

Oct 28-Nov 3
1 and 2 Timothy; Titus; Philemon
“Be Thou an Example of the Believers”

OVERVIEW:

Sometimes it’s helpful to approach your scripture study with one or more questions in mind. Invite the Spirit to guide you to answers as you study, and record any inspiration you receive.

Record your impressions:

SCRIPTURES:

1 Timothy 1

Audience: This letter, together with 2 Timothy and Titus, are known as the pastoral letters because they provide significant counsel to those serving as pastors or leaders in the Church.

Historical Background: Timothy was born in Lystra. His father was Greek. He grew up under the watchful care of his righteous Jewish mother and grandmother. They taught him the scriptures from his youth. Paul invited Timothy to serve with him during his second missionary journey. From that time on, Timothy served faithfully as a missionary and Church leader. Paul wrote this letter while he was between his first and second Roman imprisonments, probably about A.D. 64. During this time Paul traveled to the regions where he had established branches of the Church, strengthening them in the faith. At some point Paul assigned Timothy to watch over the Church in Ephesus, with the specific assignment to stop the growth of false doctrine.

Theme: In this letter, Paul counseled Timothy regarding how the Church should function and how members should interact with one another. He insisted that Church leaders should set an appropriate example for members to follow.

Timothy’s young age made it difficult for older and more prominent members of the Church to accept his leadership.

Learn and teach true doctrine. Be a good example. Follow after righteousness and deny ungodliness. **Instructions on how to lead the Church, how to straighten out difficulties. Duties of a bishop and the deacon. Teach sound doctrine. These are pastoral epistles, feeding the lambs of the Church. Warns against busybodies, those who bring contention. Timothy and Titus were probably the equivalent of a stake president or area authorities. Titus was on Crete, Timothy was at Ephesus. These are the last epistles written by Paul. First Timothy and Titus were written after Paul was released from prison. Second Timothy was written when Paul was back in prison in Rome, not long before his death.**

Introduction

Much of Paul's message to faithful Timothy is one of warning concerning the current and impending

apostasy which was and would be besetting the church of the meridian saints, and would be a major concern for those who would be living in the last days. Paul's love for Timothy and care for him to remain faithful and true to the bedrock values of his grandmother Lois and his mother Eunice (2 Timothy 1:5) are evident throughout the two letters. **Timothy is a type of each of us living in the latter days. Paul, with all the prophets of old and of modern day, wants the saints to be faithful and true from youth on until we have "fought a good fight," and finished the course, and that we can truly say, "I have kept the faith"** (2 Timothy 4:7). Scott Facer Proctor, Meridian Magazine, Lesson 40.

Exhortation to teach true doctrine only—Christ came to save repentant sinners.

Philippians 2:19-22 – Paul commends Timothy and speaks highly of him (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.)

1 PAUL, an apostle of Jesus Christ by the commandment of God ~~our Saviour~~, and (the) Lord Jesus Christ, (our Savior and) ~~which is~~ our hope;

2 Unto ^aTimothy, ^bmy (a true son according to) ^cown (lawful, true) son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that **thou mightest charge some that they ^ateach no ^bother doctrine,** (We all need to know of a surety the doctrine. Our doctrine must be pure and precise and if it is not, then someone ought to correct us. **"True doctrine, understood, changes attitudes and behavior. The study of the doctrines of the gospel will improve behavior quicker than a study of behavior will improve behavior."** (Boyd K. Packer, (Little Children," Ensign (November 1986): 16, 17.) M. Russell Ballard: Those who teach must make sure the doctrine remains pure and that it is taught. Teach by the Spirit, using the scriptures and the approved curriculum. Do not introduce or dwell on speculative and questionable topics... In a world that is filled with sin, conflict, and confusion, we can find peace and safety in knowing and living the revealed truths of the gospel. CR, Oct 1993, 104.)

4 Neither give heed to ^afables and endless genealogies, which ^bminister (offer, present) ^cquestions, rather than godly ^dedifying which is in faith: *so do*. (This reference is probably to exaggerated stories of the heroes and patriarchs of early Hebrew history, such stories being at that time very popular among the Jews. Paul's denunciation of endless genealogy was not of the scriptural and spiritually rewarding study of one's ancestry, but was a criticism of the self-deceptive practice of assuming that one can be saved by virtue of one's lineage. LDS Bible Dictionary, p. 678)

5 **Now the end of the ^acommandment is ^bcharity out of a ^cpure heart, and of a good conscience, and of faith unfeigned:**

6 From which some having ^aswerved (missed the mark) have ^bturned aside unto ^cvain (vain, idle, fruitless discussion) jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they ^aaffirm. (strongly assert.) (Beginning of the apostasy)

8 But we know that the law *is* good, if a man use it lawfully;

9 **Knowing this, that the ^alaw is not made for a ^brighteous man, but for the ^clawless and ^ddisobedient,** (the righteous don't need laws, they are governed by higher principles) for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For ^awhoremongers, for ^bthem (homosexuals) that ^cdefile themselves with mankind (homosexuality), for ^dmenstealers (kidnappers), for liars, for perjured persons, and if there be any other thing that is contrary to sound ^edoctrine;

11 According to the glorious gospel of the blessed God, which was committed to my ^atrust.
 12 And I thank Christ Jesus our Lord, who hath ^aenabled me, for that he counted me faithful, putting me into the ministry;
 13 Who was before a ^ablasphemer, and a ^bpersecutor, and ^cinjurious (violent): but I obtained ^dmercy, because I did *it* ^cignorantly in unbelief.
 14 And the ^agrace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.
 15 This *is* a faithful ^asaying, and worthy of all acceptation, that Christ Jesus came into the world to ^bsave ^csinners; of whom I am chief.
 16 Howbeit for this cause I obtained ^amercy, that in me first Jesus Christ might shew forth all ^blongsuffering, for a ^cpattern to them which should hereafter believe on him to life everlasting. (If he'll save me, he'll save anyone.)
 17 Now unto the ^aKing eternal, ^bimmortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.
 18 This charge I commit unto thee, son Timothy, according to the ^aprophecies which went before on thee, that thou by them mightest war a good warfare;
 19 ^aHolding faith, and a good conscience; which some having put away concerning faith have made ^bshipwreck:
 20 Of whom is ^aHymenaeus and ^bAlexander; whom I have ^cdelivered unto Satan, that they may learn not to blaspheme. (Two apostates)

1 Timothy 2

We should pray for all men—Christ is our mediator—Women should dress modestly—Women blessed in childbearing—Admonished to continue in faith, charity, holiness.

1 I EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;
 2 For ^akings, and *for* all that are in authority; that we may lead a quiet and ^bpeaceable ^clife in all godliness and ^dhonesty. (dignity, gravity)
 3 For this *is* good and acceptable in the sight of God our Saviour;
 4 ^aWho ^bwill have ^call men to be ^dsaved, and to come unto the knowledge of the truth (which is in Christ Jesus, who is the Only Begotten Son of God, and ordained to be a Mediator between God and man; who is one God, and hath power over all men). (All people will have a chance to be saved. Everyone has the capacity to be exalted.)
 5 **For there is ^aone God, and one ^bmediator between God and men, the man Christ Jesus;** (D&C 45:3-5 - 3 Listen to him who is the advocate with the Father, who is pleading your cause before him— 4 Saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified; 5 Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life.)
 6 **Who ^agave himself a ^bransom for all, to be ^ctestified in due time.**
 7 Whereunto I am ^aordained a ^bpreacher, and an ^capostle, (I speak the truth in Christ, *and* ^dlie not;) a teacher of the ^eGentiles in faith and ^fverity. (truth)
 8 I ^awill (desire) therefore that men ^bpray every where, lifting up holy ^chands, without wrath and ^ddoubting. (dispute, contention, doubt)
 9 In like manner also, that ^awomen adorn themselves in ^bmodest ^capparel, with ^dshamefacedness (modesty, reverence) and sobriety; not with ^ebraided (platted, braided) (braided) hair, or gold, or pearls, or costly array;
 10 But (which becometh women professing ^agodliness) with good works.

11 **Let the woman learn (It was not the custom of the day for women to be taught. Paul is encouraging women to learn.) in ^asilence (tranquil, calm) with all subjection.**

12 **But (For) I suffer not a woman to ^ateach, nor to ^busurp (exercise dominion) authority over the man, (Not men, generally, but this has to do with priesthood authority) but to be in ^csilence.**

(quietness, tranquility) (Joseph Fielding Smith said: **Times have changed from what they were in the days of Paul. The counsel that Paul gave in the branches of the Church in his day was in strict conformity to the law of the times in which he lived.** Answers to Gospel Questions, 3:65-66)

13 For Adam was first ^aformed, then Eve.

14 **And Adam was not deceived, but the woman being ^adeceived was in the ^btransgression.** (When Adam and Eve received the first commandment, they were in a transitional state, no longer in the spirit world but with physical bodies not yet subject to death and not yet capable of procreation. **They could not fulfill the Father's first commandment without transgressing the barrier between the bliss of the Garden of Eden and the terrible trials and wonderful opportunities of mortal life. For reasons that have not been revealed, this transition, or "fall," could not happen without a transgression—an exercise of moral agency amounting to a willful breaking of a law (see Moses 6:59). This would be a planned offense, a formality to serve an eternal purpose. The Prophet Lehi explained that "if Adam had not transgressed he would not have fallen" (2 Ne. 2:22), but would have remained in the same state in which he was created. "And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin" (2 Ne. 2:23). But the Fall was planned, Lehi concludes, because "all things have been done in the wisdom of him who knoweth all things" (2 Ne. 2:24). It was Eve who first transgressed the limits of Eden in order to initiate the conditions of mortality. Her act, whatever its nature, was formally a transgression but eternally a glorious necessity to open the doorway toward eternal life. Adam showed his wisdom by doing the same. And thus Eve and "Adam fell that men might be" (2 Ne. 2:25). Some Christians condemn Eve for her act, concluding that she and her daughters are somehow flawed by it. Not the Latter-day Saints! Informed by revelation, we celebrate Eve's act and honor her wisdom and courage in the great episode called the Fall (see Bruce R. McConkie, "Eve and the Fall," *Woman*, Salt Lake City: Deseret Book Co., 1979, pp. 67-68). **Joseph Smith taught that it was not a "sin," because God had decreed it (see *The Words of Joseph Smith*, ed. Andrew F. Ehat and Lyndon W. Cook, Provo, Utah: Religious Studies Center, Brigham Young University, 1980, p. 63). Brigham Young declared, "We should never blame Mother Eve, not the least" (in *Journal of Discourses*, 13:145). Elder Joseph Fielding Smith said: "I never speak of the part Eve took in this fall as a sin, nor do I accuse Adam of a sin. ... **This was a transgression of the law, but not a sin ... for it was something that Adam and Eve had to do!**" (Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols., Salt Lake City: Bookcraft, 1954-56, 1:114-15). Dallin Oaks, "The Great Plan of Happiness," *Ensign*, Nov. 1993, 72)****

15 Notwithstanding ^ashe (they) shall be saved in ^bchildbearing, if they continue in faith and charity and ^choliness with ^dsobriety. (modesty)

1 Timothy 3

Qualifications set forth for bishops and deacons—Great is the mystery of godliness.

1 **THIS is a true ^asaying, If a man desire the office of a ^bbishop, he desireth a good work. (The qualifications for a bishop: Handbook of instructions, letters from the first presidency. In Acts 20:28-30, Paul holds a meeting of bishops and warns that wolves will enter the fold, even among the bishops. So Paul is telling Timothy here to call good men to be the bishops of the church. 28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing**

shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.)

2 A bishop then must be ^ablameless, the husband of one wife (A better interpretation would be: sexual loyalty to the lawful spouse. Bruce Van Orden, Studies in the Scriptures, 6:182), vigilant, ^bsober (temperate, circumspect), of good behaviour, given to ^chospitality, apt to ^dteach;

3 Not given to ^awine, no ^bstriker (bully, violent person), not greedy of ^cfilthy lucre; (President Spencer W. Kimball said: **Filthy lucre is blood money**; that which is obtained through **theft and robbery**. It is that obtained through **gambling or the operation of gambling establishments**. Filthy lucre is that had **through sin or sinful operations** and that which comes from the **handling of liquor, beer, narcotics and those other many things which are displeasing in the sight of the Lord**. Filthy lucre is that money which comes **from bribery, and from exploitation**. **Compromise money** is filthy; **graft money** is unclean, **profits and commission derived from the sale of worthless stocks** are contaminated as is the money derived from other **deceptions, excessive charges, oppression to the poor and compensation which is not fully earned**. I feel strongly that **men who accept wages or salary and do not give commensurate time, energy, devotion, and services are receiving money that is not clean**. Certainly those who deal in the forbidden are recipients of filthy lucre. CR Oct, 1953, p. 52) but patient, not a brawler, not covetous;

4 One that ^aruleth well his own ^bhouse, **having his ^cchildren in subjection** with all gravity;

5 (For if a man know not how to ^arule his own house, how shall he take care of the church of God?)

6 Not a ^anovice, (recent convert) lest being lifted up with ^bpride he fall into the ^ccondemnation of the devil.

7 Moreover he must have a good ^areport of them which are ^bwithout (outside the faith); lest he fall into reproach and the ^csnare of the devil.

8 Likewise ~~must~~ the ^adeacons (must) *be* ^bgrave, (honorable, dignified) not ^cdoubletongued, (deceitful) not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure ^aconscience.

10 And let these also first be ^aproved; then let them use the office of a deacon, being *found* blameless.

11 ^aEven so (women in like manner) *must their* ^bwives *be* ^cgrave, (honorable, dignified) not ^dslanderers, ^esober (temperate, vigilant, circumspect), ^ffaithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. **(In that day a man was not considered qualified to take part in the ministry until he was thirty years old. Noah was only ten years old when he was given the priesthood under the hands of Methusaleh. D&C 107:52. Bruce A. Van Orden, Studies in the Scriptures, 6:183)**

13 For they that have used the office of a deacon well ^apurchase (earn, acquire for themselves good standing rank) to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 ^aBut if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the ^bchurch of the living God, ~~the pillar and~~ ^eground of the ^dtruth.

16 (The pillar and ground (foundation) of the truth is,) And without controversy great is the ^amystery of godliness:(,) ^bGod was ^cmanifest in the ^dflesh, ^ejustified (approved by the) in the Spirit, seen of angels, **preached unto the Gentiles, believed on in the world, ^freceived up into glory**. (Why is it that many men do not believe and accept the gospel? Why are there so few, among the many, who actually know and understand the doctrines of salvation? How is it that only a handful out of the billions of earth's inhabitants know the truth about God and his laws? Why is religion a hidden mystery to mankind generally? One of the main reasons is that **religion is not a matter of reason alone; it is not based on or comprehended by the power of intellectuality. Because a man has a bright mind, because he is a profound scholar, because he knows or has discovered great truths in any of a hundred fields, does not mean he knows or understands religious truths. True religion comes from God by revelation. It is manifest to and understood by those with a talent for spirituality. It is hidden,**

unknown, and mysterious to all others. To comprehend the things of the world, one must be intellectually enlightened; to know and understand the things of God, one must be spiritually enlightened. One of the great fallacies of modern Christendom is turning for religious guidance to those who are highly endowed intellectually rather than to those who comprehend the things of the Spirit, to those who receive personal revelation from the Holy Ghost. True religion, for instance, embraces the verity that God is a Holy Man, that we are his spirit offspring, that his Firstborn in the spirit was his Only Begotten in the flesh, that through faith men may become like Christ, that eternal life is gained through the continuation of the family unit in eternity. None of these truths are born of reason alone; all spring from revelation. None sinks into the heart of a true believer because of intellectual capacity; all have the ring of truth to those who are spiritually endowed, who are born again, who are alive to the things of the Spirit. DNTC, 3:83-84)

1 Timothy 4

Paul describes the latter-day apostasy—Christ is the Savior of all men, specially of those that believe.

- 1 NOW the Spirit speaketh expressly, (this message is so clear from the Spirit) that in the ^alatter times some shall ^bdepart from the faith, giving heed to ^cseducing (deceitful) spirits, and ^ddoctrines of devils;
- 2 Speaking ^alies in ^bhypocrisy; having their ^cconscience seared with a hot iron; (desensitized)
- 3 ^aForbidding to ^bmarry, and commanding to ^cabstain from ^dmeats, (extremists. Bruce R. McConkie “Many who practice celibacy do so out of an excessive religious devotion and with the idea in mind that they are serving their Maker. In reality they are forsaking some of the most important purposes of their creation for a man-made, uninspired system. Indeed, Paul says of this practice of celibacy that it consists in ‘giving heed to seducing spirits, and doctrines of devils.’ (1 Tim. 4:1-3.)” (*Mormon Doctrine*, 2d ed. [Salt Lake City: Bookcraft, 1966], 119.) The Proclamation on the Family is so important in our day.) which God hath ^ccreated to be received with ^fthanksgiving of them which believe and know the truth.
- 4 For every ^acreature (creation) of God is ^bgood, and nothing to be refused, if it be received with ^cthanksgiving:
- 5 For it is sanctified by the word of God and prayer.
- 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, ^awhereunto (which thou hast followed closely) thou hast attained.
- 7 But refuse profane and old wives’ fables, and exercise thyself *rather* unto godliness.
- 8 **For bodily exercise profiteth ^alittle: (a little while) (Exercises must be done daily or it doesn’t help. So also spiritual things, reading the scriptures, going to the temple, etc., must be done regularly.) but ^bgodliness is profitable unto all things, having promise of the life that now is, and of that which is to come.** (The word order as arranged in the KJV is an unfortunate one, for it conveys something different from what was intended. Literally the Greek reads, “Bodily exercise for a little is profitable, but godliness for all things profitable is.” **The meaning is not that physical exercise is worthless, but, rather, that its usefulness is limited; it is profitable only in a few ways. But godliness (or spiritual exercise) has unlimited usefulness; it is profitable in every way.** Physical exercise profits the body, which shall perish, but godliness profits both the body and the spirit. Institute Manual, p. 363)
- 9 This *is* a faithful saying and worthy of all acceptation.
- 10 For therefore we both ^alabour and suffer ^breproach, because we ^ctrust in the living God, who is the ^dSaviour of all men, specially of those that ^ebelieve.
- 11 These things command and teach.
- 12 **Let no man ^adespise thy youth;** but **be thou an ^bexample of the believers,** in word, in

^cconversation (conduct, behavior), in charity, in spirit, in faith, in ^dpurity.

13 Till I come, give attendance to ^areading, to exhortation, to doctrine.

14 ^aNeglect not the ^bgift that is in thee, (The gift of the Holy Ghost.) which was given thee by ^cprophecy, with the ^dlaying on of the ^ehands of the ^fpresbytery (elder). (Gordon B. Hinckley: "Timothy was called just the way you were, by the spirit of prophecy with the laying on of the hands of the presbytery. Who are the presbytery? The elders of the Church who set you apart." *Teachings of Gordon B. Hinckley* [Salt Lake City: Deseret Book Co., 1997], 359.))

15 ^aMeditate upon these things; give thyself wholly to them; that thy ^bprofit (progress, advancement) may ^cappear (be manifest in all) to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both ^asave thyself, and them that hear thee.

1 Timothy 5

Saints are to care for their worthy poor—Policies concerning elders are set forth.

1 ^aREBUKE not an elder, but ^bintreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as ^asisters, with all purity.

3 Honour ^awidows that are widows indeed.

4 But if any widow have ^achildren or ^bnephews (grandchildren, descendants), let them learn first to shew ^cpiety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, (Widows who had no means of support except from the Church. DNTC, 3:90) and ^adesolate (left alone), trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth ^ain ^bpleasure (wantonly) is dead while she liveth.

7 And these things ^agive (instruct, command) in charge, that they may be blameless.

8 But if any ^aprovide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. (President Kimball said: No true Latter-day Saint, while physically or emotionally able will voluntarily shift the burden of his own or his family's well-being to someone else. So long as he can, under the inspiration of the Lord and with his own labors, he will supply himself and his family with the spiritual and temporal necessities of life. CR, Oct. 1977, p.124)

9 Let not a widow be taken into the number under threescore (60) years ^aold, having been the wife of one man, (To qualify for church assistance, under the welfare system then in operation, widows were: To be in need; to be without children or relatives who could support them; to be 60 years of age; to have been faithful to their husbands; to have lived the gospel in general, as shown by the fact of rearing children, of lodging strangers, of washing the clothes of the saints, of relieving the afflicted, and of general proper living. Young widows were counseled to marry again and raise families. DNTC, 3:91)

10 Well reported of for good works; if she have brought up children, if she have ^alodged strangers, if she have ^bwashed the saints' ^cfeet (clothes), if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having ^adamnation (judgment, condemnation), because they have cast off their first faith.

13 And withal they learn *to be* ^aidle, wandering about from house to house; and not only idle, but tattlers also and ^bbusybodies, speaking things which they ought not.

14 I ^awill (desire) therefore that the younger ^bwomen marry, bear ^cchildren, guide the ^dhouse, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them ^arelieve them, and let not the church be ^bcharged (burdened down, troubled); that it may relieve them that are widows indeed. (Today, the welfare system is different: D&C 104:15 And it is my purpose to provide for my saints, for all things are mine. 16 **But it must needs be done in mine own way**; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low. 17 For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. 18 Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. D&C 42:30-31:30 And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken. 31 And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall appoint or has appointed and set apart for that purpose.)

17 Let the ^aelders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not ^amuzzle the ox that treadeth out the corn. And, The ^blabourer *is* worthy of his ^creward (wage).

19 Against an elder receive not an accusation, but before two or three ^awitnesses.

20 **Them that sin ^arebuke before all, that others also may fear.** (Public sins should be dealt with publicly. D&C 42:90 And if thy brother or sister offend many, he or she shall be chastened before many. 91 And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God.)

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect ^aangels, that thou observe these things ^bwithout (apart from prejudice) preferring one before another, doing nothing by partiality.

22 ^aLay ^bhands suddenly on no ^cman, (Church leaders should be seasoned, tried, and worthy.) neither be ^dpartaker of other men's sins: keep thyself ^epure.

23 Drink no longer water, but use a little wine (unfermented fruit juice) for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they ^afollow after (appear later).

25 Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

1 Timothy 6

The love of money is the root of all evil—Fight the good fight of faith—Trust not in worldly riches.

1 LET as many ^aservants (slaves) as are under the ^byoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are ^abrethren; but rather do *them* ^bservice, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man ^ateach otherwise, and consent not to ^bwholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is ^aproud, knowing nothing, but ^bdoting (obsessed with questions) about ^cquestions and ^dstrifes of words, whereof cometh ^eenvy, strife, railings, ^fevil surmisings (wicked suspicions),

5 Perverse ^adisputings of men of corrupt minds, and destitute of the truth, supposing that ^bgain is godliness: from such withdraw thyself.

6 But ^agodliness with ^bcontentment is great gain.

7 For we brought ^anothing into *this* world, and it is certain we can carry nothing out.

8 And having ^afood and raiment let us be therewith ^bcontent.

9 But ^athey (those desiring to be rich) that will be ^brich fall into ^ctemptation and a snare (Hugh Nibley: **Of all the devil's arrows, this has ever proven the most deadly and effective...The people 'do not understand the power of the devil and how liable they are to be decoyed.'** Wealth is a pleasant and heady narcotic that gives the addict an exhilarating sense of power accompanied by a growing deadening of feeling for anything of real value. It seals up the heavens and closes the mind to revelation; it takes possession of the heart and darkens the spirit; it works by deception, bewitching the nations ("Revelation 18:23); it becomes an obsession—"We wish the wealth or things of the world; we think about them morning, noon, and night; they are first in our minds when we awake in the morning, and the last thing before we go to sleep at night"; it gives a false sense of security." (*Approaching Zion*, edited by Don E. Norton [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1989], 39 - 40.)), and *into* many foolish and hurtful ^dlusts, which drown men in destruction and ^eperdition.

10 For the ^alove of ^bmoney is the root of all evil (Gordon B. Hinckley: "'For the love of money is the root of all evil.' That's true. You get your mind on the things of the world and you lose the Spirit of the Lord in your work. **It isn't money that He's talking about, it's the love of money, it's the covetousness, it's the greed, it's the desire to have more than you need which becomes the root of all evil.** I hope you'll remember that all the days of your life." (*Teachings of Gordon B. Hinckley* [Salt Lake City: Deseret Book Co., 1997], 708 - 709.) Dallin H. Oaks "There is nothing inherently evil about money. The Good Samaritan used the same coinage to serve his fellowman that Judas used to betray the Master. It is 'the *love of money* [which] is the root of all evil.' (1 Tim. 6:10; italics added.) The critical difference is the degree of spirituality we exercise in viewing, evaluating, and managing the things of this world and our experiences in it. If allowed to become an object of worship or priority, money can make us selfish and prideful, 'puffed up in the vain things of the world.' (Alma 5:37.) In contrast, if used for fulfilling our legal obligations and for paying our tithes and offerings, money can demonstrate integrity and develop unselfishness." ("Spirituality," *Ensign*, Nov. 1985, 63): which while some ^ccoveted after, they have ^derred (wandered, apostatized) from the faith, and pierced themselves through with many ^esorrows.

11 But thou, O man of God, flee these things; and follow after ^arighteousness, godliness, faith, love, patience, meekness.

12 **Fight the good fight of faith, lay hold on ^aeternal life, whereunto thou art also called, and hast ^bprofessed a good profession before many witnesses.** (Bruce R. McConkie: "'Fight the good fight of faith, lay hold on eternal life.' (1 Tim. 6:11–12.) So wrote our fellow apostle to those who had accepted the Son of God...And so say we to all those today who have in like manner taken upon themselves the name of Christ and enlisted in the cause of truth and righteousness: Be valiant. Fight a good fight. Stand true. Keep the commandments. Overcome the world. Speaking of himself and the great warfare with the world which he had won, Paul said: 'I have fought a good fight, I have finished my course, I have kept the faith: 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.' (2 Tim. 4:7–8.) **As members of the Church, we are engaged in a mighty conflict. We are at war. We have enlisted in the cause of Christ to fight against Lucifer and all that is lustful and carnal and evil in the world. We have sworn to fight alongside our friends and against our enemies, and we must not be confused in distinguishing friends from foes.** As another of our ancient fellow apostles wrote: 'Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.' (James 4:4.) The great war that rages on every side and which unfortunately is resulting in many casualties, some fatal, is no new thing. **There was war even in heaven, when the forces of evil sought to destroy the agency of man, and when Lucifer sought to lead us away from the path of progression and advancement established by an all-wise Father.**

That war is continuing on earth, and the devil is still wroth with the Church and goes forth ‘to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.’ (Rev. 12:17.) And it is now as it has always been. The Saints can only overcome him and his forces ‘by the blood of the Lamb, ... by the word of their testimony,’ and if they love ‘not their lives unto the death.’ (Rev. 12:11.) Now there neither are nor can be any neutrals in this war. **Every member of the Church is on one side or the other... We are either for the Church or we are against it. We either take its part or we take the consequences. We cannot survive spiritually with one foot in the Church and the other in the world. We must make the choice. It is either the Church or the world. There is no middle ground. And the Lord loves a courageous man who fights openly and boldly in his army.**” (“Be Valiant in the Fight of Faith,” *Ensign*, Nov. 1974, 33–34))

13 I give thee charge in the sight of God, who ^aquickeneth (brings to life) all things, and *before* Christ Jesus, who before ^bPontius Pilate ^cwitnessed (testified) a good confession;

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 ^aWhich in his times he shall she(o)w, *who is* the blessed and only ^bPotentate, the ^cKing of kings, and Lord of lords;

16 ~~Who only hath ^aimmortality, dwelling in the ^blight which no man can approach unto; whom no man hath ^cseen, nor can see; to whom *be* honour and power everlasting. Amen. (Whom no man hath seen, nor can see, unto whom no man can approach, only he who hath the light and the hope of immortality dwelling in him.)~~ **(Here is an obvious error in the KJV of the Bible. To assert that Christ only has immortality is to run counter to the whole doctrine of the resurrection, which is that unnumbered hosts of resurrected persons have attained immortality. And here also is a marvelous illustration of the inspiration attending the Prophet’s Biblical revisions. By the simple expedient of rearranging some phrases and adding a few words, verses 15 and 16 shed a flood of gospel light where before there was darkness and confusion. DNTC, 3:95)**

17 Charge them that are ^arich in this world, that they be not highminded, nor trust in uncertain ^briches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to ^adistribute, willing to ^bcommunicate;

(Franklin D. Richards: “...every man who has property and means should live so as to obtain wisdom to know how to use them in the best possible way to produce the greatest amount of good for himself, for his family, for his fellowmen, and for the kingdom of God. Again quoting from President Young: ‘When this people are prepared to properly use the riches of this world for the building up of the Kingdom of God, He is ready and willing to bestow them upon us. I like to see men get rich by their industry, prudence, management and economy, and then devote it to the building up of the Kingdom of God upon the earth.’” (*JD*, vol. 2, pp. 114–15.) Andrew Carnegie, one of this country’s great philanthropists, stated his attitude toward wealth as follows: ‘This, then, is held to be the duty of the man of wealth: First, to set an example of modesty, unostentatious living, shunning display or extravagance; to provide moderately for the legitimate wants of those dependent upon him; and after doing so to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer, and strictly bound as a matter of duty to administer in the manner which, in his judgment, is best calculated to produce the most beneficial results for the community—the man of wealth thus becoming the mere trustee and agent for his poorer brethren, bringing to their service his superior wisdom, experience, and ability to administer, doing for them better than they would or could do for themselves.’ (*The Gospel of Wealth*.) With this philosophy of wealth in mind, one might properly say, ‘What I am worth is what I am doing for other people.’ In many respects the real test of a man is his attitude toward his earthly possessions.” (“The Law of Abundance,” *Ensign*, June 1971, 46))

19 ^aLaying up in ^bstore for themselves a good foundation ^cagainst the time to come (for the future), that they may lay hold on ^deternal life.

20 O Timothy, keep that which is committed to thy ^atrust, avoiding profane *and* vain babblings, and ^boppositions (disputations of what is falsely called knowledge) of science falsely so called: (Bruce R. McConkie: “Is there a conflict between science and religion? The answer to this basic query depends entirely upon what is meant by and accepted as science and as religion. It is common to say there is no such conflict, meaning between true science and true religion—for one truth never conflicts with another, no matter what fields or categories the truths are put in for purposes of study. But there most certainly is a conflict between science and religion, if by science is meant (for instance) the theoretical guesses and postulates of some organic evolutionists, or if by religion is meant the false creeds and dogmas of the sectarian and pagan worlds. 'Oppositions of science falsely so called' were causing people to err 'concerning the faith' even in the days of Paul. There is, of course, no conflict between revealed religion as it has been restored in our day and those scientific realities which have been established as ultimate truth. The mental quagmires in which many students struggle result from the acceptance of unproven scientific theories as ultimate facts, which brings the student to the necessity of rejecting conflicting truths of revealed religion. If, for example, a student accepts the untrue theory that death has been present on the earth for scores of thousands or millions of years, he must reject the revealed truth that there was no death either for man or animals or plants or any form of life until some 6000 years ago when Adam fell. As a matter of fact, from the eternal perspective, true science is part of the gospel itself; in its broadest signification the gospel embraces all truth. When the full blessings of the millennium are poured out upon the earth and its inhabitants, pseudo-science and pseudo-religion will be swept aside, and all supposed conflicts between science and religion will vanish away." (*Mormon Doctrine*, 2nd ed., p. 681.))

21 Which some professing have erred concerning the faith. (This should have been translated: Turn a deaf ear to...the contradictions of so-called 'knowledge', for many who lay claim to it have shot wide of the faith. Bruce A. Van Orden, *Studies in the Scriptures*, 6:181. Bruce R. McConkie: Teachers in the church represent the Lord in their teaching. The Church is the Lord's; the doctrine is the Lord's. Teachers speak at the invitation of the Lord and are appointed to say what he wants said, nothing more and nothing less. There is no freedom to teach or speculate contrary to the revealed will. Those who desire to express views contrary to gospel truth are at liberty to find other forums or to organize churches of their own. But in God's Church, the only approved doctrine is God's doctrine. DNTC, 3:70-71) Grace *be* with thee. Amen.

2 Timothy 1

Historical Background: Paul finished his ministry in Rome. Thirty years of strenuous service as an Apostle of the Lord Jesus Christ had transformed Saul of Tarsus into Paul, toe candidate for a crown of righteousness. This second imprisonment was difficult. Friends deserted him and others betrayed him; only Luke, Paul confided to Timothy, remained true. Still, despite the encircling gloom, Paul remained faithful and courageous to the end. Facing certain conviction and execution, he declared, “I have fought a good fight, I have finished my course, I have kept the faith.” He wrote this letter shortly before his execution in about A.D. 65.

Theme: Paul wrote 2 Timothy primarily to give his last instructions to a favorite son in the faith. The letter is positive despite Paul's circumstances. He encourages Timothy to be faithful, reminds him of the eternal blessings that come to the “good soldier of Jesus Christ,” and once again warns of the encroaching evils of false doctrine. Paul wrote that we gain salvation through the grace of God and through applying the true doctrines taught both in the scriptures and by living prophets.

Second Timothy was written when Paul was back in prison in Rome, not long before his death.

Introduction

Much of Paul's message to faithful Timothy is one of warning concerning the current and impending apostasy which was and would be besetting the church of the meridian saints, and would be a major concern for those who would be living in the last days. Paul's love for Timothy and care for him to remain faithful and true to the bedrock values of his grandmother Lois and his mother Eunice (2 Timothy 1:5) are evident throughout the two letters. **Timothy is a type of each of us living in the latter days. Paul, with all the prophets of old and of modern day, wants the saints to be faithful and true from youth on until we have "fought a good fight," and finished the course, and that we can truly say, "I have kept the faith" (2 Timothy 4:7).** Scott Facer Proctor, Meridian Magazine, Lesson 40.

Christ brings immortality and eternal life through the gospel—Be strong in the faith.

This is probably Paul's last letter.)

1 PAUL, an apostle of Jesus Christ by the will of God, **according to the ^apromise of life which is in Christ Jesus, (the promise of eternal life)**

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure ^aconscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother ^aEunice; and I am persuaded that in thee also. **(Faith runs in families. In general, though not invariably, the Lord sends a faith-endowed spirit into a household of faith. DNTC, 3:99)**

6 Wherefore I put thee in remembrance that thou ^astir (rekindle, revive) up the ^bgift of God, which is in thee by the putting on of my ^chands.

7 **For God hath not given us the spirit of ^afear; but of ^bpower, and of ^clove, and of a sound mind.**

8 **Be not thou therefore ^aashamed of the ^btestimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;** (President Hinckley said: Who among us can say that he or she has not felt fear? I know of no one who has been entirely spared. Some, of course, experience fear to a greater degree than do others. Some are able to rise above it quickly, but others are trapped and pulled down by it and even driven to defeat. We suffer from the fear of ridicule, the fear of failure, the fear of loneliness, the fear of ignorance. Some fear the present, some the future. Some carry the burden of sin and would give almost anything to unshackle themselves from those burdens, but fear to change their lives. Let us recognize that fear comes not of God, but rather that this gnawing, destructive element comes from the adversary of truth and righteousness. Fear is the antithesis of faith. It is corrosive in its effects, even deadly. Ensign, October 1984, p. 2)

9 **Who hath saved us, and called *us* with an holy ^acalling, not according to our works, but according to his own purpose and ^bgrace, which was given us in Christ Jesus before the world began, (He whom the Lord calls, he qualifies. Our callings are a result of foreordination, not necessarily anything we have done to deserve them.)**

10 But is now made ^amanifest by the appearing of our Saviour Jesus Christ, who hath abolished ^bdeath, and hath brought ^clife and ^dimmortality to light through the gospel: **(Eternal life is the name given to the kind of life that our Eternal Father lives. The word eternal, as used in the name eternal life, is a noun and not an adjective. Thus, God's life is eternal life, eternal life is God's life – the expressions are synonymous. DNTC, 3:101)**

11 Whereunto I am ^aappointed a preacher, and an ^bapostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ^aashamed: for I know whom I

have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the ^aform (sketch, model, example) of ^bsound (uncorrupted) words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which ^adwelleth in us.

15 This thou knowest, that all they which are in Asia be ^aturned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft ^arefreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find ^amercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well. (Those who are merciful will obtain mercy.)

2 Timothy 2

Christ gives eternal glory to the elect—Shun contention and seek godliness.

1 THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to ^ateach others also.

3 Thou therefore endure ^ahardness (afflictions, vexations), as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also ^astrive (compete in a contest) for ^bmasteries, ~~yet~~ is he (is) not ^ccrowned, except he strive lawfully.

6 The husbandman that laboreth must be first ^apartaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was ^araised from the dead according to ~~my~~ (the) ^bgospel:

9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound. (Paul back in prison.)

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 ~~#~~ (For this) is a faithful saying: ~~For~~ if we be ^adead with *him*, we shall also live with *him*:

12 If we ^asuffer (endure, remain constant), we shall also ^breign with *him*: if we ^cdeny *him*, he also will deny us:

13 If we ^abelieve not (are unfaithful), *yet* he abideth faithful: he cannot ^bdeny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they ^astrive (dispute not about words, or trivialities) not about words to no profit, *but* to the subverting of the hearers.

(Contention is of the devil.)

15 ^aStudy to shew thyself approved unto God, a workman that needeth not to be ashamed, ^brightly (setting forth without perversion, distortion) dividing the word of truth. (Not all truth is of equal value. Some scientific truths may benefit men in this life only; the truths of revealed religion will pour out blessings upon them now and forever. But even revealed truth is not all of the same worth. Some things apply only to past dispensations, as the performances of the Mosaic system; others are binding in all ages, as the laws pertaining to baptism and celestial marriage. DNTC, 3:105-6.)

16 But shun profane *and* ^avain babblings (vain disputation): for they will increase unto more ^bungodliness.

17 And their ^aword (teaching will spread like gangrene) will eat as doth a canker (**The Greek word for gangrene, not just a painful sore but is associated with the death of living cells and tissues from lack of blood. Contention and arguments choke off the life giving spiritual sustenance of the Holy Ghost and bring death to spirituality.**): of whom is ^bHymenaeus and Philetus;

18 Who concerning the truth have ^aerred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, **The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.**

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of ^aearth (clay, earthenware); and some to honour, and some to dishonour. (There are all kinds of people in the church, good and evil, clean and unclean, righteous and wicked. DNTC, 3:196)

21 If a man therefore purge himself from these, he shall be a ^avessel unto honour, ^bsanctified, and ^cmeet (useful, profitable) for the master's use, and prepared unto every good work.

22 Flee also youthful ^alusts (impure, violent desires): but follow ^brighteousness, faith, charity, ^cpeace, with them that call on the Lord out of a ^dpure heart.

23 But ^afoolish and unlearned ^bquestions avoid, knowing that they do gender ^cstrifes.

24 And the servant of the Lord must not ^astrive; but be gentle unto all *men*, apt to ^bteach, patient,

25 In ^ameekness ^binstructing those that oppose themselves; if God ^cperadventure (perchance) 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 ^acaptive by him at his will.

2 Timothy 3

Paul describes apostasy and perilous times of the last days—The scriptures guide man to salvation.

Scripture Mastery: 1 THIS know also, that in the ^alast days perilous ^btimes shall come.

2 For men shall be lovers of their own selves, ^acovetous, boasters, ^bproud, blasphemers, ^cdisobedient to parents, ^dunthankful, unholy,

3 Without ^anatural ^baffection [(Without natural affection-"an inevitable result of demeaning the family unit so that it is no longer deemed to be the basic unit of society." DNTC, 3:85),

^ctrucebreakers, ^dfalse accusers (slanderers), ^eincontinent (without self control), fierce, despisers of those that are good,

4 ^aTraitors, ^bheady (rash, reckless), ^chighminded (puffed up, conceited), lovers of ^dpleasures more than lovers of God; (our day)

5 Having a ^aform of godliness, but ^bdenying the power thereof: from such turn away. (Boyd K. Packer: Paul taught that a knowledge of the scriptures was our immunization against these [latter-day] evils. CR, Apr 1985, 42. President Ezra Taft Benson: This is an answer to the great challenge of our time. The word of God, as found in the scriptures, in the words of living prophets, and in personal revelation, has the power to fortify the Saints and arm them with the Spirit so they can resist evil, hold fast to the good, and find joy in this life. Ensign, May 1986, 80.)

6 For of this sort are they which creep into houses, and lead captive silly ^awomen laden with sins, led away with divers ^blusts, (Sin laden souls are easily led away from the truth. DNTC, 3:111)

7 **Ever ^alearning, and never able to come to the ^bknowledge of the ^ctruth.**

8 Now as Jannes and Jambres withstood Moses, so do these also ^aresist the truth: men of ^bcorrupt minds, reprobate concerning the faith. (Jannes and Jambres were the two Egyptian magicians who opposed Moses.)

9 But they shall proceed no further: for their ^afolly shall be manifest unto all *men*, as theirs also was.

10 But thou hast ^afully (followed closely, conformed to) 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 ^apersecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live ^agodly in Christ Jesus shall ^bsuffer ^cpersecution.

13 ~~But~~ **(For) evil men and ^aseducers (diviners, imposters, cheats) shall wax worse and worse, deceiving, and being deceived. (The apostasy was coming.)**

14 But ^acontinue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 **And that from a ^achild thou hast known the holy ^bscriptures, which are able to make thee ^cwise unto ^dsalvation through faith which is in Christ Jesus. (The scriptures are a solution to the many problems that will be faced in the last days.)**

Scripture Mastery: 16 **(And) ^aAll ^bscripture ~~is~~ given by ^cinspiration of God,** (D&C 68:1 MY servant, Orson Hyde, was called by his ordination to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them. 2 And, behold, and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth— 3 And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost. 4 **And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.) and ^dis ^dprofitable** (beneficial or useful for instruction) **for ^edoctrine, for ^freproof, for correction, for ^ginstruction in ^hrighteousness:** (Harold B. Lee sounded the warning in this way: “If we are not reading the scriptures daily, our testimonies are growing thinner, our spirituality isn’t increasing in depth.” (Seminar for Regional Representatives of the Twelve, Dec. 12, 1970)

17 **That the man of God may be ^aperfect (suited, ready, complete), th(o)roughly furnished unto all ^bgood works.**

2 Timothy 4

A solemn charge to preach the gospel in a day of apostasy—Paul and all saints assured of exaltation.

1 I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall ^ajudge the quick and the dead at his appearing ~~and~~ **(in)** his kingdom;

2 ^aPreach the word; ^bbe ^cinstant **(urgent, earnest)** in season, **(those who are)** out of season; ^dreprove, rebuke, exhort with all longsuffering and doctrine.

3 **For the time will come when they will not ^aendure sound ^bdoctrine; but after their own ^clusts shall they heap to themselves ^dteachers, having itching ears; (The last days.)**

4 **And they shall turn away *their* ears from the ^atruth, and shall be turned unto ^bfables.** (Elder McConkie explained: “**All false doctrines are fables.** That is, they are stories which have been imagined, fabricated, and invented as opposed to the gospel which is real and true. Apostasy consists in turning from true doctrine to fables.” DNTC, 3:109. President Spencer W. Kimball: God made me that way, some say, as they rationalize and excuse themselves for their perversions. I can’t help it, they add. This is blasphemy. Is man not made in the image of God, and does he think God to be that way? Man is responsible for his own sins. It is possible that he may rationalize and excuse himself until the groove is so deep he cannot get out without great difficulty, but this he can do. Temptations come to all people. The difference between the reprobate and the worthy person is generally that one yielded and the other resisted. Ensign, November 1980, p. 97. If we follow the living prophet, we will not be led astray. President Wilford Woodruff: The Lord will never permit me or any other man who stands as President of this Church to lead you astray. Excerpts from Three Addresses by President Wilford Woodruff

regarding the Manifesto following Official Declaration 1 in the Doctrine and Covenants.)

5 But ^awatch thou in all things, endure afflictions, do the work of an ^bevangelist, ^cmake (fulfill your ministry) full proof of thy ministry.

6 **For I am now ready to be offered, and the time of my departure is at hand. (Paul's calling and election had been made sure. He was sealed up unto eternal life. He had kept the commandments, been tried at all hazards, and the Lord had given him the promise: Son, Thou shalt be exalted. And since no man is or can be exalted alone, this is one of the crowning reasons why we know Paul was married. DNTC, 3:116)**

7 **I have fought a good ^afight, I have ^bfinished my course, I have kept the faith:**

8 **Henceforth there is laid up for me a ^acrown of ^brighteousness, which the Lord, the righteous ^cjudge, shall give me at that day: and not to me only, but unto all them also that love his appearing.** (No one who believes the account will doubt for a moment this assertion of Paul which was made, as he knew, just before he was to take his leave of this world. Though he once, according to his own word, persecuted the Church of God and wasted it, yet after embracing the faith his labors were unceasing to spread the glorious news. And like a faithful soldier, when called to give his life in the cause which he had espoused, he laid it down, as he says, with an assurance of an eternal crown. Follow the labors of this apostle from the time of his conversion to the time of his death, and you will have a fair sample of industry and patience in promulgating the gospel of Christ. Whipped, stoned, and derided, the moment he escaped the hands of his persecutors he as zealously as ever proclaimed the doctrine of the Savior. And all may know that he did not embrace the faith for the honor of this life, nor the gain of earthly goods. What, then, could have induced him to undergo all this toil? It was, as he said, that he might obtain that crown of righteousness from the hand of God. No one, we presume, will doubt the faithfulness of Paul to the end. None will say that he did not keep the faith, that he did not fight the good fight, that he did not preach and persuade to the last. And what was he to receive? A crown of righteousness. **Reflect for a moment brethren, and enquire whether you would consider yourselves worthy for a seat at the marriage feast with Paul and others like him if you have been unfaithful. Had you not fought the good fight and kept the faith, could you expect to receive? Have you a promise of receiving a crown of righteousness from the hand of the Lord with the Church of the Firstborn? Here, then, we understand that Paul rested his hope in Christ, because he had kept the faith and loved his appearing; and from his hand he had a promise of receiving a crown of righteousness.** Joseph Smith, Evening and Morning Star, March 1834, p. 144.)

9 Do thy diligence to come shortly unto me:

10 For ^aDemas hath ^bforsaken me, having loved this present ^cworld, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only ^aLuke is with me. **Take ^bMark, and bring him with thee: for he is profitable to me for the ministry. (Paul and Mark reconciled their differences.)**

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the ^abooks, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his ^aworks:

15 Of whom be thou ware **also**; for he hath greatly ^awithstood (opposed, resisted) our words.

16 At my first ^aanswer (defense) no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their ^bcharge.

17 Notwithstanding the ^aLord 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 ^apreserve (save, rescue) me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.**

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The ^aLord Jesus Christ *be* with thy spirit (you, and) Grace *be* with you. Amen.

(In his talk in April of 1997, President Hinckley said: “I picture Paul as the old, battered teacher of truth. He writes to his young friend, in whom he has confidence and for whom he has a great love Paul was persecuted and driven; he was hated and despised. Eventually his life was taken because he fearlessly bore witness of the Redeemer of all men. We must be prepared to do likewise.” (C.R., Priesthood Session, April, 1997))

(Luke concludes his record with Paul under Roman guard in the greatest Gentile city. This was an important time for letter writing. It is thought that the books of Philemon, Colossians, Ephesians, and Hebrews were written during this two year period. Imprisoned from about AD 61-63, Paul was released and later wrote his epistles to Titus and Timothy (*Understanding Paul*, 396-7). So his ministry is far from over as the narrative ends. What we really want to know is what happened to Paul in the closing moments of his life. Tradition states that he was beheaded in Rome by the order of Nero. But we wish we knew more.

“Paul’s arrival in Rome brings the reader to the end of the book of Acts, but not necessarily to the end of the life of the apostle. Luke concludes: ‘And Paul dwelt two whole years in his own hired house, and received all that came in unto him.’ (Acts 28:30.)

“Why doesn’t the account continue? If Paul had lost his case—and his life—before the emperor, an account of his martyrdom would have been a most appropriate seal for his testimony and ministry. However, he [must] not have died at this time. Neither Felix, nor Festus, nor Agrippa deemed Paul guilty of crime, let alone worthy of death. Furthermore, Paul is rather optimistic about his own future in the so-called ‘prison epistles’ written during this time from Rome. (See Philip. 1:21-26; Philip. 2:23-24; Philem. 1:22.)

“A number of other evidences hint that Paul was acquitted and traveled for some time before another imprisonment and death. Paul’s letters to Timothy and Titus do not fit into the chronology of Acts, and therefore must have been written later. From these epistles one notes that Paul visited Ephesus (see 1 Tim. 1:3; 1 Tim. 3:14-15), Miletus (see 2 Tim. 4:20), Troas (see 2 Tim. 4:13), Corinth (see 2 Tim. 4:20), Nicopolis (see Titus 3:12), and Crete (see Titus 1:5). The prison epistles show that Paul also intended to travel to Philippi (see Philip. 1:26; Philip. 2:24) and Colossae (see Philem. 1:22) if he was acquitted. In Romans 15:24, 28, Paul writes of a planned trip to Spain; and Clement, bishop of Rome at the end of the first century A.D., spoke of Paul traveling ‘to the limits of the west,’ which would certainly refer to Spain. [Rom. 15:24, 28] (See 1 Clement 5:7.) Tradition is substantially uniform, however, in stating that some time in the later part of Nero’s reign Paul was executed in Rome. Behind him he left the rich treasures of his epistles and the record of his faithful friend Luke, which portrays an example of devoted service and missionary zeal that 20 centuries of time have only burnished brighter.” (C. Wilfred Griggs, “Paul: The Long Road from Damascus,” *Ensign*, Sept. 1975, 57)

As the narrative of Paul’s ministry comes to an end, we are struck by his unparalleled diligence. Perhaps the best epilogue to the book of Acts was written by Paul himself:

‘Of the Jews five times received I forty *stripes* save one.

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

In journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.’ (2 Cor 11:24-27)

‘For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished *my* course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day’ (2 Tim 4:6-8).

May those of us who have been asked to endure so much less, be inspired by Paul to do more—so that in our final moments, we may also confidently declare, ‘I have fought a good fight, I have finished my course, I have kept the faith.’

Spencer W. Kimball said: “I have a great admiration and affection for our brother Paul, our fellow apostle. He was so dedicated, so humble, so straightforward. He was so eager, so interested, so consecrated. He must have been personable in spite of his problems, for the people hung onto him with great affection when he was about to leave them. I love Paul, for he spoke the truth. He leveled with people. He was interested in them. I love Paul for his steadfastness, even unto death and martyrdom. I am always fascinated with his recounting of the perils through which he passed to teach the gospel to member and nonmember.” (*Conference Report, April 1969, Afternoon Meeting 29 - 30.*)

Additional Reading: Bible Dictionary

THE FOURTH GROUP

Titus, 1 and 2 Timothy

These epistles, known as the pastoral epistles, deal mainly with questions relating to the internal discipline and organization of the Christian body and with the ideal of the pastoral office. We learn from them that Paul was set free from his first imprisonment in Rome, and revisited his old friends in Greece and Asia Minor. During this interval of freedom 1 Tim. and the epistle to Titus were written.

1 Timothy (see also *Timothy*).

In the course of his travels after his first imprisonment Paul came to Ephesus, where he left Timothy to check the growth of certain unprofitable forms of speculation, intending (1 Tim. 3: 14) afterwards to return. As a delay might occur, he writes to him, perhaps from Macedonia (1 Tim. 1: 3), to give him counsel and encouragement in the fulfillment of his duty.

Analysis of 1 Timothy

1. Salutation (1 Tim. 1: 1-2).

2. Foolish speculations and legalism to be kept in check as dangerous to the simplicity of the gospel (1 Tim. 1: 3-20).

3. Directions about public worship, and about the character and conduct of ministers (1 Tim. 2: 1 - 3: 13).

4. Summary of the Christian's creed (1 Tim. 3: 14-16).

5. Warning against foolish asceticism (1 Tim. 4: 1-16).
6. Hints to Timothy about the treatment of his flock (1 Tim. 5: 1 - 6: 2).
7. Warnings against various dangers (1 Tim. 6: 3-19).
8. Conclusion (1 Tim. 6: 20-21).

Epistle to Titus (see also *Titus*).

Analysis of Titus

1. Salutation (Titus 1: 1-4).
2. Qualifications of an elder (Titus 1: 5-9).
3. Discipline in the Cretan Church (Titus 1: 10-16).
4. Proper treatment of various classes of Christians (Titus 2: 1-15).
5. General exhortation (Titus 3: 1-11).
6. Personal messages (Titus 3: 12-15).

2 Timothy was written during Paul's second imprisonment, shortly before his martyrdom. It contains the apostle's last words, and shows the wonderful courage and trust with which he faced death.

Analysis of 2 Timothy

1. Salutation (2 Tim. 1: 1-2).
2. Charge to Timothy (2 Tim. 1: 3-14).
3. The desertion by old friends, and the faithfulness of others (2 Tim. 1: 15-18).
4. Various warnings and directions (2 Tim. 2: 1-26).
5. Dangers ahead and how to meet them (2 Tim. 3: 1 - 4: 5).
6. Paul's confidence in the face of death (2 Tim. 4: 6-8).
7. A message to friends (2 Tim. 4: 9-12).

Characteristics of the Fourth Group. The pastoral epistles, being addressed to men engaged in the ministry of the Church, are occupied mainly with questions relating to the internal discipline and organization of the Christian body and with the ideal of the pastoral office. The development and training of the life of godliness have taken the place of instruction in the faith. At the same time it is striking to notice the way in which Paul emphasizes the universality of God's saving purpose (1 Tim. 2: 4; 1 Tim. 4: 10; Titus 2: 11; Titus 3: 4), and the bounty shines out in every part of his creation (1 Tim. 4: 4; 1 Tim. 6: 13, 17).

Summary: It is from Paul's writings that we learn the most about the N.T. Church, but it must be remembered that they were written for the use of men who were already members of the Church. The N.T. presupposes on the part of its readers at least an elementary knowledge of gospel truth. Paul's life is characterized by an extraordinary zeal for the Lord. His greatest contribution is what he tells us about Jesus.

Titus 1

Audience: Titus was a Greek convert and a faithful fellow laborer with Paul in spreading the gospel and organizing the Church.

Historical Background: Sometime after being released from his first Roman imprisonment, Paul visited the island of Crete with Titus. Paul was unable to remain on the island, so he left Titus there to set the Church in order. Paul's letter, written to strengthen and encourage Titus, provides definite instructions about the duties of those who minister in the Church. Specifically, the Apostle warns Titus to beware of false ministers and doctrines. He also speaks about the character and conduct befitting one who is called to priesthood leadership. This letter was written approximately A.D. 64.

Theme: Like Timothy, Titus had a difficult assignment. The main challenge that confronted him and the new leaders he would appoint lay in ensuring that the doctrine remained pure among the new members. Like so many other congregations of Saints, the branch in Crete was ravaged with false teachers and doctrines. Some of them were unruly teaching things which they ought not, for filthy lucre's sake. Paul encouraged Titus to be vigilant in sustaining the faith, to appoint strong and appropriate leaders, and to teach the Saints the way to salvation.

(Bruce R. McConkie: Titus is the epistle of obedience. Writing in his old age, Paul seems increasingly impressed by the Spirit to counsel his beloved Titus, and through him all the saints, of the overpowering need to walk in paths of truth and righteousness... Titus is written to and for the saints. It is a sermon of practical exhortation to those in the fold, a common sense approach to the problem of living in the world without being of the world. DNTC, 3:119)

Eternal life promised before the world began—Qualifications of bishops given—Unto the pure all things are pure.

1 PAUL, a ^aservant of God, and an ^bapostle of Jesus Christ, according to the faith of God's ^celect, and the acknowledging of the truth which is after godliness;

2 **In ^ahope of ^beternal life, which God, that cannot ^clie, ^dpromised before the world began; (We were promised eternal life in the premortal world. We were taught the gospel and promised through our obedience and foreordained to eternal life.)**

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, ^amine (a true son according to) own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in ^aorder the things that are wanting, and ^bordain ^celders in every city, as I had ^dappointed (directed, ordered) thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of ^ariot (debauchery or insubordination) or unruly.

7 For a ^abishop must be blameless, as the ^bsteward of God; not ^cselfwilled (obstinate, arrogant), not soon ^dangry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of ^ahospitality, a lover of ^bgood (what is good) men, sober, just, holy, ^ctemperate (self controlled);

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to ^aconvince the ^bgainsayers (those who deny, contradict). (Those who speak against something in order to enrich oneself at the expense of others. Institute Manual, p. 374)

10 For there are many unruly and ^avain (idle speakers, disputers) talkers and ^bdeceivers, specially they of the ^ccircumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy ^alucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, ^aslow (lazy gluttons) bellies. (Idle bellies, or lazy gluttony that leads to extreme obesity.)

13 This witness is true. Wherefore ^arebuke them sharply, that they may be sound in the faith;
 14 Not giving heed to Jewish ^afables, and ^bcommandments of men, ^cthat (who reject, repudiate the truth) turn from the truth.
 15 ^aUnto the pure (, let) all things ~~are~~ (be) ^bpure: but unto them ~~that~~ (who) are ^cdefiled and unbelieving ~~is~~ nothing (is) pure; but even their ^dmind and ^econscience is ^fdefiled.
 16 They ^aprofess that they ^bknow God; but in ^cworks they ^ddeny him, (people who say the right things but don't live the teachings.) being abominable, and ^edisobedient, and unto every good work ^freprobate (unfit, worthless).

Titus 2

Saints should live righteously, deny ungodliness, and seek the Lord.

1 BUT ^aspeak thou the things which become sound ^bdoctrine:
 2 That the ^aaged men be ^bsober (circumspect), grave, ^ctemperate, sound in faith, in charity, in patience.
 3 The aged women likewise, that *they be* in behaviour as becometh holiness, not ^afalse ^baccusers (slanderers, traitors, devils), not given to much wine, teachers of good things;
 4 That they may teach the young ^awomen to be sober, to ^blove their husbands, to love their children,
 5 *To be* discreet, ^achaste, ^bkeepers at ^chome (housekeepers, guards), 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, ^agravity (dignity, respectfulness), ^bsincerity,
 8 ^aSound speech, that cannot be ^bcondemned; that he that is ^cof the contrary part (an opponent, enemy) may be ashamed, having no evil thing to say of you.
 9 *Exhort* ^aservants to be obedient unto their own masters, *and* to please *them* well in all *things*; not ^banswering (arguing against, opposing, contradicting) again;
 10 Not ^apurloining (misappropriating, robbing), (secret rather than open theft.) but shewing all good fidelity; that they may ^badorn (honor, put in order) the doctrine of God our Saviour in all things.
 11 For the ^agrace of God ~~that~~ (which) bringeth salvation (to all men,) hath appeared ~~to all men~~;
 12 Teaching us that, denying ^aungodliness and ^bworldly ^clusts, we should live ^dsoberly, ^erighteously, and godly, in this present world;
 13 Looking for that blessed hope, and the ^aglorious appearing of the great God and our Saviour Jesus Christ;
 14 Who gave ^ahimself for us, that he might ^bredeem us from all iniquity, and ^cpurify unto himself a ^dpeculiar people, ^ezealous of good works.
 15 These things speak, and exhort, and ^arebuke with all ^bauthority. Let no man ^cdespise (disregard) thee.

Titus 3

Saints must live righteously after baptism.

1 PUT them in mind to be ^asubject to ^bprincipalities and powers, to obey magistrates, to be ready to every good work,
 2 To ^aspeak evil of no man, to be ^bno brawlers (not quarrelsome), *but* gentle, shewing all ^cmeekness unto all men.
 3 For we ourselves also were ^asometimes (once formerly) foolish, ^bdisobedient, deceived, serving divers ^clusts and pleasures, living in ^dmalice and envy, hateful, *and* hating one another. (We were once outside the faith ourselves.)

4 But after that the kindness and love of God our Saviour toward man appeared, (But have now been rescued.)

5 Not by works of ^arighteousness which we have done, but according to his ^bmercy he saved us, by the ^cwashing of regeneration, and ^drenewing of the Holy Ghost; (Foreordained to salvation.)

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being ^ajustified by his grace, we should be made ^bheirs 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 ^aworks. These things are good and profitable unto men. (Now that you are in the church, remain faithful. Endure to the end. Dallin H. Oaks:**

We testify that being cleansed from sin through Christ's atonement is conditioned upon the individual sinner's faith, which must be manifested by obedience to the Lord's command to repent, be baptized, and receive the Holy Ghost. Nephi taught, "for we know it is by grace that we are saved, after all we can do: (2 Nephi 25:23). And what is all we can do? It surely includes repentance and baptism, keeping the commandments, and enduring to the end. CR. Apr 1998, 76-77)

9 But avoid ^afoolish questions, and genealogies, and ^bcontentions, and strivings about the law; for they are unprofitable and vain. (Missionaries are to preach the gospel not debate.)

10 A man that is an ^aheretick after the first and second ^badmonition reject;

11 Knowing that he that is such is ^asubverted (perverted, changed), and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ^aours (our people) also learn to maintain ^bgood works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

Philemon 1

Audience: The letter is addressed to Philemon, a member of the Church and owner of the slave Onesimus, one of Paul's converts.

Historical Background: Philemon was a resident of Colosse and was probably also one of Paul's converts. He was a zealous member who generously lent his house and means for the use of the Church. Paul made it clear in this letter that he entertained the notion of keeping Onesimus – Philemon's runaway slave – with him, for he was a valuable friend. Paul could not do so, however, since the young convert-slave was the property of someone else. The punishment for a runaway slave was death. Paul begged Philemon to receive Onesimus as he would receive Paul himself.

Theme: Paul desired his new convert to return home and make amends with his owner. He wrote this letter to plead his cause, hoping that Philemon would accept him back into his good graces. Although returning to his master would result in the loss of his newfound freedom from slavery, Onesimus had found another freedom that only comes through the gospel of Jesus Christ.

The book of Philemon gives one of the finest explanations of the meaning of forgiveness and repentance that can be found in Paul's writings. The Apostle stands revealed as a model of Christlike love and compassion. Encased in prison walls, Paul reveals his tender feelings as he pleads the cause of poor runaway who has no one but Paul to recommend him.

Paul encourages the Philippian Saints to follow Jesus Christ. Paul reminds the Colossians that redemption comes only through Christ. Paul teaches the Colossians what they should do as the elect of God. Paul encourages Philemon to be forgiving toward Onesimus, a runaway slave.

These epistles, along with Ephesians, are known as the prison epistles. He most likely wrote these during his imprisonment in Rome. The books of Philippians, Colossians, and Philemon tell us some of the things we must do to have the strength of Christ at work in our lives.

(Paul's letters to the Philippian and Colossian saints, as well as his personal letter to Philemon, were written while he was in the bonds of captivity. It is generally supposed that they were written during his first Roman imprisonment, though many have argued that they might have been written while Paul was imprisoned in Corinth, or Ephesus, or even Caesarea. Bruce Satterfield, Meridian Magazine, lesson 40.)

The gospel changes a servant into a brother. (Philemon lived in Colosse. He was, in the pattern of the day, a slave owner. In fact the Roman Empire at this time included about 10,000,000 slaves. One of Philemon's slaves, Onesimus, had apparently stolen something from him (see v. 18) and then had run away to Rome where he met Paul and was converted. Under Roman law, Onesimus's actions were punishable by death, but Paul wrote to ask Philemon to forgive whatever debt Onesimus owed, and to accept him as a brother in Christ. In fact, Paul offered himself as surety for the loss suffered by Philemon: "If he hath wronged thee, or oweth thee ought, put that on mine account." (Philemon 1:18) Ted Gibbons, LDS Living, Lesson 40. Onesimus brought this letter to Paul.)

1 PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer,

2 And to *our* beloved (sister) Apphia, (Most likely Philemon's wife. Paul would have addressed his letter to Philemon's wife whose mutual consent as the lady of the house would be properly sought regarding the freeing of a slave.) and ^aArchippus (Probably Philemon's son.) our fellowsoldier, and to the church in thy house: (The saints probably met in Philemon's house. Since the letter is addressed to all the saints in Colossae, Paul is trying to teach these principles to more than just Philemon.)

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the ^acommunication (participation) of thy faith may become ^beffectual (active) by the acknowledging of every good thing which is in you in Christ Jesus. (A better translation of this might be: I pray that the participation of thy faith may become active by the acknowledging of every good thing which is in you in Christ Jesus. David R. Seely, Studies in the Scriptures, 6:170)

7 For we (Paul and Timothy) have great joy and consolation in thy love, because the ^abowels (affections, compassion) of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin (command) thee that which is convenient, (required or fitting) ("In other words, Paul could have ordered Philemon to do his duty. But he would rather make his request "for love's sake." David R. Seely, Studies in the Scriptures, 6:171)

9 Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, (between 55 and 60 years old) and now also a prisoner of Jesus Christ.

10 I beseech thee for my son ^aOnesimus, whom I have begotten in my bonds: (The attitude of the law toward the slave was expressed in the formula... the slave has no right. The master's power was unlimited. He might mutilate, torture, or kill the slave at his pleasure... Tracking fugitive slaves was a trade. Recovered slaves were branded on the forehead, condemned to double labor, and sometimes thrown to the beasts in the amphitheatre. The slave population was enormous. Some proprietors had as many as twenty thousand. Marvin R. Vincent, Word Studies in the New Testament, 3:519)

11 Which in time past was to thee unprofitable, but now profitable to thee and to me: (Paul would have liked to have kept Onesimus with him, but knew it was illegal to keep a runaway slave. It was a capital offense to keep a slave who ran away.)

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy ^amind (assent, suggestion) would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, (slave) but above a servant, a ^abrother beloved, (Onesimus was converted by Paul.) specially to me, but how much more unto thee, both in the flesh, and in the Lord? (It was customary to give slaves nicknames that had special meanings. Onesimus in Greek means “useful.”)

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ^aought, (something) put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides. (Paul has taught Philemon the gospel and helped in his conversion process, and he owes Paul a lot. Therefore, forgive this slave his wrongs. Since Paul had not been to Colossae, yet, he must have met Philemon somewhere else. Christianity was the source of the abolishment of slavery in the world. “Although Christianity at the time of Paul was not able to abolish the institution of slavery, which was so deeply ingrained into society, Paul boldly teaches the doctrine that just as before God all are alike – black and white, bond and free, male and female – so are we as his children brothers and sisters. Throughout the course of history this principle, imbedded in Christianity from the beginning, has slowly but surely resulted in the eradication of slavery. David R. Seely, Studies of the Scriptures, 6:173)

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your ^aprayers I shall be given unto you. (By adding this final touch to his personal appeal for Onesimus, Paul may be indirectly advising Philemon that he would indeed follow up on the situation, perhaps with a personal visit to Philemon’s house, to see how the matter turned out. In the words of one commentator, referring to Paul’s carefully constructed and sustained requests, “How could anyone resist such an appeal?” David R. Seely, Studies in the Scriptures, 6:173)

23 There salute thee ^aEpaphras, my fellowprisoner in Christ Jesus;

24 Marcus, Aristarchus, ^aDemas, Lucas, my fellowlabourers.

25 The grace of our Lord Jesus Christ *be* with ~~your spirit~~ (you). Amen.

(At the end of the chapter is written: Written from Rome to Philemon, by Onesimus, a servant.” In the Marcionite tradition this subscript reads that the epistle was written from Ephesus. Because of this and Paul’s mention of great hardship in Ephesus (1 Cor 15:32) some have postulated that one of the unspecified imprisonments referred to in 2 Corinthians 11:23 was at Ephesus. Proponents of this hypothetical imprisonment at Ephesus, which is in the same geographical vicinity as Colossae, claim that this would help to explain how Onesimus and Paul met, Paul’s seeming reference in Philemon 1:22 to an imminent visit, and to the fact that Epaphras is a “fellowprisoner” with Paul – without having to suppose that Paul was much farther away in Rome. David R. Seely, Studies in the Scriptures, 6:175)