

Paul's Final Instructions to Titus and Timothy

In 1 & 2 TIMOTHY, and TITUS we have the final thirteen chapters of our King James scripture written by Paul. Collectively they have been called the Pastoral Epistles because of the fact that they were written to specific individuals (Titus and Timothy) with instructions concerning both their own conduct, and the care for the churches to whom they had been sent. Keep in mind that Titus and Timothy were also Church Apostles themselves, yet like all of us, they needed personal encouragement too as they ran their individual race course. Paul wrote them admonitions, and words of diligent exhortation as he reminded them where to keep their focus. For example Paul wrote to Timothy in 1 TIMOTHY 6:12 these uplifting words: *Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.* To Titus Paul added this Godly advice: TITUS 2:1 *But speak thou the things which become sound doctrine...* To both Timothy and Titus Paul wrote "let no man despise" statements, which words were both warnings and encouragement's to Paul's sons in the faith. To Timothy Paul wrote in 1 TIMOTHY 4:12 *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.* Here we find that Timothy was still considered a youth even though he had traveled with Paul on and off for about sixteen plus years. Timothy must have been around thirty at this writing. Titus must have been older for his age is not mentioned when Paul writes in TITUS 2:15 *These things speak, and exhort, and rebuke with all authority. Let no man despise thee.* Interestingly here two different Greek words were used here by Paul that translate into our English as "despise," and both have to do with the phroneo {fron-eh'-o} mind, number 5426 in The Strong's Greek Concordance, that we talked about previously. {Review pages 1255-1258 of these notes.} The phroneo {fron-eh'-o} mind addresses how one thinks, and what peoples minds are occupied with. Of course there is really no way for any of us to know what others are thinking, unless they tell us, but the way Paul uses the word "despise" really addresses the perception that both Timothy and Titus would have of how others are thinking of Timothy and Titus themselves. To Timothy Paul writes the Greek word kataphroneo {kat-af-ron-eh'-o}, number 2706 in The Strong's Greek Concordance, which adds "kata" {kat-ah'} in front of phroneo {fron-eh'-o}. "Kata" {kat-ah'} when added to phroneo {fron-eh'-o} simply means to think down upon, or against anyone, hence it signifies to think slightly of, or to despise someone or something. Thus Paul is warning Timothy to let no man think little, or slightly of you because you are a young man. Implied here too is that Timothy's own actions shouldn't be perceived as youthful lusts either. And Paul also wrote the same to Timothy in 2 TIMOTHY 2:22 *Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.* It was the heart and mind of Timothy that Paul was here concerned with. He was requesting Timothy to keep his focus on things above, which we all would be better off for doing so also.

To Titus Paul wrote a different Greek word that translates also to "despise" in our English. The Greek word Paul used in TITUS 2:15 as he writes *...Let no man despise thee...* is periphroneo {per-ee-fron-eh'-o} number 4065 in The Strong's Greek Concordance, which places peri {per-ee'} (number 4012 in The Strong's) in front of phroneo {fron-eh'-o}. Peri {per-ee'} means: around, or going beyond, or surrounding, concerning, on account of, because of, and near. When peri {per-ee'} is added to phroneo {fron-eh'-o} making periphroneo {per-ee-fron-eh'-o} we find the meaning to denote to think around a thing, or to turn over in the mind; hence, to have thoughts beyond, or to despise someone, or something. Thus Paul was reminding Titus in TITUS 2:15 to declare the truth he was given to preach, and let no one belittle you, or slight you, or treat you with contempt. Paul then next adds these words in TITUS 3:1 & 2 as how to deal with those who do despise (periphroneo {per-ee-fron-eh'-o}): *Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, 2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.* So we begin to glimpse the wisdom Paul wrote to these two men, Titus and Timothy, Paul's sons in the faith as he passes the gospel torch to them in what became his parting words.

Yet these words of personal instruction, and encouragement is just one aspect of these final thirteen chapters penned by Paul. Additionally in these three epistles we find considerable information as to where Paul had been, and whom he had seen since he wrote HEBREWS, and we find that he did indeed travel extensively, going to places he hadn't been before, and mentioning people he hadn't noted previously.

As we begin to uncover the information Paul wrote in these final thirteen chapters, keep in mind the approximate time line noted by Conyebear and Howson of the dates when these epistles were probably written. These three epistles of TITUS, and 1 & 2 TIMOTHY were thought to have been inspired in 67 & 68 A.D.: 1 TIMOTHY, in the summer of 67 A.D. with TITUS being penned three to six months later, and 2 TIMOTHY being written just before Paul was executed, supposedly some time in the late Spring of 68 A.D. In both 1 TIMOTHY and TITUS Paul was a free man, which is evident by his own words, but in 2 TIMOTHY we find Paul once again a prisoner. In 2 TIMOTHY 1:8 Paul writes to Timothy: *Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner:...* . Paul then adds in verse 15 some hard words that have echoed down to us in the last days of this Church age: 2 TIMOTHY 1:15 *This thou knowest, that all they which are in Asia be turned away from me;...* . Lord willing we will discuss this statement in greater detail later in this study, yet it gives us a snap shot of what was going on at the conclusion of Paul's time here on earth. Paul's gospel message was first taught in Paul's Asia by Paul during the time frame of ACTS 19:10 when this statement was written: *...all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.* The preaching of Paul's gospel in Ephesus the capitol of Paul's Asia, began in 54 A.D., and quickly spread to the point where *...all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.* Paul's Asia included the cities of Ephesus, Laodicea forty miles to the east, and Colosse about eighteen miles further east. Out of these churches came several close followers of the Apostle Paul. The seven churches of REVELATION 2 & 3 come from Paul's Asia. This also means that all of the seven churches of REVELATION 2 & 3 are responsible to know Paul's gospel! Yet how many churches today even expound upon Paul's doctrines? God only knows the answer to such a question, but take note for yourself of those churches who do expound upon Paul's gospel, and preach the bridal message given us of this Church Age to believe, and see for yourself very few in number in this camp. As you take inventory of the message of the Church today realize like Paul did *...that all they which are in Asia be turned away from me;...* (2 TIMOTHY 2:15). Truly with such a statement Paul found himself "without the camp" of popular preaching. Yet he also had previously encouraged us in HEBREWS 13:13 *Let us go forth therefore unto him without the camp, bearing his reproach.* Realize again that the Bride of Christ is only a rib company from the body of Christ, His Church.

Paul didn't want his sons in the faith to stray from the bridal message either, and this is further evidenced in the following two portions of scripture written to Timothy, and Titus. We find in 1 & 2 TIMOTHY and TITUS Paul further encouraging Timothy and Titus, and in turn all of us to *...Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus...* 2 TIMOTHY 1:13. In TITUS 2:11-14 we read: *For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

Let's spend a little time here examining in greater detail a theme expressed here in TITUS 2:13 *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;...* . What was occupying Paul's mind, that he was passing on to all of us, was to be looking for Christ's appearing. Paul here wasn't expressing this just as a friendly reminder to be looking for Jesus appearing in a general sense, for with the proper focus we see Jesus in everything everyday. Brother Copley notes of this verse that "the blessed hope" means the catching away of the bride. The majority of believers today know very little of the rib portion taking out of the sleeping church. In this analogy we find Adam figurative of the body of Christ, (His church, study EPHESIANS 5:21-33), and Eve his bride made from a rib of Adam. This story is found in

GENESIS 2. GENESIS 2:21 *And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.* Notice that the woman wasn't made from the whole man Adam, but rather only a small rib portion from the closest to Adam's heart was taken as he slept, and made a joint-heir wife for Adam! The correlation that is of utmost importance to see here in connection with EPHESIANS 5 is that the whole church of Jesus Christ is not the Bride of Christ, but only a small rib portion of believers from this church age will qualify as this spiritually mature woman who has made herself ready! Take a close look at GENESIS 2:23 *And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man....* and see the word "Woman," and the word "Man" here are capitalized. This is not a mistake. The Holy Ghost wanted it recorded in scripture this way so that we could better see a little more into the depths of the marriage relationship that The Man Christ Jesus will have with His Woman, the Bride of Christ! This is the only time in the Old Testament where the word "Woman" is capitalized. Why? Because Adam and Eve are on display here a sinless couple. Their sinless condition didn't last long however, for only a few verses later did sin entered into the world. In GENESIS 2:23 as a sinless couple they pictured Christ and His Bride; The Man married to His Woman. Truly she was "the joy that was set before him" (HEBREWS 12:2)! Deeply in love her eyes too are fixed upon Him. Are you too looking unto Jesus the author and finisher of our faith... HEBREWS 12:2? TITUS 2:13 encourages us the same way with a little different wording: *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;...*

Now take note of the phrase "glorious appearing" found only this one time in scripture. Both of these words are worthy of further research, and are outstanding in their own right. Here the word "glorious" amplifies and magnifies the "appearing of the great God and our Saviour Jesus Christ." The Greek word Paul uses here for "glorious" is *doxa* {doh'-ah}, number 1391 in the Strong's Greek Concordance, which means as used here: splendor, brightness, magnificence, excellence, preeminence, dignity, grace, a most glorious condition, and a most exalted state. Ironically Paul had already witnessed the brightness of the glory of our Saviour Jesus Christ when he wasn't looking for His "glorious appearing." This was on the road to Damascus back when Paul was known as Saul of Tarsus. Paul himself recalled that blinding event in ACTS 22:11 *And when I could not see for the glory <1391> of that light, being led by the hand of them that were with me, I came into Damascus.* On that day the "glorious appearing" blinded Saul of Tarsus natural eyes, but opened his spiritual eyes to see Jesus Christ, whom he had been persecuting, and he instantly called upon the name of the Lord. At that moment Saul of Tarsus became a believer, and he passed from death unto life, eternally saved, and forever a changed man. In JOHN 5:24 Jesus said: *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* Furthermore on that very same day that Jesus manifest Himself to Saul of Tarsus with His "glorious appearing," He also ordained him as a minister, and a witness, and an Apostle unto the Gentiles, though Saul of Tarsus had no idea at that time what all of that meant. The irony here (if we can call it irony) is that this life changing "glorious appearing" by the Lord Jesus Christ unto Saul of Tarsus on the road to Damascus, an event that no doubt initially scared Saul of Tarsus like we can't imagine, took the chiefest of sinners, and made him the chiefest Apostle who actually looked forward to the next *...glorious appearing of the great God and our Saviour Jesus Christ;...* that he wrote about here in TITUS 2:13.

Perhaps more importantly here is the Greek word amplified by "glorious." We are talking about the word Greek word here translated "appearing," which is only found in Paul's epistles. The Greek word is *epiphaneia* {ep-if-an'-i-ah}, number 2015 in Strong's Greek Concordance. *Epiphaneia* {ep-if-an'-i-ah} is translated "appearing" five times in scripture, which number magnifies the GRACE of God as you well know. Interestingly the five times *epiphaneia* {ep-if-an'-i-ah} is translated "appearing" is in Paul's final epistles to Titus and Timothy. "Appearing" as used in these texts, (which we will look at

in a moment), reference the appearance, or soon appearing of our Lord and Saviour Jesus Christ. Here are the five times Paul wrote the word epiphaneia {ep-if-an'-i-ah} as "appearing:" 1 TIMOTHY 6:14 *That thou keep this commandment without spot, unrebukeable, until the appearing <2015> of our Lord Jesus Christ;...* . 2 TIMOTHY 1:10 *But is now made manifest by the appearing <2015> of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel;...* . 2 TIMOTHY 4:1 *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing <2015> and his kingdom;...* . 2 TIMOTHY 4:8 *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing <2015>.* TITUS 2:13 *Looking for that blessed hope, and the glorious appearing <2015> of the great God and our Saviour Jesus Christ;...* . What we need to take note of here as Paul penned his final epistles is that he seemed to more and more every day have a greater expectancy of the soon coming and glorious appearing of our Lord and Saviour Jesus Christ! This was what was upon his mind, and in his heart, and thoughts as he finished his race course here on earth! With great anticipation Paul was looking for the epiphaneia {ep-if-an'-i-ah}, the appearing his bridegroom to come!

There is only one other time in all of scripture where we find the word epiphaneia {ep-if-an'-i-ah}, and it too is in Paul's epistles, and also references Jesus soon coming. This is found in Paul's second epistle to the Thessalonians. 2 THESSALONIANS 2:8 *And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness <2015> of his coming;...* . Brother Copley stated that this is "...a very peculiar statement, "the brightness of His coming." The Greek reads, "epiphaneia tes parousias," or the appearing of His coming, or presence. ...Real overcomers love the soon coming of Jesus and look for Him steadfastly." {End of quoting Brother Copley.} Are you too ...*Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;...* TITUS 2:13. This was the encouragement Paul was emphasizing to his two sons in the faith, Timothy and Titus also.

Here's another interesting point I came across in my research of Titus and Timothy. Paul uses the word "faith" more than any other writer in scripture. Of the 247 times the word "faith" is found in scripture, 137 of them are in Paul's epistles! Paul mentions the word "faith" 32 times in HEBREWS. I am sure the Apostle Paul didn't know how many times he was inspired to write the word "faith" in HEBREWS. Paul didn't know the following either. We find the word "faith" used 32 times again in the final 13 chapters Paul wrote, which we know as 1 & 2 TIMOTHY, and TITUS. Thus in the last four epistles that Paul wrote he used the word "faith" 64 times. 64 is the product of eight times eight, and we have often pointed out in this study how that eight is a number that points to the BRIDE, as in the BRIDE of Christ. Do you suppose that some final points to achieving the status of a full overcomer are emphasized in the last four epistles Paul wrote? Certainly. The highlight chapter of HEBREWS that emphasizes the facts of "faith" is HEBREWS 11, where the word "faith" is found 24 times. Now you are probably thinking that HEBREWS 11 has to do with only the Old Testament worthies of faith, but such is not the case. We read this in HEBREWS 11:1-3 -- *Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.* See the little word "we" in verse 3? That's you and me. Now drop down to the last sentence in HEBREWS 11, which is found in verses 39 and 40, and read the twenty-fourth time in this chapter where the word "faith" is found. HEBREWS 11:39 *And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect.* Underline the little word "us" found twice in verse 40. Again this references you and me, potential New Testament worthies of faith, the full overcomers of the church age. Thus we find "we" and "us" in the book-end verses of HEBREWS 11. The bridal Saints are those found ...*Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;...* that we read about above in TITUS 2:13! In fact the Apostle Paul encouraged all of "we" and "us" to continue to look up as we run our race. Here is how

Paul worded it in the next verses of HEBREWS. HEBREWS 12:1 *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.* 2 *Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.* Take the time to underline the “we” and “us” and “our” in your own Bible found in these two verses.

Perhaps we now have a little better appreciation of the truth that is to be found in these last epistles of Paul. We call these things that are good and profitable unto men, (see TITUS 3:8), these precepts, sound doctrine, or good teaching, and that is exactly a major point of emphasis as Paul writes his two sons in the faith his final words of encouragement. There are at least twenty-five verses in these last three epistles of Paul that reference in one way or another the expounding of good and sound doctrine. The number twenty-five itself has to do with THE FORGIVENESS OF SINS, and is the product of GRACE times GRACE, (5 times 5). But that is exactly what good sound doctrine teaches and preaches, the GRACE of God, and THE FORGIVENESS OF SINS.

(As a side note here, Paul uses the word “grace” eleven times in his writing to Timothy and Titus, and in so doing Paul also encouraged them in the doctrine they were to teach and preach. For example in 2 TIMOTHY 1:8 & 9 we read: *Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; 9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,...* . Again in 2 TIMOTHY 2:1 Paul writes Timothy: *Thou therefore, my son, be strong in the grace that is in Christ Jesus.* Similar words Paul wrote to Titus. TITUS 2:11 *For the grace of God that bringeth salvation hath appeared to all men,...* . TITUS 3:7 *That being justified by his grace, we should be made heirs according to the hope of eternal life.)*

We are talking about the good sound doctrine Paul was encouraging both Titus and Timothy to proclaim, which was an important point of emphasis of Paul’s in his letters to his sons in the faith. Do your own research on this subject, and you will find that there are several Greek words that Paul uses in these final thirteen chapters that have to do with doctrine, or teaching. Fifteen times in these epistles Paul uses the Greek word didaskalia {did-as-kal-ee'-ah}, number 1319 in The Strong’s Greek Concordance, which simply means: teaching; instruction; that which is taught; or the teachings and precepts; sound doctrine. A couple examples of how Paul wrote this to Titus and Timothy are found in the follow texts. TITUS 2:1 *But speak thou the things which become sound doctrine* <1319>:... . 2 TIMOTHY 3:16 *All scripture is given by inspiration of God, and is profitable for doctrine* <1319>, *for reproof, for correction, for instruction in righteousness:...* . More importantly this word didaskalia {did-as-kal-ee'-ah} comes from the Greek word didaskalos {did-as'-kal-os}, number 1320 in The Strong’s Greek Concordance, which references the Master Teacher Himself, Jesus Christ our Lord and Saviour. Nicodemus, a well educated Pharisee himself recognized Jesus as The Master Teacher He was, and in JOHN 3:2 we read: *The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher* <1320> *come from God: for no man can do these miracles that thou doest, except God be with him.*

Jesus told the Apostle Paul himself on the road to Damascus that He would teach him the doctrine he was to preach. {Study again ACTS 26:16-18 to see this.} In GALATIANS 1:11 & 12 Paul verifies this, saying: *But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught* <1321> *it, but by the revelation of Jesus Christ.* Look it up for yourself and find that the Greek word for “taught” here in verse 12 is didasko {did-as'-ko}, number 1321 in The Strong’s Greek Concordance, the root word from whence comes the other two Greek words mentioned above. In the four gospel records most often didasko {did-as'-ko} references the teaching of Jesus, with Him the Master Instructor. Beyond the gospel records didasko {did-as'-ko} speaks of teaching those things which concern Jesus Christ, or the very teachings of Christ Himself. The Apostle Paul uses this same Greek word didasko {did-as'-ko} nineteen times in his epistles. Nineteen again is the number having to do with FAITH, and he certainly wanted his two faithful followers,

Titus and Timothy, to be icons of FAITH as they too taught the truth of Jesus Christ. *These things teach* (didasko {did-as'-ko}) *and exhort...* Paul wrote Timothy in 1 TIMOTHY 6:2.

Jesus instructed His disciples how they could continue to receive the Master instruction they had been taught by Himself after He was resurrected, saying in JOHN 14:26 *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach <1321> you all things, and bring all things to your remembrance, whatsoever I have said unto you.* Saints, all of us have this same opportunity to receive this didasko {did-as'-ko} instruction. *Have ye received the Holy Ghost since ye believed?* ACTS 19:2. Before we move on from this thought there are two more Greek words used in scripture that references the root word didasko {did-as'-ko}, number 1321 in The Strong's Greek Concordance, and they sound similar. The first of these is the Greek word didaktos {did-ak-tos'}, number 1318 in The Strong's Greek Concordance, which speaks to the teachings, and precepts that are taught by the Holy Ghost. Three times this word is found in scripture contained in the following two verses: JOHN 6:45 *It is written in the prophets, And they shall be all taught <1318> of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.* 1 CORINTHIANS 2:13 *Which things also we speak, not in the words which man's wisdom teacheth <1318>, but which the Holy Ghost teacheth <1318>; comparing spiritual things with spiritual.*

The other Greek word that also come from the root word didasko {did-as'-ko}, number 1321 in The Strong's Greek Concordance, is didache {did-akh-ay'} the very next word in The Strong's Greek Concordance, number 1322, which is found thirty times in New Testament scripture. (The number thirty references THE BLOOD OF CHRIST, or THE MINISTRY OF CHRIST.) Didache {did-akh-ay'} most often is found translated "doctrine," with one time being used speaking to "sound doctrine." It references that which has been taught. TITUS 1:9 *Holding fast the faithful word as he hath been taught <1322>, that he may be able by sound doctrine <1319> both to exhort and to convince the gainsayers.* To Timothy Paul wrote: 2 TIMOTHY 4:2 *Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine <1322>.*

In his first letter to Timothy Paul also warned of those who teach opposing doctrine than Jesus Himself and Paul had taught. 1 TIMOTHY 1:3 *As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach <2085> no other doctrine <2085>,...* 1 TIMOTHY 6:3 *If any man teach otherwise <2085>, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;...* The Greek word found here is heterodidaskaleo {het-er-od-id-as-kal-eh'-o}, number 2085 in The Strong's Greek Concordance. In this instance the Greek word for another, heteros {het'-er-os}, number 2087, is placed before didaskalos {did-as'-kal-os}, number 1320 in The Strong's Greek Concordance. Recall from the above discussion that didaskalos {did-as'-kal-os} references the Master Teacher Jesus Christ Himself. Thus heterodidaskaleo {het-er-od-id-as-kal-eh'-o}, number 2085 means opposing or deviating from the truth by teaching other or different doctrines as noted in 1 TIMOTHY 1:3, and 6:3 above. Paul also used the word heteros {het'-er-os}, number 2087 by itself when he writes in 1 TIMOTHY 1:10 about the collection of sinners, and those who believe, and practice *...any other thing* (heteros {het'-er-os}, <2087>) *that is contrary to sound doctrine;...*

We have covered several Greek words above, which end up pointing to the importance of knowing, and learning, and then being able to recognize, and teach sound doctrine. Perhaps you noticed in the above discourse on teaching and preaching the truth, and sound doctrine, the emphasis that is found in the background of these Greek words in allowing the Holy Ghost to reveal the magnificence of our Lord and Saviour Jesus Christ. This is The Holy Spirit's job, to teach us the truth. Often we have referenced the fact found in REVELATION 19:13 that Jesus Christ is The Word of God. So every word in The Word of God, which we also know as our Bible, points to, and teaches us more about our Lord and Saviour Jesus Christ. The Holy Ghost amplifies, and magnifies the truth of The Word of God. Another way of saying this is that the Holy Ghost puts the spotlight on Christ, and the things of God. The Holy Ghost is also our teacher as we read above in JOHN 14:26 *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* The Holy Ghost not only teaches us

scripture, but also brings to our remembrance of what was said in The Word of God, who is Jesus.

Let's talk about truth for a few moments. We all love the truth. We want to be told the truth. We want to hear the truth. We come to church to be told the truth, the whole truth, and nothing but the truth. Jesus said in JOHN 14:6 *...I am the way, the truth, and the life: no man cometh unto the Father, but by me.* Here we find that Jesus is indeed the truth. In JOHN 18:38 Pilate said unto Jesus, whom he was looking at face to face, *...What is truth?* As Pilate uttered these words he must have realized that Jesus is indeed truth, for he had heard Jesus speak words of truth, and as we find in EPHESIANS 4:21 *...the truth is in Jesus...*. Here is the whole context of what is said in JOHN 18:37 *Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. Notice that Pilate couldn't argue this fact with Jesus, and in the end said ...I find in him no fault at all. Here Pilate also spoke the truth.*

(As I was studying this again, I was reminded of the article that appeared in The Grace and Glory magazine back in April 2012. In that edition was a re-print of the letter Pilate wrote to Caesar about the ministry of Jesus. The article was copied April 7th, 1893 from an original scroll in Greek, which is now in the Vatican Library at Rome. And if you take the time to look this article up on google search, you will find that they have edited even what was re-published in The Grace and Glory magazine, so it is a worthwhile article to save for your own reference. Here is some of what Pilate wrote to Caesar concerning Jesus, which I think helped him conclude that *...I find in him no fault at all.* Pilate wrote Caesar: *"...The Nazarene was brought back to me. I proceeded to the Halls of Justice, followed by the guard, and asked the people in a severe tone what they demanded. "The death of the Nazarene, the king of the Jews." "Roman justice," said I, "punishes not such offenses with death." "Crucify him! Crucify him!" belched forth the relentless rabble. The vociferation's of the infuriated mob shook the palace to its foundations. There was but one who appeared to be calm in the vast multitude -- it was the Nazarene." {End of quoting Pilate's letter to Caesar.} Again no wonder Pilate said ...I find in him no fault at all.)*

The Holy Ghost is our witness of the truth, and Jesus told His disciples the following facts concerning the Holy Spirit. JOHN 14:16 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. ...15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:..16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. In these texts we find that The Holy Ghost is The Spirit of Truth, who has been given to us to teach us all truth, and guide us into all truth. In DANIEL 10:21 we read these words of the Lord spoken to Daniel: *...But I will shew thee that which is noted in the scripture of truth:...*. The "scripture of truth" is indeed our Bible, The Word of God, another name of Jesus. And as we have seen here the Holy Spirit is our witness to the truth, and "scripture of truth." The Holy Ghost is also the agency of the trinity that inspired all scripture. Paul wrote this to Timothy: 2 TIMOTHY 3:16 *All scripture is given by inspiration of God, {this references the Holy Ghost} and is profitable for doctrine <1319> (didaskalia {did-as-kal-ee'-ah}), for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works. 4:1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 Preach the word;...* In other words Paul writes Timothy, preach the truth, *...teach no other doctrine...* 1 TIMOTHY 1:3. 2 TIMOTHY 2:15 *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. In his epistles to his sons in the faith Paul writes concerning "truth" thirteen times, an average of once per chapter.**

Another term Paul used for expounding the truth is "sound doctrine," a phrase found only four times in scripture, which Paul wrote twice to Timothy, and twice to Titus. 1 TIMOTHY 1:10 *For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;...* . 2 TIMOTHY 4:3 *For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;...* . TITUS 1:9 *Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.* TITUS 2:1 *But speak thou the things which become sound doctrine* <1319> (didaskalia {did-as-kal-ee'-ah}):... . Didaskalia {did-as-kal-ee'-ah} again is number 1319 in The Strong's Greek Concordance, which among other things means: sound doctrine. This brings us full circle back to where we begin this discussion on the encouragement Paul was writing both Titus and Timothy to proclaim such truth, such sound doctrine, which was an important point of emphasis of Paul's in his letters to his sons in the faith. More importantly this word didaskalia {did-as-kal-ee'-ah} comes from the Greek word didaskalos {did-as'-kal-os}, number 1320 in The Strong's Greek Concordance, which again references the Master Teacher Himself, Jesus Christ our Lord and Saviour, who is The Truth, (JOHN 14:6). We could say it this way knowing what we have just learned; Paul was writing to his sons in the faith, Titus and Timothy, ...boys preach the truth, preach sound doctrine, preach Jesus by the inspiration and power of the Holy Ghost, spread The Truth.

Akin to the points about teaching we mentioned above is "learning," and our focus here is on learning the truth. Learning has to do with obtaining or acquiring knowledge. The good instructors, teachers, preachers and apostles all had to first be good students, who well learned the subjects they were instructed in. ISAIAH 28:9 & 10 gives us the quick facts of learning about the Lord. ISAIAH 28:9 *Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.* 10 *For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:...* . Take note that a precept must be learned before the next precept is to be understood. This only is possible line upon line, and then new line upon new line until there is understanding. And this learning doesn't necessarily come all at once, but rather*here a little, and there a little:...* . There are building blocks in learning. That's why we go to first grade before second, and so on, until we are ready for college, and beyond. This is how knowledge and doctrine are acquired, ...*precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:...* . This is how truth is learned.

Learning also has another side. We just talked a little about obtaining knowledge, but the other side of this is imparting and using the knowledge learned. The Apostle Paul also was aware that Timothy and Titus knew these facts of knowledge also, and so he wrote to them in these last three epistles a variety of instructions on what precepts to teach, and enlarge upon, and the depths of truth they were to expound. In fact the majority of the instruction Paul wrote to Titus and Timothy was about understanding the truth of the doctrine they were given to set forth point by point, line upon line, precept upon precept. For example, after sending a few words of greeting to Timothy, Paul then gave him some instruction on what to teach. 1 TIMOTHY 1:3 *As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,* 4 *Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.* Here we see Paul emphasizing that Timothy was to focus on teaching the truth, because there were a number of things being taught and believed out there that were opposed to godly edifying. Timothy was to teach what he had learned, and do his best to see to it that the hearers also learn the truth. To this end Paul writes Timothy a few verses later: 1 TIMOTHY 2:1 *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 3 For this is good and acceptable in the sight of God our Saviour; 4 Who will have all men to be saved, and to come unto the knowledge of the truth.* Here we find

Paul directing Timothy to be praying in advance for all those who will hear him speak so that they may learn, and receive in the least the following two things: (1) *salvation, {Salvation is of the LORD.... JONAH 2:9}*, and (2) *come unto the knowledge of the truth*. Again EPHESIANS 4:21 says *...the truth is in Jesus...*. Coming to the knowledge of the truth is the best part of learning. On the other hand Paul also wrote Timothy in his second letter to him that there are those who are *...Ever learning, and never able to come to the knowledge of the truth.... 2 TIMOTHY 3:7*. Then in his letter to Titus Paul encouraged Titus of what things to speak as he encouraged others to learn the things of God, writing in TITUS 2:11 *For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.*

Let's take a moment to look up this word "learning" in the Greek. The Greek word for "learning" used above in 2 TIMOTHY 3:7 is *manthano* {man-than'-o}, number 3129 in The Strong's Greek Concordance, found twenty-five times in New Testament scripture. (Twenty-five again is the number pointing to THE FORGIVENESS OF SINS.) *Manthano* {man-than'-o} translated "learn" or "learning" in our King James version means: to learn, be appraised; to increase one's knowledge, or to be increased in knowledge; to hear, be informed; to learn by use and practice. In his letter to the PHILIPPIANS Paul used *manthano* {man-than'-o} this way: PHILIPPIANS 4:9 *Those things, which ye have <3129> both learned <3129>, and received, and heard, and seen in me, do: and the God of peace shall be with you.* In Paul's letters to Timothy and Titus he uses the word *manthano* {man-than'-o} nine times encouraging his sons in the faith *...Those things, which ye have <3129> both learned <3129>, and received, and heard, and seen in me, do:...* PHILIPPIANS 4:9. Paul wrote it this way to Timothy in 2 TIMOTHY 3:14 *But continue thou in the things which thou hast learned <3129> and hast been assured of, knowing of whom thou hast learned <3129> them; 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.* We see here in action a fact of learning, and teaching first noted in PROVERBS 22:6 *Train up a child in the way he should go: and when he is old, he will not depart from it.* As a child who taught Timothy the holy scriptures? Was it not his mother, and also his grandmother? 2 TIMOTHY 1:5 *When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.* Here is how Paul used *manthano* {man-than'-o} in his letter to Titus: TITUS 3:14 *And let <3129> ours also learn <3129> to maintain good works for necessary uses, that they be not unfruitful.* Here is a lesson that Titus was instructed of Paul to teach to the Cretians, so that they would learn and practice honourable works, devoting themselves to follow honest occupations so as to be able to support, and even supply the most pressing needs of themselves, and others, to the end that they may not be unfruitful. The encouragement here was in cultivating Christian graces in the lives of these Cretians by loving acts of Christian service in their support of the spreading of the gospel. This goes back to the instruction Paul gave Titus back in TITUS 2:11-15 we noted in the preceding paragraph. TITUS 2:11 *For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.*

We have spent considerable time here going over Paul's encouragement's to his sons in the faith, Titus and Timothy, on learning, and knowing, and then teaching the truth, proclaiming sound doctrine, and making certain that the hearers were learning these things that were spoken to them. This brings us back to a somewhat familiar Greek word that Paul uses eight times in his final three epistles. The Greek word is *parakaleo* {par-ak-al-eh'-o} (number 3870 in the Strong's Greek Concordance), which

we have found several times before in this study. {See pages 1061, 1079, 1162, 1196, 1125, and 1291 of these notes.} Parakaleo comes from two Greek words; para meaning: near; and kaleo meaning: to call, thus simply put parakaleo translates into English as "to call near." Vine's Expository Dictionary of New Testament Words tells us that parakaleo means to call to one's side, or to one's aid, to admonish, exhort, to urge one to pursue some course of conduct looking to the future. This urging one to pursue some course of action looking to the future is why Paul wrote Timothy and Titus in the first place. Paul was encouraging them to continue to preach sound doctrine as they waited Christ's soon return. Previously we have looked at the word parakaleo {par-ak-al-eh'-o} in association with our English words "beseech," "comfort," and "desire," but now in the context of 1 & 2 TIMOTHY, and TITUS we want to examine parakaleo {par-ak-al-eh'-o} in connection with our English words "exhort," and "intreat." In this context parakaleo {par-ak-al-eh'-o} speaks to instruction, and teaching, which is further meant to encourage and strengthen the hearers, and learners of the sound doctrine Titus and Timothy were given to preach. Here is how Paul wrote parakaleo {par-ak-al-eh'-o} to Timothy and Titus. 1 TIMOTHY 1:3 *As I besought <3870> thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,...* . 1 TIMOTHY 2:1 *I exhort <3870> therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;* 1 TIMOTHY 5:1 *Rebuke not an elder, but intreat <3870> him as a father; and the younger men as brethren;...* . 1 TIMOTHY 6:2 *And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort <3870>.* 2 TIMOTHY 4:2 *Preach the word; be instant in season, out of season; reprove, rebuke, exhort <3870> with all longsuffering and doctrine.* TITUS 1:9 *Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort <3870> and to convince the gainsayers.* TITUS 2:6 *Young men likewise exhort <3870> to be sober minded.* TITUS 2:15 *These things speak, and exhort <3870>, and rebuke with all authority. Let no man despise thee.*

It is interesting to note that Paul uses the Phrase "a faithful saying" four times in these last three epistles of his. In fact these four times are the only times in scripture where this phrase is found. Perhaps it was a phrase Paul picked up in his latter years. The genesis of this phrase is unknown, however we can safely say it was inspired by the Holy Ghost, and the Apostle Paul seems to be the first to use these words in this arrangement, "a faithful saying." Additionally the very same Greek words that translate "a faithful saying" are found together one more time in scripture translated "a true saying," this in 1 TIMOTHY 3:1. Thus once again we find five more scriptures that underlined the gospel of the GRACE of God that was testified of Paul all throughout his ministry. These words "a faithful saying," and "a true saying" are also put together in a most beautiful fashion by the Holy Ghost in these final epistles of the Apostle Paul to highlight The Lord Jesus Christ being manifest in the life of a New Testament full overcomer. Stated another way, Paul spoke the truth, and emphasized the truth that is in Jesus, which we referenced previously in EPHESIANS 4:21, which in part reads: *...the truth is in Jesus:...*

Let's look at these five scriptures that use the same Greek words that translate "a faithful saying," and "a true saying." As we look at these verses realize also that we are highlighting truth, the kind of truth that Paul was encouraging his sons in the faith, Titus and Timothy, to preach. Here are the five scriptures: 1 TIMOTHY 1:15 *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.* 1 TIMOTHY 3:1 *This is a true saying, If a man desire the office of a bishop, he desireth a good work.* 1 TIMOTHY 4:9 *This is a faithful saying and worthy of all acceptation.* 2 TIMOTHY 2:11 *It is a faithful saying: For if we be dead with him, we shall also live with him:...* . TITUS 3:8 *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.* Each of these verses are a sermon in themselves that can speak volumes to our heart.

Two simple Greek words translate "a faithful saying," and "a true saying." The first of these is pistos {pis-tos'}, number 4103 in The Strong's Greek Concordance.

Pistos {pis-tos'} is found 67 times in 62 verses of New Testament scripture, and is most often translated "faithful," (53 times), and also translates into English as "believe," "believing," "true" (2 times), "faithfully," and "believer," plus there are a couple of other associated meanings rarely used. We have actually come across this word before, {review page 1192 of these notes} and found it pointing to qualities found in all full overcomers. We have previously noted that Abraham is called the father of the "faithful," and in GALATIANS 3:9 Paul writes: *So then they which be of faith are blessed with faithful Abraham.* This too is "a faithful saying," and "a true saying." Study NUMBERS 12:7 and find God calling Moses *...My servant Moses... ..who is faithful in all mine house...* Paul also notes this in HEBREWS 3:5 *And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;...* DANIEL 6:4 records this of Daniel: *...forasmuch as he was faithful, neither was there any error or fault found in him.* Such "faithful" witness is found of all the Old Testament worthies of faith. And, of course, the same holds true for all the New Testament full overcomers also. REVELATION 17:14 *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.* Brother Copley here writes: "The lords and kings, who are with the Lamb, are "called" to these high functions. They are also "chosen and faithful," because when they hear the call on earth, they respond to it and prove faithful in their persistent hope of reigning with Christ. Indeed these are they who "now reign in life thru the abundance of grace and the gift of righteousness" -- ROMANS 5:17." {End of quoting Brother Copley.}

We have spent a few words here looking over the word pistos {pis-tos'} in relation to the faithful full overcomer, but above that we should emphasize the fact that the faithful full overcomer can only obtain such a rank by putting his or her complete trust and confidence in the ultimate full overcomer, who is Jesus Christ. JOHN 16:33 *These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.* Jesus also overcame death, hell, the grave, and is now sitting on the right hand of God. Truly He is the ultimate full overcomer! {Study ACTS 2:22-36.}

Eight times we find the word pistos {pis-tos'} in REVELATION. Eight is a number associated with the Bride, and the Bride of Christ will be the faithful New Testament full overcomers focused upon Christ. REVELATION 1:5 *And from Jesus Christ, who is the faithful <4103> witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.* REVELATION 3:14 *And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful <4103> and true witness, the beginning of the creation of God;...* REVELATION 19:11 *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful <4103> and True, and in righteousness he doth judge and make war.*

The second simple Greek word found in the phrases "a faithful saying," and "a true saying" is logos {log'-os}, number 3056 in the Strong's Greek Concordance, which most often translates as "word," and second most often as "saying." The point of emphasis with logos {log'-os} is Christ, for Jesus is The Word of God. REVELATION 19:13 *And he was clothed with a vesture dipped in blood: and his name is called The Word [logos {log'-os} <3056>] of God.* In short we could say it this way with no disrespect, The Word of God is "a faithful saying," and "a true saying." REVELATION 22:6 uses our two words like this: *And he said unto me, These sayings [logos {log'-os} <3056>] are faithful [pistos {pis-tos'} <4103>] and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.* Back up a few verses and read another statement showing The Word of God is "a faithful saying," and "a true saying:" REVELATION 21:5 *And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words [logos {log'-os} <3056>] are true and faithful [pistos {pis-tos'} <4103>].* We like to point out bridal truth as we look at these words, and we find the Philadelphia full overcomers most

familiar with The Word [logos {log'-os} <3056>] of God, who is Jesus. To the Philadelphian church Jesus says: REVELATION 3:8 *I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word* [logos {log'-os} <3056>], *and hast not denied my name.* REVELATION 3:10 *Because thou hast kept the word* [logos {log'-os} <3056>] *of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

Putting the above information together we find the two Greek words that translate “a faithful saying,” and “a true saying” to be pistos {pis-tos'} logos {log'-os}, or most properly “pistos ho logos.” In this usage we find the Greek words for “faithful and true” connected to “word and saying” by the little Greek word “ho,” number 3739 in The Strong’s Greek Concordance, that specifically references the “who, which, what, or that” one being spoken of. In this usage “pistos ho logos,” the one being spoken of is Christ, for again He is indeed The Word [logos {log'-os} <3056>] of God, the One called “Faithful [pistos {pis-tos'} <4103>] and True” in REVELATION 19:11. REVELATION 19:11 *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful* [pistos {pis-tos'} <4103>] *and True, and in righteousness he doth judge and make war.* Jesus addresses Himself this way in REVELATION 3:14 *And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful* [pistos {pis-tos'} <4103>] *and true witness, the beginning of the creation of God;....* Yes He, Jesus Christ, is the connecting One in oh so many ways. Think about it. I will help you a little. 1 TIMOTHY 1:15 *This is a faithful saying*, [“pistos ho logos”] *and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.* Yes Jesus is our connecting One to eternal life. JOHN 3:15 *That whosoever believeth in him should not perish, but have eternal life.* 16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* 17 *For God sent not his Son into the world to condemn the world; but that the world through him might be saved.* Some Greek translations of “pistos ho logos” read in English as “faithful is the saying,” or “faithful is the word.” Each of these renderings magnify Christ also.

2 TIMOTHY 2:11 *It is a faithful saying*: [“pistos ho logos”] *For if we be dead with him, we shall also live with him: 12 If we suffer, we shall also reign with him:....* Here we find Jesus Christ our connecting One to His throne, {sugkleronomos 4789} ...*joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together...* (with Him) ROMANS 8:17. Recall that ROMANS 8:17 explains degrees of heirship. ROMANS 8:17 *And if children, then heirs* {kleronomos (2818)}; *heirs* {kleronomos (2818)} *of God, and joint-heirs* {sugkleronomos 4789} *with Christ; if so be that we suffer with him, that we may be also glorified together.* We see here that there are heirs, and that there are joint-heirs with Christ. A *joint-heir* is a fellow heir, a heir together, a heir with, or a joint participant with some other heir or heirs. In this case we are discussing joint-heirship with Jesus Christ our Lord and Saviour. HEBREWS 1:1 & 2 tells us that Jesus Christ has been appointed heir of all things by God. HEBREWS 1:1 *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir* {kleronomos (2818)} *of all things, by whom also he made the worlds.* As spoken of here “heir of all things” doesn’t leave out anything that is God’s. In other words a ...*joint-heir with Christ...* will be someone who shares with Christ Jesus His heirship of all things appointed to Him by God, which doesn’t leave out anything that is God’s either. This someone who shares with Christ Jesus His heirship of all things appointed to Him by God, called here in ROMANS 8:17 a ...*joint-heir with Christ...* will actually be an elite group of sugkleronomos Saints collectively known as the Bride of Christ, the full overcomers who are made one with Christ. Yes Jesus Christ indeed is our connecting One, connecting us with God’s best. 1 TIMOTHY 4:9 *This is a faithful saying* [“pistos ho logos”] *and worthy of all acceptation.*

In this portion of our study we have been looking a little at some of the instructions that Paul gave his sons in the faith, Titus and Timothy, concerning the things they were to preach and teach, with the emphasis being upon the sound doctrine taught by Paul, which he had passed on to these graduate students of his, who were now

themselves Church Apostles. Accompanying these instructions of edification were warnings from the Apostle of the Gentiles concerning some pitfalls to look out for, and avoid in their proclaiming the gospel message. As we glimpse into this, realize that the Apostle Paul had a little over thirty years experience with similar matters also. The key to Paul's wisdom that he was imparting to his sons in the faith here was the inspiration and guidance of the Holy Ghost. Paul was full of the Holy Ghost as he accomplished his ministry, and we know his words of wisdom were also inspired by the Holy Ghost. For a few minutes we will look at what Paul had to say to Titus and Timothy concerning the inquiries and questions they would encounter as they preached the truth. How to deal with questions was part of the "let no man despise" statements we looked at before {see page 1294 of these notes}, which words were both warnings and encouragement's to Paul's sons in the faith. To Timothy Paul wrote in 1 TIMOTHY 4:12 *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.* Paul no doubt perceived that Timothy would be looked upon as an inexperienced youthful Pastor who didn't know what he was talking about. Of course we know Timothy had many miles under his belt having traveled with, and learned from the Apostle Paul through many of Paul's hardest trials as an Apostle. Paul expressed in like this in his second letter to Timothy: 2 TIMOTHY 3:10 *But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.* So we see that in Timothy's case his youth didn't equate to inexperience, but to the outside observer the perception may have been otherwise, and they would question him even more so than one who appeared to have many more years of experience in life.

To Titus Paul wrote: TITUS 2:15 *These things speak, and exhort, and rebuke with all authority. Let no man despise thee.* Titus was a Greek left by Paul to Pastor in Crete. Perhaps their cultural differences would cause them to question Titus about his preaching and teaching. Note how Paul expressed this thought to Titus in the following verses. TITUS 1:10 *For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 12 One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies. 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.* So we find Paul warning his sons in the faith concerning some to the pitfalls of being a Pastor, and teacher, and even a Church Apostle, warning them of some things that cause men to swerve from the truth.

In fact we just read here in TITUS 1:14 of another thing that was causing men to turn from the truth, and that was "fables." The Greek word here is muthos {moo'-thos}, number 3454 in The Strong's Greek Concordance. Muthos {moo'-thos} really boils down to fiction, and fiction is not the truth. In it's usage in scripture muthos {moo'-thos} translated "fables" is in direct opposition to the truth. (Greek mythology was one form of "fables," and review ACTS 17:15-34 to see how Paul dealt with those superstitious in Athens.) The Greek word muthos {moo'-thos} is only used five times in scripture, and four of these are in Paul's final three letters written unto Timothy and Titus. The fifth time we find muthos {moo'-thos} in scripture is in Peter's second epistle: 2 PETER 1:16 *For we have not followed cunningly devised fables [muthos {moo'-thos} <3454>], when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.* We can see from the context here that "cunningly devised fables" (fiction), was being believed by some rather than the truth that is found our Lord Jesus Christ, and in one respect Peter was making known here that he himself had been an eyewitness of His Majesty, and knew Him to indeed be The Truth! Here is how Paul wrote about muthos {moo'-thos} to Timothy and Titus as he encourage them to also stick with preaching the truth. 1 TIMOTHY 1:4 *Neither give heed to fables [muthos {moo'-thos} <3454>] and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. 1 TIMOTHY 4:7 But refuse profane and old wives' fables [muthos {moo'-thos} <3454>], and exercise thyself rather unto godliness. 2 TIMOTHY 4:1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick*

and the dead at his appearing and his kingdom; 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables [muthos {moo'-thos} <3454>]. TITUS 1:13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 14 Not giving heed to Jewish fables [muthos {moo'-thos} <3454>], and commandments of men, that turn from the truth.

The concern Paul was expressing here revolved about Titus and Timothy sticking to the truth so that the hearers would be "sound in the faith" (TITUS 1:13). The Greek verb translated "sound" here is hugiaino {hoog-ee-ah'-ee-no}, number 5198 in The Strong's Greek Concordance, and simply speaks to healthy, wholesome sound words, and sound speech that is error free and full of sound doctrine that teaches men to ...be sound in the faith. Paul uses hugiaino {hoog-ee-ah'-ee-no} eight times in the three letters he wrote Timothy and Titus. In total we only find hugiaino {hoog-ee-ah'-ee-no} twelve times in all of scripture. Hugiaino {hoog-ee-ah'-ee-no} is translated "sound doctrine" in 1 TIMOTHY 1:10, 2 TIMOTHY 4:3, TITUS 1:9 and TITUS 2:1; "wholesome words" in 1 TIMOTHY 6:3; "sound words" in 2 TIMOTHY 1:13; and "sound in the faith," and "sound in faith" in TITUS 1:13 and Titus 2:2. The point in mentioning all of this is to see the importance Paul was under lining here to his sons in the faith of preaching the truth, "...not with enticing words of man's wisdom, but in demonstration of the Spirit and of power..." as he wrote the Corinthians in 1 CORINTHIANS 2:4. Here is how Paul wrote it to Timothy: 1 TIMOTHY 4:11 These things command and teach. 12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 13 Till I come, give attendance to reading, to exhortation, to doctrine. 14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. Such Holy Ghost inspired teaching and preaching of the truth might raise some questions, nevertheless Timothy and Titus were instructed to preach sound (hugiaino {hoog-ee-ah'-ee-no}) doctrine. Again Paul wrote Timothy in 2 TIMOTHY 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

Using the above information as an introduction to this thought on how to deal with questions, and inquiries, here is what Paul wrote Timothy and Titus. 1 TIMOTHY 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 4 Neither give heed to fables [muthos {moo'-thos} <3454>] and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. This is the first sentence Paul wrote to Timothy after his statement of greeting. Timothy was here instructed to make sure no other doctrine was preached than what Paul had proclaimed, and for Timothy not to pay attention to those who spend their lives with speculations on stories past on by previous generations, and old wives fables, which end up raising disputes and questions instead of promoting the things of God, which is revealed by faith. Later in chapter 6 Paul once again wrote Timothy concerning how to deal with questions. 1 TIMOTHY 6:3 If any man teach otherwise, and consent not to wholesome [-5198> hugiaino {hoog-ee-ah'-ee-no}] words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. Here Timothy was instructed to avoid getting into a war of words with those who have failed to accept the truth of the gospel of Christ that was preached by Paul, and even the Lord Jesus Christ Himself. Note here also that they who raise such question were also "destitute of the truth," a very sad state to be found in.

In his second letter to Timothy Paul adds this nugget of Godly wisdom: 2 TIMOTHY 2:23 But foolish and unlearned questions avoid, knowing that they do gender strifes. We all know that part of learning comes from the ability to ask questions. But not all

questions are well thought out. Thus when one asks a question he or she takes upon himself a responsibility to have put some thought into what they are asking. A good student can do this. Someone who has other motives ends up trying to get the teacher off track with what Paul here calls "foolish and unlearned questions." If such "foolish and unlearned questions" are answered, they only foster strife, and this really benefits no one. So Paul adds the following words of wisdom to Timothy: 2 TIMOTHY 2:24 *And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.* Among other things we find here that those who insist in asking the "foolish and unlearned questions" are caught in a snare of the devil. Paul had already wrote Titus the very same instructions in TITUS 3:9, which reads: *But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.* Here as in 1 TIMOTHY 1:4 Paul writes to avoid foolish questions, and genealogies, called "endless genealogies" in 1 TIMOTHY 1:4, and even contentions, and strivings about the law. Why? Think about it. These things take one's focus away from being a race course runner focused upon Christ. If one focuses upon the past, whether it be a pedigree, or an education, or an old event, then their attention is taken away from pressing toward the mark for the prize of the high calling of God in Christ Jesus that we spent much time reviewing in PHILIPPIANS 3. Paul wrote Titus why he should avoid such foolish questions, and the like, because *...they are unprofitable and vain.* And think about this too, Titus was a Greek (GALATIANS 2:3) why would he even be concerned about "strivings about the law?" He wouldn't be, and neither should none of us. ROMANS 6:14 states in part: *...for ye are not under the law, but under grace.* This is Godly advice: TITUS 3:9 *But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.* 2 TIMOTHY 2:23 *But foolish and unlearned questions avoid, knowing that they do gender strifes.*

One more point here. The word "foolish" in relation to "questions" is only found in these two verses, (TITUS 3:9 and 2 TIMOTHY 2:23). The word "foolish" by itself is found 52 times in scripture. The Greek word translated "foolish" in TITUS 3:9 and 2 TIMOTHY 2:23 is *moros* {mo-ro's}, number 3474 in The Strong's Greek Concordance, and is found thirteen times in New Testament scripture. The number thirteen points to REBELLION. Thus we see a little more of how "foolish questions" point to a rebellious heart intent on gendering strifes. Again we repeat what Paul said: 2 TIMOTHY 2:23 *But foolish and unlearned questions avoid, knowing that they do gender strifes.* TITUS 3:9 *But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.* Now for a moment consider the other side of this. In these two scriptures, Paul told Titus and Timothy as instructors to avoid answering "foolish" questions. This means for those of us who are students, we are not to be found asking "foolish questions" either. So before asking a question, ask yourself first: is my question a foolish question. If so, avoid asking it. A question is really the tool of an instructor, who by asking it provokes a student to think, and thus learn the answer. A question when properly asked by a student shows a point he has yet to learn, or is uncertain about. This is good advice Paul wrote: "avoid foolish questions."

We are going to shift gears here for a few moments, and consider another prominent thought, and underlying theme that was preeminent on Paul's mind, which is manifest once again in these three final epistles of his. And if you take the time to make note of this for yourself, I think you will see just what it was that was foremost on Paul's mind. Of course it was the Lord Jesus Christ Himself who first grabbed Paul's attention on the road to Damascus, who was now constantly upon his mind, and even the more so with each passing day. This is evident with the Holy Ghost words Paul was inspired to write, and say, and preach, and teach all though out his ministry. The written record that we have in scripture of what Paul had to say, and preach, and teach revolved about the unspeakable grace of God, beginning with the gift of God, which is eternal life through Jesus Christ our Lord (ROMANS 6:23), that progresses up to the doctrine of the high calling of God which is in Christ Jesus spoken of in PHILIPPIANS 3:14. Between salvation, and having God's best is a life time of learning the things that

only the Holy Ghost can reveal to our hearts, which is the message of Paul's gospel. Stated another way, none of us can attain to the rank of the Bride of Christ without these two things: (1) the Holy Ghost, and (2) learning Paul's gospel message. The message of the Bride of Christ was revealed unto Paul by the revelation of Jesus Christ according to GALATIANS 1:12. And the Lord saw to it that our Apostle Paul was filled with the Holy Ghost at the time Ananias of Damascus laid hands on him in ACTS 9:18, and immediately he received sight forthwith, and his physical, and spiritual eyes were opened, and he began to see the deeper things of God in the light of Christ. In the next three years was revealed unto him the gospel message that Paul was to preach unto us of this church age. Paul's gospel message shows what God's best is, and how we can achieve it. Paul's gospel message is written in one hundred chapters of our Bible, and one hundred just happens to be the number pointing to COMPLETION. Having God's best then is the message 100% COMPLETED in Paul's gospel. And none of us can attain to this rank without the two things mentioned above; (1) the Holy Ghost, and (2) learning Paul's gospel message, and (3) the mind set of a full overcomer. It is this mind set of the full overcomer that we will now take a deeper look into; the heart of a full overcomer, and see what is that is to occupy our thoughts.

Such a mind set is to be noted in the heart, and spirit of our Apostle Paul. This is the point we are getting at here. And Paul's heart desire, and preoccupied thoughts are revealed in the words he used. Take time in your studies of Paul's epistles to notice how many times, in various ways he addresses, or calls attention to the God head. I am talking specifically how often Paul mentions the names of God the Father, God the Son, and God the Holy Spirit in his letters he wrote to us. And beyond that go back and review Luke's record in the book of ACTS of Paul's sermons, and teachings, and appearances before the various groups he went before, and see once again for your own satisfaction how frequent Paul mentioned God the Father, God the Son, and God the Holy Spirit in a variety of ways with the words he spoke. Collectively we should notice that Paul could hardly get a sentence out, and seldom ever a paragraph without some reference to the Lord. It was the Lord who occupied Paul's every thought. What occupies your mind? Who inhabits your thoughts? What do you suppose occupies the heart, and mind of all who will be full overcomers? It is the Lord!

Here is what I observed just in these last three epistles of Paul, which were written to Timothy and Titus containing Paul's final words of instruction. At least one hundred and six times Paul makes direct mention of the God head as he references God the Father, God the Son, and God the Holy Spirit. And now we are not going to look at all one hundred and six of these references in 1 TIMOTHY, 2 TIMOTHY, and TITUS. But we will look at some specifically. As we begin to look at some of these verses, take note first of all how Paul addressed his letters to his sons in the faith. To Timothy in 1 TIMOTHY 1:1 & 2 Paul writes: *Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; 2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.* Just here in these two verses we find Jesus called by three names: Jesus Christ, Lord Jesus Christ, and Jesus Christ our Lord. And these were not the only names of Jesus by which Paul references Jesus, but we will get into some more of these names shortly. In these very same verses we find God the Father called: God our Saviour, and God our Father. And these too were not the only names by which Paul called God the Father, God either. Again in 2 TIMOTHY 1 & 2 Paul addresses Timothy nearly the same way, writing: *Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, 2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.* Here we find God the Father additionally called God, and God the Father, with Jesus' names being the same as found above. In TITUS 1:1-4 Paul writes Titus this greeting: *Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; 2 In hope of eternal life, which God, that cannot lie, promised before the world began; 3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; 4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.* Here we find seven direct references to God the Father, and Jesus Christ,

whom Paul calls in verse 4 ...the Lord Jesus Christ our Saviour. One point that we should observe in his opening remarks to each of his sons in the faith is how Paul acknowledges how it was that he himself became an Apostle, which was by the commandment, and will of God the Father, according to the promise of life which in Christ Jesus, which is our hope. Study the above verses again to see this for yourself.

In his greeting statements we didn't observe Paul making any direct references to the Holy Spirit, yet in his final three letters to his sons in the faith, Paul did mention the Holy Ghost, calling Him the Spirit in 1 TIMOTHY 3:16 and 4:1. In 2 TIMOTHY 1:14 the Holy Ghost is called ...*the Holy Ghost which dwelleth in us*. In 2 TIMOTHY 3:16 we read an indirect reference to the Holy Ghost, where Paul writes: ...*16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:...*. In TITUS 3:5 The Holy spirit is again called ...*the Holy Ghost*.

With the above references to the God head noted, and how Paul constantly referenced the Lord in his every day speech, whether it be in talking or in writing, let's now observe how Paul used such language to encourage in son in the faith Timothy to also focus exclusively on the things above until the appearing of our Lord and Saviour Jesus Christ. Keep in mind as we go over this that not only was Timothy a highly decorated follower of the Apostle Paul (so to speak), but Timothy was now also a Church Apostle himself, who should have such a high focus as Paul was now further encouraging him. And with this in mind, Paul then uses high calling words to reference Jesus Christ. We are speaking about what Paul wrote in 1 TIMOTHY 6, where Paul concludes his instructions to Timothy on what to teach, and where to focus his attention. Was Timothy to focus upon making a living, or making a life? Here is what Paul wrote. 1 TIMOTHY 6:6 *But godliness with contentment is great gain. 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and raiment let us be therewith content. 9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: 15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*

In this portion of scripture Paul told Timothy in verse 6-10 some of the pit falls in concentrating upon making a living. In verses 11 & 12 Paul expounds upon the rewards of an overcoming life. Verses 13-16 puts the spotlight on where Timothy's (and our) focus should be concentrated, which is upon our Lord Jesus Christ, whom Paul then highlights as ...*the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.* Here Christ is elevated to His highest level: ...*the blessed and only Potentate, King of kings, and Lord of lords;...*. Let's look at these three titles a little closer, for they speak to a heart focused upon the highest calling of God.

The word "Potentate" is a title that should never be applied to any mortal, and is only found this one time in scripture. The Greek word used here is *dunastes* {doo-nas'-tace}, number 1413 in The Strong's Greek Concordance, and means: one of great authority; one who is mighty. These words of definition are really inadequate to describe the full scope of what "Potentate" means, so Paul adds ...*the King of kings, and Lord of lords;...* the Authority who supersedes all other authorities. (And to think we are offered the opportunity to rule and reign with Him!) With these words of description we find that the Lord had revealed who He was to Paul way before the Apostle John had his REVELATION experience, where in is expounded further these very

same words of Christ's future description. We read this in two places in REVELATION. REVELATION 17:14 *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.* REVELATION 19:16 *And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.* Another thing written about Jesus Christ in REVELATION is this statement found in REVELATION 1:8, a statement from Jesus Christ Himself: *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* The "Almighty" fulfills our definition of "Potentate," one of great authority; one who is mighty, by adding this thought: the One who is Almighty. The full overcomers see Him as "Almighty" now, thus in REVELATION 4:8 we find them leaders in worship, *...saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* Thus we should all be encouraged by the very same words Paul penned to Timothy in 1 TIMOTHY 6:11-16 -- *But thou, C man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: 15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*

Not only was Paul's focus always upon the Lord, and the high calling of God in Christ Jesus, but he sweetly encouraged his two sons in the faith, and in turn all of us, to be like minded. Of course none of us are Church Apostles, but the encouragement that Paul gave to Titus and Timothy also encourages each of us. With that thought in mind let's explore in a little more detail what Paul wrote to Timothy in 1 TIMOTHY 6:11 above, for these words are rich in meaning, and detail what course is required in becoming a full overcomer. Again 1 TIMOTHY 6:11 again says this: *But thou, C man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.*

The first attention getting point of interest in this verse is the phrase "man of God." These three words are most often found in the Old Testament scripture, and are only found twice used in the New Testament, with both times being written to Timothy by Paul. Here in 1 TIMOTHY 6:11 Paul addresses Timothy as *thou, C man of God,...* thus calling him a "man of God." Then in 2 TIMOTHY 3:16 & 17 Paul makes a more general statement concerning all of scripture, and the men of God who will strive for perfection. 2 TIMOTHY 3:16 *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.* When Paul wrote this to Timothy the scripture that Timothy had to reference was Old Testament scripture. The phrase "man of God" is found seventy-six times in The Old Testament, and twice in the New, as noted above. Look these scriptures up further on your own and find that the phrase "man of God" was used in reference to Moses, Samuel, David, Elijah, and Elisha among others both named and unnamed, a group that can be classified as Old Testament worthies of faith. Here in 1 TIMOTHY 6:11 Paul is addressing Timothy with the very same quality, a New Testament worthy of faith. And in 2 TIMOTHY 3:16 & 17 we find all who heed and believe the word of God, and find it *...profitable for doctrine, for reproof, for correction, for instruction in righteousness...* to their own benefit, and spiritual perfection are called "man of God" also, a term that will apply to all the New Testament worthies of faith also.

1 TIMOTHY 6:11 then gives further instruction to "man of God" as to how to pursue God's best: (1) flee certain things, and (2) follow after certain things. 1 TIMOTHY 6:11 *But thou, C man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.* The certain things that Timothy was instructed to flee were worldly things that boil down to material gains. Material gains does not equate to spiritual perfection. In the preceding verses Paul explained his thinking here. 1

TIMOTHY 6:9 *But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. So in verse 11 Paul writes Timothy ...But thou, Cman of God, flee these things...* Paul had already wrote in verses 6-8 on how to be content as a race course runner: 1 TIMOTHY 6:6 *But godliness with contentment is great gain. 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and raiment let us be therewith content.* This goes right along with the testimony, and teaching of Jesus Christ Himself. Certainly Jesus brought nothing into this world, and was born the poorest of the poor, and didn't even have a proper place to be born. Jesus taught in MATTHEW 6:19 *Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also. ... 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, C ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.* The life Jesus lived here on earth amplified these very same principles.

There are six things Paul then instructs Timothy as a "man of God" to follow in 1 TIMOTHY 6:11 *...follow after righteousness, godliness, faith, love, patience, meekness.* It is interesting to note that the Apostle Paul wrote in each of his three final epistles these same six words as he gave instruction to his sons in the faith, Timothy and Titus. We see here what six things were given as a list to Timothy to "follow after:" *...righteousness, godliness, faith, love, patience, meekness.* A discourse on each one of these would be worthy of six separate sermons, which we won't do here. Three of these six listed items are fruit of the Spirit noted in GALATIANS 5:22 & 23. GALATIANS 5:22 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance; against such there is no law.* Keep in mind here that we are examining these six qualities in the light of gaining God's best. It is with a heavenly focus that we are to *...follow after righteousness, godliness, faith, love, patience, meekness.*

The first listed item to follow after here is righteousness; not self righteousness, nor my own righteousness, but His righteousness, which we just read about above in MATTHEW 6:33 *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.* Seeking His righteousness requires a Godly focus. Righteousness according to Vine's Dictionary is the character or quality of being right or just in the sight of God, and was formerly spelled 'rightwiseness,' which clearly conveys its meaning. Later in 2 TIMOTHY 2:22 Paul once again writes Timothy: *Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. Such righteousness again requires a heavenly focus. In EPHESIANS 6:14 we read a part of the warriors armor: Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;...* The breastplate covers the heart, and the true worshipper has his or her heart focused upon the Lord.

The second note worthy item that Paul wrote Timothy to follow after in 1 TIMOTHY 6:11 was "godliness." Of the fifteen times we find the word "godliness" in scripture, eleven of them are in these final three epistles of Paul's written to Timothy and Titus. "Godliness" as used here simply means: to be devout; and denotes reverence, respect, and piety towards God, which is characterized by a Godward attitude that does that which is well pleasing to Him. To follow after godliness then requires seeking after God's own heart.

Seeking after God's own heart requires the third item Paul writes Timothy of in 1 TIMOTHY 6:11, and that is faith. HEBREWS 11:1 defines faith like this: *Now faith is the substance of things hoped for, the evidence of things not seen.* HEBREWS 11:6 further records: *But without faith it is impossible to please him: {God} for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.* Faith and trust in God is what Paul wrote Timothy to follow after in 1 TIMOTHY 6:11, and is one of the fruit of the Spirit listed in GALATIANS 5:22 & 23.

The fourth note-worthy point that Paul writes Timothy in 1 TIMOTHY 6:11 is another listed fruit of the Spirit from GALATIANS 5:22 & 23, and that is love. It is the love of God being spoken of here that is to be manifested in the life of all full overcomers who are seeking to be called the man of God as Timothy was. 1 TIMOTHY 6:11 *But thou, C man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.* Paul spent a whole chapter writing about love in 1 CORINTHIANS 13, where love is called charity, the two words being used interchangeably. Paul ends 1 CORINTHIANS 13 with these words of verse 13: *And now abideth faith, hope, charity, these three; but the greatest of these is charity.* Faith and love are found listed together here, and are also found grouped together in three more scriptures, two of which are written to Timothy. Here are the three scriptures. 1 THESSALONIANS 5:8 *But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.* The breastplate covers what? The heart. We find here that Paul is talking about the kind of faith and love that comes from the heart focused upon God. Note this same theme in these next two scriptures written to Timothy. 1 TIMOTHY 1:14 *And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.* 2 TIMOTHY 1:13 *Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.*

The fifth quality that Timothy the "man of God," (and all who seek God's best) was told to pursue in 1 TIMOTHY 6:11 was patience. We will spend a little more time discussing the heart quality of patience. Realize that each of these six overcoming qualities that are mentioned in 1 TIMOTHY 6:11 are like individual building blocks, if you will, each built upon the principles of the preceding, with all built on the solid Rock foundation of Jesus Christ. 1 CORINTHIANS 3:11 *For other foundation can no man lay than that is laid, which is Jesus Christ.* Thus we find patience listed fifth in 1 TIMOTHY 6:11 *...follow after righteousness, godliness, faith, love, patience, meekness.* By now we all know that five is the number of GRACE, and so we find the high calling quality of patience is really a work of His GRACE in our lives. We need to spend a little time discussing this.

Note here in 1 TIMOTHY 6:11 (*...follow after righteousness, godliness, faith, love, patience, meekness...*) that GRACE is not listed. We are not to follow after grace, because grace is a gift of God. EPHESIANS 2:8 tells us: *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:...* . Again in EPHESIANS 3:7 we read: *Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.* Then in EPHESIANS 4:7 we find: *But unto every one of us is given grace according to the measure of the gift of Christ.* So we are not told to follow after GRACE because grace is a gift of God. Yet we find we find, as noted above, the high calling quality of patience is really a work of His GRACE in our lives. Let's make the connection between GRACE and patience as found in scripture.

Let's start with Noah. The very first mention of GRACE in scripture is in association with Noah. GENESIS 6:8 *But Noah found grace in the eyes of the LORD.* Did Noah have patience? The indications in scripture show that it took Noah about 120 years to build the ark. Do you have 120 years worth of patience for a project like that? Noah did. God was patient with Noah too, for we read in 1 PETER 3:20 *...God waited in the*

days of Noah, while the ark was a preparing,... . In GENESIS 18:1-3 we read this concerning Abraham: *And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, 3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:...* . Favour and grace are the same word in Hebrew, so we find that Abraham too found grace in the eyes of the Lord. Did Abraham have patience? God promised him an heir when his name was Abram, and told him his seed would be multiplied as the stars in heaven. Some years pass, many years, no son. Finally when Abraham was 100 years old he had the promised son Isaac. Yes Abraham had patience. Next let's consider this about Moses. EXODUS 33:12 *And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. 13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. 14 And he said, My presence shall go with thee, and I will give thee rest. 15 And he said unto him, If thy presence go not with me, carry us not up hence. 16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. 17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.* So we see that Moses too found grace in the eyes of the Lord, but what does this have to do with patience? Think about it for a minute, how much patience does it take to lead the children of Israel in the wilderness forty years? Noah, Abraham, and Moses are all Old Testament worthies of faith, and in all of the rest of the Old Testament full overcomers we find the quality of patience to be an associated work of GRACE in their lives too.

Additionally we find the Old Testament worthies of faith referenced in HEBREWS 12:1 as a "great cloud of witnesses," all who had patience worked to spiritual perfection in their lives too. We read this in HEBREWS 12:1 *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.* The Old Testament worthies of faith thus become a testimony to us of this high calling quality of patience that all full overcomers must have worked into their own heart attitude, and lives. And there is another point concerning patience that is present here in HEBREWS 12:1 & 2 also, and that is the patience of Jesus, who not only patiently endured the cross, but even now patiently waits at the right hand of the throne of God for the time when He can come back and catch His Bride away!!!

Let's define full overcoming patience like this: a willingness to remain in one's place until the hand of God our Father has finished working in them. Now let's take a look at some characters from the New Testament and see who was willing to remain in their place until the Lord God worked in them patience, starting with Jesus. Jesus is the ultimate overcomer, having overcome the world, death, and the grave! But did Jesus have patience? In LUKE 2:41-52 we find Jesus when he was twelve years old. He was a perfect child, yet his parents paid Him no attention, so much so that they lost Him for over a day and didn't realize that He was missing!!! Jesus however was already about His Father's business, and was found in the temple astounding the doctors of the law with His answers, and His questions. His parents didn't understand at that time what was taking place, yet we find Jesus was patient with them, and let God continue to work patience in His life too, for Jesus spent the next 18 years being subject unto His parents. Have you ever been patient 18 years for anything? Perhaps, and if so you know that is a long time. By the time Jesus started His ministry, His Mother had learned to pay enough attention to Him, and had learned that "*Whatsoever He saith unto you, do it.*" [JOHN 2:5.] Obviously Mary had learned patience during these 18 years also. Yet Jesus Brothers and Sisters didn't seem to learn as much from Him during this same 18 years.... (more on this in a minute).

Jesus starts His ministry and ends up with several disciples, twelve who became prominent. Jesus was very patient with them too, as they were slow to learn what He was constantly teaching them. Jesus spent more than three years with these very same disciples, and was very patient with them, having Himself chosen them to be His Apostles!!! {Study JOHN 15:16; JOHN 15:19 and ACTS 1:2.} Again these disciples of Jesus weren't the top in their class, and even though they were slow learners, Jesus was very patient with them. What about His patience with me, ...and you? On the day of Pentecost they were filled with the Holy Ghost, and begin to be the fishers of men that Jesus told them they would be when they first started following Him. Obviously these disciples were willing to remain in their place until the Lord had worked in them those things he told them He would. This again defines patience.

Jesus was very patient with His Brother and Sisters also, who are found listed like this in MARK 6:3 *Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?* Apparently they didn't believe Jesus was the Messiah either, and JOHN 7:5 says it this way: *For neither did his brethren believe in him.* The word "brethren" here means: children of the same Mother. Since Jesus Brothers and Sisters didn't believe in Him, while on the cross Jesus turned the care of His Mother Mary over to the Apostle John, saying to him in JOHN 19:26 *When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.* Imagine the care of your own Mother being turned over to someone outside the family. Jesus was the firstborn of Mary, and had basically taken care of her since Joseph had died probably since before the time of Jesus ministry. James the next oldest would be the one in line to take care of his Mother, but since James wasn't a believer at the time of Jesus death, Jesus entrusted the care of His Mother over to one of His disciples, who it turns out to be the Apostle John. Study ACTS 1:3 and see that Jesus spent forty days of time after His resurrection showing Himself alive by many infallible proofs. In 1 CORINTHIANS 15:7 Paul writes that one of these who saw Jesus alive after His resurrection was James, which is James the Lord's Brother. In GALATIANS 1:19 Paul writes of himself also seeing "James the Lord's Brother" upon his first visit back to Jerusalem after getting saved. Probably that is when James the Lord's Brother told Paul that he too saw Jesus after His resurrection. So we next read in ACTS 1:14 of some events that took place between when Jesus was taken up with a great cloud of witnesses in ACTS 1:8, and the day of Pentecost in ACTS 2. Here is what ACTS 1:14 says: *These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.* Obviously Jesus was very patient with His Brother and Sisters, knowing that they would become believers after His death.

We don't find it unusual then that James, the Brother of Jesus, has much about patience in his epistle of JAMES. JAMES 1:2 *My brethren, count it all joy when ye fall into divers temptations; 3 Knowing this, that the trying of your faith worketh patience. 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.* Do you think the New Testament worthies of faith will have patience like the Old Testament worthies of faith did? Certainly, and here James, the Brother of Jesus, who had been shown so much patience by our lovely Lord and Saviour Jesus Christ Himself, writes of *...the trying of your faith worketh patience.* Have you every had your faith tried? If so be assured that *...the trying of your faith worketh patience.* Do you want New Testament worthy of faith type patience? The New Testament full overcomers do, and will learn *...that tribulation worketh patience...* ROMANS 5:3. So it looks like patience doesn't come without tribulation.

James learned patience from the Lord, and used patience like books ends in his epistle. James concludes his thoughts on patience in JAMES 5:7 *Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. ...10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. 11 Behold, we count them*

happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

Consider again this high calling quality of patience listed fifth in 1 TIMOTHY 6:11 *...follow after righteousness, godliness, faith, love, patience, meekness.* Recall also that full overcoming patience simply means: a willingness to remain in one's place until the hand of God our Father has finished working in them. Such is the heart quality of full overcoming patience, which Paul previously wrote about in 2 THESSALONIANS 3:5 *And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.* The same Greek word for patience is translated patient here in 2 THESSALONIANS 3:5, which is hupomone {hoop-om-on-ay'}, number 5281 in The Strong's Greek Concordance. It is the heart attitude we are most concerned with in this portion of our study, which is beautifully expressed here in 2 THESSALONIANS 3:5 *And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.* Paul here requests that *...the Lord direct your hearts...* because when we allow the Lord to direct our hearts *...the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us...* ROMANS 5:5. When our hearts, and minds are not guided by the Holy Ghost, oh the trouble we can find. JEREMIAH 17:9 & 10 reads: *The heart is deceitful above all things, and desperately wicked: who can know it? 10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* So important is this scripture, that Jesus quotes it again in REVELATION 2:23 where we read: *...I am he which searcheth the reins (used of the inmost thoughts, feelings, purposes, of the soul) and hearts: and I will give unto every one of you according to your works.* The Philadelphia Saints allows the Lord to direct their hearts *...into the patient waiting for Christ!*

We read about the Philadelphia church in REVELATION 3:7-13 and in verse 10 we find these words: *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.* It is the Lord that directs our *...hearts into the love of God, and into the patient waiting for Christ.* Note also in REVELATION 3:10 the statement *...the word of my patience...* which is a reference to The Word of God who is Jesus according to REVELATION 19:13. The Word of God is also the scriptures Jesus spoke of in REVELATION 3:8 when He stated *...for thou hast... ..kept my word...* . Paul acknowledged the importance of learning, and knowing scripture, the word of God, in several places. For example in ROMANS 10:17 Paul wrote: *So then faith cometh by hearing, and hearing by the word of God.* Later in ROMANS 15:4 he wrote: *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.* Let's take into account all of what we have here discussed, and put it together like this: *And the Lord direct your hearts into the love of God...* into *...the word of my patience...* *...that we through patience and comfort of the scriptures might have hope...* *...into the patient waiting for Christ.* Jesus coming to catch His Bride away will be the greatest event of this church age, for which a small rib company of Saints are patiently waiting. Their focus is upon Jesus in every thing, which brings us to the second and most important point of this statement: *And the Lord direct your hearts into the... ..patient waiting for Christ.* The Philadelphian Saint has learned from studying, and learning the word of God, to let the Lord direct their hearts into the patient waiting for Christ in everything; in every event that is in their life!

2 THESSALONIANS 3:5 *And the Lord direct your hearts into the... ..patient waiting for Christ.* JAMES 1:3 tells us: *...that the trying of your faith worketh patience.* We just read in ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God...* and now we see *...that the trying of your faith worketh patience.* ROMANS 5:3 further tells us *...that tribulation worketh patience...* . One thing about patience, it requires time, and it requires waiting, it requires all of us to *...follow after righteousness, godliness, faith, love, patience, meekness...* 1 TIMOTHY 6:11.

Hopefully we all have a clearer, and a little bit better understanding of the full overcoming heart quality of patience. Patience is not something you order at the window of a drive thru, and pick up thirty seconds later. Patience requires devotion, and a willingness to remain in one's place, even in one's trial or test, until the hand of God our Father has finished working in them.

The last quality listed in 1 TIMOTHY 6:11 is **meekness**. Recall that we are viewing these full overcoming heart qualities noted in 1 TIMOTHY 6:11 like building individual blocks, each built upon the principles of the preceding, with all built on the solid Rock foundation of Jesus Christ. 1 CORINTHIANS 3:11 *For other foundation can no man lay than that is laid, which is Jesus Christ.* These are qualities that Timothy, and in turn you and me, was instructed to follow after: *...follow after righteousness, godliness, faith, love, patience, meekness....* 1 TIMOTHY 6:11. Be assured that these very same qualities will be found in the Bride of Christ. And certainly **meekness** is a bridal quality, and is also one of the nine-fold fruit of the Spirit listed in GALATIANS 5:22 & 23. GALATIANS 5:22 & 23: *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.* In this list of nine, where is **meekness**? Number eight. One of the meanings of the number eight is THE BRIDE OF CHRIST. Again this emphasizes the fact that one of the qualities that will be found in the Bride of Christ is **meekness**. (Both patience and **meekness** have eight letters in their name.) Concerning the nine-fold fruit of the Spirit listed in GALATIANS 5:22 & 23 recall a point that we covered previously of what Brother Copley wrote. He said that these nine-fold qualities radiate from the very inner man of the real Spirit filled believer. They are indeed the certain product of the Holy Spirit in us. And these nine features are inseparable. He notes that this nine-fold fruit appears in three distinct groups. Group one: “love, joy, peace” express our attitudes toward God and men. Group two: “longsuffering, gentleness, goodness” are our attitudes toward men only. And group three: “faith, **Meekness**, temperance” enables us to make the second group of three practical. Some unknown author made the following statement defining **meekness**, and referencing GALATIANS 5:22 & 23. “**Meekness** toward God is that disposition of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting. In the Old Testament, the **meek** are those wholly relying on God rather than their own strength to defend them against injustice. Thus **meekness** toward evil people means knowing God is permitting the injuries they inflict, that He is using them to purify His elect, and that He will deliver His elect in His time. Gentleness or **meekness** is the opposite to self-assertiveness, and self-interest. It stems from trust in God’s goodness and control over the situation. The gentle person is not occupied with self at all. This is a work of the Holy Spirit, not of the human will. (GALATIANS 5:23).”

We need to spend a little more time here defining **meekness**, and seeing what **meekness** is, and what it is not. Vine’s Expository Dictionary of New Testament Words spends a page and a half defining **meekness**, probably because the concept of **meekness** is hard to define, and not always clearly understood. Here is part of what Vine said concerning **meekness**. **Meekness** “is an inwrought grace of the soul; and the exercises of it are first and chiefly towards God. ...It is only the humble heart which is also the **meek**, and which, as such, does not fight against God and more or less struggle and contend with Him.” ...(The word used in 1 TIMOTHY 6:11 for) “**meekness** describes a condition of mind and heart. ...It must be clearly understood, therefore, that the **meekness** manifested by the Lord and commended to the believer is the fruit of power. The common assumption is that when a man is **meek** it is because he cannot help himself; but the Lord was “**meek**” because He had the infinite resources of God at His command.” {End of quoting from Vine.} This begins to explain **meekness**, yet there is more we need to understand. **Meekness** is not shyness. **Meekness** is not being wimpy. **Meekness** is lowliness and humbleness manifested in a heart fully surrendered to the will of God. **Meekness** is not weakness either, but rather a sign of strength manifest in the life of one who rests in the strength of the Lord. Remember we too by faith have the infinite resources of God at our command also. The Apostle Paul expressed this concept of **meekness** in CORINTHIANS 12:10 when he wrote *...for when I am weak, then am I strong.* Paul here too realized the infinite resources of God that was at his command by faith in God. David wrote in PSALMS 27:1 *...the LORD is the strength of my life; of whom shall I be afraid?* Thus we observe that **meekness** is a quality that will be found in the tested life of a mature race course running Saint. Strong’s Greek concordance defines **meekness** simply as gentleness, and mildness.

Webster's Dictionary adds patient and mild as qualities of **meekness** also. Note also in 1 TIMOTHY 6:11 that **meekness** comes after patience, showing us that patience is a building block upon which **meekness** is founded: *...follow after righteousness, godliness, faith, love, patience, meekness...* 1 TIMOTHY 6:11. We should then conclude that **meekness** is an acquired product of Holy Ghost inspired faith. The kind of faith that has a willingness and a thankfulness to surrender to Jesus Christ, and His will in our lives. **Meekness** further requires patience to perfect. **Meekness** then is confidence in the Lord; a quiet boldness backed by the power of the Holy Ghost in the life of a Spirit filled believer.

Let's go back to NUMBERS 12 where we first read the word "**meek**" in scripture, and see how this correlates to how we have defined **meekness** above. In NUMBERS 12 we are reading about Moses, and his older brother Aaron, and his older sister Miriam. By the time frame of NUMBERS 12 Moses is God's chosen and anointed leader of the children of Israel, who by the mighty hand of God has led them out of the land of Egypt, through the Red Sea, and they are now in the early stages of a journey that should not have taken them another thirty-eight years to complete. (DEUTERONOMY 2:14 explains: "*And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, was thirty and eight years;... .*") Here is what took place in NUMBERS 12. NUMBERS 12:1 *And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. 2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it. 3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)* {Note here that verse 3 is a parenthetical statement meant to emphasize the otherwise unobservable quality of **meekness** that was manifest in the life of Moses.} 4 *And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. 5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. 6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. 7 My servant Moses is not so, who is faithful in all mine house. 8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? 9 And the anger of the LORD was kindled against them; and he departed. 10 And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. 11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. 12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. 13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee. 14 And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. 15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again. 16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.*

Of course there are many lessons here in NUMBERS 12, but our focus is upon learning the importance of **meekness**. And we see here noted in NUMBERS 12:3 a statement in parenthesis stating that *... the man Moses was very meek, above all the men which were upon the face of the earth...* . This quality of **meekness** that was manifest in Moses is highlighted in verse 3, and further explained by God to Aaron and Miriam in verses 5-8 -- *And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. 6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. 7 My servant Moses is not so, who is faithful in all mine house. 8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold:...* . Moses was noted by

God as being “faithful in all mine house,” and it was God Himself who spoke to Moses “mouth to mouth” very plainly. The things Moses spoke, and the power by which he performed the miracles he did was not of Moses own doing, but were manifestations of the power of God. God had given Moses this quality of **meekness** too, by which Moses could do these things, and achieve the status of an Old Testament worthy of faith. Moses was proclaimed “**meek**” because he too knew by faith that he had the infinite resources of God at his command. Recall our definitions listed above: **Meekness** is lowliness and humbleness manifested in a heart fully surrendered to the will of God. **Meekness** is not weakness either, but rather a sign of strength manifest in the life of one who rests in the strength of the Lord. Moses was such a man. Here in NUMBERS 12 when Moses was verbally attacked by Miriam and Aaron, did Moses immediately snap back in quick response to them? No he did not. He didn’t have to defend himself here because the Lord knew his heart, that Moses had a heart confident that the Lord would be sufficient for the response necessary here, which in this case came immediately from the Lord Himself: *And the LORD spake suddenly...* NUMBERS 12:4.

Another way of defining **meekness** is to observe that **meekness** is a quality of the heart manifest by the power of God especially in our dealings with other men, as we just observed with Moses above. Are we then (as potential full overcomers) not to have in us the same mind set as did Jesus? Certainly! Paul wrote in PHILIPPIANS 2:5 *Let this mind be in you, which was also in Christ Jesus:...* Did Jesus display the quality of **meekness**? Obviously yes, and here is what Jesus said in MATTHEW 11:28-30 – *Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.* Recall again what we noted above: **Meekness** is not being wimpy. **Meekness** is lowliness and humbleness manifested in a heart fully surrendered to the will of God. And of course Jesus manifest all of these qualities. Think about Jesus as He spoke to the multitudes, four thousand plus here, and five thousand or more there. Was He shy in speaking to them? How did the Son of God as a man preach to such large crowds, and still manifest **meekness**? Because **meekness** is not shyness, or even quietness, but is boldness highlighted by the power of God in a life full of the Holy Ghost, and is put on display by God in what so ever fashion He chooses, and with Jesus, God had Him on display full of grace and truth (JOHN 1:14 & 17) proclaiming that He was ...*meek and lowly in heart...* MATTHEW 11:29.

By now we should realize that **meekness** is not something that we are born with, as defined above. Moses was in his eighties when we read that ... *the man Moses was very meek, above all the men which were upon the face of the earth...* in NUMBERS 12:3 above. By this time in his life Moses was a tested veteran in the Lord’s army. Would you consider Moses among the **meekest** men upon the face of the earth when he slew the Egyptian in EXODUS 2:12? Probably not, yet as he grew in grace and knowledge of the Lord, that quality of **meekness** was worked into his heart and life. It took forty more years of perfecting testing in his life, years of patience to work that quality of **meekness** found in Moses in NUMBERS 12. Would you consider Saul of Tarsus a **meek** man as he breathed out threatening’s and slaughter against the disciples of the Lord in ACTS 9:1? Obviously not. Would you consider the Apostle Paul among the highest quality of the spirit of **meekness** when he writes in 2 TIMOTHY 4:6 *For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished my course, I have kept the faith: 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. ...16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. 17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen...* ? Obviously yes, for we see here manifest the fact that Paul had his complete trust and confidence in the Lord, knowing that **patience** and **meekness** had been worked to perfection in his life as he wrote Timothy these final parting

words of encouragement. Thus we note that Paul had pursued the very same course that he had recently wrote Timothy to follow after in 1 TIMOTHY 6:11*follow after righteousness, godliness, faith, love, patience, meekness.*

1 TIMOTHY 6:11 *But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.* We have spent a a great deal of time going over these high calling qualities that the man of God pursuing God's best must follow, with a little more emphasis on these last two points of patience, and meekness. These six attributes are all mentioned in one fashion or another in Paul's last three epistles written to his sons in the faith, Titus and Timothy. In following after these things, (a life long quest), both Timothy and Titus would also be living examples of the outward manifestations of the inward workings of a life yielded unto the leading of the Holy Ghost. (The same is true for all of us who too are following after God's best in our own lives.) Then as living examples of the doctrine they taught, Paul's doctrine, both Titus and Timothy would further be instructing those to whom they were sent these very same principles. Obviously it is easier to teach the principles one has already experienced for themselves. Keep in mind that both Timothy and Titus had by now several years experience as very close followers of the Apostle Paul, and were now both Church Apostles also. Nevertheless they too still needed to ...*follow after righteousness, godliness, faith, love, patience, meekness.*

There is one verse that summarizes what we have just said, and that is 1 TIMOTHY 4:6 *If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.* There are really two main parts to this verse. Part one deals with the responsibility given Timothy, (and Titus too) concerning those to whom he was sent to teach, and preach unto. Timothy was told to put them in remembrance of certain things, which amount to the gospel of Paul. (Lord willing we will look at the specific individuals unto who Timothy and Titus were sent as messengers of Paul's gospel later in this study.) The second part of this verse concerns the unspeakable value that Timothy himself will receive by being ...*a good minister of Jesus Christ...* . Interestingly this phrase “good minister” is only found written here this one time in the Bible, yet we know that scripture is full of many “good ministers.” Every one who has received the gift of the Holy Ghost is a potential good minister. A man we meet in New Mexico wrote a song about the Holy Ghost that said: “I'm not a preacher, but there's a preacher living in me.” Think about, this is a very true statement.

The unspeakable value that Timothy himself would receive by being ...*a good minister of Jesus Christ...* Paul calls nourishment for his own soul, and includes ...*the words of faith and of good doctrine, whereunto thou hast attained.* The phrase “words of faith” is only found this one time in scripture, and references the one building block principle that all full overcomers must have as previously noted in 1 TIMOTHY 6:11: faith. “Words of faith” beget more faith, and are a fundamental part of the “good doctrine” that all good ministers of Jesus Christ must manifest. The phrase “good doctrine” is only found twice in scripture. Once here in 1 TIMOTHY 4:6, and once in PROVERBS 4:2 *For I give you good doctrine, forsake ye not my law.* The point Paul was emphasizing here to Timothy was that in order to be a good minister in the first place, one must be “nourished up” in the word of God; well established in faith, very familiar with good and sound doctrine. The Greek word Paul used here that translates as “nourished up” is *entrephō*, number 1789 in The Strong's Greek Concordance, and speaks metaphorically here of being trained up, and nurtured in the Holy Scriptures, as Timothy was. 2 TIMOTHY 3:15 records: *And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.* Besides being “nourished up” in the word of God since a child, Timothy has further been trained up, one on one, in Paul's gospel message, having traveled with Paul since early on in Paul's second missionary journey. Paul taught Timothy, and Titus too, one on one, how to ...*follow after righteousness, godliness, faith, love, patience, meekness...* as we noted in 1 TIMOTHY 6:11 above. Certainly Timothy had well learned “good doctrine” as spoken of here in 1 TIMOTHY 4:6 since his youth. Even though we only find the phrase “good doctrine” this one time in the New

Testament, Paul writes the words “sound doctrine” four times in scripture, and all are found in each of his last three epistles, writing these words “sound doctrine” twice to Timothy, and twice to Titus. Here are these four scriptures: 1 TIMOTHY 1:9 *Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; 11 According to the glorious gospel of the blessed God, which was committed to my trust.* 2 TIMOTHY 4:2 *Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.* 3 *For the time will come when they will not endure sound doctrine; but after their own their lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away ears from the truth, and shall be turned unto fables.* TITUS 1:7 *For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.* TITUS 2:1 *But speak thou the things which become sound doctrine:... .*

1 TIMOTHY 4:6 *If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.* There is added value found in the final phrase of this verse: *...whereunto thou hast attained.* Paul was here also reminding Timothy that he had arrived at a certain place in his life, whether he really truly realized it or not. The “words of faith” that Timothy knew and expounded, and the good sound doctrine which he preached are like mile markers of achievement in Timothy's life. The Greek word here translated “attained” is *parakoloutheo*, number 3877 in The Strong's Greek Concordance, and speaks to the highest levels of understanding. This word is actually used five times in New Testament scripture, which is the Holy Spirit's way of highlighting another work of GRACE. In LUKE 1:3 *parakoloutheo* speaks to having perfect understanding of the subject being presented: *It seemed good to me also, having had perfect understanding (parakoloutheo) of all things from the very first, to write unto thee in order, most excellent Theophilus,... .* In MARK 16:17 *parakoloutheo* references the sign given them that follow Jesus Christ: *And these signs shall follow (parakoloutheo) them that believe; In my name shall they cast out devils; they shall speak with new tongues;... .* In 2 TIMOTHY 3:10 *parakoloutheo* is used twice to emphasize that Timothy has fully known Paul's doctrine: *But thou hast fully (parakoloutheo) known (parakoloutheo) my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,... .* Now here in 1 TIMOTHY 4:6 Paul re-emphasizes the fact that has attained to this level of perfect understanding of Paul's gospel message, having fully known Paul's doctrine, and having wholly entered into the very spirit of the work God had given him to do. An expounded translation of this verse reads like this: In thus instructing the brethren you will be an excellent minister of Jesus Christ, ever feeding your own soul on the truths of the faith, and the fine teaching, which you have closely followed that have been conforming your life.

There is a different Greek word translated “attained” in PHILIPPIANS 3:16, a scripture which we have previously gone over, that correlates closely with the concepts we have been going over on being a full overcomer, which also connects with the mind set of Timothy. For recall that Timothy was with Paul when Paul first visited Philippi, and Timothy was again with Paul when Paul wrote those of Philippi the epistle to the PHILIPPIANS from prison while at Rome. Before we read again PHILIPPIANS 3:16, recall also that Paul had written those of Philippi his deepest thoughts concerning Timothy, which are found starting in PHILIPPIANS 2:19 *But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. 20 For I have no man likeminded, who will naturally care for your state. 21 For all seek their own, not the things which are Jesus Christ's. 22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. 23 Him therefore I hope to send presently, so soon as I shall see*

how it will go with me. Note in verse 20 that Paul had noted Timothy, his son in the faith, to be "likeminded" with Paul. This was a big part of what Timothy needed to hear again when Paul wrote him that statement we wet over above from 1 TIMOTHY 4:6 *...thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.* Now to PHILIPPIANS 3, which Paul penned with Timothy looking over his shoulder: PHILIPPIANS 3:14 *I press toward the mark for the prize of the high calling of God in Christ Jesus. 15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. 16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.* Timothy had attained to a high calling level, he just needed reminded of it. HEBREWS 2:1 *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.*

We have been highlighting some things that Paul wrote to Timothy here in these last few pages, but the same doctrine also applied to Titus. And Paul wrote Titus these very same things using fewer words. Perhaps Paul knew Titus better understood these very same concepts better than Timothy did. Keep in mind that we all learn at different speeds to, but with the Holy Ghost as our teacher, we all too potentially can achieve God's best. None of us that are still here have finished our race course yet, so even though the time is short, we continue pursuing, like Paul who wrote above: PHILIPPIANS 3:14 *I press toward the mark for the prize of the high calling of God in Christ Jesus.* Here is Paul exact words to Titus as he wrote him these very same thoughts we have been covering in the letters written to Timothy.

TITUS 2:1 *But speak thou the things which become sound doctrine: 2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. 3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; 4 That they may teach the young women to be sober, to love their husbands, to love their children, 5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 6 Young men likewise exhort to be sober minded. 7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, 8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. 9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. 11 For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee. 3:1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, 2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. 3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life. 8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*

We have spent a great deal of time in these last few pages going over the things Paul's sons in the faith as men of God, and ministers, and teachers, and pastors, and church Apostles were to pursue, and follow after. Things that are good and profitable to men as we just read in TITUS 3:8.

The list included the following six items, which we discussed above, found in 1 TIMOTHY 6:11 *...follow after righteousness, godliness, faith, love, patience, meekness*. There is a seventh item given by Paul to Timothy in 2 TIMOTHY 2:22 that we will now look further into. 2 TIMOTHY 2:22 *Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart*. We have discussed righteousness, faith, and charity (love) above in our examination of 1 TIMOTHY 6:11. Here in 2 TIMOTHY 2:22 Paul adds **peace**, which then becomes the seventh crowning work of grace that will be found worked into the lives of all full overcomers, and *...with them that call on the Lord out of a pure heart*. Recall that **peace** is one of the nine-fold fruit of the Spirit at we looked at in GALATIANS 5:22 & 23, where it listed in the first group of three. GALATIANS 5:22 & 23: *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law*. Brother Copley again noted that in this group of three “love, joy, **peace**” express our attitudes toward God and men. Let’s try to understand the meaning of **peace** as expressed here. We just noted **peace** is a part of the nine-fold fruit of the Spirit, thus **peace** is a working of the Holy Spirit in our hearts. **Peace** therefore is an inward condition of the heart.

Remember also that another name for the Holy Ghost is the “God of **peace**,” a point we have mentioned several times previously in this study. {See pages 92, 265, 586-588, 939, and 1119 of these notes.} The Apostle Paul is the only writer to reference the “God of **peace**” in scripture, and he does so in these following five scriptures: ROMANS 15:33; ROMANS 16:20; PHILIPPIANS 4:9; 1 THESSALONIANS 5:23; and HEBREWS 13:20. HEBREWS 13:20 & 21 reads: *Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen*. Since the God of **peace** is the Holy Ghost, it is no wonder then that a fruit of the Holy Ghost is **peace**.

Additionally we find in scripture that we have **peace** with God through our Lord Jesus Christ. We read this in ROMANS 5:1 *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:...* . We see here that it is only the believer who has “**peace** with God.” And it is no wonder that the God of **peace** works in concert with our Lord and Savior Jesus Christ to mature His **peace** in our lives. The following portion of scripture from EPHESIANS 2 expounds upon this thought concerning the believer having “**peace** with God.” EPHESIANS 2:10 *For we are his workmanship, (a product of His building business, and a work in progress) created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. ...13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father.*

Is Jesus Christ your **peace**? EPHESIANS 2:14 tells the believer that *...he is our peace*. The following statement from ISAIAH 53:5 also references “our **peace**.” ISAIAH 53:5 *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed*. One translation of this reads: “...He was chastised that we might have **peace**....”

Then twice in scripture we find this statement *...the peace of God,...* and these are the two verses where it is found in: COLOSSIANS 3:15 & PHILIPPIANS 4:7, thus this phrase *...the peace of God,...* is a Pauline statement. Both of these scriptures show a heart that is at perfect **peace** with God, and with one’s own self, because Jesus is their **peace**, as noted above. Paul wrote in COLOSSIANS 3:15 *And let the peace of God rule in your hearts, to the which also ye are called in*

one body; and be ye thankful. 16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. It is the **peace** of God that should rule in our hearts. Let's see how this is possible. PHILIPPIANS 4:4-7 gives us part of the answer. PHILIPPIANS 4:4 *Rejoice in the Lord always: and again I say, Rejoice.* 5 *Let your moderation be known unto all men. The Lord is at hand.* 6 *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.* 7 *And the **peace** of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*

We are trying to define and explain something that is "better felt than telt" as Brother Hill used to say. PHILIPPIANS 4:7 just told us that it *...passeth all understanding...* . The Greek word that is translated "**peace**" in all of our above mentioned scriptures is eirene, number 1515 in The Strong's Greek Concordance. One definition of **peace** here is: "the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is." This definition goes right along with a couple of statements Jesus made unto His disciples at the last supper. JOHN 14:25 *These things have I spoken unto you, being yet present with you.* 26 *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* 27 ***Peace** I leave with you, my **peace** I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.* Jesus later that evening of the last supper made another statement concerning **peace** unto His disciples, which is found in JOHN 16:33 *These things I have spoken unto you, that in me ye might have **peace**. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.* This kind of **peace**, this **peace** of God, takes place in ones heart, totally apart from external circumstances.

Brother Hill expounded his thoughts on PHILIPPIANS 4:7 *And the **peace** of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus...* like this in his PHILIPPIANS study book: "Note this word **peace**. It pays to understand it. It's quite a word and greatly misunderstood. It's meaning shows how wrong we usually are in our interpretation of it. **Peace** is neither the stillness of death, nor the silent picture of a sheltered cabin. God speaks to Israel saying, "If you would have listened to me, then had thy **peace** been like that of a river." (ISAIAH 48:18)." (Actually ISAIAH 48:18 reads: *O that thou hadst hearkened to my commandments! then had thy **peace** been as a river,...*). Brother Hill continues: "He didn't say (**peace**) of a lake, but a river. Why would he use such a statement? Simply because **peace** is life that moves with God with all the power of a river, regardless of the turns and the obstructions that may be in the way. Throw a dam across the river, and it will climb your dam and go singing on it's way. ...That's the way with the **peace** of God. If you'll align your life up with God, nothing can stop it in its destination." {End of quoting from Brother Hill Philippians study number 19}.

Here is what John Wesley's Explanatory Notes on the Whole Bible had to say concerning PHILIPPIANS 4:7 "And the **peace** of God - That calm, heavenly repose, that tranquility of spirit, which God only can give. Which surpasseth all understanding - Which none can comprehend, save he that receiveth it. Shall keep - Shall guard, as a garrison does a city. Your hearts - Your affections. Your minds - Your understandings, and all the various workings of them; through the Spirit and power of Christ Jesus, in the knowledge and love of God. Without a guard set on these likewise, the purity and vigour of our affections cannot long be preserved."

Recall here also that as Paul penned these words to the Saints of Philippi, Timothy was right there with him. So no doubt Paul and Timothy had spent much time together discussing these words: PHILIPPIANS 4:7 *And the **peace** of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.* Perhaps they two had discussed at length ISAIAH 26:3 *Thou wilt keep him in perfect **peace**, whose mind is stayed on thee: because he trusteth in thee.* Thus the words of 2 TIMOTHY 2:22 became a pleasant reminder to Timothy on this topic of **peace**. 2

TIMOTHY 2:22 *Flee also youthful lusts: but follow righteousness, faith, charity, **peace**, with them that call on the Lord out of a pure heart.*

Brother Copley made the following observation in his commentary of 2 TIMOTHY 2:22. "See how this verse ends: "With them that call on the Lord out of a pure heart." "Follow righteousness ... with them that call on the Lord out of a pure heart." "Follow ...faith... with them that call on the Lord out of a pure heart." "Follow ...peace, with them that call on the Lord out of a pure heart." Many people call on the Lord, but they do not call on Him out of a pure heart. They call on the Lord, but they are not honest in their heart toward Him; they are not transparent. Apparently they are out and out for God; but He knows they are not so. Did you ever meet anyone like that? I am afraid of folks of that kind. On my first meeting with them there is something vague, hidden, or concealed in their makeup. To be with them time and again strengthens this conviction. You can never see through them and see what they really are. None of us need to be that way in Christ, if we count our old man dead. Then there will be a transparency depicted on our very countenances. People will read us and say, "That is an honest sincere face. When he prays, he calls on the Lord out of a pure heart." I do not mean that saints never make mistakes. We may not always be wise, but we may always be honest at heart. "As he thinketh in his heart (not in his head), so is he" - Proverbs 23:7." {End of quoting Brother Copley.}

Twice Paul wrote Timothy concerning a "**pure heart**." 1 TIMOTHY 1:5 *Now the end of the commandment is charity out of a **pure heart**, and of a good conscience, and of faith unfeigned: ...* . 2 TIMOTHY 2:22 *Flee also youthful lusts: but follow righteousness, faith, charity, **peace**, with them that call on the Lord out of a **pure heart**.* The **pure heart** was alluded to in that verse we just read from above PHILIPPIANS 4:7 *And the peace of God, which passeth all understanding, shall keep your **hearts** and minds through Christ Jesus.* MATTHEW 5:8 *Blessed are the pure in **heart**: for they shall see God.*

We will spend a little time considering the **heart**, and as we do we need to observe the **heart** of the full overcomer. As we go through this think of old King David. David we know as probably the most famous king of Israel, and as noted in ACTS 13:22, was a man after God's own **heart**. ACTS 13:22 reads in part: *...he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own **heart**, which shall fulfil all my will.* David had a hearing **heart** of faith. 1 SAMUEL 13:14 states this in reference to David: *...the LORD hath sought him a man after his own **heart**,...* . The fact that David sought the will and the **heart** of God was the key to the life of David that opened unto him all that God would have him to be. David went from being a lowly shepherd boy to the greatest king in the history of Israel, and he did so because he was a man after God's own **heart**. David is often referenced in scripture, and we read more of the "key of David" in REVELATION 3:7. REVELATION 3:7 *And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;...* . Here in REVELATION 3:7 Jesus quotes from ISAIAH 22:22. ISAIAH is called the miniature Bible because it contains 66 chapters, each of which corresponds with one of the 66 books of the Bible. The 22nd book of the Bible is THE SONG OF SOLOMON, in which we of open ears and **hearts** of faith read about the Bride of Christ. ISAIAH 22 corresponds with THE SONG OF SOLOMON. 22 is also the number of LIGHT. Jesus is the True Light. Now read, and marvel, that Jesus the True Light would quote ISAIAH 22:22 to those of the church of Philadelphia, (who picture those full overcomers alive at Christ's coming, which will be the Bride of Christ), knowing that they would know it was Jesus Himself who is also referenced in this verse. ISAIAH 22:22 *And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.* The key that King David had to his kingdom was the power or authority to open or shut the kingdom of Israel to whom he pleased. Again we repeat what was said above: the fact that David sought the will and the **heart** of God was the key to the life of David that opened unto him all that God would have him to be. We are considering the **heart** of the full overcomer,

and are also finding a treasure of the **heart** in some verses numbered 22. In ACTS 13:22 David was noted to be a man after God's own **heart**, and in 2 TIMOTHY 2:22 we find referenced the full overcomers **pure heart** encompassed in peace. 2 TIMOTHY 2:22 *Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a **pure heart**.* All believers have living within their heart the Apostle Christ Jesus, (see HEBREWS 3:1), The True Light of the world. And by the help and guidance of the Holy Ghost, He can preach sermons through you. The Apostle Paul acknowledged such facts when he wrote: 2 CORINTHIANS 3:2 *Ye are our epistle written in our **hearts**, known and read of all men:...* . Again in 2 CORINTHIANS 4:6 Paul wrote: *For God, who commanded the light to shine out of darkness, hath shined in our **hearts**, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* Timothy was with Paul looking over his shoulder, and discussing these very same topics as Paul these words from 2 CORINTHIANS.

Let's examine some things concerning the **heart** of David, which further reveals his knowledge of the Lord. PSALMS 26:2 is a psalm of David which says: *Examine me, O LORD, and prove me; try my reins and my **heart**.* The word "reins" here is a reference used of the inmost thoughts, feelings, purposes, of the soul; it expresses the will and affections, and the longings and desires of the **heart**. We can not see such things as thoughts and feelings of the soul, and the desires of the **heart**, but the Lord can, and does. 1 SAMUEL 16:7 tells us in part: *...for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the **heart**.* PSALMS 44:21 further tells us that God *...knoweth the secrets of the **heart**.* In 1 CHRONICLES 28 King David made a speech before Solomon, and before the children of Israel, and here is what David said unto Solomon in verse 9. 1 CHRONICLES 28:9 *And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect **heart** and with a willing mind: for the LORD searcheth all **hearts**, and understandeth all the imaginations of the thoughts:...* . In 2 CHRONICLES 16:9 we find this thought: *For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose **heart** is perfect toward him.* (The word "perfect" here references a whole **heart**, a complete **heart**, a peaceful **heart**, the **pure heart**, a **heart** that is fixed upon the Lord; thus a perfect **heart** in the sight of the Lord, such as was David's). In three PSALMS written of David we read of his **heart** being fixed in trusting the Lord. PSALMS 57:7 *My **heart** is fixed, O God, my **heart** is fixed: I will sing and give praise.* PSALMS 108:1 *O God, my **heart** is fixed; I will sing and give praise, even with my glory.* PSALMS 112:7 *He shall not be afraid of evil tidings: his **heart** is fixed, trusting in the LORD.*

In REVELATION chapters 2 and 3 we find Jesus words to the seven representative churches of this church age. To each of the seven churches Jesus says: *"I know thy works,..."* meaning: He knows each and every **heart**; He knows who has kept His word; He knows who has labored in the things of God, their service, whose **heart** is passionate for the things of God, and similar things that reflect Christ in their lives. Jesus is the **heart** examiner, and we find him quoting JEREMIAH 17:10 in REVELATION 2:23. JEREMIAH 17:9 *The **heart** is deceitful above all things, and desperately wicked: who can know it? 10 I the LORD search the **heart**, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* It is Jesus Christ the Righteous Judge who searches the **hearts** of men. It is Jesus Christ the Righteous Judge who knows the **heart** attitudes of men. It is Jesus Christ the Righteous Judge who knows the fruit of the **heart**. REVELATION 2:23 in part reads: *...and all the churches shall know that I am he which searcheth the reins and **hearts**: and I will give unto every one of you according to your works.* Again the word "reins" as used in the above texts focuses on the inner most thoughts, feelings, purposes, of the soul and **hearts** of men. The Apostle Paul didn't have a New Testament to study, and the book of REVELATION had not yet been written during Paul's life time, but Paul did have the Old Testament scriptures to study, and in fact he had learned these scriptures from his youth. The content of the Old Testament was further revealed unto him by the Holy Ghost, and by the revelation of Jesus Christ as he pointed out in GALATIANS 1:12. As evidence to this fact, study Paul's

gospel, and make note of all the times he references the Old Testament in his epistles. You will find several hundred references to the Old Testament scriptures in Paul's epistles. Paul did make an unspoken reference to JEREMIAH 17:10 when he wrote ROMANS 8:27. ROMANS 8:27 reads: *And he that searcheth the **hearts** knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

So what does all of this have to do with what Paul wrote Timothy in 2 TIMOTHY 2:22? 2 TIMOTHY 2:22 *Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a **pure heart**.* Quiet a bit. Consider the hours Paul and Timothy had spent together over the seventeen or more years they knew each other. Often they were very close traveling companions. And Timothy had latched onto Paul's gospel like very few, to the point Paul noted him to be likeminded with Paul in PHILIPPIANS 2:20. Do you think they talked much about the Old Testament scripture? Sure they did. The Old Testament scripture was what Paul wrote Timothy to study in 2 TIMOTHY 2:15 -- *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.* Do you think Paul and Timothy had in depth discussions about David being a man after God's own **heart**? No doubt they did many times. Perhaps they also had discussions on what Paul wrote in HEBREWS. HEBREWS 4:12 *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the **heart**.* David slew Goliath with Goliath's own sword. There was none like it. {See 1 SAMUEL 21:8 & 9}. The sword of Goliath became famous to the children of Israel as a symbol as to the power of the Word of God. As the righteous judge, Jesus is using the Word of God to judge us now, to reprove us now, to correct us now, to instruct us now, to build us up now. Our every thought and intent of the **heart** is being judged or evaluated now as His word goes forth. No doubt Paul and Timothy talked about this too. Do you think Paul and Timothy had discussions concerning JEREMIAH 17:9 & 10? JEREMIAH 17:9 *The **heart** is deceitful above all things, and desperately wicked: who can know it?* 10 *I the LORD search the **heart**, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* Certainly they had talked about this, and ROMANS 8:27 too: *And he that searcheth the **hearts** knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

We began our current examination on thoughts concerning the **heart** with what Paul wrote Timothy concerning a "**pure heart**" in 1 TIMOTHY 1:5 *Now the end of the commandment is charity out of a **pure heart**, and of a good conscience, and of faith unfeigned:...* . And in 2 TIMOTHY 2:22 *Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a **pure heart**.* By now we should appreciate the fact that Timothy knew exactly what Paul was writing about when he wrote concerning the **pure heart**. Christ had a **pure heart**, free from sin. The Bride of Christ too will have the same **pure heart**. Paul wrote to Titus ... *Unto the pure all things are pure:..* TITUS 1:15, but interestingly Paul wrote nothing to Titus concerning the **heart**. There are two epistles that Paul wrote where neither the word **heart**, or **hearts** is found; TITUS and PHILEMON. This is interesting isn't it? Wasn't Paul concerned with the **heart** of Philemon, or Titus? Obviously yes, so we must be missing something here. As we consider the **heart**, and being a man like David after God's own **heart**, and being a full overcomer with a **pure heart** like Paul wrote to Timothy about, what are we missing? The answer is very simple. Our **hearts**, in the context we have been thinking about, have been designed by God for love. We associate the **heart** with love don't we? Now think what was written to Philemon and Titus by Paul. Letters of love to encourage their **hearts** to love the Lord with a **pure heart** also, even though Paul did write this per se in their epistles. PHILEMON is a true love letter written to encourage Philemon to receive his slave Onesimus with the very same love that he received Christ. Such love comes from a **pure heart**. So the thought of a loving **pure heart** is expressed all through out the letter to PHILEMON, without Paul having written the words **heart** or **hearts** in this epistle. Paul knew Philemon would understand that this love for Onesimus would have to come from Philemon's own **heart**. And

Philemon had received in his own **heart** the very same love of God as had been received by Onesimus in his **heart** too. Onesimus didn't have to return to Philemon did he, and it would have been hard for Onesimus to go back to Philemon after running away. But after giving his **heart** over to the Lord in Paul's prison there in Rome, Onesimus knew in his new born **heart** that this was the right thing to do. As for Titus, Paul and Titus too had as many hours discussing the very same topics as did Paul and Timothy concerning the **heart**. And as we have mentioned before perhaps Paul and Titus had a few more years together than did Timothy and Paul. Paul wrote Titus fewer words than he did Timothy, but in the few words Paul wrote to Titus he encouraged him to continue pursuing God's best, and to teach others concerning "...the kindness and love of God our Saviour toward man..." TITUS 3:4. Paul knew Titus' loving **heart**, so he didn't have to write him further using the words **heart** or **hearts** in his epistle either. No doubt Paul and Titus had spent time discussing 2 CHRONICLES 16:9 *For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him.* Titus too was a man after God's own **heart**.

These thoughts concerning the **heart** brings us to the one New Testament commandment that we are to keep. Just one simple commandment, yet it is repeated thirteen times in scripture, just in case we didn't get it the first twelve times we heard it. Here are the scriptures: JOHN 13:34 *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.* JOHN 15:12 *This is my commandment, That ye love one another, as I have loved you.* JOHN 15:17 *These things I command you, that ye love one another.* ROMANS 13:8 *Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.* 1 THESSALONIANS 4:9 *But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.* 1 PETER 1:22 *Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: ...* 1 JOHN 3:11 *For this is the message that ye heard from the beginning, that we should love one another.* 1 JOHN 3:23 *And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.* 1 JOHN 4:7 *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.* 1 JOHN 4:11 *Beloved, if God so loved us, we ought also to love one another.* 1 JOHN 4:12 *No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.* 2 JOHN 1:5 *And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.*

Saints there is only one way we can **love one another**, and that is with a **pure heart** filled to the full with the love of Jesus. Paul wrote to Titus in TITUS 1:15 *Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.* It is only with the **pure** love of Christ reigning in our hearts that we can **love one another**. The Apostle Paul expressed purifying thoughts in the following verse. PHILIPPIANS 4:8 *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.* Note that the word "things" is found seven times in this verse, showing us what kind of heart attitude is manifest in those who are letting the Lord work in their lives SPIRITUAL PERFECTION, and SPIRITUAL COMPLETION in those daily "things" He blesses us with. In PHILIPPIANS 4:9 Paul adds an eighth "thing" that all bridal Saints do: *Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.* Occupy your mind with true, honest, just, pure, lovely "things" of good report, such as are found in thoughts concerning ...the things which are Jesus Christ's... PHILIPPIANS 2:21, and when it is all said and done you will have, by God's grace, God's best! PHILIPPIANS 3:20 *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may*

be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. What kind of things occupy your mind? Where is your focus? Focus upon ...*the prize of the high calling of God in Christ Jesus...* PHILIPPIANS 3:14, ...*let the peace of Christ rule in your hearts...* COLOSSIANS 3:15, then you will find it easy to **love one another** with a **pure heart** filled to the full with the love of Jesus. ROMANS 5:8 *But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.* ROMANS 13:8 *Owe no man any thing, but to love one another:...* . Again we repeat what Paul wrote to Timothy in 1 TIMOTHY 1:5 *Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:...* .