The Completion of Paul's Work, Pt. 2

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Last Sabbath, we began a new series entitled *The Completion of Paul's Work*. Today, this is *Part 2*. And this is continuing on, obviously (this particular series), because of the book of Acts ending. And so, we ended that particular series, and we're starting a new one that, again, doesn't discuss the travels and the like in the same manner that the book of Acts did.

But after his imprisonment, is what we're talking about, his confinement there in his home that he had there in Rome for the two years, then this is the portion where we pick it up where he's back to traveling again and heading mostly over into the areas farther to the east into Greece and so forth – especially, primarily Greece, actually. And some of this is discussed as we go along here in some of the story, as far as what's brought out in the books. Because he wrote three more epistles after leaving Rome.

And we started through 1 Timothy last Sabbath. We're going to continue on; I'm going to go back, just back up a little bit there and refresh everyone's memory of where we were, and then continue on from where we left off.

So, picking it up in 1 Timothy. I just want to read 1 Timothy 4:16 first, and then we'll go on to chapter 6, where we were. But it says, **1 Timothy 4:16—Take heed unto yourself and to the doctrine.** So, that expression is oftentimes used, and it's a matter of guarding it, of being watchful, of making certain that things that have been given in essence to Timothy from Paul, that he's guarding those indeed, taking heed to them.

Says, **Continue in them, for in doing this you will save both yourself and those who hear you**. So, a good way of putting that, "those who hear," because he can say or preach whatever, but again, unless someone wants to receive it, wants to live it, apply it to their life… That's the age-old problem, that oftentimes people don't hear or don't listen.

And then **1 Timothy 6:3—If anyone teaches otherwise and will not consent to sound words, even the words of our Lord Joshua the Christ…** So, it's addressing something here in the very beginning, which Paul does address quite often, and that is the matter when someone is not in unity and harmony, and not listening, if you will.

And so it says, "If anyone teaches otherwise." It's one thing if someone disagrees with something or waits for a while to work to prove it to themselves: that's one matter. But if someone begins to say something different, begins to teach something different, that's what Paul is addressing here with Timothy, that he has to deal with it because it's harmful to the Church.

And so, it says, "If anyone teaches otherwise and will not consent to sound words." So, that means that which is being taught, the guidance and direction that comes through the Church, is what he's showing

here, if they will not listen. “Even the words of our Lord Joshua the Christ,” so when it comes down to doctrine or how to take care of or deal with certain matters, if they’re not willing to do that.

…and the doctrine that is according to godliness, then they are proud. And basically, that, again, just goes back to this matter of the way our human nature is as human beings. If we hold on to something that’s different, we’re lifting ourselves up. That’s why he says, “This is a matter of pride.” Because they don’t realize what they’re doing if they want to believe something different, want to hold on to something different.

And obviously, within PKG, we’ve experienced a lot of this, primarily starting with the Apostasy on because of what had already happened within the Church. So, this was a very common thing. And be real candid with you, again, I’ve said this several times now in this series and the series before, that the things that Paul had to say about how to address things, that they needed to be addressed have been very helpful to me because it’s a matter of the sake of the Church, it’s a matter of the health of the Church, it’s a matter of the protection for the Church. And we went through a period where that was instilled in that respect because of seeing the damage it was doing to so many who wanted to —that expression, “building bridges.”

You know, people would get together in large groups and (the best they could do anyway), and the desire was to have back the kind of fellowship we used to have. People missed having large congregations. A lot of areas were used to having two, three, four, five hundred people in a congregation. By the time they got up to six, they generally split up into two different church areas. And that whole process then would start growing again and be repeated. But incredible what we experienced then as a matter of the Apostasy, what took place there, and people had this longing for that kind of fellowship again.

Because we didn’t have very much. There was a third of the Church had just quit because it couldn’t grasp, couldn’t address how such a thing could happen in God’s Church. “If it’s God’s Church, how could this happen?” That was one kind of thinking. And then the other was a total turn away, if you will, turning away from completely what God had given. And then massive confusion in the rest as people were scrambling to find, if you will, in the beginning…

It was really kind of a desire to find… Where is the Church? Where…? How do we reorganize? Do we go with this group? Do we go with that group? Do we hold together in another group? And so, there was a lot of scrambling that took place in the beginning, and it was hard for people; it was difficult for everyone. And yet one of the things that took place was as people on their own tried to get groups together again in a certain area, wherever it might be…

I mentioned we have some today down from the Minneapolis area. That was one area that we got invited to. Another one was out in Arizona. And they had gotten together all these different people from… who were actually experimenting in different groups. But their desire was, was to be larger.

Which they missed; we all missed having large numbers of people to fellowship. We had a lot of friends in a lot of different…

And so, different ones went with different groups, so they were trying to get them all together and had this concept of building bridges. But with that, everybody came in with their own ideas as to what was true. Concerning Passover and Pentecost, those were two big ones right there. Government was another. And so, still massive confusion in the beginning for a long time.

And we were very blessed as a group that God had us begin focusing on what we all have to begin focusing on when we first come into God's Church, what the book focuses on primarily in the first several chapters, Passover, Joshua the Christ. Awesome! Because if that isn't set, if that isn't a strong foundation, you have nothing to build upon. You can't build upon the Holy Days; they're not going to have any meaning. You have to be in unity and harmony with everything it says about Passover and with what Passover teaches.

So, it says if they teach something different, they're proud, they're lifted up. **…knowing nothing.** They think they know, just like what we've experienced, especially in the beginning. People felt like they knew what they were doing, and yet look how many groups came out of and formed after everything was said and done. It didn't take very long. It was just maybe a year, a year and a half, and all of a sudden, six hundred groups out here, different organizations. Some large with a few thousand, some smaller, maybe just meeting in a home or whatever, but they'd become organized and in the sense of incorporated and so forth and began sending things out on the internet. Crazy times but important times for God's Church.

It's going to be one of the greatest lessons ever learned, one of the greatest lessons ever taught in the sense of what can be learned from it, and I hope you know what it is. Even with God's spirit, people can turn against God, people can go in different directions and do different things. So, just because we've been impregnated with God's spirit is absolutely no guarantee whatsoever that God's way is going to continue in us. We have to fight for it all the time.

And then I like this one here, as I mentioned last Sabbath – **knowing nothing but are sick in mind.** Sick in thinking. Not sound. Not healthy. **…concerning disputes and arguments over words, from which comes envy, strife, slander, evil suspicions, and...** I can't help but think of anything else but those first few years after the Apostasy, because this is what was happening. This is the kind of thing that was going on.

…and "**constant contentions**" it says here, but goes on to talk about **from those who were of corrupt thinking** is all it's saying here, **and destitute of the truth, who suppose** or **think to make profit.** So, it's all about self and what self wants to get from it.

Anyway, finally, **verse 12** it says, he encourages him, then, after saying these things, **Fight the good fight of faith.** So, it's a battle. It's always been a battle. Anyone who has ever been called, you have to fight. And you can never let down in that fight. First of all – self. You have to fight self. You have to fight your

own thinking, your own thoughts, your own desires. Because the carnal mind is enmity against God. We all have that kind of mind. We have the blessing of the impregnation of God's spirit and the ability to fight against that. And that's what it's all about, fighting our natural selfish human nature. Incredible!

…and lay hold on eternal life. And again, I can't help but think about what I'm writing in the book and some of the things contained in there. You think about what God's placed before us, why we were created, God's plan for Elohim, and the kind of life He wants us to have afterwards.

This is so temporary, what we live in this physical life. It seems like forever to us until, as I mentioned last Sabbath, you get close to the end of what you think forever is, when you actually get up to the age when you think it's so far away. When you're in your thirties and forties, don't tend to think about being seventy or eighty or whatever it might be. Don't tend to plan for those kinds of things. People who are young oftentimes don't think that at all in the sense of proper planning and looking ahead.

Now, in the Church, I know we have things different. But I'm talking about the world and a lot of times ourselves as well, because there are things in timing right now we don't know, we don't understand.

Fight the good fight of faith, and lay hold on eternal life to which you were called and have professed a good profession. So again, that profession, what we profess in that respect, is a matter of what agrees with God, and we're living it, and we reflect that, we're to reflect that in our life.

Let's go on now from where we left off last Sabbath. **Verse 13—I urge you in the sight of God who gives life to all things, and before Joshua the Christ, who before Pontius Pilate…** So, he's going to go on and use some of the same language about this profession, or I think some translations say "confession."

…who, before Pontius Pilate, speaking of Christ and what he did before Pontius Pilate. And some of this isn't translated real well, so I'm giving what it says. **…before Pontius Pilate gave witness of a good profession,** which means "showing or reflecting what one professes, what one teaches, what one says, the way one speaks." And so, it's a matter are we living it? And if we're living it, then that's what it's talking about, that profession, what we profess before others.

And so, it says that Joshua the Christ laid a good witness in this, had a good witness of all this in what he did before Pilate. He reflected by what he said and what he didn't say, what he believed, what he was living. And so, that's why it says here, **Joshua the Christ, who before Pontius Pilate gave witness of a good profession, that you keep this commandment** or **this charge**, as it is. Sometimes we read the word "commandment" and sometimes tend to think ten commandments or whatever. No, there are a lot of things, instruction in the Bible. Yes, God commands us, or we're instructed to do, or we're given a charge. Basically, mean the same thing in that regard. It's what we're supposed to live. It's a charge given to us of how to live.

So, he says, **that you keep this charge** (if you will) **without spot**, what's been given to you to live, to do. "This profession," what you profess, "do it without spot." Well, we know that that's about sin, not to

have sin, to keep ourselves clean in that respect, cleaned through the process of repentance and seeking God's blessings in our life to be able to be forgiven constantly whenever we see sin, primarily when it starts in here. Nip it in the bud quickly, as quickly as you can, wrong thinking, wrong thoughts, because that's what leads to wrong actions. And so, you've got to fight it in here.

…blameless until our Lord Joshua the Christ's appearing. So, they didn't know when that would be. What an amazing thing, thinking all the way back to that point in time, there was still the thought of Christ's coming. The Church, for two thousand years, people have looked for that, Christ's coming, his intervention in the world.

…which He will manifest in His own time, as the blessed and only mighty authority of the King of kings and Lord of lords. That's what it's saying. It's about the authority, that word there.

So again here, that's what God has given to him. He's not yet fulfilling that role as King of kings. That doesn't happen until he returns with 144,000, because that's what it talks about in Revelation. He returns as the King of kings because it's about the establishment of God's government over all the earth. We understand in the Church. Yes, we could speak of him as being a King in that respect, but that's not the full role of the Messiah. The Messiah is about his second coming, his return to the earth, and the government he's going to be over in that respect. That's when he begins fulfilling that role as King of kings and Lord of lords.

Verse 16—who alone has immortality. Only, again, what does that mean? Well, we know. If you know the truth…again, I wish I had all these chapters out here already, but they're not there. We're in the process of editing and it's a long and a tedious, a difficult process because we want to make sure that this is the best product possible before we put it out there, more so than the other books, because of what we're addressing and the kind of truths that we're addressing. And to a world that really doesn't care to hear in the first place. But to have it there and available to plant seed, if you will.

But anyway, this is incredible, "Who alone has immortality." So, if you know the context. It's like the New Testament. There was no need to lay the groundwork again for the command to keep the seventh-day Sabbath. That was normal. That was natural. That was the way. That's what most of them grew up with in the sense of those who first came into the Church. Because they were Jewish, they were of Judaism, and that's all they ever knew; that's what they lived, the Sabbath. So, the New Testament doesn't begin by trying to reestablish the keeping of the seventh day Sabbath, nor of Passover and the Holy Days, because that was just the way it was.

And so, when they went out, and Paul went out to the gentiles, he taught those things. This is what he discussed, this is what he taught them about God's plan and God's purpose to the degree they knew it at that time. Because there's a lot they didn't know yet. They didn't have the book of Revelation yet, where we have a lot of doctrine and understanding of things that lead up to the end. Incredible. Things that are

more specific about mankind and the kinds of things that have to happen on the earth, and the kind of things that have to happen, that there is a second death.

And on and on it goes here. Incredible. Things about judgment and the like, the hundred-year period. On and on it goes. And that wasn't given until Herbert Armstrong came along and God gave to him that understanding of what's in Isaiah about a hundred years. The Church didn't know those things before that. Paul never knew about those things. Incredible! So, they were judged according to what they knew at that time, just as everyone else, even before Christ, was judged by what God had given to them at that point. The present truth, whatever that was that they were to have measured in their life, they were to live by it faithfully. That knowledge that God gave. And with God's spirit, they were able to do that.

But you think about that process, especially by the time Christ came, and how much more began to be given. And then the apostles. Because it's in the epistles, if you will, and the writings that much more is added than what's in Matthew, Mark, Luke, and John in what Christ taught and so forth, because they built upon that and expounded upon those things in a way for the Church. Incredible!

So, when it says here (that's why I'm mentioning this), "who alone has immortality," we know that's not referring to God Almighty. It's talking about Christ. So, what else is it talking about that we know, that we understand as God's people? Who alone? Who is the first of mankind, "who alone has immortality"? That should be a simple thing! It's not hard! It's not rocket science. You know, with God's spirit, there are things that go well beyond rocket science that you can't understand without God's spirit. Incredible!

And so, it's the context of what's being spoken of. It's about the Church. It's about what's being told to the Church here, what's being taught to Timothy, what Timothy is to teach, and so forth. And again here, **who alone has immortality, dwelling in the light.** That's who it's talking about. It's talking about Joshua and what was given to him. It's not talking about a comparison between him and God the Father, and that both have immortality. Incredible.

…that no one can approach. Now, it's speaking of that which is spirit, in essence, because he was resurrected spirit. He's with God the Father.

…whom no one has seen or can see. So again here, speaking of God, if you will, but of Christ here, because this is the context of what's being spoken of here. And we understand they're spirit, and no one can see them. So, the last they saw of Christ, which again, I don't know how Paul was taught for that period of time when he was first called but it had to be by inspiration given by God, not manifesting himself like he did for that forty days leading up to close to Pentecost, ten days from Pentecost.

But again here, being spirit, it says here "that no one can approach, whom no one has seen or can see." Because that which is spirit, we know we can't see it. Now, if there is a physical manifestation of something, that's a different matter. But being spirit, no one can see that. We can't see spirit.

…to whom be honor and everlasting power. Amen (So be it). **Charge those who are rich in this present age not to be haughty**. So, this is a teaching that's gone on in the Church for two thousand years, to fight against haughtiness, to fight against pride. Because he just mentioned the matter of pride, and he's driving this home to Timothy.

Paul knows that he has a short time. It comes through in his writing here in the things he has to say as we continue on. He knows that the second imprisonment and what's happening in Rome, by the time he has to go back there, and recognizing what's happening in the Roman Empire at this particular time, he has this sense (that God gave to him) that things are wrapping up. So, he has a desire to strengthen the Church, to make sure the Church is taken care of. He's getting older as well. He's not young anymore as he was when he first began this process.

…nor to trust in uncertain riches. So again here, **Charge those who are rich in this present age not to be haughty, nor to trust in uncertain riches, but in the living God**. Whatever it is that people value, whatever it is, ever how successful they might think they are in life and whatever they're doing, or whatever it is that is of great value to them, he's saying you're not to trust in those things that are a matter of our own human nature, our own human abilities, if you will, but in the living God.

…who gives us richly all things to enjoy. So, God has given us everything and the means to accomplish everything. That's an awesome thing just to deal with and acknowledge and admit, to grasp and comprehend God is the Creator. He's put everything out here, everything to our benefit as human beings and the lives we can enjoy and live. And we look at mankind and realize that mankind misuses that as a whole, obviously. But within the Church, as we grow, we see these things, we can learn how great God really is, and His great love toward us. Awesome!

And so many things come down to this matter of acknowledging. It's one thing to say, "I believe God and I believe God's a creator." It's another thing to believe Him in everything He says about all these things, including what Paul is saying. It becomes more of a challenge as human beings.

Verse 18. Again, **who gives us richly all things to enjoy,** and then **verse 18** continuing on, **that they do good, that they be rich in good words.** You want to be rich? It says, what's really valuable in life, what is the most valuable thing? It's what God gives us. It's what's up here, what we're able to live.

"Be rich in good works." And what are good works? Living this way of life faithfully before God. Good works. Fighting this. It's good works. It takes work to fight the human mind, our own human mind, to fight selfishness, to bring it into subjection to God. Because that's the battle, and those are good works. And it requires God's spirit to accomplish that, so we have to cry out to God for help and deliverance and ability to continue in that kind of fight.

Because that's where the great wealth is, it's in here. It's what God gives in here. We're not taking this with us. It's not going anywhere. When it dies, it's gone, returns to the dust of the earth. It's only what's

in the mind. That's the most valuable thing. And God can give it the kind of body that we want in the sense of being in His Family—awesome—and the power then that will go with that, far beyond what we have in this physical life.

…ready to give, willing to share. So, an attitude toward others.

…storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life. So, it's in the context of this profession, what we profess. If we profess something, we better be a good witness of it as well. We'd better lay a good witness out before others. In other words, of how we're actually living.

So, it's in the context of this, of being one who professes something, and not just professes it, but that others can see because we're living it in how we practice good works in what we do in fighting self, in the battles we fight in this world, but in how we think toward others and how we treat others, how we are around others and the kind of giving mentality we really have. Are we changing in those things?

O Timothy! Guard! So again here, he's constantly urging him. Because he can't be with him all the time, and he understands there is so much that's been given to him. Awesome.

O Timothy! Guard what is committed to your trust. Guard it. Don't sway to the right. Don't sway to the left. Guard it.

…avoiding the profane and idle babblings and contradictions of what is falsely called knowledge, which some professing have strayed concerning the faith. So, age-old problem. Knowledge that flies around today, there is that which professes a lot of knowledge. Just ask Google. You know, so much garbage that's out there, and people don't even know how to wade through it anymore because so much of it's changing so rapidly. Amazing, what's taking place out there, the things that are being pumped in a distorted way toward people who use it a lot.

I feel for people who… I think of TikTok and young people. For a lot of young people today, this is some of their primary education, it really is. Do you know that? Do you know how many hours that some spend on the average on this kind of thing? And this, and what they're fed, what they believe, what they listen to, that becomes their authority, and they begin to believe it; they think that's the way the world is. And it isn't.

And all this garbage, that I'd like to call it something else, that comes from Google? Insanity. Is there knowledge out there? Yes. But to wade through it anymore, I don't… It gives you so much that it gives you… Boiling it down, there are always two sides to everything. And a lot of that it'll give to you. Whatever you want to believe, it will lead you in that direction. Whatever it is you choose, whatever your thinking is.

It's kind of like in the beginning after the Apostasy. We'd call up headquarters. I could call them up and start talking to them; immediately, they know where you stand. They know where you are. They knew that, and so they would direct their conversation in a certain way because of how you're talking to them. They know whether you're holding on to the things that you were given in the past or whether you're kind of looking at some of this other stuff over here. Because it comes out in their conversation, and they can ask two or three questions of you, and they will know.

This is how they were able to work with certain ministers very quickly, and things happen very rapidly. They'd call out there, talk to Joe Tkach Jr., and if they continued to listen to him for an extended period of time, after a while, they were changed. That's exactly what happened. Some of them would talk for three hours or more, or a little less, but so often when they gave him that much time, when they would consider what he was saying, by the end of a conversation, there are large number of ministers who changed just like that. I've mentioned this many of times. Truly, knew some of them, talked to them the day after, and I did not know them. Didn't know them! Had been with them, eaten with them, visited with them, had them in the home, been in their homes, different ones, and it came to a point where you didn't even know who they were.

You think, how could such a thing happen? Incredible!

Ongoing. So, what is happening in the world today is scary, it really is. The stuff that's out there, the stuff that's coming with AI, there is a balance in some of that stuff. And some of it can be helpful, but you have to be careful in its use. You have to be so careful in its use. Because most often it's still wanting to turn you… Because that's all it knows, the world and what's been programmed and what's programmed out there and what they see the most of, or what it sees the most of.

I feel for young people today, I truly do. It's so hard. They're helpless unless a change comes. And the only hope that they really have is a new Kingdom, is new government around the earth to stop the foolishness out there, to stop the insanity that's taking place. Because it's greater than what we are, truly is, as human beings in the sense of the mind (sad), because of our nature.

O Timothy! Guard what I have committed to your trust. So, you think of every one of us, look at what God's committed to our trust – His way of life.

…avoiding the profane and idle babblings and contradictions of what is falsely called knowledge, which some professing have strayed from the faith. And so, this has happened in the Church where people will get onto something and go off on a tangent because of something they've read or something they've heard of out there, and generally on the internet and through internet searches. And then we educate ourselves. And generally, people want to believe what they want to believe anyway, so they search for that kind of thing. And then when it pops up and then it cements in their mind what they already think, what they're thinking, what they want to believe?

It's like anything. It's like in politics, whatever you want to believe, that's what you're going to see. It doesn't matter. That's the way we are as human beings. You'll find something out there. And then individuals can begin to speak about it. This has happened to us in the Church in the not-too-distant past here now. Thankfully, I don't know of any of it happening today. Because if it does, it's going to get pounced on about as quickly as I can move because those kinds of things divide people, they separate people, they hurt people – division, divisiveness, different ideas.

So, he says, again here, "Which some professing," this knowledge. So, you think back then what they had for knowledge compared to what we have today, and it's pretty meager. But there were things out there that people latched on to. Think how much easier it is today. You carry around in your pocket and you can [type on the keyboard]. I don't know how people do some of this stuff. I learned how to type with all fingers, and I cannot get two to do what I see people doing. It's like… Anyway. But people get really good at it, and there's a lot of knowledge floating around out there. And a lot of it just isn't any good. It's so difficult.

Grace be with you, Amen.

Let's continue on. We'll go over to Titus next, because, again, he had 1 Timothy, Titus, and 2 Timothy that he wrote before he was imprisoned a second time, before he was brought back to Rome.

So, now in the book of Titus. It's believed that this was written from Nicopolis, which is on the western side of Greece. Most of the things he had written before and addressed were around the area of Corinth and in through there, Athens area on up toward Thessalonica on the eastern side of Greece. Now, he's on the western side.

And anyway, it says here in Titus 3. I just want to read this one first, then we'll go back and start in Titus 1 here. So, he says, **Titus 3:12—When I send Artemas to you, or Tychicus, give diligence to come to me in Nicopolis.** So again, this is how we know where he is, where this is taking place. That's why this is believed this is where he wrote this, because he spent time there then after he had been away from Rome. **…for I have decided to winter there.** So, we know he's going to spend this period of time here.

And he went on to say, **Send Zenas the lawyer and Apollos on their journey right away, not lacking anything for them.** In other words, provide for them everything they need to make this trip.

Now, it's believed that this was written around 64 to 65 AD, somewhere in there, when 1 Timothy, again, was written as well, in this period of time, and this from this particular area.

Titus 1:4; this is backing up here now in chapter 1. It says, **To Titus, a true son in common faith.** Now, a little bit later, we're going to come to something where, don't know, God hasn't really shown it, about Titus, whether he stayed with the truth or didn't. It's a little confusing in the way it's written. But it'd be a horrible shame if he didn't, but nevertheless, this is the epistle, if you will, that was written to Titus, and this is what Paul told him.

So, he said, **To Titus, a true son in common faith.** So again here, he had a reputation, and Paul was writing to him at this point in time about, saying that he understood that he believed what was true and was living it, and that's what he'd seen.

Grace, mercy, and peace from God, God the Father, and the Lord Joshua the Christ, our Savior. For this reason, I left you in Crete. Some of this, as we continue on, because of what it says later, don't know if Paul knew of something and he was trying to encourage him and help him to fight through a battle, don't know. We don't know. So, in time, we will know. But again here, Paul is trying to help him and explain to him why he left him in Crete. Sometimes things have happened in different areas of the ministry in the Church where some people haven't liked an assignment or what they were given. They wanted something different. And hopefully, this wasn't one of those occasions.

But it says, **For this reason I left you in Crete, that you should set in order the things that are lacking.** So, in other words, there are people to teach here, there are people to work with, and looking to you to make things right here in this region because of some of the battles that are taking place there.

Every area had battles. The Church has always had battles, especially in the beginning of something being established. If it were a new church in an area, there are going to be battles. The way things happened during Philadelphia, they, when they, by the time they organized and had a church in an area they had to have, generally, a certain amount of people that were in the region. And there are always these struggles that start at that particular time when people start meeting together. And it's just a matter of human nature and working through them, but they're common.

And so, he's working with him in this because Crete was to be established in that respect. He was there for this purpose, to help them. **That you should set in order the things that are lacking and appoint elders in every city as I appointed you.** Again, not just the word "commanded," it's about appointing or "charged you to do", "appointed you to do". So, this is the job, the task that was given to Titus and in this particular region.

Then Paul gives instructions regarding the ministry. **For a bishop,** referring to an elder or a minister, a minister in the Church, **must be blameless, as a steward,** in other words, "a manager of a household," is what the Greek word means, **of God.** So, to do it faithfully, knowing it's to God, for that purpose.

…not self-willed. So, it's not to do whatever we want to do, to be self-willed about a matter, and doing what one wants to do. And sadly, this happened so much, though.

I remember an individual in an area after I'd (I think I was still in Ambassador at that point), went back to visit one summer, and went on some visits with him, and visiting people. And anyway, some things had happened within the Church area, and he'd received a… We called them *Pastor General's Report*, from Herbert Armstrong. He would put one out – was it about every month, Herbert Armstrong would send

out what was called a *Pastor General's Report.* There would be information, something he had written directly to the ministry, and generally, other information in there as well for the Church.

And he was bragging to me about what he was going to tell the Church one Sabbath. He was changing some of the wording from Herbert Armstrong in order to make it sound like… He's dealing with a problem, and so he's going to put his own wording into this letter as though it were from him, Herbert Armstrong, and it wasn't. So, he read part of Herbert Armstrong's and then he read his portion of what he wanted to correct certain ones in the Church over. Mind-boggling to do something, to be that audacious, to have that kind of spirit and that kind of attitude, and think it's okay to do.

So, not to be self-willed, to do whatever it is you want to do. But he told him to be a faithful minister toward the trust that had been given to him in this particular… I think that's what he said here. How did he say it, again, here? What he'd been appointed to do as a minister. That was Paul, I guess, over here to Timothy.

…not self-willed, not quick-tempered. You know, somebody comes up with something, and someone just jumps all over them and berates them and tears them down. And he said not to be that way.

…not given to wine. In the sense of this word is generally used, it's a Greek word meaning "a tippler," too much tipping of the glass, "a habitual drinker of alcohol to excess." So again, not, can't be that way. And yet there were times came out, find out there were alcoholics in the ministry. Think, how was that hidden? How could that be hidden, and how can that be allowed? And so, in some cases, rather than the kind of discipline that should have been there, they're sent around to talk to different areas about alcoholism.

…not violent, not greedy for money, but hospitable. So, this is what we should all be like. That's what this is… That's what we should take away from it. We should all be this way, "not greedy for money," "not drinking anything to excess," "not quick-tempered." So, all these things are traits, qualities that everyone of us should want to make sure that we're not doing the wrong thing. "But hospitable," you know, in how we are toward others, how we think toward others.

…a lover of what is good. Not of what is bad, but a lover of what is good, loving what comes from God.

…sober-minded. Sometimes people can think they're sober-minded and they're not, so that's kind of a toughie. I don't know how you'd necessarily, if you didn't have that.

…sober-minded, just, holy. In other words, responding to God properly, seeking God's spirit in your life. You know you've been set apart for holy use and purpose; every one of us has been. Called into the Church, we've been sanctified by God, set apart for holy use and purpose, to become Elohim. Awesome!

…self-controlled. So, this needs to be in one's life as well. We're to practice being able to control ourselves. That's what it means, about bringing everything into subjection to God. Because what isn't in

subjection to God means we're not in control of it yet. And the desire is, should be, to control the weak things in our life, in the areas where we're weak or perhaps have temptation, whatever it might be, of some sin. Whatever it is, God says we're to learn this, in essence, self-control.

That's a choice we have to exercise. We can't expect to go pray about it, and God's going to just take care of it, remove things from us, you know, in our minds, and just reach down there and somehow clean out the mind, you know. We have a direct part in that. We have to fight. It's a battle. So, we have to participate – self-control. We can't do it on our own. We know we need God's help. But if we don't put the work into it, which is what this is about, then what do we have?

…holding fast the faithful word. Holding fast what God has given to us. What a beautiful thing, because this is something… You know, the Apostasy would never have happened if we were, if we'd done that, "holding fast the faithful word," what God has given us to believe. That's what this is.

And yet, by the time the Apostasy happened, ministers weren't referring to Herbert Armstrong anymore as a whole. They weren't talking about what they'd learned through him as God's apostle. Instead, the attitude was, well (if this was even there), "He was a good teacher. I learned a lot from him." Every time I say that, my blood just kind of… If it could boil, it's boiling, because that is such insanity.

How anyone could deceive themselves into thinking they knew the truth at that point in time, except through what God had given to him, is insanity. I mean, it's absolute insanity how anyone could think they knew about Passover, the Holy Days, the Sabbath, and so many other things that were revealed through Herbert Armstrong and given to the Church. All those truths and those that were built upon, and for someone to say something like that who has been taught and trained, as a whole, most of them were, at Ambassador, where they learned even more and more was added to a lot of that?

You think, "Just a good teacher, huh?" Not recognizing him as an apostle and how God worked through him. Crazy! That's what it really is, spiritual craziness.

…holding fast the faithful word as he has been taught. So, we should all do that, holding fast the faithful word, what God has given to us to believe, as we have been taught. Not what we've conjured up in our mind that maybe disagrees with that, that's different, that varies with it.

That's why this 14/15 thing is still just kind of blows my mind sometimes, how this swept through the Church as powerfully as it did. Because little seeds had been planted in a lot of ministers' minds by that individual at headquarters, Dr. Hoeh, about a 14/15th Passover. And so, enough of them understood that Worldwide was not teaching that, and so they didn't, because what would that mean? At a certain time, it would have meant you're out. You know, if that's what you're holding on to and that's what you believe and that's what you'll privately will tell others, then you don't belong in the ministry. Simple.

But it didn't happen until after the Apostasy. Then all of a sudden it started popping up in different areas, especially in United. All the ministers in there who believed in a 14/15th Passover, and they were trying

to push it at that time in their own areas, let alone trying to organize something, trying to force United itself to address some of that. Incredible, some of the things we've gone through.

So again, **holding fast the faithful word as has been taught, that he may be able, by sound doctrine**, the word of God, the truth, by how you judge things, that it come from God, not from yourself. That's an incredible thing that every one of us has to strive to apply, to live by when it comes to relationships and how to deal with matters when it comes to judgment. We want to make sure that this is something that isn't something we have come up with because it's from what we want really deep down inside, the way we want it, or is this really what is right with God?

And that's a great test, and not an easy thing to do. But that should be what we should strive to do, that it must be in agreement with God when it comes to judgment and relationships, and what God says.

…both to exhort and convict those who contradict. In other words, speak against. So, in other words, by this, by applying these things, when that happens, if that happens in life – which it's happened throughout the history of the Church. Someone will come along and they're going to say something to you that isn't right. How many of you have had an occasion where someone has said something to you that they believe that isn't doctrinally correct? Not all, a few, maybe half. Well, if we go back farther into what happened in Worldwide as a whole, it was there, mightily so.

And there are things we're supposed to do when that happens. We can't just keep this shut. We have a responsibility within the Body of Christ to do something. First of all, perhaps, to say something to them, "Well, that isn't what we teach." "That isn't what the Church teaches." But a lot of time, people have been unwilling to do that because they're fearful of perhaps losing a friendship, or maybe it's not their business.

I've heard this one many of times, that they believe it's the minister's responsibility. The minister doesn't even necessarily know what's going on or what's being said until it's almost too late. Because if a person believes something, is telling people in the Church about it, by the time it gets to the ministry, sometimes it's too late to deal with. And if there was any hope of helping that individual to repent or to change, a lot of times, candidly, in the past, it's too late, can't be now. But if the individual, you can tell by their response or whatever they might say, isn't in agreement, then you have another choice, responsibility. And this is something that works against the grain of thought a lot of times in human beings, and that's to go tell the ministry.

Say, "Oh, I can't tell the ministry. I'm not going to be a tattle tale. I'm not going to be a…" What are some of those words when it comes to crime? A narc? Or what is the word? Snitch! "Not going to be a snitch!" Isn't there a "narc"? Isn't that a word, too, for that? Okay, so anyway, snitch is a more common one, I guess.

Anyway, you think, well, do you love them? Do you love the Body of Christ? Do you love what God has instructed us in when it comes to things like this, to know that there is a certain way to handle things and that if we don't just believe in God, but we believe God, and He tells us to do certain things, do we have a responsibility then to follow through with it? Absolutely.

And that wasn't applied. It was applied extremely slight in Worldwide. It was hardly addressed; it was hardly dealt with at all in Worldwide amongst the members of the Church for whatever reason. Always kind of a mystery to me. Why? Why? Well, perhaps because it wasn't being taught enough or as well as it should have been, to warn people to be careful and to be on guard and to realize how easily, and what the history has been since the beginning. Because we've gone through the history of Paul here in many of the things he said, and this is something they had to deal with from the get-go, of things that were happening within the Church.

So, being faithful is being a good soldier, ready to fight for this way of life for ourselves and for the Body, toward God. Because that's what God expects of us, because it does something up here, then. There's a commitment and a conviction that's in here that we have concern for the Body of Christ, and we don't want things to happen to others. We've seen enough of people going astray, we don't want others infected. There is a process, then.

And so, Paul is talking about some of these things, about what they have to do, because he's learned this by now in a very deep way, what's already happened in the Church. As we mentioned almost from the get-go, when he said, "I marvel that so many of you are so soon removed from the truth that you learned." "What's going on? What's in your mind? What has happened to your mind since baptism, the conviction, what you said, in essence, spiritually to God that you belong to God, that your life is in God's hands, that you are not your own anymore?" If you understand what I'm saying. You have to. I know you do.

For there are many—look at this—**many. For there are many unruly…** Isn't this amazing? Church hasn't been around all that long. Thirty years? Less than that for Paul and the ones he worked with. But of course, a lot of these went out, like, to Rome and different areas we've already talked about. They went out not too long. We don't know how long, necessarily, they fully stayed around Jerusalem before they went out. I'd have to go back and look it up because I think the years are there when some of the things started happening. But anyway, it wasn't that long when they had things in common and shared, and then, finally, went out to different regions that they were from and themselves began to teach and instruct others, and others came into the Church, and so forth.

And so, here it is, even up to this point in time now, early for a lot of these gentile Churches, so some of them may be around twenty years? Fifteen years? Not all that long.

…for there are many unruly, which is a word that means "not subject to," or "are disobedient," **and idle talkers.** It's a word that means "one who utters empty, useless things that aren't…" In other words, that

aren't significant in the sense of God's way of life and what is true, and come up with different ideas and conjure up different things that they think should be done or how it should be done.

…and deceivers. People who are just outright deceiving others. It's amazing what happened in the early Church. Started happening first within Judaism within the Church as different ones began to push their ideas and their ways upon the gentiles. And then there were gentiles, because of the different gods, if you will, in those regions, that they began to lean toward. And then they begin to pick up certain things. This happened way before 325 AD when Constantine came along. These things started happening around God's Church almost from the get-go, that people started mixing other religious ideas, of things they had grown up with and believed about gods and different gods, with what they were being taught about God and Christ.

You think, how is that possible? It's just the way it's always been. Incredible! That's why by the time 325 came around, this was rampant throughout the Roman Empire. There are many, I believe deeply, that many of them came out of God's Church and started some of these different groups.

…and deceivers, especially those of the circumcision. In Judaism, those who, that's what he's saying here, they've come out, they've caused a lot of problems. And this is one of Paul's headaches over and over again, having to address those who insisted upon this for the gentiles. And they didn't get it. That's why Paul had to address it stronger at different time, that circumcision is not of the flesh, but it's about the heart spiritually. It's spiritual. And some got it, and some never did because they were so insistent on their way and their ideas.

…whose mouths need to be stopped. That's the bottom line. When something else comes along, has ever come along in the last two thousand years, what should be done, what should have been done immediately, is to work at stopping their mouths. Grab them and stuff a sock in it, I don't care. (I'm just kidding.) But it should be powerful. It should be a matter of stopping it and separating it if need be. Because if they won't change, they won't repent, they don't belong in the Body of Christ, they're not a part of the Body of Christ, or else they will repent. It's that simple.

…whose mouths need to be stopped. Within the Church, in other words, within the environment of the Church. And sometimes that means they have to be put out, they have to be separated.

…who subvert. The word means "overthrow" or "work to destroy" **whole households**. Has this happened? I've seen it happen over and over and over again throughout Worldwide, in Philadelphia, on into Laodicea, and since the Apostasy. Incredible! Whole households affected at times by just one person…one person. Incredible! I think of most of those who have come along and been a part of PKG. We've had so many. Sometimes I'll hear a name, somebody will ask about somebody, and I don't even remember the names anymore. Hundreds upon hundreds. I believe a few thousand come and gone, relationship here and gone.

…whole households, teaching things which they should not, for the cause of shameful gain, base gain, whatever that is. Whatever it is they feel they're getting out of it. Most of the time, it's this swelling of the head, of being important, of thinking that "This is important," "I am important." "You need to listen to me. I am the authority of this. I see this and others don't." It's an age-old thing.

One of them, a prophet of their own, said, Cretans are always liars, evil beasts, lazy gluttons. Think, he doesn't mince words when he's speaking here. So, he's talking here about the area where Titus is, and he says, "This is what you're dealing with, Titus. This is what one of their," in essence, "This is what they said, and basically, it's true."

"Always liars." What a horrible thing to have that as a reputation for a region that you're living in, to realize you've got to be careful what someone is saying, because they may not be telling you the truth, because this is just in their nature. And sometimes it is. Sometimes it's in our nature. Sometimes that's our greatest weakness, to move away from, to do something… It's about self, again, and how we look.

"Evil beasts, lazy gluttons." God says we're to work! He's given us six days to work and one day to rest. That doesn't mean you have to go out and have sweat pouring off your forehead six days a week, but it means we have that period of time to work within, and we are to be working as a whole in life to produce and to be productive.

And at times, this has been a problem within the environment of God's Church. I can tell you so many stories. So many stories of things I saw during Philadelphia. So many stories of things I saw during Laodicea. And you can only help individuals to a point, because at a point we have to take it in ourselves and respond and live what God shows us. And that's a choice.

So, he went on to say in **verse 13—This testimony is true**. What an incredible statement. "Liars, evil beasts, lazy gluttons." This is their battle. That's their battle!

Therefore, rebuke them sharply. So, when this comes to the surface and they're doing this, they're lying or they're being evil in how they're treating others, have evil motives for the things they're doing and how they deal with others, lazy gluttons, you know, then rebuke them. Don't just rebuke it, don't just correct it, but do it sharply, with power, with authority.

Now, some don't like this. There have been people in the Church who don't like authority. They don't like when someone corrects someone else, or, you know, "You're being too hard on me." I think of those two ministers up in Toledo, Ohio, whom I brought into that meeting when I was resigning from Worldwide. And I told them what was going to happen. I've told this story many of times. But that's how they were thinking. This shows what's in the mind.

And these are individuals who should have some sense and soundness of mind about them. They've been in the Church for a long time. They were ordained. They've been elders for a long time. So, brought both of them into a meeting, and another individual who later on became an elder, who was really

worse than what they were because of the treachery and lying in his heart. And so, brought them in, told them what was getting ready to happen, and basically laid it out for them, saying, "As soon as I make it public here that I have resigned, there are going to be things happening here. There are going to be people looking to you to see what you're going to do. Are you going to uphold what we have always believed in times past, or are you going to be one of those who turns to a different way that's being given from headquarters through Joe Tkach?"

And they went back with this sob story to other people who would listen, that I was so hard on them. Almost immediately. This was almost immediately, wasn't it? It wasn't the very next day, it was almost immediately they were out spreading this around in the church, that I was so hard on them because I told them what I did. Think, duh. You were just told that you have a choice to make. What are you going to uphold? Well, they didn't like what I had told them because what came out was they didn't want to uphold what we've always believed. And that was the problem, that was the stumbling block.

But isn't that amazing that such things have happened in times past, or that such a thing could happen? And so, and that wasn't sharp. It wasn't correction for them, it was a matter of trying to prepare them for what's about to come. But I've known of many others throughout the Church, it's like, people think it's too hard to exercise authority. There's a time to exercise authority and responsibility for the sake of the Church and a responsibility toward God.

And if we're converted in spirit, we'll receive it, the correction or whatever it might be that's given to us. Usually, it's correction.

…rebuke them sharply that they may be sound in the faith. So, to try to bring them back on course with the beliefs, so that they can live what is given to them that's true, and hopefully, they will choose that. Which requires repentance.

…not giving heed to Jewish fables and commandments of men. So, this is part of the correction that needs to be, whatever it is, to try to pull them back from that; that they shouldn't give heed to Jewish fables. Calling them what they are, false, false teaching. Like the thing about circumcision and so forth, this is a fable. And for someone to teach that and try to push others into it, he's saying, "Stop it. Stop their mouths from spreading this, one way or the other, by sharp rebuke. And if they don't receive it and repent, then there is the next step."

"Jewish fables and commandments of men." In other words, ideas that people have come up with, truth that they believe, or things that they believe is truth and it's not truth, it contradicts the truth that God has given.

Brethren, this has been our history. And these are things we're to learn and have deeply ingrained in us because we're going to need it in the future. I don't care whether it's the Millennium or the Great White Throne, and the opportunities you're going to be given to help and to work with people.

Because that's what you're called to do. It's not just to be in Elohim for the sake of going off into some place and starting something and doing something that God gives much later on, after the hundred years. We're talking about the next one thousand one hundred years and where we might be. If we continue on in the Church, there's going to be responsibility come our way.

You're being molded and fashioned for something. We need to understand that. Whatever that is at that time. And it's going to have impact because you have lived through this period of time. People are going to automatically look up to you, and you have to fight a fight that it doesn't go to this. And if you're one of the 144,000, well, that'll be automatic, and the power will be there to deal with those kinds of things.

That's why judgment on the earth during that period of time is going to be swift – so that it doesn't hurt and doesn't spread. And there are people involved in that. And then members of the God Family are going to be involved in that. Incredible!

There's going to be one Church and one truth that's allowed in the world, and it's not hard or harsh to make corrections when something else comes along that is wrong. Because that would be damaging then to those who are being offered what they're offered in the Millennium. There is to be peace and a right world, and lives that can grow and prosper in that, young people that can grow up in that environment.

Far beyond what we ever had in Worldwide and Philadelphia. That was an era of what is really more brotherly love. It wasn't just a matter of people having godly love that we all experience from time to time in our lives, that as we learn to practice certain things, and God gives us help to exercise that more at certain times. But the cohesiveness was in relationships that was a matter of phila, philia. Philadelphia, a fraternal type of love, because we're all together in this, and we have the larger groups to meet together, and you develop relationships and so forth, and prayerfully all within the realm of the truth and God's way of life. And that was a beautiful thing.

The Millennium is going to pass that so much it's not even funny. Way beyond that in the kinds of relationships and closeness that people can have. When you think of the whole world, there's not going to be… Well, you think of what every one of you had to go through in your calling, opposition in jobs, in community, and family. And you think, no opposition then during the Millennium. Awesome time. Far greater than what we comprehend.

But still, you're going to be dealing with human beings that have human nature, and there are going to be times that you're going to have to step in and say, "This isn't the way, this is. Walk in it." That's why I've gotten a charge in times past about this idea that somebody is going to come up, tap you on the shoulder and say, "Whoa, whoa, don't sin! This is the way, walk you in it." That's so protestant it's not even funny. No, but when somebody does something wrong and says something …

[Ron's computer shut down.]

So anyway, things we're being trained for, things we're working toward, things we're going to be involved in, we're being trained in those things now. And the kind of relationships we've been blessed to have in PKG, though small as we are, those are powerful, and they mean a lot as to how we live and how we think toward one another. And that's a part of what he's having to deal with here or is dealing with in telling Titus here how to deal with the Cretans and telling them about their base nature that is unique to them.

You know, there are different regions of the world that have different traits and different characteristics, and there are certain Church areas in the past that have certain characteristics that override others. That's why there were seven Church eras that were described in a very unique way, because even those eras, that period of time, they had unique characteristics of something that marked them, if you will, reflected them, might be a better word, reflected how they were, and this is what they had to deal with in those areas.

So, all those are mentioned, those particular eras, and we're most familiar, obviously, with what happened in Sardis and what happened in Philadelphia and then what happened in Laodicea. And it's a spirit, it's a mindset, it's a thinking. And that's what the ministry had to or should have been able to deal with. But again, God allows us to go our certain course and learn, oftentimes, the hard way. Laodicea has been learned the hard way. What has not been applied can only be learned later on, in looking back and realizing this is what took place, and that should never happen again type of thing.

So, **To the pure, all things are pure.** So again, it's about how we think. And so, if we think in a certain way, awesome.

And then it goes on to say, **but to those who are defiled and unbelieving, nothing is pure.** So, if the mind isn't right, a person not able to think right. A person is not able to think about the things that produce what they should in our lives that come from God.

…but even their mind and conscience is defiled. So, if we're not thinking right, it's going to come out. "To the pure, all things are pure." There's going to be a certain response, there's going to be a certain way of dealing with things. There is going to be a certain life that is lived, a certain profession that's lived. But if it's not and there are other things involved then, it's going to come to the surface, it's going to be seen. And so, that's addressed.

…those who are defiled and unbelieving, nothing is pure, but even their mind and their conscience are defiled. They profess to know God. That's what I was mentioning earlier. Addressing some of this in the book right now, what I'm writing. You know, our profession, what we profess, if we profess it, then we'd better be living it. If we're genuine, if we're true, obviously.

So, just because we say we believe God, that's not enough. A lot of people do that; a lot of people have done that in the Church in times past. And it's a whole different matter to believe God and then to

profess this is what we're doing, this is what we believe, and live it. Because that's the proof in the pudding.

They profess to know God, but in works they deny Him. So, how they live their life. What does it mean they're denying Him? Well, because they're not relying on God's spirit. They don't have a relationship with God. They're not receiving help and strength of God's spirit working in their life to live what is right, to live what is pure. That's what it's saying here. "But in works they deny God," because God's not involved, because they're not really looking to God. The works are not right, what they're trying to work and accomplish.

…being abominable. The word is "detestable." To think you have to write something like this to the Church about the Church? That's what he's saying, "This is what you have to deal with, Titus. You're going to have to deal with some detestable things out there."

So, Paul already knew this about the area and what he was going to have to deal with. Because this is their battle. Now, people repent and grow; they'll change over time and continue to grow. But if they don't, they're going to be giving in to this nature that's there and that causes a lot of damage. That's what he's warning them about.

…being abominable (detestable), **disobedient, and unto every good work rejected** (as the word means). "Every good work." Because it's not of God. Because it's not from God. So, that isn't a part of their story if they're not living this way of life. So, that's why, in essence, they're headed toward being rejected. That's what the outcome is.

I may not get to the news. This world is such a mess. Things that are going on, I'll tell you, it puts pressure on me because I want to get this book done, I want to get it accomplished before things… before we can't do any more with it, which is probably for a good reason. So, anyway, appreciate your prayers in those things because it's not easy; it takes a lot of work.

Titus 2:11—For the grace of God that brings salvation has appeared to all people. So, what does that mean? It doesn't mean that everyone in the world… There are terms that are used sometimes, and it's like, well, the whole world didn't…this hasn't appeared to everyone. No, but what it's bringing out here is where does grace come from? Where do all the blessings that God has desired to give to mankind come from? Well, first of all, the first appointed time, Passover. It's about Christ. It's through Christ. And so, that's how we're able to receive grace into our life in the Church.

And so, it says, "for the grace of God that brings salvation has appeared to all people." So it's making it clear here that he has come, Joshua has come, and to all who were able to see it. It's talking in that context. It doesn't mean that everybody in the world saw it because they couldn't obviously. So, sometimes some of the language that's used here, and some of the actual translations, they're not really great.

…teaching us that denying ungodliness. And so, in the sense of Christ appearing, in the sense of him finally coming to be the Passover of all mankind, in essence, in truth as far as God is concerned, has appeared to all mankind because their time will come. Because he has now come, he has fulfilled what was given to him to accomplish and fulfill, and so whether it be continuing in the…as it has for the last two thousand years on and the Great White Throne, then as it follows, yes, it's accomplished, it's been done.

…teaching us that, denying ungodliness and worldly lusts, we should live with a sound mind. To receive what God has for us, to correct the things that need to be corrected.

…righteously, and godly in the present age, looking for the blessed hope and glorious appearing of the great God and Savior Joshua the Christ, who gave himself for us, that he might redeem us from every lawless deed and purify for himself his own special people, zealous for good works. So, it's showing the process here about Passover. It's constantly about Passover, Christ fulfilling the Passover, the fact that we can repent of sin, the fact that we can be forgiven of sin, and that need in our life in order to grow spiritually and staying close to God. This is the whole being zealous of good works.

Speak these things, exhort, rebuke. In other words, **"**reprove; expose; call to account" things that need to be addressed, in essence. That's what he's saying. **…with all authority**. So, use it! "You have a responsibility here, Titus, in working with the Church."

Let no one despise you. What does that mean? Well, someone despises you; there's not a whole lot you can do about it. So, that's not what it's talking about, that you're somehow going to prevent anyone from despising you. No, that's not just what it's talking about. It means here, in essence, that you stand up to what needs to be addressed, regardless, don't let them get by with a wrong spirit toward you, is what he's telling him in essence here. There are times you're going to have to stand up and do what is right. So, if they are this way toward you, don't let them get by with it. That's what this means.

Titus 3:1—Remind them to be subject to rulers and authorities, to obey, to be ready unto every good work. So, constantly hitting this over and over again, of how we're to live our lives.

…to speak evil of no one. Now, that doesn't mean that if someone has done something wrong that you're not to speak about a certain thing or to address certain individual or whatever it might be. But it has to do with the natural proclivity of human beings sometimes just to put someone in a bad light, to speak evil, to downgrade, to whatever – that kind of speech that is unjustified, is not righteous. That's what this is about. We should all, obviously, understand that, not to speak evil of no one in the sense of conjuring things up or throwing accusations out there or motives.

We're so good sometimes as human beings of already knowing the motive of someone when they're doing something or feel they may do something. And it's like, that's just harsh judgment sometimes, and it's not what God says how to deal with human beings, with one another and the way we think toward

each other. As a whole, especially, this is about the Church, the Body of Christ, so we shouldn't be that way.

…to not be contentious. Should go without saying, but it happens from time to time. Thankfully, all these things are happening less and less within the Church, within the Body of Christ. Awesome! We're being prepared; we're being made ready, and it's a beautiful thing to see it coming together. Truly is.

…to not be contentious, equitable, showing all meekness to all people. For we ourselves were also in times past foolish, disobedient, deceived, serving different lusts and pleasures, living in malice and envy, hateful and hating one another. So, if we could be honest about our human nature and the things that we have had to fight and conquer and overcome since being called into God's Church, these are the kinds of things that human beings have to fight, conquer, and overcome.

And so again, he's addressing these things, of reminding that if we understand what we have to go through, we should never forget to be patient, loving, and giving grace to others in the same way that God has given us grace. Because this is what's to work within the Church, to give people time to conquer and overcome.

Look how long we've been battling. I've been battling since 1969. Could I have battled more at times? Yes. I wish I had a lot of things in life. But that's where repentance comes in. So, when certain things come along, we continue to fight, to conquer, and overcome. So, all this time. And I'm not there. None of us are there yet.

We still have things in us that we have to fight, that come into this mind, to keep on guard, especially where perhaps some of our greatest weaknesses are in life that tend to be our ones, twos, and threes, and they pop up from time to time. Even when you get past those a little way, maybe you've gone on and those are taken care of, and you've gone on to four, five, and six, and now they're your ones, twos, threes. And all of a sudden, number two comes back, and you have to fight it again. That's the way we are as human beings.

If we're honest with ourselves, if this is our battle and we're not there until we're there, we should have incredible patience and love toward one another, to give people space, to give people time, to realize none of us are perfect all the time in any fashion or form. It's impossible. We all have weaknesses. We all have flaws. But it's up to each one of us to fight those flaws, and it's up to each one of us not to judge others who have flaws.

Because you know what, the more you get to know someone, the more you tend to begin to see little things here and there that maybe bug you a little bit, whatever that flaw might be. And what you see in someone else, you may have conquered in yourself, but where is your flaw? Because I'll guarantee you, you have your ones, twos, and threes, if you can only see them. Every one of us does. And if we think we don't, we deceive ourselves, truly.

Verse 4—But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of the regeneration, speaking of a new birth, **and the renewing of the holy spirit**. So, it's this mirror we're to look into spiritually and see what God is doing with us and how God is working with us, and then our desire to apply many of those principles toward one another.

…which He poured out on us abundantly. So, do we abundantly give patience and mercy, and kindness? I don't like that word "mercy" anymore, how it's used in scripture, because only God can truly have that. But that compassion, that graciousness, which is really what grace is largely about, to practice those things of grace toward one another.

…which He poured out abundantly through Joshua the Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life.

This is a faithful saying, and these I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. Beautiful teaching; "Careful to maintain good works." That we're right with God, that we're striving to do things God's way, and striving to apply those in our lives – and as he just went through, especially in our relationships toward one another.

These things are good and profitable to mankind. Not just within the Church.

We'll stop there.