

# Paul's Later Letters

Fully Establishing the Churches According to Christ's Design

# Paul's Later Letters

Theology of good works in the Pastorals (Paul's coherent thinking)

Quiet life, work with hands

Good occupations

Pressing needs and the widow paradigm

Young women—their families as good works, Proverbs 31 (coming series on Seasons of a Marriage)

Young men and good occupations

Good works and leadership qualifications—families, community



# Paul's Later Letters

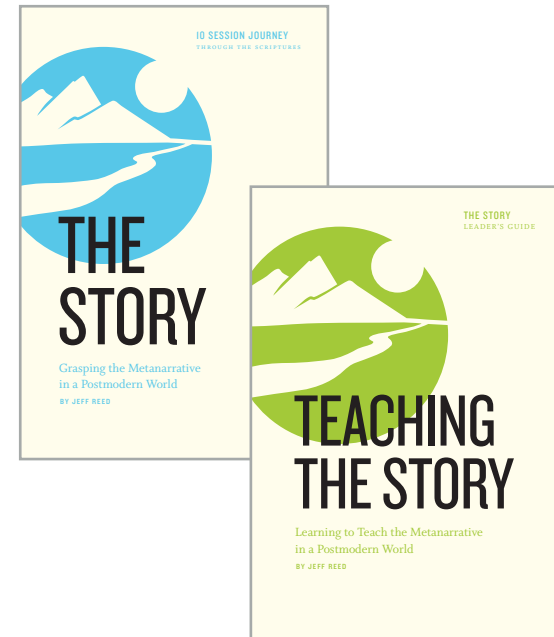
Issue: Engaging in Good Occupations and Meeting Pressing Needs

Questions:

1. Why does Paul end his letters by simply summarizing the impact of well ordered churches as “engaging in good occupations and meeting pressing needs”?
2. As you think through these final three letters, what all is involved in Paul's churches engaging in good occupations? for future leaders? for widows? for younger women? for younger men?
3. What is entailed in Paul's phrase “and meeting pressing needs,” as seen in Paul's *coherent thinking* way of doing theology?
4. Why does this concept of good works (good occupations, meeting pressing needs) sit at the heart of how our churches adorn the gospel? and how they keep Satan at bay?



# 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**



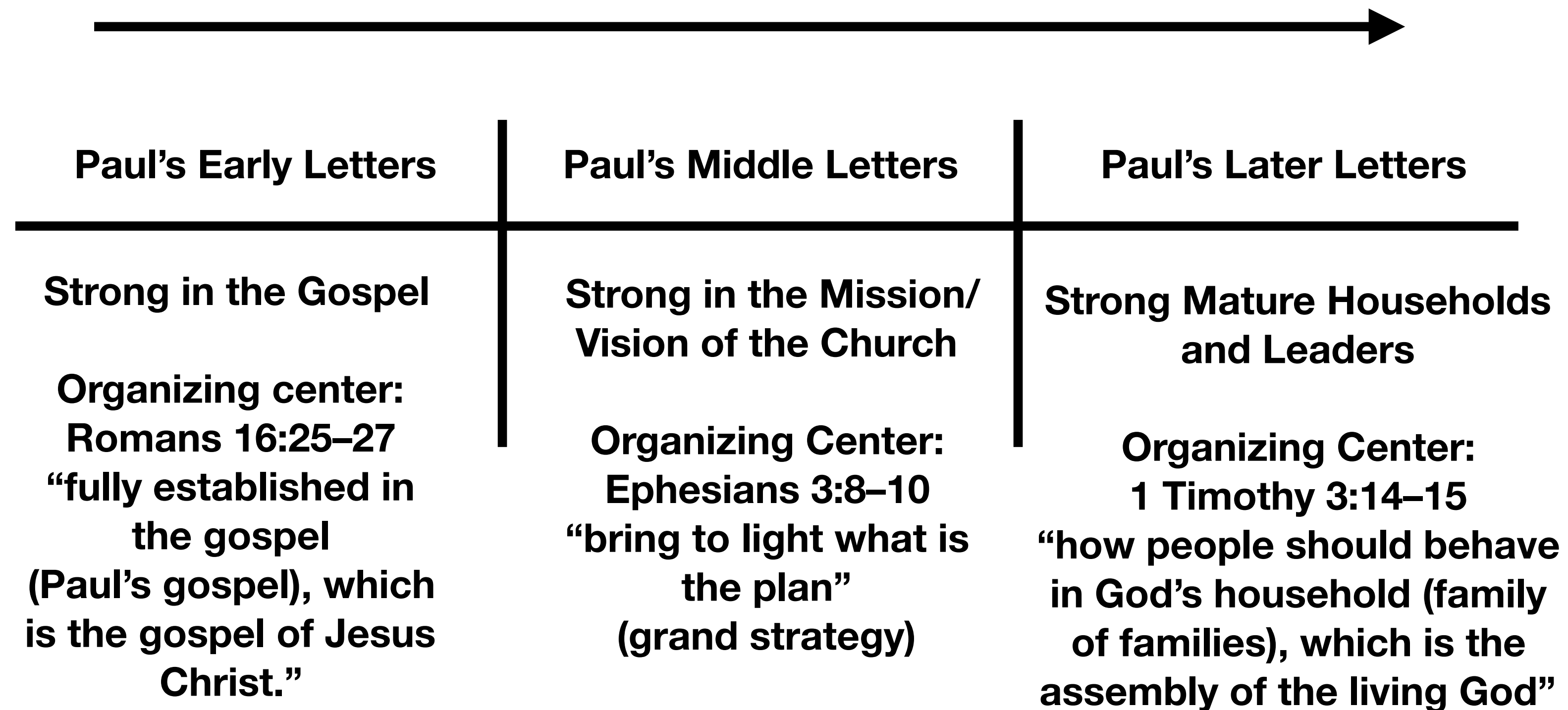
**Full Kerygma**  
**After Acts**  
**Apostles' Gospels**  
**1 year**





# Paul's Early, Middle, and Later Letters

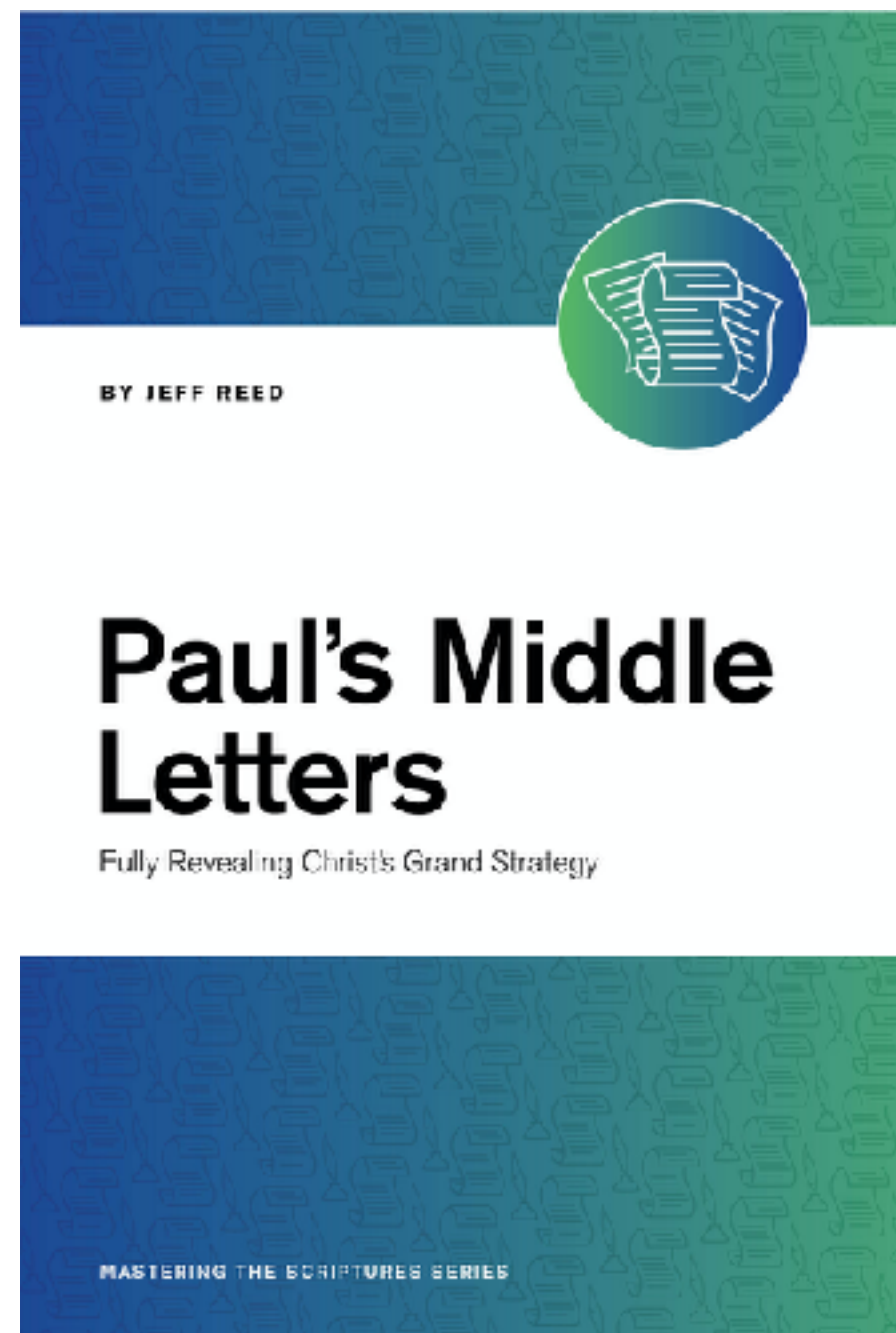
## The Process of Building Strong Churches



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



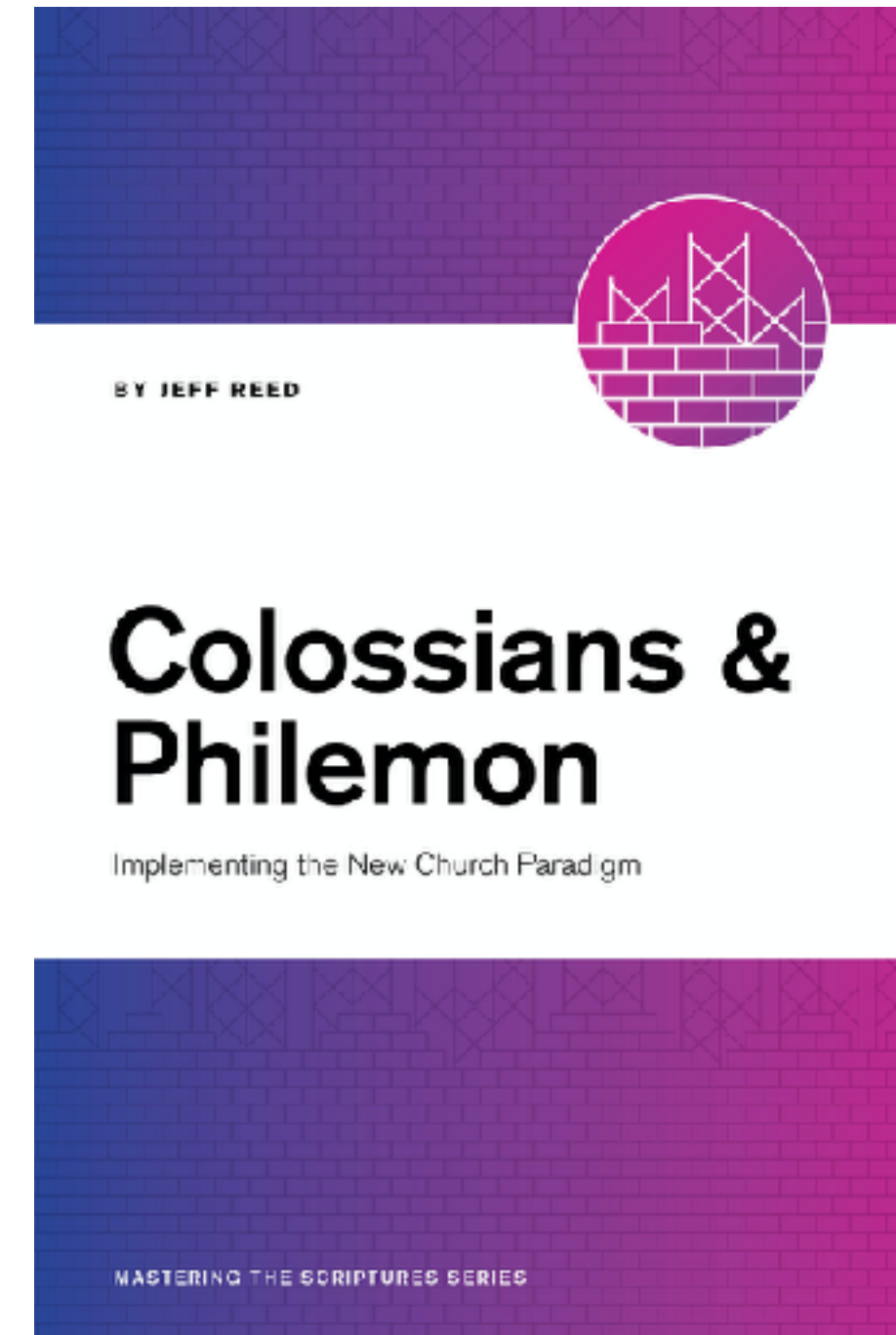
# Paul's Middle Letters



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

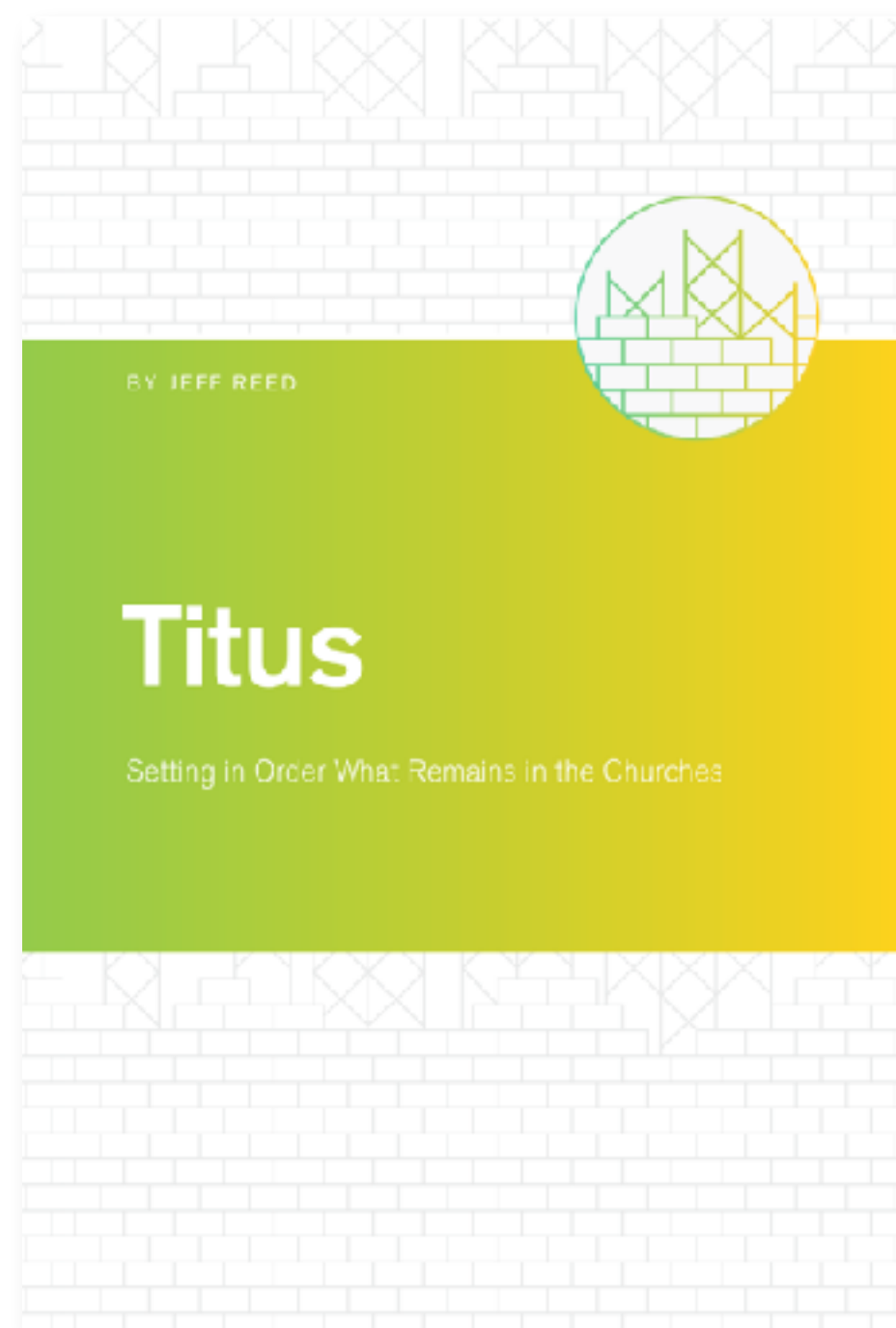
*Topos* (common topics in one place) is a very important form of Greek rhetoric that enables you to structure an argument, including several topics, around one memorable schematic, or rubric, or literally in one place.

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

<sup>14</sup> I hope to come to you soon, but I am writing these instructions to you so that, <sup>15</sup> 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 on 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 gave 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.



# Ordering the Churches

This letter is so insightful, especially in young church networks, 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 session today.



# Paul's Concept of Good Works

Now let's look at his last passage in this small letter, and focus on Paul's concept of good works

<sup>1</sup> Remind them to be subject to rulers and authorities, to be obedient, to be ready for every good work, <sup>2</sup> to speak evil of no one, to avoid quarreling, to be gentle, and to show every courtesy to everyone. <sup>3</sup> For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, despicable, hating one another. <sup>4</sup> But when the goodness and loving kindness of God our Savior appeared, <sup>5</sup> he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit. <sup>6</sup> This Spirit he poured out on us richly through Jesus Christ our Savior, <sup>7</sup> so that, having been justified by his grace, we might become heirs according to the hope of eternal life. <sup>8</sup> The saying is sure.

Titus 3:1–8 NRSV



# Paul's Concept of Good Works

Why does Paul begin his final challenge by returning to “being subject to rulers and authorities”? Remember the household codes (schema, framework)

Middle letters: family household codes

husbands, wives

parents, children

masters, slaves

Later letters: community household codes

elders, deacons, women who assist

older men, older women, younger women, younger men

masters, slaves

governmental authorities

Paul did the same thing in 1 Timothy 2, only there just a summary is included to keep the framework in place.



# Paul's Concept of Good Works

Why does Paul include the traits that he does? In fact, the broader question is: What is Paul setting in contrast, and why is it important?

We were once Cretans.  
Now we are heirs of Christ.

So, by implication, don't live like the Cretans, but live like Christians. He contrasts the traits, all related to how we should live as citizens.

Again, his focus is on good works, which we will return to later.



# Paul's Concept of Good Works

Then he weaves in the gospel, to make sure we understand that our solid foundation in the gospel is what gives us the motivation and power to live in this way.

Notice carefully this phrase: not through works of righteousness but “through the water of rebirth and renewal by the Holy Spirit.”

*Rebirth* focuses on baptism, coming out of the water of baptism into His new community (Romans 6–8) and *renewal by the Spirit* (Romans 12:2). Plus he adds the Spirit *poured out* (“cause to fully experience,” DBL) on us, thus we have everything we need to live in community this way.

There is a very important contrast here:

works to attain righteousness (focusing on our righteousness)

works out of gratitude from grace freely given (then focusing on others' needs)



# Paul's Concept of Good Works

Paul's challenge continues:

<sup>8</sup> I desire that you insist on these things, so that those who have come to believe in God may be careful to devote themselves to good works; these things are excellent and profitable to everyone. <sup>9</sup> But avoid stupid controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless. <sup>10</sup> After a first and second admonition, have nothing more to do with anyone who causes divisions, <sup>11</sup> since you know that such a person is perverted and sinful, being self-condemned.

Titus 3:8–11 NRSV



# Paul's Concept of Good Works

Good works vs doctrinal controversies:

Now he returns to good works. He identifies two attributes of good works.

Good works are:

*excellent*: “attractive, healthy, right time” (TDNTA)

*profitable* for everyone: “useful, beneficial” (LSJ)

In contrast, foolish controversies are (exact opposite):

unprofitable

worthless

Paul returns again to the same idea: Those who choose the foolish path of causing worthless controversies, rather than focusing on good works, are to be thrown out of the churches.



# Paul's Concept of Good Works

Paul's final words to Titus

<sup>12</sup> When I send Artemas to you, or Tychicus, do your best to come to me at Nicopolis, for I have decided to spend the winter there. <sup>13</sup> Make every effort to send Zenas the lawyer and Apollos on their way, and see that they lack nothing. <sup>14</sup> And let people learn to devote themselves to good works in order to meet urgent needs, so that they may not be unproductive.

<sup>15</sup> All who are with me send greetings to you. Greet those who love us in the faith. Grace be with all of you.

Titus 3:12–15 NRSV



# Paul's Concept of Good Works

After some brief instructions to members of his apostolic team, he makes his simple, final challenge:

“devote themselves to good works in order to meet urgent needs, so that they may not be unproductive.” NRSV

“devote themselves to doing what is good, in order that they may provide for daily necessities and not live unproductive lives.” NIV

“learn to engage in good deeds to meet pressing needs, so that they will not be unfruitful.” NASB

“learn to occupy themselves in doing good works for their practical needs, and not to be unproductive.” NJB



# Paul's Concept of Good Works

This is his final challenge of the letter. Let's look at it one more time.

*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)

*pressing needs*: “necessary, indispensable” (LN); *needs*: “need, lack, what is needed” (LN). The idea is meeting needs in those without necessities of life.

*unproductive*: “without fruit” (LSJ); “useless” (LN)



# Paul's Concept of Good Works

Putting the whole idea together: We are to engage in good occupations and meet our own needs, but we must lay a solid enough base so we can be productive in others' lives, producing fruit in others from our base, rather than being useless or dependent on others.

Now let's look at Paul's concept of good works in the Pastoral letters so far.



# Paul's Concept of Good Works

We will treat *good works* as a topic within the topos of *the church as a family of families*. Topics always have to be tied to the topos. So, whenever Paul deals with the idea of *good works* in the pastorals, he will apply it in some way to the household, the extended family.



# Paul's Concept of Good Works

Theology of Good Works (the topos-based topic paragraph)

As God's household, we are to engage in good occupations and meet our own needs, but we must lay a solid enough base so we can be productive in others' lives, producing fruit in others from our base, rather than being useless or dependent on others. This will adorn the gospel in our communities.

Topos—corollary topic statements

There are several elements or parts of this topos. As you will see, Paul weaves the topics skillfully within the community household codes (framework, schema).

quiet life, work with hands

leaders

widows, older women, leading women

younger women, families

younger men



# Paul's Concept of Good Works

Basic concepts:

Live quiet lives, work with your hands.

Obey authorities in your lives, seeking to live quiet and peaceful lives, being devoted to good occupations. And out of the productivity of your good occupations, seek to meet the needs of others, who are in need of even life's necessities, that you may each live productive, fruitful lives.

Widows and good works

The churches should take care of widows who are truly alone. But with that comes a pledge from the widow to use her last stage of life in the service of good works: having an open home and caring for those in the church and the community, which should have characterized her life all along. But if she is young enough to remarry, she should do that, rather than seeking to be cared for by the churches.



# Paul's Concept of Good Works

## Young men and good works

Young men are to be self-controlled and establish themselves with a good reputation in the community by their occupations, workmanship, and businesses. This lays a foundation for a productive life and for future leadership, as they continue to participate in the progress of the gospel through a well-ordered network of churches.

## Younger women and good works

Younger women are to view investment in their husband and children as a major lifetime occupation of good works, which will lead to a multiplication of productive lives engaged in good occupations. This is a very key element in adoring the gospel, as current and future generations impact their communities.



# Paul's Concept of Good Works

## Good works and leadership qualifications

Good works in the community is central to the qualifications of leaders. A significant part of their qualifications is a strong, well-managed household. At its very heart, the household is marked by good occupations capable of useful, profitable, fruitful lives.

## Well-ordered churches and good works

Engaging in good occupations and meeting pressing needs in the community is a strong indicator of a well-ordered, fully established network of churches. This should be the target of all future young apostolic leaders as they set churches in order. Local elderships and their teams of leadership should make it a high priority to establish households, especially young men, in good occupations.



# Paul's Concept of Good Works

## Good Works and Church Networks Today

1. We need to recognize that our families and the next emerging generation of young men need to be engaged in good occupations, laying foundations for intergenerational impact in our communities. This needs to be a high priority in the process of setting churches in order according to Christ's household codes.
2. Younger women need to view a major part of engaging in good occupations as investing in their husbands, their children, and using their homes for good works. While there is plenty of room for young women to engage in good occupations, for most it becomes secondary to the lifetime occupation of building an intergenerational, fruitful, productive household marked by good occupations with a high capacity to meet needs in the community.



# Paul's Concept of Good Works

## Good works and Church Networks Today

3. Our church networks, especially young, first generation networks, can easily be distracted and eventually become virtually worthless if they focus on endless doctrinal arguments and debates. Instead, they must focus the church on producing solid households devoted to good occupations and prepare the next generation to continue the pattern. This demands that apostolic leaders deal with those who distort this focus, when setting the churches in order.
4. If we fail to follow Christ's design in ordering our churches as a family of families, who are focused on good works at every level, it will give Satan an opportunity to upset the churches and families and will fail to adorn the gospel in our communities, cities, and the culture in which our networks of churches exist.



# Paul's Concept of Good Works

## Good works and Church Networks Today

5. Well-ordered networks of churches, fully equipped and engaged in good works —in the fullness of Paul's topos-based concept—is the key to the intergenerational progress of the gospel. It is the essence of evangelism—a concept almost completely lost in our Western institutional concept of evangelizing the lost.



# Paul's Concept of Good Works

We have invested heavily in the last 25 years in preparing a strategy, materials, and programs to focus on building just such a network of churches, locally and globally. The core strategy includes:

1. Seek the Welfare of the City—basic philosophy, framework and strategies.
2. The Life Development Series—as the backbone to lifework development; SIMA, unique gifts and abilities; parenting development to this end with children; and wisdom-based marriage and life skills.
3. The Apprenticeship Academy—good occupations development opportunities, and urban and shadow city job-practicums.
4. A shepherding counseling taxonomy and strategy—counseling to this end, with the very powerful tool of 3-year ReBUILD programs.
5. Life<sup>n</sup> life coaching businesses—We hope to have operational globally in all our major urban centers and global cities as a vast, intentional strategy for meeting pressing needs in the cities in which our networks reside.



# Paul's Concept of Good Works

As we have spent huge time and investments in these teachings, strategies, tools, and programs, some have been critical that we are getting distracted from our core responsibilities of evangelism, establishing churches, and training leaders.

But those people do not understand the core responsibility of preparing our churches to engage in good occupations and meet pressing needs in the community.



# Paul's Concept of Good Works

Think of some of our first generation leaders

Jay — high impact in secondary and undergraduate schools in Iowa and his impact in leading the apprenticeship academy

John — impact in the business community, and serve ice as major

Mark — impact in the business, university, and city community from his lifetime of work.

We just finished our first year of the Apprenticeship Academy, with amazing results: if we had time I would pull Isaac, Elijah, Quinn, and Josiah up here right now and interview them.



# Paul's Later Letters

Issue: Engaging in good occupations and meeting pressing needs today

Questions:

1. Why does the phrase “engaging in good occupations and meeting pressing needs” need to be the main focus of our churches and church networks today?
2. As you think through these final three letters, what all is involved in engaging in good occupations for our churches? for future leaders? for widows? for younger women? for younger men?
3. What is entailed in Paul's phrase “and meeting pressing needs,” as evidenced by Paul's coherent thinking way of doing theology?
4. Why does this concept of good works (good occupations, meeting pressing needs) sit at the heart of how our churches adorn the gospel? and how we keep Satan at bay?



# Paul's Concept of Good Works

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?