



Come Follow Me 2023
Philippians & Colos.



New Testament Seminary Manual

Although Timothy is mentioned along with Paul in the epistle's greeting (see Philippians 1:1), Paul wrote the Epistle to the Philippians. This is supported by the use of the singular pronoun I throughout the letter and the reference to Timothy in Philippians 2:19. Timothy may have acted as Paul's scribe, writing the letter under Paul's direction.

Paul likely wrote Philippians sometime between A.D. 60 and 62, while he was imprisoned in Rome (see Philippians 1:7, 13, 17; see also Acts 28:16–31; Guide to the Scriptures, "Philippians, Epistle to," scriptures.lds.org).

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Philippi was the first place in Europe where Paul formally preached the gospel and established a branch of the Church (see Acts 16:11–40; Bible Dictionary, “Pauline Epistles”). One of Paul’s purposes in writing this letter was to express gratitude for the affection and financial assistance the Saints in Philippi had extended to him during his second missionary journey and his imprisonment in Rome (see Philippians 1:3–11; 4:10–19; see also Bible Dictionary, “Pauline Epistles”).

In his Epistle to the Philippians, Paul gave the Saints in Philippi encouragement and exhorted them to stand fast in unity and work together to defend the faith. Perhaps one of the most important principles Paul taught in Philippians is that praying to God and trusting in Him brings “the peace of God, which passeth all understanding” (Philippians 4:7).

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Paul also praised the members in Philippi for their faith in Jesus Christ and gave them counsel based on information about them that he had received from a Philippian disciple named Epaphroditus (see Philippians 4:18). Paul's counsel included encouragement to be humble and united (see Philippians 2:1–18; 4:2–3). Paul also warned the Philippians to beware of corrupt Christians, such as those who taught that circumcision was necessary for conversion. Such individuals (often referred to as Judaizers) falsely claimed that new converts had to submit to the former Old Testament law of circumcision before becoming Christian (see Philippians 3:2–3).

Philippians 1-2

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

CHAPTER 1

All that happened to Paul furthered the gospel cause—Our conduct should be worthy of the gospel.

PAUL and Timotheus, the ^aservants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the ^bbishops and ^cdeacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will ^aperform it until the day of Jesus Christ:

7 Even as it is ^ameet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and ^bconfirmation of the gospel, ye all are partakers of my ^cgrace.

8 For God is my ^arecord, how greatly I long after you all in the ^bbowels of Jesus Christ.

9 And this I pray, that your ^alove may abound yet more and more in knowledge and *in* all judgment;

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^bsincere and without offence till the day of Christ;

11 Being filled with the fruits of ^arighteousness, which are by Jesus Christ, unto the glory and praise of God.

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13 So that my bonds in Christ are manifest in all the ^apalace, and in all other *places*;

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15 Some indeed preach Christ even of envy and ^astrife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your ^aprayer, and the supply of the ^bSpirit of Jesus Christ,

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expectation and *my* ^ahope, that in nothing I shall be ashamed, but *that* with all boldness, as always, so now also Christ shall be ^bmagnified in my body, whether *it be* by life, or by death.

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Saints should be of one mind and one spirit—Every knee will bow to Christ—Saints must work out their salvation—Paul faces martyrdom with joy.

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Greeting

Thanksgiving and Prayer

Paul's Chains Advance the Gospel

Life Worthy of the Gospel

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1 1a TG Servant.
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Elder Tad R. Callister

“God the Son traded his heavenly home with all its celestial adornments for a mortal abode with all its primitive trappings. He, ‘the King of heaven’ (Alma 5:50), ‘the Lord Omnipotent who reigneth’ (Mosiah 3:5), left a throne to inherit a manger. He exchanged the dominion of a god for the dependence of a babe. He gave up wealth, power, dominion, and the fullness of his glory—for what?—for taunting, mocking, humiliation, and subjection. It was a trade of unparalleled dimension, a condescension of incredible proportions, a descent of incalculable depth” (The Infinite Atonement [2000], 64).

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12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, ^awork out your own ^bsalvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and ^adisputings:

15 That ye may be blameless and harmless, the ^asons of God, without rebuke, in the midst of a crooked and perverse ^bnation, among whom ye ^cshine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be ^aoffered upon

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Psalm 2:11

Serve the Lord with fear, and
rejoice with trembling.

For more on that check out your
Guide to the Scriptures, "Fear."

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President Dallin H. Oaks

“The Apostle Paul wrote that we should ‘work out [our] own salvation with fear and trembling.’ (Phil. 2:12.) Could that familiar expression mean that the sum total of our own righteousness will win us salvation and exaltation ... solely on our own merits?

“On the basis of what I have heard, I believe that some of us, some of the time, say things that can create that impression. We can forget that keeping the commandments, which is necessary, is not sufficient. As Nephi said, we must labor diligently to persuade everyone ‘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 Ne. 25:23.) ...



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“Man unquestionably has impressive powers and can bring to pass great things by tireless efforts and indomitable will. But after all our obedience and good works, we cannot be saved from the effect of our sins without the grace extended by the atonement of Jesus Christ.”

(“What Think Ye of Christ?” Oct 1988 GC, Ensign, Nov. 1988).

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17 Yea, and if I be ^aoffered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all ^aseek their ^bown, not the things which are Jesus Christ's.

22 But ye know the ^aproof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you ^aEpaphroditus, my brother, and companion in labour,

and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all ^agladness; and ^bhold such in ^creputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your ^alack of service toward me.

CHAPTER 3

Paul sacrifices all things for Christ—True ministers set examples of righteousness.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the ^acircumcision, which ^bworship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the ^cflesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an ^aHebrew of the Hebrews; as touching the law, a ^bPharisee;

6 Concerning zeal, persecuting the

Timothy and Epaphroditus

Straining Toward the Goal

Righteousness Through Faith in Christ

church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have ^asuffered the ^bloss of all things, and do count them *but* ^cdung, that I may win Christ,

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15 Let us therefore, as many as be ^aperfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

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4 1a 1 Cor. 10:12; 16:13 (13–14); Gal. 5:1; Philip. 1:27;

11a TG Jesus Christ, Messiah.

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4 Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your ^amoderation be known unto all men. The Lord *is* at hand.

Philippians 3

11 And *that* every tongue should confess that Jesus Christ is ^aLord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, ^awork out your own ^bsalvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and ^adisputings:

15 That ye may be blameless and harmless, the ^asons of God, without rebuke, in the midst of a crooked and perverse ^bnation, among whom ye ^cshine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be ^aoffered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all ^aseek their ^bown, not the things which are Jesus Christ's.

22 But ye know the ^aproof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you ^aEpaphroditus, my brother, and companion in labour,

and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all ^agladness; and ^bhold such in ^creputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your ^alack of service toward me.

CHAPTER 3

Paul sacrifices all things for Christ—True ministers set examples of righteousness.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the ^acircumcision, which ^bworship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the ^cflesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an ^aHebrew of the Hebrews; as touching the law, a ^bPharisee;

6 Concerning zeal, persecuting the

Timothy and Epaphroditus

Straining Toward the Goal

Righteousness Through Faith in Christ

church; touching the righteousness which is in the law, blameless.

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New Testament Institute Student Manual

The term dog is usually one of derision in the Bible, meaning an unworthy person. The “dogs” Paul spoke of in Philippians 3:2 were Judaizers—people who taught that converts to Christianity must follow certain Jewish customs, including circumcision (see the commentaries for Acts 15:1–5; for Acts 15:1, 5, 24; and for Galatians 1:1–7). In sarcasm Paul referred to Judaizers as “the concision,” a term that implies mutilation. On the other hand, Paul used “the circumcision” (a term he often used to refer to Jews) to instead refer to God’s covenant people—Christians. Thus, those who worship God and rejoice in Christ are the real “circumcision,” or covenant people (Philippians 3:3; see also Romans 2:25–29; Colossians 2:10–13).

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17 Brethren, I beseech you, be so of me, as ye have been, so as ye have seen me to do, and ye shall also do the same things which ye have seen me to do.

18 (For I have received of the Lord that which is above all names, that I should have to be worshipped, and ye have to be of the same mind, as ye have seen me to be of the same mind.)

19 Whom I beseech you to love, whose glory is of old, whom I beseech you to love, whose glory is of old, and who is above all names, that I should have to be worshipped, and ye have to be of the same mind, as ye have seen me to be of the same mind.)

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Stand fast in the liberty wherewith we have been made free, being careful of one another, lest any man's liberty be sold in vain.

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President Gordon B. Hinckley

- tells of his meeting a naval officer who had come from another nation to the United States for advanced training and who had joined the Church during his stay.

“He was introduced to me just before he was to return to his native land. ... I said: ‘Your people are not Christians. What will happen when you return home a Christian, and, more particularly, a Mormon Christian?’

“His face clouded, and he replied, ‘My family will be disappointed. They may cast me out and regard me as dead. As for my future and my career, all opportunity may be foreclosed against me.’



President Gordon B. Hinckley

“I asked, ‘Are you willing to pay so great a price for the gospel?’

“His dark eyes, moistened by tears, shone from his handsome brown face as he answered, ‘It’s true, isn’t it?’

“Ashamed at having asked the question, I responded, ‘Yes, it’s true.’

“To which he replied, ‘Then what else matters?’”

(“It’s True, Isn’t It?” Ensign, July 1993, 2).

Philippians 4

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Closing Appeal for Steadfastness and Unity

Exhortation, Encouragement, and Prayer

6 ^aBe ^bcareful for nothing; but in every thing by ^cprayer and supplication with ^athanksgiving let your requests be made known unto God.

7 And the ^apeace of God, which passeth all ^bunderstanding, shall ^ckeep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are ^atrue, whatsoever things are ^bhonest, whatsoever things are ^cjust, whatsoever things are ^dpure, whatsoever things are ^elovely, ^fwhatsoever things are of good report; if *there be* any ^gvirtue, and if *there be* any praise, ^hthink on these things.

9 Those things, which ye have both learned, and ^areceived, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your ^acare of me hath flourished again; wherein ye were also careful, but ye ^blacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be ^acontent.

12 I know both how to be ^aabased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

6a GR Don't be unduly concerned about anything.
b JST Philip. 4:6 . . . afflicted.

b TG Honesty.
c TG Righteousness.
d TG Purity.
e TG Beauty.
f A of E 1:13

TG Self-Sacrifice.
13a John 15:5 (4-5).
b 1 Tim. 1:12; Alma 26:12 (11-13).
14a GR participate

13 I can do all things through ^aChrist which ^bstrengtheneth me.

14 Notwithstanding ye have well done, that ye did ^acommunicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire ^afruit that may abound to your account.

18 But I have all, and ^aabound: I am full, having received of ^bEpaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall supply all your ^aneed according to his ^briches in glory by Christ Jesus.

20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of ^aCæsar's household.

23 The grace of our Lord Jesus Christ be with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

Final Greetings

6 ^aBe ^bcareful for nothing; but in every thing by ^cprayer and supplication with ^dthanksgiving let your requests be made known unto God.

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Meaning, don't be unduly concerned about anything. Or "Afflicted" JST. In other words stop worrying.

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Sister Elain L. Jack

“Two friends were talking. The one was outlining her concerns about graduate school and her upcoming finals. She was also worried about her boyfriend and getting married before she graduated. She wondered if she could find work after she did get her degree. Her father wasn’t very well, and she was worried about getting together enough money to go visit him. She was feeling some stress in her roommate situation, too, and wondered about trying to find another place to live. The friend listened carefully and then asked, ‘Which of these problems can you really do anything about right now and which are just recreational anxiety?’”

(Elaine L. Jack, “Get a Life,” BYU Devotional, January 3, 1993)

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Elder Richard G. Scott

“Because He respects your agency, Father in Heaven will never force you to pray to Him. But as you exercise that agency and include Him in every aspect of your daily life, your heart will begin to fill with peace, buoyant peace. That peace will focus an eternal light on your struggles. It will help you to manage those challenges from an eternal perspective.”

(“Make the Exercise of Faith Your First Priority,” Ensign or Liahona, Nov. 2014, 93).



Elder David A. Bednar

“Our family learned an important lesson about meaningful prayer as we knelt to pray one evening with a member of the Quorum of the Twelve Apostles.



Elder David A. Bednar

Earlier in the day Sister Bednar and I had been informed about the unexpected death of a dear friend, and our immediate desire was to pray for the surviving spouse and children. As I invited my wife to offer the prayer, the member of the Twelve, unaware of the tragedy, graciously suggested that in the prayer Sister Bednar express only appreciation for blessings received and ask for nothing. His counsel was similar to Alma's instruction to the members of the ancient Church "to pray without ceasing, and to give thanks in all things" (Mosiah 26:39). Given the unexpected tragedy, requesting blessings for our friends initially seemed to us more urgent than expressing thanks.



Elder David A. Bednar

Sister Bednar responded in faith to the direction she received. She thanked Heavenly Father for meaningful and memorable experiences with this dear friend. She communicated sincere gratitude for the Holy Ghost as the Comforter and for the gifts of the Spirit that enable us to face adversity and to serve others. Most importantly, she expressed appreciation for the plan of salvation, for the atoning sacrifice of Jesus Christ, for His Resurrection, and for the ordinances and covenants of the restored gospel which make it possible for families to be together forever.



Our family learned from that experience a great lesson about the power of thankfulness in meaningful prayer. Because of and through that prayer, our family was blessed with inspiration about a number of issues that were pressing upon our minds and stirring in our hearts. We learned that our gratefulness for the plan of happiness and for the Savior's mission of salvation provided needed reassurance and strengthened our confidence that all would be well with our dear friends. We also received insights concerning the things about which we should pray and appropriately ask in faith.

The most meaningful and spiritual prayers I have experienced contained many expressions of thanks and few, if any, requests." (October 2008 GC)

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19 But my God shall supply all your ^aneed according to his ^briches in glory by Christ Jesus.



Elder Joseph B. Wirthlin

“The word *seek* means to go in search of, try to discover, try to acquire. It requires an active, assertive approach to life. ... It is the opposite of passively waiting for something good to come to us, with no effort on our part.

“We can fill our lives with good, leaving no room for anything else. We have so much good from which to choose that we need never partake of evil. ...

“If we seek things that are virtuous and lovely, we surely will find them. Conversely, if we seek for evil, we will find that also” (*“Seeking the Good,” Apr 1992 GC, Ensign, May 1992*).

^cjust, whatsoever things *are* ^apure, whatsoever things *are* ^elovely, ^fwhatsoever things *are* of good report; if *there be* any ^gvirtue, and if *there be* any praise, ^hthink on these things.

9 Those things, which ye have both learned, and ^areceived, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your ^acare of me hath flourished again; wherein ye were also careful, but ye ^blacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be ^acontent.

12 I know both how to be ^aabased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

once and again unto my necessity.

17 Not because I desire a gift: but I desire ^afruit that may abound to your account.

18 But I have all, and ^aabound: I am full, having received of ^bEpaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall supply all your ^aneed according to his ^briches in glory by Christ Jesus.

20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of ^aCæsar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

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¶ It was written to the Philippians from Rome by Epaphroditus.

6a GR Don't be unduly concerned about anything.

b JST Philip. 4:6 . . . afflicted . . . Ps. 55:22; Prov. 16:3:

b TG Honesty.

c TG Righteousness.

d TG Purity.

e TG Beauty.

f A of F 1:13.

g TG Chastity; Virtue.

TG Self-Sacrifice.

13a John 15:5 (4–5).

b 1 Tim. 1:12; Alma 26:12 (11–13).

14a GR participate.

17a Rom. 15:28 (25–28); Titus 3:14.

6 ^aBe ^bcareful for nothing; but in every thing by ^cprayer and supplication with ^dthanksgiving let your requests be made known unto God.

7 And the ^apeace of God, which passeth all ^bunderstanding, shall ^ckeep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are ^atrue, whatsoever things *are* ^bhonest, whatsoever things *are* ^cjust, whatsoever things *are* ^dpure, whatsoever things *are* ^elovely, ^fwhatsoever things *are* of good report; if *there be* any ^gvirtue, and if *there be* any praise, ^hthink on these things.

9 Those things, which ye have both learned, and ^areceived, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord

13 I can do all things through ^aChrist which ^bstrengtheneth me.

14 Notwithstanding ye have well done, that ye did ^acommunicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

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18 But I have all, and ^aabound: I am full, having received of ^bEpaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.



Russell M. Nelson

“My dear brothers and sisters, the joy we feel has little to do with the circumstances of our lives and everything to do with the focus of our lives.

When the focus of our lives is on God’s plan of salvation ... and Jesus Christ and His gospel, we can feel joy regardless of what is happening—or not happening—in our lives. Joy comes from and because of Him. He is the source of all joy. ...



Russell M. Nelson

Just as the Savior offers peace that “passeth all understanding” [Philippians 4:7], He also offers an intensity, depth, and breadth of joy that defy human logic or mortal comprehension. For example, it doesn’t seem possible to feel joy when your child suffers with an incurable illness or when you lose your job or when your spouse betrays you. Yet that is precisely the joy the Savior offers. His joy is constant, assuring us that our “afflictions shall be but a small moment” [Doctrine and Covenants 121:7] and be consecrated to our gain [see 2 Nephi 2:2].



Russell M. Nelson

How, then, can we claim that joy? We can start by “looking unto Jesus the author and finisher of our faith” [Hebrews 12:2] “in every thought” [Doctrine and Covenants 6:36]. We can give thanks for Him in our prayers and by keeping covenants we’ve made with Him and our Heavenly Father. As our Savior becomes more and more real to us and as we plead for His joy to be given to us, our joy will increase.

(Russell M. Nelson, “Joy and Spiritual Survival,” Oct 2016 GC, Ensign or Liahona, Nov. 2016, 82)



President Dieter F. Uchtdorf

“God pours out blessings of power and strength, enabling us to achieve things that otherwise would be far beyond our reach. It is by God’s amazing grace that His children can overcome the undercurrents and quicksands of the deceiver, rise above sin, and ‘be perfect[ed] in Christ’ [Moroni 10:32].”

(“The Gift of Grace,” Apr 2015 GC, Ensign or Liahona, May 2015).

John 7:17

If any man will do his will, he shall know...



Philippians 4:12–13

I know both how to be abased [humble], and I know how to abound [thrive]... I can do all things through Christ which strengtheneth me.

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17 Brethren, be ^afollowers together of me, and mark them which walk so as ye have us for an ^bensample.
18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:
19 Whose ^aend is destruction, whose God is *their* belly, ^band whose glory is in their ^cshame, who mind earthly things.)
20 For our conversation is in heaven; from whence also we look for the ^aSaviour, the Lord Jesus Christ:
21 Who shall ^achange our ^bvile body, ^cthat it may be fashioned like unto his glorious ^abody, according to the working whereby he is able even to ^esubdue all things unto himself.

CHAPTER 4

Stand fast in the Lord—We believe in being honest, true, and chaste.

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so ^astand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true ^ayokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the ^bbook of life.

4 Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your ^amoderation be known unto all men. The Lord *is* at hand.

Exhortation, Encouragement, and Prayer

6 ^aBe ^bcareful for nothing; but in every thing by ^cprayer and supplication with ^athanksgiving let your requests be made known unto God.

7 And the ^apeace of God, which passeth all ^bunderstanding, shall ^ckeep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are ^atrue, whatsoever things *are* ^bhonest, whatsoever things *are* ^cjust, whatsoever things *are* ^dpure, whatsoever things *are* ^elovely, ^fwhatsoever things *are* of good report; if *there be* any ^gvirtue, and if *there be* any praise, ^hthink on these things.

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13a John 15:5 (4-5).
b 1 Tim. 1:12; Alma 26:12 (11-13).
14a GR participate

Closing Appeal for Steadfastness and Unity

God's Provision

13 I can do all things through ^aChrist which ^bstrengtheneth me.
14 Notwithstanding ye have well done, that ye did ^acommunicate with my affliction.
15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.
16 For even in Thessalonica ye sent once and again unto my necessity.
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19 But my God shall supply all your ^aneed according to his ^briches in glory by Christ Jesus.
20 Now unto God and our Father *be* glory for ever and ever. Amen.
21 Salute every saint in Christ Jesus. The brethren which are with me greet you.
22 All the saints salute you, chiefly they that are of ^aCæsar's household.
23 The grace of our Lord Jesus Christ *be* with you all. Amen.
¶ It was written to the Philippians from Rome by Epaphroditus.

Final Greetings

A brown paper bag is positioned in the center of the image, serving as a background for the text. The bag is slightly wrinkled and has a natural, earthy tone.

Colossians 1

New Testament Seminary Manual

The Epistle to the Colossians was sent by Paul and Timothy (see Colossians 1:1, 23; 4:18). Paul apparently handwrote his own salutation at the close of the epistle (see Colossians 4:18), indicating that a scribe, perhaps Timothy, had assisted him in writing the body of the letter.

Paul wrote this epistle during his first imprisonment in Rome, around A.D. 60–62 (see Guide to the Scriptures, “Pauline Epistles,” scriptures.lds.org). Paul probably wrote the Epistle to the Colossians around the same time he wrote Philippians, Ephesians, and Philemon.

New Testament Seminary Manual

This epistle was written to the faithful Saints in Colossae, a site in modern-day Turkey. Paul instructed the Colossian Saints to share the letter with the members of the Church in nearby Laodicea (see Colossians 4:16).

New Testament Seminary Manual

Paul wrote this epistle “after he was visited by Epaphras [EP-ah-fras], the evangelist of the Church in [Colossae] [see Colossians 1:7–8]. Epaphras told Paul that the Colossians were falling into serious error—they thought they were better than other people because they carefully observed certain external ordinances [see Colossians 2:16], denied themselves certain physical wants, and worshiped angels [see Colossians 2:18]. These practices made the Colossians feel they were being sanctified. They also felt they understood the mysteries of the universe better than other Church members. In his letter, Paul corrected them by teaching that redemption comes only through Christ and that we are to be wise and serve Him” (Guide to the Scriptures, “Colossians, Epistle to,” scriptures.lds.org).

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

CHAPTER 1

Redemption comes through Christ—He created all things, is in the image of God, and is the Firstborn of the Father.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your ^afaith in Christ Jesus, and of the ^blove *which ye have* to all the saints,

5 For the ^ahope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the ^bgospel;

6 Which is come unto you, ^aas *it is* in all the world; and bringeth forth ^bfruit, as *it doth* also in you, since the day ye heard *of it*, and knew the ^cgrace of God in truth:

7 As ye also learned of ^aEpaphras our dear fellowservant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the ^aknowledge of his ^bwill in all wisdom and spiritual ^cunderstanding;

10 That ye might ^awalk ^bworthy of the Lord unto all ^cpleasing, being fruitful in every good work, and increasing in the ^aknowledge of God;

11 ^aStrengthened with all might, according to his ^bglorious ^cpower, unto all patience and longsuffering with ^djoyfulness;

12 Giving ^athanks unto the Father, which hath ^bmade us meet to be partakers of the ^cinheritance of the saints in light:

13 Who hath delivered us from the power of ^adarkness, and hath translated *us* into the ^bkingdom of his dear ^cSon:

14 In whom we have ^aredemption through his blood, *even* the ^bforgiveness of sins:

15 Who is the ^aimage of the invisible ^bGod, the ^cfirstborn of ^aevery creature:

16 For by him were all ^athings ^bcreated, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or ^cprincipalities, or powers: all things were ^acreated by him, and for him:

17 And he is before all things, and by him all things ^aconsist.

18 And he is the ^ahead of the body, the church: who is the beginning, the ^bfirstborn from the dead; that in all *things* he might have the pre-eminence.

19 For it pleased *the Father* that in him should all ^afulness dwell;

20 And, having made peace through the blood of his cross, by him to ^areconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were ^asometime ^balienated and enemies in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through ^adeath, to present you holy and ^bunblameable and unproveable in his sight:

23 If ye ^acontinue in the faith ^bgrounded and settled, and *be* not ^cmoved away from the ^dhope 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 ^aafflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the ^adispensation of God which is given to me for you, to fulfil the word of God;

26 *Even* the ^amystery which hath been hid from ages and from generations, but now is made ^bmanifest to his saints:

27 To whom God would make ^aknown what is the ^briches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we ^apreach, ^bwarning 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.

CHAPTER 2

The fulness of the Godhead dwells in Christ—Beware of being deceived by the traditions of men—The handwriting against us was nailed to the cross of Christ.

FOR I would that ye knew what great ^aconflict I have for you, and *for* them at ^bLaodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of ^aunderstanding, to the acknowledgement of the mystery of God, ^band of the Father, and of Christ;

3 In whom are hid all the ^atreasures of ^bwisdom and ^cknowledge.

Greeting

Thanksgiving and Prayer

The Preeminence of Christ

Paul's Ministry to the Church

1 4a Eph. 1:15 (12–15);
1 Thes. 5:8.
b Heb. 6:10.
5a 1 Pet. 1:4.
b TG Gospel.
6a JST Col. 1:6 . . . as in

c TG Understanding.
10a TG Walking with God.
b TG Worthiness.
c 1 Thes. 4:1.
d TG Education.
11a Eph. 3:16.

13a D&C 21:6; 38:11.
b TG Kingdom of God, in Heaven.
c TG Jesus Christ, Divine Sonship.
14a TG Jesus Christ,

16a Heb. 2:10 (9–10).
b TG Creation.
c Col. 2:10;
1 Pet. 3:22.
d TG Jesus Christ, Creator.
17a D&C 88:13 (5–13).
18a TG Jesus Christ, Head of

b Eph. 2:1.
22a TG Jesus Christ, Death of.
b Mosiah 3:21;
D&C 4:2.
23a TG Perseverance.
b GR established and steadfast.

27a Eph. 3:3.
b TG Treasure.
28a TG Preaching.
b TG Warn.
2 1a GR anguish.
b Col. 4:15 (12–16);
Rev. 1:11.

CHAPTER 1

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4 Since we heard of your ^afaith in Christ Jesus, and of the ^blove *which ye have* to all the saints,

5 For the ^ahope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the ^bgospel:

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the ^aknowledge of his ^bwill in all wisdom and spiritual ^cunderstanding;

10 That ye might ^awalk ^bworthy of the Lord unto all ^cpleasing, being fruitful in every good work, and increasing in the ^dknowledge of God;

11 ^aStrengthened with all might, according to his ^bglorious ^cpower, unto all patience and longsuffering with ^djoyfulness;

12 Giving ^athanks unto the Father, which hath ^bmade us meet to be partakers of the ^cinheritance of the saints in light:

13 Who hath delivered us from the power of ^adarkness and hath

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14 In whom we have ^aredemption through his blood, *even* the ^bforgiveness of sins:

15 Who is the ^aimage of the invisible ^bGod, the ^cfirstborn of ^devery creature:

16 For by him were all ^athings ^bcreated, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or ^cprincipalities, or powers: all things were ^dcreated by him, and for him:

17 And he is before all things, and by him all things ^aconsist.

18 And he is the ^ahead of the body, the church: who is the beginning, the ^bfirstborn from the dead; that in all *things* he might have the pre-eminence.

19 For it pleased *the Father* that in him should all ^afulness dwell;

20 And, having made peace through the blood of his cross, by him to

self; things in earth, or things in heaven.

21 And you, that were ^asometime ^balienated and enemies in *your* mind

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the ^ofirstborn from the dead; that in all *things* he might have the pre-eminence.

19 For it pleased *the Father* that in him should all ^afulness dwell:

20 And, having made peace through the blood of his cross, by him to ^areconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were ^asometime ^balienated and enemies in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through ^adeath, to present you holy and ^bunblameable and unproveable in his sight:

23 If ye ^acontinue in the faith ^bgrounded and settled, and *be not* ^cmoved away from the ^dhope 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:

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8 Who also declared unto us your love in the Spirit.

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24 Who now rejoice in my sufferings for you, and fill up that which is behind of the ^aafflictions of Christ in my flesh for his body's sake, which is the church:

16a Heb. 2:10 (9–10).

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Elder Neil L. Andersen

“More concerning than the prophesied earthquakes and wars [of the last days] are the spiritual whirlwinds that can uproot you from your spiritual foundations and land your spirit in places you never imagined possible, sometimes with your barely noticing that you have been moved.

“In nature, trees that grow up in a windy environment become stronger. As winds whip around a young sapling, forces inside the tree do two things. First, they stimulate the roots to grow faster and spread farther. Second, the forces in the tree start creating cell structures that actually make the trunk and branches thicker and more flexible to the pressure of the wind. These stronger roots and branches protect the tree from winds that are sure to return.”

(“Spiritual Whirlwinds,” Apr. 2014 GC, Ensign May 2014, 18).



Dieter F. Uchtdorf

“The world is not bashful in offering numerous new answers to every problem we face. People run from one new idea to the next, hoping to find something that will answer the burning questions of their souls. They attend seminars and buy books ... and other products. They get caught up in the excitement of looking for something new. But inevitably, the flame of each new theory fades, only to be replaced by another ‘new and improved’ solution that promises to do what the others before could not.



Dieter F. Uchtdorf

“It’s not that these worldly options don’t contain elements of truth—many of them do. Nevertheless, they all fall short of the lasting change we seek in our lives. After the excitement wears off, the hollowness remains as we look for the next new idea to unlock the secrets of happiness.”



Dieter F. Uchtdorf

“In contrast, the gospel of Jesus Christ has the answers to all of our problems. The gospel is not a secret. It is not complicated or hidden. It can unlock the door to true happiness. It is not someone’s theory or proposition. It does not come from man at all. It springs from the pure and everlasting waters of the Creator of the universe, who knows truths we cannot even begin to comprehend.”

(“The Way of the Disciple,” Apr 2009 GC, Ensign May 2009, 75).

A brown paper bag is positioned in the center of the image, serving as a background for the text. The bag is slightly wrinkled and has a natural, earthy tone.

Colossians 2

16 For by him were all ^athings ^bcreated, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or ^cprincipalities, or powers: all things were ^acreated by him, and for him:

17 And he is before all things, and by him all things ^aconsist.

18 And he is the ^ahead of the body, the church: who is the beginning, the ^bfirstborn from the dead; that in all *things* he might have the pre-eminence.

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20 And, having made peace through the blood of his cross, by him to ^areconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

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23 If ye ^acontinue in the faith ^bgrounded and settled, and *be* not ^cmoved away from the ^ahope 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 ^aafflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the ^adispensation of God which is given to me for you, to fulfil the word of God;

26 *Even* the ^amystery which hath been hid from ages and from generations, but now is made ^bmanifest to his saints:

27 To whom God would make ^aknown what is the ^briches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we ^apreach, ^bwarning 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.

CHAPTER 2

The fulness of the Godhead dwells in Christ—Beware of being deceived by the traditions of men—The handwriting against us was nailed to the cross of Christ.

FOR I would that ye knew what great ^aconflict I have for you, and *for* them at ^bLaodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of ^aunderstanding, to the acknowledgement of the mystery of God, ^band of the Father, and of Christ;

3 In whom are hid all the ^atreasures of ^bwisdom and ^cknowledge.

Paul's Ministry to the Church

Alive in Christ

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your ^aorder, and the steadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so ^awalk ye in him:

7 ^aRooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with ^bthanksgiving.

8 Beware lest any man ^aspoil you through ^bphilosophy and vain ^cdeceit, after the ^atradition of men, after the rudiments of the ^cworld, and not after Christ.

9 For in him dwelleth all the ^afulness of the Godhead bodily.

10 And ye are ^acomplete in him, which is the head of all ^bprincipality and power:

11 In whom also ye are circumcised with the ^acircumcision made without hands, in putting off the ^bbody of the sins of the flesh by the circumcision of Christ:

12 ^aBuried with him in ^bbaptism, wherein also ye are ^crisen with *him* through the faith of the ^aoperation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he ^aquickened together with him, having forgiven you all trespasses;

14 ^aBlotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore ^ajudge you in ^bmeat, or in drink, or in respect of an holyday, or of the new moon, or of the ^csabbath *days*:

17 Which are a ^ashadow of things to come; but the body *is* of Christ.

18 Let no man ^abeguile you of your reward in a voluntary ^bhumility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the ^aHead, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be ^adead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ^bordinances,

21 ^a(Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the ^acommandments and ^bdoctrines 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 to the satisfying of the flesh.

Let No One Disqualify You

16a Heb. 2:10 (9–10).

b TG Creation.

c Col. 2:10;

1 Pet. 3:22.

d TG Jesus Christ, Creator.

17a D&C 88:13 (5–13).

18a TG Jesus Christ, Head of

b Eph. 2:1.

22a TG Jesus Christ, Death of.

b Mosiah 3:21;

D&C 4:2.

23a TG Perseverance.

b GR established and

steadfast.

27a Eph. 3:3.

b TG Treasure.

28a TG Preaching.

b TG Warn.

2 1a GR anguish.

b Col. 4:15 (12–16);

Rev. 1:11.

5a TG Order.

6a TG Walking with God.

7a Eph. 3:17.

b TG Thanksgiving.

8a Heb. 13:9.

b D&C 123:12.

TG Learn.

TG Permit Education

11a TG Circumcision.

b Rom. 6:6.

12a TG Jesus Christ, Types of, in Memory.

b TG Baptism; Baptism, Immersion.

c Col. 3:1.

d Eph. 1:10 (10–20)

18a Matt. 24:4 (4–5);

Mosiah 26:6;

D&C 123:12.

b TG Humility.

19a Eph. 4:15 (15–16).

20a Rom. 6:5 (2–5);

Col. 3:3.

b TG Dismissed

by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were ^asometime ^balienated and enemies in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through ^adeath, to present you holy and ^bunblameable and unproveable in his sight:

23 If ye ^acontinue in the faith ^bgrounded and settled, and *be* not ^cmoved away from the ^dhope of the gospel, which ye have heard, *and*

which was preached to every creature *for* I desire that ye should be diligent *to* **“to the acknowledgement of the mystery of God, and of *Christ who is of God, even the Father;*”** *that* ye should be diligent to be *of* Christ in my flesh for his body's sake, which is the church:

worketh in me mightily.

CHAPTER 2

The fulness of the Godhead dwells in Christ—Beware of being deceived by the traditions of men—The handwriting against us was nailed to the cross of Christ.

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16a Heb. 2:10 (9–10).

b TC Creation

b Eph. 2:1.

22a TC Jesus Christ Death of

27a Eph. 3:3.

b TC Treasure

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NT Institute Manual

Paul referred to the gospel of Jesus Christ as a “mystery” (Colossians 1:26–27). “Mysteries of God are spiritual truths known only by revelation. God reveals his mysteries to those who are obedient to the gospel” (Guide to the Scriptures, “Mysteries of God”; scriptures.lds.org). Therefore, Jesus Christ remains a mystery to all who are unbelieving and unrepentant. The truths of the gospel can be understood only through the Spirit (see 1 Corinthians 2:14).

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your ^aorder, and the steadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so ^awalk ye in him:

7 ^aRooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with ^bthanksgiving

8 Beware lest any man ^aspoil you through ^bphilosophy and vain ^cdeceit, after the ^dtradition of men, after the rudiments of the ^eworld, and not after Christ.

9 For in him dwelleth all the ^afullness of the Godhead bodily.

10 And ye are ^acomplete in him,

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19 And not holding the ^aHead, from which all the body by joints and

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Dallin H. Oaks

“We must seek to be firmly rooted and converted to the gospel of Jesus Christ (see Colossians 2:6–7). We achieve this conversion by praying, by scripture reading, by serving, and by regularly partaking of the sacrament to always have His Spirit to be with us. We must also seek that mighty change of heart (see Alma 5:12–14) that replaces evil desires and selfish concerns with the love of God and the desire to serve Him and His children.”

(Dallin H. Oaks, “The Parable of the Sower,” Apr. 2015 GC, Ensign or Liahona, May 2015, 35)

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5a TG Order.

11a TG Circumcision.

18a Matt. 24:4 (4-5);

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19 And not holding the ^aHead, from which all the body by joints and

New Testament Institute Student Manual

Prior to these verses in Colossians 2, Paul reminded the Saints in Colossae that God had forgiven them (see Colossians 1:14, 20, 22). The imagery that Paul used in Colossians 2:14–15 emphasizes how Christ’s Atonement makes it possible for our sins to be forgiven. In Paul’s day it was customary for Romans to write on a placard the crimes committed by a condemned person. When the wrongdoer was crucified, the placard was also nailed to the cross for all passersby to see (see John 19:19–22).

New Testament Institute Student Manual

Paul used this imagery in verses 13–15 to teach the Colossians that they had been forgiven. It was as though a list of all of the spiritual charges and accusations against the Colossian Saints, including their sins and infractions against the ordinances of the law of Moses, were placed on a placard and nailed to the cross. Through the Crucifixion of Jesus Christ, these were erased or blotted out.

Through His Atonement and Resurrection, Jesus Christ triumphed over all earthly powers and authorities (see Colossians 2:15).

NT Institute Student Manual for Colossians 2:20–23

Paul asked the Saints why some of them were participating in worldly “ordinances” and following “doctrines of men” even though they had accepted Christ (Colossians 2:20, 22). He referred to such doctrines of men as “will worship” (Colossians 2:23), which refers to manmade worship—religious rules and practices devised by the will, or mind, of man. One form of “will worship” that Paul mentioned was the “neglecting of the body,” which refers to the practice of asceticism. People who practiced asceticism abstained completely from physical pleasures in an effort to overcome desires of the flesh. They often adopted extreme dietary restrictions and renounced sexual relations even within the bonds of marriage (see also 1 Corinthians 7:1–5; 1 Timothy 4:1–3). Such excessive practices are not in harmony with the gospel of Jesus Christ.

NT Institute Student Manual for Colossians 2:20–23

The Joseph Smith Translation helps clarify the meaning of Colossians 2:21–22: “Why, as though living in the world, are ye subject to ordinances, *which are after the doctrines and commandments of men, who teach you to touch not, taste not, handle not; all those things* which are to perish with the using? Which things have indeed a show of wisdom in will worship, and humility, and neglecting the body *as to the satisfying the flesh*, not in any honor *to God*” (Joseph Smith Translation, Colossians 2:21–22 [in the Bible appendix]).

Colossians 3-4

CHAPTER 3

Some lives are hidden with God in Christ—The Saints are told to be holy and to serve the Lord Jesus Christ.

IF ye then be ^arisen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your ^aaffection on ^bthings ^cabove, not on things on the ^dearth.

3 For ye are ^adead, and your life is hid with Christ in God.

4 When Christ, *who is our* ^alife, shall ^bappear, then shall ye also appear with him in ^cglory.

5 ^aMortify therefore your ^bmembers which are upon the earth; fornication, uncleanness, ^cinordinate affection, evil concupiscence, and ^dcovetousness, which is ^eidolatry:

6 For which things' sake the ^awrath of God cometh on the children of ^bdisobedience:

7 In the which ye also walked ^asome time, when ye lived in them.

8 But now ye also ^aput off all these; ^banger, wrath, ^cmalice, ^dblasphemy, filthy ^ecommunication out of your mouth.

9 ^aLie not one to another, seeing that ye have put off the ^bold man with his deeds;

10 And have put on the ^anew *man*, which is renewed in knowledge after the ^bimage of him that ^ccreated him:

11 Where there is neither ^aGreek nor Jew, ^bcircumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ is all, and in all.

12 Put on therefore, as the ^aelect of God, holy and beloved, ^bbowels of ^cmercies, ^dkindness, ^ehumbleness of mind, ^fmeekness, longsuffering;

13 ^aForbearing one another, and ^bforgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* ^acharity, which is the bond of perfectness.

15 And let the ^apeace of God rule in your hearts, to the which also ye are called in one body; and be ye ^bthankful.

16 Let the ^aword of Christ dwell in you richly in all ^bwisdom; ^cteaching and admonishing one another in psalms and ^dhymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, ^ado all in the name of the Lord Jesus, giving ^bthanks to God and the Father by him.

18 ^aWives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 ^aHusbands, ^blove *your* wives, and be not bitter against them.

20 ^aChildren, ^bobey *your* parents in

Put On the New Self

3 1a Col. 2:12.
2a GR mind.
b Matt. 6:33.
c Prov. 15:24.
d TG Worldliness.
3a Rom. 6:5 (2-5); Col. 2:20.
4a Ether 4:12.
b 1 Jn. 3:2.
c 1 Cor. 15:43 (42-44).
5a Rom. 8:13.
b Rom. 6:13.

d TG Blaspheme.
e TG Profanity.
9a TG Honesty; Lying.
b Rom. 6:6; Mosiah 3:19.
10a TG Man, New, Spiritually Reborn.
b Rom. 8:29.
c TG Jesus Christ, Creator; Man, Physical Creation of.

b Mosiah 26:31 (30-31).
14a TG Charity.
15a TG Peace of God.
b TG Thanksgiving.
16a 2 Ne. 32:3.
b TG God, Intelligence of.
c TG Teaching.
d TG Singing.
17a 1 Cor. 10:31.
b Col. 1:12.
TG Prayer.
18a TG Marriage, Wives.

Further Instructions

Rules for Christian Households

all things: for this is well pleasing unto the Lord.

21 ^aFathers, ^bprovoke not your children to ^canger, lest they be discouraged.

22 ^aServants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in ^bsingleness of heart, ^cfearing God:

23 And whatsoever ye do, do it ^aheartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall ^areceive the ^breward of the ^cinheritance: for ye ^dserve the Lord Christ.

25 But he that doeth ^awrong shall receive for the wrong which he hath done: and there is no ^brespect of persons.

CHAPTER 4

The Saints are told to be wise in all things—Luke and others greet the Colossians.

^aMASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a ^bMaster in ^cheaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a ^adoor of utterance, to speak the mystery of Christ, for which I am also in bonds: 4 That I may make it manifest, as I ought to speak.

5 ^aWalk in ^bwisdom toward them that are without, redeeming the time.

6 Let your ^aspeech *be* always with

21a TG Family, Children, Responsibilities toward.
b TG Provoking.
c TG Anger.
22a 1 Tim. 6:1 (1-2); Titus 2:9 (9-10);

c TG Inheritance.
d 1 Cor. 7:22.
25a TG Injustice.
b D&C 1:35; 38:16.
4 1a Mal. 3:5; Eph. 6:9.

9a Philem. 1:10.
10a Acts 19:29; 20:4; 27:2.
b Acts 15:37 (37-39); 2 Tim. 4:11.
c GR cousin, kinsman.
11a TG Circumcision.

Final Greetings

grace, seasoned with ^bsalt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With ^aOnesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 ^aAristarchus my fellowprisoner saluteth you, and ^bMarcus, ^csister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the ^acircumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 ^aEpaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great ^azeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and ^aDemas, greet you.

15 Salute the brethren which are in ^aLaodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and

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11 Where there is neither ^aGreek nor Jew, ^bcircumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ is all, and in all.

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Elder Joseph B. Wirthlin

“We can spend a lifetime whirling about at a feverish pace, checking off list after list of things that in the end really don’t matter.

“That we do a lot may not be so important. That we focus the energy of our minds, our hearts, and our souls on those things of eternal significance—that is essential.

“As the clatter and clamor of life bustle about us, we hear shouting to ‘come here’ and to ‘go there.’ In the midst of the noise and seductive voices that compete for our time and interest, a solitary figure stands on the shores of the Sea of Galilee, calling quietly to us, ‘Follow me’” (*“Follow Me,” Apr. 2002 GC, Ensign, May 2002, 16*).

NT Institute Student Manual for Colossians 3:3–12

Paul taught, “Ye are dead, and your life is hid with Christ in God” (Colossians 3:3). Though the Saints were not physically dead, Paul wanted them to understand that their former sinful selves had passed away as they “put off the old man” (Colossians 3:9) and that they were to live a new life in Christ. Paul said that this new life was “hid with Christ in God” (Colossians 3:3), suggesting that the life of a faithful disciple of Jesus Christ is secure in the Savior’s care in both an earthly and eternal sense. Such faithful Saints will appear with Jesus Christ “in glory” at His Second Coming (Colossians 3:4). Paul further counseled Church members, “Mortify therefore your members which are upon the earth,” meaning they should deaden (get rid of) and control the desires and motives that belong to their earthly nature (Colossians 3:5).

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NT Institute Manual

Paul taught that Christ's Atonement made all people equal, including Greeks, Jews, Barbarians, and Scythians (see Colossians 3:11). Barbarians were any group of people whom the Romans saw as lacking civility and culture. Scythians were people from the northern coast of the Black Sea (in modern-day Ukraine), whom Greeks viewed as being violent and uneducated.

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9 ^aLie not one to another, seeing that ye have put off the ^bold man with his deeds;

10 And have put on the ^anew *man*, which is renewed in knowledge after the ^bimage of him that ^ccreated him:

11 Where there is neither ^aGreek nor Jew, ^bcircumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ is all, and in all.

12 Put on therefore, as the ^aelect of God, holy and beloved, ^bbowels of ^cmercies, ^dkindness, ^ehumbleness of mind, ^fmeekness, longsuffering;

13 ^aForbearing one another, and ^bforgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* ^acharity, which is the bond of perfectness.

15 And let the ^apeace of God rule in your hearts, to the which also ye are called in one body; and be ye ^bthankful.

16 Let the ^aword of Christ dwell in you richly in all ^bwisdom; ^cteaching and admonishing one another in psalms and ^dhymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, ^ado all in the name of the Lord Jesus, giving ^bthanks to God and the Father by him.

18 ^aWives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 ^aHusbands, ^blove *your* wives, and be not bitter against them.

20 ^aChildren, ^bobey *your* parents in

Put On the New Self

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Colossians 3:18–4:1 compose what some call a “household code,” consisting of principles and rules for the various members of a household (similar passages are found in Ephesians 5:19–6:9; Titus 2:1–10; 1 Peter 2:18–3:8). Rather than espouse the common cultural household expectations of his day, Paul admonished the Saints to evaluate their households and relationships according to the Lord’s standards (see phrases such as “in the Lord” or “unto the Lord”), thus bringing greater unity and peace to Christian families and congregations alike.

3 1a Col. 2:12.

2a GR mind.

b Matt. 6:33.

c Prov. 15:24.

d TG Worldliness.

3a Rom. 6:5 (2–5); Col. 2:20.

4a Ether 4:12.

b 1 Jn. 3:2.

c 1 Cor. 15:43 (42–44).

5a Rom. 8:13.

b Rom. 6:13.

d TG Blaspheme.

e TG Profanity.

9a TG Honesty; Lying.

b Rom. 6:6; Mosiah 3:19.

10a TG Man, New, Spiritually Reborn.

b Rom. 8:29.

c TG Jesus Christ, Creator; Man, Physical Creation of.

b Mosiah 26:31 (30–31).

14a TG Charity.

15a TG Peace of God.

b TG Thanksgiving.

16a 2 Ne. 32:3.

b TG God, Intelligence of.

c TG Teaching.

d TG Singing.

17a 1 Cor. 10:31.

b Col. 1:12.

TG Prayer.

18a TG Marriage, Wives.

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CHAPTER 4

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b TG Provoking.
c TG Anger.
22a 1 Tim. 6:1 (1–2); Titus 2:9 (9–10);

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d 1 Cor. 7:22.
25a TG Injustice.
b D&C 1:35; 38:16.
4 1a Mal. 3:5; Eph. 6:9.

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10a Acts 19:29; 20:4; 27:2.
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c GR cousin, kinsman.
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In ancient times, salt was used in the offering of temple offerings and thus became a symbol of gospel covenants (see Leviticus 2:13). Salt was also used as a purifying agent. Therefore, Paul's teachings about speech being seasoned with salt reminded Church members that all their communication, even with non-Christians, should be pure and in harmony with the covenants they had made with the Lord.

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