

The Completion of Paul's Work, Pt. 3

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Today, we're going to continue on now with *Part 3 of The Completion of Paul's Work*.

We've been going through some of the things that he had given in the books that he wrote after he had been released from the area of Rome, there, and was out traveling once again. One of the books that he wrote here is 2 Timothy. It's the last one we're going to be looking at here.

I thought I'd just catch up a little bit on some of this in the sense of what's happening here. His travels after he was released from confinement in Rome and the timing of these things are recorded with a lot of disagreement and variance, as historians and scholars seem like they just change things at a whim. Things constantly seem to be changing, and no one really agrees, so there's no absolute authority as to exactly what took place in Paul's life, what was happening here at this point, but most seem to agree with a period around 66 to 67 AD when this particular book here was being written.

It's recorded that Paul, then, after this book is written here, was taken. Well, I guess before this (I'll take this back), before it was written, he was taken back to Rome, imprisoned there, and sometime around this period of 67 AD was beheaded. So, that's pretty much unanimous in things that are said about him and what took place.

This was at the same time that a lot of Jews were still being rounded up throughout the empire and killed in many cases, put into slavery in many cases and that just got worse over the next few years until 70 AD, but that's for another story later on. (Actually, in the book, so most of you probably know it.) But this was a particular time here that, because of what Nero had spread around about those who had set Rome on fire, the hatred of the Jews continued on.

It also continued with anyone else. Obviously, those of what I'm calling traditional Christianity in the book and those of Christianity, in other words, those who continued on in the truth, because they kept similar days, the Sabbath primarily. And so, they were all known because of that, and they were rounded up throughout the empire at different times. Paul was one who was considered one who stirred up things in different areas, so obviously he was taken back to Rome, and this time executed. But while he was there, he wrote this particular book, so we're going to go through parts of it.

2 Timothy 1:1—Paul, an apostle of Joshua the Christ by the will of God, according to the promise of life which is in Joshua the Christ. So again here, all of his books as a whole, all of his epistles as a whole, in the very beginning showing by what authority he was writing and where it was coming from.

It said in this particular case here, again, writing this to Timothy, **To Timothy, a beloved son: Grace, compassion, and peace from God the Father and Joshua the Christ, our Lord. I thank God whom I serve with a pure conscience, as our forefathers, as without ceasing I remember you in my prayers night and day.** And so again here, just a general greeting here. **...greatly desiring to see you, being mindful of your tears, and that I may be filled with joy when I call to remembrance the genuine faith that's in you.**

So again here, he's in prison once again, and he's writing these things to Timothy knowing the stress, obviously, that this has caused to the Church and to Timothy. He knew Timothy exceedingly well here (this is his second epistle to him) and knew the work that he was doing.

He says to "call to remembrance the genuine faith that is in you." So, he knew that he lived by what he believed, what God had given him to believe, and was teaching those things in the areas that he had been sent.

He went on to say, showing a history here that led into Timothy's life, **which dwelt first in your grandmother Lois.** She was the first to be called, to be drawn into the Church, and then as God oftentimes does, He works with family members and calls different ones within families oftentimes. And in large part, when we go back to Worldwide, so much was accomplished that way in the growth of the Church, and what took place, and still continues on.

...which dwelt first in your grandmother Lois and in your mother Eunice, and I am persuaded is in you also. Therefore, I remind you to stir up the gift of God which is in you through the laying on of my hands. So, this, most likely in this particular case here, referring to the work that he was doing. He was set aside in the ministry. And whether it be a matter of a baptism that took place, which Paul made comment earlier on that he'd only baptized a few, and I don't remember if he mentioned Timothy's name in that group, but I think he mentioned two or three.

But anyway, this is about hands being laid on an individual, whether it's baptism or whether it's in the ministry. Obviously, he had both that had to take place because, as far as the beginning of the process of his growth and so forth, we all have hands laid upon us, the receiving of God's holy spirit. It's up to each and every one of us to stir up God's spirit; it isn't something God just comes down and does for us.

We have to fight for it. We have to cry out for it. We have to repent of sin. This is a part of the process, and we repent of our sin because we want to be close to God, because we want God's spirit dwelling in us, and we know the process. It's through the process of our Passover and the need to go before God on a continuing basis in our life, that when we see sin, we're to ask for forgiveness. Because we know that if we don't do that, we're going to get cut off from the flow of God's spirit. And then, too, there is that which we can do and must do in the sense of striving to learn, striving to be able to remember and remind ourselves.

Now, they lived in a different world. They didn't have all the things that we have in the sense of, you know, writing things down on your iPad or on your computer, or taking notes, or having sermons you can listen to, and the like. So, they had to do what they could. Much of it was just a matter of memory and remembering things.

I think of waitresses. There was a time when a waitress could come up to you and never use a pencil. It was right in the mind. They knew what they had on the menu, they knew the price of everything, they knew... You had to know those things. And if people ordered, you remembered each person as a whole. You had to train yourself to be able to remember those things, to be a good waiter or waitress. We've lost a lot of that in this world.

Nowadays, everything has to be recorded, and they have these little things that communicate, and so there's not a lot of thinking required anymore. It's like at a cash register, you know, if you have to have change on something and somebody figures it out, it's like, what do you do if the electricity goes out? It's horrible.

So, everything's done for us now, and our minds get lazy. But back then, they had to exercise them. It'd be good if we got back to exercising ours more. But, again, a memory isn't a thing that people really rely upon that much anymore, and it's amazing what technology can do. It can make you really lazy. That's kind of the way our world is going.

It's like in high school and college, now with AI, you can have them do your paper. You can put in what you want and what you want it to be about, and I need this, blah, blah, blah, and fill in whatever you want something to come back with, the size of it, and everything. And so, people are using AI in ways that aren't that great oftentimes, because again, it's a lazy, lazy world when it comes to using technology in the manner that people do. That's too bad. It's pretty pathetic.

And so, I think of a time like this and think of how people had to live. They had to memorize and remember the things that they were taught, and review them, think about them, talk about them amongst themselves, be reminded of things from time to time. This was their life. And so, this was a part of what's being covered here in that sense of this stirring up the holy spirit, asking God for help to be able to do those things, to be able to remember.

So, they had it harder in that respect than what we did. And yet we're to do the same thing, to stir up the gift of God within us. We can pray about it, but there are other things we can do too. We do have a lot at our fingertips. We have so much on the website. And so, to review things from time to time is smart for us. To whom more has been given, more is required, and that includes stirring up God's holy spirit and crying out for help. But we have to know we need it first. And too bad we have to learn that sometimes the hard way that we need help on a continuing basis in our life.

So again here, he says, **Therefore, I remind you to stir up the gift of God which is in you, through the laying on of my hands.** So, a close relationship in that respect, and he's reminding him of this, and very likely concerning the ministry.

Verse 7—For God has not given us a spirit of fear, but of power and of love and of a sound mind. So again here, the things that can come out of the mind, Paul is addressing part of this, that it's a matter of that which we can receive from God, that comes from God, a power that's there, a love that God has. Not that which human beings are able to have of themselves in that respect. It says, "and of a sound mind." So, if we want a sound mind, again, it's a matter of stirring up God's spirit so that we can think right, so that we can be right toward others and live God's way of life, the way that He has told us to.

Therefore, do not be ashamed of the witness of our Lord, nor of me, his prisoner. So, Paul had already experienced this the first time around, that because of what had happened, because he was taken prisoner, there were those in the Church who found fault in Paul and tried to warn him of not going there and not to push himself and put himself in certain predicaments.

And human nature being what it is, we've experienced a little bit of that, what people can be like. "Well, if he is there, then why..." So again here, sometimes people are, like with Paul here, he's going back, he's taken back a second time, and people can have a tendency, especially in the world as it was at that time, of abandoning their teacher, of abandoning and coming up then and turning themselves to wanting to do that kind of thing, wanting to be a part of that, or themselves wanting different authority or responsibility and a following if you will.

These are just natural things that take place with human nature. Paul had to deal with it. Timothy was dealing with it. He's reminding Timothy, "Don't be ashamed of me because I'm here." He went on to tell him other things here as well. But because he'd already experienced this, that some were, and because of that had quit following the truth, if you will, abandoned the truth. He's going to address this later on. There were those who did leave, well-known individuals.

...nor of me his prisoner but share together with me in the sufferings for the preaching of the good news. So again here, we have to go through a lot. At different times in our lives, we go through various things as well because of what we believe. And if you stand up for the truth, you're going to suffer. You're going to suffer with employers at times. You're going to suffer because of other relatives and what they're going to say or do towards you at different times. This is a part of the process here being discussed by Paul.

He is saying here that there is suffering we all have to go through, and him, being a minister, Timothy being a minister, he's telling him, "Enter into those sufferings with me to whatever end,

whatever takes place, in order to preach, in order to teach people the truth." And so, he's hitting it in this respect.

So, he said, **share together with me in the sufferings for the preaching of the good news, according to the power of God.** In other words, God has to be at the forefront. And this is by His power, but you have to do your part. He's sharing that with him.

...who has saved us and called us with a holy calling. So again here, we have to be reminded of things like this. We have a unique, awesome calling. God is the one who called us. Sometimes, to think about that, it's a humbling thought, to think that of all people on earth? You can't ask, "Why me?" You've just got to be thankful that it was you, and that you have that opportunity now because God has different time for different people that He draws and calls, and the vast majority are in the Great White Throne.

That's incredible to comprehend, that everyone else as a whole, in humanity, over 6,000 years has to wait until they're resurrected back to life again to have the opportunity we have. So, it's good for us to be reminded from time to time that right now, we have a holy calling. God has set us apart for holy use and purpose now, to change, to grow, to be inspired by Him, to be filled with His holy spirit, to have the mind transformed. We can go through this now. Awesome.

And so, it is a humbling thing when we consider those things – or we should be, anyway, humbled by it and be moved by it, that God would do such a thing. And so, we want to respond to God in a proper way for doing that, to please our parent.

You know, that's a natural thing that oftentimes is in children, a desire to please a parent. How much more the Great God of the universe, that that should be our desire? Like king David, a man after God's own heart, striving to please. His whole life was geared in that direction, to put God first, to please God, to serve God. So again, these are the things that are upon us, and so Paul is reminding Timothy of this.

...who has saved us. As far as God is concerned, in other words, he's telling him, "We have this. We are saved if we do our part, if we fight to the end, if we continue on, if we stir up the gift of God that He's given to us. Then everything is there for us." It's all there for us to be able to accomplish this now in this time, whenever that time is when we're called.

...which was given to us in Joshua the Christ before time began. That's what it's literally saying. So again, how awesome to be reminded of those things as well, that everything is built upon Joshua the Christ. He is the cornerstone of everything in God's plan. And God's plan, first and foremost, primarily about His Family and the creation of His Family. So, before anything ever began, it was already decided, determined, Joshua the Christ, how mankind would have to be created, what mankind would have to go through in a physical body.

This is what I'm writing about right now in chapter six. All these things that God has given to us and the mind that's unique that God created us with, to have the ability to repent. That's why I marvel. Haven't brought it out in the book yet, but anyway, we know this. You know, the angelic beings, when some of them came to a point where they decided, determined on their own to turn against God, their minds became set in evil. The first sin.

A mind that is spirit, composed of spirit, becomes set immediately when it rebels, when it sins. That's what happened to a third of the angelic realm. That's incredible. And then to understand why God made us physical, to have a physical brain with a spirit essence in it that gives the brain the power to think and do the things that we're able to accomplish as human beings, the choices and so forth that are in front of us?

But to understand why it had to be made this way is for the very purpose that we can repent. Our minds don't become set immediately. That's awesome to understand. That's why we're made physical. God's intent and ability to create Elohim could not be done by creating it like He did with angelic beings. He can't create Elohim by fiat or instantly, like He did the angels, who were created spirit.

So, that's an awesome thing to understand, how God is accomplishing all this. It's by free choice, but it has to be with a mind... And to think that God made us this way, to be selfish by nature, to experience evil, wrong thinking, so that when God calls us we realize what we're like. We're told that "the carnal mind is enmity against God. It's not subject to the law, and neither indeed can be." That's incredible.

Something has to change, and it's a calling. It's God offering His holy spirit so this mind can be transformed from selfishness to godly character. Awesome. So, we grow, and we experience things that are a matter of godly character over time.

When that was given to Herbert Armstrong about the difference between the human mind and understanding that we have a spirit essence in us, that was one of the most incredible things that God has revealed to mankind since the time of Christ. To understand that process and what takes place and why it takes place and why we had to be made this way, it's awesome. But we have to do it. We have to make the choices to fight for it, then.

So again here, incredible how God created us. But all of it, first starting with Joshua, that we had to have a means to be able to repent, to change, to have a relationship with God, and in the way God said to so that He would continue to give us of His holy spirit, by choice. The choice has to always be to keep repenting.

That's the primary choice that's always before us because we have sin in our life. We're selfish by nature, and that selfishness will never be conquered until we're changed, whether in the

twinkling of an eye or once we're resurrected, when we are spirit—incredible—no longer in a physical body. That's the only time that that can change in that respect, that we're no longer of a selfish nature. We have to be changed to spirit, fully, with the mind that we've grown in to that point in time, that God gives us. Awesome.

...given us in Joshua the Christ, again, before time began. The power of God to do these things? It's astounding, it truly is. **...but has now been revealed by the appearing of our Savior, Joshua the Christ.** So finally, after 4,000 years of human life, God has blessed us, that's what He's saying, to see, to experience, to know, and build upon what He's given us.

...who has abolished death. Because in the Old Testament, there was no way to have sin forgiven; there was no method. Now, God did attribute righteousness to individuals, like it says of Abraham and others because of the fact that they heard whatever they were given, and they believed God, and they lived it. And because they chose to believe God, because they made that decision, God gave them help and worked with them—of course, drawing them to that point anyway, to be called just as we are now—and had the same process work within them as we do.

Some of that's covered in Pentecost. Again, we should know these things about the wave loaves and so forth, and why there were two wave loaves. One had to do with those before the time of Christ, and those after. Incredible, to understand how God worked. But still attributed righteousness to those who chose to live God's way, but looked to God for help, and He gave them that help because He called them to that anyway.

...who abolished death—so, it's only through forgiveness of sin—and brought life and immortality to light through the preaching of the good news, to which I was appointed a preacher and apostle and a teacher to the gentiles. For this reason, I also suffer these things; nevertheless, I am not ashamed.

Sometimes people can show that by their reaction to others, that it's a deep conviction we have, and we have no shame at all, and instead we stand firm and stand tall in any of those situations to honor God. We understand we're called. We understand there are going to be things of suffering. We understand that family isn't going to agree. We understand that the boss isn't always going to agree with you taking off for the Feast, or even a Sabbath when he needs something done. But you have to stand firm.

Sometimes people, because they won't stand up for it, even within families, sometimes, because people won't make a stand, sometimes they have to go through things over and over and over again until they learn the lesson. You're showing shame, that you're ashamed of something from God. How would I maybe say this? Several different ways of expressing it. But primarily, if you back down or if you compromise (that's a good term to use) with a family member, perhaps a wife or a husband or other family members, and you give into certain things because they're

putting pressure on you. No. If something is right, it's right, and you don't compromise with God's law, with God's way of life.

“Well, surely you can come over Christmas morning and have a meal with us. Surely that's okay. And, we're going to have a Christmas dinner. We have everybody coming over at noon, and we're going to sit down. And you don't have to be a part of handing out the gifts or receiving gifts, but just to be there together.” So, is it wrong to be together with someone on that particular time? No, you can have a meal with someone. But to participate around those kinds of things, you have to decide.

Are you setting the right example to them? Do they all know that you don't keep it, that you don't observe it? So, as long as you stand firm and they know exactly what you believe, well, that's the way it should be. Because otherwise, there's some shame involved in that, and we shouldn't be ashamed of anything before God. To reflect God, to stand up for God. So, this is what this kind of shame is.

That Paul's in prison, that I was in prison, whatever it is that people go through, and people look down upon and find fault with? “You're still with that group?” Because I heard this happened to a lot of people, you know, different family members, and sometimes people couldn't stand up for what was true, what they believed, what they knew, and to know where the truth came from. Gave in. Incredible.

So, we're tried in many different things, we truly are, and this is one of them. God does not want us to be ashamed of Him, of His word, of His truth. On the contrary, He wants us to stand firm. Not to be obnoxious about it, you know, but to stand firm in it.

I have known of so many, vast numbers who have not done that, and because of that, they're not here today. That's what happens if we don't stand firm. If we don't stand tall for what we've been given to believe and aren't thankful for it, grateful for it, what do we have?

So again, **verse 12—For this reason, I also suffer these things; nevertheless, I am not ashamed. I know whom I have believed, and I am persuaded that He is able to keep what I have committed to Him until that day. Hold fast the pattern of sound words which you have heard from me.** So, I like the way that's expressed there, “The pattern of sound words.” Because we're given truth, but we have to make choices within that framework and the pattern that's there.

Sometimes we have to make decisions that apply to us, and we have to figure it out; is this how this fits? Because otherwise, we don't understand what we're given. We're not in total agreement with God on a particular matter until we go through things like this sometimes. In other words, we have to make judgments. What am I going to do under a certain condition when it happens? And sometimes you don't even know what that is until it happens.

There are a lot of people who got hit with that in the Apostasy. They didn't really know what they would do under that kind of a condition, but that brought it all to the surface, what they would do.

Oftentimes, it's easy to say, "I believe God and I'm ready to go through whatever I need to go through" until you go through it, and then all of a sudden, when the rug's pulled out from underneath you, what do you do? What do you do when a third of the Church just quits? What do you do when a third of the Church goes back to what they came out of? What do you do when a third of the Church is so scattered and so confused, doesn't know what's going on? What do you do? Well, we have to make decisions and judgments. That's a part of the process.

But that's a part of our life, having to make choices and judgments that fit into a certain pattern so that they're sound. That soundness, the framework of it, comes from God, and He helps us to do that.

One of the big things in our calling is learning how to judge. That's what God wants in us. That has to do with the mind, how we think, the ability to judge matters, soundly so. And so, we're tried in things, we're molded and fashioned in that so we can become stronger in our ability to do so, all according to God's word.

So again, beautiful the way it's said here, **Hold fast the pattern of sound words which you have heard from me, in faith.** In other words, living what you're believing. Continue to live it, look to God, stir up God's spirit, ask for help in making the choices and decisions, and striving to do the right thing when something comes along that everything isn't just laid out for us perfectly to know exactly what to do and how to do it. How do we make such decisions? Why do we make them? It's how we think about God.

What we wear has a lot to do with how we think about God. How we take care of things in our life, in our home, a lot of it has to do with how we think about God and our relationship toward God. So, so many things are reflected in our life by how we think about God. They truly are.

...that you've heard of me in faith and love. Agape. We learned very quickly early on that isn't something you work up. You don't just decide you're going to have agape today. It's something that comes through the power and strengthened by God's spirit. It's something we have to pray about and ask God for help.

Which, when do you want that? Well, in all your dealings with people, and especially in the Church. Because you want to be right toward everyone, you want to think right toward others and not selfishly at all in any fashion or form. Not for a wrong motive in any fashion or form because that comes from selfishness of the human mind. God's mind is not like that. God's mind,

His love is unique, and powerful, and always outgoing, and always concerned, in that respect, about the welfare of others, to the point that we have to be willing to suffer. Incredible.

...which are in Joshua the Christ. So, this is where it comes from. He is mentioned so often in these things because it's about him being our Passover. It has to do with understanding when we have to repent, when we're doing wrong, when we're not thinking right towards someone else, when we're not speaking right about someone, or toward someone. And if that isn't there, then we realize there's sin that has to be repented of. That's what this is about.

...which are in Joshua the Christ. That good thing, which was committed to you, keep by, or, in other words, **through the holy spirit.** We can't do these things on our own. It requires the help of God's spirit in us. That's why we cry out for it. **...which dwells in us.**

Verse 15—This you know, that all those in Asia... all those in Asia have turned away from me. That's mind-boggling. Asia's big. I don't know if this is literal in every respect. Sometimes things aren't translated really well. But whoever is being referred to here, he's talking about people who have turned away.

He was their apostle. He was the one sent to them, to the gentiles throughout Asia. He's the primary one that they were to learn from and hold onto what they had been given. But he's saying, "They've turned away from me." And so, he starts mentioning some of them, which were names of individuals that had to be well-known, most likely, in that respect, ministers.

Among whom are Phygelus and Hermogenes. The Lord grant mercy to the household of Onesiphorus. So again, here, he's pointing out one here that he wants to point out as being special in that area, in that region of the world, but he's mentioned two others that he wants to make it very clear, "We know what they did and what happened." Now, it doesn't tell us what it was, but something these other two did, most likely within the Church, because this has been the history going way, way back of people stirring things up, and that's why others then would depart from him and not hold on. In other words, they're not holding on to the truth. That's what this meant. They're not holding onto what he taught them.

So, he said, **The Lord grant mercy to Onesiphorus, for he often refreshed me and was not ashamed of my chains.** Of being in bondage, in other words. **...but when he arrived in Rome, he sought me out very diligently and found me.** So, this wasn't an easy thing to go through. I don't know how he got to see him, or what happened, but it said he was diligent in doing it and he worked to find out where Paul was because he wasn't in a house like he was before and where he was bound, and he worked through to the point where he was able to see him.

The Lord grant to him that he may find kindness from the Lord in that day. You also know very well how many ways he ministered to me in Ephesus. So again, he's from Asia, that's why he's

being mentioned. Two others here that had done whatever they did, that abandoned Paul – and I am convinced certainly that they were in the ministry, that they stirred up people in those areas, and that's why others left. And then he's pointing out, "This individual, though, was faithful, and he came. He's worked his way to come see me about these matters." That's how he knew about them because he visited him and reported about the things taking place.

2 Timothy 2:1—You therefore, my son, be strong in the grace that's in Joshua the Christ. So, how can you be strong in the grace? That's something that God gives. It's about God giving; it's about Him granting us the favor, the help, the patience, all the things that are qualities of God that He grants us.

Well, part of that is He grants us forgiveness as well, and that's where so much of these things begin. It's a matter of repentance on a continuing basis in our life – wanting what is right, wanting to be in unity with God. And so, he says there, "Be strong in grace." So, understand what God has granted you. Take advantage and opportunity of that because that's what we're supposed to do. It's there for a purpose.

God is there, wanting to hear from us. He desires to have and receive our prayers. He tells us that they're like sweet-smelling incense, likens it to that that came up when the incense was cast into the fire and the smell filled a room in the tabernacle. He's giving this as an example. This is a sweet-smelling thing to God. He desires that from us. He's pleased with that when we go before Him and cry out for help and even cry out in repentance of sin. Because that's what He wants to grant us, the ability to change, the ability for the mind to be transformed, the ability to continue on until the job is complete, a creation is complete within us. Awesome.

...be strong in the grace that's in Joshua the Christ. Now, the things that you have heard from me among many witnesses, commit these to faithful men. So again here, for what purpose? Well, when he gives it in this manner, it's about the purpose of continuing on and having others who can continue to spread that same message to individuals who are going to be faithful to what was given to them.

That's what we learned in Worldwide. That didn't go well. Because when it comes down to it, human beings don't tend to be faithful. And if individuals at some point or another begin to be lifted up with pride and haughtiness, as we went from a period of brotherly love and a unity and a binding within the Church, we saw a breakdown in that, toward the last ten years of that, especially, as Herbert Armstrong got older. Then what happened in Laodicea, astounding.

This kind of thing, where people weren't faithful. Because there was no way, no ability to know what people were teaching in their own areas, what ministers were doing in their own areas. Someone, unless they did a certain thing and somehow it was told to headquarters, "Do you know that so-and-so out here is teaching... blah, blah, blah." And generally, it had to get so bad

before that would happen, that such a thing would come to light. Then they could try to deal with certain things then, but by that time, oftentimes, large portions of the Church are already gone and leave with them, or whatever takes place. They were gone in the mind. They didn't have a desire to continue to be faithful.

I'll tell you, what we've experienced is really mind-boggling. It's astounding! But incredibly valuable and for use that God is going to use throughout the Millennium and the Great White Throne, truly, because these are major lessons, that we are to be faithful to what God gives to us, to the word He gives to us, especially in this case as he's referring to the ministry here, give it to individuals who will be faithful. That means in the word, in what's delivered to them, what's given to them, and not teaching their own thing, not putting their own twist into it, which is what we've experienced.

That's what led to the Apostasy, a gradual breakdown from Church area to Church area to Church area. God let it happen for a purpose and for a reason, so we could see and learn from it, and so it could be taught for the rest of time, that just because you have the impregnation of God's spirit dwelling within you does not mean you're going to come through this, does not mean you're going to be faithful in the charge that is given to you.

That's why I think about Passover so often, and I think about what was taught at headquarters by an evangelist and how he taught a 14/15th in a very sly manner. And there were ministers who latched onto that. And you think, one of the first books so many of them should have read was the one about God's Holy Days, that had holidays with a question mark in there: *Pagan Holidays – or God's Holy Days – Which?* But most of us going back in that period of time who are from that period of time know that book.

And right in there, Herbert Armstrong gave three scriptures, which is really all a person needs to show that the Passover was on the 14th day and none of it in the 15th. Now, how many remained faithful to that? By the time we got into Laodicea, there weren't that many who were zealously faithful of it and holding onto it. Incredible. Some had totally abandoned it long before that.

So again, lesson after lesson after lesson that Paul is striving to give to Timothy here. He knows he's in a bad strait. He has hope, certain things he's going to be able to continue on and he doesn't know exactly what's going to take place here, but still, there's that part that he did. And so, kind of a "what if" and "what do you do," and so he realizes here Timothy's the one that's going to have to carry on. Timothy was the primary one who was going to have to continue on to the gentiles.

So again here, he said, find faithful men to commit. When it uses that word "to commit," that has to do with the fact that you have the truth, and it's committed to you. It's given to all of us,

but when it's in the ministry and it's committed, that means you're to be faithful to those words in teaching the truth.

The things which you have heard among me and among many witnesses, commit these to faithful men who will be able to teach others also, as it shows here. **You, therefore, must endure hardship as a good soldier of Joshua the Christ**. So, your job isn't going to be easy. It's going to be hard.

Because they had it hard. Paul had it hard. Timothy would have it hard. Then he's telling him, "This is what you're going to face." It's going to be hard. You're going to suffer when you stand up and do and teach what you're going to teach, whether it be from a pagan society around you or whether it be from Judaism, which continued on until 70 AD, and then that came to a screeching halt. They weren't able to continue to cause problems around and with God's Church from that point on as a whole. And others as well, even within some of the Church.

So, "endure hardship." It's going to be hard. It isn't going to be easy. "As a good soldier." We're all to think that way. Whatever we go through, there are times it's going to be hard. When you stand up for what is true, there are going to be times it's going to be hard. It's not meant to be easy, and that's what we're called to be, to fight. That's why we're supposed to put on the whole armor of God. That's why those scriptures are so important, to know what those scriptures are about.

...a good soldier of Joshua the Christ. No one engaged in warfare... So again, it's telling you what we're engaged in, and sometimes it's important to be reminded of this. We are in warfare. It's spiritual in nature. You have to fight. You have to fight against the demonic world that attacks you at times, that throws things at your mind, and you have to reject immediately. That's the kind of world we live in.

Or it comes through others toward you, out of that same kind of world, because they strive to stir things up, first and foremost, against God's people. And so, this is just a common thing. That's why when we talk about coming around the time for Passover and the Days of Unleavened Bread, or especially too, the Feast of Tabernacles, things happen a lot of times to God's people because things come at us in different directions because it's stirred up in a spirit world because they hate that period of time. Each time a holy season comes around, they hate it with all their being. They want to see people stumble, fall.

You, therefore, must endure hardship as a good soldier in Joshua the Christ. No one engaged in warfare entangles themselves with the affairs of this life. What does that mean? Well, it's making it clear that there are things in this life that are a means to an end that we have to live through, but don't let it pull you in like a trap to get you entangled in it, that that is what becomes important to you more than the truth and fighting the battle. Because this happens.

No one engaged in warfare entangles themselves with the affairs of this life, that they may please Him who enlisted them as a soldier. So again, it's about pleasing God and being pleasing to God and to Joshua the Christ. Willing to go through whatever we have to go through in life and standing up for whatever we need to stand up in, and fight the fight, whatever that fight is. It might come from our employer, might come from family members. It might come from whatever source. It doesn't matter, you have to stand firm. And to do that, we have to ask God for help to continue in the fight.

Verse 8—Remember that Joshua the Christ, of the seed of David, was raised from the dead according to my preaching of the good news. So, “You've been told the story. That's the good news. This is what you continue teaching.”

...for which I suffered trouble as an evildoer unto bonds. So, he said, “I'm in prison because of this, because of how others have looked upon this, and what I have done in teaching in other areas, and so forth.” And so, instead, others see it as being evil. That's why people like to call God's people a cult because they want to smear people the best they can. “You're just a cult. What can be worse than that?!” And so, sometimes people are embarrassed by that, ashamed.

That happens. Sometimes it's like, “Oh, well, we're not a cult,” and you find yourself trying to defend something in a way that maybe wasn't the best, you know. Anyway, those things we have to learn from and judge.

Remember that Joshua the Christ, of the seed of David, was raised from the dead according to my preaching of the good news, for which I suffered trouble as an evildoer unto bonds. In other words, being in prison.

...but the word of God is not able to be put in bonds. “It's going to continue to go out there. You continue to preach, you continue to do it, continue to spread it because that's what God's going to do until Joshua returns.” That's what it's about.

Therefore, I endure all things for the sake of the elect. That's what we should do toward one another. We go through whatever we need to do, not just for our own sake, but for the Body, for the Church, for one another.

We need each other. There are not a whole lot left, and so we can receive encouragement and help by keeping in touch with one another, by visiting with one another, by coming together, especially on the Sabbath when we have those opportunities.

That they also may obtain salvation, which is in Joshua the Christ, with eternal glory. So that's the fight. That's what we're working for: to become part of God's Family.

In a faithful saying, For if we died with him, we also will live with him. That's beautiful!

Because what does that mean? You put self or you ask someone to put self, to put you under the water. You go under the water. You chose to do it, and you put self to death. That's a commitment of your life that you are no longer your own. You recognize that. You recognize that as far as the old person's concerned. They have been drowned (or at least that's the picture), put to death.

"For if we died with him, we shall also live with him." So, we're willing to do whatever's required. We've died with him. We recognize what he did, what Christ did so that we could be forgiven of sin, and what is required of us is minimal compared to anything like that, really. And so, we start a process then of growth and change and fighting battles, being in warfare.

If we endure, we shall also reign with him. So, to endure, just you keep going. I marvel how many people just quit the fight, quit the battle, don't endure. If we understand the name of Israel and we want to be that spiritually, that's in the meaning of it all – to persevere. It means you don't quit, you don't give up, you don't let down. You keep fighting, whatever it takes, to endure.

"We shall also reign with him." So again, their focus was that of Christ's second coming and understanding that there were firstfruits being called and worked with. That was the entire focus as a whole. It has been over the last 2,000 years. We're the only unique group, in that regard, that has those who are focusing on going on into a millennial period and continuing in this way of life, and those who will be changed at that time as well. All the others had to look toward the one thing, to be there to reign with Christ when he returned. That's what they were called to.

If we deny Him, He also will deny us. So if we don't fight, if we don't acknowledge and stand for this way of life, if we don't reflect this way of life, if we let down, if we sin, if we deny Him, which is what this is about, deny Him to live in this, live in us. If we don't stir up God's spirit, we're denying God and Christ to live within us. On the contrary, we should be crying out about that day by day. We want, I want, we need, I need God to dwell in us. We need His holy spirit.

To keep that up means we have to keep repenting. We have to keep crying out to God to help us to see the things we need to change, the things that aren't right in our thinking, in our motivations, whatever it might be, that maybe we're blind to. Because we are blind. There are different levels of growth we can come to in our life to weed out things that are in this mind, but there'll always be something in there that you don't realize it's there yet, that you haven't seen yet, you haven't come to grips with. And as you become more refined, God will help you to see that, to conquer it, to fight it, to overcome it.

So again, "If we deny Him, He also will deny us," and so He won't help us, He won't dwell in us. He will cut us off if we don't do our part.

Verse 13—If we do not believe, He remains faithful. What an awesome thing, to realize that there are times that an individual is pulled by something, does something, sins, has strayed away, and yet, God is there, Christ is there, desiring that you repent, sometimes doing things, bringing things into your life for the purpose of drawing you to repentance, to stir you, to shake you, to sober you, to bring you to a point of repentance. Because He is faithful, He desires that you succeed. He desires, God desires, Joshua the Christ desires that we succeed, but that requires that we come to repentance and acknowledge what we're doing that's wrong and ask for help to do what is right.

He cannot deny Himself. So, the horrible thing is if we come to a point where we're cut off totally. Then, we're not a part anymore. We're not with them anymore. He's not denying Himself, because we're cut off, because we rejected them. Whatever.

Verse 14—Remind them of these things, charging them before the Lord not to strive about words to no profit. You know, don't get into things about things that. Hold on to what you've been taught, to what you've been given, and seek to build upon it as you continue to learn. But don't go off in these little tangents.

Because this is something that's been common within the Church through time, especially when someone gets a hold of a *Strong's Concordance*, used to be, and starts looking up certain words: "Well, this doesn't mean that. It means something different. I see something here that the Church really needs to understand." It's like, oh boy. Anyway.

We have enough and have always had enough, through Philadelphia, to receive what was given to us and hold on to that with all of our might. Not to try to go off on some tangent and try to find something that's new. That's why that one scripture, it's been so misused about studying and that you're able to do it on your own or whatever it might be. It doesn't even mean that at all. "To prove all things." Prove all things. It's like we have the ability on our own to prove different things that we have or haven't been told yet, haven't been shown yet, and we can come to certain conclusions. Many people have gone astray because of that.

So, it says here **...before the Lord, not to strive about or over words to no profit, to the subverting of the hearers. Be diligent.** That word "study" isn't even there. It's not the word for study in the Greek language. "Be diligent; endeavor," that's what the word is.

So there have been some things in times past where people have felt they could study on their own, and they could come up with ideas on their own. Is that how we learn the truth? Is that how we build upon truth, more truth? Or does God have a method whereby He tells us what is true, and then later on we'll add more to that truth and build upon it? That's how God works.

But so many in the Church, it seems like through time, have not really embraced that to the degree they should have. Yet we've been told. I remember being told over and over again, coming from headquarters, things that Herbert Armstrong wrote.

Be diligent (endeavor) **to present yourselves approved to God.** In other words, we're doing it the right way. That's what we're striving to do. Approved because it's right before God. ... **approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.** So again here, the desire is, is that we keep on target, that we hold onto and protect and guard the truth that we have. That's what we're being told here, "rightly dividing the word of truth," using it properly, the right way that it was given. Speaking of it in those same terms.

Verse 16—But keep away from profane, vain, or fruitless conversation or conduct. Because it's what it's about, in large part, too. So, conversation, conduct, he's speaking in the context here of conversation, things that are said.

...for that will increase to more ungodliness. Now their word will spread like cancer. So, those things have happened. Starting here, starting with the beginning of the Church, it didn't take long, and certain ones began to come along and spread certain things. People got into different debates about various words or certain teachings, and if they ever move away from (which happened) from what was given to them and start trying to build something else upon it, then that's what spreads like a cancer.

Because it's just human nature to want to delve into something different, something new that we haven't heard yet, that we haven't been told yet. That's where we always have to be cautious and on guard.

Now their word will spread like a cancer. Hymenaeus and Philetus are of this sort. So, he wasn't afraid to call out names of individuals. Again, believing fully that these were ministers, that this is what they did, or they became that because they began to have a following and began to lead others out. So, that's what they wanted to be, if they weren't already. So, he said these two were of that sort.

...who have strayed concerning the truth. That's what happens. You move away from it, strayed concerning the truth, **saying**, and so it gets more specific here, **that the resurrection is already past, and they overthrow the faith of some.** So, this is what they did. Because of their influence, others got entangled in it. But they had the choice too. Everyone has a free choice to listen to that kind of thing or not.

That hasn't been a real good history within the Church. I've known tons and tons of people who've listened to things that just weren't right and embraced it. Very few escaped that kind of thing once they got deep into it because there's so much sin involved in it. There truly is. To turn

something away from the truth as God has given to us, what has been sacrificed to give to us, and then to turn to something else, come up with some different kind of ideas, and then tell others about it?

Kind of interesting how that's happened in the Church, too. Because oftentimes, people who came up with these different ideas didn't go to someone whom they knew was strong, who would stand up to them. They'd go to someone who had become weakened, in a weakened state, or someone new that was still weak, not strong yet fully, and work on them and start talking to them about various things and feeding them a little bit here and a little bit there, and before you know it, they made a choice to, themselves, turn away from what they were given from the beginning. Awesome. I mean, not awesome, but sick, if you will. Dumbfounding that it can happen.

Verse 19—Nevertheless... These are lessons. We're going through these things because they are written here for our learning that we can have impact upon other people's lives. These are things we're going to use in the Millennium. These are things that are going to be used in the Great White Throne. Because human nature is human nature, and there are always going to be people out there who stray, who go off on a tangent, who get lifted up with pride because that's what we have inside of us as human beings. That's our primary battle, is pride. And so, that has to be brought into check and to rightly divide or to do the right things that have been shown as how to do it. And then, when you have that opportunity to teach others and let them know what they're doing to themselves, we can tell them early on rather than to a point in time where it's done so much damage that it's going to hurt others as well, and you have masses leave.

We're not going to have this taking place in the Millennium, where masses of people are just going to leave and go start some other organization, some other church, some other whatever. God's not going to allow it.

I don't know how it's going to be done, but that's not going to be allowed. False things are not going to be allowed to exist, to continue to lead people astray. They'll be brought into check, and there'll be people who are listening today who will have part in that. There'll be people who live on into the Millennium who will have part in being able to deal with some of that kind of thing, to stand firm.

So, it says here, **and they overthrew**, in that essence, **the faith of some. Nevertheless, the solid foundation of God stands, having the seal, The Lord knows those who are His.** We may not always know within a Church, and this has been our history, I'm going back. And hopefully and prayerfully, those things aren't happening as they were in times past. I don't believe they are. There may be some refining yet that has to take place, and we know that there will be all the way up until the time Christ comes. But as a whole, this process here, "The Lord knows those

who are His,” and so God will take care of things in His time. That's why certain things have happened.

Laura and I were just talking the other day here about two fasts, periods of fasts that were really close together. 2013. It was pretty early on here when we had a fast, and part of this was in the context too of the Church being cleansed. We had different ones found out in the Cincinnati area, brought to the surface. All of a sudden, they were exposed. And then not long after that, an evangelist was exposed in the second fast that happened, a month later or something like that. And then he was exposed for who he was. It's like, horrible that we have to go through those things, but God knows, and He will reveal those kinds of things in His time.

It's awesome to see that process take place, to be a part of that. Because especially now we understand God's cleansing the Church in a way that as a Body it has never had that measure, if you will, of oneness and unity as we have right now. That's an awesome blessing because there's been a lot of cleansing taking place over several years now.

And this, because this is God's time, we're nearing a time that His Son's about to return. So, there's a greater purpose now, why it has to be that way. It's a joy to be a part of that; it's exciting in that respect. Harmful at times inside, in the heart, in the feelings, when you see individuals make some of the choices they make. But we can't control those.

So, it goes on to say **and Let everyone who names the name of Christ depart from iniquity.** Over and over again, it's about Joshua the Christ. If we're going to claim that we think and believe and are living a certain thing, then we'd better be doing it.

But in a great house, there are not only vessels of gold and silver, but of wood and clay. So, God has allowed this to exist for the last 2,000 years because we all learn from this. We all learn every aspect of what it is to hold on, to fight. We see aspects where people have gone off and put greater emphasis upon a different way of building in a way that they weren't told. That's why the example is given in other places here, the fire will make it clear that which is pure and of gold, silver (and that stays), but that which is made of wood, hay, and stubble will burn up.

God has this process He lets us go through, but it's all for our learning because we have to learn how to judge various things and individuals (to a point) in our thinking. Because if someone sins, we have to be able to have the ability to judge that. Sometimes we have to have the ability to judge what we're going to do about it if we're a part of it. If we have witnessed a certain thing that has come directly to us, are we going to do and follow what God has told us to do?

Because, as a whole, that hasn't been done in the Church. It wasn't done in Philadelphia, definitely wasn't done in Laodicea to the degree it should have been. It's done very, very little, very seldom. And generally, not right when it was applied. Going to a brother alone is more a

harsh judgment, not for the purpose of saving, but for the purpose of being authoritative and condemning of someone, which is not the right spirit.

Let everyone who names the name of Christ depart from iniquity. But in a great house, there are not only vessels of gold and silver, but of wood and clay, some for honor and some to dishonor. How long was Joe Sr. around? How long was Joe Jr. around? Was Joe Jr. ever a part of the Church?

God allowed certain things like that to exist so we could learn from it and see things that are wrong and see how harmful and how damaging certain things can be in life. But God allowed those things to exist so we could learn how to judge better. I have learned a lot by seeing those things take place in the Church, and it helps you to embrace more fully what is right and the right way of doing various things and the need for that kind of thing to be stopped.

Therefore, if anyone cleanses himself from the latter... The things of dishonor. So, that's an individual choice. If there are things we're not doing right, and we continue to do them?

That's why I think of the simple thing of tithing and how that has had such an impact in people's lives. Because that seems to be the one that really tries people as to what is really inside and what we think about God. God knows everything, and why we think we can claim we believe a certain thing and do the opposite, it's mind-boggling.

But it says here, "If anyone cleanses himself from the latter," (from the dishonor) because not to honor God, not to do what God says, is hideous. It's evil. You know how we cleanse ourselves of such a thing? We repent. We start doing the right thing, no matter how much we suffer.

It doesn't matter how much you suffer to obey God because that's what's the most important. That's generally what people think in their minds, "This is going to be hard not doing this or not having that," or whatever it might be. Well, what's more valuable? What God's placed before us, and we're willing to suffer for that for a while? And then know that God will bless us as we continue to fight? Because that's how it works.

I've known of so many people who are never blessed because they didn't obey God in that area. Blessings, awesome blessings, come from those who obey God. It doesn't mean tomorrow, doesn't mean next week, or even next year, but they come. Because you see, time flies. Time flies. I'm getting close to the end of mine. I know that. I have touched it several times already. That's what happens in life.

1969, that's a lot of years. We've been around at different times, but yet, God helps us, and He intervenes for us if we continue to fight.

So again, **Therefore, if anyone cleanses himself of the latter**, things of dishonor, **they will be a vessel to honor**. A vessel, that's what we are. What's in the mind is what counts. It's what's inside this vessel – how we use it, how we think.

...can be a vessel to honor, sanctified, and used for the Master's use. Isn't that what we want, to be in His Family? To be able to do and continue on? Everything that's out there, a universe that science can't even begin to get a good hold on. The numbers get so large. Well, it could be between 200 trillion and 400 trillion. Well, where'd you pull that out of? You can't zero in a little closer than that? Well, they can't, you know. They're still finding things they don't even know. Incredible.

They think they can see so far out into the universe, and so that must be the end. Is that, is that the end of it? Or is it the reality that it's so many hundreds of thousands, billions of light years away that maybe there's something out there that the light hasn't yet gotten to us because it was so long ago and takes so long to get here? Duh. So, how great is it? We don't know, but it's out there for a purpose. It's out there for God's Family.

We don't even have the ability to begin to scratch the surface in our minds as to what God has planned. You realize that there had to be billions upon billions upon billions of years of creation before this, before mankind was ever created. There's been a lot of time in the building. Sometimes people have this concept that God had this, like a magic wand, and said, "Okay, there it is, the universe!" It didn't happen that way!

It was something created over and over and more and more, and the angelic realm had an incredible part in that. To begin to grasp some of that will help us to understand there's so much out there that we're to do that we haven't been told yet because we're not close to it. We'll get there. But it's going to be exciting, as we're told, just like the angels were when they were told about various things, when they were told about the Earth, and they shouted for joy when they saw what they saw. Life, the first place in all the universe. All of a sudden, life. Incredible. And it was exciting. Life besides them. It was animals, you know, whatever, but there was life! And green things and other things.

Anyway, they'd never experienced that. Before it was just kind of like a lot of rock or whatever, you know, different solar systems and galaxies, and things that God was creating and bringing into being. We can't comprehend those things, but that's where we're headed. Out there for a purpose. Not to disappear all of a sudden, not to somehow run out of juice in some of the stars. Will some? Well, you might have to wait around for a few hundred billion years, but maybe. I don't know. Maybe.

The point is we're so small, but God has placed before us something so great that we can't even begin to comprehend it yet.

2 Timothy 3:1—But know this, that in the last days perilous times will come. What an incredible thing, what Paul was given, to know various things. He was given to write 2 Thessalonians 2 about the man of sin. The first three things said there in that chapter had everything to do in context with Christ coming, when he comes, his return, and it was about the man of sin, the son of perdition.

And so, they're still at a point here, "Know this, in the last days, perilous times," "dangerous times; hard to bear," as the Greek word is here, "are coming." We're not there yet. Because he was given this prophetically so. It was about Christ coming.

But they didn't know, so they kept looking for his coming, for the time he's going to return. They had no idea there's still nineteen hundred whatever years away, whatever time was in there. And later on, different ones came into the Church and still had 1,750 years to go. They had no idea. They won't know until they're resurrected, "Oh, you mean there was another 1,750 years in the Church? Wow!"

...for people will be lovers of themselves. It's getting worse and worse. Inward, that means inward, selfish to the extreme. All the electronic gizmos and gadgets and things that are out there, holding this selfie stick. "Lovers of themselves." That's getting worse, not better. It's getting to a point where people don't even know how to communicate well with each other in many cases. Young people growing up, I feel sorry for them today. They live in a different world. Astounding.

...lovers of money, boasters, proud. The point is these things just get stronger and more powerful in the world. These things have always been around, but at the end, they're at their height, and most of that's been given a giant boost primarily by technology.

...blasphemous, disobedient to parents, unthankful. What a horrible thing. Even within the Church, we have to learn how to be thankful. We have to learn to be able to say thanks to others. We have to learn. We don't know how because we've strayed away from those kinds of things. The Church has had to learn those things more. Incredible that that would have to be that way, even within God's own Church.

...unholy. So again, showing what the world is like. These kinds of things just get worse and worse. **...betrayers, breaking agreements.** You know, not keeping one's word. And it used to be that expression, "Their word is their bond." That's just the way people used to live as a whole in many respects. I remember going into a bank when I was young and before I came into the Church to get a loan, and even afterwards, went into a bank and was able to get a loan. Nothing to prove anything. It's just they gave me an opportunity. They gave me a chance. Your word, you know?

And by the work I was going to be doing, that I'd pay it off in a certain time, and I did it. Then the next time, it was easier when I needed it, needed help. Then when I came into the Church, I needed help to get over to Bricket Wood, so I had to go get a loan for that because I didn't have the ability to fly over there on my own. Nobody to pay for it. So, I went and got a loan to help that. Well, they had enough experience by that time, "Your word is your bond. You've proven you'll take care of your debts."

And today, we live in a world where you look at credit cards and how people live to the extreme that you can get them so easily. It's bad when you can get them this easily because the tendency is then to just go to the limit on everything. The world we live in.

...slanderers, without self-control. I'm seeing that more and more and more. **...brutal.** Savage. We see a lot of that in the world. You wonder sometimes, how could such minds be this way? How could they be even? How can they exist? How can people think that way?

That's why I think about—I probably shouldn't go there—but politics today and people who are in office. Absolutely no soundness whatsoever. Many times, just absolutely nutty as all get out. No sanity. How else do you describe some of the kinds of things that are out there, and how people think? Judges today that should have a higher expectation of how they live, how they judge. Those things are gone. I'll tell you, just shows we're that much closer.

...without self-control, brutal (savage), despisers of good, traitors. That's why God's people, you know, if you live what you live, there aren't a lot of people drawn to you sometimes because they don't like that. People don't like that because they don't want to have anything about a conscience, and they feel like maybe you're judging them or whatever it might be. And anyway.

...headstrong, haughty, lovers of pleasures more than lovers of God. Those are the kinds of things we have to be careful of, even within the Church, that we don't get wrapped up in things of this world and... **...having a form of godliness but denying its power.** So many claim certain things that they believe and live supposedly. **...denying its power.** It says, **Turn away from such.**

Verse 10—Now you have fully known my doctrine, manner of life, purpose, faith, longsuffering, love (agape), and steadfastness. He wasn't bragging. He was just telling Timothy, "You have seen my life. You have seen what I have lived. This is what you have to grab hold of and do the same." So, he's telling him in order to teach him.

...that which came upon me in persecutions and afflictions in Antioch, Iconium, and Lystra – I did bear under such persecution. And out of them all, the Lord delivered me. So, he's telling him, "You're going to have to go through things. It's not going to be easy. God will deliver you because it's serving Him."

Yes, and all who desire to live godly in Joshua the Christ will suffer persecution. Everyone in God's Church.

But evil people and imposters will grow worse and worse, deceiving and being deceived. You think, how could you say this better than what we've experienced, especially at the end here going through the Apostasy. It's the height of all this that he's saying here. He's saying, "In the end time, this is what's going to take place. This is what you're going to experience."

But you must continue in the things which you have learned and been assured of, knowing of whom you have learned them. Powerful teaching tool right there. If people would have remembered God's apostle, Herbert Armstrong, and who it was that was teaching them and where truth came from, we wouldn't have had the problems we had later on. But that isn't what happened. We experienced that for a purpose. Some vessels to honor, and some were to dishonor.

...and that from childhood you have known the holy scriptures, which are able to make you wise for salvation through faith which is in Joshua the Christ. All scripture is given by inspiration of God and is profitable unto doctrine, for reproof, correction, unto instruction in righteousness, that the one of God may be complete, thoroughly equipped unto every good work. In other words, God has provided us with all that we need. We just have to keep in it, keep focused upon it.

2 Timothy 4:1—I charge you therefore before God and the Lord Joshua the Christ who will judge the living and the dead at his appearing and his Kingdom. So, it's covering the entire span, 1,100 years.

...preach the word; be ready in season and out of season. So, that's what we do in the Church. We strive to do that. Certain conditions, certain things happen; there may be something that happens in the Church, so at that time, in that season, when that happens, that's what we have to address. Not to ignore but address to help the Church.

If it's a season of Pentecost that we're coming upon, that's what we're going to hear. Holy Days, that's what we're going to hear. On and on it goes.

...preach the word; be ready in season and out of season. Convince, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure sound doctrine. The Apostasy. Incredible. They didn't hold onto it as a Church, like we should have.

But according to their own lust or desires, in other words, for something different or self or whatever it might be, "The way I see it," **having itchy ears, they will heap to themselves teachers; and they will turn their ears away from the truth and will be turned unto fables.** The world today, that's what's happening in a massive scale. I'm not just talking about the Church.

The world can affect the Church, though. But you think about the world we live in, it's the way of mankind.

But you, be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry, for I am now... It says "ready" here, but that word isn't there. **But I am now to be poured out as an offering.** He had that inside of him, though he went back and forth in some of the things at different times when we read 1 Timothy and so forth, and Titus, and now this. But here, more of an inclination that he's about to his end. Ready "to be poured out as an offering." In other words, as his life being poured out, his blood being poured out. **...and the time of my departure is at hand.**

I have fought the good fight, I have finished the race, I have kept the faith. So, he's passing this on in that respect to Timothy, and is moved by it, by what he says here, and seeks to help move him as well.

Finally, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me on that day and not to me only, but also to all those who love his appearing. Looking to his return, in other words. So that's the way we are in the Church. Regardless of when in the last two thousand years people have been called, that's the focus, that's what we look to.

Be diligent to come to me soon. So, he still felt that he had time. He didn't, but still had this in his mind. Back and forth a little bit here but knowing that this is upon him because it's more serious than it was the time before, when he was in his own place and able to stay in his own home in Rome.

Be diligent to come to me soon, for Demas has forsaken. It's a word that means "deserted; abandoned." **...having loved this present world.** So, in other words, he was turned to something in the world, whatever it was that he did, that he turned away from the truth, from the Church. **..and has departed or gone to Thessalonica.**

I don't know why the pronunciation of this is different, but it's **Crescens**, is how this next word is, **unto Galatia**, and then **Titus to Dalmatia**. So, whether it is the same Titus, which probably is, don't understand this fully, but maybe he departed as well after Paul had previously written to him. One day we'll know for sure, but that's what it seems to indicate here.

Verse 11—Only Luke is with me. Take Mark and bring him with you, for he is profitable for use for me in the ministry. And Tychicus I have sent to Ephesus. Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments. He has this desire of believing that maybe he's going to be released. I don't know. Because he wants these things brought, and he certainly is not going to be able to do it while he's in bonds or in prison. But he wants these things brought, and probably with the thinking in mind that he has more to do, and

so “Bring those to me because I'm going to need them. I'm going to use them.” But that isn't what happened.

Alexander the coppersmith did me much harm. May the Lord repay him according to his works. You also must beware of him, for he has greatly resisted our words. So, in other words, he's one you want to watch out for. I believe that was in the area of Ephesus. So, “Be careful of him, because when you're traveling in these different areas, he may come after you.”

At my first defense, no one stood with me, but all forsook me. What an incredible thing that some of the things he went through and dealing with him and talking about different ones who weren't strong enough at this point in time, whatever it might be, that didn't stand up for him. At other times it records that they did. But here's an occasion where he said they didn't do it.

May it not be charged against them. But the Lord stood with me and strengthened me, and that the message might be preached fully through me, and that all the gentiles might hear. Also... What an incredible thing, that all these things that he wrote continued to go out into the world, continued to go out into the gentile world. And it's not about gentile or being Jewish, it's about being Israel spiritually. And yet this is a way that God used to show this is for all mankind, the truth, the way of life.

And his words didn't stop here. That's what's such an awesome thing about it. It's written. It's in the writings of all the epistles here. Over half the New Testament attributed to him. Incredible.

I was delivered out of the mouth of the lion. So, what happened there, I don't know. But there must have been a lion involved.

And the Lord will deliver me from every evil work and preserve for His heavenly Kingdom to Him be glory forever and ever. Amen.

So quite an inspiring history story here about Paul and all the things he went through, and it's been very profitable for us to go through this.