

7,16,26 1 Tim. 1:18-20, That Which Prevents A Shipwrecked Faith

The next three verses in 1 Tim. 1 wrap up Paul's final exhortation to Timothy in this chapter.

(vs's 18-20) This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare, having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.

(1 Tim. 4:14) Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership.

Timothy had a specific gift of teaching, which the elders made clear to him ('prophesied' or literally "predicted to be true" of him) and consequently, entering ministry meant entering a spiritual battle.

But regardless of how this may apply to us, whatever our personal gift and calling are, there is an underlying principle that definitely applies to all of us, and to believers of all dispensations, Old and New Testaments, and that principle is the reality of God's full support. Here's what I mean;

Exodus 14:13, 14 Moses answered the people, "Do not be afraid. Stand firm and you will see the deliverance the Lord will bring you today. The Egyptians you see today you will never see again. The Lord will fight for you."

1 Samuel 17:47 (David) and that all this assembly may know that the Lord does not deliver by sword or by spear; for "the battle is the Lord's and He will give you into our hands."

2 Chronicles 20:17 'Station yourselves, stand and see the salvation of the Lord on your behalf, O Judah and Jerusalem.' Do not fear or be dismayed; tomorrow go out to face them, for the LORD is with you."

2 Chronicles 32:8 “With (the enemy) is only an arm of flesh, but with us is the Lord our God to help us and to fight our battles.” And the people relied on the words of Hezekiah king of Judah.

Nehemiah 4:20 “At whatever place you hear the sound of the trumpet, rally to us there. Our God will fight for us.”

2 Timothy 4:7 I have fought the good fight, I have finished the course, I have kept the faith.

That last verse is Paul’s declaration of what the outcome of Timothy’s faithfulness will be if he moves forward in dependence on the Lord. The battle is real and unrelenting, and we may fall a thousand times, but if we keep growing, we can have confidence that the Lord will enable us to finish the course He’s set for us.

You’ve probably heard these lyrics to a song Luther wrote;

*And though this world, with devils filled should threaten to undo us,
We will not fear, for God hath willed His truth to triumph through us:
The Prince of Darkness grim, we tremble not for him;
his rage we can endure, for lo, his doom is sure;
one little word shall fell him.*

Let me share some things I found about Timothy himself. It might help us better understand why Paul wrote some of the things he wrote.

Timothy, meaning honored by God, was born in Lystra, a city in southwestern Central Anatolia (modern-day Turkey).

Timothy was born from a Jewish mother who became Christian later and a Greek father. During his second missionary journey, Paul visited Lystra and met with Timothy. Along with Silas, Timothy became Paul's trusted disciple and missionary partner. The New Testament states that Timothy traveled with Paul, who was also his mentor. They travelled to the Ancient City of Ephesus.

Paul with Timothy stayed in Ephesus for more than 2 years between 53-56 AD. Paul chose Ephesus as the center to spread the gospel.

Timothy had a leadership role in the Ephesian church, as seen in the two letters of Paul addressed to him; as indicated in 1 Tim. 1:3;

"I asked you to stay longer in Ephesus when I went into Macedonia so you could command some people there to stop teaching false things. Tell them not to spend their time on stories that are not true and on long lists of names in family histories."

Early Christian writers such as Eusebius and Ignatius of Antioch refer to Timothy as bishop (the pastor) of Ephesus.

History records that in 97 A.D., Timothy was martyred during the reign of Roman Emperor Trajan. He was beaten to death by a crowd for protesting the worship of the goddess Artemis.

So, Timothy “kept the faith” to the end, just like Paul. Both of them discovered in personal experience that if we hold fast to sound doctrine and go to war with those who oppose the Truth, the Lord will provide what we need to continue to honor Him, including the strength to go on when, like Paul, we are “pressed above measure”.

It’s impossible for anyone who holds to the Truth to avoid the anger and warfare of the enemy, but as we’ve seen numerous times, the suffering of this present age is not worthy to be compared to the glory that will be revealed in us at the coming of our Lord.

The last part of vs. 19 into 20 may or may not be something that was limited to apostolic authority. I found differing opinions on this; here’s the verses again;

. . . having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.

Let’s start with the word “shipwreck” (nauageo). This has both a literal meaning, which is exactly what we’d think of when we hear it, and it has a metaphorical meaning when applied to something other than a ship.

To get a picture of the figurative use, I'll read the verse in 1 Tim. from the Amplified;

Holding fast to faith (that leaning of the entire human personality on God in absolute trust and confidence) and having a good (clear) conscience. By rejecting and thrusting from them [their conscience], some individuals have made shipwreck of their faith.

Their initial faith and dependence on God had been replaced by both self-dependence and a willing violation of their conscience. Their faith, as a way of life, had been disintegrated through their choices to turn inward for strength and guidance and outward through worldly desire.

A shipwreck occurs when a ship veers off course and ends up hitting a glacier or just finds itself in a storm that causes the ship to break up and fall apart.

Another paraphrased translation put it like this; “. . . holding fast your faith and a good conscience, for remember how some refused to listen to their conscience and so made shipwreck of their faith.”

Now, I want to show you something that happened in real-life that was unexpected to say the least. It's a very dramatic, historical example of a man going from a place that appears to be very solid Biblically, to the exact opposite – a definite, full-fledged “shipwreck of faith”. This article was from the Moody Monthly, June 1988;

Our heart, reason, history, and the work of Christ convince us that without Him we cannot achieve our goal, that without Him we are doomed by God, and only Christ can save us." These were deep and sensitive thoughts for a 17-year-old, revealing spiritual wisdom that few attain. He had been baptized into the church in 1824 at age six, and was confirmed at 16. Now, to graduate from high school, he had been required to write an essay on a religious subject. He chose to explore,

"The union of believers with Christ, according to John 15, an exposition on its basic essence, its absolute necessity and its consequences."

The fruit of our union with Christ, he continued, is our willingness "to sacrifice ourselves for our fellow man." And the "joy which the Epicureans, in their superficial philosophy sought in vain, ... is a joy known only to the innocent heart united with Christ, and through Christ to God."

Up to this point, I think most of us would say that not only is this young man a Christian, but he is also someone who is far above many believers who are older than him. Now, here's the shipwreck – what I just read was a brief historical account of a very familiar man in his younger years – his name was Karl Marx and this happened to him in 1844;

Nine years later, he had abandoned any Christian devotion he may have once felt. In fact, his militant atheism and philosophical ideas of man's struggle for a classless utopia free from the numbing effects of religion, established him as one of the most influential figures of the 20th century.

I'll share one other brief story of a shipwrecked faith, just to show that this is not something so rare that we don't need to take Paul's warnings seriously.

A ship is forced by continual driving rain to remain docked in a small native village for about two weeks. The passengers took lodging at a boarding house. One of the men, Pastor Davidson, a missionary, takes it upon himself to convert the local prostitute who has a room at the house. When the boat is finally ready to leave, Pastor Davidson cannot be found. Even his wife has no idea where he might be. Then they hear the report that a local native has found a body on the beach. It was Davidson. He had cut his own throat with a razor. It is clear what has happened. The prostitute converted the minister.

I guess the most obvious advice covering events like these is what we touched on in 1 Cor. 10:12; "Therefore let him who thinks he stands take heed lest he fall."

We've seen numerous times that "holding onto faith" is the main battle we have in this life. Paul calls it the "fight of faith". Knowing the Lord as we do, you'd think that trusting Him would be the easiest thing in the world to do; but with enough pressure and temptation, anyone can soon discover how hard it is to trust God

under some circumstances – and the enemy is more than willing to provide those circumstances.

In His challenge in Lk. 8:18, the Lord simply said, “When the Son of Man comes, will He find faith on the earth?”

Faith, as the one thing which is the most important to the Lord and would seem to be the most obvious response any of us could have to our circumstances, is actually the hardest fight we face.

So, if your faith falters from time to time, don’t condemn yourself as if you’re experiencing something a growing Christian should never experience. Unless you take it as far as Hymenaeus and Alexander did, and completely throw in the towel, you are simply experiencing something that all of God’s servants have struggled with.

It’s important to know that our personal exercise of faith in God is foundational to a healthy Christian life, so the things we’ve just looked at are vital to consider, but when you see the word “faith” preceded by a definite article, as in “*the* faith”, the context refers to the *object* of our faith rather than to the *act* of believing in general.

That’s why, in this passage, you’ll see one use of faith without the definite article and one use with it; because both are important if we’re going to win the fight we’re in.

The first part of vs. 19 says, “hold fast to your faith”, etc., but the last part says, “which some have thrust away concerning *the* faith. . . .”

We know from numerous passages in both of Paul’s letters to Timothy that one of the main characteristics of apostasy then and now would be the unwillingness to (quote) “hold onto” sound doctrine.

Bottom line is- the ability to remain strong in personal faith is dependent on hearing *the* faith – the word of God, as it is in Truth – accurately and consistently.

This was also what motivated Jude to write his letter;

(Jude 3) While I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for *the* faith which was once for all delivered to the saints.

Jude wasn't referring to a person's personal faith or act of believing; he's talking about the full counsel of God which was delivered by the Holy Spirit to the apostles and prophets who established the doctrinal foundation of instruction for the Church Age.

So, in Paul's exhortation to Timothy, as the pastor of the church in Ephesus, "keeping the faith" meant holding fast to revealed truth. Timothy's first responsibility to the Lord was to remain loyal to the objective body of scripture. He was to "guard it" (1 Tim. 6:20), nourish himself on it (1 Tim. 4:6), and teach it faithfully (1 Tim. 4:13 & 2 Tim. 4:2).

It's impossible to exaggerate the importance of the pulpit being a source of ensuring that all believers are receiving the full counsel of God and *especially* that part of God's revealed truth which has direct application to the meaning and implications of the once-hidden mystery of the spiritual Body of Christ.

God has moved beyond types and shadows to substance and spiritual reality; and it's imperative that we move with Him. As we saw in Heb. 1:1-2;

God, who at various times and in various ways spoke in times past to the fathers by the prophets, has in these last days spoken to us by His Son . . . who (is) the brightness of His glory and the express image of His person.

In the past, God spoke to men in bits and pieces, but in these last days, the days of the Church Age, He has spoken in His Son, which means, that in Christ, God has fully revealed His purpose and plan for those who belong to Him; those who have seen, in the Son, God as He really is.

You can see why it's so important to Paul that Timothy faithfully passes these truths on to the next generation, because Hymenaeus and Alexander are just 1st. century examples of what the enemy would love to do to the whole Church if the Church is willing to comply with his doctrinal and moral temptations.

As we'll see later in Timothy, when Paul predicts (prophecies) about *our* generation, he informs us that the majority of Christians will do exactly that – they will exchange the Truth of God for lies and will not endure sound doctrine.

Our battle will be to do what Paul told Timothy to do – “hold fast to the Truth” and remain faithful to that calling to the end.

(2 Tim. 2:2-3) Be strong in the grace that is in Christ Jesus. And the things that you have heard me say among many witnesses, entrust these to faithful men who will be able to teach others also. Join me in suffering, like a good soldier of Christ Jesus....

Satan's greatest desire is to move all of us away from the Truth, so naturally, those who refuse to do so are going to suffer what all faithful spiritual soldiers suffer when they are in the heat of the battle.

This is a fight that does not seem to be nearly as important in our time as it was in Paul's time. But that's not because it really *is* less important now; it's just because it's no longer *seen* as important as it *should* be seen. We will do everything we can to avoid offending someone – our whole culture is programmed that way and it's definitely affected the Body of Christ. The only thing we won't compromise on, is the need to compromise.

Now, what about Paul's phrase of delivering people to Satan? In this case, there were two 'sins' Paul mentioned that qualified Hymenaeus and Alexander for whatever this is. One was the self-induced shipwreck of their faith (turning away from the Truth) and the other was blasphemy (vs. 20 “whom I delivered to Satan that they may learn not to blaspheme.”)

This comes up again in 2 Tim. 2:15-18;

Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. But shun profane and idle babblings, for they will increase to more ungodliness. And their message will spread like cancer. Hymenaeus and Philetus are of this sort, who have strayed concerning the truth.

We'd need to also add this verse in 1 Cor. 5:5;

I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.

I looked at several sources to see if anyone had an explanation for this practice. Some of them started their explanation with phrases like, "The interpretation of 'handed over to Satan' - is difficult."

Here is an excerpt from an author I found that made the most sense to me;

What Paul probably means is that these two men were delivered over to Satan's domain, the world, by being excommunicated from the protective covering of the church and from the fellowship of its members. Beyond this, there may be the further idea that those in the church were to pray for some bodily ailment to come upon these men to humble them, so that they might repent and be restored to fellowship. The Lord sometimes must strike a person with some severe physical problem to cause the person to turn to Him. The goal of any discipline is to restore, not to punish. Paul's desire was not to get rid of these men, but to see them "taught not to blaspheme." Sometimes ministering to people involves the unpleasant task of confrontation. On rare occasions, it may have to go before the church and result in formal excommunication, with the prayer and aim of restoration. That is never pleasant, especially for leaders with timid personalities, like Timothy. But it must be done if people are going to grow in Christ and if the body of Christ is going to reflect His holiness.

You probably remember from 1 Tim. 1:13 that Paul (when he was Saul) was a 'blasphemer' who was taught "not to blaspheme" when he met Jesus on the road to Damascus and the Lord blinded him as an attention-getter which was very effective.

Personally, I think that what would be scarier than being afflicted in some way, would be to *not* be afflicted; but instead, just left to carry on because the Lord knows there's no point. If someone is too far gone to respond, the Lord may gently

set him on the shelf with the plan of revisiting this conversation at the Judgment Seat.

By “delivering” these men over to Satan, Paul is actually doing them a huge favor and is acting in love for them. They still have a chance to respond and turn around. Finally, on this, it might be good to understand what constitutes “blasphemy”. The Greek word is “blasphemeo” and it means (quote);

To speak to harm and in general therefore means to bring into ill repute and so to slander, to defame (to harm the reputation of by libel or slander), speak evil of, to rail at (revile or scold in harsh, insolent, or abusive language and stresses an unrestrained berating), the act of misrepresenting someone or something damaging another’s reputation, to utter false statements, charges, or imputations . . .

So, it’s not as simple as worshipping a golden calf or switching from being a Christian to being a Mormon. Any misrepresentation of the Lord; anything that makes Him other or less than He is, is a form of blasphemy or heresy. That’s why Paul was so severe in the language he used in Gal. 1:8; “If we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.”

In Gal. 1:15-16 Paul told them (quote) “. . . It pleased God, who separated me from my mother’s womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles.”

Paul saw Christ as He is, so whenever Paul saw a man or a church ‘misrepresenting’ the Lord or His gospel, Paul saw this as an act that merited being ‘accursed’. We don’t take things that seriously, but then we don’t understand or see the dangers and threats to the Church, and to the honor of the Lord, that Paul understood.

Paul’s love for the churches was immense, and it was because of that love that he would come down so heavily and harshly on those who would draw away disciples after themselves into *any* misrepresentation or imitation of the true Christ.

Ok, that closes 1st. Tim. chapter one, and chapter two definitely moves us in a new direction. So, to wrap up our study tonight, I want to add something I've been praying to understand more fully for a long time.

We've touched on this before, but not from this angle. The verse will be familiar, but instead of just looking at its meaning, we're going to look at the *implications* in real life.

(1 Chron. 12:32) Of the tribe of Issachar, men who understood the times, and knew what Israel should do.

The only reason they knew "what to do" was because "they understood the times".

For example, imagine John the Baptist moving out into his ministry teaching Exodus or Leviticus because that's where the Mosaic Covenant began. Seems like it would be a good idea to remind Israel of their roots.

Normally, that *would* be a good idea; it just wouldn't have been God's idea. The passage about the 'Sons of Issachar' showed us that only those who "understand the times" actually know what God's people should do.

So, what did God want John to do? Proclaim the arrival of the Messiah and teach those parts of the Bible that prepare His people spiritually for His coming.

It's true that studying Exodus and Leviticus would be teaching God's Word to God's people.; but John didn't do that.

Now it's 2026, the only way we can know what the Church "ought to do" is if we know the times we're living in and the implications of being at that time in history.

I've noticed over the last few years that most pastors seem to be teaching parts of the Old Testament or one of the Gospels because it's God's Word, and since it's God's Word, it's a good idea; just like it would be if John the Baptist taught Exodus and Leviticus. The people would gain fresh insights into God's Word.

But some who understand the times we're living in are emphasizing the physical (and especially the spiritual) signs of the times and they explain how we should respond ("what we should do"). Unfortunately, most of the signs they talk about

are related to the Second Coming, not to the Church at the end of the Church Age, which is the actual time we're living in. They're basically teaching Jewish eschatology to the Church, which isn't Jewish.

So, if we are to emulate the Sons of Issachar and John the Baptist, we could teach various sections of the Bible and that would be "profitable" for expanding our knowledge of the scriptures, but we would have to be *emphasizing* the specifics of what applies to the final generation of Christians.

It wouldn't be enough to randomly grab any part of the Bible and teach it because it's God's Word. Which part of God's Word does *He* want us to teach? What does *He* want the Church to know considering the times *we* are living in?

God obviously wants us to know all we can about every part of the Bible, but when we speak of a 'timely message' we have to realize that there are areas in God's Word that have a direct application to us now, just as there are other areas that address issues that impacted other generations more than ours.

For example, in the book of Revelation, we're made aware of 144,000 preachers who are destined to focus their preaching on the message of their Messiah's soon return, and on the purification and awakening of Israel spiritually- they will be focusing on what God's Word has to say about the time of Jacob's trouble (the prophetic fulfillment of Daniel's 70th week) and on the final call to salvation to those who are lost.

For us, there are definitely advantages of being aware of the events of the Tribulation. For one thing, that awareness reinforces the nearness of Christ's return. But as for providing direct, practical applications to the Church, for the most part only Rev. chapters 1 to 3 apply directly to us prior to the rapture.

Where are the voices of the 21st century versions of the Sons of Issachar? We know from what we've read about these men that their ministry, like the other Old Testament prophets, was extremely important to the Lord. They were His voice at *that* time for *their* generation. They were the only ones who fully (quote) "understood the times and knew (exactly) what God's people should do".

When Christ came, the rabbis were teaching the Old Testament scriptures every Sabbath. But that's not primarily what either John and Jesus were doing. They had a message that dealt directly with what God's people needed to know at that time in history.

That's not happening any more. There *is absolutely* a message for our generation and it's the most important message the Church needs to hear at this time in history, but as I mentioned, neither the Sunday pulpits nor the prophesy experts are giving that message to the Body of Christ.

Just as a couple illustrations; they are either teaching from an Old Testament historical book, and telling us about the implications of the events in the history of Israel, or they're giving us helpful hints on how to apply those historical illustrations to our daily lives. Another example would be teaching through the Gospels with the same goal – bringing out implications and applications, etc.

None of that is a bad idea because any knowledge we can gain from God's Word is going to help us, but at various points throughout history God has pulled certain men aside and commissioned them to proclaim a very specific, time-sensitive message to His people. The content of that message, as well as the timing of its delivery, was determined by God Himself, not by the rabbis and priests of the Old Covenant or the pastors and teachers of the Church Age.

Why aren't most pastors and podcasters proclaiming the message that the church universal needs most to hear at this time? Because these individuals are heads of Christian organizations with a verse-by-verse or news-headline agenda that they believe is what God wants most for us. It isn't, but they think it is, and that's partly because that is what the people want to hear; and so, the pastors and podcasters, in order to keep the people happy, the churches full, and the money flowing, are telling them what they want to hear. And they are doing that faithfully, every week.

One of the clearest ways you can see how the Lord wants things done is to look at the example He Himself set in the letters to the 7 churches in Rev. 2 & 3. Each church was to receive a very specific message that applied directly to that church.

If, after receiving the letter from the Lord, the pastor of that church had simply continued teaching randomly throughout the Bible, that pastor would have been out of God's will and the church, at some point, would have potentially lost its lampstand, because in spite of hearing the Bible taught each week, the church wouldn't have been able to make the adjustments or gain the understanding they needed to step onto the path the Lord wanted them to be on at that moment in history.

In each of those letters the Lord had a message for them that was uniquely for them; but if their pastor had decided that that message which was contained in the letter he received was not the way to go, and he went on teaching whatever he was teaching, his people would have suffered spiritually; they would have missed the message the Lord wanted them to hear.

This nearly global lack of Spirit-directed instruction is greatly contributing to the apostasy of the Church; it's shaping the Church in which the members continue to learn random things every week, they are "... ever learning, but never able to come to a knowledge of the Truth", (in case you've ever wondered what that passage in 2 Tim. 3:7 would look like in real life).

So, the question for us is this: Is there a message the Lord wants to get to all His children that is tied directly to the spiritual condition of the Church of this generation? And if so, what is it?

Since we'll need to close soon, I'm going to limit my idea of what that message would be to two brief, overriding themes. The first deals with the spiritual condition of the contemporary church and the second addresses the prophetic events that relate *directly* to the Church and are not, in themselves, part of Jewish eschatology.

The greatest danger the Church faces now is our inability to be protected from the final, global deception the enemy has brought in. It was prophesied clearly that this would happen, and now it's here, and it's caused by a lack of spiritual understanding and discernment.

One other thing that has contributed to this is a lack of having a working, real-life knowledge of sound doctrine, which results in an inability to distinguish between academic insight versus spiritual insight that comes by the influence, instruction and guidance of the Holy Spirit.

Men are running their churches and organizations rather than God running them. The soul (mind and emotion) is making decisions and providing alleged insights to the Church instead of the Holy Spirit providing guidance through our human spirit. Instead of the soul be subjugated to the spirit, we have reversed those roles, and the need for a unified vision with people being “like-minded” all having the same vision has become a massively divided and confused Church, tossed to and fro by every wind of doctrine.

Here’s a quote from Tozer that perfectly describes this;

Let me state the cause of my burden. It is this; Jesus Christ has today almost no authority at all among the groups that call themselves by His Name. I refer to Protestant churches generally, and I include those that protest the loudest that they are in spiritual descent from our Lord and His apostles, namely the Evangelicals. Board meetings are habitually opened with a formal prayer; after that the Head of the church is respectfully silent while the real rulers take over. If the Holy Spirit was withdrawn from the church today, 95 percent of what we do would go on and no one would know the difference. If the Holy Spirit had been withdrawn from the New Testament church, 95 percent of what they did would stop, and everybody would know the difference.

Now, as related to that which is generally observable, we know from the Bible that certain events must take place before the rapture. Some of these have already happened, some are invisible, and some have not yet happened.

I’ll quickly bullet-point these and the verses connected to each point will be included in the transcript when I send it out, and then we’ll close for tonight.

First, there had to be a regathering of Israel to their land (Ezek. 36:24-25; 37:1-14; Isa. 11:11-12; Jer. 16:14-15).

Second, there are two events only the Lord knows the timing of; they are found in Eph. 4:13 and Rom. 11:25: The Church reaching the measure of the stature of the fullness of Christ, and the fullness of the Gentiles being brought to salvation.

Third, the apostasy (the spiritual rebellion or falling away) of the Church on a global scale (2 Thess. 2:3; 2 Tim. 3:4,7; 4:3; 1 Tim. 4:1-2; 2 Pet. 3:3-4).

Forth, the historical stages of the Church prophesied in Rev. chapters 2 & 3 have to run their course. Because of the infallible nature of Biblical eschatology, the rapture can't happen until all seven stages of Church history have been completed – including the last stage, Laodicea.

Finally, the arrival of the final Day of Visitation of our Age, prophesied by Peter, which involves the purification of the overcoming remnant and the judgment of the non-remnant in the Church must take place (1 Pet.1:6-7; 2:12, 4:12-13; Heb. 12:26-27; Rev. 3:10).

The Bible makes it clear that these things must happen prior to the rapture. They are in action now, and along with an awakening of the need for spiritual discernment, the church needs to be made aware of what these events are and what they mean.

So, the message that needs to be proclaimed and clarified in this generation include the vital issue of spiritual discernment, the differences between soul and spirit in definition and in their respective roles in our relationship with God, a recovery of apostolic Church Age doctrine, especially as revealed in the prison epistles and Peter's letters related to the true meaning, purpose and destiny of the Body of Christ, and a fuller understanding of the specific "signs of the times" as related to Christian, not just Jewish, eschatology.

Each one of the bullet points I just listed, and the overview of the end-time message, could easily take one or two full on studies each to describe and clarify, but we've done that before and we may do it again; that's up to the Lord. For now,

(Matt. 16:2-3) He answered and said to them, "When it is evening you say, 'It will be fair weather, for the sky is red'; and in the morning, 'It will be foul

weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the face of the sky, but you cannot discern the signs of the times.

(1 Thess. 5:6) Therefore let us not sleep, as do others.

There is a global, unified effort by the Holy Spirit in our generation to prepare men and women to proclaim the message of God related to the soon appearance of Christ for all who have ears to hear. Let us not sleep, as do others.