is an important word here. *gravity*: “seriousness, respectful behavior” (DBL), warning younger men to teach with the right attitude, not ruling people with disrespect.

Ordering the Churches

Finally, let's look at slaves.

⁹ Tell slaves to be submissive to their masters and to give satisfaction in every respect; they are not to talk back, ¹⁰ not to pilfer, but to show complete and perfect fidelity, so that in everything they may be an ornament to the doctrine of God our Savior.

Titus 2:9–10 NRSV

Ordering the Churches

While slavery does not directly affect individual family households in most Western churches, it is applicable to a significant number of households in the global South, especially in countries where the Spirit's Global Pentecostal movement has seen up to 800 million become believers in the last 40–50 years.

I am not going to review our extensive study of how Paul worked with churches through the household slavery problem in the Colossians–Philemon booklet, in Paul's middle letters, but I will just make a couple of comments here.

Paul basically gives the same guidelines to slaves in the family household texts in Ephesians and Colossians and in the 1 Timothy community house text as well.

Paul adds here, that this kind of response, within the family of family context, is especially powerful in adorning the gospel amongst the watching Cretans.

Ordering the Churches

Now Paul gives a general instruction that applies to all the above community members.

¹¹ For the grace of God has appeared, bringing salvation to all, ¹² training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, ¹³ while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ. ¹⁴ He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds.

Titus 2: 11–14 NRSV

Ordering the Churches

In this last section, Paul simply reviews the essence of the household codes for community members, which he has been listing in addressing older men, older women, younger women, younger men and slaves.

He summarizes what is to be our main focus: “a people of his own who are zealous for good deeds.” This will be the focus of the remainder of the letter.

Good deeds, together with the witness of our community life according to the community household codes, are the essence of evangelism.

Ordering the Churches

Finally, Paul finishes with one verse to Titus, just as he began the section, again referring to the importance of shaping the churches exactly this way, with apostolic authority.

¹⁵ Declare these things; exhort and reprove with all authority. Let no one look down on you.
Titus 2:15 NRSV

Here i will simply restate what we concluded from putting these two small bookend verses together.

He is saying to Titus the things I am directing you in are clearly part of the sound doctrine I delivered to the churches; they carry apostolic authority. And you carry this authority in establishing this teaching, and it's the same authority you are commending to the elders, whom I commanded you to develop and appoint.

That clearly means this teaching carries Paul's apostolic authority, and it is to be applied with authority by all future apostolic leaders and the elders they appoint; it is perpetual for all churches. The household codes ARE Jesus' commands.

Ordering the Churches

This is so insightful, especially in a young church network, to see that intergenerational patterns are set in order at the outset.

Implications for Implementing These Community Household Codes

1. Key apostolic leaders and their teams must carefully establish the social structure of new churches around a family of families, ordering the community life to begin establishing an intergenerational community impact for the gospel. They must quickly identify, develop, and appoint well-trained elders (Titus 1).
2. Members of the household must keep their focus of older men setting an example for younger men, and older women being diligent to assist younger women in the very difficult task of building strong families within the family of families; younger men must lay a solid reputation for good works, taking care not to allow a focus on teaching to bring about a censuring because of careless speech.

Ordering the Churches

Implications for Implementing These Community Household Codes

3. If we do not follow these community household codes, we give Satan an open door into our churches. Not following these codes, opens the door for Satan to upset whole households and for younger men to upset the household community. Both will weaken our witness in the watching world, but it is clear, that following them adorns the gospel amongst the communities and cultures in which our churches reside.
4. If we get our churches properly set in order according to the community household codes, we will be a powerful witness, especially within our families. This will protect our churches from those upsetting our families or our churches with unsound teaching; and we will make the gospel attractive, even beautiful, to the watching communities and cultures around us.

Ordering the Churches

Implications for Implementing These Community Household Codes

5. Focusing on good works and good occupations is key as we seek to build strong families and a strong, one-minded family of families, which is the focus of the last section of this letter in our next session.

Ordering the Churches

Imagine what would happen to a young network of churches if these guidelines were ignored. What would happen to their families? What would happen to their community life?

Yet the sad thing is that most churches, denominations, and church networks, including the massive number of young church networks in the global South, are not, or have not been set in order according to these simple, but hard to implement, community household codes. But thankfully, as they encounter them, we are finding a global response to the idea of churches becoming families of families.

Paul's Later Letters

Issue: Ordering the Churches as Families of Families Today

Questions:

1. Why does it require sound teaching and apostolic authority to order young churches around the social structure of a family of families? How can something so simple be so hard?
2. Do our churches today understand Christ's design for His households, ordered around the community household codes (schema)? Are they ordered according to this design?
3. How does this kind of community life contrast with our particular culture?
4. How would living this way today, in our culture, adorn the gospel? How does this shape our understanding of progressing the gospel? of evangelism? Why are good works so central?