



Come Follow Me 2023
2 Corinthians 1-7



2 Corinthians 1

New Testament Seminary Manual (2016)

Shortly after Paul wrote 1 Corinthians, a riot developed in Ephesus in opposition to his teachings (see Acts 19:23–41), and he departed to Macedonia (see Acts 20:1; 2 Corinthians 2:13; 7:5). It appears that while he was there he wrote 2 Corinthians, likely about A.D. 57.

While Paul was in Macedonia, Titus brought him news from Corinth that an earlier letter he had sent had been well received by the Saints there (see 2 Corinthians 7:6, 13). The Corinthian branch was making progress, but Paul also learned of false teachers there who were corrupting the pure doctrines of Christ.

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Sometime after Paul's initial visit to Corinth and a probable second visit, when Paul seems to have chastised some of the Saints (see 2 Corinthians 2:1; 12:21), preachers from the Jerusalem area came to Corinth and began teaching the Saints that they must adopt Jewish practices, contrary to Paul's teachings. Much of 2 Corinthians addresses the problems caused by these unwelcome teachers. Paul referred to them as "false apostles" and "deceitful workers," who were "transforming themselves into the apostles of Christ" (2 Corinthians 11:13). Some of these men accused Paul of dishonest actions and even challenged his authority as an Apostle.

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Even though the Second Epistle to the Corinthians states that it was written by the Apostle Paul and Timothy (see 2 Corinthians 1:1), it is likely that Paul wrote this epistle on behalf of himself and Timothy. The numerous references Paul makes to his own experiences suggest that he alone is the author of this book (see 2 Corinthians 11:16–33; 12:1–14; 13:1).

In addition to 1 Corinthians, it is believed that Paul wrote two other letters before writing 2 Corinthians. We know about these letters because Paul mentioned them (see 1 Corinthians 5:9; 2 Corinthians 2:3–4, 9; 7:8–12).

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Elder John C. Pingree Jr.

“...Make use of adversity. Our trials help us discover and prepare for the work Heavenly Father has for us. Alma explained, “After much tribulation, the Lord ... made me an instrument in his hands” (Mosiah 23:10). Paul also instructed, “[God] comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God” (2 Corinthians 1:4). Like the Savior, whose atoning sacrifice enables Him to succor us (see Alma 7:11–12), we can use knowledge gained from difficult experiences to lift, strengthen, and bless others.”

(“I Have a Work for Thee,” October 2017 GC.)



Gary E. Stevenson

“Whenever our neighbors are in distress temporally or spiritually, we run to their aid. We bear one another’s burdens that they may be light. We mourn with those who mourn. We comfort those who stand in need of comfort. The Lord lovingly expects this of us. And the day will come when we will be held accountable for the care we take in ministering to His flock.”

(Gary E. Stevenson, “Shepherding Souls,” Oct. 2018 GC, Ensign or Liahona, Nov. 2018, 111)

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President Thomas S. Monson

“We are inclined to view our own personal misfortunes through the distorted prism of pessimism. We feel abandoned, heartbroken, alone. If you find yourself in such a situation, I plead with you to turn to our Heavenly Father in faith. He will lift you and guide you. He will not always take your afflictions from you, but He will comfort and lead you with love through whatever storm you face.”

(“Looking Back and Moving Forward,” Apr. 2008 GC, Ensign or Liahona, May 2008, 90).

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Elder Jeffrey R. Holland

“Be kind regarding human frailty—your own as well as that of those who serve with you in a Church led by volunteer, mortal men and women. Except in the case of His only perfect Begotten Son, imperfect people are all God has ever had to work with.”

(“Lord, I Believe,” April 2013 GC, Ensign or Liahona, May 2013, 94).

2 Corinthians 2

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Forgive the Sinner

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8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I ^awrite, that I might know the proof of you, whether ye be ^bobedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the ^aperson of Christ;

11 Lest ^aSatan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a ^adoor was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to ^atriumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* ^asufficient for these things?

17 For we are not as many, which ^acorrupt the ^bword of God: but as of ^csincerity, but as of God, in the sight of God speak we in Christ.

CHAPTER 3

The gospel surpasses the law of Moses—Where the Spirit of the Lord is, there is liberty.

Do we begin again to commend our-

selves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our ^aepistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, ^awritten not with ink, but with the Spirit of the living God; not in ^btables of stone, but in ^cfleshy tables of the ^aheart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our ^asufficiency *is* of God;

6 Who also hath made us able ^aministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the ^bspirit giveth life.

7 But if the ministration of ^adeath, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the ^bglory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great ^aplainness of speech:

13 And not as Moses, *which* put a veil over his face, that the children

Ministers of the New Covenant

9a TG Resurrection.

10a TG Deliver

13a TG Scriptures, Writing of.

14a D&C 1:9 (8-10)

c 1 Cor. 16:10 (10-11);

1 Thes. 3:2

9a TG Scriptures, Writing of.

b 2 Cor. 7:15.

Early Christian Church.

b TG Scriptures,

d Jer. 31:33;

Heb. 8:10.

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New Testament Student Institute Manual

In 2 Corinthians 2:1–4, Paul acknowledged that some of his writings in a previous epistle could have seemed harsh because he was chastening the members. Prophets of all ages have carried the responsibility to teach, warn, and correct God’s children (see Jacob 2:2). **President Brigham Young** (1801–77) taught about why Church leaders may sometimes appear to be harsh in their counsel: “At times I may to many of the brethren appear to be severe. I sometimes chasten them; but it is because I wish them to live so that the power of God, like a flame of fire, will dwell within them and be around about them” (Discourses of Brigham Young, sel. John A. Widtsoe [1954], 115).

same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having ^aconfidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this punishment, which *was inflicted* of many.

7 So that contrariwise ye *ought* rather to ^aforgive *him*, and comfort *him*, lest perhaps such a one should

be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I ^awrite, that I might know the proof of you, whether ye be ^bobedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the ^aperson of Christ;

11 Lest ^aSatan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a ^adoor was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

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TG Scriptures, Writing of.
D&C 1:9 (8–10).

1 Cor. 16:7 (5–7).

c 1 Cor. 16:10 (10–11);
1 Thes. 3:2.

20a Rom. 15:8.

NT Institute Manual

Paul knew that if the Corinthian Saints failed to forgive the man who had received Church disciplinary action, there would be increased discord among them (see 2 Corinthians 2:11). Satan had gained one victory when the man sinned. If the Saints failed to forgive the repentant man, Satan would have another victory. Paul was teaching the Saints how to avoid allowing Satan to “get an advantage of us” (2 Corinthians 2:11).

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President Dallin H. Oaks

“Satan’s most strenuous opposition is directed at whatever is most important to the Father’s plan. Satan seeks to discredit the Savior and divine authority, to nullify the effects of the Atonement, to counterfeit revelation, to lead people away from the truth, to contradict individual accountability, to confuse gender, to undermine marriage, and to discourage childbearing (especially by parents who will raise children in righteousness).”

(“The Great Plan of Happiness,” Ensign, Nov. 1993, 72).

Elder Massimo De Feo

“True disciples love to forgive. They know that the Atonement of the Savior covers all sins and mistakes of each one of us. They know that the price He paid is an “all-inclusive price.” Spiritual taxes, fees, commissions, and charges related to sins, mistakes, or wrongdoings are all covered. True disciples are quick to forgive and quick to ask for forgiveness.

“My dear brothers and sisters, if you are struggling to find the strength to forgive, don’t think of what others have done to you, but think of what the Savior has done for you, and you will find peace in the redemptive blessings of His Atonement.”

(Massimo De Feo, “Pure Love: The True Sign of Every True Disciple of Jesus Christ,” Ensign or Liahona, May 2018, 82)

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13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to ^atriumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* ^asufficient for these things?

17 For we are not as many, which ^acorrupt the ^bword of God: but as of ^csincerity, but as of God, in the sight of God speak we in Christ.

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6 Who also hath made us able ^aministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the ^bspirit giveth life.

7 But if the ministration of ^adeath, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the ^bglory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

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2 Corinthians 3

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d Jer. 31:33;
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c Acts 15:21.
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18a 1 Cor. 13:12.
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c 2 Cor. 2:17;
1 Thes. 2:3 (3, 5).
d D&C 19:37; 75:4.
e TG Conscience.
4a Eph. 6:12.
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c Alma 19:6; Moro. 7:12;
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10a GR presence.

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President Russell M. Nelson

**“When doctrines of the gospel
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*(“Living by Scriptural Guidance,” Oct. 2000
GC, Ensign, Nov. 2000, 17).*

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NT Institute Manual

Paul... drew upon Old Testament imagery when discussing a “veil” over Moses’s face and a “veil” over the hearts of the people when they read from the scriptures (2 Corinthians 3:13–16; see also Exodus 34:29–35). Paul was teaching that in his day, Israel was “blinded” in its understanding of the law of Moses (2 Corinthians 3:14; see also Romans 11:7, 25).

of Israel could not steadfastly look to the end of that which is abolished.

14 But their ^aminds were ^bblinded: for until this day remaineth the same veil untaken away in the ^creading of the old testament; which ^dveil is done away in Christ.

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18 But we all, with open face beholding as in a ^aglass the ^bglory of the Lord, are changed into the same ^cimage from ^dglory to glory, *even* as by the Spirit of the Lord.

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NT Institute Manual

Joseph Smith Translation, 2 Corinthians 3:16 states that when the “heart [of the children of Israel] shall turn to the Lord, the veil [of misunderstanding] shall be taken away.” This is true of everyone whose heart turns to the Lord, for the Spirit enables them to understand the scriptures and the gospel in fulness (see 2 Corinthians 3:16–17; Joseph Smith—History 1:73–74).

14 But their minds were blinded, for until this day remaineth the same veil untaken away in the ^creading of the old testament; which ^dveil is done away in Christ.

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New Testament Student Institute Manual

The Apostle Paul wrote that as the Spirit of the Lord works within us, we “are changed into the same image” as the Lord (2 Corinthians 3:18) and we grow closer to Him. The word “changed” (metamorphoō) in 2 Corinthians 3:18 is the same word translated as “transfigured” in Matthew 17:2 and Mark 9:2 and as “transformed” in Romans 12:2. It indicates a dramatic, fundamental transformation—a metamorphosis. The Spirit is the means by which God gradually transforms us into glorious beings like Him. Alma similarly taught that when we are spiritually born of God, we receive His image in our countenances (see Alma 5:14; the commentary for Romans 8:29).

New Testament Student Institute Manual

The phrase “glory to glory” could also be translated “with increasing glory” or “to higher degrees of glory,” thus suggesting man’s potential to gradually become like Heavenly Father.

Furthermore, when we become the children of Christ we begin to take on the image, countenance, and characteristics of our spiritual Father, Jesus Christ (see Mosiah 5:7).

2 Corinthians 4

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3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the ^agod of this ^bworld hath ^cblinded the ^dminds of them which ^ebelieve not, lest the ^flight of the glorious gospel of Christ, who is the ^gimage of ^hGod, should shine unto them.

5 For we ^apreach not ourselves, but Christ Jesus the Lord; and ourselves your ^bservants for Jesus' sake.

6 For God, who ^acommanded the light to shine out of darkness, hath ^bshined in our hearts, to *give* the ^clight of the knowledge of the ^dglory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the ^apower may be of God, and not of us.

8 *We are* ^atroubled on every side, yet not distressed; *we are* perplexed, but not in ^bdespair;

9 ^aPersecuted, but not forsaken; cast down, but not ^bdestroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are always delivered unto ^adeath for Jesus' sake, that the life also of Jesus might be made manifest in our ^bmortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of

The Light of the Gospel

Treasure in Jars of Clay

faith, according as it is written, I ^abelieved, and therefore have I spoken; we also believe, and therefore ^bspeak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

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18 While we look not at the things which are ^aseen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not ^bseen *are* ^ceternal.

CHAPTER 5

Saints walk by faith and seek tabernacles of immortal glory—The gospel reconciles man to God—God's ministers carry the word of reconciliation to the world.

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be ^aclothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle

do ^agroan, being burdened: not for that we would be unclothed, but clothed upon, that ^bmortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always ^aconfident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by ^afaith, not by ^bsight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we ^alabour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the ^ajudgment seat of Christ; that every one may receive the things *done* in *his* body, ^baccording to that he hath ^cdone, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your ^aconsciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 ^aFor whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if ^aone ^bdied for all, then were all dead:

15 And *that* he died for all, that

Our Heavenly Dwelling

14a TG Mind.
b TG Spiritual Blindness.
c Acts 15:21.
d TG Jesus Christ, Types of, in Anticipation; Veil.
15a TG Hardheartedness.
17a GR the Spirit.
b Alma 61:15.
c TG God, Spirit of.
d Rom. 8:2.
e TG Governments; Liberty.
18a 1 Cor. 13:12.
b TG Celestial Glory.

b GR shame, disgrace.
c TG Honesty.
d 2 Cor. 2:17;
e 1 Thes. 2:3 (3, 5).
f D&C 19:37; 75:4.
g TG Conscience.
4a Eph. 6:12.
b TG Devil.
c TG Worldliness.
d Alma 19:6; Moro. 7:12;
e D&C 93:39 (38–39).
f TG Spiritual Blindness.
g TG Mind.

b 1 Cor. 9:19; Alma 26:3.
6a Ps. 33:9;
b Moses 2:5 (4–5).
c D&C 45:9.
d TG Intelligence;
e Light of Christ.
f TG God, Glory of; Jesus Christ, Relationships with the Father.
7a 1 Cor. 2:5;
b D&C 19:3; 88:13 (7–13).
8a 2 Cor. 7:5.
c TG Adversity.

13a D&C 14:8.
b D&C 18:21.

b Ether 12:6.
c TG Eternity.

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c TG Good Works.

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NT Institute Manual

2 Corinthians 4:8–10; 6:4–10; 11:23–33 contain Paul's account of many of the perils he experienced as a missionary and Apostle of Jesus Christ. Though many of these perils were extreme, Paul testified that because he was always supported by God, he was able to continue to be of service to God and the Saints.



Elder Jeffrey R. Holland

“On some days we will have cause to remember the unkind treatment [the Savior] received, the rejection he experienced, and the injustice—oh, the injustice—he endured. When we, too, then face some of that in life, we can remember that Christ was also troubled on every side, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed (see 2 Cor. 4:8–9).”

(“This Do in Remembrance of Me,” Ensign, Nov. 1995, 69).

faith, according as it is written, I^a believed, and therefore have I spoken; we also believe, and therefore^b speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might through the^a thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the^a inward *man* is renewed day by day.

17 For our light^a affliction, which is but for a moment, worketh for us a far more exceeding *and* ^beternal^c weight of glory;

18 While we look not at the things which are^a seen, but at the things which are not seen: for the things which are seen *are* tem-

do^a groan, being burdened: not for that we would be unclothed, but clothed upon, that^b mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always^a confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

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9 Wherefore we^a labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the^a judgment seat of Christ; that every one may receive the things *done* in *his* body^b according to that

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Elder Paul V. Johnson

“In the midst of problems, it is nearly impossible to see that the coming blessings far outweigh the pain, humiliation, or heartbreak we may be experiencing at the time. ... The Apostle Paul taught, “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” [2 Corinthians 4:17]. It is interesting that Paul uses the term “light affliction.” This comes from a person who was beaten, stoned, shipwrecked, imprisoned, and who experienced many other trials. I doubt many of us would label our afflictions light. Yet in comparison to the blessings and growth we ultimately receive, both in this life and in eternity, our afflictions truly are light. ...

Elder Paul V. Johnson

“Sometimes we want to have growth without challenges and to develop strength without any struggle. But growth cannot come by taking the easy way. We clearly understand that an athlete who resists rigorous training will never become a world-class athlete. We must be careful that we don’t resent the very things that help us put on the divine nature.”

(Paul V. Johnson, “More Than Conquerors through Him That Loved Us,” Apr. 2011 GC, Ensign or Liahona, May 2011, 79–80)

2 Corinthians 5

faith, according as it is written, I ^abelieved, and therefore have I spoken; we also believe, and therefore ^bspeak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

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14 For the love of Christ constraineth us; because we thus judge, that if ^aone ^bdied for all, then were all dead:

15 And *that* he died for all, that

Our Heavenly Dwelling

The Ministry of Reconciliation

they which live should not henceforth ^alive unto themselves, but unto him which died for them, and rose again.

16 ^aWherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* ^ain Christ, *he is* a ^bnew creature: ^cold things are ^dpassed away; behold, all things are become ^enew.

18 And all things *are* of God, who hath ^areconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, ^areconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ^aambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ’s stead, be ye reconciled to God.

21 For he hath made him *to be* ^asin for us, who knew no ^bsin; that we might be made the ^crighteousness of God in him.

CHAPTER 6

Now is the day of salvation—God’s ministers must walk uprightly and bear all things—Saints should not be unequally yoked with unbelievers.

WE then, *as* ^aworkers together with ^bhim, beseech *you* also that ye receive not the ^cgrace of God in vain.

2 (For he saith, I have heard thee in a ^atime accepted, and in the ^bday of ^csalvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no ^aoffence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ^aministers of God, in much ^bpatience, in ^cafflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in ^atumults, in labours, in watchings, in fastings;

6 By ^apureness, by knowledge, by ^blongsuffering, by ^ckindness, by the Holy Ghost, by ^dlove unfeigned,

7 By the word of truth, by the power of God, by the ^aarmour of ^brighteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As ^asorrowful, yet always rejoicing; as ^bpoor, yet making many ^crich; as having nothing, and *yet* possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is ^aenlarged.

12 Ye are not straitened in us, but ye are straitened in your own ^abowels.

13 Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

13a D&C 14:8.
b D&C 18:21.

b Ether 12:6.
c TG Eternity.

b TG Accountability.
c TG Good Works.

15a Rom. 14:7 (7-9).

16a JST 2 Cor. 5:16

Wherefore, henceforth *live* we no more after the flesh; yea, though we once lived after the flesh, yet since we have known Christ, now henceforth

18a TG Reconciliation.

19a TG Reconciliation.

20a Luke 14:23.

21a Isa. 53:6.

b 1 Jn. 3:3.

c Rom. 1:17.

6 1a 1 Cor. 3:9.

b JST 2 Cor. 6:1 . . .

ing Callings within.

b TG Patience.

c D&C 127:2 (2-3).

5a TG Rioting and Reveling.

6a TG Purity.

b TG Forbear.

c TG Kindness.

d D&C 121:41 (41-42).

faith, according as it is written, I^a believed, and therefore have I spoken; we also believe, and therefore^b speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might through the^a thanksgiving of many redound to the glory of God.

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6 Therefore *we are* always^a confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by^a faith, not by^b sight:)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we^a labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the^a judgment seat of Christ; that every one may receive the things *done* in *his* body.^b according to that

New Testament Student Institute Manual

Paul taught that while we are in our mortal bodies, “we are absent from the Lord,” meaning that in mortality we are not in the personal presence of God. While we are on earth, we must “walk by faith, not by sight” (2 Corinthians 5:6–7). Part of God’s plan is that when we were born, a veil was placed over our minds to cover the memory of our premortal heavenly home. Without the memory of our premortal life, we seek to learn and live by faith. If we follow the path our Savior exemplified, our Heavenly Father’s richest blessings will be ours,

through the ^athanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the ^ainward *man* is renewed day by day.

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11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your ^aconsciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them

New Testament Student Institute Manual

After teaching that we must walk by faith in this life, that we should seek to obtain an immortal, resurrected body, and that we should labor to be accepted by Jesus Christ (see 2 Corinthians 5:1–8), Paul taught that we will all stand before Christ to be judged for the things we have done in mortality, whether good or bad (see 2 Corinthians 5:10). Paul taught, “Knowing therefore the terror of the Lord, we persuade men” (2 Corinthians 5:11), meaning that because Paul and his companions feared, or revered, the Lord and knew they were accountable to Him, they labored to persuade others to prepare for that great Day of Judgment.

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15 And *that* he died for all, that

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16 ^aWherefore henceforth know
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17 Therefore if any man *be* ^ain
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19 To wit, that God was in Christ,
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TG Eternity.

^b TG Accountability.
^c TG Good Works.

New Testament Student Institute Manual

Paul taught that if there were no Atonement of Jesus Christ, “then were all dead” spiritually. The Atonement changes everyone who accepts it; those who choose to follow Jesus Christ no longer “live unto themselves, but unto him which died for them, and rose again.” They become a “new creature” (2 Corinthians 5:14–15, 17).



Elder David A. Bednar

“The essence of the gospel of Jesus Christ entails a fundamental and permanent change in our very nature made possible through the Savior’s Atonement. True conversion brings a change in one’s beliefs, heart, and life to accept and conform to the will of God (see Acts 3:19; 3 Nephi 9:20) and includes a conscious commitment to become a disciple of Christ.

“... As we honor the ordinances and covenants of salvation and exaltation (see D&C 20:25), ‘press forward with a steadfastness in Christ’ (2 Nephi 31:20), and endure in faith to the end (see D&C 14:7), we become new creatures in Christ (see 2 Corinthians 5:17)”

(“Converted unto the Lord,” Ensign or Liahona, Nov. 2012, 107).

NT Institute Manual

After teaching that all people are accountable for their actions and will one day stand before Jesus Christ to be judged (see 2 Corinthians 5:9–11), Paul pleaded with the Corinthian Saints to be reconciled to God through the Atonement of Christ. There are only a few biblical verses that explicitly state that Jesus Christ was completely without sin; 2 Corinthians 5:21 is one of them (see also Hebrews 4:14–15; 7:26; 1 Peter 2:22; 1 John 3:5).

17 Therefore if any man be ^ain Christ, *he is a* ^bnew creature: ^cold things are ^dpassed away; behold, all things are become ^enew

18 And all things *are* of God, who hath ^areconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, ^areconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ^aambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* ^asin for us, who knew no ^bsin; that we might be made the ^crighteousness of God in him.

CHAPTER 6

Now is the day of salvation—God's ministers must walk uprightly and bear all

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President Russell M. Nelson

“I plead with you to come unto [Christ] so that He can heal you!”

(April 2023 GC)

Church News

“Invitations President Nelson has given since he became President of the Church” *(link in the description).*

17 Therefore if any man be ^ain Christ, *he is* a ^bnew creature: ^cold things are ^dpassed away; behold, all things are become ^enew.

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as the ^aministers of God, in much ^bpatience, in ^cafflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in ^atumults, in labours, in watchings, in fastings;

6 By ^apureness, by knowledge, by ^blongsuffering, by ^ckindness, by the Holy Ghost, by ^dlove unfeigned,

7 By the word of truth, by the power of God, by the ^aarmour of ^brighteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As ^asorrowful, yet always rejoicing; as ^bpoor, yet making many ^crich; as having nothing, and *yet* possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is ^aenlarged.

12 Ye are not straitened in us,

New Testament Seminary Manual

In 2 Corinthians 5:21 Paul teaches that although Jesus was never guilty of committing a sin, in the Garden of Gethsemane and on the cross of Calvary He took upon Himself the burden, the weight, and the consequences of our sins. When we earnestly seek to be forgiven and made into a “new creature,” we accept Jesus Christ’s offer that if we will have faith in Him and repent of our sins, He will take our sins and we can receive His righteousness. In this way, we will be made pure, just as He is pure (see also Colossians 2:13–14 ; 1 Peter 2:24).

2 Corinthians 6

they which live should not henceforth ^alive unto themselves, but unto him which died for them, and rose again.

16 ^aWherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* ^ain Christ, *he is* a ^bnew creature: ^cold things are ^apassed away; behold, all things are become ^enew.

18 And all things *are* of God, who hath ^areconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, ^areconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ^aambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* ^asin for us, who knew no ^bsin; that we might be made the ^crighteousness of God in him.

CHAPTER 6

Now is the day of salvation—God's ministers must walk uprightly and bear all things—Saints should not be unequally yoked with unbelievers.

WE then, *as* ^aworkers together with ^bhim, beseech *you* also that ye receive not the ^cgrace of God in vain.

2 (For he saith, I have heard thee in a ^atime accepted, and in the ^bday of ^csalvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no ^aoffence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ^aministers of God, in much ^bpatience, in ^cafflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in ^atumults, in labours, in watchings, in fastings;

6 By ^apureness, by knowledge, by ^blongsuffering, by ^ckindness, by the Holy Ghost, by ^dlove unfeigned,

7 By the word of truth, by the power of God, by the ^aarmour of ^brighteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As ^asorrowful, yet always rejoicing; as ^bpoor, yet making many ^crich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is ^aenlarged.

12 Ye are not straitened in us, but ye are straitened in your own ^abowels.

13 Now for a recompence in the same, (I speak as unto *my children*,) be ye also enlarged.

The Temple of the Living God

14 Be ye not unequally ^ayoked together with unbelievers: for what ^bfellowship hath righteousness with ^cunrighteousness? and what communion hath ^dlight with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what ^aagreement hath the temple of God with idols? for ye are the ^btemple of the living God; as God hath said, I will ^cdwell in them, and walk in *them*; and I will be their God, and they shall be my people.

17 Wherefore ^acome out from among them, and be ye ^bseparate, saith the Lord, and touch not the ^cunclean *thing*; and I will receive you,

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toward you, great is my glorying of you: I am filled with ^acomfort, I am exceeding ^bjoyful in all our ^ctribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were ^atroubled on every side; without *were* fightings, within *were* ^bfears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

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15a Rom. 14:7 (7–9).

16a JST 2 Cor. 5:16

Wherefore, henceforth live we no more after the flesh; yea, though we once lived after the flesh, yet since we have known Christ, now henceforth

18a TG Reconciliation.

19a TG Reconciliation.

20a Luke 14:23.

21a Isa. 53:6.

b 1 Jn. 3:3.

c Rom. 1:17.

6 1a 1 Cor. 3:9.

b JST 2 Cor. 6:1 . . .

ing Callings within.

b TG Patience.

c D&C 127:2 (2–3).

5a TG Rioting and Reveling.

6a TG Purity.

b TG Forbear.

c TG Kindness.

d D&C 121:41 (41–42).

14a TG Marriage, Interfaith; Marriage, Temporal.

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New Testament Student Institute Manual

2 Corinthians 6:12

Ye are not straitened in us, but ye are straitened in your own bowels.

As used in scripture, the word bowels often refers to the inner source of pity, love, and kindness, because when we feel love or compassion we often experience strong internal feelings. In 2 Corinthians 6:12, the idea of straitening (narrowing) one's bowels means to restrict or withhold love. When Paul said, "Ye are not straitened in us, but ye are straitened in your own bowels," he was telling the Corinthian Saints that there was no lack of love on his part, despite the fact that some of the Saints were apparently withholding their love from him. Similar uses of the word bowels in the New Testament are found in Philippians 1:8; 2:1; Colossians 3:12; and 1 John 3:17.

NT Institute Manual

Paul used the image of animals yoked together as he discouraged Church members from being “yoked together with unbelievers” (2 Corinthians 6:14). The law of Moses forbade the yoking of an ox and an ass together (see Deuteronomy 22:10) so that the weaker animal would not hold the stronger one back and the stronger animal would not inflict pain or discomfort on the weaker one.

14 Be ye not unequally ^ayoked together with unbelievers: for what ^bfellowship hath righteousness with ^cunrighteousness? and what communion hath ^dlight with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what ^aagreement hath the temple of God with idols? for ye are the ^btemple of the living God; as God hath said, I will ^cdwell in them, and walk in *them*; and I will be their God, and they shall be my people.

17 Wherefore ^acome out from among them, and be ye ^bseparate, saith the Lord, and touch not the ^cunclean *thing*; and I will receive you,

18 And will be a ^aFather unto you, and ye shall be my ^bsons and daughters, saith the Lord ^cAlmighty.

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NT Institute Manual

Paul compared the Corinthian Saints to “the temple of the living God” (2 Corinthians 6:16). He then discouraged them from entering into relationships with idol worshippers or participating in their “unclean” practices (see Isaiah 52:11). With these teachings, Paul reiterated a promise made to God’s people of old—that if they would “come out from among” the wicked, God would dwell among them and be their God (2 Corinthians 6:17; see also Exodus 25:8; Leviticus 26:11–12; Jeremiah 32:38; and Ezekiel 11:19–20).

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2 Corinthians 7

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13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was ^arefreshed by you all.

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2 How that in a great ^atrial of ^baffliction the abundance of their joy and their deep ^cpoverty abounded unto the riches of their ^dliberality.

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the Lord, and unto us by the will of God.

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7 Therefore, as ye abound in every *thing*, in faith, and utterance, and knowledge, and in all ^adiligence, and in your love to us, *see* that ye abound in this grace also.

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9 For ye know the ^agrace of our Lord Jesus Christ, that, though he was ^brich, yet for your sakes he became ^cpoor, that ye through his ^dpoverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of *it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a ^awilling ^bmind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their ^aabundance also may be *a supply* for your want: that there may be ^bequality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

Paul's Joy

14a TG Marriage, Interfaith; Marriage, Temporal.
b TG Fellowshiping.
c 2 Kgs. 3:13; Ezek. 14:3.
d TG Light [noun].
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b Eccl. 7:3; Isa. 22:12; Joel 2:17;

13a Rom. 15:32.
14a 2 Cor. 9:2.

2a TG Probation; Test.
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Elder Neil L. Andersen

[Godly sorrow means] to feel profound sadness and remorse for behavior that added pain and suffering to the Savior, as our soul removes any denial or excuse. ...



Elder Neil L. Andersen

Perhaps the greatest awakening of this life to a spiritually sensitive son or daughter of God is the uniquely personal realization that Jesus Christ's payment for sin is very real and that His suffering is not just for everyone else—but also for you and me! ... As we spiritually understand that He has suffered for our sins, we feel sadness for our part of His pain. We realize that it is part of the plan of our Father, but we are overwhelmed with the gift He is offering to us. This wonder, this appreciation, this adoration of a Savior who has done this for us, takes us to our knees as our spirit is filled with godly sorrow.

*(Neil L. Andersen, *The Divine Gift of Forgiveness* [2019], 149, 150)*



Elder Dieter F. Uchtdorf

“Godly sorrow inspires change and hope through the Atonement of Jesus Christ. Worldly sorrow pulls us down, extinguishes hope, and persuades us to give in to further temptation.



Elder Dieter F. Uchtdorf

“Godly sorrow leads to conversion and a change of heart. It causes us to hate sin and love goodness. It encourages us to stand up and walk in the light of Christ’s love. True repentance is about transformation, not torture or torment. Yes, heartfelt regret and true remorse for disobedience are often painful and very important steps in the sacred process of repentance. But when guilt leads to self-loathing or prevents us from rising up again, it is impeding rather than promoting our repentance.”

(Dieter F. Uchtdorf, “You Can Do It Now!,” Oct. 2013 GC, Ensign or Liahona, Nov. 2013, 56)

SORROW - Godly or Worldly?

"Godly sorrow worketh repentance to salvation . . . but the sorrow of the world worketh death." (2 Corinthians 7:10)



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9 For ye know the ^agrace of our Lord Jesus Christ, that, though he was ^brich, yet for your sakes he became ^cpoor, that ye through his ^dpoverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of *it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a ^awilling ^bmind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their ^aabundance also may be *a supply* for your want: that there may be ^bequality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

14a TG Marriage, Interfaith; Marriage, Temporal.
b TG Fellowshiping.
c 2 Kgs. 3:13; Ezek. 14:3.
d TG Light [noun].
16a 1 Cor. 10:21 (19–22).
b TG Body, Sanctity of;

18a Jer. 31:9 (1, 9).
b TG Sons and Daughters of God.
c TG God, Power of.
7 1a TG Chastity; Cleanliness; Purification.
b GR pollution,

5a 2 Cor. 4:8.
b D&C 10:55.
7a TG Comfort.
9a TG Poor in Spirit.
10a TG Godliness.
b Eccl. 7:3; Isa. 22:12; Joel 2:17;

13a Rom. 15:32.
14a 2 Cor. 9:2.

2a TG Probation; Test.
b TG Affliction.

b TG Sincere.
9a TG Grace.