



“I Am Now Ready to Be Offered”

Philemon, Colossians, Ephesians, Philippians, 1 Timothy, Titus, and 2 Timothy

Dave LeFevre

Adult Religion Class
New Testament, Lesson 28
30 April 2018

“I Am Now Ready to Be Offered”

Philemon, Colossians, Ephesians, Philippians, 1 Timothy, Titus, and 2 Timothy

Philemon

Colossians and Philemon were evidently written at the same time (about 58-60 CE) and delivered by the same messenger—Onesimus, the subject of Philemon. Philemon was evidently a resident of Colossae. The letter written to him is a short (Paul's shortest), personal letter written in behalf of his slave, Onesimus, who had apparently left his master, Philemon, and come to Paul imprisoned in Rome (or possibly Caesarea) where he joined the church. Obedient to Roman law, Paul sent Onesimus back but pled with Philemon to treat him as a brother, not a slave.

Opening Address – Philemon 1:1-3

1-2 **Philemon . . . beloved Apphia**. The letter is addressed to Philemon and Apphia (probably his wife). Paul also includes Archippus who is mentioned in Colossians 4:17 as having a leadership role in the church there. He is probably the 'bishop' and Philemon a well-to-do member who hosts meetings in his home.¹

Thanksgiving – Philemon 1:4-7

6 **the communication of thy faith may become effectual**. This verse is difficult to understand in the KJV, but Paul is basically encouraging them to actively share their testimonies of the great blessings they have in Christ. NASB: “That the fellowship of your faith may become effective through the knowledge of every good thing which is in you for Christ's sake.”; NIV: “I pray that you may be active in sharing your faith, so that you will have a full understanding of every good thing we have in Christ.”

7 **the bowels of the saints are refreshed by thee**. The word translated “bowels” (Greek *spagchnon*) can be many internal organs, representing the place of emotions. Most modern translations use “heart.”

Paul's Request – Philemon 1:8-22

8-9 **I might be much bold**. Or, 'Though I might boldly command you in Christ to do what is proper, yet I would rather ask you out of love' (AT). Paul also reminds Philemon that he is an old man, worthy of respect, and in prison for his testimony, so deserving of sympathy.

10 **my son Onesimus**. “Onesimus” means 'useful.' Slaves were often referred to by nicknames given to them by their masters.² In verse 11, Paul makes a play on the name, stating that Onesimus was 'unprofitable' to Philemon in the past but is 'now profitable to thee and to me' because of his conversion to Christ.

12 **Whom I have sent again**. Per Roman law, Paul instructed Onesimus to return to his master. To do otherwise would have brought punishment on them both, though Paul was clear that he was otherwise inclined to keep him to help in the ministry (v. 13).

16 **Not now as a servant, but above a servant, a brother**. Paul asks that Onesimus no longer be treated as a slave but as a brother. This is a radical concept for his day. Nowhere does Paul denounce slavery as an institution—in fact, he advocates obedience by slaves and kindness by masters (e.g., Ephesians 6). But here he shows that brotherhood in the gospel trumps social convention.

¹ David R. Seely, “From Unprofitable Servant to Beloved Brother in Christ (Philemon),” in Millet, *Acts to Revelation*, 169.

² David R. Seely, “From Unprofitable Servant to Beloved Brother in Christ (Philemon),” in Millet, *Acts to Revelation*, 167.

18 ***put that on mine account***. Paul says that he will pay for any debts Philemon has encountered because of Onesimus' situation, then adds in verse 19 (you can almost see him winking as he writes it) that of course he won't even mention the great debt that Philemon owes Paul—his soul.

21 ***thou wilt also do more than I say***. Paul appealed to Philemon's better nature, encouraging him to not only accept Onesimus back into this household but consider raising his status, perhaps even to free him from his bond.

Concluding Remarks – Philemon 1:23-25

23 ***Epaphras***. Also mentioned in Philippians 2:25; Colossians 1:7; 4:12.

24 ***Marcus***. John Mark from Paul's first journey (Acts 12:25; 13:13). Compare Colossians 4:10; 2 Timothy 4:11.

24 ***Aristarchus***. Also mentioned in Acts 27:2; Colossians 4:10.

24 ***Demas***. Also mentioned in Colossians 4:14; 2 Timothy 4:10.

24 ***Lucas***. Or, Luke.

Colossians

As mentioned above, Colossians and Philemon were evidently written at the same time, about 58-60 CE, while Paul was under house arrest in Rome (Acts 28:17-31) or Caesarea (Acts 23-26) and delivered by the same messenger—Onesimus, the subject of the Philemon letter. Philemon was a resident of Colossae. Colossians is a general letter to the church in that city, a place Paul had perhaps not visited³ but which had received the gospel through the efforts of Epaphras. Other nearby cities included Laodicea and Hierapolis. Paul testified of Christ and warned them against worldly philosophies mingling with revealed truth. He called them to a new life in the gospel and requested that they provide fellowship for each other.

There are many similarities between Colossians and Ephesians, not surprising when it is considered that they were written in a similar time period (both while Paul was in Rome). In most cases, the doctrines and topics presented are better developed in Ephesians, leading to the conclusion that Colossians was written first. Colossians' style is more poetic, created with long sentences strung together sometimes with thoughts that flow from one to the other and other times with a bit of jumping around.⁴ The differences between Ephesians and Colossians and Paul's other letters have caused some to suggest a different author for these two letters.⁵

Outline

1. Salutation and Praise (1:1-14)
2. A Hymn about Christ (1:15-20)
3. Paul's Concern for the Saints of Colossae (1:21 – 2:5)
4. Warning (2:6-23)
5. Seek What Is from Above (3:1-17)
6. Household Guidelines (3:18 – 4:1)
7. Concluding Remarks (4:2-18)

Salutation and Praise – Colossians 1:1-14

1:2 **Colosse**. *Kolossai* in Greek, the city lay in a high valley surrounded by mountains. It was about 112 miles east of Ephesus and twelve miles southeast of Laodicea. It was inhabited until about the fifth century CE. It is not known why it was abandoned at that time but could be due to changes in the road that went from Tarsus to Ephesus; the new road bypassed Colosse. The site is modern Honaz in Turkey and has never been excavated.

1:3 **We give thanks to God**. As an example of the long sentences typical in this letter, verses 3-8 are a single sentence in Greek (reflected in the KJV punctuation).

1:4 **we heard of your faith**. Paul doesn't appear to have ever visited Colossae (also 2:1, though he could just mean that he doesn't know the members there), but has heard of their faith. So why was he writing them? Because he was sending a personal letter to a member of the church there anyway (Philemon; see also Colossians 4:9), so included a letter to the church while he was at it. So who taught them the gospel? Epaphras is the clear candidate (v. 7).

1:7 **ye also learned of Epaphras**. This man evidently was the one (or the leader of a group) that brought the gospel to the Colossians. Little is known of him except what Paul says here. He is also mentioned in Philemon's letter (Philemon 1:23).

1:9 **wisdom and spiritual understanding**. The modifier "spiritual" should be in front of both words—it's spiritual wisdom and understanding. This is the only letter where Paul used this phrase or concept.

³ It's possible that he passed through Colossae during his third journey or perhaps as a side trip during his stay in Ephesus. But if he did, he did not meet or convert the saints addressed in the letter (see 1:4).

⁴ For a good verse-by-verse comparison, see Brown, *An Introduction*, 628.

⁵ Wayment, *The New Testament*, Colossians introduction.

1:13 **translated us into the kingdom.** “Translated” should be ‘transferred’ or ‘moved from one place to another.’

A Hymn about Christ – Colossians 1:15-20

Scholars believe verses 15-20 contain an ancient Christian hymn captured in this letter. It has beautiful poetry and language. Other hymns may be found in John 1:1-18 and Philippians 2:6-11.

1:15 **the firstborn of every creature.** Jesus is the firstborn (*prōtotokos*) of all creation, which refers to his pre-existence position as the first-born son, the one who created all things, the first one raised from the dead, and his position as head of our spiritual family. See also verses 16-17.

1:18 **the firstborn from the dead.** Calling out Christ’s specific role to be the first one raised from the dead.

1:19 **in him should all fulness dwell.** “Fulness” means completeness or fulfillment; the Father blessed Jesus to complete his work among men.

1:20 **having made peace through the blood of his cross.** It is the Father (v. 19) who “made peace” (e.g., reconciled) all things through Jesus’ sacrificial blood.

1:20 **to reconcile all things unto himself.** To “reconcile” means to ‘bring back into a former state of harmony.’ Our sinful nature puts a barrier between us and God; Jesus’ Atonement brings us back into harmony with God.

Paul’s Concern for the Saints of Colossae – Colossians 1:21 – 2:5

1:21-29 These verses are a good example of why Paul (or other scriptures) can be hard to understand. Verses 21-29 consist of one sentence with lots of tangents. This is perhaps understood better using an outline or chiasmus approach, as illustrated below slightly indenting the verses that match.

²¹ And you, that were sometime alienated and enemies in your mind by wicked works,
yet now hath he reconciled ²² In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight:

²³ If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard,

and which was preached to every creature which is under heaven;
whereof I Paul am made a minister;

²⁴ Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh

for his body’s sake,
which is the church:

²⁵ Whereof I am made a minister,

according to the dispensation of God which is given to me for you, to fulfil the word of God;

²⁶ Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

²⁷ To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: ²⁸ Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

²⁹ Whereunto I also labour, striving according to his working, which worketh in me mightily.

1:23 **continue in the faith grounded and settled, and be not moved.** Paul always taught that to be a Christian meant continuing faithful. Here he advocates being established on a sure foundation and staying on it, steadfast and immovable. Only then can we receive “the mystery” (v. 26) of the gospel manifest to all men.

1:25 **the dispensation of God which is given to me.** We use “dispensation” in the Church today to mean a period of God unveiling his will and authority through prophets so the truth might be on the earth (see Bible Dictionary, “Dispensations”). However, Paul’s use the term denotes a slightly different meaning. *Oikonomia* refers to the

management of a household. One receiving a 'dispensation' (*oikonomos*) is a manager or overseer with a stewardship and who is accountable to the head of the household. So Paul recognized through this word his stewardship to correctly manage God's 'household' and return it to him in superb condition.

2:2 **JST** "... to the acknowledgement of the mystery of God, ~~and of the Father,~~ and of Christ, **who is of God, even the Father;**" The odd language of the KJV makes it sound like there are three involved: God, the Father, and Christ (which is not the sense in the Greek, which speaks of "God's mystery, which is Christ" [TW]). The JST agrees with and expands the Greek sense, explaining that Christ's "mystery" is that he is of God the Father.

2:3 **treasures of wisdom and knowledge.** See both Isaiah 11:2 and D&C 89:19.

2:4 **beguile you with enticing words.** The philosophies of men appear logical and compelling compared to the hidden treasures only gained by faith and the Holy Spirit. Paul strongly counseled against them being deceived by such.

2:5 **your order.** Greek *taxis*, meaning a soldier's willingness to hold a position in line,⁶ and also the sequence of events that transpire in ancient temple worship. Often translated "discipline" or "character."

Warning – Colossians 2:6-23

2:7 **Rooted and built up in him, and stablished in the faith.** Established with a firm foundation, built up strongly, and made sure—all building metaphors.

2:8 **Beware lest any man spoil you.** Or, "See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ" (NIV).

2:9 **in him dwelleth all the fulness of the Godhead bodily.** Or, 'For in him [Jesus] is present the fullness of the power and riches of God, in an exalted, physical body' (AT). Very early on, some Christians began to deny the bodily resurrection of Christ, which is here affirmed. Many Christians today will agree that Jesus was 'God incarnate' but deny that he still has or needs his resurrected body for any reason. When asked why he appears with a body when people see him, the answer is often 'for our benefit, so we can related to God.' The verb here ("dwelleth") is provided in the present tense—Jesus still lives in his body.

2:10 **ye are complete in him.** 'You are likewise filled [with the power of God] through him.' Only through Christ can we be become justified, sanctified, and made more like God.

2:11 **the circumcision made without hands.** Circumcision was the outward symbol of the covenant between God and man from Abraham to Christ. Since Jesus, that covenant is manifest through baptism. In circumcision a man 'put off' a part of his body, so symbolically in baptism we put off the old man, become dead to our sins, and raised up in a representation of his being raised from the dead. Through this figurative action and through faith in Christ, we are forgiven of all our sins and are justified.

2:12 **Buried with him in baptism.** This helps explain the symbolism of immersed baptism, an act that mimics being put in a tomb and raised again.

2:13 **hath he quickened together with him.** In our baptism we are symbolically raised ("quickened") but in a very real way, our sins are made "dead" to us so that we are raised again to a new life, forgiven of all sins through Christ.

2:14 **Blotting out.** *Exaleipho* has two meanings: to anoint or thoroughly wash; and, to wipe away, obliterate.

2:14 **the handwriting of ordinances that was against us.** Or, 'The carefully tallied list of things that we violated in the Law, the certificate of debt we had to God' (AT).

⁶ Wayment, *The New Testament*, Colossian 2:5 note.

2:14 **took it out of the way.** Or, 'He took it [our debt] from us and bore it upon himself, removing it out of our midst' (AT).

2:14 **nailing it to his cross.** Jesus was nailed to the cross to suffer and die, having taken our sins, pains, sicknesses, and infirmities (Alma 7:11-13) upon himself. Thus all those things are allegorically nailed to the cross with him.

2:15 **he made a shew of them openly.** Another image of Christ's victory, where he takes the spoils won in battle and parades them for all to see.

2:18 **voluntary humility.** Compare Alma 32:12-15.

2:18 **worshipping of angels.** Worshipping the messenger, not the One who sent the message, is not in the plan of God. Likewise, Christ is our only intermediary, and we need not to pray to saints, Mary, or anyone else but the Father in Jesus' name.

2:20-23 **JST** ²⁰ Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, **which are after the doctrines and commandments of men,** ²¹ **who teach you to** {touch not; taste not; handle not; ²² **All those things** which ~~all are~~ to perish with the using; ~~after the commandments and doctrines of men?~~ ²³ Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; ~~not in any honour~~ **as to the satisfying of the flesh, not in any honor to God.**"

Paul warned the saints not to be deceived by false teachers who taught "the rudiments of the world" which are really just "the doctrines and commandments of men," disguised as wisdom and humility. He counseled against "will worship" ('arbitrary worship') and "neglecting the body" ("severe treatment of the body" [NASB]) as these have no real value in building self-control ("satisfying the flesh").

Seek What Is from Above – Colossians 3:1-17

3:2 **Set your affection on things above.** "Affection" is *phroneō*, meaning understanding, wisdom, mind, or opinion.

3:3 **ye are dead, and your life is hid.** Meaning, your previous life before becoming a Christian.

3:5 **Mortify therefore your members.** Or, 'put to death evil parts [aspects] of your body' (AT). The verse gives examples of the sinful 'members' that should be dead to them.

3:5 **fornication.** *Porneia* means any sexual sin.

3:5 **inordinate affection.** 'Suffering'; also misfortune, calamity, an accident, an emotion (especially lustful). Many translations use 'impurity.'

3:5 **evil concupiscence.** 'Wicked cravings' or 'pernicious longings.' The NIV translates it as "lust."

3:10 **put on the new man.** Having "put off the old man" of sin (v. 9), Paul counseled putting on the new, who is in the image of the Creator. Compare Alma 5:14-15.

3:12 **bowels of mercies, kindness.** "Bowels" here represent a person's innermost feelings, the seat of deepest emotions. Paul counsels filling ourselves from the inside out with mercy, kindness, humility, meekness, patience, and forgiveness.

3:14 **put on charity.** Charity is the "bond of perfectness," the 'superglue of eternity' that binds all other virtues together to make us complete and perfect. See D&C 88:125.

3:16 **Let the word of Christ dwell in you richly.** The phrase "word of Christ" is only found here and in Romans 10:17. While "word" (*logos*) can refer to Christ's spoken words, it takes the bigger meaning of his teachings, declarations, revelations, and commandments. All these things should be abundantly within us.

Household Guidelines – Colossians 3:18 – 4:1

3:18 **Wives, submit yourselves.** Paul gave counsel to wives, husbands, children, fathers, and servants. Colossians was likely written first and thus this guidance was expanded in Ephesians 5:22 – 6:9. Later, Paul gave similar counsel in the Pastorals (Titus 2:1-10 and 1 Timothy 2:1-2; 2:8-15; 5:1-2; 6:1-2). Peter adds his own version in 1 Peter 2:13 – 3:7, and several early church documents do likewise (including *Didache* 4:9-11; *1 Clement* 1:3; 21:6-8; Polycarp's *Philippians* commentary, 4:1 – 6:2).⁷

3:19 **be not bitter against them.** Or, 'don't be exasperated [or irritated] with them' (AT).

3:21 **lest they be discouraged.** Father should not do things that would make their children angry because fathers should not 'break the spirit' of their children.

3:24 **of the Lord ye shall receive the reward.** Slaves had an especially difficult situation as they were to serve willingly and "heartily" even though they would receive little or no reward for their efforts in this life. Paul's assurance was that God would make all things right in the end.

4:1 **ye also have a Master in heaven.** Masters of slaves were counseled to treat their slaves "just and equal," because we are all slaves to our Master in heaven and should treat each other as kindly as he treats us.

Concluding Remarks – Colossians 4:2-6

4:3 **the mystery of Christ, for which I am also in bonds.** Paul had lost his freedom while he awaited his appeal to Caesar, all because he held firm in his testimony of Christ and his desire to take it to the whole world (the 'mystery' here was that the Gentiles could receive it equally with the Jews; compare Ephesians 3:3-19).

4:5 **them that are without.** Those outside the church.

4:5 **redeeming the time.** "... making the most of the opportunity" (NASB). They were to be wise around non-members and preach Christ whenever there was an opportunity.

4:6 **seasoned with salt.** Kind words ("always with grace") should be "seasoned with salt," a possible reference to Jesus' teaching on being the salt of the earth, which means to speak pure words as examples of the faithful. Compare Leviticus 2:13 and Exodus 30:35.

4:7 **Tychicus.** With Onesimus, Tychicus delivered this letter. Tychicus had gone to Jerusalem with Paul at the end of his third journey and had apparently also journeyed to Rome. He also apparently delivered the Ephesians letter on the same trip (Ephesians 6:21), which would make sense as ships would land there, allowing easy access to the main highway going east. Tychicus stayed with Paul for many years, so that at the end of his life, Paul sent him to Ephesus to temporarily relieve Timothy so the young bishop could come see Paul in Rome one more time before he died (2 Timothy 4:12-13, 21).

4:10 **Marcus, sister's son to Barnabas.** This is John Mark who traveled with Paul and Barnabas on his first mission but abandoned them so that Paul did not want to take him again on his second journey. By the time Paul was in Rome, Mark was also there and was clearly accepted by Paul—they had mended their fences.

4:14 **Luke, the beloved physician.** How we know Luke was a doctor (thus likely a former slave as most physicians were slaves).

4:16 **read the epistle from Laodicea.** Paul also wrote a letter to the Laodiceans at this same time, but we don't have it. It is likely that Onesimus delivered both, since Colossae and Laodicea were only twelve miles apart.

⁷ Brown, *An Introduction*, 608.

Ephesians

The audience of this letter were the saints at Ephesus, a large port city in southwestern Turkey (Asia, in Paul's day). It was his base of operations for about two years and appears to have become the center of the church after the destruction of Jerusalem in 70 CE. The date of the letter is tied to Paul's imprisonment in Rome, 58-60.

At least one ancient author, Marcion, called this the letter to the Laodiceans (see Colossians 4:16), and some early manuscripts lack the address to the Ephesians in the first verse, so it's possible that Ephesians is that missing Laodicean letter. But a strong number include the Ephesus reference, making a firm conclusion challenging.⁸

No crisis or critical issue seems to drive the writing of the epistle. Rather, Paul addressed a number of topics that became a worthy summary of Christian doctrine. It was likely that the letter was addressed to Ephesus as the hub of the region but was expected to be read and shared among all the churches in the area. Indications of this are in some Paul's impersonal comments that might be surprising for a city in which he lived for such a long period of time. It is also possible that there was rapid growth in the area since his departure, so he knew there were many there who had not met him.

Because of the difference in tone in Ephesians from other of Paul's letters of similar content, some have concluded that Paul was not the author, but someone later writing in his name.⁹ Others have argued strongly for Pauline authorship. No ancient writer doubted that Paul was the author.

Outline

- 1) Opening Address (1:1-2)
- 2) Blessings through Christ (1:3-3:21)
 - a) Praise to God's glory (1:3-14)
 - b) Paul's prayer for the saints in Ephesus (1:15-23)
 - c) The incomparable wealth of his grace (2:1-10)
 - d) Apostles and prophets (2:11-22)
 - e) Paul, a prisoner of Christ Jesus (3:1-13)
 - f) Paul's prayer (3:14-21)
- 3) The Christian life (4:1-6:20)
 - a) Apostles, prophets, evangelist, shepherds, and teachers (4:1-16)
 - b) A new Christian life (4:17 – 5:2)
 - c) Do not be partakers with them (5:3-21)
 - d) Household guidelines (5:22-33)
 - e) Counsel to children and parents (6:1-4)
 - f) Counsel regarding slaves (6:5-9)
 - g) The armor of God (6:10-20)
- 4) Concluding remarks (6:21-24)

Opening Address – Ephesians 1:1-2

These verses have Paul's standard short letter opening.

Blessings Through Christ – Ephesians 1:3 – 3:21

Paul begins the letter by stating how God's plan of mercy and love "has converted sinners into saints, the spiritually dead into the spiritually alive."¹⁰ Having broken down the old walls between Jew and Gentile, God has now built a

⁸ Wayment, *The New Testament*, Ephesians introduction.

⁹ An example of pseudepigrapha, say those who reject Pauline authorship; see Brown, *An Introduction*, 620f.

¹⁰ Brown, *An Introduction*, 622.

temple on the foundation of Christ and inspired church leaders, bringing all into a single household where the greatest blessings can be enjoyed.

Praise to God's glory – Ephesians 1:3-14

This opening section is written Psalm-like, a worshipful praise to God (doxology) who knew us before the world was formed, who foreordained (“predestinated” in verses 5 and 11) us to blessings, including adoption into the family and inheritance of God through Christ by his grace. We were redeemed and justified by the blood of Christ. God revealed his will to us, how in the end of time all things will be gathered into Christ. We will add to his glory because we heard the word of truth and are sealed by the Spirit, the contract of our inheritance. This entire section is written as a single sentence in Greek.

1:3 ***all spiritual blessings in heavenly places***. This is the only place in Paul's letter where this phrase is used so it's difficult to know what is meant. Perhaps blessings come from heavenly places, or from Christ who is in heavenly places.¹¹

1:5 ***predestinated us unto the adoption of children***. Or, “foreordained us for adoption through Jesus Christ” (TW). Though foreordained and pre-destined mean different things to us today, in Paul's day, they had the same meaning. See also verse 11.

1:8 ***prudence***. Greek *phronesis*, meaning understanding and knowledge. Several translations use “insight.”

1:10 ***the dispensation of the fulness of times***. This is the only place in the Bible that uses this phrase, though it is used multiple times in the Doctrine and Covenants, from this reference (e.g., D&C 27:13; 112:30; 121:31; 124:41; 128:18, 20; 138:48). See Colossians 1:25 notes above.

1:13 ***that holy Spirit of promise***. We associate this phrase with the promise of eternal life, but Paul's language leads into the next verse, where it talks about it being “the earnest” or down payment on our eternal inheritance. In other words, the promise of the Holy Spirit is God's witness that salvation is in our future.

Paul's prayer for the saints in Ephesus – Ephesians 1:15-23

Unity is a major theme in Ephesians, as it is in the gospel of John.

1:15 ***after I heard of your faith***. It had been several years since Paul left Ephesus. He had heard reports of the continued faithfulness of the saints in this area and continued to pray in their behalf (v. 16).

1:17-22 Paul's prayer was that God would give them wisdom and revelation and hope in their future inheritance. He wanted them to understand the great power of God manifest through the raising and exalting of Jesus above everything in this world. Christ is the head of the church, or the body (a metaphor he used throughout the letter).

The incomparable wealth of his grace – Ephesians 2:1-10

2:1-3 In our past, sin and Satan ruled, and we lived “according to the course of this world” in disobedience, lust, and “the desires of the flesh and of the mind.”

2:4-7 But God, in his love and mercy for us, brought life to us by the grace of Christ, even putting us next to Jesus (who is at the right hand of God—the position of blessing) in anticipation of our future destiny.

2:6 ***raised us up together, and made us sit***. A paraphrase of Isaiah 52:2, where the enslaved Israel is told to rise up from the dust, their position of slavery, and instead sit next to God in a place of honor.

2:8 ***by grace are ye saved through faith***. Our natural reaction in the LDS Church to phrases like this is to immediately add, “. . . after all we can do” (2 Nephi 25:23). But sometimes it is good to take Paul's words at face value and let them sink in. Consider this: if we somehow could combine every righteous act of every person who

¹¹ Wayment, *The New Testament*, Ephesians 1:3 note.

ever lived on the earth, excluding Jesus, and put it all into one big collection, it would still not be enough to save even one soul. Yet one man, Jesus of Nazareth, was somehow able to take all the sins, all the pain, all the suffering, all the sadness of every one of God's children upon himself, pay for it with his own pain, suffering, blood, and death, and then give it all back to us as hope, love, and forgiveness. That is grace, and it is a pure gift given to us who are wholly undeserving.

2:9 **Not of works.** Referring to the works of the Law of Moses.

2:10 **we should walk in them.** In essence, Paul added his own “after all we can do” phrase. We are the creation of God, here to do the good works that God has ordained (prepared beforehand) for us to do.

Apostles and prophets – Ephesians 2:11-22

2:11-13 ‘Once called Gentiles and uncircumcised by the Jews, strangers to the covenants of Israel and without hope in this world, now you are brought into the family, the covenant, and the blessings by the blood of Christ.’

2:14 **hath made both one.** Jew and Gentile are alike in Christ.

2:14 **hath broken down the middle wall of partition.** The temple in Jerusalem had an outer court where anyone, including Gentiles, could go. But there was a partition around the inner courtyard of the temple, with signs posted at each entrance, warning Gentiles not to enter upon pain of death. Paul was saying that God had figuratively torn down that wall and allowed everyone to enter into his presence.

2:15 **abolished in his flesh the enmity.** The animosity between Jew and Gentile was abolished in Jesus (also v. 16).

2:17 **afar off . . . them that were nigh.** This echoes back to verse 13. The “afar off” people were the Gentiles, and those who were near (to the temple) were Jews.

2:18 **we both have access by one Spirit.** All who accept the gospel of Christ now have access to the presence of the Father, in contrast to the high priest being the only one who could enter into the symbolic location of the presence of God, the Holy of Holies, on only one day each year, the Day of Atonement.

2:19 **no more strangers and foreigners, but fellowcitizens.** All were now in the family of God, living under his protection and within his walls. Verses 19-22 are thought to be a hymn or fragment of a hymn by some scholars.

2:20 **the foundation of apostles and prophets.** The foundation of this house was made of apostles and prophets, those who were sent by and spoke for God, with Christ in the key position as the chief cornerstone. This building becomes a temple, a place where God dwells with the saints (v. 21).

2:21 **fitly framed.** Masons used a process called *harmologeō* (or *sunarmologeō*, which emphasizes the unity) to create a stone building, which involved cutting, rubbing (sanding), and fitting the stones precisely, then drilling holes and putting bronze dowels between the blocks, held in place with molten lead. Paul referred to this twice in this verse and again in 4:16, translated “fitly framed” and “fitly joined” in the KJV. In this verse, the building was the Church, made of many different ‘blocks’ or members, their diversity combining on the foundation of Christ and apostles to create a “holy temple.” In 4:16, the Church was a body made of all its different and various members but still securely joined together to create a single, functioning unit. Both verses emphasize the solidity of the bond that existed between members when the Church was built on the correct foundation. Once the building was joined in this way, it became a single unit—a single building, not a collection of stones—just as mixing ingredients together and baking them creates a new thing, such as a cake. The individual ingredients are still there but cannot be separated from each other anymore and have come together to create something greater.

Paul, a prisoner of Christ Jesus – Ephesians 3:1-13

3:1 **the prisoner of Jesus Christ.** An allusion to Paul's imprisonment, probably the first one in Rome.

3:2-8 Paul, by revelation, learned the great “mystery” that God would also save the Gentiles, who as a strict Pharisee probably felt much like Moses: “which thing I never had supposed” (Moses 1:10). But he was called by God to take the gospel to the Gentiles, and so made that his life’s mission, though he felt “less than the least of all saints.”

3:9-12 Paul understood that this was all in God’s plan from the beginning, and that gave him confidence.

3:10 **the manifold wisdom of God.** Or, “the wisdom of God in its rich variety” (NRSV). Sometimes we think that God has always treated all people the same, but this indicates the realization that God has worked differently in other ages, with different people. See D&C 1:24.

Paul’s prayer – Ephesians 3:14-21

3:14-21 Paul was under house arrest, awaiting trial before Nero. Yet he did not think of himself, but of them, telling them not to worry about his situation and praying for the blessings of God to be poured out upon these saints.

3:18 **the breadth, and length, and depth, and height.** Returning to the theme of the love of God in verse 17, we are promised to understand the magnificence of that love, which “passeth knowledge” today but is understood when we are “filled with all the fulness of God” (v. 19).

3:21 **Amen.** Though not the end of the letter, this was the end of a major doctrinal section. Perhaps there was a pause in the writing of it as well, hence the concluding “Amen.”

The Christian Life – Ephesians 4:1 – 6:20

Having explained the great blessings that God bestows on us all, Paul now exhorts the Ephesians to live the Christian life, using thirty-six imperative (command) verbs. The emphasis is on unity, gifts, and righteous living. He directs them away from the works of darkness and toward the works of light, and instructs how to conduct themselves in their various relationships in the home, where sometimes we are in subjection and sometimes in the role of the kind overseer, even as we are in subjection to Jesus who is the ultimate loving master.

Apostles, prophets, evangelists, shepherds, and teachers – Ephesians 4:1-16

4:1 **the prisoner of the Lord.** Paul reminded his readers of his situation in Rome, under house arrest.

4:1 **beseech you.** A transitional and emphatic phrase, drawing their attention to what he is about to say, with thirty-six commands to live righteously.

4:1 **walk worthy of the vocation wherewith ye are called.** A call to a righteous life, based on their ‘calling’ of the Spirit to join the church.

4:2 **lowliness and meekness.** The desired attributes of those who accept baptism. Part of the covenant is to be humble, meet, patient, and supportive of each other (see Mosiah 18:8-10).

4:3 **the unity of the Spirit.** Unity is the important concept in this chapter. Just as there is only one church, Spirit, hope, Lord, faith, baptism, and God the Father (seven things, a ‘perfect’ list, in vv. 4-6), so Paul desires that church members be united with each other, working toward the same goals and outcomes.

4:7 **is given grace.** ‘But unto each of us grace is given according to the gift of Christ as he desires to allot it’ (AT). This sets up the metaphor in the next verse.

4:8 **When he ascended up on high.** This is a quote from Psalm 68:18, though slightly different as the gift here comes from God. These scriptures evoke an Old Testament battle image. A king would go out to war against another city, leading his soldiers. When he conquered the city, he took everyone there captive, then marched home in the lead on a great, white horse, followed by his best troops in battle array, then the prisoners, stripped, chained, and humiliated, and then followed by the spoil taken from the conquered city. As the king entered his home city,

the people lined the streets cheering him and his troops and jeering the prisoners, now slaves to the king. The king then gave the spoils of his victory to his soldiers and the people—some gold here, a cow there—as he saw fit.

Paul's message is that Jesus waged a battle and is the victorious king. But we remember that unlike an ancient king, he waged this battle with no soldiers to help him. He alone stood on that battlefield against the largest gathering of enemy forces ever assembled, and won the war. He has conquered death, hell, sin, and Satan and his angels, put them all in chains, marched them through the town in humiliation and defeat, and presented us with the spoils of his victory as gifts to us. We receive the gifts, not as though we earned them, but because we have sworn loyalty to the king and he graciously and willingly shares his riches with us.

4:8-10 **ascended . . . descended**. A parenthetical reference to Jesus' death and burial, but also to his descent (in the Jewish mind) to *Sheol* or *Hades*, the spirit prison, during his three days in the tomb (see 1 Peter 3:19-20; 4:6; D&C 138). Finally, he was raised from the dead and ascended to the Father.

4:11 **And he gave**. Getting back to his metaphor, Paul explained what the gifts were that the conquering king gave us: apostles, prophets, evangelists, pastors, and teachers! The church and its leaders are the great gift of God to the saints of Paul's day and even more to us in the latter days where those gifts will never be removed from the earth again.

4:11 **evangelists**. The Greek (*euangēlistēs*) means someone who announces good news. Joseph Smith taught that an evangelist is a patriarch.¹²

4:11 **pastors**. *Poimēn* is a shepherd or herdsman, which metaphor was used in the early church for a leader over a congregation or multiple congregations, and is often translated "bishop" in some translations.

4:12 **For the perfecting of the saints**. The purpose of God giving us these "gifts" is to bring us to perfection and unity. We are to be edified and taught by revelation-inspired leaders until we know Christ and become like him (v. 13).

4:14 **no more children, tossed to and fro**. The benefit of this teaching from inspired leaders is to make us firm in the faith, not deceived by false doctrines and lying men, but knowing truth through love. We are to quit being children, to grow up and become like Jesus (v. 15).

4:16 **the whole body fitly joined**. The church is to be like a body with all its parts working together properly (see 2:21).

A new Christian life – Ephesians 4:17 – 5:2

4:17-19 Don't follow the ways of the world.

4:20-21 "But you did not learn Christ in this way, if indeed you have heard Him and have been taught in Him, just as truth is in Jesus" (NASB).

4:24 **put on the new man**. Reject your former activities and become like Christ. Compare Alma 5:13-14, 26.

4:25-5:2 These verses present a list of vices to reject and virtues to embrace, ending with forgiveness, "even as God for Christ's sake hath forgiven you" (4:32).

Do not be partakers with them – Ephesians 5:3-21

5:3-7 This is another list of vices to reject, telling the saints not to be "partakers with them," meaning those who commit such sins.

¹² "History, 1838–1856, volume C-1 [2 November 1838–31 July 1842] [addenda]," p. 9 [addenda], The Joseph Smith Papers, accessed April 29, 2018, <http://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-c-1-2-november-1838-31-july-1842/544>.

5:8-14 The contrast of darkness and light is a common theme in the Dead Sea Scrolls and the gospel of John.

5:15-17 Be wise by knowing the will of the Lord.

5:18-20 Be filled with the Spirit, with songs of praise and gratitude.

Household guidelines – Ephesians 5:22-33

5:21-33 Paul counsels husbands and wives to love each other, using the image of Christ's love for the church.

Counsel to children and parents – Ephesians 6:1-4

6:1-3 Children are counseled to obey and honor their parents.

6:4 Fathers are to nurture and teach truth to their children.

Counsel regarding slaves – Ephesians 6:5-9

6:5-8 Slaves should obey their masters as they would obey Christ.

6:9 Likewise, masters need to show kindness to their slaves, remembering that they are in reality the same in the eyes of God, even if their social situation is quite different here.

The armor of God – Ephesians 6:10-20

6:11 **Put on the whole armour of God.** "Our protective shields are truth and righteousness. In these verses, the loins represent the vital organs, typifying virtue, chastity; the breastplate covers the heart, the center of feelings, which translate into conduct; our feet represent goals, or our objectives in life—the path we walk; the helmet covers the head, the center of our thoughts; our weapons are faith and knowledge of the scriptures."¹³

6:13 **having done all, to stand.** Paul's exhortation to Christian living concludes with us having put on the full armor, fighting the great battle against Satan, and conquering through grace and the Atonement. Having done all of that, then we will "stand," which has the dual meaning of standing firm and holding your ground, but also appearing at the judgment bar for a decision.

6:19 **open my mouth boldly.** No one would ever call Paul shy, but he revealed that he still had to pray mightily for the strength and ability to preach the gospel as he had been called. He is a good example of the need for all of us to do likewise.

6:20 **ambassador in bonds.** In Rome, Paul did not see himself so much as a prisoner but as a *presbeuō*. The word has a dual meaning—an elder or older person (referring mainly to age); and one sent to represent or negotiate, especially peace. Paul was God's ambassador to the Roman empire, negotiating peace between a sinful world and God, who desired to bless his children.

Concluding Remarks – Ephesians 6:21-24

6:21 **Tychicus, a beloved brother and faithful minister.** Tychicus conveyed the letter from Rome to the saints in western Asia.

6:23 **Peace be to the brethren, and love with faith.** Paul ended the letter with a blessing of peace, love, and grace, as he began it.

¹³ Ogden and Skinner, *Verse by Verse: Acts Through Revelation*, 2:208, citing Harold B. Lee.

Philippians

Philippians was written to the Saints in Philippi, Macedonia (northern Greece), Paul's first base of operations after entering Europe during his second journey (Acts 16). The city lay on the major Roman highway, Via Egnatia, linking Europe and Asia. Here Paul enjoyed success, converting many, including Lydia, but was also beaten and thrown in jail. An earthquake freed him and Silas, but they did not leave, saving the jailor's life, who joined the church. Though probably written from Rome during his first imprisonment (about 58 CE; Acts 22), a time of trial for Paul, Philippians is one of the most positive letters Paul authored. It is a letter of encouragement, speaking of salvation, peace, and other great blessings of receiving Christ and his gospel message of transformation.

Outline

1. Opening Address (1:1-11)
2. Circumstances of Paul's Imprisonment (1:12-30)
3. A Hymn to Christ (2:1-11)
4. Work out Your Own Salvation (2:12-18)
5. Timothy and Epaphroditus (2:19-30)
6. Warnings (3:1-11)
7. I Seek for the Goal (3:12 – 4:1)
8. Rejoice in the Lord (4:2-9)
9. Thanks (4:10-20)
10. Final Greetings (4:21-23)

Opening Address – Philippians 1:1-11

1:1 **bishops**. This is perhaps the first mention of the title "bishop" (*episkopos*) chronologically (Luke has Paul use the term in a speech in Acts 20:28, which could potentially have been written before this letter). Paul also later mentioned the office in letters to Timothy and Titus, and Peter applied the title to Christ. *Episkopos* ('overseer' or 'guardian') was probably more like a stake president today, since they appear to have presided over several congregations in one city or area.

Circumstances of Paul's Imprisonment – Philippians 1:12-30

1:12 **unto the furtherance of the gospel**. Paul saw a great benefit in his imprisonment in Rome. He was able to teach many about the gospel, even in the royal household and the government. Others saw Paul's condition and it motivated them to speak out in testimony also.

1:13 **palace**. 'Praetorium' or military headquarters, specifically those charged with guarding the emperor (the 'palace guard'). Though Paul was in a house and not a prison, he was chained to or otherwise guarded by various soldiers night and day while in Rome, and many of them would have heard him teach and pray during that time.

1:16-17 These verses are reversed in order in the older manuscripts.

1:20-24 Paul had experienced many persecutions and hardships and would have been happy to leave it all behind to be with Christ, but still felt an obligation by his calling to stay and try and help the saints.

1:21-22 The JST reverses the order of these two verses.

1:23 **I am in a strait betwixt two**. We might say, 'I am between a rock and a hard place.' Paul means, 'I am surrounded or encircled by both [death and life].'

1:27 **conversation**. Not talking but doing; "conversation" in the Bible should be translated as 'actions' or 'deeds.'

1:28 ***JST*** “And in nothing terrified by your adversaries, **who reject the gospel**: which is to them an evident token of perdition, but to **bringeth on them destruction; but you of who receive the gospel**, salvation, and that of God.”

The awkward comparison in the KJV is made clear—those who reject the gospel message bring destruction upon themselves, but those who receive it find salvation.

A Hymn to Christ – Philippians 2:1-11

2:6-11 Many believe that these verses contain an ancient Christian hymn that Paul incorporated into his letter. Since Paul included it, it pre-dates his writings, thus making it potentially one of the oldest Christian texts.

2:7 ***the form of a servant***. Jesus’ life was as a ‘slave’ of the Father, though he was “equal with God” (v. 6).

2:8 ***obedient unto death***. As the Father’s slave, Jesus obeyed perfectly, even to the point of giving his life when the Father required it.

2:8 ***the death of the cross***. There was no more hated or vile way to die in Roman society. The cross was the means of execution for slaves, criminals, and others in the lowest levels of society. It served to make them an example and to send a message to everyone who saw them.

2:9 ***God also hath highly exalted him***. In spite of his status among men and the manner of his death, God turned the tables on the world and raised him to the highest levels in the heavens.

2:9 ***a name which is above every name***. The name “Jesus” has become the greatest among all mankind. Because of his self-less sacrifice, all will worship him in heaven, on earth, and below the earth (v. 10, alluding to the ancient view of the structure of the world).

2:11 ***Jesus Christ is Lord***. When all fall down to worship him, they will all declare that Jesus is Jehovah, the God of Israel, the creator, the giver of laws, the Savior and the Redeemer.

Work out Your Own Salvation – Philippians 2:12-18

2:12 ***work out your own salvation with fear and trembling***. To “work out” (Greek *katargazomai*) salvation means to accomplish it, bring it about, prepare it, and overcome. That Paul uses this strong language leads even those who believe in grace alone to declare that this passage refers “to the believer’s responsibility for active pursuit of obedience in the process of sanctification.”¹⁴

2:13 ***God which worketh in you***. Or, “For God is at work in you, bringing out both the desire and effort to do his will” (TW).

2:15 ***ye may be blameless and harmless***. Our efforts must lead to becoming without blame and without harm – meaning, justified. The harm could be what we inflict on ourselves by our sins or that which we inflict on others; either way, we need to work hard to be forgiven and have the consequences fully removed.

2:15 ***the sons of God***. Paul’s language (*teknon*) includes daughters, though not called out in the KJV. To become a son or daughter of God means to be sanctified. The miracle is that this happens in the middle of a wicked world, but it also gives us the opportunity to be shining examples.

2:17 ***offered upon the sacrifice***. The word Paul uses, translated “offered” (Greek *spendō*), means to be poured out. It has reference to the drink offering or the blood offering at the altar of the temple but is a powerful metaphor for how Paul had ‘poured’ himself out in God’s service.

¹⁴ John MacArthur, *The MacArthur Bible Commentary*, 1717.

Timothy and Epaphroditus – Philippians 2:19-30

2:19 **send *Timotheus shortly unto you***. From Rome, Paul still sent his close companions, like Timothy, out to work with the churches he had begun.

2:20 ***For I have no man likeminded***. High praise for Timothy: ‘I have no man of such quality of soul.’

2:21 ***all seek their own***. A hint that some of Paul’s fellow laborers in missionary work might be losing interest or enthusiasm, also reflected in 2 Timothy 4:10.¹⁵

2:23 ***so soon as I shall see how it will go with me***. Paul anticipated a positive outcome but wanted to wait to send Timothy until he knew for certain. If he was condemned to death, he didn’t want to miss the opportunity to say farewell to this closest of friends.

2:24 ***I also myself shall come shortly***. Paul did not expect to die as a result of his appeal to Caesar, and he did not (this time). Though Acts is silent on his actions after his first Roman imprisonment, Christian tradition holds that he first went to Spain then (verified by 1 Timothy 1:3) that he returned to Macedonia, certainly stopping at Philippi while he was there.

2:25 ***Epaphroditus, my brother***. Epaphroditus came from Philippi with funds to support Paul while in prison in Rome. He apparently fell very ill either on the way or in Rome before he could return, and nearly died. Paul rejoiced that he recovered and would soon return to them.

Warnings – Philippians 3:1-11

3:2 ***Beware of dogs***. In Paul’s day, there was good reason to beware of dogs, who typically roamed the streets at night looking for food. They were often wild animals, not the tame, domesticated creatures so many love today. But he is speaking metaphorically, comparing “evil workers” to these mean, wandering scavengers, seeking to do as much damage as they could.

3:2 ***concision***. Or, ‘self-mutilators.’ This is likely in reference to the next verse, contrasting those “of the circumcision” (the true covenant) with those who cut their (fore)skin just for the sake of doing it (without a true covenant)—in other words, the self-mutilators are the Jews under the old Law.

3:5 ***an Hebrew of the Hebrews***. Paul’s description of himself in this verse yields some things only known by this words, such as being from the tribe of Benjamin and that he was (still) a Pharisee.

3:8 ***I count all things but loss for the excellency of the knowledge of Christ Jesus***. Paul gave up everything to become a follow of Jesus, and regretted nothing.

3:9 ***the righteousness which is of God by faith***. “Righteousness” in the New Testament is not typically used as we use the word today—striving to live the commandments and do what is right. Instead, it is a synonym for justified—made ‘right’ with the Lord.

3:11 ***JST*** “If by any means I might attain unto the resurrection of the ~~dead~~ **just**.”

As with John 5:29, the resurrection becomes “of the just” in the JST. This clarification is important doctrinally; everyone comes forth in the resurrection at some point but Paul aspired to come forth in the first resurrection with other believers and faithful followers of Christ.

¹⁵ Wayment, *The New Testament*, Philippians 2:21 note.

I Seek for the Goal – Philippians 3:12 – 4:1

3:14 ***I press toward the mark for the prize of the high calling of God.*** ‘I press on toward the distant goal of the victory wreath at the divine summons before God.’

3:14 ***mark of the prize.*** In an athletic contest, the competitors ran to the mark—a goal or post—that signaled the end of the race and the location of the prizes—victory crowns or wreaths.

3:15 ***God shall reveal even this unto you.*** Shades of 2 Nephi 31-32; if we strive to be our best, pray, and follow the Spirit, God will reveal all things that we need to do to us.

3:18 ***the enemies of the cross of Christ.*** Signs of an early apostasy, there were already “many” of whom Paul warned them (“even weeping”). These enemies who are focused on food laws (“whose God is their belly”) and who focus on “earthly things” would end in destruction (verse 19).

3:20 ***our conversation is in heaven.*** In this case, “conversation” refers to the administration of civil affairs. Paul stated that the loyalty of the Saints was to heaven which ruled over them.

3:21 ***his glorious body.*** Paul had seen Jesus in his full glory on more than one occasion and knew firsthand just how glorious he was. This is also a bold statement on the reality of the resurrection—our “vile body” will be made like Jesus’ “glorious body,” not his spirit.

Rejoice in the Lord – Philippians 4:2-9

4:3 ***true yokefellow.*** This phrase is sometimes cited as evidence that Paul was married at this time, beginning early in Christian history. Some speculate that it refers to Lydia, a woman Paul converted in Philippi. The term “yokefellow” (*suzygos*) is masculine in most manuscripts but feminine in some and used primarily by those united by marriage, though it can also mean those united in other relationships, such as business or a shared labor. One translation (JSB) treats this as a personal name, ‘Syzygus,’ rather than a title.

4:6 ***JST*** “Be careful ***afflicted*** for nothing. . .”

The footnote notes this change and the Greek meaning of “careful,” which is to be ‘anxious’ or ‘troubled.’ The JST’s “afflicted” is strong but fits the context.

4:7 ***which passeth all understanding.*** “. . . which surpasses all comprehension” (NASB).

4:8 ***whatsoever things are true.*** This verse is the source text for the 13th Article of Faith.

4:8 ***think on these things.*** Not just ‘think’ but ‘calculate,’ ‘take account,’ or ‘deliberate.’ This supports the philosophy of substituting bad or evil thoughts for more positive ones.

Thanks – Philippians 4:10-20

4:11 ***in whatsoever state I am, therewith to be content.*** Paul learned to be content (or, ‘strong enough to not need support’) in whatever circumstance he found himself. He could do this because his strength came from Jesus Christ (verse 13).

4:15 ***but ye only.*** Paul recounted how when he left Philippi and Berea under threat and went south to Athens and then Corinth, that no one else kept in touch with him concerning his temporal well-being except Philippi.

4:16 ***in Thessalonica ye sent once and again.*** The good saints of Philippi at least twice sent funds to Paul to help him focus on the work and not on supporting himself.

4:17 ***I desire fruit.*** Paul appreciated their gifts but didn’t prioritize worldly wealth; his focus was to bring “fruit” or converts to the Lord, crediting them to the account of the Philippians.

4:18 ***an odour of sweet smell, a sacrifice acceptable***. The gift from the Philippian saints was like a valid offering to God, symbolically having a good smell to the Lord and being acceptable to him in every way.

Final Greeting – Philippians 4:21-23

4:21 ***The brethren which are with me greet you***. Paul had many companions in Rome, some who stayed with him like Luke, and others who came and went, wanting to visit with him and see to his needs but still needing to keep the church functioning in Greece and Asia.

4:22 ***they that are of Caesar's household***. Fascinatingly, there were Christians in the very household of Caesar, though probably people who were slaves, not family members. Some note that this term may have been used for other organizations outside of Rome as well.¹⁶

¹⁶ Wayment, *The New Testament*, Philippians 4:22 note.

General Introduction – The Pastorals

The three letters in this lesson are commonly referred to as “The Pastorals” because they are written from one pastor (Latin for 'shepherd,' from the Greek *poimēn*) to another. Timothy and Titus were two of Paul's most faithful companions, serving him and the early church over many years and in many capacities.

These letters also give us a glimpse of Paul's life after the stories in Acts. They mention some of his activities and travels, and those of his friends. He had sent Timothy to Ephesus and Titus to Crete, both apparently acting in roles similar to an Area Authority Seventy today.

1 Timothy and Titus were written at about the same time and for similar reasons, so their content is related. 2 Timothy was written later and under different circumstances, during Paul's second Roman imprisonment. Though some of the same themes come through in this letter, it is also a view into Paul just before his death, which according to early church historians, occurred shortly before Nero committed suicide (68 CE). From the glimpses in these letters, we can surmise at least some of Paul's travels during this period.

The letters show less polish and organization than others from Paul, as if he merely dictated them without editing or wrote them himself in one draft. He will say something about a topic, then move on, then come back to the first topic again. The challenge in outlining these chapters is an indication of the more casual approach Paul took with these personal letters. His church letters appear much more systematic and edited.

Sometime after being freed from his first Roman imprisonment, Paul traveled to Ephesus with Timothy, left his friend there, and went on to Macedonia (1 Timothy 1:3, perhaps spring or summer 65 CE). He wrote to Timothy from there and said he planned to go back to Ephesus (1 Timothy 3:14; 4:13) but it is not known if that happened. Shortly after that, he appears to have taken Titus to Crete and left him there (Titus 1:5), perhaps returning to Macedonia from where he wrote Titus' letter. Paul said he planned to spend the next winter in Nicopolis (western Greece, Titus 3:12) and asked Titus to join him there. The next spring he seems to have been arrested at Troas (2 Timothy 4:13, 66 CE) and taken to Rome. While waiting trial (again) in Rome, he wrote 2 Timothy, his last known letter. Jerome, an early church leader, wrote that Paul was martyred in the 14th year of Nero's reign, between 13 October 67 and 9 June 68.

The following are some interesting topics and references that come from these chapters.

Priorities

- 1 Timothy 6:6-11 (love of money evil)
- 1 Timothy 6:17-19 (don't trust in riches)

Prayer

- 1 Timothy 2:1-2 (for kings and leaders)

Women

- 1 Timothy 2:9-15 (no costly apparel; silence and subjection)
- Titus 2:3-5 (behave well, teach young women)

Bishops

- 1 Timothy 3:1-7 (qualifications of a bishop)
- Titus 1:5-9 (a similar list, though also applying to elders)

Apostasy

- 1 Timothy 1:3-4 (fables and endless genealogies)
- Titus 1:10-14 (rebuke teachers of false doctrines)

Titus 3:9-11 (avoid sin and strivings about the law)

- 2 Timothy 4:3-4 (will not endure sound doctrine)

Last days

- 1 Timothy 4:1-3 (depart from the faith, lies, hypocrisy)
- 2 Timothy 3:1-9 (sins of the last days)

Scriptures

- 2 Timothy 2:15 (study to be approved unto God)
- 2 Timothy 3:14-17 (inspired scripture leads to wisdom and good works)

Christ

- 1 Timothy 2:3-6 (one God, one Mediator)
- 1 Timothy 6:15-16 (praise to the only Potentate)
- Titus 2:11-14 (the grace of God appeared to us in Jesus)
- Titus 3:3-7 (justified by his grace)
- 2 Timothy 1:8-10 (called not by works but his grace)

Paul

- 1 Timothy 1:12-16 (Paul is a chief sinner but an example of repentance)
- 2 Timothy 4:6-8 (ready to be offered)

1 Timothy

Paul and Timothy were lifelong companions and friends. Paul called him his “son in the faith” (1 Timothy 1:2) and his “beloved and faithful child in the Lord” (1 Corinthians 4:17, NASB). Timothy, whose Greek name was *Timothēos*, was ‘discovered’ by Paul when the Apostle served in Timothy’s hometown of Lystra during his second mission (Acts 16:1-2). Paul determined to take Timothy with him but first had him circumcised because all the Jews knew his father was a Greek (Acts 16:3).

Paul and Timothy worked together at Corinth (1 Thessalonians 1:1; 2 Thessalonians 1:1) and, in Macedonia (2 Corinthians 1:1). The apostle to the Gentiles also sent Timothy to Philippi (Philippians 2:19, 23), Thessalonica (1 Thessalonians 3:2), Macedonia (Acts 19:22), Corinth (1 Corinthians 16:10; Romans 16:21) and left him to work in Berea (Acts 17:14) and Ephesus (1 Timothy 1:3). Timothy joined Paul at Troas (Acts 20:4) and Rome during the first imprisonment (Philippians 1:1; Colossians. 1:1), and Paul asked him to come during his final imprisonment at Rome (2 Timothy 4:9, 21). It is not known if the two saw each other before Paul’s demise. Timothy was also apparently imprisoned at some point, though the details are unknown (Hebrews 13:23).

Timothy was certainly one of Paul’s most trusted companions. Paul said to those at Philippi, “For I have no man likeminded, who will naturally care for your state” (Philippians 2:20). The word translated “likeminded” in this verse is *isopsuchos*, meaning “of similar spirit” or “of like soul/mind.” In other words, Paul felt that there was no one else who shared his beliefs and priorities as did Timothy. It was as if he said, ‘I know of no one who has such quality of soul as Timothy.’ That is a high complement indeed.

Outline

1. Greeting (1:1-2)
2. Keep false doctrines in check (1:3-20)
 - a. Warning (1:3-11)
 - b. A former persecutor (1:12-20)
3. Worship and the conduct of church leaders (2:1 – 3:13)
 - a. Counsel on prayer (2:1-15)
 - b. The calling of bishops (3:1-7)
 - c. The qualifications of deacons (3:8-13)
4. The mystery of godliness (3:14-16)
5. Ascetic tendencies among believers (4:1-5)
6. Be an example (4:6-16)
7. General Counsel (5:1 – 6:2a)
 - a. Everyone (5:1)
 - b. Widows (5:2-16)
 - c. Elders (5:17-20)
 - d. Sinners (5:21-25)
 - e. Slaves (6:1-2a)
8. Warnings and encouragement (6:2b-21)
 - a. Contend for the faith (6:2b-5)
 - b. The love of money (6:6-10)
 - c. Pursue righteousness (6:11-16)
 - d. God richly provides (6:17-19)
9. Conclusion (6:20-21)

Greeting – 1 Timothy 1:1-2

1:2 **Timothy, my own son in the faith.** Literally, ‘Timothy, true child in faith.’

Keep false doctrines in check – 1 Timothy 1:3-20

Warning – 1 Timothy 1:3-11

1:3 ***abide still at Ephesus***. Paul traveled into Macedonia after being freed from his first Roman imprisonment (among other activities, such as perhaps going to Spain). Timothy was sent by Paul to Ephesus.

1:4 ***fables***. False, fictional stories; we might say 'faith promoting rumors.'

1:4 ***endless genealogies***. These "were doubtful, untruthful genealogies, tampered with the improper purposes."¹⁷ Boyd K. Packer relates that this is searching ancestors to add prestige to yourself or to claim property unworthily instead of seeking them out to render them service through the temple (see Boyd K. Packer, *Holy Temple*, 225). Some commentators see this as a sign of "proto-Gnostic" doctrines taking hold.¹⁸

1:5 ***the end of the commandment is charity***. 'The purpose of my instruction is [to build] love' (AT).

1:6 ***vain jangling***. 'Empty talk' or "fruitless discussion" (NASB).

1:8 ***the law is good***. Paul did not condemn the Law of Moses but appreciated that it can help bring men to Christ, if understood correctly.

1:10 ***them that defile themselves with mankind***. Homosexuals.

1:10 ***menstealers***. 'Slave traders,' though the word also means 'kidnappers,' which was how many became slaves. Timothy and Paul would have seen the prominent statue at Ephesus of C. Sallustius Crispus Passienus, a proconsul of Asia during Paul's life, erected to his honor by slave traders.

A former persecutor – 1 Timothy 1:12-20

1:13 ***but I obtained mercy***. Though Paul persecuted the church, he was converted to the truth and salvation by Jesus, and served as a pattern to any sinner, since no one could have been a worse sinner than Paul.

1:15 ***worthy of all acceptance***. "deserving full acceptance" (NASB).

1:17 ***invisible***. 'Unseen;' because of lack of belief, though not un-seeable, with faith.

1:18 ***the prophecies which went before on thee***. "Prophecies previously made concerning you" (NASB). We don't know the details of these prophecies, but perhaps through a priesthood blessing, setting apart, or patriarchal blessing,¹⁹ Timothy received assurances and guidance about his future service.

1:20 ***Hymenaeus and Alexander***. Hymenaeus is also mentioned in 2 Timothy 2:17, but nothing further is known about these two. They were blasphemers and "delivered unto Satan" (i.e., 'excommunicated').²⁰

Worship and the conduct of church leaders – 1 Timothy 2:1-3:13

Starting with a section on prayer, Paul turned his attention to how people in the church should conduct themselves, concluding with a section aimed at bishops and deacons.

Counsel on prayer – 1 Timothy 2:1-15

2:1 ***prayers, intercessions, and giving of thanks, be made for all men***. Paul teaches that prayers, both personal and those in worship services, be made on behalf of "all men ('all sorts of people'), including "kings" and those "that are in authority" (v. 2). The latter is a timely request, given the persecutions of Christians in Rome that were going

¹⁷ Ogden and Skinner, *Verse by Verse: Acts to Revelation*, 213.

¹⁸ Arnold, *Zondervan Illustrated Bible Backgrounds*, 3:450.

¹⁹ So says McConkie, *DNTC*, 3:75.

²⁰ See Ogden and Skinner, *Verse by Verse: Acts to Revelation*, 214; cf. D&C 78:11-12; 82:21; 104:8-10.

on at the time of this writing. On 18 July 64, fire broke out in Rome. Five days later, ten of the city's fourteen divisions were either destroyed or severely damaged. Looking for scapegoats, Nero blamed the Christians and began to arrest and kill them in various grisly ways, including sewing them up in animal carcasses so wild beasts would eat them, and coating them in pitch, hanging them from poles, then burning them alive at night like streetlamps while he festively paraded around the city.²¹ No wonder Paul told Timothy to have the saints pray that kings and leaders might simply let them "lead a quiet and peaceable life in all godliness and honesty" (v. 2).

2:4 **JST** "Who is **willing to will** have all men ~~to be~~ saved, and ~~to~~ come unto the knowledge of the truth **which is in Christ Jesus, who is the Only Begotten Son of God, For there is one God and one** **ordained to be a** mediator between God and ~~men, the man~~ **Christ Jesus, who is one God, and hath power over all men.**"

Contrary to some philosophies where God predestinates people to be saved or not regardless of their choices or activities, Paul understood that God wants all of his children to return and live with him. He is completely willing for that to happen, but too many of us choose a different outcome by our actions.

2:5 **one mediator**. Praying to angels, saints, or any intermediary other than Christ is not part of the gospel that Paul taught. As Jesus taught, we pray to our Father in heaven directly and no one else, and we do it in the name of Jesus Christ, our mediator.

2:6 **gave himself a ransom**. The Greek word used for "ransom" is *antilutron*, appears to be actually created by Paul to convey the full sense of a ransom (*lutron*) paid by substitution (*anti*, meaning 'instead of' or 'in behalf of'). In other words, the ransom is not just a payment but one person substituting himself for another. Jesus was able to be this substitute-ransom because he was without sin and thus an appropriate exchange for all of us who are enslaved by sin (compare Matthew 20:28, "to give his life as a ransom for many").

2:6 **to be testified in due time**. Adding the word 'of' in this sentence helps capture the sense: 'to be testified of in due [proper] time.'

2:7 **preacher**. This is *keryx*, meaning 'herald,' the person authorized by kings and rulers to proclaim their words. In the days before newspapers and television, a herald was the main way of getting the news out.

2:8 **pray . . . lifting up holy hands**. An example of a common prayer practice of the day; see Psalms 28:2; 134:2; Lamentations 2:19; 3:41.

2:9 **with shamefacedness and sobriety; not with broided hair**. "... modestly and discreetly, not with braided hair" (NASB). "In other words, women should avoid vain styles and practices adopted from pagan temples and from Roman society of the time."²² In a time of intense persecution in some parts of the empire, this allowed Christians to look completely 'respectable.' Paul counseled for simplicity over finery so that dress would not detract or distract from worship.²³

2:11 **Let the woman learn in silence with all subjection**. "A woman should learn in quietness and full submission" (NIV). This and the next verse indicates that Paul felt that women should not try and seize power and authority from duly authorized priesthood leaders.

2:14 **Adam was not deceived**. Eve was deceived ('beguiled') by Satan, but Adam was persuaded by Eve (see Genesis 3:4-19). Adam made a deliberate choice, knowing the consequence and the need for that choice. Said Robert Millet: "Adam partook knowing that unless he did so, he and Eve could not have children and fulfill the

²¹ Bruce, *Apostle of the Heart*, 441-442.

²² Ogden and Skinner, *Verse by Verse: Acts to Revelation*, 215.

²³ Arnold, *Zondervan Illustrated Bible Backgrounds*, 3:456; see also Jacob 2:13; Alma 31:27-28; Mormon 8:36-37; D&C 42:40.

commandment they had received to multiply and replenish the earth. In short, to say that Adam and Eve partook of the forbidden fruit is to say that they complied with whatever the law was that brought mortality into being.”²⁴

2:14 **the woman being deceived was in the transgression.** “Transgression” is *parabasis*, meaning ‘an overstepping,’ tying back to Paul’s statement in verse 12 about not assuming or grabbing authority inappropriately.

The calling of bishops – 1 Timothy 3:1-7

3:1 **the office of a bishop.** “Bishop” is *episkopos*, meaning ‘an overseer’ (though here a related noun is used, *episkopē*, ‘an investigation’ or ‘an inspection’). Ancient bishops were probably more equivalent to stake presidents in the Church today, since they oversaw the functioning of multiple assemblies or churches in a city or area.²⁵

3:2-7 The qualifications of a bishop:

- Blameless – “a man whose life cannot be spoken against” (NLT)
- The husband of one wife – Not relating to polygamy but the Greek means ‘faithful to one wife’; Greeks and Romans did not practice polygamy, but they often had concubines and mistresses²⁶
- Vigilant – temperate
- Sober – self-controlled
- Of good behavior – disciplined or respectable
- Given to hospitality – a generous host
- Apt to teach – likely to offer instruction, or from the Greek sense, skilled at teaching
- Not given to wine – not a drunkard
- No striker – contentious or quarrelsome
- Not greedy of filthy lucre – “not a lover of money” (NIV)
- Patient – fair, mild, gentle
- Not a brawler – not quarrelsome
- Not covetous – not loving money
- Ruleth well his own house – “one who manages his own household well” (NASB)
- Having his children in subjection with all gravity – “keeping his children under control with all dignity” (NASB)
- Not a novice – not a new convert to the church
- Have a good report of them that are without – have a good reputation outside of the church

The qualifications of deacons – 1 Timothy 3:8-13

3:8-13 *Diakonos* was another office or role in the early church, only translated “deacon” here and Philippians 1:1. The meaning of the word in Greek is ‘minister, servant, helper, or attendant.’ Though apparently not equivalent to our deacon today, the role appears to be something like a counselor in a presidency or bishopric, or a quorum presidency, or perhaps an auxiliary leader. It may not have been a priesthood office at all, but a descriptive role.²⁷ Notice that Paul also talks about the behavior of deacons’ wives in verse 11.

- Grave – honorable, respected
- Not double-tongued – literally, ‘double worded,’ meaning saying different things to different people

²⁴ Robert L. Millet, *The Power of the Word: Saving Doctrines from the Book of Mormon*. Salt Lake City: Deseret Book Co., 1994, 65.

²⁵ See Bruce A. Van Orden, “The Pastoral Letters (1, 2 Timothy; Titus),” in Millet, *Acts to Revelation*, 180. An excellent article on the concept of how the ancient church organization relates to ours today is Grant Underwood, “The ‘Same’ Organization that Existed in the Primitive Church,” in the 2002 Sperry Symposium, *Go Ye Into All the World*, 167f).

²⁶ Arnold, *Zondervan Illustrated Bible Backgrounds*, 3:501.

²⁷ See Underwood, “The ‘Same’ Organization,” Sperry Symposium, *Go Ye Into All the World*, 179f.

- Holding the mystery of the faith in a pure conscience – “They must keep hold of the deep truths of the faith with a clear conscience” (NIV)
- First be proved – tested
- Purchase to themselves a good degree, and a great boldness in the faith – “Those who have served well gain an excellent standing and great assurance in their faith” (NIV)

They mystery of godliness – 1 Timothy 3:14-16

3:14 **hoping to come**. Paul hoped to soon return to Ephesus and see Timothy again.

3:15-16 The JST changes these verses very slightly—just adds a period and the word “is”—but the meaning is altered importantly. The “house of God” is the church, as in the KJV, but “the pillar and ground [foundation] of the truth” becomes “God . . . manifest in the flesh,” or Jesus Christ.

Ascetic tendencies among believers – 1 Timothy 4:1-5

4:1 **the Spirit speaketh expressly**. Revelation comes quietly sometimes and with great force at other times (see McConkie, 3:85).

4:1-3 1 Timothy is full of lists, this one about the wickedness of the “latter times.”

4:1 **depart from the faith**. Apostasy was already beginning in Paul's day but he predicted even more later.

4:1 **giving heed to seducing spirits**. 'Deceiving spirits' is better.

4:2 **conscience seared with a hot iron**. Those who committed crimes or who were runaway slaves were sometimes branded (the Greek word here is 'cauterized') as punishment; even so, those who lie in hypocrisy are burned in their consciences which are marked as if they were criminals.

4:3 **abstain from meats**. Not animal flesh, but *brōma*, meaning food in general.

4:4 **every creature of God is good**. Or, 'every creation of God is good.' This reflects back to the pronouncements in Genesis that each stage of the creation was good and deflects the command by liars to abstain from food.

Be an example – 1 Timothy 4:6-16

4:6 **a good minister**. The Greek word translated here “minister” is the same as in 3:8, *diakonos*. The KJV translators sometimes used the sense of that word and sometimes the transliteration “deacon.” It doesn't mean that Timothy was a deacon or was being told to be a deacon, but Paul was counseling him to be a good ‘servant of the king,’ who is Christ.

4:8 **bodily exercise profiteth little**. Quote this scripture often to avoid guilt when skipping a workout. Seriously, Paul was making a comparison between the benefit we do get from exercise (which he called “of some value” [NIV] because it has to be done again and again to maintain the benefit) and the eternal benefits of living a godly, obedient life.

4:12 **let no man despise thy youth**. We don't know Timothy's age, but if he was a teenager when Paul first took him along on his travels, by now he would be in his early 30s—young for a 'stake president.'

4:13 **give attendance to reading**. Or, 'take heed to read,' referring to the vocal reading of the scriptures, which is how most people knew them—one person sat and read aloud and others carefully listened.

4:14 **the gift that is in thee**. “The gift of the Holy Ghost.”²⁸

²⁸ McConkie, *DNTC*, 3:87.

4:14 **the laying on of the hands of the presbytery**. Timothy was given a “gift” (a *charisma* or gift from God) through the laying on of hands of the elders in the church. Paul does not explain what the gift is but presumably Timothy would know that.

4:15 **Meditate upon these things**. Or, ‘give care to’ or ‘practice’ these things, referring back to the gift he had received.

General counsel – 1 Timothy 5:1-6:2a

Everyone – 1 Timothy 5:1

5:1 **Rebuke not an elder**. “Elder” here means an older person, not a priesthood office.

Widows – 1 Timothy 5:2-16

5:3 **Honour widows that are widows indeed**. “Give proper recognition to those widows who are really in need” (NIV). Most widows suffered greatly in this time since inheritance went to male sons and not to wives. If the sons (or often, step-sons) did not provide for their mother or step-mother, her dowry was often all she had to support herself.²⁹

5:4 **requite their parents**. Knowing how often children neglected their parents and widowed mothers, Paul strongly directed children to care for their parents. Those who don’t do so are “worse than an infidel” (v. 8).

5:9 **Let not a widow be taken into the number**. The “number” or ‘list’ was apparently written to keep track of those who were widows in need of care and from the church. Paul’s counsel was to only put widows over 60 years of age and those married to a single man who died on the list. Younger widows should remarry (v. 14).

5:10 **Well reported of for good works**. The Church welfare program for widows in Paul’s day appears to have worked much like ours today—someone who received assistance was to provide service in exchange.

5:16 **let them relieve them**. Again, like today’s system, people were to go to family first for help. Only those who were truly in need and without such family support should be helped by the church.

Elders – 1 Timothy 5:17-20

5:17 **worthy of double honor**. Anyone who serves deserves ‘honor’ (in the form of gratitude for service) but an older person who serves well merits a double honor, said Paul.

5:18 **Thou shalt not muzzle the ox**. The quote is from Deuteronomy 25:4. Paul used this image twice (here and 1 Corinthians 9:9). Paul quoted this scripture as an example of how God cares for a worthy laborer in his kingdom. In Luke 12:30, the JST has this addition: “**And ye are sent unto them to be their ministers, and the laborer is worthy of his hire. For the law saith that a man shall not muzzle the ox that treadeth out the corn**” If Joseph Smith had inserted this reference to muzzling the ox in Matthew, Mark, or John, it would not have had the same significance. First, Luke was Paul’s missionary companion and friend, so for it to also be in his Gospel strengthens the tie between these two men. Secondly, Paul is alone in using this expression in the KJV New Testament, but in the JST Jesus said it first (strictly chronologically), and with the same allegorical meaning. Thus through a JST change of ancient scripture, Paul’s use of the verse is actually quoting a teaching of the Savior.³⁰

²⁹ Arnold, *Zondervan Illustrated Bible Backgrounds*, 3:467.

³⁰ Strengthening the idea that muzzling the ox is a statement of Jesus, the second half of the verse in 1 Timothy 5:18 where Paul uses that phrase includes a parallel remark, “And, the labourer is worthy of his hire.” This is not a quote from the Old Testament but is a quote from Jesus himself, as recorded in Luke 10:7. The phrase “and” ties the two quotations together, giving them equal weight. See George W. Knight III, *The New International Greek Testament Commentary: The Pastoral Epistles* (Grand Rapids, MI: Eerdmans, 2000), 234. Note also that although the book of Luke was written after 1 Corinthians and perhaps 1 Timothy, Luke’s sources are “eyewitnesses” (Luke 1:2) who predated Paul and were probably some of the same sources from which Paul got his information about Jesus’ sayings and ministry.

Sinners – 1 Timothy 5:21-25

5:22 **neither be partaker of other men's sins.** Timothy's responsibility was to teach sinners and call them to repentance, while not getting caught up in their sins himself.

5:23 **use a little wine for thy stomach's sake.** The JST moves this verse to the end of the chapter, putting last the very personal note to Timothy about his stomach and tying the thoughts of 22 and 24-25 together, as seems appropriate by the topics.

Slaves – 1 Timothy 6:1-2a

6:2 **they that have believing masters.** Slaves were to honor their masters (verse 1) but Christian masters were to treat their slaves like "brethren." Paul wrote this after his experience with Philemon and Onesimus, which reflected this situation. Since the population of many of the larger cities, like Ephesus, was one-third to one-half slaves, this was an important social issue.

Warnings and encouragement – 1 Timothy 6:2b-21

Contend for the faith – 1 Timothy 6:2b-5

6:3 **If any man teach otherwise.** "If anyone advocates a different doctrine" (NASB), meaning one that is false.

6:3 **wholesome words.** "Wholesome" means something in good health, strong, free from error.

The love of money – 1 Timothy 6:6-10

6:6 **godliness.** *Eusebeia*, meaning 'reverence or respect towards God.'

6:6 **contentment.** With your situation in life; "a perfect condition of life in which no aid or support is needed" (Thayer's Greek Lexicon).

6:7 **we brought nothing into this world.** We are born naked and with no possessions. Likewise, we "carry nothing out."

6:8 **content.** Not the same word as verse 6 but 'to be possessed of strength' or 'to be satisfied.'

6:9 **perdition.** Or, 'ruin.'

6:10 **For the love of money is the root of all evil.** Not money itself but just a love of it, putting it at a higher priority than things which should be more important, such as family, God, or fellowman.

Pursue righteousness – 1 Timothy 6:11-16

6:12 **Fight the good fight of faith.** Paul used similar language in 2 Timothy 4:7, taken from the world of boxing.

6:15-16 **JST** "Which in his times he shall shew, *who* is the blessed and only Potentate, the King of kings, and Lord of lords, **to whom be honor and power everlasting; Who only hath immortality, dwelling in the light which no man can approach unto;** Whom no man hath seen, nor can see, **unto whom no man can approach, only he who hath the light of the hope of immortality dwelling in him; to whom be honour and power everlasting. Amen.**"

The KJV leaves the reader feeling like God can never been seen but that we give honor in our ignorance. Joseph Smith corrected this verse by inspiration and personal experience to reflect the reality that man can see God when he is prepared, when he "hath the light of the hope of immortality dwelling in him."

God richly provides – 1 Timothy 6:17-19

6:18 **that they may be rich in good works.** Worldly wealth is only good if we are "ready to distribute" it to others, where there is need.

Conclusion – 1 Timothy 6:20-21

6:20 ***oppositions of science falsely so called***. “the opposing ideas of what is falsely called knowledge” (NIV). The word translated “science” is *gnōsis*, which represents a deep or even sacred knowledge. The Gnostics began to appear about the time of this writing, who believed that a few elect had secret knowledge that gave them power and set them apart from others. Timothy was counseled to avoid this kind of false knowledge that pretended to be truth but was really “profane and vain babblings.”

Titus

Paul had sent Titus to Crete to watch over the church there. This letter was probably written about the same time as 1 Timothy. Titus was never mentioned in Acts but was clearly a good companion of Paul in his travels (Galatians 2:1-3; 2 Corinthians 8:23; 2 Timothy 4:10).

Outline

1. Opening Address (1:1-4)
2. Titus' Ministry in Crete (1:5-16)
3. Encourage and Reprove (2:1-15)
4. Remind Them to Be Obedient (3:1-11)
5. Concluding Remarks (3:12-15)

Opening Address – Titus 1:1-4

1:2 **God, that cannot lie**. We might take this for granted today, but in Paul's time, most people thought that their gods were far less than perfect. Gods were fickle, prone to unexplained actions, needing to be appeased at all times. Such gods were driven by what we would consider sinful emotions, such as greed, lust, and covetousness. They lied, cheated, stole, and slept around. Paul wants to emphasize that heavenly Father and Jesus Christ are nothing like that.

Titus' Ministry in Crete – Titus 1:5-16

1:5 **left thee in Crete**. "Left thee" would indicate that Paul had gone with him. Titus' role there was to set some things straight and ordain leaders who could later run the church in his absence.

1:6 **blameless**. Paul calls this out twice, here and again in verse 7. It means that a bishop should be someone who cannot be accused of the negative things listed in verses 6 and 7.

1:8 **a lover of good men**. Some of the KJV phrases here are awkward. Better is: "but hospitable, loving what is good, sensible, just, devout, self-controlled" (NASB).

1:9 **gainsayers**. Or, 'those who contradict,' 'opposers.'

1:10 **unruly**. 'Insubordinate, rebellious.'

1:10 **vain talkers**. Saying useless things.

1:11 **who subvert whole houses**. 'Who overthrow entire branches of the church.'

1:11 **for filthy lucre's sake**. This is priestcraft or preaching for money.

1:12-13 Paul was probably quoting a Cretian poet named Epimenides.³¹ The Greek verb *kretizō* (Cretonize) means 'to lie.'³²

1:15 **JST** "Unto the pure, **let** all things **be** ~~are~~ pure: but unto them **who** ~~that~~ are defiled and unbelieving, **nothing** ~~is nothing~~ pure; but even their mind and conscience is defiled."

³¹ Ogden and Skinner, *Verse by Verse: Acts to Revelation*, 220.

³² Arnold, *Zondervan Illustrated Bible Backgrounds*, 3:503.

Encourage and Reprove – Titus 2:1-15

2:2 **the aged men**. This is *presbutēs*, typically translated ‘elder’ but having the meaning of both an older person and someone with authority in the church, just as it does in English today.

2:3 **aged women**. This is *presbutidas*, the feminine form of the same noun.

2:3-5 What a marvelous mentoring program Paul advocates—it sounds very much like Relief Society or the Young Women program to me.

2:7 **a pattern of good works**. Young men were likewise taught to live lives full of service, righteousness, and good words.

2:10 **nor purloining**. Or, embezzling.

2:11 **JST** “For the grace of God **which** ~~that~~ bringeth salvation **to all men**, hath appeared; ~~to all men,~~”

2:13 **glorious appearing**. This is the origin of a phrase used by many Protestants for the Second Coming of Christ, including the final volume of the *Left Behind* fictional series (an evangelical, fictional, pre-Tribulation rapture account of the end of the world).

2:14 **peculiar people**. Selected from among the world, belonging to God.

Remind Them to Be Obedient – Titus 3:1-3:11

3:5 **the washing of regeneration**. A reference to baptism.

3:7 **justified by his grace**. Though not using all the words, Paul was again here teaching the doctrines of justification (forgiveness of sins) and sanctification (becoming a new person by the power of the Holy Ghost), leading to us becoming like God (“heirs according to the hope of eternal life”).

3:9-11 Can you think of some “foolish questions” that sometimes come up in the Church today? Things that might be interesting but are full of rumor, speculation, and/or false information would fall in this category.

3:10 “If someone disputes what you teach, then after a first and a second warning, have no more to do with him” (NJB).

Concluding Remarks – Titus 3:12-15

3:12 **come unto me to Nicopolis**. There are many towns in the ancient world with this name. Paul is probably referring to one on the western coast of Greece, on the way to Rome.

3:14 **good works for necessary uses**. “Engage in good deeds to meet pressing needs” (NASB).

2 Timothy

Second Timothy was written shortly before Paul's death as he was imprisoned for the second time in Rome. It is often dated to 67 CE, probably in the late summer or early fall of that year, as he requested Timothy to come before winter set in (2 Timothy 4:21).

Scriptures do not tell us how or when Paul died. But two other sources tell us that he was martyred under the hand of Nero (Eusebius and Tacitus). Nero's death is agreed to have been in 68 CE. It is known that he persecuted a number of Christians in the year prior. Thus backing up, Paul's death was likely in late 67 CE or early 68, and this letter was written the fall prior.

Outline

1. Opening Address (1:1-2)
2. Thanksgiving (1:3-18)
3. Counsel to Timothy (2:1-13)
4. Escape the devil's snares (2:14-26)
5. Difficult times in the last days (3:1-9)
6. Continue in the things previously learned (3:10-17)
7. Timothy's charge (4:1-5)
8. Fought a good fight (4:6-8)
9. Some have forsaken Paul (4:9-18)
10. Conclusion (4:19-22)

Opening Address – 2 Timothy 1:1-5

1:1 Paul, an apostle of Jesus Christ. As several have noted (Faulconer, 2; Murphy-O'Connor, 41f; Wilson, 29-30), Paul's full name was likely a three-part Roman name, made up of a given name (*praenomen*), a gens or clan name (*nomen*), and a family name (*cognomen*). There is also the concept of a nickname (*signum* or *supernomen*). Paul is the English equivalent to the Greek *Paulos* and the Latin *Paullus*. It is a very typical *cognomen* but a rare *praenomen*. Some speculate that Paul's Roman name was Gaius Julius Paulus, based on the timing of a mass granting of Roman citizenship to a large population at Tarsus by Julius Caesar.³³ Following this reasoning, Saul, the name he is called by Luke until a point during his first mission, may be either the similar Hebrew *praenomen* to 'Paul' or his *supernomen*.

All we know for certain is that he was called Saul until Acts 13:9 and Paul thereafter, and only referred to himself as Paul in all of his letters.

1:1 by the will of God. Paul was not an apostle by his own choice. He served because it was by the will of God (*dia thelēmatos Theou*) that he do so. Since the experience on the road to Damascus, Paul considered himself a servant or slave to Christ.³⁴ In an act of consecration, Paul surrendered his life—his own will—to Jesus and the divine will, just as Christ surrendered his life to the Father (see, for example, Luke 22:42 and John 5:30 which uses the same word as Paul—*thelēma*). After all, he told the Corinthians, "Ye are bought with a price." The price was paid in full through the Atonement. Therefore he counseled them and us, "Be not ye the servants [slaves] of men" (1 Corinthians 7:23).

1:2 dearly beloved son. The word here translated in the KJV as "son" (*teknon*) means in its simplest sense "child," either son or daughter. But the term holds a richer meaning. It can mean "one who is dear to another but without genetic relationship and without distinction in age." This carries over into our language when an unrelated person tenderly calls another, "My son," just as Christ did when he forgave the man his sins, then healed him (see Matthew 9:2 and Mark 2:5). But *teknon* also carries the sense of the person being a child—or better, a student—in relation

³³ Other grants of citizenship were also by Pompey and Antony, giving possible alternate names of Gnaeus Pompeius and Marcus Antonius.

³⁴ See Faulconer, pp. 3-9 for an extensive and insightful commentary on Paul's use of the term "servant."

to a master or teacher. Paul used this language in many of his letters to refer to those in the churches where he labored or those who worked with him, as in Galatians 4:19; Philemon 1:10; and 1 Corinthians 4:17 (which also refers to Timothy).

This greeting of *agapētō* (“beloved”) differs from 1 Timothy where Paul called Timothy “my own son.” The word there (*gnēsios*) means legitimate, true, genuine. The difference is perhaps not significant but has been given as evidence of Pauline authorship of the letters, as a forger would likely attempt to keep the two consistent.

Though in English translation this phrase is the same as what the Father says at Christ's baptism, the Greek in Matthew 3:17 is *huios* (“son”), referring to a male offspring. Though *huios* can secondarily imply a non-genetic relationship, the fact that Paul uses *teknon* strengthens his added meaning of “my student” or “my disciple,” which mentor relationship with Timothy is reflected all throughout this letter and their relationship.

1:2 *Grace, mercy, and peace.* Paul was not the only New Testament letter writer to use this combination of words in a greeting (see also 1 Timothy 1:2; Titus 1:4; 2 John 1:3; Jude 1:2). But every time mercy and peace appear together in a greeting, they are in this order.³⁵ The order is not accidental but is part of the message: the Lord first extends mercy to the truly repentant, through the Atonement of Christ, after which comes the sweet peace of forgiveness. This is reminiscent of Alma's words to his son, Shiblon, as he described his struggle after the angel appeared to him:

And it came to pass that I was three days and three nights in the most bitter pain and anguish of soul; and never, until I did cry out unto the Lord Jesus Christ for *mercy*, did I receive a remission of my sins. But behold, I did cry unto him and I did find *peace* to my soul (Alma 38:8, italics added).

While the word “mercy” is only in the greeting of a few letters, “grace” and “peace” start all of Paul's epistles, except Hebrews. “Peace” in these greetings is *eirēnē*, meaning: a) harmony between governments or in personal relationships; b) personal well-being; or, c) the peace that will come with the advent of the messianic kingdom. There is little of a) in the New Testament—the emphasis is not *pax romano* but *pax Christi*.³⁶ A messianic application is found in Romans 10:15, where Paul quoted the Septuagint version of Isaiah 52:7,³⁷ saying, “How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

Continuing the natural progression in another of his letters, Paul taught that peace is also associated with joy: “For the kingdom of heaven is . . . righteousness, and peace, and joy” (Romans 14:17). This brings to mind the reaction King Benjamin's people had to his teachings. As he looked at them, he saw that “they had fallen to the earth, for the fear of the Lord had come upon them.” They acknowledged their sins and cried out:

O have *mercy*, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified . . . And it came to pass that after they had spoken these words the Spirit of the Lord came upon them, and they were filled with *joy*, having received a remission of their sins, and having *peace* of conscience, because of the exceeding faith which they had in Jesus Christ who should come (Mosiah 4:1-3, italics added).

1:2 *God the Father and Christ Jesus.* Since the Council of Nicaea in 325 CE, and subsequent councils, most of Christianity has accepted the concept of the Trinity— three Gods in One. There is abundant evidence that Christians before 325 CE had a different view of the nature of the Father, Son, and Holy Ghost. Though a full discussion of this point is beyond the scope of these simple notes, it is sufficient to observe that among the writings of the Pre-Nicene Apostolic Fathers, “here is in them, of course, no trinitarian doctrine and no awareness of a trinitarian problem.”³⁸ Furthermore, it is acknowledged that “one does not find in the NT the Trinitarian paradox of

³⁵ In Galatians 6:16 they appear in the reverse order, though there not as a greeting.

³⁶ *Anchor Bible Dictionary (ABD)*, 5:209.

³⁷ In the Septuagint, the ancient Greek translation of the Hebrew Bible, the statements “preach the gospel” and “bring glad tidings” are reversed from that of the King James Version.

³⁸ Cited in Robinson, Stephen E., *Are Mormons Christians?*, 76. The interested reader is referred to this work, chapters 6 and 7, for an excellent discussion of the development of the Trinity.

the coexistence of the Father, Son, and Spirit within a divine unity, the mystery of the three in one.” The New Testament texts “do not formalize the relationship as that of one in three, but assert somewhat more simply that the work of the three is the same work.”³⁹

So it is in Paul's letters, each of which began with a phrase that distinctly mentioned both the Father and the Son.⁴⁰ But the concept is more than grammatical. Paul taught that Christ is “the firstborn of all creation” (Colossians 1:15, NASB); that “by him were all things created . . . he is before all things, and by him all things consist” (Colossians 1:16-17). When “the time was come, God sent forth his Son, made [born] of a woman . . . that we might receive the adoption of sons . . . and if a son, then an heir of God through Christ” (Galatians 4:4-5, 7).

In all of this, Christ is acting under the direction of the Father, “who hath delivered us from the power of darkness, and hath translated [“brought” in NIV; “transferred” in NASB] us into the kingdom of his dear Son” (Colossians 1:13), who “raised up the Lord Jesus” so that he could “raise up us also by Jesus” (2 Corinthians 4:14).

Jesus is in “the image of the invisible God” (Colossians. 1:15; see also 2 Corinthians. 4:4), where image (*eikōn*) is the same word used in the Septuagint version of Genesis 1:26 for the creation of man: *poiēsōmen anthrōpon kai eikona hēmeteran kai kath homoiōsin*—“Let us make man according to our image and likeness,” and for the image of Caesar on a coin (Matthew 22:20). Christ taught that he and the Father were more than similar in appearance:

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father (John 14:7-9).

Likewise, Paul told the Corinthians that God did give “the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Corinthians. 4:6).

Paul, like Luke (see Luke 24:39) told the Saints of his day that Christ still had a body after the resurrection, for God “hath raised him from the dead” (Colossians 2:12) and that he sits “on the right hand of God” (Colossians 3:1). This from the apostle who watched Stephen stoned for blasphemy after declaring that he saw “the Son of man standing on the right hand of God” (Acts 7:56). Both Stephen’s and Paul’s choice of words were not accidental nor metaphorical.

Nothing in Paul’s writings would lead us to believe the Father and the Son are one being, and he worked hard to assure us of their separate-but-united-in-focus roles. “But to us there is but one God, the Father . . . and one Lord Jesus Christ” (1 Corinthians 8:6). And, “For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5). The mediator’s role is to stand “between parties at variance,”⁴¹ something that makes no sense if the mediator and one of the parties was the same entity.⁴²

Thanksgiving – 2 Timothy 1:3-18

1:3 **I thank God.** This is *charis*, typically translated “grace,” but this time with *eko*, so carrying the connotation of thankfulness (literally, “I have thanks”).⁴³ This thankfulness extends through verses 3, 4, and 5 to his remembrance

³⁹ ABD, 2:1055.

⁴⁰ See Romans 1:7; 1 Corinthians. 1:3; 2 Corinthians. 1:2-3; Galatians 1:1, 3; Ephesians. 1:2; Philippians. 1:2; Colossians 1:2; 1 Thessalonians. 1:1; 2 Thessalonians 1:1-2; 1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4; Philemon 1:3; and Hebrews. 1:1-5 which isn't in the same form as the other letters but conveys the same concept.

⁴¹ “Mediator” in *Webster’s Encyclopedic Unabridged Dictionary*.

⁴² For additional insight, see Anderson, *Understanding Paul*, 202, 247-52; pp. 322-4; and Norman, Keith, “Ex Nihilo: the Development of the Doctrines of God and Creation in Early Christianity” (*BYU Studies*, vol. 17 [1976-1977], Number 3 - Spring 1977).

⁴³ Vine, p. 624.

of Timothy's faith, as expressed in Paul's mentioning him unceasingly in morning and evening prayers, but does not apply to the parenthetical comment about ancestors and conscience.

Paul's gratitude to God is remarkable. As he wrote this, he sat in prison, nearly alone and abandoned by many who had worked with him, and his first reaction was to give thanks to God that he remembered Timothy in his prayers! How many others in even less challenging circumstances would focus the content of their prayers on their own problems? Not Paul: he was praying unceasingly for Timothy, ever thankful for the faithfulness of his friend of many years.

1:3 *whom I serve from my forefathers.* Looking at this verse literally, it is not clear to what the preposition is attached. The King James Version translates *apo* as "from." But though *apo* fundamentally is "separation from someone or something," it carries many potential meanings.⁴⁴ For example, the same word is used in 2 Timothy 1:2 above, denoting that grace, mercy and peace originate *with* God. *Apo* is variously translated in the KJV as "from", "of", "out from", "away from", "in", "since", "because of", "as a result of", "for", "by", and many more. Selecting different meanings, it allows this verse to be translated as different as (italics added in each case): a) "I thank God, whom I serve, *as my forefathers did*, with a clear conscience"⁴⁵; b) "I thank God, *the God of my forefathers*, whom I worship with a clear conscience"⁴⁶; c) "I give thanks to God, whom I serve with the clear conscience *which is from my ancestors*"⁴⁷; or even, d) "I thank God, whom I serve, *unlike* [differently than, separating me from] *my ancestors*, with a clear conscience."⁴⁸

I prefer a rendering like a) as it honors both Paul's religious inheritance from his ancestors and the acceptance of his new faith in Christ and the Atonement.⁴⁹ Indeed, Paul saw the new truth he had embraced as an extension of the older law, "the hope of the promise made of God unto our fathers" (Acts 26:6).

1:4 *being mindful of thy tears.* In this parenthetical remark, Paul was remembering Timothy's tears at their last parting. It is not known when that parting was. Their last documented time together was Paul's first Roman imprisonment during which Timothy was listed as a co-author on three letters, Philippians, Philemon, and Colossians. Perhaps Paul's sending of Timothy to the Philippians (Philippians 2:20-22) was the occasion of this tearful farewell.

When Paul was concluding his third recorded journey, he passed through Miletus and called together the elders of the Church there. In his speech, he made reference to "serving the Lord . . . with many tears" (Acts 20:19) and Luke says that after they all prayed together, "they all wept sore, and fell on Paul's neck, and kissed him" (Acts 20:37). Tearful departures were perhaps common in Paul's busy, on-the-move life.

1:4 *filled with joy.* Paul anticipated great joy as a result of seeing Timothy again. "Joy" (*chara*) is "the experience of gladness" or "a state of joyfulness."⁵⁰ This word is found often in the Pauline corpus, and is the same word used in Luke 2:10: "good tidings of great joy." Thus in this instance, Paul's expected enjoyment of Timothy's company was equated at least linguistically with the exulting thrill of the angel in announcing the birth of the Lord—that's how excited he was for Timothy's visit.

In Paul's recounting of his conversion experience, the Savior told Ananias that he would show Saul "how great things he must suffer for my name's sake" (Acts 9:16). But Paul was to learn that this suffering was not somehow a punishment for his persecution of the early members of Christ's church. Instead, it was a way for the Lord to fully bless him. Jesus taught, "Your sorrow shall be turned into joy" (John 16:20). Paul wrote that even "in a great trial of

⁴⁴ Bauer, p. 105.

⁴⁵ The NIV is quoted, but similar phrasing is in the NKJV, NASB, RSV, NLT, and most modern translations.

⁴⁶ NAB

⁴⁷ Lattimore, p. 208.

⁴⁸ Author's (not preferred) translation. This rendering is merely *possible*, and admittedly a liberal rendering of the text, but it is mentioned to illustrate the potential range of meaning. However, it could make sense in the larger context of Paul's writings—the old law being fulfilled in the new, and contrasting the deadness of the law of Moses with the living reality of Christ's gospel.

⁴⁹ Nicoll, 4:153.

⁵⁰ Bauer, 1077.

affliction,” the Saints of Macedonia manifested “the abundance of their joy” (2 Corinthians 8:2). Likewise, he told the Corinthians, “I am exceeding joyful in all our tribulations.” To the Hebrews he pointed out that they “joyfully accepted” unfair loss of property “because you knew that you yourselves had better and lasting possessions” (Hebrews 10:34, NIV). Paul could say this because he had suffered and yet found cause to rejoice in that suffering, like Peter and John (see Acts 5:40-41).

While it was Lehi that gave us, “men are, that they might have joy” (2 Nephi 2:25), it is Paul who reminded us that we cannot thank God enough for all the joy we feel in fellowshiping one with another (see 1 Thessalonians 3:9), just as he was anticipating with Timothy here. But ultimately, true and lasting joy comes from repentance and righteous living: not only are we forgiven of our sins, but “we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement” (Romans 5:11). Indeed, obedience brings “the fruit of the Spirit,” which then gives us “love, joy, [and] peace” (Galatians 5:22). Had he known them, no doubt Paul would have completely understood Alma’s words to his son, Helaman: “Yea, and from that time even until now, I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost. Yeah, and now behold, O my son, the Lord give me exceedingly great joy in the fruit of my labors” (Alma 36:24).

1:5 *unfeigned faith*. Timothy’s faith in God was sincere. The word Paul used (*anupokritos*) is a negative form of the same root as our word “hypocrisy.” It means literally “without play-acting.”⁵¹ There is no pretense or insincerity in Timothy’s religion. His was a strong and committed testimony, coupled with a determination to keep his covenants, not like those of whom Paul wrote in his first letter to Timothy: “Some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm” (1 Timothy 1:6-7).

We do not know the circumstances of Timothy’s conversion to Christ. Some commentators suggest that he was converted when Paul and Barnabas passed through Lystra on Paul’s first missionary journey. This is mainly due to the fact that he was already a member of the church when Paul came through that town on his second mission (see Acts 16:1-3).

However, those same verses suggest that Paul took Timothy with him because he heard good things about him from the members in the area. That doesn’t sound like someone Paul had already known. It seems more likely that the two of them met for the first time on Paul’s second journey, probably because Timothy was converted in the two years between Paul’s visits from the example of his mother and grandmother (below). The apostle was so impressed with Timothy that he determined to take the young man on the rest of his mission. That was the beginning of a long-term friendship, a relationship that was to bring great satisfaction to Paul and likely Timothy as well.

1:5 *thy grandmother Lois, and thy mother Eunice*. This is the only reference to these two women in scripture, though Acts 16:1 mentions Timothy’s mother was a Jewess. Their names in Greek are *Lōidi*, and *Eunikē*. A few manuscripts also call Eunice a widow, likely derived from the fact that when Paul had Timothy circumcised, his Greek father’s permission doesn’t seem to be an issue, which it would be were he alive (Acts 16:3).⁵²

Paul’s words in these verses might indicate that Timothy was having a small crisis of faith or at perhaps a challenging period in his life. While there is no record of it in scripture, it would seem that Paul and Timothy were in correspondence or communicating in some manner that would let Paul know of the younger man’s concerns or situation. It is due to that situation that the apostle is writing the letter.

1:6 *That thou stir up the gift of God*. “Gift” (*charisma*) is an extension of the word for “grace” (*charis*). It means “that which is freely and graciously given.”⁵³ The “gift of God” here is the Holy Spirit, also referred to as the “baptism of fire” (e.g., Matthew 3:11; Luke 3:16; 2 Nephi 31:13; 3 Nephi 9:20; D&C 19:31; and Moses 6:66). Paul

⁵¹ Bauer, 91; Wuest 2:118.

⁵² ABD II:670.

⁵³ Bauer, 1081.

used Timothy's understanding of that concept and combined it with a verb (*anazōpureo*) only used here in all of scripture, that powerfully conveyed his counsel in Greek, but is, perhaps, easily overlooked in English. The verb is translated "stir up" in the KJV. It carries the meaning of "rekindle" or "cause to blaze again" ("fan into flame," NIV), an appropriate action for the baptism of fire (see 2 Nephi 31:13-17). Because it is in the present infinitive tense, it should be translated "keep rekindling it" in a continuous action.⁵⁴ The metaphor also conveys the thought that neglecting to nurture the companionship of the fire of the Holy Ghost could result in it going out, just as with a physical fire.⁵⁵ It should not be implied, however, that Timothy had lost the companionship of the Spirit, or that his "zeal had grown cold,"⁵⁶ but rather that Paul was encouraging him to "make full use of it."⁵⁷

1:7 **the spirit of fear.** "Spirit" is *pneuma*, meaning several things, including 'wind,' 'breeze,' 'breath,' and 'spirit,' and alternately translated 'ghost' in the KJV (see 1:14). In this verse, however, the reference was not to the Holy Spirit, since the definite article was not used, nor was it correct by the context. Rather this refers to a "spirit" manifest in certain attitudes and behaviors.⁵⁸

"Fear" is *deilia*, meaning a lack of mental or moral strength, cowardice, fear, timidity.⁵⁹ The more common term for fear is *phobos* and its variations, from which we get our term 'phobia.' *Deilia* is only used three other times in the New Testament—when Christ asked the disciples why they were fearful of the storm (Matthew 8:26 and Mark 4:40), and as a descriptive of those who shall have part in the second death (Revelation 21:8). This term is thus associated with faithlessness and sin.

In this period of Paul's life, it was indeed a time of fear as church leaders and members were arrested and executed. Perhaps Timothy wrote of his anxiety to Paul in a previous letter. But Paul, who sat in prison in Rome for the second time, reminded his friend that cowardice and timidity do not come from God, but are, in fact, condemned by Him. Paul might well have compared it to Judges 7:2-3 where God told Gideon that he simply couldn't use the fearful to accomplish his work.

1:7 **but of power.** Power (*dynamis*) comes through the Holy Ghost (see Acts 1:8). It is miraculous power, ability, might, and strength.⁶⁰ The same word is also in verse 8: 'the power of God.' One author characterized it as "to overcome all obstacles and to face all dangers."⁶¹

1:7 **of love.** *Agapē* is translated sometimes "love" and sometimes "charity" in the KJV. It is the first fruit of the Spirit (Galatians 5:22), the pure love of Christ (Moroni 7:47), and the fulfilling of the law (Romans 13:10). Paul's great discourse on charity in 1 Corinthians 13 is all about the characteristics of *agapē*.

1:7 **of a sound mind.** A better translation of *sōphronismos* is "self-discipline" or "self-control." It also carries the sense of moderation and prudence.⁶² Power without love and discipline would be tyranny; the three combined lead to selfless service. Thus the three positive attributes of power, love, and self-discipline offset the spirit of fear to provide hope, motivation, and the strength to overcome. These attributes are a gift from God appreciated and cultivated by those, like Timothy, who are called to selflessly serve others.

⁵⁴ Knight, 370.

⁵⁵ Vine, 600.

⁵⁶ Wuest, 2:118.

⁵⁷ Knight, 370.

⁵⁸ Johnson, 345.

⁵⁹ BDAG, 215.

⁶⁰ BDAG, 262-3.

⁶¹ Vincent, IV:290.

⁶² BDAG, 987; Strong, 88.

1:8 **Be not thou therefore ashamed.** Another way of saying this would be “Don’t start being ashamed.”⁶³ The verb tense indicates that Paul doesn’t expect this to happen with Timothy,⁶⁴ but the admonition ties back to verse 7—because of power, love, and self-control, Timothy won’t be ashamed.⁶⁵

“Ashamed” (*epaischynomai*) had a cultural meaning in Paul’s day beyond the concept of embarrassment. The opposite of shame was honor. Noble thoughts and deeds brought honor, ignoble ones shame.⁶⁶ To many, being associated with “The Way”⁶⁷ was a dishonor, an imagery captured wonderfully in Lehi’s dream of the tree of life (see 1 Nephi 8:24-28). A paraphrase might be, ‘Do not think that the testimony of Jesus brings you dishonor.’⁶⁸

In Hebrews, it twice talks about the crucifixion of Jesus as being put to shame. But he endured that seeming dishonor and today sits on the right hand of God.⁶⁹ Paul viewed his own efforts in the same way, and here exhorted Timothy to that perspective—though the world may take a dim view of that in which we are engaged, God does not, and we will yet receive honor in place of the shame heaped on us by an unknowing world.

1:8 **the testimony of our Lord.** The Greek term used here is *martyrion*, meaning that which serves as testimony or proof.⁷⁰ It is a witness of fact, the direct knowledge of the speaker.⁷¹ It is related to the term *martyr*, which is one who gives testimony, and from which we get our word martyr.⁷² Paul didn’t preach a gospel of personal opinion or scholarly consensus, but taught the simple facts as he knew them from his own experience. By implication, Timothy’s testimony was based on the same type of first-hand knowledge, hearkening back to the reminder in verse 6 to keep rekindling the power of the Spirit.

The testimony is *about* Jesus, not *from* him.⁷³ It was Timothy’s personal knowledge of the triumph of Jesus.

1:8 **me his prisoner.** “Prisoner” is *desmios*, meaning a captive in chains or bonds,⁷⁴ reflecting the contrast in Paul’s situation in this second imprisonment in Rome with his first, which was more like house arrest. Paul, however, saw himself not as a prisoner of the government, but of Christ.⁷⁵ He was in prison willingly, because of his own testimony of Jesus.

1:8 **afflictions.** *Syngkakopatheo* is literally to suffer together with someone else.⁷⁶ Paul, who was suffering, was calling on Timothy to “suffer hardship with me for the gospel.”⁷⁷ 2 Timothy is the only book to use this term in the New Testament (also in 2:3), reflecting the strong feelings of Paul at this stage in his apostleship.

1:9 **called us.** That Paul spoke of God tied to being saved and called in the same phrase is illustrative of his attitude toward his own call. The term is from the Greek *kaleō* with several related meanings, all interesting to Paul’s life. First is to call by name—something Saul, starting with the road to Damascus experience, and then Paul the apostle

⁶³ Dobson, 1652.

⁶⁴ *Epaischynthēs* is in the subjunctive mood—an undefined action, a possibility—but its function is imperative—a command—hence the mixed feel in English; Nicoll, 4:156.

⁶⁵ Knight, 372.

⁶⁶ Romans 1:16 uses the same term, as does Romans 6:21. The former is similar to the context here (I am not ashamed of the gospel), while the latter is about converts being ashamed of former sins committed before joining the church.

⁶⁷ Several scriptures refer to this apparent nickname for the early church, such as Acts 9:2; 22:4, 14; 24:22).

⁶⁸ Johnson, 346.

⁶⁹ See Hebrews 6:6 and 12:2.

⁷⁰ BDAG, 619; Johnson (346) notes that the word here is *martyrion* (“something that serves as evidence”) and not the “expected” *martyria* (“the act of giving evidence”). But from a gospel perspective, the first is clearly correct. Both Luke and Paul use it in the same sense as we do in the Church today—personal evidence of belief and truth shared by the bearer with others.

⁷¹ Zodhiates, 934-5.

⁷² BDAG, 619.

⁷³ Knight, 372.

⁷⁴ Johnson, 347.

⁷⁵ Cf. Philemon 1:9; Ephesians 3:1; 4:1.

⁷⁶ Knight, 373.

⁷⁷ Dummelow, p. 1002.

experienced several times in his life. *Kaleō* also means to request someone's presence, as for a gathering, meal, wedding, etc., or to summon someone, in the legal sense.

Out of these last two meanings comes a common early Christian use of the word, "choose for receipt of a special benefit or experience,"⁷⁸ what we call in the Church today a 'calling.' It is not a call to privilege, though, but to service. This is the sense in Hebrews 5:4: "And no man taketh this honour [esteem, dignity] unto himself, but he that is called of God, as was Aaron."

Related to this, President Spencer W. Kimball taught:

We don't want you to be ambitious for position because so often we find that he who asks for a position in the Church is not worth of it, and I know we do not call men to positions if they have shown desire for that position. The people we call, generally, are those who are reluctant to make demands because they are so humble and they feel their weakness so much that they stand back and wait for someone to select them.⁷⁹

President Thomas S. Monson spoke the role of service in our callings:

What does it mean to magnify a calling? It means to build it up in dignity and importance, to make it honorable and commendable in the eyes of all mankind, to enlarge and strengthen it, to let the light of heaven shine through it to the view of other men. And how does one magnify a calling? Simply by performing the service that pertains to it. In short, we magnify our callings by learning what our duties are and then by performing them.

That Paul uses "us" here reinforces the fact that same God called both Paul the apostle and Timothy the local leader.

1:9 **with an holy calling.** This term, *klēsei hagia*, is unique in this verse, *hagios* emphasizing the consecrated nature of the calling.⁸⁰ *Klēsis* alone, though, is more common, and can either be a call to repentance or a calling to the ministry, as Paul used it in both senses in other passages.⁸¹ While some advocate the former,⁸² I believe Paul was talking about a ministerial call, as one of the main themes in the letter was supporting Timothy in his current responsibilities. Paul's point was that he and Timothy were not qualified to serve God because of any gift or ability on their part, but that God qualifies us through his own grace—through the atonement of Christ. This is a telling statement coming from Paul, "a Pharisee, the son of a Pharisee" (Acts 23:6), who clearly knew his scriptures and the Mosaic Law very well, who was educated in Greek language, culture, and philosophy, who had a sure testimony of Christ, who had the determination to travel wherever he was needed, and many other strengths. Few in that day could have been *more* qualified to serve as an apostle, from an earthly perspective. Yet he took no credit for himself but gave it all to God and Christ, considering himself "the least of the apostles, that am not meet to be called an apostle" (1 Corinthians 15:9).

Paul surely would have related to these words in modern scripture:

And no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be entrusted to his care. Behold, I am the light and the life of the world, that speak these words, therefore give heed with your might, and *then you are called* (D&C 12:8-9, italics added).

⁷⁸ BAGD, 502-3.

⁷⁹ Kimball, 477.

⁸⁰ Hagios means, "being dedicated or consecrated to the service of God"; BAGD, 10.

⁸¹ For the former, see 1 Corinthians 1:9; Galatians 1:6; Philippians 3:14; and 1 Thessalonians 4:7. For the latter, Romans 8:30; 1 Corinthians 1:26; 7:20; 15:9; Galatians 1:15; and 2 Thessalonians 1:11.

⁸² E.g., Johnson, 348.

1:9 **according to his own purpose**. *Prothesis* is from the verb *protithēmi*, meaning “lay out, present.”⁸³ Thus it takes the meaning of setting forth, presentation, plan in advance, and resolve.⁸⁴ God’s plan is given to us and fulfilled in Jesus and his atonement.

Interestingly, this term is used specifically in the New Testament of the shewbread in the temple (see Matthew 12:4; Mark 2:26; and Luke 6:4—the words being literally, “the loaves of the setting forth.”). These loaves were laid out in the Holy Place each week and eaten by the priests in behalf of the people, a symbol of God nourishing his people both physically and spiritually (see Leviticus 24:5-9).⁸⁵ For this and other reasons, it is wonderously appropriate that we take bread today as one of the symbols of covenant renewal during the sacrament in our personal efforts to live according to God’s plan.

1:9 **grace**. “Grace” (*charis*) is an incredibly rich word, and the doctrine behind the word is profound. Unfortunately, it’s a highly misunderstood doctrine and a misused word in many Christian churches.

Charis has five main definitions:⁸⁶

1. A winning quality or attractiveness that invites a favorable reaction: graciousness, attractiveness, charm, winsomeness.
2. A beneficent disposition toward someone: favor, grace, gracious care/help, goodwill.
3. Practical application of goodwill: favor, gracious deed/gift, benefaction.
4. Exceptional effect produced by generosity: favor.
5. Response to generosity or beneficence: thanks, gratitude.

The first definition is a descriptive personal quality. Two and three are outward-looking—generous actions themselves—while four and five are inward-looking—grateful responses to the actions.⁸⁷ All five meanings are reflected in Paul’s letters, but the second and third are the ones with which he was most concerned.

Augustine is generally acknowledged as the ‘father’ of the modern Protestant concept of grace. He was confronted in his day with Pelagianism, which stressed “the natural human ability to serve God.” He felt this was contrary to scripture, which he believed taught that the Fall made man sinful and naturally separated from God. Though serve God we must, salvation can only come from God, by his grace.⁸⁸

Hundreds of years after Christ, the medieval Catholic Church had developed what they called “Tradition,” a set of beliefs, liturgies, and ordinances (sacraments) that interpreted and even superseded scripture.⁸⁹ Men were saved, they taught, through adherence to the sacraments, meaning that doing the specific activities outlined by the Church led to the reception of grace and salvation. The leadership of the Church was also generally perceived as corrupt, with the pope and many below him having or seeking large fortunes, political power, and a non-celibate lifestyle. Bishops and cardinals were often the younger sons of rich nobles or the illegitimate sons of kings, not qualified for the office by righteousness of life or desire.⁹⁰

⁸³ Johnson, 348; the roots are *pro* (before) and *tithēmi* (to place); Vine, 570.

⁸⁴ BAGD, 869.

⁸⁵ Ryken, 117-8.

⁸⁶ Bauer, pp. 1079-1081.

⁸⁷ Faulconer says, “[*Charis*] has two senses: for the doer it means kindness or goodwill, and for the receiver it means thanks or gratitude,” p. 29.

⁸⁸ ABD, 2:1088; Kelly, 357-366.

⁸⁹ Tradition grew from the early Church practice of accepting the interpretations of scripture and the thinking beyond scripture of the ‘the holy fathers,’ meaning those in the 100-300 years after Christ, such as Ignatius, Eustathius, Athanasius, Origen, and many others; see Kelly, 48f and Schaff, 1:16, 525f, where the latter notes, for example, that Irenaeus “might conceive of a Christianity with scripture, but he could not imagine a Christianity without living tradition.”

⁹⁰ Schaff, 7:5-12.

The general modern Protestant concept of being ‘saved by grace’⁹¹ involves a person acknowledging his sins, being converted, and praying to receive Jesus as his Savior and Lord. From that moment on, he is saved, meaning guaranteed a place in heaven, regardless of his life before or after that prayer (called ‘perseverance of the saints’ in Calvinistic theology,⁹² or ‘eternal security,’ meaning ‘once saved, always saved’⁹³). Some take it further, claiming that even the prayer would constitute a work, so has no bearing on salvation which is wholly predestinated; God saves whom he will, without explanation or reason that can be understood by mortals.⁹⁴

Such a view of salvation (called *sola gratia*—‘only grace’—or *sola fide*—‘only faith’⁹⁵) came from the earliest Reformation teachers—Martin Luther, John Calvin, and others of that period. They developed this concept in reaction to the Catholic Church’s apparent focus on money over spirit, especially manifested in indulgences, and its sacramental works emphasis growing out of extra-scriptural Tradition. As these early reformers read the Bible (and began to read and translate from original languages, not just Jerome’s Latin Vulgate translation) and as they were exposed to the then newly rediscovered writings of early church fathers, like Augustine, they (correctly) concluded that most of the sacraments and many practices of the Catholic Church were not scriptural but were the additions of men through Tradition.

Because Paul faced opposition by Judaists who insisted that the Mosaic Law must be lived to please God, he declared and wrote that the Law of Moses was ineffectual and steered members toward faith in Christ.⁹⁶ He was reacting to that belief with an offsetting zeal appropriate to the circumstance. Early reformers found in these words themes that they felt echoed their position regarding Catholic law. Indeed, the Reformation was viewed as a return to the original doctrine of Christ, long since lost through the distortion of Tradition. They rejected the works emphasis of the Church and strongly emphasized the importance of faith and grace.

Protestantism was thus born as a reactionary response to the Tradition of the Catholic Church—a protest over the state of religion in the 16th century. At first, they only wanted to reform the Church, but over time this futile attempt became a new form of Christianity, one in which all action on the part of the believer, save perhaps true faith manifest through a confession of belief and sorrow for sin, became irrelevant to salvation. Grace was not only the centerpiece, it was practically the only piece, with a resulting de-emphasis on personal righteousness, except as a manifestation of grace and ongoing sanctification in a person’s life. It was and is today a belief system that “altered the punishment without changing the person.”⁹⁷

The doctrines of The Church of Jesus Christ of Latter-day Saints certainly embrace salvation by grace,⁹⁸ but complete it with an understanding of God’s eternal plan of happiness and our responsibilities:⁹⁹

⁹¹ There are variations on this position, ranging from the Calvinistic pre-destinated to salvation view, to the Arminianist position that free will and good works are critical; see Bloomberg and Robinson, 167f.

⁹² *ibid.*, 167.

⁹³ *ibid.*, 162, 168.

⁹⁴ Also called ‘unconditional election’; *ibid.*, 167.

⁹⁵ Schaff, 1:20.

⁹⁶ Elder Bruce R. McConkie notes that Paul had to persuade both Jews who believed they were saved by the performances of the Mosaic Law, and Gentiles who believed that sacrifices or other appeasing acts would bring the blessings of the Gods. “Can either the Jews or the pagans be left to assume that the works they do will save them? . . . Surely we must tell them they cannot be saved by the works they are doing, for man cannot save himself” (cited in Millet, 123).

⁹⁷ Anderson, p. 356; though one Evangelical scholar tries to strike a more balanced view between grace and works, saying, “The paradoxical conclusion that perhaps captures the correct balance here is that ‘salvation is absolutely free, but it will cost us our very lives’” (Bloomberg and Robinson, 169).

⁹⁸ Robert Millet shares an interesting conversation with his father as they lived in Louisiana. Young Robert asked what saved by grace meant, and his father replied, “We don’t believe in that!” When asked why not, his father said, “Because the Baptists do!” We sometimes let what others believe define our doctrines and vocabulary, but LDS people should proudly declare with Nephi, ‘We are indeed saved by grace!’ (2 Nephi 25:23), that the gospel of Jesus Christ “is truly a gospel of grace” (Millet, 14).

⁹⁹ From www.mormon.org; see also *True to the Faith: A Gospel Reference*, 77-78.

Jesus Christ did what only He could do in atoning for our sins. To make His Atonement fully effective in our individual lives, we must have faith in Christ, repent of our sins, be baptized, receive The Holy Ghost, obey His commandments, and strive to become like Him. As we do these things through his Atonement, we can return to live with Him and our Heavenly Father forever.

When we sincerely repent, we:

- Confess the sin to both God and anyone who has been harmed by our sin.
- Ask forgiveness from God and from anyone we have harmed.
- When possible, repair the damage we have done.
- Forsake our sins.
- Strive to keep the commandments.

Thus Nephi said, “For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do” (2 Nephi 25:23).¹⁰⁰ Later, King Benjamin told his people that “if you should render all the thanks and praise which your whole soul has power to possess, to that God who has created you, and has kept and preserved you...if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move...if ye should serve him with all your whole souls yet ye would be unprofitable servants. And behold, all that he requires of you is to keep his commandments; . . . for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted to him, and are, and will be, forever and ever” (Mosiah 2:20-22, 24). Moroni also sums it up wonderfully:

Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind, and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ...then ye are sanctified in Christ by the grace of God (Mor. 10:32-33).

This description of the plan strikes an eternal balance, as it were, between grace and works. Man is wholly dependent upon God and can in no way save himself or repay God for the great gift of salvation. Any person’s works are totally insufficient to justify the reward of resurrection and eternal life. But understanding that our eternal role is to grow, learn, and finally become perfect (Matt. 5:48; 3 Nephi 12:48), we acknowledge that we must do all in our power, give ourselves up to God,¹⁰¹ and repent (meaning change) with all our might. Then grace and the Atonement can be fully applied. Only with our full commitment and effort can we receive the fulness of grace unto perfection. The scale is not tipped toward either grace or works—both are necessary.

How do Paul’s teachings stack up against these varying concepts of salvation? The Protestant interpretation of parts of his letters is their ultimate authority for their view of salvation by grace. For example, here are two oft-quoted scriptures on the subject:

For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus (Romans 3:23-24).

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast (Ephesians 2:8-9).

¹⁰⁰ Though we need to not think Nephi means ‘after the time we have done our full efforts,’ but rather, ‘We are saved by grace, beyond any effort we might make’ (see Millet, 131); compare Alma 24:10-12 where “all that we could do” is repent of our sins.

¹⁰¹ President Ezra Taft Benson stated, “Men and women who turn their lives over to God will discover that He can make a lot more out of their lives than they can” (in Millet, 67).

But that is only part of Paul's doctrine and must be considered in the context of the whole body of his teachings. For example, the Pastoral Letters, including 2 Timothy, contain many calls to good works, and every letter of Paul's but the very short Philemon contains admonitions to "good works" to members of the church.¹⁰²

Consider Paul's letter to the Romans:

What shall we say then? Are we to continue in sin so that grace may increase? May it never be! How shall we who died to sin still live in it? ...so we too might walk in newness of life....knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin (Romans 6:1-2, 4, 6, NASB).

Perhaps the most powerful example is in Galatians, where Paul spent considerable effort helping those Saints understand that the law of Moses would not bring salvation, that faith and love are the 'works' of the gospel. Then in verses 19-21 in chapter 5 he listed many "works of the flesh," finally concluding with the forceful statement "that they which do such things shall not inherit the kingdom of God" (Galatians 5:21). He was not teaching outsiders here, but members of the Church of Christ, those who had already accepted Jesus as their Savior. Still he warned them that they will be judged and potentially rejected from God's kingdom because of their actions.¹⁰³

"If grace is stressed and works also are stressed," notes Richard Lloyd Anderson, "the simple answer is that both are important to salvation."¹⁰⁴ In Paul's teachings, the emphasis is on the Atonement of Christ and the need of man to repent, to change, and to do good deeds. Taking the sum of all his words, "Paul taught that the new person in Christ would put sinfulness behind and learn to live a higher life. This progress is the eternal purpose of Christ's restored gospel."¹⁰⁵

1:9 *before the world began*. The antecedent of this phrase is God's purpose/plan and grace, meaning those things were realities before time began. But this passage also alludes to Paul's understanding of the preexistence of Christ—and of man. "We see here the notion of Jesus as God's plan for the world from the beginning."¹⁰⁶ This phrase, *pro chronon aiōniōn*—literally, "before times eternal,"¹⁰⁷ is used in only two other places in scripture, both by Paul¹⁰⁸ and both referring to the plan being older than time.¹⁰⁹ Paul may not have had Abraham 3:21-28 in front of him, but it is clear from passages like this, as well as 1 Peter 1:19-20 (where Christ is *proginōskō*, "foreordained" in the KJV but better translated 'foreknown' or 'foreseen') and John 1:1-5 that the concepts of pre-Earth life and foreordination were known to the saints of that day.

Paul certainly knew Jeremiah 1:5, and applied it to himself in Galatians 1:15: "But when it pleased God, who separated ('appointed') me from my mother's womb. . . ." In Ephesians 1:4-5, 11 (where "predestinated" in KJV is really 'pre-appointed'¹¹⁰ or foreordained) and Romans 8:28-30 Paul applies that same pre-existent state to the Saints.

1:10 *abolished death*. Paul taught that even though Jesus hung on a tree, died, and was accursed, his resurrection proves his messiahship.¹¹¹ God cursed him for our sakes, then raised him from the dead. Thus he overcame death for himself and for each of us, making it of no effect.

¹⁰² See, for example, Rom. 2:5-10; 1 Cor. 3:13-15; 2 Cor. 9:8; Gal. 5:14-23; Eph. 4:24-5:5; Philip. 4:8-9; Col. 3:12-17; 1 Thes. 4:1-7; 2 Thes. 3:13; 1 Tim. 6:11-12; 2 Tim. 2:19; Titus 2:11-14; Heb. 13:21.

¹⁰³ For many more Paul and other quotes on the balance of faith and works, see Millet, 119f.

¹⁰⁴ Anderson, 358.

¹⁰⁵ Anderson, 362.

¹⁰⁶ Johnson, 349.

¹⁰⁷ Knight, 375.

¹⁰⁸ Romans 16:25 and Titus 1:2.

¹⁰⁹ Though similar thinking is found in 1 Cor. 2:7 and Eph. 1:4.

¹¹⁰ BAGD, 723, 873.

¹¹¹ For example, Rom. 1:3-4; 1 Cor. 15:4; Gal. 3:13.

This part of the verse could be seen as saying, “. . . on the one hand abolishing death, on the other hand bringing life . . .” Surely this knowledge of the Savior’s triumph over the grave gave Paul much comfort as he sat in prison awaiting his own execution. No matter the outcome of his trial, he knew death would have no true effect on him because of his faith in Christ.

1:13 **the form of sound words.** “The pattern of sound teaching” (NIV).

1:15 **Phygellus and Hermogenes.** This is the only mention in scripture of either of these two men, so we know nothing else of them except that they “turned away” from Paul as waited in prison.

1:16 **Onesiphorus.** Likewise, we know little of this great friend of Paul who made the effort to come to Rome, sought him out, and 'refreshed' him. The only other mention of him in in 4:19.

Counsel to Timothy – 2 Timothy 2:1-13

2:2 **the same commit thou to faithful men, who shall be able to teach others.** One of Timothy’s key responsibilities in Ephesus was to train a depth of leadership that would take the truth of the gospel to others in that city and others in western Asia Minor (modern Turkey).

2:3 **endure hardness.** “Hardness” is *kakopatheo*, meaning hardships, afflictions, troubles.

2:3 **as a good soldier.** War and soldiering were often images Paul used to make his points. Soldiers did not complain about hardships but just kept fighting and doing their assignments until told otherwise.

2:5 **if a man also strive for masteries.** Paul changed to a sporting metaphor, speaking of those who worked for mastery of an athletic endeavor that they might be “crowned” with a triumphant laurel wreath.

2:6 **The husbandman that laboureth.** Finally, Paul invoked the image of the common farmer, a huge percentage of the population in that day.

2:6 **first partaker of the fruits.** Wouldn’t a farmer always eat his own crops first? Not necessarily, as most farmers in that day did not own the land they farmed nor the crops they grew. But Paul’s point is that a farmer should benefit from his own labors and struggles, just as a soldier and athlete receive their reward if they endure trials and strive to master their craft.

2:7 **The Lord give thee understanding.** “Timothy, if you don’t understand my point with these three metaphors, meditate on it and the Lord will enlighten you.”

2:9 **as an evil doer.** Hard to hear sarcasm in writing but that is what Paul surely intends here: he is being accused of being an evil doer by his enemies, and is in bonds on such a charge.

2:13 **if we believe not, yet he abideth faithful.** Even if we are not true to God, he is always true to us.

Escape the devil’s snares – 2 Timothy 2:14-26

2:15 **Study to shew thyself approved unto God.** 'Study' is *spoudazō* which means 'to make haste, to exert one's self, give diligence.' It has nothing to do with reading but everything to do with effort.

2:15 **a workman that needeth not to be ashamed.** The workman presents his work for inspection and is not at all ashamed of it. The workman is likely a stone mason, because the next metaphor is 'rightly dividing' or 'cutting straight' as in making stones straight and true.

2:15 **rightly dividing the word of truth.** “Correctly explains the word of truth” (NLT).

2:17 **Hymenaeus and Philetus.** Hymenaeus is from 1 Timothy 1:20, but Philetus is singularly mentioned here. Paul clearly thought poorly of them, saying they had “erred” and made faith difficult for some (verse 18).

2:19 **having this seal**. A seal on a foundation of a building indicated the builder's confidence in what he had done. In a day when building inspections were unheard of and buildings often collapsed, putting a personal guarantee on a building was very reassuring to potential tenants.

2:20 **vessels of gold and of silver, but also of wood and of earth**. Poor houses perhaps only had wood and pottery, but wealthy houses also had vessels (pots, bowls, etc.) of gold and silver. Paul's point is it is not the material that gives a pot or bowl honor or dishonor, but how it is used; vessels used for dishonorable purposes (e.g., dirty things, such as disposing of human waste) are unclean, regardless of their manufacture.

2:21 **If a man therefore purge himself from these**. From dishonorable actions. To "purge" or thoroughly clean a pot that had been used for dirty purposes can make it again useful for higher purposes.

2:23 **foolish and unlearned questions**. "foolish and ignorant speculations" (NASB), or "stupid, senseless controversies" (RSV).

Difficult times in the last days – 2 Timothy 3:1-9

3:1-9 Another list, this one about the conditions of the last days.

3:3 **without natural affection**. Lacking love, heartless.

3:3 **trucebreakers**. Will not enter into covenants.

3:3 **incontinent**. No self-control.

3:4 **heady**. Reckless.

3:4 **highminded**. Arrogant.

3:6 "They are the kind who worm their way into homes and gain control over weak-willed women, who are loaded down with sins and are swayed by all kinds of evil desires" (NIV). "The typical large Greek home had a clear demarcation between the public areas of the house and the women's quarters (often on the second story). It was possible in a large household for a man to insinuate himself as a permanent guest under the patronage of the mistress of the house as a teacher or as a tutor for the children. Paul does not condemn the practice per se, but the morally corrupt hidden motives and practices that could result."¹¹²

3:8 **Jannes and Jambres**. Though not mentioned in the Old Testament, these were the traditional names of the Egyptian magicians who confronted Moses when he did his miracles. They become types of those who resist the truth.

Continue in the thing previously learned – 2 Timothy 3:10-17

3:11 **at Antioch, at Iconium, at Lystra**. See Acts 13-14 for Paul's experiences in these cities, which included being stoned.

3:12 **suffer persecution**. The Saints had been severely persecuted at this time in many parts of the Roman Empire, just as Paul was imprisoned for his efforts. Paul did not promise deliverance at this time but rather more persecution for Saints of that day.

3:15 **from a child thou hast known the holy scriptures**. Timothy was raised by a Greek father but a Jewish mother. She clearly made sure he was brought up in the Jewish faith, including having him taught the Law, Prophets, and Writings—the scriptures of that day.

¹¹² Arnold, *Zondervan Illustrated Bible Backgrounds*, 3:489-490.

3:16 **JST** “**And** all scripture ~~is~~ given by inspiration of God, ~~and~~ is profitable for doctrine, for reproof, for correction, for instruction in righteousness:”

The implication is that not all scripture is given by inspiration. Indeed, some scripture is more history or poetry—not implying that history or poetry cannot be inspired but not everything included as scripture is of equal value doctrinally.

3:17 **thoroughly furnished unto all good works**. Most translations use “equipped for every good work.” We are made “perfect” (or, complete and prepared) by equipping ourselves with righteous actions—works do matter.

Timothy’s Charge – 2 Timothy 4:1-5

4:1-2 **JST** “I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing ~~in~~ ~~and~~ his kingdom; Preach the word; be instant in season; **those who are** out of season, reprove, rebuke, exhort with all longsuffering and doctrine.”

4:3 **they will not endure sound doctrine**. “For a time is coming when people will no longer listen to right teaching. They will follow their own desires and will look for teachers who will tell them whatever they want to hear” (NLT).

4:5 **do the work of an evangelist**. An *euangelistēs* is someone who proclaims the good news (*euangelion*).

4:5 **full proof of thy ministry**. “Ministry” here is *diakonia*, a word elsewhere translated “deacon” or “service” but most commonly “ministry” as in this verse. Proclaiming the gospel is the proof of Timothy’s ministry.

Fought a good fight – 2 Timothy 4:6-8

4:6 **I am now ready to be offered**. The words point to a drink offering, poured out at the altar—or blood captured from a sacrificed animal. Paul has given it his all and is prepared to pour out his life.

4:7 **I have fought a good fight**. Calling on sports metaphors again, Paul has boxed well in the ring, landing his punches and taking out his opponents.

4:7 **I have finished my course**. He has finished the race he was running, crossing the finish line as a victor.

4:8 **a crown of righteousness**. The victor’s crown was a laurel band wound together and worn with pride. Paul’s crown is one based on righteousness—not his own, but from “the righteous judge.”

4:8 **not to me only**. Paul’s religion was not for the elite; he believed that all people could be saved, if they only “love his [Jesus’] appearing,” speaking more of the Second Coming of glory than an intermediate appearance such as Paul experienced.

Some have forsaken Paul – 2 Timothy 4:9-18

4:9 **come shortly**. It is not known if Timothy got to Rome before Paul was killed.

4:10 **Demas . . . Crescens . . . Titus**. Demas clearly forsaken Paul but we should not interpret the other two in the same way; they clearly departed but were likely sent by Paul to those locations to help administer the church.

4:10 **Only Luke is with me**. Luke was not imprisoned with Paul, as far as we know, but evidently stayed with him in Rome all through this trial.

4:10 **Take Mark, and bring him**. This is John Mark, which whom Paul had a falling out at the beginning of his second journey. But he values Mark now so much that he requested that Timothy bring him alone.

4:13 **The cloke that I left at Troas**. Timothy would need to go out of his way to first to go Troas to get Paul’s coat, but the prison was likely a cold, damp and miserable place, and the coat would be much appreciated.

4:13 **the books, but especially the parchments.** The “books” could have been collections of many different kinds, but the “parchments” probably referred to scrolls of the Old Testament that Paul loved so much—Isaiah, Psalms, Deuteronomy, and more.

4:14 **Alexander the coppersmith.** Though not certain, this could be the same Alexander mentioned in 1 Timothy 1:20, who was excommunicated with Hymenaeus.

4:16 **At my first answer no man stood with me.** Or, ‘at my first defense.’ Paul would have been given a preliminary hearing, probably with lower officials, not Nero. At Paul’s, he was left alone, abandoned by everyone. But he generously prayed that God had not “laid to their charge.”

4:17 **the Lord stood with me.** This would not appear to be a mere figure of speech but an actual appearance. This would mark perhaps the final meeting of the two in mortality—Paul’s next encounter with Jesus would be after his own death.

Conclusion – 2 Timothy 4:19-22

4:19 **Prisca and Aquila.** Prisca (or Priscilla) and Aquila were long-time friends of Paul from Corinth and Ephesus. They had returned to Rome when he wrote Romans but were now evidently back in Ephesus, no doubt escaping Rome after Nero began persecuting Christians a few years earlier.

4:22 **JST** “The Lord Jesus Christ *be* with **you**, and ~~thy spirit~~, grace *be* with you **all**. Amen.”

Bibliography

Abbreviations:

- AT – Author’s translation
- BYU – BYU New Rendition
- CJB – Complete Jewish Bible
- ESV – English Standard Version
- JST – Joseph Smith Translation
- KJV – King James Version
- LXX – Septuagint (Greek Old Testament)
- NAB – New American Bible
- NASB – New American Standard Bible
- NIV – New International Version
- NJB – New Jerusalem Bible
- NLT – New Living Translation
- NRSV – New Revised Standard Version
- TNT – William Tyndale 1534 New Testament
- TW – Thomas Wayment translation

Aland, Kurt, ed., *Synopsis of the Four Gospels, Greek-English Edition, 13th Edition*. Freiburg, Germany: German Bible Society, 2007.

Anderson, Richard Lloyd, *Guide to Acts and the Apostles’ Letters*, 3rd ed. Provo, UT: FARMS, 1999.

Anderson, Richard Lloyd, *Understanding Paul (Revised Edition)*. Salt Lake City: Deseret Book, 2007.

Arnold, Clinton E., ed., *Zondervan Illustrated Bible Backgrounds Commentary*, 4 vols. Grand Rapids, MI: Zondervan, 2002.

- Beale, G. K. and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament*. Grand Rapids, MI: Baker Academic, 2007.
- Brown, Raymond E., *The Birth of the Messiah*. New York: Doubleday, 1993.
- Brown, Raymond E., *The Death of the Messiah*, 2 vols. New York: Doubleday, 1994.
- Brown, Raymond E., *An Introduction to the New Testament*. New York: Doubleday, 1997.
- Brown, S. Kent, *Mary and Elisabeth: Noble Daughters of God*. American Fork, UT: Covenant Communications, 2002.
- Brown, S. Kent, *The Testimony of Luke*. Provo, UT: BYU Studies, 2015.
- Bruce, F. F., *Paul: Apostle of the Heart Set Free*. Grand Rapids, MI: William B. Eerdmans Publishing Co., 2000.
- Bruce, F. F., *The Book of the Acts*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1988.
- Bruce, F. F., *The Gospel & Epistles of John*. Grand Rapids, MI: Eerdmans Publishing Company, 1983.
- The Church of Jesus Christ of Latter-day Saints, *The Life and Teachings of Jesus and His Apostles* (Institute manual), 2nd ed. (Salt Lake City, UT: Intellectual Reserve, Inc., 1979).
- Coogan, Michael D., ed., *The New Oxford Annotated Bible, New Revised Standard Version with the Apocrypha, Fully Revised Fourth Edition*. Oxford: Oxford University Press, Inc., 2010.
- Crossan, John Dominic and Jonathan I. Reed, *In Search of Paul*. San Francisco: Harper Collins Publishers, 2004.
- Draper, Richard D. and Michael D. Rhodes, *Pauls' First Epistle to the Corinthians*. Provo, UT: BYU Studies, 2015.
- Faulconer, James E., *Romans 1: Notes & Reflections*. Provo, UT: FARMS, 1999.
- Findlay, George, *The Epistles of Paul the Apostle*, 4th ed. Chattanooga, TN: AMG Publishers, 1998.
- Fitzmyer, Joseph A., *The Acts of the Apostles*. New Haven, CT: Yale University Press, 1998.
- Gaventa, Beverly Roberts and David Petersen, eds., *The New Interpreters Bible: One Volume Commentary*. Nashville: Abingdon Press, 2010.
- Hall, John F., *New Testament Witnesses of Christ: Peter, John, James, & Paul*. American Fork, UT: Covenant Communications, 2002.
- Harris, Murray J., *Exegetical Guide to the Greek New Testament: John*. Nashville, Tennessee: B&H Publishing Group, 2015.
- Hawthorne, Gerald F., Ralph P. Martin, and Daniel G. Reid, *Dictionary of Paul and His Letters*. Downers Grove, IL: InterVarsity Press, 1993.
- Holzapfel, Richard Neitzel, *A Lively Hope*. Salt Lake City: Deseret Book, 1999.
- Holzapfel, Richard Neitzel and Thomas A. Wayment, *The Life and Teachings of Jesus Christ*, 3 vols. Salt Lake City: Deseret Book, 2005.
- Holzapfel, Richard Neitzel and Wayment, Thomas A., eds., *The Life and Teachings of the New Testament Apostles*. Salt Lake City, Deseret Book, 2010.
- Holzapfel, Richard Neitzel and Thomas A. Wayment, *Making Sense of the New Testament*. Salt Lake City: Deseret Book, 2010.

- Holzapfel, Richard Neitzel, Thomas A. Wayment, and Eric D. Huntsman, *Jesus Christ and the World of the New Testament*. Salt Lake City, Deseret Book, 2006.
- Hoskisson, Paul Y., ed., *The Apostle Paul: His Life and His Testimony. The 23rd Annual Sidney B. Sperry Symposium*. Salt Lake City: Deseret Book Company, 1994.
- Huntington, Ray L., Thomas A. Wayment, Jerome M. Perkins, Patty A. Smith, *Go Ye Into All the World: Messages of the New Testament Apostles*. Salt Lake City: Deseret Book, 2002.
- Jackson, Kent P., *Joseph Smith's Commentary on the Bible*. Salt Lake City: Deseret Book, 1994.
- Jackson, Kent P. and Frank F. Judd, Jr., *How the New Testament Came to Be: The 35th Annual Brigham Young University Sidney B. Sperry Symposium*. Provo, UT: BYU Religious Studies Center, 2006.
- Jackson, Kent P. and Robert L. Millet, *Studies in Scripture: Volume Five, The Gospels*. Salt Lake City: Deseret Book, 1986.
- Judd, Daniel K., Craig J. Ostler, and Richard D. Draper, *The Testimony of John the Beloved: The 27th Annual Sidney B. Sperry Symposium*. Salt Lake City: Deseret Book, 1998.
- Marsh, W. Jeffrey, *His Final Hours*. Salt Lake City: Deseret Book, 2000.
- Matthews, Robert J., *A Burning Light: The Life and Ministry of John the Baptist* (Provo, UT: Brigham Young University Press, 1972).
- MacArthur, John, *The MacArthur Bible Commentary*. Nashville, Tennessee: Thomas Nelson, Inc., 2005.
- McConkie, Bruce R., *Doctrinal New Testament Commentary*, 3 vols. Salt Lake City: Bookcraft, Inc., 1977 (DTNC).
- McConkie, Bruce R., *The Mortal Messiah*, 4 vols. Salt Lake City: Deseret Book Company, 1979.
- McRay, John, *Archaeology & the New Testament*. Grand Rapids, MI: Baker Book House, 2001.
- McRay, John, *Paul: His Life and Teaching*. Grand Rapids, MI: Baker Academic, 2003.
- Metzger, Bruce M., *A Textual Commentary on the Greek New Testament*, second edition. New York: United Bible Societies, 2000.
- Millet, Robert L., ed., *Studies in Scripture: Vol. 6, Acts to Revelation*. Salt Lake City, Deseret Book, 1987.
- Moore, Beth, *The Beloved Disciple: Following John to the Heart of Jesus*. Nashville, TN: Boardman & Holman Publishers, 2003.
- Murphy-O'Connor, Jerome, *Paul: A Critical Life*. New York: Oxford University Press, 1997.
- NIV Cultural Backgrounds Study Bible*. Grand Rapids, MI: Zondervan, 2016.
- Ogden, D. Kelly and Andrew C. Skinner, *Verse by Verse: The Four Gospels*. Salt Lake City: Deseret Book, 2006.
- Ogden, D. Kelly and Andrew C. Skinner, *Verse by Verse: Acts Through Revelation*. Salt Lake City: Deseret Book, 1998.
- Pollock, John, *The Apostle: A Life of Paul*. Colorado Springs, CO: Chariot Victor Publishing, 1985.
- Porter, Stanley E. and Bryan R. Dyer, *The Synoptic Problem: Four Views*. Grand Rapids, MI: Baker Academic, 2016.
- Porter, Stanley E., *Paul in Acts*. Peabody, MA: Hendrickson Publishers, Inc., 2001.
- Skinner, Andrew C., *The Garden Tomb*. Salt Lake City: Deseret Book, 2005.

- Skinner, Andrew C., *Gethsemane*. Salt Lake City: Deseret Book, 2002.
- Skinner, Andrew C., *Golgotha*. Salt Lake City: Deseret Book, 2004.
- Smith, Julie M., *Search, Ponder, and Pray: A Guide to the Gospels*. Salt Lake City: Greg Kofford Books, 2014.
- Sperry, Sidney B., *Paul's Life and Letters*. Salt Lake City, UT: Bookcraft, 1979.
- Strathearn, Gaye, Thomas A. Wayment, and Daniel L. Belnap, *The Sermon on the Mount in the Latter-day Scripture*. Provo, UT: BYU Religious Studies Center, 2010.
- Talmage, James E., *Jesus the Christ*. Salt Lake City: Deseret Book, 1982.
- Vincent, Marvin R., *Word Studies in the New Testament*, 4 vols. Peabody, MA: Hendrickson Publishers, 1888.
- Wayment, Thomas, ed., *The Complete Joseph Smith Translation of the New Testament*. Salt Lake City: Deseret Book, 2005.
- Wayment, Thomas A., *From Persecutor to Apostle: A Biography of Paul*. Salt Lake City: Deseret Book, 2006.
- Wayment, Thomas A., *The New Testament: A New Translation for Latter-day Saints*. Provo, UT: BYU Religious Studies Center, 2018.
- Welch, John & John Hall, *Charting the New Testament*. Provo, UT: FARMS, 2002.
- Williams, David J., *Paul's Metaphors: Their Context and Character*. Peabody, MA: Hendrickson Publishers, Inc., 1999.
- Wilson, A. N., *Paul: The Mind of the Apostle*. New York: W. W. Norton & Company, 1997.
- Whiston, William, *Josephus, Complete Works*. Grand Rapids, MI: Kregel Publications, 1978.
- Witherington, Ben III, *The Acts of the Apostles: A Socio-Rhetorical Commentary*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998.
- Special bibliography focused on NT apocrypha and forty-day ministry:
- Charlesworth, James H., *The Old Testament Pseudepigrapha*, 2 vols. Garden City, NY: Doubleday, 1983.
- Griggs, C. Wilfred, *Apocryphal Writings and the Latter-day Saints*. Provo, UT: BYU, 1986.
- Norman, Keith E., *Deification: The Content of Athanasian Soteriology*. Provo, UT: FARMS, 2000.
- Robinson, James M., *The Nag Hammadi Library*. San Francisco, CA: Harper & Row, 1978.
- Schneemelcher, Wilhelm, ed., *New Testament Apocrypha*, 2 vols. Louisville, KY: Westminster/John Knox Press, 1991.
- Vajda, Jordan, *"Partakers of the Divine Nature": A Comparative Analysis of Patristic and Mormon Doctrines of Divinization*. Provo, UT: FARMS, 2002.