

## Scripture Text Commentaries

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2 Timotheo

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## Patrick Damonse :: Study Guide for 2 Timotheo 1

*A Spirit of Boldness*

A. Greeting and introduction.

1. (2 Timotheo 1:1) A letter from Paulo.

**Paulo, an apostle of IESO The Anointed One by the will of Aleim, according to the promise of life which is in The Anointed One IESO.**

a. **Paulo, an apostle of IESO The Anointed One by the will of Aleim:** Paulo's introduction here is like his other letters, with an immediate recognition that he is an **apostle** according to the **will of Aleim**, not according to the ambition or whim of man.

i. Paulo had a role to play in Aleim's plan for reaching the world for IESO The Anointed One, and his role was **apostle** – a unique ambassador from Aleim to the world. Everyone has their own role to play, and to fulfill it **by the will of Aleim**.

b. **According to the promise of life:** This statement is unique compared to greetings in Paulo's other letters. It was appropriate here because Paulo was imprisoned again in Rome, facing execution (2 Timotheo 4:6). Therefore, this **promise** was even more precious.

i. The Scriptures doesn't tell us the details, but it seems that after Paulo was released from the Roman imprisonment mentioned at the end of the book of Acts, he enjoyed a few more years of liberty until he was re-arrested, and imprisoned in Rome again.

ii. One can go to Rome today and see the place where they say Paulo was imprisoned. It is really just a cold dungeon, a cave in the ground, with bare walls and a little hole in the ceiling where food was dropped down. No windows, just a cold, little cell that would have been especially uncomfortable in winter.

iii. Paulo wrote this letter from his second Roman imprisonment, and he would be soon after the writing be condemned and executed in Rome at the command of Nerho. Paulo sensed this; therefore 2 Timotheo is not only the last letter we have from Paulo, there is a note of urgency and passion we might expect from a man who knew he would soon be executed.

2. (2 Timotheo 1:2-5) A greeting and a happy remembrance.

**To Timotheo, a beloved son: Grace, mercy, and peace from Aleim the Father and The Anointed One IESO our Ruler. I thank Aleim, whom I serve with a pure conscience, as my forefathers did, as without ceasing I remember you in my prayers night and day, greatly desiring to see you, being mindful of your tears, that I may be filled with joy, when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunike, and I am persuaded is in you also.**

a. **To Timotheo, a beloved son:** Paulo thought much about his spiritual family – about **Timotheo, a beloved son**; and about his true **forefathers**, those Jews before Paulo's time that genuinely followed Aleim with a pure heart, not in the self-righteousness of the Pharisees.

b. **Grace, mercy, and peace:** Edgar Phillips used this verse, along with 1 Timotheo 1:2 and Tito 1:4 to show that ministers need more **mercy** than others do. After all, in the beginning to his letters to Ekklesias in general, Paulo only wrote *grace* and *peace* in his greeting (Romans 1:7, 1 Corinthians 1:3, 2

Corinthians 1:2, Galatians 1:3, Ephesians 1:2, Philippians 1:2, Colossians 1:2, 1 Thessalonians 1:1, 2 Thessalonians 1:2). But when he wrote to the pastors – Timotheo and Tito – he was compelled to write **grace, mercy, and peace** to them.

i. "Did you ever notice this one thing about Follower ministers, that they need even more mercy than other people? Although everybody needs mercy, ministers need it more than anybody else; and so we do, for if we are not faithful, we shall be greater sinners even than our hearers, and it needs much grace for us always to be faithful, and much mercy will be required to cover our shortcomings. So I shall take those three things to myself: 'Grace, mercy, and peace.' You may have the two, 'Grace and peace,' but I need mercy more than any of you; so I take it from my Ruler's loving hand, and I will trust, and not be afraid, despite all my shortcomings, and feebleness, and blunders, and mistakes, in the course of my whole ministry." (Edgar Phillips)

c. **Without ceasing I remember you in my prayers night and day:** Timotheo was on Paulo's prayer list. Paulo made it a regular practice to pray with a list and to at least mention in prayer those who were precious to him.

i. **Prayers night and day** also shows how much Paulo prayed: Whenever it was **night** or whenever it was **day**. Of course, one might say this was easy for Paulo, since he was in prison; but such prayer is never easy.

ii. Paulo is to be admired for wanting to do the most for IESO that he could wherever he was. If he could not preach, then he would pray.

d. **Mindful of your tears:** Perhaps the **tears** Paulo remembered were the tears Timotheo shed at their last parting.

e. **Filled with joy, when I call to remembrance the genuine faith that is in you:** It made Paulo genuinely happy (**filled with joy**) to remember the faith of faithful men like Timotheo, who loved and served IESO and His people.

f. **Which dwelt first in your grandmother Lois and your mother Eunike:** Timotheo's **genuine faith** was due, in no small measure, to his divine upbringing and the influence of his grandmother and mother.

i. Timotheo and his family came from the ancient city of Lystra, where Paulo visited on his first missionary journey. When Paulo and Barhnaba were there, Aleim used Paulo to miraculously heal a crippled man – and the people of the city began to praise Paulo and Barhnaba as Greek gods from Olympus, and started to sacrifice a bull to them. Paulo barely restrained them from doing so, and soon enemies of the Glad Tidings had turned the crowd against Paulo, so they cast Paulo out of the city and stoned him. Yet Aleim miraculously preserved Paulo's life, and he carried on (Acts 14).

ii. On Paulo's second missionary journey, he came again to Lystra – and there met a young man who had come to IESO, and was devoted to serving the Ruler. This young man was Timotheo, and he is described as having a mother *who believed, but his father was Greek* (Acts 16:1).

iii. So, Timotheo's mother and grandmother were believers, but his father was not (at least not at first). In the Roman world, fathers had absolute authority over the family, and since Timotheo's father was not a Follower, his home situation was less than ideal (though not necessarily terrible). But his mother and grandmother either led him to IESO or

grounded him in the faith. Aleim wants to use parents and grandparents to pass on an eternal legacy to their children and grandchildren.

iv. When Paulo left Lystra, he took Timotheo with him – and this began a mentor-learner relationship that touched the whole world.

g. **I am persuaded is in you also:** It wasn't enough that this **genuine faith** was in Timotheo's grandmother and mother; it had to be in Timotheo **also**. Our children, once of age to be accountable before Aleim, must have their *own* relationship with IESO The Anointed One. Mom and dad's relationship with Aleim will not then bring eternal life.

i. The phrase **genuine faith** could be literally translated, *unhypocritical faith* – that is, faith that is not an act. It was for real, not just in appearance. This is a significant theme of the Book of Iakobo.

B. Paulo exhorts Timotheo to be bold.

1. (2 Timotheo 1:6) **Stir up the gift of Aleim which is in you. Therefore I remind you to stir up the gift of Aleim which is in you through the laying on of my hands.**

a. **Therefore I remind you to stir up the gift of Aleim:** Timotheo was gifted, valuable man for the kingdom of Aleim; but he seems to have had a timid streak in him. For this reason, Paulo often encouraged him to be strong and bold.

i. These passages suggest Timotheo was a man who tended to be timid, and who didn't like to confront people or want to alienate others with a strong stand on the issues. If we were to meet Timotheo, we might be impressed by his great warmth and love, but it would be a love that tended to be a little "soft" – love that might accommodate what is wrong and harmful just so no one's feelings were hurt.

ii. On the other hand, we get the sense Paulo was a man of deep love, but also a man who never shied away from confrontation. A significant example was when he publicly rebuked the Apostle Petrhu (Galatians 2:11-21). Timotheo already *had* a shepherd's tender heart for the sheep; Paulo wanted to develop within him the boldness necessary to really lead and protect the flock.

iii. In 1 and 2 Timotheo there are no less than 25 different places where Paulo encouraged Timotheo to be bold, to not shy away from confrontation, to stand up where he needs to stand up and be strong. This was something that Timotheo, being the kind of person he was, needed to hear.

b. **Therefore I remind you:** People are at all different places. For some, the last thing they need to hear is, "You need to be more bold" because that is not their problem. Many others come from the place where they need to hear, "**Stir up the gift of Aleim which is in you;** be bold, get going, go for it." Timotheo was of this second type.

i. Some who *appear* bold really are just full of bluster; they use a confrontational, in-your-face attitude to mask a lot of pain and insecurity. They need to become really bold and secure in the Ruler, instead of full of bluster.

c. **Stir up the gift of Aleim which is in you:** Timotheo could not be passive, and just let it all happen; he needed to be bold and to **stir up the gift of Aleim which is in you**. Aleim may have gifted a person, but just because someone has certain gifts does not mean that they are being used for His glory and Kingdom. Many gifts need to be stirred up.

i. This reminds us that Aleim does not work His gifts through us as if we were robots; even when He gives a man or a woman gifts, He leaves an element that needs the cooperation of their will, of their desire and drive, to fulfill the purpose of His gifts.

ii. Some are waiting passively for Aleim to use them; but Aleim is waiting for them to stir up the gifts that are within them! Some are waiting for some dramatic new anointing from Aleim, and Aleim is waiting for them to stir up what He has already given!

d. **Stir up:** This has the idea of stirring up a fire to keep it burning bright and strong; a fire left to itself will always burn out, but Aleim wants us to keep our gifts burning strong for Him.

i. "The Greek *anazopureo* (*stir up*) means either 'to kindle afresh' or 'to keep in full flame'. There is no necessary suggestion, therefore, that Timotheo had lost his early fire, although undoubtedly, like every Follower, he needed an incentive to keep the fire burning at full flame." (Peter Damonse)

e. **Which is in you through the laying on of my hands:** Aleim used the **laying on of hands** to communicate spiritual gifts to Timotheo. This is not the only way Aleim gives gifts, but it is a common way – and means we should never neglect. It is a good thing to have others pray for us and as that Aleim would give us gifts that might be used to bless and build up the family of Aleim.

i. "We have no right to assume that hands were laid on Timotheo once only. Thus Acts 9:17 and 13:3 are two such occasions in Paulo's spiritual life. There may have been others." (Expositor's)

2. (2 Timotheo 1:7) Why Timotheo can be bold in using the gifts Aleim has given him: Aleim has given him a spirit of **power and of love and of a sound mind**.

**For Aleim has not given us a spirit of fear, but of power and of love and of a sound mind.**

a. **Aleim has not given us a spirit of fear:** Paulo saw the timidity that was in Timotheo; Timotheo knew the fear he sometimes felt. Aleim wanted Timotheo to know that this fear wasn't from the Aleim he served; **Aleim has not given us a spirit of fear**.

i. We all face situations where we feel timid and afraid. For some, speaking in front of others makes them fear; others are afraid of confrontation, others of being made to look foolish, others are afraid of rejection. We all deal with fear.

ii. The first step in dealing with such fears is to understand that they are *not* from Aleim. It is a significant step to say, "This isn't Aleim making me feel like this; Aleim hasn't given me this." Perhaps it is from personality, perhaps a weakness of the flesh, perhaps a demonic attack – but it isn't from Aleim.

b. **But of power and of love and of a sound mind:** The second step in dealing with such fears is understanding what Aleim *has* given us: a spirit of **power and of love and of a sound mind**.

i. Aleim has given us a spirit of **power:** When we do His work, proclaim His word, represent His kingdom, we have all His power supporting us. We are safe in His hands.

ii. Aleim has given us a spirit of **love:** This tells us a lot about the **power** He has given us. Many think of **power** in terms of

how much we can control others; but IESO' power is expressed in how much we can love and serve others. On the night before the tree, *IESO, knowing that the Father had given all things into His hands* – and what did He do with all that power? He humbly washed His disciples' feet (Ioanne 13:1-11).

iii. Aleim has given us a **sound mind**: The ancient Greek word here had the idea of a calm, self-controlled mind, in contrast to the panic and confusion that rushes in when in a fearful situation.

c. **Not given us a spirit of fear, but of power and of love**: We don't need to accept what Aleim has **not** given us (**a spirit of fear**), and we do need to humbly receive and walk in what He *has* given us (**a spirit... of power and of love and of a sound mind**).

i. Paulo wrote this to Timotheo because boldness matters; without it, we can't fulfill Aleim's purpose for our lives. Aleim's purpose for is more than making money, being entertained, and being comfortable; it is for each of us to use the gifts He gives to touch His people and help a needy world.

ii. Fear and timidity will keep us from using the gifts Aleim gives. Aleim wants us each to take His power, His love, and His calm thinking and overcome fear, to be used of Him with all the gifts He gives.

3. (2 Timotheo 1:8) Using the boldness Aleim gives, don't be ashamed of the imprisoned apostle.

**Therefore do not be ashamed of the testimony of our Ruler, nor of me His prisoner, but share with me in the sufferings for the Glad Tidings according to the power of Aleim.**

a. **Therefore**: Paulo has just told Timotheo about the spirit of power, love, and a sound mind, with courage, that is the birthright of every believer in IESO The Anointed One. Now he told Timotheo *how* to let what Aleim gave him guide his thinking.

b. **Do not be ashamed of the testimony of our Ruler**: If Timotheo took the courage Aleim gave, he would not be **ashamed of the testimony of our Ruler**. We often fail to understand that it wasn't easy to follow a *impaled* Master.

i. Today, we have sanitized IESO, and disinfected the tree, making it all safe. But in the day Paulo wrote this, it would seem strange indeed to follow a impaled man and call him savior.

ii. Think of IESO' teaching; if you want to be great, be the servant of all; be like a child, like a slave, like the younger, like the last instead of the first. This is a testimony some would be **ashamed** of.

iii. Paulo knew that the plan of Aleim in IESO The Anointed One seemed foolish to many; but he also knew it was the living, active, power of Aleim to save souls and transform lives. Paulo would not be **ashamed** of it, and neither should Timotheo – or us today.

c. **Nor of me His prisoner**: If Timotheo took the courage Aleim gave, he would not be ashamed of Paulo the **prisoner**. It wasn't easy to support an *imprisoned* apostle.

i. Note that Paulo considered himself a prisoner of *IESO* (**nor of me His prisoner**). Paulo saw himself not as the prisoner of Rome, but as a prisoner of Aleim. Paulo saw Aleim as the Ruler of every circumstance, and if he was free, he was the

Ruler's free man; if he were imprisoned, he was the Ruler's prisoner.

d. **But share with me**: It wasn't enough that Paulo told Timotheo to not be ashamed of him and his chains; he also invited Timotheo to **share** in all of it.

i. We **share... in the sufferings** in the same way Paulo spoke of in Romans 12:15: *Rejoice with those who rejoice, and weep with those who weep*. We identify with our suffering brethren across the world through prayer, through a heart of concern, and through wise action.

e. **According to the power of Aleim**: Paulo actually suffered **according to the power of Aleim**. The power of Aleim is always there, but it is not always there to *remove* the difficulty. Sometimes it is there to see us *through* the difficulty.

i. In one sense, it was strange for Paulo the prisoner to write about the power of Aleim – the power of Rome in some ways seemed a lot more real. But Aleim's power has been vindicated by history; the Roman Empire is gone, but the Glad Tidings of IESO The Anointed One that Paulo lived to preach lives on.

4. (2 Timotheo 1:9-10) The message Timotheo is not be ashamed of: Aleim's plan of salvation.

**Who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in The Anointed One IESO before time began, but has now been revealed by the appearing of our Saviour IESO The Anointed One, who has abolished death and brought life and immortality to light through the Glad Tidings,**

a. **Who has saved us and called us**: We come to Aleim as a response to His call in our lives. We did not initiate the search; we do not find Aleim, He finds us; so we must respond to His call when we sense it.

b. **Not according to our works, but according to His own purpose**: This explains *why* Aleim called us. It wasn't anything great we were, or anything great we had done, but because it fit in with His purpose – because He wanted to.

c. **Grace which was given to us in The Anointed One IESO before time began**: Aleim directed His gracious work towards us when we only existed as a fact in Aleim's knowledge. Just as a couple lovingly plans for a baby before the baby is born, so Aleim planned for us.

i. **Before time began** reminds us that **time** is something Aleim created to give order and arrangement to our present world; time is not essential to Aleim's existence. He existed before time was created, and will remain when time is ended – and we live on in eternity with Him.

d. **But has now been revealed by the appearing of our Saviour IESO The Anointed One**: The appearing of IESO revealed the purpose and grace of Aleim. IESO fulfilled the eternal plan of Aleim; IESO truly shows us what Aleim and His plan are all about. That's why we can never know IESO too much.

e. **Who abolished death**: Because of the appearing of IESO, death isn't death anymore. In regard to believers, it is called **sleep** – not because we are unconscious, but because it is pleasant and peaceful. Death does not *take* anything from the Follower; it graduates them to glory.



i. Someone suggested that the Follower has no place for the letters “RIP” on his tombstone because “Rest In Peace” does not adequately describe our eternal fate. They suggested instead the letters “CAD,” signifying “The Anointed One Abolished Death.”

f. **And brought life and immortality to light through the Glad Tidings:** Because of the appearing of IESO, we know more about **life and immortality** than before. The understanding of the after-life was murky at best in the Scriptures (Old Testament) ; but IESO let us know more about heaven – and hell – than anyone else could.

i. IESO brought the truth about our immortal state to life through His own resurrection; He showed us what our own immortal bodies would be like, and assured us that we would in fact have them. IESO is therefore a more reliable spokesman regarding the world beyond than anyone who has a near-death experience.

g. **Through the Glad Tidings:** The good news of who IESO is and what He did for us presents a beautiful chain of Aleim’s work.

- Aleim’s plan of salvation began for us in eternity past, **before time began**.

- It continued with the **appearing of our Saviour IESO The Anointed One**.

- It came to us when He **saved us and called us**.

- It continues as we live our **holy calling**.

- It will one day show itself in **immortality** – eternal life.

i. When we consider the greatness of this message, it is no wonder Paulo called it **the Glad Tidings** – *good news*. It is good news that Aleim thought of you and loved you before you even existed; good news that IESO came to perfectly show us Aleim, good news that He called us and saved us, good news that He gives us a holy calling, and good news that He shows us and gives us eternal life.

ii. This message was worth prison to the Apostle Paulo.

5. (2 Timotheo 1:11-12) Paulo’s appointed work, and the confidence it gave to him.

**To which I was appointed a preacher, an apostle, and a teacher of the Nations. For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.**

a. **To which I was appointed a preacher:** We can almost sense Paulo growing in strength as he penned these words; he understood again that it was a *privilege* to suffer for such a great Glad Tidings – so far from being **ashamed**, he was honored.

i. Flashing through his mind were the sermons he preached (**a preacher**), the Ekklesias he founded and led (**an apostle**), and the diverse nations he brought to IESO The Anointed One (**a teacher of the Nations**). He no doubt thanked IESO as he considered each one.

b. **For this reason I also suffer these things:** Paulo knew that though he preached a wonderful message, it cost him dearly along the way. His present suffering in prison was because of this heavenly appointment.

c. **For I know whom I have believed and am persuaded:** This explains why Paulo was so bold in his work, and how he could feel honored by circumstances that might make others

feel ashamed. He said that it was because **I know whom I have believed**. Paulo knew the Aleim he trusted and served.

i. We must know *what* we believe; but it is even more important to know **whom** we believe. When we know how great Aleim is; when Aleim and His glory becomes the great fact of our lives, then we have real boldness.

ii. “‘Know thyself,’ said the heathen philosopher; that is well, but that knowledge may only lead a man to hell. ‘Know The Anointed One,’ says the Follower philosopher, ‘know him, and then you shall know yourself,’ and this shall certainly lead you to heaven, for the knowledge of The Anointed One IESO is saving knowledge.” (Edgar Phillips)

d. **And am persuaded that He is able to keep what I have committed to Him:** This is a second reason that explains Paulo’s boldness. Paulo gave IESO his life, and knew IESO was fully able to keep it!

i. What was it that Paulo **committed to Him**? Surely, he first had in mind *his life*. Paulo knew he could not keep his own life; he knew that only Aleim could keep it. Aleim was able; Paulo was not. Knowing this made Paulo full of boldness, but it wasn’t boldness in self, but in Aleim.

ii. But it wasn’t *only* his life that Paulo had **committed** to Aleim. Paulo had committed everything to IESO – his life, his body, his character and reputation, his life’s work, everything that was precious.

e. **Until that Day:** Paulo had in mind either the **Day** he would see IESO or the **Day** IESO came for Paulo. Paulo and Timotheo both lived in such awareness of **that Day** that Paulo didn’t need to identify it more than that.

i. **That Day** was precious to Paulo because he had committed everything to IESO. To the degree we commit our life and all we are and have to IESO, to that same degree **that Day** will be precious to us.

C. Paulo exhorts Timotheo to remain faithful to the truth.

1. (2 Timotheo 1:13-14) Faithfulness matters, so hold fast the truth.

**Hold fast the pattern of sound words which you have heard from me, in faith and love which are in The Anointed One IESO. That good thing which was committed to you, keep by the Holy Spirit who dwells in us.**

a. **Hold fast the pattern of sound words:** After writing of the importance of boldness, Paulo next called Timotheo (and all divine ministers) to be faithful to Aleim’s truth, **the pattern of sound words**.

i. **Hold fast** suggests someone or something would try to take the truth from Timotheo. Unless he held on in faithfulness, it would be snatched from him.

ii. It takes a special man or woman to truly **hold fast**; it takes someone who is not *tossed to and fro and carried about by every wind of doctrine, by the trickery of men* (Ephesians 4:14).

iii. This is an important measure for any pastor; he must **hold fast the pattern of sound words**. The primary measure should not be humour or excitement or personality or charisma or even evangelistic interest. Some who claim an evangelistic heart let go of **the pattern of sound words** and show themselves to unfaithful to their Ruler and their calling.

b. **The pattern of sound words:** This suggests that true

teaching, according to Aleim's truth, has a certain *pattern* – a **pattern** that can be detected by the discerning heart.

c. **Which you have heard from me:** The sound words Timotheo was to hold fast came to him from a man – Paulo the apostle. Aleim used human instruments to communicate His eternal truth.

i. We must always beware of the person who rejects all human teachers and says, "It's just me and my Scriptures." Aleim used Paulo to communicate **the pattern of sound words**, and Timotheo was expected to be faithful to that pattern. Aleim uses other men and women to communicate that same truth today.

d. **In faith and love which are in The Anointed One IESO:** Timotheo's faithfulness has to be tempered with **faith and love which are in The Anointed One IESO**. Some people take Aleim's word and consider it only an intellectual matter, and leave out **faith and love**.

i. **Faith and love** describe how the truth is to be held. We hold it in **faith**, truly believing it and putting our lives on it; and we hold it in **love**, not in proud arrogance or self-seeking superiority.

ii. If one thinks they are faithful to the truth, but do not show **faith and love** in the life, they may be nothing more than a Pharisee. They were a group in IESO's day that was very committed to holding certain teachings, but had no fruit of **faith and love** evident in their lives.

e. **That good thing which was committed to you:** Timotheo had something **committed** to him – Paulo called it **that good thing**, no doubt meaning the Glad Tidings and the truth of Aleim. Timotheo needed *faithfulness* to **keep** that good thing.

i. Aleim has committed many good things to us; will we be faithful and **keep** them? **Keep** has more than just the idea of holding on to something; it also means to guard it and to use it wisely. Aleim has given us His Word, family relationships, time, talents, resources, education, and so on. We must be faithful to keep those good things in a way that brings glory and credit to IESO.

ii. We live in a time where faithfulness is only expected so long as it serves our own interests. When it stops being in our immediate advantage to be faithful, many people feel just fine about giving up their responsibility. But this is not honoring to Aleim.

iii. Being faithful to Aleim means having the heart that will to what is right even when it seems not in our advantage to do so. *But he honors those who fear the Ruler; He who swears to his own hurt and does not change (Psalm 15:4)*. True faithfulness is shown when it *costs* something to be faithful.

iv. Aleim is faithful with what we commit to Him (2 Timotheo 1:12). Will we be faithful with what He has committed to us?

f. **Keep by the Holy Spirit who dwells in us:** This is the key to faithfulness. Aleim requires a faithfulness from us that is greater than we can fulfill by our own resources. Unless we walk in the Spirit and are filled with the Holy Spirit, we cannot keep faithful to what we must keep faithful to.

2. (2 Timotheo 1:15) An example of unfaithful men.

**This you know, that all those in Asia have turned away from me, among whom are Phigellou and Erhmogene.**

a. **All those in Asia had turned away from me:** The great apostle Paulo, at the end of his days and a fantastic missionary

career, was almost all alone. He was not praised by the world, or even regarded much among other Followers.

i. If there were Follower radio back then, no one would want to interview Paulo. If there were Follower magazines back then, Paulo would not have been on the cover. Paulo would have had a hard time finding a publisher for the books he had written. For many Followers of that day, Paulo seemed too extreme, too committed, not flashy or famous enough. Even the Followers of **Asia** – where Paulo did a great work (Acts 19) – **turned away** from Paulo.

ii. Geographically, **Asia** in the Prophetic Scriptures (New Testament) doesn't mean the Far Eastern continent as it does today. It means the Roman province of Asia, which today would mostly be Turkey.

b. **Phigellou and Erhmogene:** These were two notable men who among those **turned away** from Paulo, were not faithful, and did not *hold fast*.

i. These two were not the only ones, but Paulo found it necessary to point out **Phigellou and Erhmogene** particularly: "He names two of the deserters – probably the best known – in order to put a stop to these slanderous attacks. For it usually happens that deserters from the Follower warfare seek to excuse their own disgraceful conduct by inventing whatever accusations they can against faithful and upright ministers of the Glad Tidings." (Peter Damonse)

ii. We don't know much about **Phigellou and Erhmogene**; this is the only place they are mentioned in the Scriptures. It's a terrible thing to have your name recorded in Aleim's word as an example of unfaithfulness.

3. (2 Timotheo 1:16-18) An example of a faithful man.

**The Ruler grant mercy to the household of Onesiphorho, for he often refreshed me, and was not ashamed of my chain; but when he arrived in Rome, he sought me out very zealously and found me. The Ruler grant to him that he may find mercy from the Ruler in that Day; and you know very well how many ways he ministered to me at Ephesus.**

a. **The Ruler grant mercy to the household of Onesiphorho:** **Onesiphorho** was a different sort of man than **Phigellou and Erhmogene**; he was faithful to Paulo in difficult circumstances. Paulo therefore prayed for **mercy** on Onesiphorho and his whole household.

i. We don't know much about Onesiphorho, other than that he lived near Timotheo, because at the end of the letter Paulo asked Timotheo to greet Onesiphorho's household.

b. **Onesiphorho:** Paulo described many things that made him special.

i. **He often refreshed me:** He was an intentional blessing to Paulo, and worked to refresh the apostle who did so much for other people.

ii. **Was not ashamed of my chain:** Onesiphorho showed himself to be a true friend of Paulo when the apostle was imprisoned.

iii. **He sought me out very zealously and found me:** There were many prisons in Rome, so it was probably difficult for Onesiphorho to find Paulo, but he did.

c. **That he may find mercy from the Ruler in that Day:** This was a special prayer for Onesiphorho. If a faithful servant like Onesiphorhis needed such a prayer, then all the more do the

rest of us.

d. **You know very well:** Apparently, Onesiphorho' service was so faithful, so outstanding, that it was famous – Paulo could simply tell Timotheo, “**You know very well**” how well he served.

i. Onesiphorho lived up to the meaning of his name, which means “help-bringer.”

## Patrick Damonse :: Study Guide for 2 Timotheo 2

*Advice to a Young Pastor*

A. Working hard for a faithful Aleim.

1. (2 Timotheo 2:1) Be strong in grace.

**You therefore, my son, be strong in the grace that is in The Anointed One IESO.**

a. **Be strong:** This was an important encouragement. Paulo knew that Timotheo would need strength and endurance to fulfill the calling Aleim gave him.

i. Again, this is one of the twenty-five times Paulo encouraged Timotheo to be strong and endure in his work in Ephesus. It seems that Timotheo was naturally timid and easily discouraged so he needed to be told often, **“Be strong.”**

b. **Be strong:** Aleim is always there to give us strength; *He gives power to the weak, and to those who have no might, He increases strength... those that wait on the Ruler shall renew their strength (Isaia 40:29, 30).* However, we must receive this strength, therefore Paulo had to encourage Timotheo to **be strong.**

i. Aleim makes the resource of His strength available to us (Ephesians 6:10-11). Yet it does not come as we sit back passively and suppose that Aleim will simply pour it into us. He brings His strength to us as we seek Him and rely on Him instead of our own strength.

c. **Be strong in the grace that is in The Anointed One IESO:** Paulo told Timotheo a *specific way to be strong* – that is, to be **strong in the grace that is in The Anointed One IESO.** This strength in grace is essential for a strong Follower life.

i. *“Grace here has its simplest theological meaning, as the divine help, the unmerited gift of assistance that comes from Aleim.”* (Edgar Phillips) Resting in the **grace** – the *unmerited favor of Aleim towards us that is in The Anointed One IESO* – gives a confidence and boldness we could never have when thinking we are on probation or thinking Aleim hasn’t made up His mind about us yet.

ii. There is nothing that can makes us as strong as saying, “I am a child of Aleim in IESO The Anointed One” and “I have the love and favor of Aleim even though I don’t deserve it.” That is the strength that comes by grace.

iii. Paulo knew what it was like to receive the strength of Aleim’s grace, as he explained in 2 Corinthians 12:9-10: *And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of The Anointed Onemay rest upon me.* He could encourage Timotheo like this from his own life experience.

2. (2 Timotheo 2:2) Spread the word among faithful men.

**And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.**

a. **The things that you have heard from me among many witnesses:** Paulo reminded Timotheo of the body of truth that he had heard from the Apostle in the presence of many others. Certainly, Timotheo heard many Scriptures studies from Paulo, and shared much time with the Apostle in personal discipleship.

i. It may be that Paulo reminded Timotheo of a special

message he presented at Timotheo’s ordination service **among many witnesses.** “But he seems to refer here to the doctrines delivered to him when, in the *presence of many witnesses*, he laid his hands upon him; see 1 Timotheo 6:12. Then the apostle gave him the proper form of sound words which he was to teach; and now he tells him to commit those truths to faithful men in the say way that they were committed to him.” (Edgar Phillips)

b. **Commit these to faithful men:** Aleim gave ministry to Timotheo, not for him to *keep*, but for him to pass on to others. An essential part of his work as a pastor was to pour into others what Aleim had committed to him.

i. One may say that everything that a pastor does in his ministry he should train others to do. There are no duties of a pastor so holy or so secret that he should keep them all to himself. He should always seek to spread ministry about to others, and to train others to do the work of the ministry.

ii. Timotheo was not to teach others his own particular ideas or theories, but simple Apostolic doctrine and example (**the things that you have heard from me**). What was poured *into* him by Paulo, he was responsible to pour into others.

iii. The job of training leaders is simply part of a pastor’s job description. He should not only train leaders when the need for a leader is obvious; nor should he only train leaders for the needs of his congregation alone. He should train leaders for the Kingdom of Aleim in general, whether they are used in ministry at the particular pastor’s congregation or not.

c. **To faithful men:** When Timotheo looked for those whom he could pour Apostolic doctrine and practice into, he was to look for the quality of *faithfulness*. He didn’t need to find smart men, popular men, strong men, easy men, perfect men, or good-looking men; Paulo told him to look for **faithful men.**

i. Through the history of Christianity, some have held to the idea of *apostolic succession*. This is the idea that you can know who a true minister of the Glad Tidings is because Petrho ordained someone to succeed him, and that one ordained someone to succeed him, and the next one ordained someone to succeed him, so forth and so on down the line. However, this verse reveals the real apostolic succession – the succession of **faithful men**, who take the teachings of the apostles and pass them on.

ii. Without faithfulness to the teaching and example of the apostles, the idea of apostolic succession is nothing more than the laying of empty hands upon empty heads. “Where is the *uninterrupted* apostolic succession? Who can tell? Probably it does not exist on the face of the world. All the pretensions to it by certain Ekklesias are as stupid as they are idle and futile.” (Edgar Phillips)

d. **Who will be able to teach others also:** This job of training leaders was so important that it could not be restricted to Timotheo alone. Those whom he had trained must also be given the job to **teach others also.**

i. **Will be able** “Expresses capability as proved by experience.” (Edgar Phillips)

3. (2 Timotheo 2:3-4) Persevere for Aleim with a soldier’s attitude.

**You therefore must endure hardship as a good soldier of IESO The Anointed One. No one engaged in warfare entangles himself with the affairs of *this* life, that he may**



**please him who enlisted him as a soldier.**

a. **You therefore must:** This was not a suggestion from Paulo to Timotheo; **must** carries the sense of a requirement or a command. There was something that Timotheo had to do, and Paulo would tell him to do it.

b. **Endure hardship as a good soldier:** Timotheo **must** take the attitude of soldier who *expects* to **endure hardship** for their cause. No real soldier – or at least no good soldier – ever gave up simply because some hardship came to them.

i. In the same way, if a believer is not willing to endure hardship, they will never accomplish much for IESO The Anointed One. They will give up as soon as something hard is required of them; they cannot fulfill IESO's call: *If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.* (Matthio 16:24)

ii. "Never dream of delicacy; think not to find Aleim in the gardens of Egypt, whom MoUse found not but in the burning-bush." (Edgar Phillips)

iii. "Paulo does not exhort Timotheo to be a common, or ordinary soldier, but to be a 'good soldier of IESO The Anointed One;' for all soldiers, and all true soldiers, may not be good soldiers. There are men who are but just soldiers and nothing more; they only need sufficient temptation and they readily become cowardly, idle, useless and worthless; but he is the good soldier who is bravest of the brave, courageous at all times, who is zealous, does his duty with heart and earnestness." (Edgar Phillips)

c. **No one engaged in warfare entangles himself with the affairs of this life:** Timotheo must take the attitude of a soldier, who willingly detaches himself from the things of civilian life.

i. A soldier has to give up many things. Some of them are bad things (pride, independence, self-will), and some of them are good things (his home, his family). Nevertheless, if a soldier is not willing to give up these things, he is not a soldier at all.

ii. The things that might *entangle* a soldier might be good or bad for a civilian. The soldier can't ask if something is good or bad for those who are not soldiers; he must give up anything that gets in the way of being a good soldier or serving his commanding officer. A faithful soldier does not have the right to do anything that will entangle them and make them less effective as a soldier.

iii. "It is well remarked by *Grotius*, on this passage, that the legionary soldiers among the Romans were not permitted to engage in husbandry, merchandise, mechanical employments, or any thing that might be inconsistent with their calling." (Edgar Phillips)

d. **That he may please him who enlisted him as a soldier:** If Timotheo did not endure hardship and if he did not put away the things that entangled him in the affairs of this life, he would not be pleasing to his Commanding Officer.

i. IESO The Anointed One is the commander of all heaven's armies. In Ieso 5, IESO appeared to Ieso as *Commander of the army of the Ruler* (Ieso 5:14). He is our Commanding Officer, and we owe total obedience to Him as such.

ii. It is likely that Paulo was chained to a soldier even as he wrote this. He saw how these soldiers acted, and how they obeyed their commanding officers. Paulo knew that this is how a Follower must act towards their Ruler.

4. (2 Timotheo 2:5) Persevere for Aleim with an athlete's attitude.

**And also if anyone competes in athletics, he is not crowned unless he competes according to the rules.**

a. **If anyone competes in athletics:** Paulo often drew upon the world of athletics for illustrations of the Follower life, mentioning track and field (1 Corinthians 9:12), boxing (1 Corinthians 9:26), and wrestling (Ephesians 6:12).

b. **He is not crowned unless he competes according to the rules:** The point is clear. An athlete can't make up the rules as he pleases; he must compete **according to the rules** if he wants to receive the crown.

i. It is possible to fall into the mistake of thinking that we can make up our own rules for our Follower life. For some people, their special arrangement goes something like this: "I know this is sin, but Aleim *understands*, so I'll just keep going in this sin." This goes against the attitude of an athlete who must compete according to the rules.

5. (2 Timotheo 2:6) Persevere for Aleim with the attitude of a farmer.

**The hard-working farmer must be first to partake of the crops.**

a. **The hard-working farmer:** In calling Timotheo to have the attitude of a farmer, Paulo emphasized the fact that farmers are **hard-working**. In the same way, all who serve the Ruler should be **hard-working**.

i. Unlike the soldier and the athlete, there is nothing glamorous about the work a farmer does. It is often tedious, boring, and unexciting. The nation's best farmer really isn't a celebrity. But he must work hard just the same.

ii. Aleim has no place for lazy ministers. If you will not work hard, get out of the ministry. If you will only work hard if you are in the limelight, then let Aleim change your heart.

iii. "Idle drones disgrace every department of the Follower Ekklesia. They cannot teach because they will not learn." (Edgar Phillips)

b. **Hard-working:** Paulo knew the value of hard work. He could say, comparing himself with the other apostles, *I labored more abundantly than they all* (1 Corinthians 15:10). Paulo wasn't just called, he wasn't just blessed, he wasn't just anointed; Paulo also worked hard. And his ministry would have been far less than it was if he had *not* worked hard.

i. Some people expect something for nothing. But wise people know that you often get out of things according to the measure you put into them. If you are putting forth little effort in your Follower walk, you should expect little result.

ii. Yet at the same time, Paulo knew that all the work he did was the gift of Aleim's grace in him: *I labored more abundantly than they all, yet not I, but the grace of Aleim which was with me* (1 Corinthians 15:10). Paulo knew the balance of working hard, yet always knowing it is all of grace.

c. **Must be the first to partake of the crops:** When Timotheo had spiritual food to give to the congregation, he must eat of it first. If he isn't being fed from the Word of Aleim, he can't really feed others.

i. An effective pastor or teacher will get more out of the message than the audience does, and his time of preparation to teach Aleim's word will also be a time of warm fellowship with Aleim.

d. **Partake of the crops:** Like a good farmer, any divine pastor will work hard and he will patiently await the harvest – which really comes at the end of the age, not at the end of the meeting.

6. (2 Timotheo 2:7) Looking to the Ruler for **understanding**.

**Consider what I say, and may the Ruler give you understanding in all things.**

a. **Consider what I say:** Paulo has just explained three illustrations of the Follower life – a soldier, an athlete, and a farmer. Each of these three occupations need great *perseverance* to succeed.

- The soldier who stops fighting before the battle is finished will never see victory.

- The athlete who stops running before the race is over will never win the race.

- The farmer who stops working before the harvest is complete will never see the fruit of his crops.

b. **May the Ruler give you understanding in all things:** Timotheo was here instructed to see the importance of perseverance, and to receive **understanding** from the Ruler in all these things.

i. Aleim is faithful **give us understanding** in all these things, and He will be faithful to give us the grace to *be strong*. Aleim gives this and we must receive it.

B. Holding steadfast to the truth.

1. (2 Timotheo 2:8) The content of Paulo's Glad Tidings.

**Remember that IESO The Anointed One, of the seed of Daud, was raised from the dead according to my Glad Tidings.**

a. **Remember:** Paulo did not give this warning because it was something Timotheo might easily forget. He said it because Timotheo needed to be reminded to keep this in the forefront of his message.

b. **IESO The Anointed One, of the seed of Daud:** Timotheo needed to keep the fact that IESO was the Moseea of Israel – the **seed of Daud** – in the forefront of his preaching.

i. Aleim's plan of rescue through IESO The Anointed One did not begin when the baby was born in Bethlehem. All of history looked forward to what IESO would do to save us.

c. **Who was raised from the dead:** This is the great fact, the great credential of the authenticity of IESO The Anointed One – His resurrection from the dead.

i. Remember that IESO was the first one ever resurrected. Others, such as IESO's friend Lazarho, had been *resuscitated*, but only IESO had been *resurrected* – raised to a new order of life, with a new body, which though based on the old, was still new and fitted for the glories of eternal life.

ii. IESO's resurrection was the proof that though it looked like He died on the tree like a common criminal, He actually died as a sinless man out of love and self-sacrifice to bear the guilt of our sin. IESO's death on the tree was the payment but the resurrection was the receipt, showing that the payment was received as perfect before Aleim the Father.

d. **Of the seed of Daud:** This statement means that IESO was fully man; **raised from the dead** means IESO was fully Aleim. For Paulo, it was essential that Timotheo remember and teach the truth about who IESO was.

e. **According to my Glad Tidings:** Of course, the Glad Tidings belonged to Paulo in the sense that he preached it; but

it also belonged to him in the sense that he believed it. It was *his* Glad Tidings and it should also be the Glad Tidings of each individual Follower.

i. Remember what the word **Glad Tidings** means: "good news." For Paulo, the best news was not about more money, more love, more status, or more stuff. The good news was about a real relationship with Aleim through the finished work of IESO The Anointed One on the tree.

2. (2 Timotheo 2:9) The consequences of Paulo's Glad Tidings.

**For which I suffer trouble as an evildoer, even to the point of chains; but the word of Aleim is not chained.**

a. **For which I suffer:** This Glad Tidings did not bring Paulo a life of glamour and ease. It brought him a life full of adventure and challenge, and a life also marked by suffering.

i. It was around this time that a terrible fire destroyed much of Rome, a fire that was reportedly set by the emperor Nerho as the first step of his own peculiar urban renewal program. The fire destroyed vast neighbourhoods of the poor, and when they rioted, Nerho blamed the Followers. He then arrested many of them – perhaps including Paulo.

ii. One of the most spectacular sights in Israel is the ancient city of Bet Shein – a spectacular city that is, piece by piece, being uncovered and restored by archaeologists. If you ever visit, you can see the coliseum there – the oval stadium, complete with chambers and rooms for lions and other wild animals – animals that were almost certainly set upon Followers for the entertainment of the mob. For me, to walk on floor of that stadium – on the ground that had almost surely received the blood of Followers – was something sacred, and reminded me of the extreme price many have had to pay. Does any small price we must pay seem like much in comparison?

iii. Any true follower of IESO The Anointed One will be willing to suffer with Him. Those who are determined to never suffer for IESO may admire Him from a distance, but they do not genuinely follow Him.

b. **To the point of chains; but the word of Aleim is not chained:** Paulo's wrist was shackled at the very moment he wrote this. Nevertheless, he understood that they could chain him but they could never chain **the word of Aleim**.

i. The Scriptures has been attacked more than any other book through history. It has been burned, banned, mocked, twisted, and ignored – but the word of Aleim still stands forever. *The grass withers, the flower fades, but the word of our Aleim stands forever. (Isaia 40:8)*

ii. **The Word of Aleim is not chained.** No government, no religious authorities, no skeptics, no scientists, no philosophers, or no book burners have ever been able to stop the work of the Word of Aleim. Yet, if there is any sense in which the Word is bound, it is bound when it is abandoned by its very friends. When pulpits sound more like self-help books than those who proclaim Aleim's word; when Scripture is used sparingly like a spice in a message, instead of being the core of it, pastors themselves put a chain around the Scriptures.

3. (2 Timotheo 2:10) Why Paulo endures the consequences of the Glad Tidings.

**Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in The**

**Anointed One IESO with eternal glory.**

a. **Therefore I endure all things for the sake of the elect:** We might have expected Paulo to say he endures all things for the sake of Aleim. Yet Paulo knew that his love for Aleim could reliably be measured by his love for Aleim's people.

i. "Paulo was much sustained by the thought that his labours and sufferings were, in the providence of Aleim, beneficial to others." (Edgar Phillips)

b. **That they may obtain the salvation:** Paulo's life was not spent merely in getting people rescued in IESO, but also in seeing them grow and become complete in their relationship with Him.

c. **Eternal glory:** The idea of **eternal glory** is hard for us to comprehend. The Scriptures tells us there is a glory that belongs to the people of Aleim in eternity that is greater than any earthly glory. **Eternal glory** is worth much more than earthly glory.

4. (2 Timotheo 2:11-13) Paulo describes his Glad Tidings with a **faithful saying**.

**This is a faithful saying: For if we died with Him, we shall also live with Him if we endure, we shall also reign with Him. If we deny Him, He also will deny us. If we are faithless, He remains faithful; He cannot deny Himself.**

a. **This is a faithful saying:** We know what it is like to have a worship song on our mind, one that expressing our heart. Here Paulo quoted an early Follower hymn known among the Followers of his day.

b. **For if we died with Him, we shall also live with Him:** The song begins with a promise of resurrection to those who have died with IESO.

i. The Scriptures speaks of dying with IESO in two ways:

- The first is common to all Followers, and is illustrated by baptism (Romans 6:3-5). Each of us can have a life-after-death experience with IESO, seeing our old life ended with IESO on the tree, and have our new life beginning with His being raised from the dead.

- The other way the Scriptures speaks of dying with IESO is, of course, in the sense of martyrdom – of paying the ultimate price for following IESO. This is probably Paulo's idea here; he is saying, "If we die with Him, we aren't dead – we live with Him." More significantly, Paulo wrote this awaiting his own execution by the Roman government.

ii. "The context here seems rather to point to physical death as the highest point of suffering for The Anointed One. The reference then is to the martyr's death now viewed from the standpoint of the crowning day." (Edgar Phillips)

c. **If we endure, we shall also reign with Him:** The song assures the faithful believer of eternal reward. This principle assures us that our present difficulty or trial is worth enduring. The reward is greater than what one might gain from quitting. **We will reign with Him!**

i. The Scriptures says that we will rule and reign with IESO The Anointed One. This future destiny explains much of the difficulty described in this passage. We understand that Aleim is training us to rule and reign beside Him in the world to come.

d. **If we deny Him, He also will deny us:** The song warns those who deny IESO that they themselves will be denied. By doctrine or manner of living, one may deny who IESO is, deny

what He has done for us, or deny what He commands us to do.

i. IESO said it plainly: *But whoever denies Me before men, him I will also deny before My Father who is in heaven.* (Matthio 10:33)

e. **If we are faithless, He remains faithful:** We cannot deny IESO and we must keep our allegiance to Him. Yet if one does fall away, it doesn't change who Aleim is – **He remains faithful.**

i. It is a terrible thing when people who name the name of IESO show themselves unfaithful; many have been turned off from IESO because of the hypocrisy of those who take His name. But all the *faithlessness* of man doesn't disprove the *faithfulness* of Aleim.

ii. "Our faithlessness cannot in any way detract from the Son of Aleim and His Glory. Being all sufficient in Himself He has no need of our confession. It is as if he had said, 'Let all who will desert The Anointed One, for they deprive him of nothing; when they perish, He remains unchanged.'" (Peter Damonse)

iii. But the Follower can stand faithful as Aleim empowers them. Even if one has been wavering, they still have time – as the Spirit of Aleim calls to them even now – to turn back to the faithful Aleim. We can be like the prodigal son, who came to his senses, saw his faithfulness, and came home to his father who had been faithful to him the whole time.

iv. When one Follower in the days of the ancient Roman Empire was commanded to give money to the building of a pagan temple, he refused; and though he was old, they stripped him practically naked, and cut him all over his body with knives and spears. They started to feel sorry for him, so they said, "Just give one dollar to the building of the temple." But he still would not. "Just burn one grain of incense to this pagan god," they asked – but he would not. So he was smeared with honey, and while his wounds were still bleeding, they set bees and wasps upon him until he was stung to death. He could die; but he could not deny his Ruler. The Ruler can give you the same strength to live for Him, even as this man died for Him.

C. Keeping attention on the most important things.

1. (2 Timotheo 2:14) Keep focused; don't be distracted by unprofitable things.

**Remind them of these things, charging them before the Ruler not to strive about words to no profit, to the ruin of the hearers.**

a. **Remind them of these things:** After reminding Timotheo of the essential points of the Glad Tidings, Paulo adds that Timotheo must always **remind** his hearers of **these things**. Timotheo's job as a pastor was to keep his congregation always focused on the Glad Tidings.

i. The Ekklesia is constantly tempted to get its focus off of the message that really matters, and is tempted to become an entertainment center, a social service agency, a mutual admiration society, or any number of other things. But this temptation must be resisted, and the Ekklesia should constantly remember **these things**.

- The things of 2 Timotheo 2:8: *Remember that IESO The Anointed One, of the seed of David, was raised from the dead according to my Glad Tidings.*

- The things of 2 Timotheo 2:11-13: *For if we died with Him,*



*we shall also live with Him. If we deny Him, He will also deny us. If we are faithless, He remains faithful, He cannot deny Himself.*

b. **Not to strive about words to no profit:** At the same time, there were things that Timotheo must *not* focus on. The Ekklesia must stand for the truth, but it must not become a debating society.

i. We can get distracted by endless discussion or strife over things that don't have central importance. "Words, not *things*, have been a most fruitful source of contention in the Follower world; and among religious people, the principle cause of animosity has arisen from the *different manner* of apprehending the same *term*, while, in *essence*, both meant the *same thing*." (Edgar Phillips)

ii. "Let us notice first that teaching is rightly condemned on the sole ground that it does no good. Aleim's purpose is not to pander to our inquisitiveness but to give us profitable instruction. Away with all speculations that produce no edification!" (Peter Damonse)

c. **To the ruin of the hearers:** This shows that it is a serious matter and there is much to lose. If we take the focus off the message of Aleim, and put the focus on human opinions and endless debates, it will result in **the ruin of the hearers**.

i. The Scriptures says, *faith comes by hearing, and hearing by the word of Aleim* (Romans 10:17). Yet if people do not hear the word of Aleim, then **ruin** comes by hearing the opinions and speculations and entertainment of man.

2. (2 Timotheo 2:15) Keep focused; pay attention to your own life and ministry.

**Be diligent to present yourself approved to Aleim, a worker who does not need to be ashamed, rightly dividing the word of truth.**

a. **Be diligent:** Paulo often had to exhort Timotheo to courage and action. Earlier in the chapter (2 Timotheo 2:3-5), Paulo encouraged him to hard work and endurance for the service of the Ruler.

b. **To present yourself approved to Aleim:** Timotheo's goal was not to present himself approved to *people*, but **to Aleim**. He wasn't to regard the job of being a pastor as a popularity contest but instead as a call to faithfulness **to Aleim**.

c. **To present yourself approved to Aleim:** Timotheo wasn't to worry so much about presenting other people approved to Aleim (though there was a place for this in his pastoral ministry). His first concern had to be to present *himself* approved to Aleim.

d. **A worker who does not need to be ashamed:** It is embarrassing to do a job poorly and then to have your work examined. The Scriptures warns us that the work of each Follower will be examined at the judgment seat of The Anointed One (2 Corinthians 5:10). Therefore we have another motivation to work diligently for the Ruler, so we will not be **ashamed** when our work is examined.

i. "It is better explained as *a workman who has no cause for shame when his work is being inspected*." (Edgar Phillips)

e. **Rightly dividing the word of truth:** This was to be a focus of Timotheo's hard work. He was to work hard so he could rightly divide the word of Aleim.

i. Timotheo, as a faithful pastor, was to be **rightly dividing** Aleim's Word. That is, he had to know what it said and didn't

say, and how it was to be understood and how it was not to be understood. It wasn't enough for Timotheo to know some Scriptures stories and verses and sprinkle them through his sermons as illustrations. His teaching was to be a "right dividing" of the Word of Aleim, correctly teaching his congregation.

ii. "Swords are meant to cut and hack, and wound, and kill with, and the word of truth is for pricking men in the heart and killing their sins. The word of Aleim is not committed to Aleim's ministers to amuse men with its glitter, nor to charm them with the jewels in its hilt, but to conquer their souls for IESO." (Edgar Phillips)

iii. **Rightly dividing** has several ideas associated with the ancient term.

· *Rightly handle* the Word of Aleim, as one would rightly handle a sword.

· *Plow straight* with the Word of Aleim, properly presenting the essential doctrines.

· *Properly dissect and arrange* the Word of Aleim, as a priest would dissect and arrange an animal for sacrifice.

· *Allot to each their portion*, as someone distributing food at a table.

f. **Rightly dividing:** This also means there is such a thing as **wrongly dividing**; not everyone cuts it straight. We must understand that Scriptural truth is not just an issue left up to everyone's interpretation. There is a right way and a wrong way to understand the Scriptures, and a pastor especially must work hard to master the right interpretation.

i. For example, many people love to say when the Scriptures is quoted, "Well, that's just your interpretation." Their idea is, "You interpret the Scriptures your way, I interpret it my way, and another person interprets it their way. We can never really know what it means, so don't judge me with your Scriptures verse."

ii. When someone tells me, "That's just your interpretation," I think in response: "It's true that it is *my* interpretation, but it isn't *just* my interpretation, it is the *correct* interpretation, and we need to pay attention to what the Scriptures says correctly interpreted."

iii. This is an important point: The Scriptures *does not* mean just what anyone wants it to mean. There may be many people trying to twist the Scriptures to their own ends, but they are **wrongly dividing the word of truth**. We can't just pick the interpretation that seems most comfortable to us, and claim it as true – it must be **rightly dividing the word of truth**, and it must be consistent with what the Scriptures says in the specific passage and with the entire message of the Scriptures.

iv. For example, a *correct* interpretation of Matthio 7:1 (*Judge not, that you be not judged*) is not the idea of "You have no right to judge my behavior or any one else's behavior." If this were the case, then IESO *repeatedly* broke His own commandment, because He often told people their behavior was wrong in the sight of Aleim. The correct understanding of Matthio 7:1 is easily seen by reading Matthio 7:2: *For with what judgment you judge, you will be judged; and with the same measure you use, it will be measured back to you*. IESO was saying "Don't judge anyone by a standard you are not willing to be judged by. Aleim will hold you to the same standard you hold others to." This *clearly* does not forbid

judging someone else's life, but it does prohibit doing it unfairly or hypocritically, or living with a judgmental attitude.  
v. The point is clear: There is a *right* way and a *wrong* way to divide the Matthio 7:1, which is one verse in the word of truth. Every Follower, but pastors especially, must *work hard* to be **rightly dividing the word of truth**. Though *perfection* in understanding Aleim's word is impossible, and should never be assumed, we should still work hard at it.

3. (2 Timotheo 2:16-18) The price of not keeping focus: The faith of some is overthrown.

**But shun profane and idle babblings, for they will increase to more wickedness. And their message will spread like cancer. Himenaeo and Phileto are of this sort, who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.**

a. **But shun profane and vain babblings:** This refers to anything that takes the focus off of the Glad Tidings and Aleim's Word. These **babblings** are **profane** because they are unholy in contrast to the holiness of Aleim's Word. They are **vain**, because even though people like to hear them, they don't have lasting value.

i. Man's opinions, man's teachings, man's opinion polls, man's stories, man's programs, are all **profane and vain babblings** compared to the simple Word of Aleim. When these things become the focus of the message from the pulpit, it will **increase to more wickedness**.

b. **Their message will spread like cancer:** The message of **profane and vain babblings** may spread quickly and be popular. They are like a cancer that spreads fast and captures an audience.

i. **Who** in 2 Timotheo 2:18 "Implies that Himenaeo and Phileto were only the more conspicuous members of a class of false teachers." (Edgar Phillips)

c. **Himenaeo and Phileto:** Himenaeo is mentioned in 1 Timotheo 1:20 as a man whom Paulo *delivered to Satan that [he] may learn not to blaspheme*. This is the only place where we hear of Phileto, and here Paulo tells us of their error.

i. They were **of this sort** – that is, they had a message full of **profane and vain babblings**, and apparently the message was somewhat popular, because it spread quickly.

ii. They had **strayed concerning the truth**: Apparently, they started out correctly, and then **strayed** from that correct position.

iii. They were **saying that the resurrection is already past**: It seems they were teaching that we were already in Aleim's millennial kingdom, or that there was no resurrection to come – it had already occurred.

iv. They did **overthrow the faith of some**: Though the only false doctrine Paulo mentioned regarding these two is that they taught that **the resurrection is already past**, the effect was to **overthrow the faith of some**. Undoubtedly, this was not their *only* error; and a fundamental error in such an area often leads to many more strange beliefs, until one has abandoned IESO and His truth all together.

v. Many today accept and honour teachers who are way off in one area or another; and they justify it by saying, "I eat the meat and spit out the bones." This kind of thinking will **certainly overthrow the faith of some**, because some will **certainly** choke to spiritual death on the bones you say you

spit out.

vi. Notice Paulo said, **they overthrow the faith of some**. We shouldn't require that *everyone* be led astray by a teacher before we avoid them; even if *some* are having their faith overthrown, it is bad enough.

4. (2 Timotheo 2:19) The reward of focus: **The solid foundation of Aleim.**

**Nevertheless the solid foundation of Aleim stands, having this seal: "The Ruler knows those who are His," and, "Let everyone who names the name of The Anointed One depart from iniquity."**

a. **Nevertheless, the solid foundation of Aleim stands:** In the preceding passage, Paulo sounded as if he were under severe attack and might not stand against the rising tide of deception and wickedness. But here, he makes it clear, both to himself and to us that the kingdom of Aleim cannot be shaken.

i. Though men like Himenaeo and Phileto made dangerous attacks against the Ekklesia and their message spread like cancer, and even though the faith of some might be overthrown, **nevertheless, the solid foundation of Aleim stands**.

ii. Aleim has a plan, Aleim has a purpose, Aleim has a strategy, and it is not going to fail. It doesn't matter how many fall away, how many reject the truth, how many go their own way after *profane and vain babblings* – **Nevertheless, the solid foundation of Aleim stands**.

b. **Having this seal:** There are two seals on the solid foundation of Aleim. "The one seal bears two inscriptions, two mutually complementary parts or aspects." (Edgar Phillips)

i. It seems that Paulo drew these allusions from 4th MoUse (Numbers) 16, in reference to the rebellion of Korha.

· **The Ruler knows those who are His:** "The words are taken from 4th MoUse (Numbers) 16:5, 'In the morning the Ruler will show who are His.'" (Edgar Phillips)

· **Let everyone who names the name of The Anointed One depart from iniquity:** "The language is perhaps another echo of the story of Korha (4th MoUse (Numbers) 16:26-27). But Isaia 52:11 is nearer in sentiment." (Edgar Phillips)

c. **The Ruler knows those who are His:** This is the first inscription on the seal. If Himenaeo and Phileto continue their destructive ministry, **the Ruler knows those who are His**. If profane and vain babblings sweep through the Ekklesia like cancer, **the Ruler knows those who are His**. If the faith of some is overthrown, **the Ruler knows those who are His**.

i. *We* don't always know **those who are His**. We can know for ourselves, for as Romans 8:16 says, *The Spirit Himself bears witness with our spirit that we are children of Aleim*. But with others, we cannot always know **those who are His**.

ii. Aleim does not sit in heaven, wondering and worrying if you are saved or not. He does not hope or wonder if you will make it to the end. He knows. **The Ruler knows those who are His**.

d. **Let everyone who names the name of The Anointed One depart from iniquity:** This is the second inscription on the foundation of Aleim. It is true that Aleim knows those who are His; and He calls those who are His to leave their sin behind.

i. Some might say, "I belong to the Ruler, I know I'm His. I am going to heaven. It doesn't matter so much how I live."



Yet, such a son has forgotten that there are *two* inscriptions on the foundation of Aleim. There are *two* – and those who **are His** will have the desires and the actions to **depart from iniquity**.

ii. If someone does not have the desire or the actions to **depart from iniquity**, it is fair to ask if they really belong to IESO or if they have just deceived themselves.

e. **The solid foundation of Aleim stands:** It isn't going to change; therefore, we can keep our focus on it. It is hard to focus on something that often changes, so Aleim gave us a solid foundation in His Word to keep our focus on.

i. "The first seal marked it for the Ruler, the second secured its removal from the common stones around it. First comes election, and sanctification follows. I want every professing Follower to have that double mark, and so to be The Anointed One's man, known of all to be such by coming out from the unclean, and being separated unto the Ruler." (Edgar Phillips)  
D. Living your life and being used by Aleim.

1. (2 Timotheo 2:20-21) Vessels of honour and dishonour.

**But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honour and some for dishonour. Therefore if anyone cleanses himself from the latter, he will be a vessel for honour, sanctified and useful for the Master, prepared for every good work.**

a. **But in a great house:** Paulo just used the picture of Aleim's building (*the solid foundation of Aleim stands*). Now he thinks of that building as a **great house** that has a variety of **vessels** in it – bowls, plates, vases, and other such things.

i. The Ekklesia of Aleim is indeed a **great house**.

· It is a **great house** because of *who it belongs to*. The house of our great Aleim is certainly a **great house**.

· It is a **great house** because it is planned and designed on a great scale. It has the most brilliant Architect and houses a great multitude of the greatest people to ever walk the earth.

· It is a **great house** because of the great cost it took to build it. This is a mansion far more valuable than any real estate on earth, built by the great work of IESO on the tree.

· It is a **great house** because of its importance. This house and what happens in it is at the center of Aleim's plan of the ages. The business of this house is more important than any of the trivia most of the world is interested in.

b. **Vessels of gold and silver, but also of wood and clay:** Some of these **vessels** are made of **gold and silver**, and some are made of **wood and clay**. Some are used on occasions of great **honour** (the gold and silver vessels), and some are used for **dishonour** – such as a garbage bin or an ashtray.

c. **Therefore, if anyone cleanses himself from the latter:** The **latter** things are the things of **dishonour** mentioned in 2 Timotheo 2:20. If we cleanse ourselves from dishonorable things, Aleim will regard us as **vessels of honour, sanctified and useful for the Master**.

d. **If anyone cleanses himself:** Paulo spoke about a cleansing that isn't just something Aleim does for us as we sit passively. This is a *self-cleansing for service* that goes beyond a general cleansing for sin.

i. There is a main aspect of cleansing which comes to us as we trust in IESO and His work on our behalf. This work of cleansing is really Aleim's work in us and not our work. This is the sense of 1 Ioanne 1:9: *If we confess our sins, He is*

*faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*

ii. But there is another aspect of cleansing which Aleim looks for us to do with the participation of our own will and effort. Not that it is our work apart from Aleim, but it is a work that awaits our will and effort: **If anyone cleanses himself**. This aspect of cleansing is mostly connected with usefulness for service, and closeness to Aleim.

iii. "Oh, happy be you that you be now in this scouring-house; for shortly you shall be set upon the celestial shelf as bright as angels." (Edgar Phillips)

e. **Sanctified and useful:** **Sanctified** means *set apart*, just as much as there are certain bowls and plates that we use more than others, or are set aside to some honorable purpose, so some people are more **sanctified and useful** to Aleim than others. They are more **prepared for every good work** than others.

i. We must never think that some Followers are better than others, or that some have passed into a place where they are super-spiritual. However, we must also realize that some Followers *are* more able to be used by Aleim than others, because they have cleansed themselves, and made themselves more usable to Aleim.

f. **Prepared for every good work:** We must not think of being usable primarily in the sense of serving in the Ekklesia. Aleim wants to use His people for **every good work**, including those at the workplace, the school, in the home, in the community. This happens as one will cleanse himself and set yourself aside to Aleim as a **vessel for honour**.

i. There is a large sense in which it is left to us how we want to be used by Aleim. We have the potential to be used as a **vessel of honour** or as a vessel of **dishonour**. According to this picture, we could be a gold platter in the house of Aleim, beautifully displaying the fruit of the Spirit. Or we could be an ashtray or a garbage can in Aleim's house.

ii. Your conduct – clean or unclean; set apart to Aleim or not set apart to Aleim; useful to IESO or not useful to IESO – really matters. It greatly effects how Aleim can use you and will use you to touch the lives of others.

2. (2 Timotheo 2:22-23) How to cleanse yourself.

**Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Ruler out of a pure heart. But avoid foolish and ignorant disputes, knowing that they generate strife.**

a. **Flee also youthful lusts:** This is the first aspect of cleansing that Paulo mentioned to Timotheo. **Youthful lusts** describes the sort of desires and temptations that are especially prominent when someone is an adolescent or young adult. Sexual temptation, illicit pleasure of the flesh, and a longing for fame and glory often mark one's youth.

i. The command is simple: **Flee also youthful lusts**. Don't entertain them. Don't challenge them. Don't try and endure them. The idea of "I will just test myself on this one to see if I can stand against it" has made many fall into sin.

ii. If you cannot **flee also youthful lusts**, there is a real limit to how much Aleim can use you, a limit to how *useful to the Master* you will be. You can't really say "yes" to Aleim until you can say "no" to some other things.

iii. "He has just been cautioned against the errors of the

intellect; he must be warned also against vices of the blood.” (Edgar Phillips)

b. **But pursue righteousness, faith, love, peace:** Cleansing can never be a matter of just avoiding bad things. It must also be the pursuit of good things. Therefore there are both things that we must **flee** from and things we must **pursue**.

c. **Pursue... peace with those who call on the Ruler out of a pure heart:** To be cleansed, we must do everything we can to be right in our personal relationships with others. Cleansing needs to extend to how we treat others.

i. Sometimes relationships are not right with others, but we have done all we can do to set it right. We must take great care that we do all we can do. As Paulo wrote in Romans 12:18: *If it is possible, as much as depends on you, live peaceably with all men.*

ii. Bad relationships really hinder our service to the Ruler. We must do what we can to set things right if we want to be used of Aleim as much as we can be.

d. **But avoid foolish and ignorant disputes:** Walking clean also means staying clear of endless disputes and arguments. These distracting interests can limit how much Aleim can use us.

3. (2 Timotheo 2:24-26) The kind of attitude Aleim can use: The gentle servant.

**And a servant of the Ruler must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if Aleim perhaps will grant them repentance, so that they may know the truth, and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.**

a. **A servant of the Ruler must not quarrel but be gentle to all:** The great men of our world are not usually thought of as servants nor as gentle. Yet in the kingdom of Aleim, greatness is marked by being **a servant of the Ruler** and by being **gentle to all**.

i. “Paulo’s meaning is that gentleness should be shown even to those who least deserve it, and even if at first there is no apparent hope of progress, still the challenge must be accepted.” (Peter Damonse)

b. **A servant of the Ruler must:** When Paulo wrote to Timotheo about **a servant of the Ruler**, he told him about some of the basic characteristics of a divine pastor.

i. Timotheo **must not quarrel but be gentle to all**. It was not his job as a pastor to pick fights and to look for conflict. Some men only feel energized and motivated if they have an argument; Timotheo (and every pastor) should be of a different sort.

ii. Timotheo must be **able to teach**. With the great emphasis Paulo placed on Aleim’s Word, a pastor who is not **able to teach** is like a surgeon who can’t use a scalpel.

iii. Timotheo must be **patient**. Aleim’s work often takes time. Sometimes we can see why it takes so much time, sometimes we can’t – but Aleim is not in a hurry, and wants us to learn how to patiently trust Him.

iv. Timotheo must be **in humility correcting those who are in opposition**: The gentleness and patience Timotheo must have does not mean he is to never confront those who need to be confronted; but he must do it **in humility**.

c. **In humility correcting those who are in opposition:** Paulo

specifically told Timotheo how to correct these opposing ones.

i. **If Aleim perhaps will grant them repentance:** They need to repent, and this repentance will never happen apart from a work of Aleim in their heart.

ii. **If Aleim perhaps will grant them repentance:** The idea is not, “Maybe Aleim will or maybe Aleim won’t grant them repentance.” The idea is more, “It’s remarkable thing to see this work of Aleim, and I won’t presume upon it happening.”

iii. **So that they may know the truth, and that they may come to their senses:** Anyone who fights against Aleim is deceived, and must come to their senses; repentance flows as someone comes to the truth in this way.

iv. **And escape the snare of the devil, having been taken captive by him:** Those who are in opposition to Aleim’s work, whether they know it or not, are bound in a demonic deception, and are doing the devil’s work. They need to **escape the snare of the devil**, and Aleim is ready to set them free.

d. **Taken captive by him to do his will:** Paulo spoke of those who serve the devil and those who serve Aleim. There is a choice for every person, every Follower, who they will decide to serve.

i. To be a servant of the Ruler – a vessel of honour for Him – we must be empty, clean, and available. If we refuse to empty ourselves, clean ourselves, and make ourselves available to the Ruler, we will find ourselves captive to the devil in one sense or another.

## Patrick Damonse :: Study Guide for 2 Timotheo 3

**Perilous Times and Precious Truth**

*“As he lies in his cell, a prisoner of the Ruler, Paulo is still preoccupied with the future of the Glad Tidings. His mind dwells now on the evil of the times, now on the diffidence of Timotheo. Timotheo is so weak, and the opposition so strong.”*

A. Perilous times mean that discernment matters.

1. (2 Timotheo 3:1) Perilous times in the **last days**.

**But know this, that in the last days perilous times will come:**

a. **In the last days perilous times will come:** The word translated **perilous** has the idea of troubles, difficulty, and stressful situations. This sort of atmosphere will mark the **last days**.

i. “The word was used in classical Greek both of dangerous wild animals and of the raging sea. Its only other Prophetic Scriptures (New Testament) occurrence is in the story of the two Gaderene demoniacs who were as savage and untamed as wild beasts and whom Matthio describes as ‘so fierce that no one could pass that way’ (Matthio 8:28).” (Phillip Prins)

ii. The characteristics Paulo will describe speak not of bad *times*, but of bad *people*. “We should note what the hardness or danger of this time is in Paulo’s view to be, not war, not famine or diseases, nor any of the other calamities or ills that befall the body, but the wicked and depraved ways of men.” (Peter Damonse)

iii. “The description in this and in the following verses the Papists apply to the Protestants; the Protestants in turn apply it to the Papists; *Schoettgen* to the Jews; and others to *heretics* in general... but it is probable that the apostle had some particular age in view, in which there should appear some very essential corruption of Christianity.” (Edgar Phillips)

b. **In the last days:** This is a broad term in the Prophetic Scriptures (New Testament), broad enough to where one could say that **the last days** began with the birth of the Ekklesia on the Day of Pentecost (Acts 2:17). The days of the Moseea mark **the last days**; yet the term is especially appropriate to the season immediately before the return of IESO and the consummation of all things.

i. Though some think that any attention paid to the **last days** or Scriptural prophecy is frivolous, we should be able to discern when the **last days** are; or at least when world conditions are like the Scriptures described they would be in the **last days**.

ii. “There are sanguine brethren who are looking forward to everything growing better and better and better, until, at last, this present age ripens into a millennium. They will not be able to sustain their hopes, for Scripture gives them no solid basis to rest upon.... Apart from the second Advent of our Ruler, the world is more likely to sink into a pandemonium than to rise into a millennium.” (Edgar Phillips)

iii. In Matthio 16:1-4, IESO rebuked the religious leaders of His day because they did not or would not understand the meaning of their times: *Hypocrites! You know how to discern the face of the sky, but you cannot discern the signs of the times* (Matthio 16:3). It is possible that IESO would have the same rebuke for some Followers today who are unaware of the **last days** and the soon return of IESO The Anointed One.

2. (2 Timotheo 3:2-5) A description of the human condition in the *last days*.

**For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of Aleim, having a form of Divinity but denying its power. And from such people turn away!**

a. **Men will be lovers of themselves:** This is certainly characteristic of our present age, when men and women are encouraged to love themselves. People are told to love themselves unconditionally and that such self love is the foundation for a healthy human personality.

i. We don’t need to be encouraged to love ourselves; we naturally have such a love. Neither should we be taught to hate ourselves, but as Paulo said in Romans 12:3: *For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as Aleim has dealt to each one a measure of faith*. We must see ourselves as we really are – both the bad of what we are in the flesh and the glory of what we are in IESO The Anointed One.

ii. This love of self is the foundation for all the depravity that follows in Paulo’s description: “But readers should note that *lovers of themselves*, which comes first, can be regarded as the source from which all the others that follow spring.” (Peter Damonse)

iii. “It is no accident that the first of these qualities will be *a life that is centered in self*. The adjective used is *philautos*, which means *self-loving*. Love of self is the basic sin, from which all others flow. The moment a man makes his own will the centre of life, divine and human relationships are destroyed, obedience to Aleim and charity to men both become impossible. The essence of the Faith is not the enthronement but the obliteration of self.” (Edgar Phillips)

iv. “‘Lovers of self’ aptly heads the list since it is the essence of all sin and the root from which all the other characteristics spring. The word is literally ‘self-lovers’ and points to the fact that the center of gravity of the natural man is self rather than Aleim.” (Edgar Phillips)

b. **Men will be... lovers of money:** The love of money is nothing new, but today people have the ability to pursue our love of money like never before.

i. In recent years newspapers featured a story about a woman named Brenda Blackman, who enjoyed some measure of success teaching a course titled *How to Marry Money*. The course attempts to show men and women how to marry rich, and costs \$39 per person. In the course Blackman offered helpful hints, such as how to search through your prospective mate’s checkbooks to study their deposits and then assess their income levels. She built her student’s confidence by leading them in a chant several times through the lecture: “I want to be rich! I deserve to be rich! I am rich! I was born to be rich!” In one class, Blackman was asked by a woman if it was all right to settle for a man whose income was about \$100,000 a year. “No way,” she replied. What if he was perfect in every other way? “If he was in his peak earning years and he was maxed out at \$100,000 – forget it,” Blackman advised. When

someone asked her about the place of love in such relationships, Blackman said that finding a mate with that much money is the hard part; learning to love that person is easy by comparison. "How could you not love someone who is doing all these wonderful things for you?" she said. Blackman was single as she taught these courses.

c. **Men will be... boosters, proud, blasphemers:** Boasting, pride, and blasphemy are nothing new; but today, they seem far more prominent than ever.

i. Boasting, pride, and blasphemy each act as if *I* am the most important person. Each of them say, "You don't matter and Aleim does not matter. All that matters is me."

ii. Today boasting, pride, and blasphemy are apparent everywhere, especially among the celebrities that our cultures idolizes. Many people today become wealthy by calculated boasting, pride, and blasphemy.

d. **Men will be... disobedient to parents:** Since the mid 1960s there has been a frightening breakdown in the authority once assumed by a child towards their parents.

i. Several years ago a judge in Orlando Florida ruled that an 11-year-old boy had the right to seek a "divorce" from his parents so that he could be adopted by a foster family. But though there are few legal divorces from parents by children, it is far more common that young people simply disregard their parents.

ii. In the 1990s, a 13 year-old Los Angeles area graffiti vandal was quoted in the *Los Angeles Times*: "It's like a family to belong to a crew. They watch your back, you watch theirs. You kick it everyday with them.... You get friendship, love, supplies, everything." He also says: "I'll tag anything... Now I don't care. Well, sort of. I wouldn't like no one to write on my stuff. I do it to get known, to get up, regardless if people feel that I'm causing damage to property. I'd say the damage I've done is quite a bit. During the day I carry a screwdriver or a knife for protection. But at night I carry a gun. I have three guns. I hide them. My mom took a.38 from me. I'm getting it back." When asked about once when he got caught, he said: "My parents sort of talked to me about it. Of course they told me, 'Don't do it again.' But I'm not gonna listen, and they don't have to know about it."

e. **Men will be... unthankful, unholy, unloving, unforgiving:** Ever since Adam, humankind has been marked by these things to one degree or another. Here, Paulo said these things will be especially prevalent *in the last days*.

i. **Unloving** (translated *without natural affection* in the KJV) literally means, "without family love." Paulo said that the end times would be marked by an attitude of growing disregard of normal family love and obligation.

f. **Men will be... slanderers:** Men have always told hurtful lies about other men; but today, in media and in politics, slander has been elevated to both big business and big money.

i. In politics, candidates routinely and knowingly distort their opponent's positions, just to make their competition look bad – and they don't feel bad at all about the lying if it helps them get elected. In media, editors and news directors serve as prosecutor, judge, jury, and executioner to innocents who are wrongly suspected – and usually refuse to apologize when they are proven to be wrong.

g. **Men will be... without self control:** The story of no

self-control can be written across almost everything today – sex, drugs, alcohol, food, work. Whatever we do, we often do it out of control.

i. In the 1990s the *Los Angeles Times* published an article about Michelle, who was a successful writer and editor. She feared the day her husband might discover her secret stash of credit cards, her secret post office box or the other tricks she used to hide how much money she spent shopping for herself. "I make as much money as my husband... If I want a \$500 suit from Ann Taylor, I deserve it and don't want to be hassled about it. So the easiest thing to do is lie," she explained. Last year, when her husband forced her to destroy one of her credit cards, Michelle went out and got a new one without telling him. "I do live in fear. If he discovers this new VISA, he'll kill me." A school teacher explained more: "Men just don't understand that shopping is our drug of choice," she joked, even while admitting that some months her salary goes exclusively to paying the minimum balance on her credit cards. "Walking through the door of South Coast Plaza is like walking through the gates of heaven. Aleim made car trunks for women to hide shopping bags in." A young professional named Mary explained: "Shopping is my recreation. It's my way of pampering myself. When you walk into [a mall] and you see all the stores, it's like something takes over and you get caught up in it."

h. **Men will be... brutal:** Cruelty and brutality are nothing new in the world; but Paulo wrote by inspiration of the Holy Spirit that the *last days* would be marked by a particular brutality.

i. A newspaper article in the 1990s described how an Oxnard man was accused of murdering his roommate after the two disagreed over the brand of beer the man had brought home. The accused man brought home Natural Light, and the murdered man wanted him to bring home Michelob. As he poured the Natural Light down the kitchen sink, he was stabbed to death.

ii. We like to think of ourselves as more advanced than previous generations; but surely more people have been murdered in our century than ever before; these are violent, brutal times.

i. **Men will be... despisers of good:** There just seem to be too many examples of this in modern society to pick out examples. For one example, there was a time when most people thought letting people live was good and killing them was generally a bad thing. Today, we live in a culture when the simple good of *life* is now despised and attacked, through abortion, through the glorifying of violence and murder, and through euthanasia.

i. On March 6, 1996, the U.S. 9th Circuit Court of Appeals declared the United States Constitution gives every American the right to kill someone else. Essentially, the court said that if you *think* someone might want to die – even if they have never said so – you can kill them and no law can stop you. You can kill someone if you are a doctor, a nurse, a pharmacist, a family member, or a "significant other" to a person you think wants to die. From the Judge's ruling: "When patients are no longer able to pursue liberty or happiness and do not wish to pursue life," they can be killed. The Federal Judge directly tied his decision to the right to abortion on demand. The



reasoning seems to be that if the state must allow us to kill humans in the womb, it must also allow them to kill them later.

j. **Men will be... traitors, headstrong, haughty, lovers of pleasure rather than lovers of Aleim:** These characteristics are all about one thing: *Self*. Men are **traitors** because of *self*, they are **headstrong** because of *self*, they are **haughty** because of *self*, and they are **lovers of pleasure rather than lovers of Aleim** because of *self*.

i. This attitude marks our current age. For example, think of national advertising slogans from the late 1990s:

- *Nothing is taboo.*
- *Break all the rules.*
- *To know no boundaries.*
- *Relax: No rules here.*
- *Peel off inhibitions. Find your own road.*
- *We are all hedonists and want to do what feels good. That's what makes us human.*
- *Living without boundaries.*
- *Just do it.*

The message is the same: You make your own rules. You answer to no one. You are the one that matters. Your universe revolves around you.

ii. We don't have to choose between pleasure and Aleim. Serving Aleim is the ultimate pleasure; Psalm 16:11 says, *At Your right hand are pleasures forevermore*. But we do have to choose between the *love* of pleasure and the *love* of Aleim. Living for Aleim will give you many pleasures, but they only come as you love Aleim first and refuse to love the pleasures themselves.

k. **Having a form of Divinty but denying its power:** In our self-obsessed world, people feel very free to have a "salad bar" religion – they pick and choose what they want. They feel free to be very "spiritual," but sense no obligation to be *Scriptural*.

i. In the late 1990s it was reported that the Reverend Ioanne Canning delivered the eulogy after Leo and Hazel Gleese were slain, telling mourners that he had been so close to the couple that he could call them Mom and Dad. On Friday, six weeks later, Canning was led off to jail in handcuffs, charged with beating and strangling the 90-year-old couple. Police say the Gleeses were killed in their home January 2 after they discovered Canning had abused the power of attorney they gave him and was stealing their savings. "It's the most despicable thing I've ever heard of," said Phil Ramer, a Florida Department of Law Enforcement agent. "Of all people in the world you should be able to trust, it's your pastor. They couldn't do it in this case, and he wound up killing them." The pastor was a suspect from the start because he waited a day to report he found the couple dead in their home. "When it takes somebody a day to report two dead bodies, it doesn't take a rocket scientist to say who the suspect is," Ramer said. The minister passed the time before reporting the deaths by spending a day at the beach and dining out with friends.

ii. A 63-year-old married woman wrote to Dear Abby to justify her adultery. She writes: "He's also married. We meet once a week at a motel for three hours of heaven. My husband knows nothing about this, and neither does my lover's wife. Sex with my husband is even better now, and it's not as

though I am denying my husband anything. I teach a class at Ekklesia every week, but for some reason, I feel no guilt."

iii. When we talk about the **power** of Divinty, we often mean it in the sense of "power to give me what I want." But this is exactly *opposite* of what Paulo meant here. The **power** of Divinty that men will despise in the last days is the power it should have to guide their lives; power in the sense of rightful authority – and many, many, today deny that Aleim has the *power* to tell them what to do through His Word.

l. **From such people turn away!** The command to **turn away** from people described by the characteristics in this list is especially difficult in our present day.

i. People who do the things on this list are not only common today but they are often also our cultural heroes. The simple responsibility of Followers is to **turn away** not only these attitudes, but also from the people who do these things.

ii. Many think it is enough if they themselves are not like this, and give little heed to the company they keep. But if we spend time with people like this – either personally or by allowing us to entertain us – they will influence on us. As Paulo wrote in 1 Corinthians 15:33: *Do not be deceived: "Evil company corrupts good habits."*

iii. **From such turn away** also means that Paulo knew those marked by the spirit of the last days were present in Timotheo's own day. However, we should expect that they would be even more numerous and have increased power in the last days shortly before the return of IESO.

iv. "This exhortation clearly implies that Paulo did not consider the state of moral depravity just pictured as wholly a matter of the future. He was keenly aware that the evils about which he was forewarning were already at work." (Edgar Phillips)

3. (2 Timotheo 3:6-7) The strategy of the corrupt in the last days.

**For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, always learning and never able to come to the knowledge of the truth.**

a. **Those who creep into households:** Paulo knew that these dangers were in the world in his day and would be increasingly present in the last days before the return of IESO. However, he seemed especially concerned that these would **creep into households**. It is one thing to have such evil present in the world; it is another thing to allow it into your home.

b. **Make captives of gullible women:** Those marked by the last days depravity Paulo mentioned in the previous verses want to take others captive, and it can do this among the **gullible**, those who will believe or pay attention to most anything if it is packaged the right way.

i. One should know if they are indeed one of these **captives** that Paulo mentioned, bound by the influence of this end times rejection of Aleim and celebration of self. There is one effective way to know: walk away from any kind of worldly influence and see if there are chains that make your escape difficult. Take a week off from letting *anything* marked by the spirit of the last days into your household – and see if chains bind you back to those things.

ii. Paulo singled out **gullible women** simply because in that



day, women spent far more time at home than the men, and were far more exposed to any corruption that would infiltrate the household. “Also he speaks here of women rather than men, for they are more liable to be taken in by such impostors.” (Peter Damonse)

c. **Led away by various lusts:** Obviously, the spirit of the last days finds its appeal to us by exciting **various lusts** within us. It appeals to the desire to be excited sexually, or romantically, or to have our desires for comfort or wealth or status satisfied.

d. **Always learning and never able to come to the knowledge of the truth:** The spirit of the last days has a certain intelligence about it; the high priests of the spirit of the last days know how to make things work and how to lead us **away by various lusts**. But for all their skill, for all of their marketing brilliance and knowledge, they never come to **truth**.

i. Indeed, the spirit of the last days has a problem with the idea of “true truth” altogether, because it believes that we each are the center of our own universe and we each create our own truth. According to the spirit of the last days there is no truth outside of ourselves, so we can learn and learn and learn, but we will never come to Aleim’s eternal truth.

ii. “There are many professors of Christianity still who answer the above description. They hear, repeatedly hear, it may be, good sermons; but, as they seldom meditate on what they hear, they derive little profit from the ordinances of Aleim. They have no more grace *now* than they had *several years ago*, though hearing all the while, and perhaps not wickedly departing from the Ruler. They do not meditate, they do not think, they do not reduce what they hear to practice; therefore, even under the preaching of an apostle, they could not become wise to salvation.” (Edgar Phillips)

4. (2 Timotheo 3:8-9) An example of this sort of corrupt human condition: **Ianne and Iambrhe**, who **resisted MoUse**. **Now as Ianne and Iambrhe resisted MoUse, so do these also resist the truth: men of corrupt minds, disapproved concerning the faith; but they will progress no further, for their folly will be manifest to all, as theirs also was.**

a. **Ianne and Iambrhe:** Though they were not named for us in the 2nd MoUse (Exodus) account, these two men are the Egyptian magicians who opposed MoUse before Pharaoh (2nd MoUse (Exodus) 7:8-13, 7:19-23, 8:5-7, and 8:16-19).

b. **Ianne and Iambrhe resisted MoUse:** These were able to work *real miracles* – not mere parlor tricks – but by the power of darkness and not the power of Aleim. When MoUse cast down his rod and it turned into a serpent, Ianne and Iambrhe could do the same. When he turned water into blood, they could do the same. When MoUse brought forth a plague of frogs, Ianne and Iambrhe could do the same. Yet eventually they could not match Aleim miracle-for-miracle, and their occult powers were shown to be inferior to Aleim’s power.

i. The ability to do miracles by the power of darkness and the willingness to receive them as authentic will characterize the end times (Revelation 13:13-15 and 2 Thessalonians 2:9).

ii. Some of us are amazed by any spiritual power that is *real*, without carefully thinking that real power may have a demonic source instead of a Divine source. And even if a psychic or new age power seems to feel right, we must not be seduced by it because demonic powers can come masquerading as *angels*

*of light* (2 Corinthians 11:15).

c. **Resisted MoUse:** The resistance of truth by Ianne and Iambrhe was shown by their ability to cooperate with demonic powers to do miracles. In the last days, men will also **resist** the truth.

i. Even as **Ianne and Iambrhe** were eventually put to shame (though for a while they matched MoUse “miracle for miracle”) and were eventually compelled to give reluctant glory to Aleim, so also will the evil men of the last days. Even as Ianne and Iambrhe’ power had limits, so does Satan’s power, even in the last days – Aleim is still in control.

ii. This is the message of great hope in the midst of this great darkness – the spirit of the last days has an answer to it in IESO The Anointed One. The spirit of the last days is not stronger than the power of IESO. The glorious truth is that we don’t have to be bound by the spirit of our times; we don’t have to be slaves to self and have our universe revolve around something as puny as our selves. There is hope, triumphant hope, in IESO.

iii. “What is remarkable about this analogy, however, is not just that the Asian false teachers are likened to the Egyptian magicians but that Paulo is thereby likening himself to MoUse!” (Phillip Prins)

B. Faithfulness to Aleim in difficulty and opposition.

1. (2 Timotheo 3:10-12) Persecution and following IESO.

**But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra; what persecutions I endured. And out of them all the Ruler delivered me. Yes, and all who desire to live divine in The Anointed One IESO will suffer persecution.**

a. **But you:** Paulo has just described the kind of people that will threaten the earth in the last days and which Timotheo must contend with in his own day. **But you** showed that Paulo drew a clear dividing line between Timotheo and those ruled by the spirit of the last days.

b. **You have carefully followed:** This is what made Timotheo from the spirit of his age. He had **carefully followed** Paulo’s **doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions**.

i. **Carefully followed** means that Paulo did not merely *teach* Timotheo these things in an academic sense; Timotheo learned these things by **carefully following** Paulo’s example. The best kind of Faith is not only *taught*, it is also *caught* by seeing it lived out in other people.

ii. It all began with Timotheo catching Paulo’s **doctrine**. The reason Paulo lived the way he lived was because he believed certain things. What we believe will determine how we live.

iii. Timotheo caught Paulo’s **manner of life**: There was just a certain way that Paulo lived, and Timotheo was around him enough to learn it and follow it.

iv. Timotheo caught Paulo’s **purpose**: Paulo’s life had a purpose. It was not without direction. He was going somewhere, and that purpose had been established by Aleim. Timotheo saw that in Paulo, he caught it, and he wanted to live his life that way.

v. Timotheo caught Paulo’s **faith, longsuffering, and love**: you could see in Paulo that he had a **faith** not everyone had,

and Timotheo wanted to catch it. Paulo was **longsuffering** – that is, patient with the little irritations of people and life in a special way, and he had a **love** that made him stand out. Remember all of these flowed forth from the **doctrine** – the truth – Paulo held on to and Timotheo carefully followed.

c. **Perseverance, persecutions, afflictions:** Timotheo also caught these from Paulo. We might think that the person who lives their life with the right **doctrine**, with the right **manner of life, purpose, faith, longsuffering, and love** would be loved and accepted by everyone – but they are not.

i. In fact, some level of persecution is *certain* for people who carefully follow this kind of life: **Yes, and all who desire to live divine in The Anointed One IESO will suffer persecution.**

ii. In our own day, Followers are being persecuted all over the world – in China, in the Muslim world, even in Russia, where a strong anti-missionary law was just passed. And we can face persecution in a social way today.

iii. Followers are persecuted for the same reason IESO was persecuted: *And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.* (*Ioanne 3:19*)

d. **Which happened to me at Antioch, at Iconium, at Lystra:** Paulo reminded Timotheo of the specific occasions of persecution which he endured.

· **At Antioch**, where Paulo was kicked out of the city for preaching the Glad Tidings (*Acts 13:50*).

· **At Iconium**, where Paulo was almost executed by stoning (*Acts 14:5*).

· **At Lystra**, where they actually did stone Paulo and leave him for dead (*Acts 14:19*).

e. **And out of them all the Ruler delivered me:** Paulo remembered this as he sat in prison and waited for execution. He knew that Aleim was completely able to deliver him again, or that He might not. Paulo seemed at complete peace, leaving it in the Ruler's hands. Persecution was not going to stop Paulo from following hard after IESO The Anointed One.

i. Persecution must not stop Followers today. We may not face much violent or even economic persecution in our culture; but there is a great deal of social persecution Followers must deal with. *1 Petrho 4:4* describes the mind-set of many of those who socially persecute Followers: *They think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.* Does anyone think you are strange?

ii. If we are not willing to have others think us strange; if we are not willing to be rejected by some for the sake of IESO The Anointed One; if we are not willing to be an outcast before some people, then we can never be true followers of IESO The Anointed One.

2. (*2 Timotheo 3:13-15*) The course of evil men and the course of the divine.

**But evil men and impostors will grow worse and worse, deceiving and being deceived. But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in The Anointed One IESO.**

a. **But evil men and impostors will grow worse and worse:**

**Evil men** refers to the obvious, open enemies of IESO; **impostors** refers to those who appear good and many think of as fine, but they are actually destructive forces among IESO's followers.

i. These two kinds of people (**evil men** and **impostors**) will **grow worse and worse, deceiving and being deceived.** Paulo gave us insight into how many people are effective deceivers among Aleim's people – they themselves are **being deceived**.

ii. Motives are important, but we can sometimes place too much importance on them. Much harm has been done by people who were sincerely deceived and who tried to do wrong things out of wonderful motives – and because others look at their wonderful hearts, they accept their dangerous deceptions. We can't always go only by motives in others; we must measure them also by the *truth*.

b. **But you must continue in the things which you have learned:** This is the key point to this section, around which the rest of the section develops. The command itself is simple enough to understand. He told Timotheo to abide – it's the same ancient Greek verb as when Ioanne wrote, *therefore let that abide in you which you heard from the beginning* (*1 Ioanne 2:20*).

i. It was as if Paulo wrote this: "Timotheo, you learned these things. Right now you firmly believe them. Now, you have to **continue in the things which you have learned**. The important thing is to abide in them, to continue in them, to never let them go."

ii. **But you:** A.T. Robertson called this an "Emphatic contrast." Timotheo was to strongly set himself *against* the course that some other men took.

iii. Yet the words "**But you**" go back even further, marking a contrast to what came earlier in the letter.

· There are approved and disapproved workers – **you must continue** in the things which you have learned.

· There will be dangerous times and dangerous men in the last days – **you must continue** in the things which you have learned.

· There will be hardship and sometimes persecution as you follow the Ruler – but **you must continue** in the things which you have learned.

c. **You must continue in the things which you have learned:** The plural suggests that the command is somewhat broader. The core is faithfulness to Aleim's word, but through the letter we see that this refers to a pattern of ministry.

i. This was all centered on Aleim's word, but "**the things which you have learned**" seems to be more than just Paulo's Scriptures studies; it was those, but also his pattern of ministry.

ii. This pattern of ministry doesn't deal much with specifics, such as when to have Follower services, how long to have them, a schedule for what to do during service, and so on. The emphasis is on a pattern, a philosophy, and then Timotheo was to implement that into his own situation.

d. **You must continue in the things which you have learned:** The rest of the passage – up until the fourth chapter – simply describes for us what this means, and why it was so important for Timotheo to do this.

i. It is wonderful to see that Aleim gives us *reasons* to continue – it isn't just, "Well, that is what we do" or "We have

always done it that way.” Aleim is good enough to give us *reasons*.

e. **And been assured of:** This puts the idea in the past tense, as if this was something that Timotheo was once assured of, but perhaps now he wasn’t so sure. Perhaps he wavered from time to time, so Paulo called him back to this.

f. **Knowing from whom you have learned them:** Continue in the things you have learned, *remembering who taught you those things*. It was as if Paulo wrote, “Remember, Timotheo: you learned these things *from me*.” Paulo was too humble to say his own name here, but it certainly seems that is what he meant.

i. There is some debate among manuscripts whether **whom** is singular or plural. I think the context pushes us towards the idea that it is singular; Paulo here refers to his own influence on Timotheo.

- Paulo led him to The Anointed One
- Paulo gave him ministry opportunity
- Paulo taught him by both word and example
- Paulo laid hands on him in ordination
- Paulo guided and mentored him in the midst of ministry

ii. So, Timotheo was to remember who taught him these things, **knowing from whom you have learned them**. Paulo’s idea included:

- Remember how I strongly and confidently I believe these things.
- Remember the love with which I believe these things.
- Remember the urgency with which I believe these things.

g. **That from childhood you have known the Holy Scriptures:** Continue in the things you have learned, *that you have received as a heritage*. This truth didn’t begin with Timotheo or even with Paulo, but it is part of a long heritage that was passed on to Timotheo.

i. **From childhood** means that it came to him through the influence of his grandmother and mother – Lois and Eunike, respectively. From his young childhood, they taught him.

ii. Timotheo learned this starting in **childhood**. “The story of Mistress Elizabeth Wheatenhall, daughter of Mr. Anthony Wheatenhall, of Tenterden in Kent, late deceased, is very memorable. She being brought up by her aunt, the Lady Wheatenhall, before she was nine years old (not much above eight), could say all the Prophetic Scriptures (New Testament) by heart; yea, being asked where any words thereof were, she could presently name book, chapter, and verse.” (Edgar Phillips)

iii. **Holy Scriptures:** This use here referred to the Scriptures (Old Testament) , because that is what Timotheo would have learned from his grandmother Eunike and his mother Lois.

iv. **From childhood you have known:** Timotheo had known the word of Aleim from his earliest years; yet see how strong the exhortation is from Paulo that he *continue* in them! Nothing is assumed; the furthest thing from Paulo’s mind is an attitude that says, “Well of course we are all founded on the Scriptures and we can assume that and move on to other things.” For Paulo this was never assumed – not even with his trusted protégé Timotheo.

h. **From childhood you have known the Holy Scriptures:** It’s as if Paulo said this: “Timotheo, continue in what you received from me. But never forget that it didn’t start with me;

it’s a heritage that was passed on to you. You came into contact with all this long before you ever knew me. You came into contact with this heritage through **the Holy Scriptures**.”

i. We’re happy to belong to the same Ekklesia as Peter Damonse, Moody and Edgar Phillips, and Luther and Zwingli; the same Ekklesia as Wesley and Whitefield, and Polycarp and Ignatius. We are part of them and they are part of us, because we are connected by our trust in the same IESO, revealed to us by the same **Holy Scriptures**.

i. **Which are able to make you wise for salvation through faith which is in The Anointed One IESO:** Continue in the things you have learned, *because of their great value*. There is no wisdom greater than this in the world. Your wisdom about 20 other subjects means nothing if you are not **wise for salvation**.

i. This is something each generation must acquire for itself and then hold on to – the appreciation for the wisdom of the Scriptures, and a deliberate forsaking of any human wisdom that opposes or replaces what the Scriptures teaches.

ii. We don’t think for a moment that mere Scriptures knowledge saves; there are those who know the words of the Scriptures well yet are not **wise for salvation**. Yet those words mixed with **faith** do make one wise for salvation.

3. (2 Timotheo 3:16-17) Timotheo must continue with confidence in the Holy Scriptures.

**All Scripture is given by inspiration of Aleim, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of Aleim may be complete, thoroughly equipped for every good work.**

a. **All Scripture:** This indicates *more* than the Hebrew Scriptures. If Paulo meant the exact same thing here as what Timotheo learned as a child, he might have said “Those Scriptures” referring back to verse 15, or he might have just repeated the exact phrase, “**Holy Scriptures**.”

i. Paulo changed his wording here because he recognized that what Aleim uniquely brought forth from the apostles and prophets in his time was also **Scripture**; it was also the Aleim-breathed word of Aleim. This included what he and others knew was emerging as the written form of the *foundation of the apostles and prophets* mentioned in Ephesians 2:20.

ii. This would fulfill the promise IESO made that the Holy Spirit would speak to the apostles and lead them into all truth.

iii. There is no doubt that Paulo thought this way – knowing that Aleim was bringing forth a Prophetic Scriptures (New Testament) through the apostles and prophets of the first century.

· Paulo commanded the public congregational reading of his letters, *as would be done with the Hebrew Scriptures* (Colossians 4:16, 1 Thessalonians 5:27).

· Paulo called his own message *the word of Aleim* (1 Thessalonians 2:13).

· In 1 Timotheo 5:18, Paulo combined a quotation from the Scriptures (Old Testament) , and some words of IESO recorded in Louka 10:7 and he called *both* of them “Scripture.”

iv. Paulo wasn’t the only one who thought this way. 2 Petrho 3:15b-16 indicates the same idea, especially when Petrho included Paulo’s writings under the heading, *Scriptures*.



v. All this reminds us that even in Apostolic times, they were well aware that Aleim was bringing forth more **Holy Scripture**, just as IESO promised, just as Paulo described, just as Petrho understood.

b. **All Scripture is given by inspiration of Aleim:** Paulo exhorted Timotheo, “Continue in these things *because the Scriptures comes from Aleim and not man*. It is a Aleim-inspired book, breathed out from Aleim Himself.”

i. This means something more than saying that Aleim inspired the men who wrote it, though we believe that He did; Aleim also inspired the very words they wrote. We notice it doesn’t say, “All Scripture writers are inspired by Aleim,” even though that was true. Yet it doesn’t go far enough. *The words they wrote were breathed by Aleim.*

ii. It isn’t that Aleim breathed into the human authors. That is true, but not what Paulo says here. He says that Aleim breathed out of them His Holy Word.

iii. Some protest: “This statement doesn’t mean anything because it is self-referential. Anyone could write a book and say that it is inspired by Aleim.” *Of course* it is self-referential. *Of course* the Scriptures says it is Holy Scripture. If it did not make that claim, critics would attack the lack of such a claim saying, “The Scriptures itself claims no inspiration.”

iv. Yet the difference is that the Scriptures’s claim to be Holy Scripture has been tested and proven through the centuries. Every generation gives rise to those who really believe they will put the last nails in the coffin that will bury the Scriptures – yet it never, never works. The Scriptures outlives and outworks and out-influences all of its critics. It is an anvil that has worn out many, many hammers.

v. And to the critic who claims, “Anyone could write a book and say that it is inspired by Aleim” we simply say, *please do*. Write your book, give it every claim of inspiration, and let’s see how it compares to the Scriptures in any way you want to compare. We invite the smarter critics of the Scriptures to give us another Scriptures, something more inspired, something with more life-changing power. The great critic or professor or skeptic is surely smarter than a Galilean fisherman 2,000 years ago, having all the qualifications, all the culture, all the brainpower necessary. It should be *easy* for them to write something greater than the Scriptures.

vi. But of course this is impossible; there is no equal to the Scriptures and there never will be. The grass withers, the flower fades, but the word of our Ruler stands forever. What can compare to the Scriptures? What is the chaff to the wheat?

- There is no book like it in its *continuity and consistency*
- There is no book like it in its honesty
- There is no book like it in its circulation
- There is no book like it in its survival
- There is no book like it in its influence and life-changing power

c. **By inspiration of Aleim:** One may easily argue that the Scriptures is a *unique* book, but it does not prove that Aleim inspired it. For greater evidence, one can look to the phenomenon of fulfilled prophecy.

i. Petrho wrote about how we can know the Scriptures are really from Aleim and he spoke about his own certainty because he saw IESO miraculously transfigured before his

own eyes and he heard a voice from heaven say, *This is my beloved Son, in whom I am well pleased*. Yet, Petrho said that we even have something *more* certain than a voice from heaven in knowing the Scriptures is from Aleim: *We also have the prophetic word made more sure, which you do well to heed as a light that shines in a dark place (2 Petrho 1:19)*.

ii. Aleim’s ability to precisely predict future events in the Scriptures is His own way of building proof for the Scriptures right into the text. It proves that it was authored by Someone who not only can see the future, but Who can also shape the future.

iii. For example, there are at least 332 distinct Scriptures (Old Testament) ) predictions regarding the Mosea which IESO fulfilled perfectly (such as His birth in Bethlehem, His emergence from Egypt, His healing of the sick, His death on the tree, and so forth). Collectively, the combination of this evidence together is absolutely overwhelming.

iv. Professor Petrho Stoner has calculated that the probability of any one man fulfilling eight of these prophesies is one in 100,000,000,000,000,000 (10 to the 17th power); that many silver dollars would cover the state of Texas two feet deep. Stoner says that if you consider 48 of the prophecies, the odds become one in 10 to the 157th power.

d. **All Scripture is given by inspiration of Aleim:** Remember that one may believe in the inspiration of the Scriptures in *principle*, but deny it in *practice*.

- We do this by imposing our own meaning on the text instead of letting it speak for itself.
- We do this by putting more of ourself in the message than what Aleim says.
- We do this by being more interested in our opinions when we preach than in explaining and proclaiming what Aleim has said.
- We do this by lazy study and sloppy exposition.
- Instead, we honour Aleim and His word by, as much as possible, simply letting the text explain and teach itself; to speak for itself.

i. “False doctrine cannot prevail long where the sacred Scriptures are read and studied. Error prevails only where the book of Aleim is withheld from the people. The religion that fears the Scriptures is not the religion of Aleim.” (Edgar Phillips)

ii. In 2005 the *London Times* reported that a new “teaching document” issued by the Roman Catholic bishops of England, Wales and Scotland warns that Catholics should not take the Scriptures literally — that it’s not infallible. “We should not expect to find in Scripture full scientific accuracy or complete historical precision,” they say in the booklet, *The Gift of Scripture*. So what sorts of things aren’t accurate? Creation, for one. 1st MoUse (Genesis), they note, has two different, and sometimes conflicting, creation stories and cannot be considered “historical.” Rather, the bishops say, it simply contains “historical traces.”

e. **All Scripture:** This tells us *how much* of the Scriptures is inspired by Aleim. The great Greek scholar Dean Alford understood this as meaning, “Every part of Scripture.”

i. Some try to twist this – they try to make it say, “All Scripture that is inspired by Aleim is profitable” and so on. In doing this, they put themselves in the place of highest

authority, because they then will tell us what is inspired and what isn't.

ii. They claim that the grammar is elastic enough in this statement to give the translation, "All Scripture that is inspired by Aleim is profitable." But this is dishonest to the text, and ignores a critical word present both in the English translation and the ancient Greek: the word **and**.

iii. The position of **and** in the text makes it clear that Paulo is asserting two truths about Scripture: that it is *both* Aleim-breathed **and** profitable; *not* that only the Aleim-breathed parts *are* profitable.

iv. So we believe it forever: it is **all** inspired, and **all** profitable. Since it comes from a perfect Aleim, it is perfect and without error in the original autographs; and what we have before us are extraordinarily good copies of what was originally written.

v. The reliability of our copies of what was originally written is a matter which can be decided by science and research, and though some errors have been made in copying the Scriptures through the centuries, today we have a Prophetic Scriptures (New Testament) where not more than one-one thousandth of the text is in question – and not *one* significant doctrine is in question. The numbers for the Scriptures (Old Testament) are even more impressive.

vi. There is something else we can say about the Scriptures: *It is true*. And though the Scriptures is *not* a science text-book, when it does speak on matters of science as science (not in figures of speech or poetic hyperbole), it is *true*.

f. **And is profitable**: Paulo exhorted, "Timotheo, continue in these things *because the Scriptures is profitable*, and profitable in many ways."

i. Profitable for **doctrine**: telling us what is true about Aleim, man, the world we live in, and the world to come.

ii. Profitable for **reproof and correction**: with the authority to rebuke us and correct us. We are all under the authority of Aleim's word, and when the Scriptures exposes our doctrine or our conduct as wrong, *we are wrong*.

iii. Profitable for **instruction in righteousness**: it tells us how to live in *true* righteousness. There is perhaps here a hint of grace, because Paulo knew what true righteousness was instead of the legalistic false righteousness that he depended on before his conversion.

iv. This all means something else very simple: *We can understand the Scriptures*. If the Scriptures could not be understood, there would be nothing **profitable** about it.

v. It is **profitable** when we understand it *literally*. But when we take the Scriptures literally, we also understand that it means that we take it as true according to its literary context. When the Scriptures speaks as poetry, it will use figures of speech that may not be literally true. One example is when David said, *All night I make my bed swim; I drench my couch with my tears* in [Psalm 6:6](#). Obviously, he spoke in poetic metaphor and he did not actually float his bed with tears. But when the Scriptures speaks as history, it *is* historically true, when it speaks in prophecy, it *is* prophetically true.

g. **That the man of Aleim may be complete, thoroughly equipped for every good work**: Paulo exhorted, "Timotheo, continue in these things *because the Scriptures makes you complete and thoroughly equipped for every good work*."

i. **Complete** doesn't mean that the whole Follower life is about reading the Scriptures, or that the only important thing in good ministry is good Scriptures teaching.

ii. **Complete** means the Scriptures leads me into everything I need. If I will be both a hearer and a doer of the word, I will be **complete** as a Follower, **thoroughly equipped for every good work**. This reminds us that we are not in the business of building sermon appreciation societies, but in equipping the saints for the work of ministry.

iii. So, I don't ignore prayer, or worship, or evangelism, or good works to a needy world – *because the Scriptures itself tells me to do such things*. If I will be both a hearer and a doer of the word, I will be **complete**.

h. **That the man of Aleim may be complete**: When we come to the Scriptures and let Aleim speak to us, it changes us – it makes us **complete** and transforms us.

i. One way the Scriptures transforms us is through our understanding. [Romans 12:2](#) says, *do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of Aleim*. When we let the Scriptures guide our thinking, our minds are renewed and transformed, so we begin to actually think like Aleim thinks.

ii. But there is another level by which the Scriptures transforms us: by a spiritual work, a spiritual blessing which Aleim works in us as we come to the Scriptures and let Him speak to us. This is a spiritual work that goes beyond our intellectual understanding. With great spiritual power beyond our intellect:

· The Scriptures gives us eternal life ([1 Petrho 1:23](#)).

· The Scriptures spiritually cleanses us ([Ephesians 5:26](#)).

· The Scriptures gives us power against demonic spirits ([Ephesians 6:17](#)).

· The Scriptures brings spiritual power to heal our bodies ([Matthio 8:16](#)).

· The Scriptures brings us spiritual strength ([Psalm 119:28](#)).

· The Scriptures has the power to spiritually build faith in us ([Romans 10:17](#)).

iii. Because of this spiritual level on which the Word of Aleim operates, we don't have to understand it all to have it be effectively working in our lives. Many people get discouraged because they feel they don't get much when they read the Scriptures on their own and so they give up. We must work to understand the Scriptures the best we can, and read it thoughtfully and carefully, but it benefits us *spiritually* even when we don't understand it all *intellectually*.

iv. A critic once wrote a letter to a magazine saying, "Over the years, I suppose I've gone to Ekklesia more than 1,000 times, and I can't remember the specific content of even one sermon over those many years. What good was it to go to Ekklesia 1,000 times?" The next week, someone wrote back: "Over the past many years, I have eaten more than 1,000 meals prepared by my wife. I cannot remember the specific menu of any of those meals. But they nourished me along the way, and without them, I would be a much different man!" The Scriptures will do its spiritual work in us, if we will let it.

v. Paulo began the chapter warning Timotheo about dangerous times. Some Followers are swept away by these perilous times and some others go into hiding. Neither option is right for us.



We are to stand strong and stay on the Word of Aleim.

**Paulo's Final Testimony to Timotheo**

A. Paulo's final testimony to Timotheo.

1. (2 Timotheo 4:1) A solemn charge to Timotheo.

**I charge you therefore before Aleim and the Ruler IESO The Anointed One, who will judge the living and the dead at His appearing and His kingdom.**

a. I charge you therefore: Charge translates a strong word from Scriptural Greek (*diamarturomai*), also often translated *testified* (such as in Acts 8:25). The idea is that Paulo gave a solemn testimony to Timotheo, testimony that Timotheo must heed if he would be a divine pastor.

i. "The verb *diamartyromai* has legal connections and can mean 'testify under oath' in a court of law, or to 'adjure' a witness to do so." (Phillip Prins)

b. Before Aleim and the Ruler IESO The Anointed One, who will judge the living and the dead: Paulo here described the members of the court where Paulo gave his testimony, thereby making it more important.

i. As Paulo sat in his cold, damp prison cell, he understood there was a spiritual reality present that went beyond the walls of his cell. Spiritually, through this letter, he gave solemn testimony to his young friend and associate and he did it in the presence of the Aleim who will judge us all.

c. At His appearing and His kingdom: Paulo still believed in the Second Coming of IESO The Anointed One. He had been in ministry for more than 30 years and his earliest letters (such as 1 and 2 Thessalonians) mentioned the return of IESO. Now, so many years and experiences later, he still believed it with all his heart.

i. "The words 'shall judge' more literally are 'is about to be judging'; they point to the fact that Paulo was living in the hope of the imminent return of The Anointed One." (Edgar Phillips)

2. (2 Timotheo 4:2) The testimony: Preach the word!

**Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.**

a. Preach the word! Paulo's emphasis on the word of Aleim has been constant. There are some 36 references to the true Glad Tidings in this letter and some 17 references to false teachings.

i. This constant emphasis makes Paulo's point clear to Timotheo:

· *Do not be ashamed of the testimony of our Ruler* (2 Timotheo 1:8)

· *Hold fast the pattern of sound words* (2 Timotheo 1:13)

· *The things that you have heard from me among many witnesses, commit these to faithful men* (2 Timotheo 2:2)

· *Rightly dividing the word of truth* (2 Timotheo 2:15)

· *A servant of the Ruler must be... able to teach* (2 Timotheo 2:24)

· *All Scripture is given by inspiration of Aleim* (2 Timotheo 3:16)

b. Preach the word! As a pastor, Timotheo was not required to merely *know* the word or *like* the word or *approve* of the word; he was required to preach the word. The word of Aleim

must be *preached* by Timotheo; it was to be the content of his message.

i. Not everyone who opens a Scriptures and starts talking is preaching the word. Many well-intentioned preachers are actually preaching *themselves* instead of the word. If the *focus* is on the funny stories or the touching life experiences of the preacher, he may be preaching himself.

c. Be ready in season and out of season: This tells us *when* the pastor should be ready to preach the word. He should be ready *always*. He should preach it when it is easy and preach it when it is hard. He should preach it when the fruit is evident and preach it when the fruit seems invisible. He should just preach it.

i. There was once a Ekklesia of England clergyman who was gloriously saved. When IESO changed his life he started preaching the Glad Tidings to his whole parish and they all got saved. Then he started preaching in neighboring parishes, and the clergymen of those parishes were offended. They asked the bishop to make the man stop. When the bishop confronted him he said, "I hear you are always preaching and you don't seem to be doing anything else." The changed man answered, "Well bishop, I only preach during two seasons of the year." The bishop said, "I'm glad to know that; what seasons are they?" He replied, "In season and out of season!"

d. Convince, rebuke, exhort, with all longsuffering and teaching: In his preaching Timotheo was to bring the Word of Aleim to bear on the lives of his people. He was not to treat the word as if it were filled with interesting ideas or fascinating theories. He was to hold up the Word of Aleim against the lives of his people and let Aleim do His work.

3. (2 Timotheo 4:3-4) The need for the true preaching of the word.

**For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables.**

a. They will not endure sound doctrine: Timotheo needed to keep focused on the Word of Aleim because man, by his natural instinct, does not *want* Aleim's revelation. He would rather hear what he wants to hear – something to scratch his itching ears.

i. Edgar Phillips on itching ears: "Endless curiosity, an insatiable desire of *variety*; and they get their ears tickled with the *language* and *accent* of the person, abandoning the *good* and *faithful preacher* for the *fine speaker*."

ii. This also shows that if we *do* want to hear Aleim's word, Aleim is doing something wonderful in us. Left to ourselves, we would rather do it our way, but Aleim changes our heart in wonderful ways, giving us a desire for His word.

b. They will heap up for themselves teachers: This reminds us that the most popular teachers are not necessarily the most faithful teachers. We shouldn't assume a teacher is scratching itching ears just because he is popular, but neither should we assume that he is faithful to Aleim's Word just because he is popular.

c. And be turned aside to fables: Once people leave the Word of Aleim they often then embrace fantastic fantasies. When a

man rejects Aleim's truth, it isn't that he believes in nothing; he will believe in *anything*.

i. To believe that the universe came about by chance is to believe a fable. This description of the evolution of the universe in a *Los Angeles Times* article is an example of one of these fables:

In the beginning, there was light – but also quarks and electrons. The Big Bang spewed out energy that condensed into radiation and particles. The quarks joined into protons and careened wildly about in a hot, dense, glowing goop as opaque as a star.

Time (300,000 years or so) passed. Space expanded. Matter cooled. The electrons and protons, electrically irresistible to each other, merged into neutral hydrogen, and from this marriage, the first atoms were born. Space between atoms became as transparent as crystal – pretty much the way it looks today.

The rest, as they say, is history. Atoms merged to form dust clouds, which grew into stars and galaxies and clusters. Stars used up their nuclear fuel, collapsed and exploded in recurring cycles, fusing elements in the process.

Occasionally, a stable planet condensed around a second-generation star, where carbon-based life forms grew into, among other things, cosmologists, the better to contemplate it all. (From a sidebar to a science article in the *Los Angeles Times*, titled “The Big Bang and What Followed It”)

ii. It is possible for many Followers to turn aside from the truth and to believe many fables:

- The fable that you must *earn* your way before Aleim
- The fable that Aleim only loves you when you are good
- The fable that you should walk around thinking of yourself as better than others because you are a Follower

4. (2 Timotheo 4:5) The testimony restated: Fulfill your ministry.

**But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.**

a. But you: This is a word of contrast against the people mentioned in the previous sentence. Though others turned aside to fables, Timotheo was to be even more dedicated to doing what Aleim wanted him to do. Their presence was to make him more dedicated, not more discouraged.

i. “The more determined men become to despise the teachings of The Anointed One, the more zealous should divine ministers be to assert it and the more strenuous their efforts to preserve it entire.” (Peter Damonse)

b. Be watchful in all things: Timotheo could not fulfill his ministry unless he kept careful attention, being watchful in all things. Every good shepherd has his eyes open.

c. Endure afflictions: Ministry is just like life – there are afflictions to be borne with. For some this is a disturbing thought because they thought that the ministry would be one beautiful spiritual experience after another. There are plenty of wonderful blessings in serving Aleim but there are also afflictions to be endured.

d. Do the work of an evangelist: This implies that Timotheo was not particularly gifted as an evangelist but he still had to faithfully do that work as a preacher of Aleim's Word.

e. Fulfill your ministry: Paulo gave a similar command to Arhchippo (Colossians 4:17), and he knew what it was to fulfill his own ministry in some sense (Acts 12:25).

i. There may be many reasons why someone's ministry goes unfulfilled and each must be earnestly battled:

- Fear
- Unbelief
- The cares of the world
- The fear of man
- Criticism and discouragement
- Besetting sin

B. The final words from Paulo: his triumphant confidence.

1. (2 Timotheo 4:6-7) Paulo's triumphant confidence.

**For I am already being poured out as a drink offering, 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.**

a. I am already being poured out as a drink offering: A drink offering brought wine before the Ruler and poured it out at His altar. It was a way to give wine to Aleim as a sacrifice, just as an animal might be given as a sacrifice.

i. The idea of a drink offering is first presented in 1st MoUse (Genesis) 35:14, where Jacob poured out a drink offering before the Ruler as a sacrifice. In the Mosaic Law, drink offerings could be a part of sacrifice to the Ruler (2nd MoUse (Exodus) 29:40-41 and 3rd MoUse (Leviticus) 23:13).

ii. There was also a Roman idea here. Every Roman meal ended with a small sacrificial ritual to the gods – a cup of wine was taken and poured out before the gods. In this sense Paulo said “The day is done, the meal is just about over, and I'm being poured out unto Aleim.”

iii. Poured out has the idea of a *complete* giving, with no reservation. The liquid is completely emptied from the cup, and totally given to Aleim.

iv. So Paulo was already being poured out. His head was not on the executioner's block yet, but his heart was there. He was *ready* to make the ultimate sacrifice. “He considers himself as on the eve of being sacrificed, and looks upon his blood as the libation which was poured on the sacrificial offering. He could not have spoken thus positively had not the sentence of death been already passed upon him.” (Edgar Phillips)

b. The time of my departure is at hand: Paulo felt that he was in the airport and his flight to heaven was ready to depart. He waited for his boarding call.

i. Paulo's exhortation to Timotheo is therefore even more meaningful because he knew he was passing from the scene and Timotheo must carry the torch. Aleim's workmen pass on, but Aleim's work continues.

c. I have finished the race: Throughout his ministry Paulo used the picture of the race and the Follower being an athlete running that race (Philippians 3:12-14, Acts 20:24, 1 Corinthians 9:24, Hebrews 12:1). Now he knew his race was just about finished.

3. (2 Timotheo 4:8) Paulo's crown of righteousness.

**Finally, there is laid up for me the crown of righteousness, which the Ruler, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.**

a. There is laid up for me: Paulo knew there was a crown waiting for him in heaven, and he was ready to receive it. He was certain of it.

i. There are two main words for crown in the Prophetic Scriptures (New Testament) . One refers to a royal crown and the other to the victor's crown (the *stephano*). Here Paulo referred to the victor's crown – the crown that was essentially a trophy, recognizing that one had competed according to the rules and had won the victory.

ii. Before Paulo was a Follower he supervised the execution of the first martyr and then began to kill as many other Followers as he could. But now at the end of his life he was ready to receive a crown – a *stephano*. It is likely that he remembered the name of the first martyr, who died at Paulo's own hands: *Stephano*.

iii. In that day winners in the world of sports received a crown of olive or ivy leaves that soon withered and died. But the crown for Aleim's people lasts forever (1 Corinthians 9:25, 1 Petrho 5:4).

iv. We are promised the *crown of life* if we will endure temptation (Iakobo 1:12).

v. Some people wonder if we will walk around heaven with crowns on, and everyone will notice who has the bigger and better crowns. But in Revelation 4:10, the elders surrounding the throne of Aleim take their crowns and cast them before IESO – giving any trophy they have received right back to IESO.

b. Which the Ruler, the righteous Judge, will give to me on that Day: Paulo envisioned an awards ceremony where he would receive the crown that waited for him. Paulo was about to be condemned and executed by an earthly court, but he was also going to be rewarded by a heavenly Ruler.

i. "This is most probably the last letter the apostle ever wrote and it is impossible to see him in a more advantageous point of view than he now appears, standing on the verge of eternity, full of Aleim, and strongly anticipating an eternity of glory." (Edgar Phillips)

ii. Some feel that Paulo was too focused on rewards and that it isn't proper for Followers to think much about the reward they will receive in heaven. Yet Aleim has no problem motivating us with heavenly reward. It *will* be worth it. We *must* hang in there now. We *will* be rewarded.

iii. Some Followers worry unnecessarily about their crown:

- What if I don't get a crown?
- What if my crown is really small?
- What if the Ruler is disappointed in me?

iv. We should ignore all these speculations and simply be busy serving and glorifying Aleim and our crown will take care of itself.

c. Also to all who have loved His appearing: This promise is for us – *if* we will set our focus on heaven and on the IESO who both walked the earth and now reigns in heaven, who is waiting to receive us.

C. Paulo's last words from prison.

1. (2 Timotheo 4:9-13) The solitude of the great apostle.

**Be diligent to come to me quickly; for Dema has forsaken me, having loved this present world, and has departed for Thessalonica; Crescens for Galatia, Tito for Dalmatia. Only Louka is with me. Get Marhko and bring him with**

**you, for he is useful to me for ministry. And Tichiko I have sent to Ephesus. Bring the cloak that I left with Karhpo at Troas when you come; and the books, especially the parchments.**

a. Be diligent to come to me quickly: Paulo was a man of Aleim but he was not superhuman. He needed and wanted companionship. Paulo was lonely.

b. For Dema has forsaken me: Paulo remembers those who have forsaken him. Some (like Dema) left him because they had loved this present world (literally, "the now age"). Others left him out of necessity (like Crescens and Tito). Some other left because Paulo sent them (like Tychicus).

i. Dema was mentioned in Paulo's earlier letters as a fellow worker but later he went astray (Colossians 4:14 and Philemon 24). His previous faithfulness made it all more painful for Paulo.

c. Only Louka is with me: Louka, who had traveled with Paulo on many of his missionary journeys, remained with Paulo. Everyone else was gone. This was a significant contrast to Paulo's first Roman imprisonment ten years before, where he received many visitors (Acts 28:30-31).

d. Get Marhko and bring him with you: This is evidence of a restoration of trust in Marhko from Paulo. Paulo had wanted nothing to do with him in Acts 15:36-40.

e. Bring the cloak that I left with Karhpo at Troas: This tells us that it is likely that Paulo was arrested at Troas, resulting in this second imprisonment at Rome. In those days the arresting soldiers had claim to any extra garments in the possession of the one arrested. It may be that Paulo was forewarned of the arrest and therefore committed his few books and this cloak – an outer garment – to the care of an honest man named Karhpo.

i. The cloak was "A circular cape which fell down below the knees, with an opening for the head in the centre." (Edgar Phillips)

ii. This cloak left in Troas shows us:

- Paulo gave up everything to serve IESO (all he had at the end of his life was a cloak and a few books).
- Paulo was almost completely forsaken by his friends (he apparently had no friends to lend or obtain a cloak for him in Rome).
- Paulo had a very independent mind (he would not beg for a cloak).
- Paulo did not care much for how he was dressed (he could have asked for more or for different articles of clothing).
- Paulo was an ordinary man with ordinary needs.

iii. "Oh, what a small deal of household stuff had this great apostle, saith Erasmus; a cloak to keep off the rain, and a few books and writings."

f. And the books, especially the parchments: Paulo stayed a scholar to the end and wanted his books. He especially wanted the parchments, which were portions of the Scriptures (Old Testament) .

i. "Still more does this passage refute the madness of the fanatics who despise books and condemn all reading and boast only of... their private inspirations by Aleim. But we should note that this passage commends continual reading to all divine men as a thing from which they can profit." (Peter Damonse)

3. (2 Timotheo 4:14-15) A warning to beware of Alexandro the coppersmith.

**Alexandro the coppersmith did me much harm. May the Ruler repay him according to his works. You also must beware of him, for he has greatly resisted our words.**

a. Alexandro the coppersmith did me much harm: In 1 Timotheo 1:20 Paulo mentioned *Alexandro* as someone whose faith had suffered shipwreck. Now Paulo warned Timotheo about this same man. Paulo simply wrote that Alexandro did me much harm – but that he would also oppose Timotheo (You also must beware of him).

i. It would have been wrong of Timotheo to respond to this by saying to Paulo, “Paulo, Alexandro has always been nice to me. He has his faults, but don’t we all?” Instead, we can be sure that Timotheo respected Paulo’s judgment – and took his counsel to beware of Alexandro.

ii. Coppersmith “Does not mean that he worked only in copper. The term came to be used of workers in any kind of metal.” (Edgar Phillips)

b. Did me much harm: The implication of this phrase is that he “informed many things against me.” Perhaps Alexandro was a traitor, an informer who betrayed Paulo to the Roman government and was responsible for his current imprisonment. Perhaps the thought of he has greatly resisted our words meant that Alexandro was a witness against Paulo at his first defence.

i. “Informers were one of the great curses of Rome at this time. And it may well be that Alexandro was a renegade Follower, who went to the magistrates with false information against Paulo, seeking to ruin him in the most dishonourable way.” (Edgar Phillips)

ii. “They were accused to ‘atheism,’ (because they eschewed idolatry and emperor-worship), of cannibalism (because they spoke of eating The Anointed One’s body), and even of a general ‘hatred of the human race’ (because of their supposed disloyalty to Caesar and perhaps because they had renounced the popular pleasures of sin). It may be that some of these charges were being leveled against Paulo.” (Phillip Prins)

c. May the Ruler repay him according to his works: Alexandro’s judgment would be simple. It is a terrible thing to be judged according to one’s works.

i. “This is neither a curse nor a railing speech, saith an ancient, but a prediction well beseeeming an apostle, that avenged not himself, but rather gave place to wrath, Romans 12:19.” (Edgar Phillips)

4. (2 Timotheo 4:16-18) Aleim’s faithfulness to Paulo at his first defence.

**At my first defence no one stood with me, but all forsook me. May it not be charged against them. But the Ruler stood with me and strengthened me, so that the message might be preached fully through me, and that all the Nations might hear. And I was delivered out of the mouth of the lion. And the Ruler will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever. Amen!**

a. No one stood with me... But the Ruler stood with me: Paulo was all alone, but IESO stood by him and Paulo served Aleim faithfully during his first defence.

i. The words “May it not be charged against them” show that Paulo was not bitter that all forsook him. This is powerful evidence of a great work of grace and spiritual maturity.

ii. Paulo’s first defence may have been his first imprisonment in Rome (spoken of at the end of Acts), or it could have been a first hearing under his current imprisonment.

b. And I was delivered out of the mouth of the lion: Aleim had delivered Paulo before so he had no doubt about Aleim’s power or goodness. Paulo just didn’t know if this time his fate would end with be delivered out of the mouth of the lion or being preserved for His heavenly kingdom.

c. To Him be glory forever and ever: This reflects an unreasonable optimism and joy. Paulo faced his last moments of this life and he was, but many accounts, penniless, friendless, possessionless, cold, without adequate clothing, and destined for a soon death. Yet, especially knowing the heavenly reward waiting for him, he would not trade his place with anyone.

5. (2 Timotheo 4:19-21) Paulo’s closing greetings to his friends in contact with Timotheo, and from Roman Followers.

**Greet Prhiska and Aquila, and the household of Onesiphorho. Erhasto stayed in Corinth, but I have left in Miletus sick. Do your utmost to come before winter. Eubulo greets you, as well as Pudens, Lino, Klaudia, and all the brethren.**

a. Greet Prhiska and Aquila, and the household of Onesiphorho: In his parting words, Paulo’s heart was for the people he knew. He thought about others and not himself. Paulo knew the nature of IESO and was an others-centered person just as IESO was.

b. Trhophimo I have left in Miletus sick: Paulo was a man used by Aleim to perform remarkable miracles of healing (such as in Acts 14:8-10 and 19:11-20), yet he left Trhophimo sick. This shows that even the Apostle Paulo did not have miraculous healing powers to use at his own will. He could only give a gift of healing if Aleim it was Aleim’s will and timing.

i. Edgar Phillips preached a whole sermon on the words but Trhophimo I have left in Miletus sick (*The Sick Man Left Behind*). The points were:

1. It is the will of Aleim that some good men should be in ill health.
2. Good men may be laid aside when they seem to be most needed.
3. Good men would have the Ruler’s work go on whatever becomes of them.

ii. “It is possible that Erhasto and Trhophimo were with Paulo when he was arrested the second time, and that they remained in his company as far as Miletus and Corinth respectively.” (Edgar Phillips)

c. Do your utmost to come before winter: This has much heart and emotion behind it. As an old man, Paulo dearly wanted to see his young associate before he laid down his life for his Ruler. We don’t know if Paulo ever saw Timotheo again, but we can be sure Timotheo did his utmost to come before winter.

i. Paulo’s imprisonment in the Mamertine prison (a bleak building still standing in Rome, built 100 years before Paulo’s imprisonment for political enemies of Rome) lasted until he



was beheaded under Nerho outside Rome's Ostian Gate at a place called "Three Fountains."

ii. An absurd legend was eventually spun that said that when Paulo was beheaded, his severed head bounced three times and at each place it hit the ground a fountain sprung up – one hot, one warm, and the third cold – thus the place was called "Three Fountains."

iii. Paulo was martyred in the aftermath of the great fires that swept Rome in a.d. 64 – which Nerho, in some manner, tried to blame on Followers. According to some traditions, he was beheaded on the same day Petrho was impaled upside-down. Paulo was a Roman citizen and could not be legally impaled.

6. (2 Timotheo 4:22) The last words from the pen of Paulo.

**The Ruler IESO The Anointed One be with your spirit. Grace be with you. Amen.**

a. The Ruler IESO The Anointed One be with your spirit. Grace be with you. The last words of Paulo reflect a man who simply loved IESO and had received His grace. This simplicity, and all the power that went with it, marked the entire ministry of Paulo.

i. "Here a very close personal association between the Ruler and Timotheo is prayed for." (Edgar Phillips)

b. Amen: Paulo invited Timotheo to affirm all this by an agreeing "Amen." Paulo had fulfilled his ministry and was ready to receive his reward, and he wanted Timotheo to do the same.