



**Come Follow Me 2023**

**1&2 Tim; Titus; Phil**

**43**

## **New Testament Seminary Manual**

**Paul wrote this epistle to Timothy (see 1 Timothy 1:1), who had served with Paul during his second missionary journey (see Acts 16:3). Following their mission, Timothy continued to be a faithful missionary and Church leader (see Acts 19:22; Philippians 2:19) and one of Paul's most trusted associates (see 1 Corinthians 4:17). Paul referred to Timothy as his "own son in the faith" (1 Timothy 1:2). Timothy's father was a Greek Gentile, but he had a righteous Jewish mother and grandmother who had taught him and helped him learn the scriptures (see Acts 16:1; 2 Timothy 1:5; 3:15).**



Macedonia

Philippi

Berea

Thessalonica

Troas

Galatia

Antioch

Ephesus

Ikonium

Athens

Pisidia

Lystra

Derbe

Tarsus

Corinth

Miletus

Lycia

Pamphylia

Cilicia

Antioch

Syria

Tyre

## **New Testament Seminary Manual**

**Paul's First Epistle to Timothy was likely written sometime between A.D. 64 and 65, possibly while Paul was in Macedonia (see Guide to the Scriptures, "Pauline Epistles," scriptures.lds.org; 1 Timothy 1:3). Before writing this epistle, Paul had been released from his two-year imprisonment (house arrest) in Rome and was likely traveling widely, visiting regions where he had previously established branches of the Church (see Bible Dictionary, "Pauline Epistles").**

## **New Testament Seminary Manual**

**At the time this epistle was written, Timothy was serving as a Church leader in Ephesus (see 1 Timothy 1:3). Paul hinted that some members doubted Timothy's leadership abilities because he was young (see 1 Timothy 4:12). Paul intended to visit Timothy in person, but he was unsure whether he would be able to do so (see 1 Timothy 3:14; 4:13). Paul wrote his epistle to Timothy to help the young Church leader better understand his duties.**



Macedonia

Philippi

Berea

Thessalonica

Troas

Galatia

Antioch

Ephesus

Iconium

Athens

Corinth

Miletus

Pisidia

Lystra

Derbe

Tarsus

Lycia

Pamphylia

Cilicia

Antioch

Syria

Tyre

1 Timothy 1

# THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

## CHAPTER 1

*Counsel is given to teach true doctrine only—Christ came to save repentant sinners.*

**P**AUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope;*

2 Unto <sup>a</sup>Timothy, <sup>b</sup>my <sup>c</sup>own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they <sup>a</sup>teach no <sup>b</sup>other doctrine,

4 Neither give heed to <sup>a</sup>fables and endless genealogies, which <sup>b</sup>minister <sup>c</sup>questions, rather than godly <sup>d</sup>edifying which is in faith: *so do.*

5 Now the end of the <sup>a</sup>commandment is <sup>b</sup>charity out of a <sup>c</sup>pure heart, and of a good conscience, and of faith unfeigned:

6 From which some having <sup>a</sup>swerved have <sup>b</sup>turned aside unto <sup>c</sup>vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they <sup>a</sup>affirm.

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

9 Knowing this, that the <sup>a</sup>law is not made for a <sup>b</sup>righteous man, but for the <sup>c</sup>lawless and <sup>d</sup>disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For <sup>a</sup>whoremongers, for <sup>b</sup>them that <sup>c</sup>defile themselves with mankind, for <sup>d</sup>menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound <sup>e</sup>doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my <sup>a</sup>trust.

12 And I thank Christ Jesus our Lord, who hath <sup>a</sup>enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a <sup>a</sup>blasphemer, and a <sup>b</sup>persecutor, and <sup>c</sup>injurious: but I obtained <sup>d</sup>mercy, because I did it <sup>e</sup>ignorantly in unbelief.

14 And the <sup>a</sup>grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This is a faithful <sup>a</sup>saying, and worthy of all acceptation, that Christ

Christ Jesus Came to Save Sinners

Jesus came into the world to <sup>b</sup>save <sup>c</sup>sinners; of whom I am chief.

16 Howbeit for this cause I obtained <sup>a</sup>mercy, that in me first Jesus Christ might shew forth all <sup>b</sup>longsuffering, for a <sup>c</sup>pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the <sup>a</sup>King eternal, <sup>b</sup>immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the <sup>a</sup>prophecies which went before on thee, that thou by them mightest war a good warfare;

19 <sup>a</sup>Holding faith, and a good conscience; which some having put away concerning faith have made <sup>b</sup>shipwreck:

20 Of whom is <sup>a</sup>Hymenæus and <sup>b</sup>Alexander; whom I have <sup>c</sup>delivered unto Satan, that they may learn not to blaspheme.

## CHAPTER 2

*We should pray for all people—Christ is our Mediator—Women should dress modestly—Women are blessed in child-bearing and are admonished to continue in faith, charity, and holiness.*

I EXHORT therefore, that, first of all, supplications, prayers, intercessions,

*and* giving of thanks, be made for all men;

2 For <sup>a</sup>kings, and *for* all that are in authority; that we may lead a quiet and <sup>b</sup>peaceable <sup>c</sup>life in all godliness and <sup>d</sup>honesty.

3 For this is good and acceptable in the sight of God our Saviour;

4 <sup>a</sup>Who <sup>b</sup>will have <sup>c</sup>all men to be <sup>d</sup>saved, and to come unto the knowledge of the truth.

5 For *there is* <sup>a</sup>one God, and one <sup>b</sup>mediator between God and men, the man Christ Jesus;

6 Who <sup>a</sup>gave himself a <sup>b</sup>ransom for all, to be <sup>c</sup>testified in due time.

7 Whereunto I am <sup>a</sup>ordained a <sup>b</sup>preacher, and an <sup>c</sup>apostle, (I speak the truth in Christ, *and* <sup>d</sup>lie not;) a teacher of the <sup>e</sup>Gentiles in faith and <sup>f</sup>verity.

8 I <sup>a</sup>will therefore that men <sup>b</sup>pray every where, lifting up holy <sup>c</sup>hands, without wrath and <sup>d</sup>doubting.

9 In like manner also, that <sup>a</sup>women adorn themselves in <sup>b</sup>modest <sup>c</sup>apparel, with <sup>d</sup>shamefacedness and sobriety; not with <sup>e</sup>broided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing <sup>a</sup>godliness) with good works.

11 Let the woman learn in <sup>a</sup>silence with all subjection.

12 But I suffer not a woman to

Pray for All People

Warning Against False Teachers Greeting

1 2a Acts 16:1 (1–4);  
1 Cor. 4:17.

b GR a true son according to.

c GR lawful, true.

3a 1 Tim. 6:3 (3–5);  
3 Ne. 11:40.

b Gal. 1:8 (6–8).

4a Titus 1:14;

b TG Charity.

c 2 Tim. 2:22.

6a GR missed the mark.

b TG Apostasy of the Early Christian Church.

c GR vain, idle, fruitless discussion.

7a GR strongly assert.

9a TG Law of Moses.

c TG Homosexual Behavior.

d GR kidnappers.

e 2 Tim. 4:3.

11a TG Trustworthiness.

12a Philip. 4:13.

13a Acts 26:9.

b Acts 8:3; 22:4.

c GR violent.

15b Matt. 9:13 (12–13).

TG Jesus Christ, Atonement through.

c Luke 5:32;

John 9:39 (39–41).

16a TG God, Mercy of.

b TG Forbear.

c TG Example.

17a 1 Tim. 6:15 (15–16).

b TG God, Eternal Nature of;

Immortality.

18a 1 Tim. 4:14 (14–16);

2 Tim. 1:6.

19a 1 Ne. 15:24; D&C 6:13.

b TG Apostasy of Individ-

2 2a TG Governments;

Kings, Earthly.

b TG Peace;

Peacemakers.

c TG Citizenship.

d GR dignity, gravity.

TG Honesty.

4a JST 1 Tim. 2:4

(Appendix).

b GR desires.

c D&C 6:11.

d Ezek. 18:23 (23–24).

5a Rom. 3:30 (28–31);

D&C 121:28.

b Heb. 12:24.

TG Jesus Christ.

D&C 135:5.

7a TG Called of God.

b TG Preaching.

c 1 Cor. 9:1.

TG Apostles.

d Rom. 9:1.

e Acts 9:15.

f GR truth.

8a GR desire.

b D&C 19:28; 20:47; 23:6.

c Ps. 24:4.

d GR dispute, contention,

doubt.

TG Doubt.

9a TG Marriage, Wives;

Woman.



2 Unto <sup>a</sup>Timothy, <sup>b</sup>my <sup>c</sup>own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they <sup>a</sup>teach no <sup>b</sup>other doctrine,

4 Neither give heed to <sup>a</sup>fables and endless genealogies, which <sup>b</sup>minister <sup>c</sup>questions, rather than godly <sup>d</sup>edifying which is in faith: *so do.*

5 Now the end of the <sup>a</sup>commandment is <sup>b</sup>charity out of a <sup>c</sup>pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some having <sup>a</sup>swerved have <sup>b</sup>turned aside unto <sup>c</sup>vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they <sup>a</sup>affirm.

10 For <sup>a</sup>whoremongers, for <sup>b</sup>them that <sup>c</sup>defile themselves with mankind, for <sup>d</sup>menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound <sup>e</sup>doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my <sup>a</sup>trust.

12 And I thank Christ Jesus our Lord, who hath <sup>a</sup>enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a <sup>a</sup>blasphemer, and a <sup>b</sup>persecutor, and <sup>c</sup>injurious: but I obtained <sup>d</sup>mercy, because I did *it* <sup>e</sup>ignorantly in unbelief.

14 And the <sup>a</sup>grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful <sup>a</sup>saying, and worthy of all acceptation, that Christ

1 2a Acts 16:1 (1-4);  
1 Cor. 4:17.

b CB a true son

b TG Charity.

c 2 Tim. 2:22.

6a CB missed the mark

c TG Homosexual Behavior.

d CB kidnappers

## **New Testament Institute Student Manual**

**Paul warned that these activities [like vain janglings] distract believers from the truth and generate strife and contention (see 1 Timothy 4:7; 6:20; Titus 3:9).**

### **Elder Bruce R. McConkie**

**“In God’s Church, the only approved doctrine is God’s doctrine.**

**“The Church is not a debating society; it is not searching for a system of salvation; it is not a forum for social or political philosophies. It is, rather, the Lord’s kingdom with a commission to teach his truths for the salvation of men” (Doctrinal New Testament Commentary, 3 vols. [1965–73], 3:71).**



## **President Thomas S. Monson**

**“I’m reminded of an experience I had many years ago when I served as a bishop. During the opening exercises of our priesthood meeting one Sunday morning, we were preparing to ordain a young man to the office of priest. Visiting our ward that day was a high councilor who also served as a temple worker. As I prepared to have the young man sit down to face the congregation so that we could proceed with the ordination, the high councilor stopped me and said, ‘Bishop, I always have those being ordained turned to face the temple.’ He repositioned the chair so that the young man would be facing in the direction of the temple. I immediately recognized an unauthorized practice.**



## President Thomas S. Monson

**“I could see the potential for it to become more widespread in practice. Although much younger than the high councilor, I knew what needed to be done. I turned the chair back so that it was again facing the congregation and said to him, ‘In our ward, we face the congregation’”**

*(“Opening Remarks” [worldwide leadership training meeting, Nov. 2010]).*

the <sup>a</sup>lawless and <sup>a</sup>disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For <sup>a</sup>whoremongers, for <sup>b</sup>them that <sup>c</sup>defile themselves with mankind, for <sup>d</sup>menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound <sup>e</sup>doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my <sup>a</sup>trust

12 And I thank Christ Jesus our Lord, who hath <sup>a</sup>enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a <sup>a</sup>blasphemer, and a <sup>b</sup>persecutor, and <sup>c</sup>injurious: but I obtained <sup>d</sup>mercy, because I did *it* <sup>e</sup>ignorantly in unbelief.

14 And the <sup>a</sup>grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

## NT Institute Manual

Paul referred to the sins he had committed before his conversion, and he taught that he had obtained mercy from Jesus Christ because he had acted in ignorance. One of the gospel's great eternal truths is that the Lord will not hold anyone accountable for sins committed in ignorance (see John 9:39–41; 2 Nephi 9:25–26; Mosiah 3:11; D&C 45:54).

Jesus  
still at  
cedo-  
some  
trine,  
es and  
nister  
<sup>d</sup>edi-  
mand-  
heart,  
nd of  
aving  
unto  
of the  
what  
ffirm.

kind, for <sup>a</sup>menstealers, for liars, for  
perjured persons, and if there be  
any other thing that is contrary to  
sound <sup>e</sup>doctrine;

11 According to the glorious gos-  
pel of the blessed God, which was  
committed to my <sup>a</sup>trust.

12 And I thank Christ Jesus our  
Lord, who hath <sup>a</sup>enabled me, for  
that he counted me faithful, put-  
ting me into the ministry;

13 Who was before a <sup>a</sup>blasphemer,  
and a <sup>b</sup>persecutor, and <sup>c</sup>injurious:  
but I obtained <sup>d</sup>mercy, because I did  
it <sup>e</sup>ignorantly in unbelief.

14 And the <sup>a</sup>grace of our Lord was  
exceeding abundant with faith and  
love which is in Christ Jesus.

15 This is a faithful <sup>a</sup>saying, and  
worthy of all acceptation, that Christ

Jesus came into the world to <sup>b</sup>save  
<sup>c</sup>sinners; of whom I am chief.

16 Howbeit for this cause I obtained  
<sup>a</sup>mercy, that in me first Jesus Christ  
might shew forth all <sup>b</sup>longsuffer-  
ing, for a <sup>c</sup>pattern to them which  
should hereafter believe on him to  
life everlasting.

17 Now unto the <sup>a</sup>King eternal,  
<sup>b</sup>immortal, invisible, the only wise  
God, *be honour and glory for ever  
and ever. Amen.*

18 This charge I commit unto  
thee, son Timothy, according to the  
<sup>a</sup>prophecies which went before on  
thee, that thou by them mightest  
war a good warfare;

19 <sup>a</sup>Holding faith, and a good con-  
science; which some having put  
away concerning faith have made  
<sup>b</sup>shipwreck:

20 Of whom is <sup>a</sup>Hymenæus and  
<sup>b</sup>Alexander; whom I have <sup>c</sup>delivered  
unto Satan, that they may learn not

and give  
all men

2 For  
author  
and <sup>b</sup>pe  
and <sup>d</sup>he

3 For  
in the s

4 <sup>a</sup>Wh  
<sup>d</sup>saved,  
edge of

5 For  
<sup>b</sup>media  
the ma

6 Who  
for all,

7 Wh  
<sup>b</sup>preach  
the tru  
a teach  
and <sup>f</sup>ve

8 I <sup>a</sup>w  
every w  
withou

TG Charity.  
2 Tim. 2:22.  
GR missed the mark.  
TG Apostasy of the  
Early Christian Church

c TG Homosexual  
Behavior.  
d GR kidnappers.  
e 2 Tim. 4:3.  
11 c TG Trustworthiness

## NT Institute Manual

Paul taught that he was “a pattern,” or example, to others of the power of the Savior’s grace (1 Timothy 1:16). Mercy and grace are gifts the Lord gives to those who, in their weakness, are striving to be holy (see Ether 12:27; D&C 38:14; 50:16; 101:9). As in Paul’s case, mercy allows us to repent, which in turn brings more mercy to us (see D&C 3:10; 61:2).

Jesus came into the world to <sup>b</sup>save <sup>c</sup>sinners; of whom I am chief.

16 Howbeit for this cause I obtained <sup>a</sup>mercy, that in me first Jesus Christ might shew forth all <sup>b</sup>longsuffering, for a <sup>c</sup>pattern to them which should hereafter believe on him to life everlasting.

17 NOW unto the <sup>a</sup>King eternal, <sup>b</sup>immortal, invisible, the only wise God, *be honour and glory for ever and ever. Amen.*

18 This charge I commit unto thee, son Timothy, according to the <sup>a</sup>prophecies which went before on thee, that thou by them mightest war a good warfare;

19 <sup>a</sup>Holding faith, and a good conscience; which some having put away concerning faith have made <sup>b</sup>shipwreck:

20 Of whom is <sup>a</sup>Hymenæus and <sup>b</sup>Alexander; whom I have <sup>c</sup>delivered unto Satan, that they may learn not

*and give*  
all men

2 For  
author  
and <sup>b</sup>pe  
and <sup>d</sup>ho

3 For  
in the s

4 <sup>a</sup>Wh  
<sup>d</sup>saved,  
edge of

5 For  
<sup>b</sup>media  
the ma

6 Wh  
for all,

7 Wh  
<sup>b</sup>preach  
the tru  
a teach  
and <sup>f</sup>ve

8 I <sup>a</sup>w  
every v  
withou

<sup>a</sup>mercy, that in me first Jesus Christ might shew forth all <sup>b</sup>longsuffering, for a <sup>c</sup>pattern to them which should hereafter believe on him to life everlasting

17 Now unto the <sup>a</sup>King eternal, <sup>b</sup>immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the <sup>a</sup>prophecies which went before on thee, that thou by them mightest war a good warfare;

19 <sup>a</sup>Holding faith, and a good conscience; which some having put away concerning faith have made <sup>b</sup>shipwreck:

20 Of whom is <sup>a</sup>Hymenæus and <sup>b</sup>Alexander; whom I have <sup>c</sup>delivered unto Satan, that they may learn not to blaspheme.

## CHAPTER 2

We should try for all to be Christ

authority; that we may lead a quiet and <sup>b</sup>peaceable <sup>c</sup>life in all godliness and <sup>d</sup>honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 <sup>a</sup>Who <sup>b</sup>will have <sup>c</sup>all men to be <sup>d</sup>saved, and to come unto the knowledge of the truth.

5 For *there is* <sup>a</sup>one God, and one <sup>b</sup>mediator between God and men, the man Christ Jesus;

6 Who <sup>a</sup>gave himself a <sup>b</sup>ransom for all, to be <sup>c</sup>testified in due time.

7 Whereunto I am <sup>a</sup>ordained a <sup>b</sup>preacher, and an <sup>c</sup>apostle, (I speak the truth in Christ, *and* <sup>d</sup>lie not;) a teacher of the <sup>e</sup>Gentiles in faith and <sup>f</sup>verity.

8 I <sup>a</sup>will therefore that men <sup>b</sup>pray every where, lifting up holy <sup>c</sup>hands, without wrath and <sup>d</sup>doubting.

9 In like manner also, that <sup>a</sup>women adorn themselves in <sup>b</sup>modest <sup>c</sup>apparel, with <sup>d</sup>shamefacedness and sobriety; not with <sup>e</sup>broided hair, or



1 Timothy 2

## **New Testament Institute Student Manual**

**Paul declared in 1 Timothy 2:5–6 that Jesus Christ is our Mediator with God. A mediator is one who intervenes between two parties, usually to restore peace and friendship. The Joseph Smith Translation provides the insight that Jesus Christ was “ordained to be a Mediator between God and man” (Joseph Smith Translation, 1 Timothy 2:4 [in the Bible appendix]). Because He took our sins upon Himself, Jesus Christ can redeem us and reconcile our relationship with the Father, allowing us to return to His presence. Restored scripture attests that Jesus is the Mediator of the new covenant. He justifies men and women and then perfects them (see 2 Nephi 2:9; D&C 76:69).**

thee, son Timothy, according to the <sup>a</sup>prophecies which went before on thee, that thou by them mightest war a good warfare;

19 <sup>a</sup> Holding faith, and a good conscience; which some having put away concerning faith have made <sup>b</sup> shipwreck:

20 Of whom is <sup>a</sup> Hymenæus and <sup>b</sup> Alexander; whom I have <sup>c</sup> delivered unto Satan, that they may learn not to blaspheme.

## CHAPTER 2

*We should pray for all people—Christ is our Mediator—Women should dress modestly—Women are blessed in child-bearing and are admonished to continue in faith, charity, and holiness.*

I EXHORT therefore, that, first of all, supplications, prayers, intercessions,

the man Christ Jesus;

6 Who <sup>a</sup> gave himself a <sup>b</sup> ransom for all, to be <sup>c</sup> testified in due time.

7 Whereunto I am <sup>a</sup> ordained a <sup>b</sup> preacher, and an <sup>c</sup> apostle, (I speak the truth in Christ, *and* <sup>d</sup> lie not;) a teacher of the <sup>e</sup> Gentiles in faith and <sup>f</sup> verity.

8 I <sup>a</sup> will therefore that men <sup>b</sup> pray every where, lifting up holy <sup>c</sup> hands, without wrath and <sup>d</sup> doubting.

9 In like manner also, that <sup>a</sup> women adorn themselves in <sup>b</sup> modest <sup>c</sup> apparel, with <sup>d</sup> shamefacedness and sobriety; not with <sup>e</sup> broided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing <sup>a</sup> godliness) with good works.

11 Let the woman learn in <sup>a</sup> silence with all subjection.

12 But I suffer not a woman to

15b Matt. 9:13 (12–13).  
TG Jesus Christ,  
Atonement through

2 2a TG Governments;  
Kings, Earthly.  
b TG Peace

D&C 135:5.  
7a TG Called of God.  
b TG Preaching

## **New Testament Institute Student Manual**

**Paul encouraged women to “adorn themselves in modest apparel, with shamefacedness and sobriety” (1 Timothy 2:9), meaning with humility and reverence; he also taught that women should avoid costly clothing and jewelry and ornate grooming. Similar teachings are found in 1 Nephi 13:7–8; 4 Nephi 1:24; Mormon 8:36–39; and Doctrine and Covenants 42:40. Paul indicated that women should dress as those “professing godliness.” The principle of wearing modest clothing applies to both male and female members of the Church today:**

## **New Testament Institute Student Manual**

**“Through your dress and appearance, you can show that ... you are a disciple of Jesus Christ and that you love Him.**

**“Prophets of God have continually counseled His children to dress modestly. When you are well groomed and modestly dressed, you invite the companionship of the Spirit and you can be a good influence on others” (For the Strength of Youth [booklet, 2011], 6).**

the man Christ Jesus;

6 Who <sup>a</sup>gave himself a <sup>b</sup>ransom for all, to be <sup>c</sup>testified in due time.

7 Whereunto I am <sup>a</sup>ordained a <sup>b</sup>preacher, and an <sup>c</sup>apostle, (I speak the truth in Christ, *and* <sup>d</sup>lie not;) a teacher of the <sup>e</sup>Gentiles in faith and <sup>f</sup>verity.

8 I <sup>a</sup>will therefore that men <sup>b</sup>pray every where, lifting up holy <sup>c</sup>hands, without wrath and <sup>d</sup>doubting.

9 In like manner also, that <sup>a</sup>women adorn themselves in <sup>b</sup>modest <sup>c</sup>apparel, with <sup>d</sup>shamefacedness and sobriety; not with <sup>e</sup>broided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing <sup>a</sup>godliness) with good works.

11 Let the woman learn in <sup>a</sup>silence with all subjection.

12 But I suffer not a woman to

## President Russell M. Nelson

**“When your greatest desire is to let God prevail, to be part of Israel, so many decisions become easier. So many issues become nonissues! You know how best to groom yourself. ... You know the kind of person you really want to become.”**

*“Let God Prevail,” Oct. 2020 GC, Ensign or Liahona, Nov. 2020, 94*

Governments;  
ings, Earthly.

D&C 135:5.  
7a TG Called of God.  
b TG Preaching

the man Christ Jesus;

6 Who <sup>a</sup>gave himself a <sup>b</sup>ransom for all, to be <sup>c</sup>testified in due time.

7 Whereunto I am <sup>a</sup>ordained a <sup>b</sup>preacher, and an <sup>c</sup>apostle, (I speak the truth in Christ, *and* <sup>d</sup>lie not;) a teacher of the <sup>e</sup>Gentiles in faith and <sup>f</sup>verity.

8 I <sup>a</sup>will therefore that men <sup>b</sup>pray every where, lifting up holy <sup>c</sup>hands, without wrath and <sup>d</sup>doubting.

9 In like manner also, that <sup>a</sup>women adorn themselves in <sup>b</sup>modest <sup>c</sup>apparel, with <sup>d</sup>shamefacedness and sobriety; not with <sup>e</sup>broided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing <sup>a</sup>godliness) with good works.

11 Let the woman learn in <sup>a</sup>silence with all subjection.

12 But I suffer not a woman to

## NT Institute Manual

In 1 Timothy 2:11–12, Paul said, “Let the woman learn in silence with all subjection. But I suffer not a woman to teach.” Some people have taken these verses to mean that women were not allowed to speak in church in Paul’s day. However, his recommendation that women “learn in silence” may have been an effort to correct a specific problem where some women were usurping the authority of Church leaders (1 Timothy 2:11).

Governments;  
ings, Earthly.

D&C 135:5.

7a TG Called of God.

b TG Preaching



## **President M. Russell Ballard**

**“Every sister in this Church who has made covenants with the Lord has a divine mandate to help save souls, to lead the women of the world, to strengthen the homes of Zion, and to build the kingdom of God. Sister Eliza R. Snow (1804–87), the second general president of the Relief Society, said that ‘every sister in this church should be a preacher of righteousness ... because we have greater and higher privileges than any other females upon the face of the earth’ (‘Great Indignation Meeting,’ Deseret Evening News, 15 Jan. 1870, 2)”**

**(“Women of Righteousness,” Ensign, Apr. 2002, 70).**



<sup>a</sup>teach, nor to <sup>b</sup>usurp authority over the man, but to be in <sup>c</sup>silence.

13 For Adam was first <sup>a</sup>formed, then Eve

14 And Adam was not deceived, but the woman being <sup>a</sup>deceived was in the <sup>b</sup>transgression.

15 Notwithstanding <sup>a</sup>she shall be saved in <sup>b</sup>childbearing, if they continue in faith and charity and <sup>c</sup>holiness with <sup>d</sup>sobriety.

### CHAPTER 3

*Qualifications are given for bishops and deacons—Great is the mystery of godliness.*

THIS is a true <sup>a</sup>saying, If a man desire the office of a <sup>b</sup>bishop, he desireth a good work.

2 A bishop then must be <sup>a</sup>blameless, the husband of one wife, vigilant,

6 Not a <sup>a</sup>novice, lest being lifted up with <sup>b</sup>pride he fall into the <sup>c</sup>condemnation of the devil.

7 Moreover he must have a good <sup>a</sup>report of them which are <sup>b</sup>without; lest he fall into reproach and the <sup>c</sup>snare of the devil.

8 Likewise *must* the <sup>a</sup>deacons *be* <sup>b</sup>grave, not <sup>c</sup>doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure <sup>a</sup>conscience.

10 And let these also first be <sup>a</sup>proved; then let them use the office of a deacon, being *found* blameless.

11 <sup>a</sup>Even so *must their* <sup>b</sup>wives *be* <sup>c</sup>grave, not <sup>d</sup>slanderers, <sup>e</sup>sober, <sup>f</sup>faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

## **New Testament Institute Student Manual**

**Paul wrote that Eve transgressed because she was deceived (see verse 14). This was a reference to the fact that Eve was the first to partake of the forbidden fruit in the Garden of Eden (see Genesis 3:6). Rather than being criticized, Eve should be honored for her bold willingness to initiate mortality for all humankind. The Greek text of 1 Timothy 2:14 suggests that Paul believed Eve's transgression consisted in her overstepping her bounds by usurping authority to make a decision that affected both herself and Adam. The Greek word parabasis, translated in this verse as "transgression," means literally "to overstep."**



## **President Dallin H. Oaks**

**“It was Eve who first transgressed the limits of Eden in order to initiate the conditions of mortality. Her act, whatever its nature, was formally a transgression but eternally a glorious necessity to open the doorway toward eternal life. Adam showed his wisdom by doing the same. And thus Eve and ‘Adam fell that men might be’ [2 Nephi 2:25].**



## President Dallin H. Oaks

**“Some Christians condemn Eve for her act, concluding that she and her daughters are somehow flawed by it. Not the Latter-day Saints! Informed by revelation, we celebrate Eve’s act and honor her wisdom and courage in the great episode called the Fall. ... Joseph Smith taught that it was not a ‘sin,’ because God had decreed it (see The Words of Joseph Smith, ed. Andrew F. Ehat and Lyndon W. Cook, [1980], p. 63). ...**

**“Modern revelation shows that our first parents understood the necessity of the Fall. Adam declared, ‘Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God’ (Moses 5:10).**



## President Dallin H. Oaks

**“Note the different perspective and the special wisdom of Eve, who focused on the purpose and effect of the great plan of happiness: ‘Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient’ (v. 11). In his vision of the redemption of the dead, President Joseph F. Smith saw ‘the great and mighty ones’ assembled to meet the Son of God, and among them was ‘our glorious Mother Eve’ (D&C 138:38–39).”**

*(“The Great Plan of Happiness,” Oct. 1993 GC, Ensign, Nov. 1993, 73).*

1 Timothy 3-4

<sup>a</sup>teach, nor to <sup>b</sup>usurp authority over the man, but to be in <sup>c</sup>silence.

13 For Adam was first <sup>a</sup>formed, then Eve.

14 And Adam was not deceived, but the woman being <sup>a</sup>deceived was in the <sup>b</sup>transgression.

15 Notwithstanding <sup>a</sup>she shall be saved in <sup>b</sup>childbearing, if they continue in faith and charity and <sup>c</sup>holiness with <sup>d</sup>sobriety.

### CHAPTER 3

*Qualifications are given for bishops and deacons—Great is the mystery of godliness.*

THIS is a true <sup>a</sup>saying, If a man desire the office of a <sup>b</sup>bishop, he desireth a good work.

2 A bishop then must be <sup>a</sup>blameless, the husband of one wife, vigilant, <sup>b</sup>sober, of good behaviour, given to <sup>c</sup>hospitality, apt to <sup>d</sup>teach;

3 Not given to <sup>a</sup>wine, no <sup>b</sup>striker, not greedy of <sup>c</sup>filthy lucre; but patient, not a brawler, not covetous;

4 One that <sup>a</sup>ruleth well his own <sup>b</sup>house, having his <sup>c</sup>children in subjection with all gravity;

5 (For if a man know not how to <sup>a</sup>rule his own house, how shall he take care of the church of God?)

6 Not a <sup>a</sup>novice, lest being lifted up with <sup>b</sup>pride he fall into the <sup>c</sup>condemnation of the devil.

7 Moreover he must have a good <sup>a</sup>report of them which are <sup>b</sup>without; lest he fall into reproach and the <sup>c</sup>snare of the devil.

8 Likewise *must* the <sup>a</sup>deacons be <sup>b</sup>grave, not <sup>c</sup>doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure <sup>a</sup>conscience.

10 And let these also first be <sup>a</sup>proved; then let them use the office of a deacon, being *found* blameless.

11 <sup>a</sup>Even so *must their* <sup>b</sup>wives be <sup>c</sup>grave, not <sup>d</sup>slanderers, <sup>e</sup>sober, <sup>f</sup>faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well <sup>a</sup>purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

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

15 <sup>a</sup>But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the <sup>b</sup>church of the living

Qualifications for Deacons

Some Will Depart from the Faith The Mystery of Godliness

God, the pillar and <sup>c</sup>ground of the <sup>d</sup>truth.

16 And without controversy great is the <sup>a</sup>mystery of godliness: <sup>b</sup>God was <sup>c</sup>manifest in the <sup>d</sup>flesh, <sup>e</sup>justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, <sup>f</sup>received up into glory.

### CHAPTER 4

*Paul describes the latter-day apostasy—Christ is the Savior of all men, especially of those who believe.*

Now the Spirit speaketh expressly, that in the <sup>a</sup>latter times some shall <sup>b</sup>depart from the faith, giving heed to <sup>c</sup>seducing spirits, and <sup>d</sup>doctrines of devils;

2 Speaking <sup>a</sup>lies in <sup>b</sup>hypocrisy; having their <sup>c</sup>conscience seared with a hot iron;

3 <sup>a</sup>Forbidding to <sup>b</sup>marry, *and commanding* to <sup>c</sup>abstain from <sup>d</sup>meats, which God hath <sup>e</sup>created to be received with <sup>f</sup>thanksgiving of them which believe and know the truth.

4 For every <sup>a</sup>creature of God is <sup>b</sup>good, and nothing to be refused, if it be received with <sup>c</sup>thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in re-

membrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, <sup>a</sup>whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth <sup>a</sup>little: but <sup>b</sup>godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful saying and worthy of all acceptation.

10 For therefore we both <sup>a</sup>labour and suffer <sup>b</sup>reproach, because we <sup>c</sup>trust in the living God, who is the <sup>d</sup>Saviour of all men, specially of those that <sup>e</sup>believe.

11 These things command and teach.

12 Let no man <sup>a</sup>despise thy youth; but be thou an <sup>b</sup>example of the believers, in word, in <sup>c</sup>conversation, in charity, in spirit, in faith, in <sup>d</sup>purity.

13 Till I come, give attendance to <sup>a</sup>reading, to exhortation, to doctrine.

14 <sup>a</sup>Neglect not the <sup>b</sup>gift that is in thee, which was given thee by <sup>c</sup>prophecy, with the <sup>d</sup>laying on of the <sup>e</sup>hands of the <sup>f</sup>presbytery.

15 <sup>a</sup>Meditate upon these things;

12a TG Teaching.  
b GR exercise dominion, be autocratic, domineer.  
c GR quietness, tranquillity.  
13a TG Man, Physical Creation of.  
14a TG Fall of Man.  
b TG Transgress.  
15a JST 1 Tim. 2:15 . . . they . . .  
b TG Birth Control; Marriage, Motherhood.  
c TG Holiness.  
d GR modesty.  
3 1a 1 Tim. 1:15

d 2 Tim. 2:24.  
3a TG Drunkenness; Word of Wisdom.  
b GR bully, violent person.  
c TG Filthiness.  
4a TG Marriage, Husbands.  
b TG Marriage, Fatherhood.  
c TG Family, Children, Responsibilities toward; Family, Patriarchal.  
5a Esth. 1:22; D&C 93:43 (41–43, 50). TG Family, Love within.  
6a GR recent convert.  
b TG Bride

c GR deceitful.  
9a TG Conscience.  
10a 1 Tim. 5:22. TG Test.  
11a GR Women in like manner.  
b TG Marriage, Wives.  
c GR honorable, dignified.  
d TG Slander.  
e GR temperate, vigilant, circumspect.  
f TG Trustworthiness.  
13a GR earn, acquire for themselves good standing rank.  
15a JST 1 Tim. 3:15, 16

15c GR foundation.  
d TG Truth.  
16a D&C 19:10. TG Mysteries of Godliness.  
b Ps. 1:3 (2–3); John 10:33 (30–33); Mosiah 3:5; 15:1 (1–5). TG Jesus Christ, Jehovah.  
c TG God, Manifestations of.  
d TG Jesus Christ, Condescension of.  
e GR approved by the.  
f TG Jesus Christ

b TG Hypocrisy.  
c TG Conscience; Spiritual Blindness.  
3a Matt. 8:14; D&C 49:15. TG Marriage, Temporal.  
b TG Marriage, Marry.  
c TG Abstain.  
d TG Food; Word of Wisdom.  
e D&C 49:19.  
f D&C 89:11 (11–13).  
4a GR creation.  
b Gen. 1:31.  
c TG Thanksgiving.  
6a GR which they best

Jesus Christ, Savior.  
e TG Faith.  
12a 1 Cor. 16:11 (10–11).  
b TG Example; Priesthood, Qualifying for.  
c GR conduct, behavior.  
d TG Chastity; Purity; Virtue.  
13a TG Study.  
14a TG Priesthood, Magnifying Callings within.  
b TG God, Gifts of; Stewardship

Qualifications are given for bishops and deacons—Great is the mystery of godliness.

THIS is a true <sup>a</sup>saying, If a man desire the office of a <sup>b</sup>bishop, he desireth a good work.

2 A bishop then must be <sup>a</sup>blameless, the husband of one wife, vigilant, <sup>b</sup>sober, of good behaviour, given to <sup>c</sup>hospitality, apt to <sup>d</sup>teach;

3 Not given to <sup>a</sup>wine, no <sup>b</sup>striker, not greedy of <sup>c</sup>filthy lucre; but patient, not a brawler, not covetous;

4 One that <sup>a</sup>ruleth well his own <sup>b</sup>house, having his <sup>c</sup>children in subjection with all gravity;

5 (For if a man know not how to <sup>a</sup>rule his own house, how shall he take care of the church of God?)

10 And let these also first be <sup>a</sup>proved; then let them use the office of a deacon, being *found* blameless.

11 <sup>a</sup>Even so *must* their <sup>b</sup>wives be <sup>c</sup>grave, not <sup>d</sup>slanderers, <sup>e</sup>sober, <sup>f</sup>faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well <sup>a</sup>purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

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

15 <sup>a</sup>But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the <sup>b</sup>church of the living

12a TG Teaching.

b GR exercise dominion, be autocratic, domineer.

c GR quietness

d 2 Tim. 2:24.

3a TG Drunkenness; Word of Wisdom.

b GR bully violent person

c GR deceitful.

9a TG Conscience.

10a 1 Tim. 5:22.

TG Test



<sup>a</sup>teach, nor to <sup>b</sup>usurp authority over the man, but to be in <sup>c</sup>silence.

13 For Adam was first <sup>a</sup>formed, then Eve.

14 And Adam was not deceived, but the woman being <sup>a</sup>deceived was in the <sup>b</sup>transgression.

15 Notwithstanding <sup>a</sup>she shall be saved in <sup>b</sup>childbearing, if they continue in faith and charity and <sup>c</sup>holiness with <sup>d</sup>sobriety.

### CHAPTER 3

*Qualifications are given for bishops and deacons—Great is the mystery of godliness.*

THIS is a true <sup>a</sup>saying, If a man desire the office of a <sup>b</sup>bishop, he desireth a good work.

2 A bishop then must be <sup>a</sup>blameless, the husband of one wife, vigilant, <sup>b</sup>sobber, of good behaviour, given to

6 Not a <sup>a</sup>novice, lest being lifted up with <sup>b</sup>pride he fall into the <sup>c</sup>condemnation of the devil.

7 Moreover he must have a good <sup>a</sup>report of them which are <sup>b</sup>without; lest he fall into reproach and the <sup>c</sup>snare of the devil.

8 Likewise *must* the <sup>a</sup>deacons be <sup>b</sup>grave, not <sup>c</sup>doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure <sup>a</sup>conscience.

10 And let these also first be <sup>a</sup>proved; then let them use the office of a deacon, being *found* blameless.

11 <sup>a</sup>Even so *must* their <sup>b</sup>wives be <sup>c</sup>grave, not <sup>d</sup>slanderers, <sup>e</sup>sobber, <sup>f</sup>faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the

<sup>a</sup>teach, nor to <sup>b</sup>usurp authority over the man, but to be in <sup>c</sup>silence.

13 For Adam was first <sup>a</sup>formed, then Eve.

14 And Adam was not deceived, but the woman being <sup>a</sup>deceived was in the <sup>b</sup>transgression.

15 Notwithstanding <sup>a</sup>she shall be saved in <sup>b</sup>childbearing, if they continue in faith and charity and <sup>c</sup>holiness with <sup>d</sup>sobriety.

### CHAPTER 3

*Qualifications are given for bishops and deacons—Great is the mystery of godliness.*

THIS is a true <sup>a</sup>saying, If a man desire the office of a <sup>b</sup>bishop, he desireth a good work.

2 A bishop then must be <sup>a</sup>blameless, the husband of one wife, vigilant, <sup>b</sup>sober, of good behaviour, given to <sup>c</sup>hospitality, apt to <sup>d</sup>teach;

3 Not given to <sup>a</sup>wine, no <sup>b</sup>striker, not greedy of <sup>c</sup>filthy lucre; but patient, not a brawler, not covetous;

4 One that <sup>a</sup>ruleth well his own <sup>b</sup>house, having his <sup>c</sup>children in subjection with all gravity;

5 (For if a man know not how to <sup>a</sup>rule his own house, how shall he take care of the church of God?)

6 Not a <sup>a</sup>novice, lest being lifted up with <sup>b</sup>pride he fall into the <sup>c</sup>condemnation of the devil.

7 Moreover he must have a good <sup>a</sup>report of them which are <sup>b</sup>without; lest he fall into reproach and the <sup>c</sup>snare of the devil.

8 Likewise *must* the <sup>a</sup>deacons be <sup>b</sup>grave, not <sup>c</sup>doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure <sup>a</sup>conscience.

10 And let these also first be <sup>a</sup>proved; then let them use the office of a deacon, being *found* blameless.

11 <sup>a</sup>Even so *must their* <sup>b</sup>wives be <sup>c</sup>grave, not <sup>d</sup>slanderers, <sup>e</sup>sober, <sup>f</sup>faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well <sup>a</sup>purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

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

15 <sup>a</sup>But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the <sup>b</sup>church of the living

Qualifications for Deacons

Some Will Depart from the Faith The Mystery of Godliness

God, the pillar and <sup>c</sup>ground of the <sup>d</sup>truth.

16 And without controversy great is the <sup>a</sup>mystery of godliness: <sup>b</sup>God was <sup>c</sup>manifest in the <sup>d</sup>flesh, <sup>e</sup>justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, <sup>f</sup>received up into glory.

### CHAPTER 4

*Paul describes the latter-day apostasy—Christ is the Savior of all men, especially of those who believe.*

Now the Spirit speaketh expressly, that in the <sup>a</sup>latter times some shall <sup>b</sup>depart from the faith, giving heed to <sup>c</sup>seducing spirits, and <sup>d</sup>doctrines of devils;

2 Speaking <sup>a</sup>lies in <sup>b</sup>hypocrisy; having their <sup>c</sup>conscience seared with a hot iron;

3 <sup>a</sup>Forbidding to <sup>b</sup>marry, *and commanding* to <sup>c</sup>abstain from <sup>d</sup>meats, which God hath <sup>e</sup>created to be received with <sup>f</sup>thanksgiving of them which believe and know the truth.

4 For every <sup>a</sup>creature of God is <sup>b</sup>good, and nothing to be refused, if it be received with <sup>c</sup>thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in re-

membrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, <sup>a</sup>whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth <sup>a</sup>little: but <sup>b</sup>godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful saying and worthy of all acceptation.

10 For therefore we both <sup>a</sup>labour and suffer <sup>b</sup>reproach, because we <sup>c</sup>trust in the living God, who is the <sup>d</sup>Saviour of all men, specially of those that <sup>e</sup>believe.

11 These things command and teach.

12 Let no man <sup>a</sup>despise thy youth; but be thou an <sup>b</sup>example of the believers, in word, in <sup>c</sup>conversation, in charity, in spirit, in faith, in <sup>d</sup>purity.

13 Till I come, give attendance to <sup>a</sup>reading, to exhortation, to doctrine.

14 <sup>a</sup>Neglect not the <sup>b</sup>gift that is in thee, which was given thee by <sup>c</sup>prophecy, with the <sup>d</sup>laying on of the <sup>e</sup>hands of the <sup>f</sup>presbytery.

15 <sup>a</sup>Meditate upon these things;

12a TG Teaching.  
b GR exercise dominion, be autocratic, domineer.  
c GR quietness, tranquillity.  
13a TG Man, Physical Creation of.  
14a TG Fall of Man.  
b TG Transgress.  
15a JST 1 Tim. 2:15 . . . they . . .  
b TG Birth Control; Marriage, Motherhood.  
c TG Holiness.  
d GR modesty.  
3 1a 1 Tim. 1:15

d 2 Tim. 2:24.  
3a TG Drunkenness; Word of Wisdom.  
b GR bully, violent person.  
c TG Filthiness.  
4a TG Marriage, Husbands.  
b TG Marriage, Fatherhood.  
c TG Family, Children, Responsibilities toward; Family, Patriarchal.  
5a Esth. 1:22; D&C 93:43 (41–43, 50). TG Family, Love within.  
6a GR recent convert.  
b TG Bride

c GR deceitful.  
9a TG Conscience.  
10a 1 Tim. 5:22. TG Test.  
11a GR Women in like manner.  
b TG Marriage, Wives.  
c GR honorable, dignified.  
d TG Slander.  
e GR temperate, vigilant, circumspect.  
f TG Trustworthiness.  
13a GR earn, acquire for themselves good standing rank.  
15a JST 1 Tim. 3:15, 16

15c GR foundation.  
d TG Truth.  
16a D&C 19:10. TG Mysteries of Godliness.  
b Ps. 1:3 (2–3); John 10:33 (30–33); Mosiah 3:5; 15:1 (1–5). TG Jesus Christ, Jehovah.  
c TG God, Manifestations of.  
d TG Jesus Christ, Condescension of.  
e GR approved by the.  
f TG Jesus Christ

b TG Hypocrisy.  
c TG Conscience; Spiritual Blindness.  
3a Matt. 8:14; D&C 49:15. TG Marriage, Temporal.  
b TG Marriage, Marry.  
c TG Abstain.  
d TG Food; Word of Wisdom.  
e D&C 49:19.  
f D&C 89:11 (11–13).  
4a GR creation.  
b Gen. 1:31.  
c TG Thanksgiving.  
6a GR which they best

Jesus Christ, Savior.  
e TG Faith.  
12a 1 Cor. 16:11 (10–11).  
b TG Example; Priesthood, Qualifying for.  
c GR conduct, behavior.  
d TG Chastity; Purity; Virtue.  
13a TG Study.  
14a TG Priesthood, Magnifying Callings within.  
b TG God, Gifts of; Stewardship

## **New Testament Institute Student Manual**

**The word deacon comes from a Greek word meaning “servant” or “minister.” The office of deacon seems to have been a preparatory one, because Paul did not prohibit “a novice” (a recent convert) from being called as a deacon but did prohibit a novice from being called as a bishop (1 Timothy 3:6). Other requirements for deacons were similar to those for bishops, including the requirement that “deacons be the husbands of one wife” (1 Timothy 3:12; compare verse 2).**

God, the pillar and <sup>c</sup>ground of the <sup>d</sup>truth.

16 And without controversy great is the <sup>a</sup>mystery of godliness: <sup>b</sup>God was <sup>c</sup>manifest in the <sup>d</sup>flesh, <sup>e</sup>justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, <sup>f</sup>received up into glory.

CHAPTER 4

*Paul describes the latter-day apostasy—Christ is the Savior of all men, especially of those who believe.*

Now the Spirit speaketh expressly, that in the <sup>a</sup>latter times some shall <sup>b</sup>depart from the faith, giving heed to <sup>c</sup>seducing spirits, and <sup>d</sup>doctrines of devils;

2 Speaking <sup>a</sup>lies in <sup>b</sup>hypocrisy; having their <sup>c</sup>conscience seared with a hot iron;

3 <sup>a</sup>Forbidding to <sup>b</sup>marry, and *commanding* to <sup>c</sup>abstain from <sup>d</sup>meats, which God hath <sup>e</sup>created to be received with <sup>f</sup>thanksgiving of them which believe and know the truth.

4 For every <sup>a</sup>creature of God is <sup>b</sup>good, and nothing to be refused, if it be received with <sup>c</sup>thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in re-

membrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, <sup>a</sup>whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth <sup>a</sup>little: but <sup>b</sup>godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful saying and worthy of all acceptance.

10 For therefore we both <sup>a</sup>labour and suffer <sup>b</sup>reproach, because we <sup>c</sup>trust in the living God, who is the <sup>d</sup>Saviour of all men, specially of those that <sup>e</sup>believe.

11 These things command and teach.

12 Let no man <sup>a</sup>despise thy youth; but be thou an <sup>b</sup>example of the believers, in word, in <sup>c</sup>conversation, in charity, in spirit, in faith, in <sup>d</sup>purity.

13 Till I come, give attendance to <sup>a</sup>reading, to exhortation, to doctrine.

14 <sup>a</sup>Neglect not the <sup>b</sup>gift that is in thee, which was given thee by <sup>c</sup>prophecy, with the <sup>d</sup>laying on of the <sup>e</sup>hands of the <sup>f</sup>presbytery.

15 <sup>a</sup>Meditate upon these things;

give thyself wholly to them; that thy <sup>b</sup>profiting may <sup>c</sup>appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both <sup>a</sup>save thyself, and them that hear thee.

CHAPTER 5

*Saints are to care for their worthy poor—Policies concerning elders are given.*

<sup>a</sup>REBUKE not an elder, but <sup>b</sup>entreat him as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as <sup>a</sup>sisters, with all purity.

3 Honour <sup>a</sup>widows that are widows indeed.

4 But if any widow have <sup>a</sup>children or <sup>b</sup>nephews, let them learn first to shew <sup>c</sup>piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and <sup>a</sup>desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth <sup>a</sup>in <sup>b</sup>pleasure is dead while she liveth.

7 And these things <sup>a</sup>give in charge, that they may be blameless.

8 But if any <sup>a</sup>provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years <sup>a</sup>old, having been the wife of one man,

10 Well reported of for good

works; if she have brought up children, if she have <sup>a</sup>lodged strangers, if she have <sup>b</sup>washed the saints' <sup>c</sup>feet, if she have relieved the afflicted, if she have diligently followed every good work.

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

12 Having <sup>a</sup>damnation, because they have cast off their first faith.

13 And withal they learn *to be* <sup>a</sup>idle, wandering about from house to house; and not only idle, but tattlers also and <sup>b</sup>busybodies, speaking things which they ought not.

14 I <sup>a</sup>will therefore that the younger <sup>b</sup>women marry, bear <sup>c</sup>children, guide the <sup>d</sup>house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them <sup>a</sup>relieve them, and let not the church be <sup>b</sup>charged; that it may relieve them that are widows indeed.

17 Let the <sup>a</sup>elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not <sup>a</sup>muzzle the ox that treadeth out the corn. And, The <sup>b</sup>labourer is worthy of his <sup>c</sup>reward.

19 Against an elder receive not an accusation, but before two or three <sup>a</sup>witnesses.

20 Them that sin <sup>a</sup>rebuke before all, that others also may fear.

15c GR foundation.

d TG Truth.

16a D&C 19:10.  
TG Mysteries of Godliness.

b Ps. 1:3 (2-3);  
John 10:33 (30-33);  
Mosiah 3:5; 15:1 (1-5).  
TG Jesus Christ, Jehovah.

c TG God, Manifestations of.

d TG Jesus Christ, Condescension of.

e GR approved by the.

f TG Jesus Christ

b TG Hypocrisy.

c TG Conscience;  
Spiritual Blindness.

3a Matt. 8:14;  
D&C 49:15.  
TG Marriage, Temporal.

b TG Marriage, Marry.

c TG Abstain.

d TG Food;  
Word of Wisdom.

e D&C 49:19.

f D&C 89:11 (11-13).

4a GR creation.

b Gen. 1:31.

c TG Thanksgiving.

6a GR which they best

Jesus Christ, Savior.

e TG Faith.

12a 1 Cor. 16:11 (10-11).

b TG Example;  
Priesthood,  
Qualifying for.

c GR conduct, behavior.

d TG Chastity;  
Purity;  
Virtue.

13a TG Study.

14a TG Priesthood,  
Magnifying Callings  
within.

b TG God, Gifts of;  
Stewardship.

15b GR progress,  
advancement.

c GR be manifest in all.

16a James 5:20 (19-20);  
D&C 101:39 (39-40).

5 1a TG Chastening.

b TG Respect.

2a TG Brotherhood and

6a GR wantonly.

b TG Pleasure.

7a GR instruct, command.

8a TG Family, Children,  
Responsibilities toward;  
Family, Managing

Finances in;  
Marriage, Husbands

b TG Gossip.

14a GR desire.

b TG Marriage, Wives;  
Woman.

c TG Children.

d Titus 2:5 (4-5).

16a TG Welfare.

b GR burdened down

of those who believe.

Now the Spirit speaketh expressly, that in the <sup>a</sup>latter times some shall <sup>b</sup>depart from the faith, giving heed to <sup>c</sup>seducing spirits, and <sup>d</sup>doctrines of devils;

2 Speaking <sup>a</sup>lies in <sup>b</sup>hypocrisy; having their <sup>c</sup>conscience seared with a hot iron;

3 <sup>a</sup>Forbidding to <sup>b</sup>marry, *and commanding* to <sup>c</sup>abstain from <sup>d</sup>meats, which God hath <sup>e</sup>created to be received with <sup>f</sup>thanksgiving of them which believe and know the truth.

4 For every <sup>a</sup>creature of God is <sup>b</sup>good, and nothing to be refused, if it be received with <sup>c</sup>thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in re-

is to come.

9 This is a faithful saying and worthy of all acceptation.

10 For therefore we both <sup>a</sup>labour and suffer <sup>b</sup>reproach, because we <sup>c</sup>trust in the living God, who is the <sup>d</sup>Saviour of all men, specially of those that <sup>e</sup>believe.

11 These things command and teach

12 Let no man <sup>a</sup>despise thy youth; but be thou an <sup>b</sup>example of the believers, in word, in <sup>c</sup>conversation, in charity, in spirit, in faith, in <sup>d</sup>purity.

13 Till I come, give attendance to <sup>a</sup>reading, to exhortation, to doctrine.

14 <sup>a</sup>Neglect not the <sup>b</sup>gift that is in thee, which was given thee by <sup>c</sup>prophecy, with the <sup>d</sup>laying on of the <sup>e</sup>hands of the <sup>f</sup>presbytery.

15 <sup>a</sup>Meditate upon these things;

15c GR foundation.

d TG Truth.

16a D&C 19:10.

TG Mysteries of

b TG Hypocrisy.

c TG Conscience;  
Spiritual Blindness.

3a Matt. 8:14;

Jesus Christ, Savior.

e TG Faith.

12a 1 Cor. 16:11 (10–11).

b TG Example;

is to come.

9 This is a faithful saying and worthy of all acceptation.

10 For therefore we both <sup>a</sup>labour and suffer <sup>b</sup>reproach, because we <sup>c</sup>trust in the living God, who is the <sup>d</sup>Saviour of all men, specially of those that <sup>e</sup>believe.

11 These things command and teach.

12 Let no man <sup>a</sup>despise thy youth; but be thou an <sup>b</sup>example of the believers, in word, in <sup>c</sup>conversation, in charity, in spirit, in faith, in <sup>d</sup>purity

13 Till I come, give attendance to <sup>a</sup>reading, to exhortation, to doctrine.

14 <sup>a</sup>Neglect not the <sup>b</sup>gift that is in thee, which was given thee by <sup>c</sup>prophecy, with the <sup>d</sup>laying on of the <sup>e</sup>hands of the <sup>f</sup>presbytery.

15 <sup>a</sup>Meditate upon these things;

1 TIMOTHY 4:16-5:20

give thyself wholly to them; that thy <sup>b</sup>profiting may <sup>c</sup>appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both <sup>a</sup>save thyself, and them that hear thee.

## CHAPTER 5

*Saints are to care for their worthy poor—Policies concerning elders are given.*

<sup>a</sup>REBUKE not an elder, but <sup>b</sup>entreat him as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as <sup>a</sup>sisters, with all purity.

3 Honour <sup>a</sup>widows that are widows indeed.

4 But if any widow have <sup>a</sup>children or <sup>b</sup>nephews, let them learn first to shew <sup>c</sup>piety at home, and to requite their parents: for that is good and

G Hypocrisy.  
G Conscience;  
Spiritual Blindness.  
Matt. 8:14.

Jesus Christ, Savior.  
e TG Faith.  
12a 1 Cor. 16:11 (10–11).  
b TG Example.

works;  
dren, if  
if she  
<sup>c</sup>feet, if  
flicted,  
lowed e

11 But  
for who  
wantor  
marry;

12 Ha  
they ha

13 An  
<sup>a</sup>idle, w  
to hous  
tlers als  
things

14 I <sup>a</sup>w  
<sup>b</sup>women  
the <sup>d</sup>hou  
adversa

15 For  
aside a

1 Timothy 5-6

give thyself wholly to them; that thy <sup>b</sup>profiting may <sup>c</sup>appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both <sup>a</sup>save thyself, and them that hear thee.

CHAPTER 5

*Saints are to care for their worthy poor—Policies concerning elders are given.*

<sup>a</sup>REBUKE not an elder, but <sup>b</sup>entreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as <sup>a</sup>sisters, with all purity.

3 Honour <sup>a</sup>widows that are widows indeed.

4 But if any widow have <sup>a</sup>children or <sup>b</sup>nephews, let them learn first to shew <sup>c</sup>piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and <sup>a</sup>desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth <sup>a</sup>in <sup>b</sup>pleasure is dead while she liveth.

7 And these things <sup>a</sup>give in charge, that they may be blameless.

8 But if any <sup>a</sup>provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years <sup>a</sup>old, having been the wife of one man,

10 Well reported of for good

works; if she have brought up children, if she have <sup>a</sup>lodged strangers, if she have <sup>b</sup>washed the saints' <sup>c</sup>feet, if she have relieved the afflicted, if she have diligently followed every good work.

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

12 Having <sup>a</sup>damnation, because they have cast off their first faith.

13 And withal they learn *to be* <sup>a</sup>idle, wandering about from house to house; and not only idle, but tattlers also and <sup>b</sup>busybodies, speaking things which they ought not.

14 I <sup>a</sup>will therefore that the younger <sup>b</sup>women marry, bear <sup>c</sup>children, guide the <sup>a</sup>house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them <sup>a</sup>relieve them, and let not the church be <sup>b</sup>charged; that it may relieve them that are widows indeed.

17 Let the <sup>a</sup>elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not <sup>a</sup>muzzle the ox that treadeth out the corn. And, The <sup>b</sup>labourer is worthy of his <sup>c</sup>reward.

19 Against an elder receive not an accusation, but before two or three <sup>a</sup>witnesses.

20 Them that sin <sup>a</sup>rebuke before all, that others also may fear.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect <sup>a</sup>angels, that thou observe these things <sup>b</sup>without preferring one before another, doing nothing by partiality.

22 <sup>a</sup>Lay <sup>b</sup>hands suddenly on no <sup>c</sup>man, neither be <sup>d</sup>partaker of other men's sins: keep thyself <sup>e</sup>pure.

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

24 Some men's sins are open beforehand, going before to judgment; and some *men* they <sup>a</sup>follow after.

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

CHAPTER 6

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

LET as many <sup>a</sup>servants as are under the <sup>b</sup>yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are <sup>a</sup>brethren; but rather do *them* <sup>b</sup>service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man <sup>a</sup>teach otherwise, and consent not to <sup>b</sup>wholesome words,

*even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is <sup>a</sup>proud, knowing nothing, but <sup>b</sup>doting about <sup>c</sup>questions and <sup>d</sup>strifes of words, whereof cometh <sup>e</sup>envy, strife, railings, <sup>f</sup>evil surmisings,

5 Perverse <sup>a</sup>disputings of men of corrupt minds, and destitute of the truth, supposing that <sup>b</sup>gain is godliness: from such withdraw thyself.

6 But <sup>a</sup>godliness with <sup>b</sup>contentment is great gain.

7 For we brought <sup>a</sup>nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having <sup>a</sup>food and raiment let us be therewith <sup>b</sup>content.

9 But <sup>a</sup>they that will be <sup>b</sup>rich fall into <sup>c</sup>temptation and a snare, and *into* many foolish and hurtful <sup>a</sup>lusts, which drown men in destruction and <sup>e</sup>perdition.

10 For the <sup>a</sup>love of <sup>b</sup>money is the root of all evil: which while some <sup>c</sup>coveted after, they have <sup>d</sup>erred from the faith, and pierced themselves through with many <sup>e</sup>sorrows.

11 But thou, O man of God, flee these things; and follow after <sup>a</sup>righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on <sup>a</sup>eternal life, whereunto thou art also called, and hast <sup>b</sup>professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who <sup>a</sup>quickeneth all things,

15b GR progress, advancement.

c GR be manifest in all.

16a James 5:20 (19–20); D&C 101:39 (39–40).

5 1a TG Chastening.

b TG Respect.

2a TG Brotherhood and

6a GR wantonly.

b TG Pleasure.

7a GR instruct, command.

8a TG Family, Children, Responsibilities toward;

Family, Managing

Finances in;

Marriage, Husbands

b TG Gossip.

14a GR desire.

b TG Marriage, Wives;

Woman.

c TG Children.

d Titus 2:5 (4–5).

16a TG Welfare.

b GR burdened down

21a TG Angels.

b GR apart from prejudice.

22a TG Setting Apart.

b TG Hands, Laying on of.

c 1 Tim. 3:10.

d 2 Jn. 1:11.

e James 1:27 (22–27).

24a GR appear later.

6 1a GR slaves. Col. 3:22;

b GR obsessed with

questions.

c 1 Tim. 1:4.

d TG Strife.

e TG Envy.

f GR wicked suspicions.

5a TG Disputations.

b Titus 1:11.

6a TG Godliness.

b TG Contentment.

e TG Death, Spiritual,

Second.

10a Ps. 119:36;

James 5:3 (1–6).

b TG Selfishness.

c TG Covet.

d GR wandered,

apostatized.

e TG Sorrow.

11a TG Priesthood,



## **New Testament Institute Student Manual**

**In 1 Timothy 5:1–16, Paul taught true principles about welfare assistance. Respect and concern for the elderly and widows is a godly principle, and although Paul’s instructions in these verses applied specifically to widows, many of the principles can be applied more broadly in our day to caring for family members and others in need. For example, Paul taught that a widow could qualify for welfare assistance only if she was righteous and did not have children or other relatives who could care for her (see 1 Timothy 5:4, 10). If family members would assist widows, the Church could avoid becoming “burdened down” (1 Timothy 5:16, footnote b). The reference in 1 Timothy 5:9 to widows being “taken into the number” may mean that certain widows were numbered among those receiving welfare assistance from the Church.**

## New Testament Institute Student Manual

Paul then wrote that “if any provide not for his own, and specially for those of his own house, he hath denied the faith” (1 Timothy 5:8). The role of fathers to provide temporally for their families was important in Paul’s day, as it is today. **President Gordon B. Hinckley** said: “From the early days of this Church, husbands have been considered the breadwinners of the family. I believe that no man can be considered a member in good standing who refuses to work to support his family if he is physically able to do so” (*“The Need for Greater Kindness,” Apr. 2006 GC, Ensign or Liahona, May 2006, 58*). Although fathers are considered responsible to provide for their families, modern prophets have also taught that families’ individual “circumstances may necessitate individual adaptation” (*“The Family: A Proclamation to the World,” Ensign or Liahona, Nov. 2010, 129*).

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect <sup>a</sup>angels, that thou observe these things <sup>b</sup>without preferring one before another, doing nothing by partiality.

22 <sup>a</sup>Lay <sup>b</sup>hands suddenly on no <sup>c</sup>man, neither be <sup>a</sup>partaker of other men's sins: keep thyself <sup>e</sup>pure.

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

24 Some men's sins are open beforehand, going before to judgment; and some *men* they <sup>a</sup>follow after.

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

## CHAPTER 6

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

LET as many <sup>a</sup>servants as are under the <sup>b</sup>yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are <sup>a</sup>brethren; but rather do *them* <sup>b</sup>service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man <sup>a</sup>teach otherwise, and consent not to <sup>b</sup>wholesome words,

*even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is <sup>a</sup>proud, knowing nothing, but <sup>b</sup>doting about <sup>c</sup>questions and <sup>a</sup>strifes of words, whereof cometh <sup>e</sup>envy, strife, railings, <sup>f</sup>evil surmisings,

5 Perverse <sup>a</sup>disputings of men of corrupt minds, and destitute of the truth, supposing that <sup>b</sup>gain is godliness: from such withdraw thyself.

6 But <sup>a</sup>godliness with <sup>b</sup>contentment is great gain.

7 For we brought <sup>a</sup>nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having <sup>a</sup>food and raiment let us be therewith <sup>b</sup>content.

9 But <sup>a</sup>they that will be <sup>b</sup>rich fall into <sup>c</sup>temptation and a snare, and *into* many foolish and hurtful <sup>a</sup>lusts, which drown men in destruction and <sup>e</sup>perdition.

10 For the <sup>a</sup>love of <sup>b</sup>money is the root of all evil: which while some <sup>c</sup>coveted after, they have <sup>d</sup>erred from the faith, and pierced themselves through with many <sup>e</sup>sorrows.

11 But thou, O man of God, flee these things; and follow after <sup>a</sup>righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on <sup>a</sup>eternal life, whereunto thou art also called, and hast <sup>b</sup>professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who <sup>a</sup>quickeneth all things,

## False Teachers and True Contentment

and *before* Christ Jesus, who before <sup>b</sup>Pontius Pilate <sup>c</sup>witnessed a good confession;

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

15 <sup>a</sup>Which in his times he shall shew, *who is* the blessed and only <sup>b</sup>Potentate, the <sup>c</sup>King of kings, and Lord of lords;

16 Who only hath <sup>a</sup>immortality, dwelling in the <sup>b</sup>light which no man can approach unto; whom no man hath <sup>c</sup>seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are <sup>a</sup>rich in this world, that they be not high-minded, nor trust in uncertain

<sup>b</sup>riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to <sup>a</sup>distribute, willing to <sup>b</sup>communicate;

19 <sup>a</sup>Laying up in <sup>b</sup>store for themselves a good foundation <sup>c</sup>against the time to come, that they may lay hold on <sup>a</sup>eternal life.

20 O Timothy, keep that which is committed to thy <sup>a</sup>trust, avoiding profane *and* vain babblings, and <sup>b</sup>oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

### CHAPTER 1

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

**P**AUL, an apostle of Jesus Christ by the will of God, according to the <sup>a</sup>promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from

God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure <sup>a</sup>conscience, that without ceasing I have remembrance of thee in my prayers night and day;

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

5 When I call to remembrance the

### Greeting

21a TG Angels.  
b GR apart from prejudice.  
22a TG Setting Apart.  
b TG Hands, Laying on of.  
c 1 Tim. 3:10.  
d 2 Jn. 1:11.  
e James 1:27 (22–27).  
24a GR appear later.  
6 1a GR slaves.  
Col. 3:22;

b GR obsessed with questions.  
c 1 Tim. 1:4.  
d TG Strife.  
e TG Envy.  
f GR wicked suspicions.  
5a TG Disputations.  
b Titus 1:11.  
6a TG Godliness.  
b TG Contentment.

e TG Death, Spiritual, Second.  
10a Ps. 119:36;  
James 5:3 (1–6).  
b TG Selfishness.  
c TG Covet.  
d GR wandered, apostatized.  
e TG Sorrow.  
11a TG Priesthood,

13b John 18:37 (29–40).  
c GR testified.  
TG God, the Standard of Righteousness.  
15a JST 1 Tim. 6:15–16

130:7 (6–9).  
c TG God, Privilege of Seeing.  
17a Hel. 4:12 (11–13);  
3 Ne. 6:12 (10–16).

d D&C 11:3.  
20a TG Trustworthiness.  
b GR disputations of what is falsely called knowledge.

5 Perverse <sup>a</sup>disputings of men of corrupt minds, and destitute of the truth, supposing that <sup>b</sup>gain is godliness: from such withdraw thyself

6 But <sup>a</sup>godliness with <sup>b</sup>contentment is great gain.

7 For we brought <sup>a</sup>nothing into *this world*, and it is certain we can carry nothing out.

8 And having <sup>a</sup>food and raiment let us be therewith <sup>b</sup>content.

9 But <sup>a</sup>they that will be <sup>b</sup>rich fall into <sup>c</sup>temptation and a snare, and *into* many foolish and hurtful <sup>d</sup>lusts, which drown men in destruction and <sup>e</sup>perdition.

10 For the <sup>a</sup>love of <sup>b</sup>money is the root of all evil: which while some <sup>c</sup>coveted after, they have <sup>d</sup>erred from the faith, and pierced themselves through with many <sup>e</sup>sorrows.

11 But thou, O man of God, flee these things; and follow after <sup>a</sup>righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith

## Elder Dallin H. Oaks

**“There is nothing inherently evil about money. The Good Samaritan used the same coinage to serve his fellowman that Judas used to betray the Master. It is ‘the love of money [which] is the root of all evil.’(1 Tim. 6:10; italics added.) The critical difference is the degree of spirituality we exercise in viewing, evaluating, and managing the things of this world.”**

*(“Spirituality,” Oct. 1985 GC).*

let us be therewith <sup>b</sup>content.

9 But <sup>a</sup>they that will be <sup>b</sup>rich fall into <sup>c</sup>temptation and a snare, and into many foolish and hurtful <sup>d</sup>lusts, which drown men in destruction and <sup>e</sup>perdition.

10 For the <sup>a</sup>love of <sup>b</sup>money is the root of all evil: which while some <sup>c</sup>coveted after, they have <sup>d</sup>erred from the faith, and pierced themselves through with many <sup>e</sup>sorrows

11 But thou, O man of God, flee these things; and follow after <sup>a</sup>righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on <sup>a</sup>eternal life, whereunto thou art also called, and hast <sup>b</sup>professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who <sup>a</sup>quickeneth all things,

and before Christ Jesus, who before <sup>b</sup>Pontius Pilate <sup>c</sup>witnessed a good confession;

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

15 <sup>a</sup>Which in his times he shall shew, *who* is the blessed and only <sup>b</sup>Potentate, the <sup>c</sup>King of kings, and Lord of lords;

16 Who only hath <sup>a</sup>immortality, dwelling in the <sup>b</sup>light which no man can approach unto; whom no man hath <sup>c</sup>seen, nor can see: to whom be honour and power everlasting. Amen.

17 Charge them that are <sup>a</sup>rich in this world, that they be not high-minded, nor trust in uncertain

<sup>b</sup>rich givet

18 7

rich tribu

19 <sup>a</sup>

selve

the t

hold

20 <sup>c</sup>

com

prof

<sup>b</sup>opp

cal

21 V

errec

be wi

¶ The

odicea

Pacati

GR obsessed with questions.

e TG Death, Spiritual, Second.

and *before* Christ Jesus, who before  
<sup>b</sup>Pontius Pilate <sup>c</sup>witnessed a good  
confession;

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

15 <sup>a</sup>Which in his times he shall  
shew, *who is* the blessed and only  
<sup>b</sup>Potentate, the <sup>c</sup>King of kings, and  
Lord of lords;

16 Who only hath <sup>a</sup>immortality,  
dwelling in the <sup>b</sup>light which no man  
can approach unto; whom no man  
hath <sup>c</sup>seen, nor can see: to whom  
*be* honour and power everlasting.  
Amen.

17 Charge them that are <sup>a</sup>rich in  
this world, that they be not high-  
minded, nor trust in uncertain

<sup>b</sup>riches, but in the living God, who  
giveth us richly all things to enjoy;

18 That they do good, that they be  
rich in good works, ready to <sup>a</sup>dis-  
tribute, willing to <sup>b</sup>communicate;

19 <sup>a</sup>Laying up in <sup>b</sup>store for them-  
selves a good foundation <sup>c</sup>against  
the time to come, that they may lay  
hold on <sup>d</sup>eternal life.

20 O Timothy, keep that which is  
committed to thy <sup>a</sup>trust, avoiding  
profane *and* vain babblings, and  
<sup>b</sup>oppositions of science falsely so  
called:

21 Which some professing have  
erred concerning the faith. Grace  
*be* with thee. Amen.

¶ The first to Timothy was written from La-  
odicea, which is the chiefest city of Phrygia  
Pacatiana.

## **New Testament Institute Student Manual**

**Paul told Timothy to avoid “profane and vain babblings, and oppositions of science” (1 Timothy 6:20). In this verse, “science” is a translation of the Greek term *gnōseōs*, which means “knowledge,” and the term was probably referring specifically to the Gnostic movement that was then finding its way into early Christianity. Gnostics believed that salvation was obtained by being instructed in secret knowledge (called gnosis). Gnosticism was a major source of controversy in second-century Christianity.**

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, textured appearance.

2 Timothy 1



## **New Testament Seminary Manual**

**Paul's Second Epistle to Timothy was likely written sometime between A.D. 64 and 65 (see Guide to the Scriptures, "Pauline Epistles," scriptures.lds.org). Paul wrote the epistle during his second imprisonment in Rome shortly before his martyrdom (see Bible Dictionary, "Pauline Epistles").**

**During his imprisonment Paul was in chains (see 2 Timothy 1:16; 2:9), he was likely in a cell or dungeon and exposed to the elements (see 2 Timothy 4:13, 21), and his friends struggled to locate him (see 2 Timothy 1:17). Luke was apparently his only regular visitor (see 2 Timothy 4:11), and Paul expected that his life was coming to an end (see 2 Timothy 4:6–8).**

## **New Testament Seminary Manual**

**In this letter, Paul encouraged Timothy and offered strength to help him carry on after Paul's impending death. Paul was aware that his time was short, and he desired to see Timothy, whom Paul figuratively called "my dearly beloved son" (2 Timothy 1:2).**

**At the end of his letter, Paul requested that Timothy and Mark visit him and bring him a few items that he had left behind (see 2 Timothy 4:9–13). Although Paul's letter was addressed specifically to Timothy, its counsel can be applied to those who live in "the last days" (2 Timothy 3:1) because Paul taught of challenges and solutions that are relevant to our day as well as his.**

and *before* Christ Jesus, who before <sup>b</sup>Pontius Pilate <sup>c</sup>witnessed a good confession;

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

15 <sup>a</sup>Which in his times he shall shew, *who is* the blessed and only <sup>b</sup>Potentate, the <sup>c</sup>King of kings, and Lord of lords;

16 Who only hath <sup>a</sup>immortality, dwelling in the <sup>b</sup>light which no man can approach unto; whom no man hath <sup>c</sup>seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are <sup>a</sup>rich in this world, that they be not high-minded, nor trust in uncertain

<sup>b</sup>riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to <sup>a</sup>distribute, willing to <sup>b</sup>communicate;

19 <sup>a</sup>Laying up in <sup>b</sup>store for themselves a good foundation <sup>c</sup>against the time to come, that they may lay hold on <sup>a</sup>eternal life.

20 O Timothy, keep that which is committed to thy <sup>a</sup>trust, avoiding profane *and* vain babblings, and <sup>b</sup>oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

### CHAPTER 1

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

**P**AUL, an apostle of Jesus Christ by the will of God, according to the <sup>a</sup>promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from

God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure <sup>a</sup>conscience, that without ceasing I have remembrance of thee in my prayers night and day;

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

5 When I call to remembrance the

13b John 18:37 (29–40).

c GR testified.  
TG God, the Standard of Righteousness.

15a JST 1 Tim. 6:15–16

130:7 (6–9).

c TG God, Privilege of Seeing.

17a Hel. 4:12 (11–13);  
3 Ne. 6:12 (10–16).

d D&C 11:3.

20a TG Trustworthiness.  
b GR disputations of what is falsely called knowledge.

unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother <sup>a</sup>Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou <sup>a</sup>stir up the <sup>b</sup>gift of God, which is in thee by the putting on of my <sup>c</sup>hands.

7 For God hath not given us the spirit of <sup>a</sup>fear; but of <sup>b</sup>power, and of <sup>c</sup>love, and of a sound mind.

8 Be not thou therefore <sup>a</sup>ashamed of the <sup>b</sup>testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called *us* with an holy <sup>a</sup>calling, not according to our works, but according to his own purpose and <sup>b</sup>grace, which was given us in Christ Jesus before the world began,

10 But is now made <sup>a</sup>manifest by the appearing of our Saviour Jesus Christ, who hath abolished <sup>b</sup>death, and hath brought <sup>c</sup>life and <sup>a</sup>immortality to light through the gospel:

11 Whereunto I am <sup>a</sup>appointed a preacher, and an <sup>b</sup>apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not <sup>a</sup>ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the <sup>a</sup>form of <sup>b</sup>sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which <sup>a</sup>dwelleth in us.

15 This thou knowest, that all they which are in Asia be <sup>a</sup>turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft <sup>a</sup>refreshed me, and was not ashamed of my chain:

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

18 The Lord grant unto him that he may find <sup>a</sup>mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

### CHAPTER 2

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

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

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to <sup>a</sup>teach others also.

3 Thou therefore endure <sup>a</sup>hardness, as a good soldier of Jesus Christ.

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

5 And if a man also <sup>a</sup>strive for <sup>b</sup>masteries, yet is he not <sup>c</sup>crowned, except he strive lawfully.

6 The husbandman that laboreth

5a Acts 16:1.

6a GR rekindle, revive.  
TG Priesthood, Magnifying Callings within.

b 1 Tim. 1:18;  
D&C 8:4.  
TG Holy Ghost, Gifts of.  
c TG Hands, Laying on of.

7a TG Courage.

9a TG Foreordination.

b TG Grace.  
10a Col. 1:26.  
b 1 Cor. 15:26;  
Heb. 2:14;  
Rev. 20:13 (11–15).  
TG Jesus Christ, Atonement through;  
Jesus Christ, Death of.

c 1 Jn. 5:11 (10–21).

example.

b GR uncorrupted.  
14a D&C 130:22.  
15a TG Apostasy of the Early Christian Church.  
16a TG Hospitality.  
18a TG God, Mercy of.  
2 2a D&C 38:23.  
TG Teaching.

3a GR afflictions

unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother <sup>a</sup>Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou <sup>a</sup>stir up the <sup>b</sup>gift of God, which is in thee by the putting on of my <sup>c</sup>hands.

7 For God hath not given us the spirit of <sup>a</sup>fear; but of <sup>b</sup>power, and of <sup>c</sup>love, and of a sound mind.

8 Be not thou therefore <sup>a</sup>ashamed of the <sup>b</sup>testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called *us* with an holy <sup>a</sup>calling, not according to our works, but according to his own purpose and <sup>b</sup>grace, which was given us in Christ Jesus before the world began,

10 But is now made <sup>a</sup>manifest by the appearing of our Saviour Jesus

14 That good thing which was committed unto thee keep by the Holy Ghost which <sup>a</sup>dwelleth in us.

15 This thou knowest, that all they which are in Asia be <sup>a</sup>turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft <sup>a</sup>refreshed me, and was not ashamed of my chain:

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

18 The Lord grant unto him that he may find <sup>a</sup>mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

## CHAPTER 2

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



## President Gordon B. Hinckley

**“Who among us can say that he or she has not felt fear? I know of no one who has been entirely spared. Some, of course, experience fear to a greater degree than do others. Some are able to rise above it quickly, but others are trapped and pulled down by it and even driven to defeat. We suffer from the fear of ridicule, the fear of failure, the fear of loneliness, the fear of ignorance. Some fear the present, some the future. Some carry the burden of sin and would give almost anything to unshackle themselves from those burdens but fear to change their lives.”** (*“God Hath Not Given Us the Spirit of Fear,” Ensign, Oct. 1984, 2*).

## 2 Timothy 1:7 NIV:

For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline.

## 2 Timothy 1:7 NET:

For God did not give us a Spirit of fear but of power and love and self-control.

unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother <sup>a</sup>Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou <sup>a</sup>stir up the <sup>b</sup>gift of God, which is in thee by the putting on of my <sup>c</sup>hands

7 For God hath not given us the spirit of <sup>a</sup>fear; but of <sup>b</sup>power, and of <sup>c</sup>love, and of a sound mind.

8 Be not thou therefore <sup>a</sup>ashamed of the <sup>b</sup>testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called us with an holy <sup>a</sup>calling, not according to our works, but according to his own purpose and <sup>b</sup>grace, which was given us in Christ Jesus before the world began,

10 But is now made <sup>a</sup>manifest by the appearing of our Saviour Jesus

14 Th  
commi  
Holy G

15 Th  
which  
from r  
and He

16 Th  
house o  
fresheo  
of my o

17 Bu  
sought  
found

18 Th  
he may  
that da  
he min  
thou k

Christ g  
Shun co



## **President Thomas S. Monson**

**“It would be easy to become discouraged and cynical about the future—or even fearful of what might come—if we allowed ourselves to dwell only on that which is wrong in the world and in our lives. Today, however, I’d like us to turn our thoughts and our attitudes away from the troubles around us and to focus instead on our blessings as members of the Church. The Apostle Paul declared, ‘God hath not given us the spirit of fear; but of power, and of love, and of a sound mind’ [2 Timothy 1:7]. ...**



## President Thomas S. Monson

**“The history of the Church in this, the dispensation of the fulness of times, is replete with the experiences of those who have struggled and yet who have remained steadfast and of good cheer as they have made the gospel of Jesus Christ the center of their lives. This attitude is what will pull us through whatever comes our way. It will not remove our troubles from us but rather will enable us to face our challenges, to meet them head on, and to emerge victorious”**

*(“Be of Good Cheer,” Apr. 2009 GC).*



and *before* Christ Jesus, who before <sup>b</sup>Pontius Pilate <sup>c</sup>witnessed a good confession;

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

15 <sup>a</sup>Which in his times he shall shew, *who is* the blessed and only <sup>b</sup>Potentate, the <sup>c</sup>King of kings, and Lord of lords;

16 Who only hath <sup>a</sup>immortality, dwelling in the <sup>b</sup>light which no man can approach unto; whom no man hath <sup>c</sup>seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are <sup>a</sup>rich in this world, that they be not high-minded, nor trust in uncertain

<sup>b</sup>riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to <sup>a</sup>distribute, willing to <sup>b</sup>communicate;

19 <sup>a</sup>Laying up in <sup>b</sup>store for themselves a good foundation <sup>c</sup>against the time to come, that they may lay hold on <sup>a</sup>eternal life.

20 O Timothy, keep that which is committed to thy <sup>a</sup>trust, avoiding profane *and* vain babblings, and <sup>b</sup>oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

### CHAPTER 1

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

**P**AUL, an apostle of Jesus Christ by the will of God, according to the <sup>a</sup>promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from

God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure <sup>a</sup>conscience, that without ceasing I have remembrance of thee in my prayers night and day;

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

5 When I call to remembrance the

13b John 18:37 (29–40).

c GR testified.  
TG God, the Standard of Righteousness.

15a JST 1 Tim. 6:15–16

130:7 (6–9).

c TG God, Privilege of Seeing.

17a Hel. 4:12 (11–13);  
3 Ne. 6:12 (10–16).

d D&C 11:3.

20a TG Trustworthiness.  
b GR disputations of what is falsely called knowledge.

unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother <sup>a</sup>Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou <sup>a</sup>stir up the <sup>b</sup>gift of God, which is in thee by the putting on of my <sup>c</sup>hands.

7 For God hath not given us the spirit of <sup>a</sup>fear; but of <sup>b</sup>power, and of <sup>c</sup>love, and of a sound mind.

8 Be not thou therefore <sup>a</sup>ashamed of the <sup>b</sup>testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called *us* with an holy <sup>a</sup>calling, not according to our works, but according to his own purpose and <sup>b</sup>grace, which was given us in Christ Jesus before the world began,

10 But is now made <sup>a</sup>manifest by the appearing of our Saviour Jesus Christ, who hath abolished <sup>b</sup>death, and hath brought <sup>c</sup>life and <sup>a</sup>immortality to light through the gospel:

11 Whereunto I am <sup>a</sup>appointed a preacher, and an <sup>b</sup>apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not <sup>a</sup>ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the <sup>a</sup>form of <sup>b</sup>sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which <sup>a</sup>dwelleth in us.

15 This thou knowest, that all they which are in Asia be <sup>a</sup>turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft <sup>a</sup>refreshed me, and was not ashamed of my chain:

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

18 The Lord grant unto him that he may find <sup>a</sup>mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

### CHAPTER 2

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

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

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to <sup>a</sup>teach others also.

3 Thou therefore endure <sup>a</sup>hardness, as a good soldier of Jesus Christ.

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

5 And if a man also <sup>a</sup>strive for <sup>b</sup>masteries, yet is he not <sup>c</sup>crowned, except he strive lawfully.

6 The husbandman that laboreth

5a Acts 16:1.

6a GR rekindle, revive.  
TG Priesthood, Magnifying Callings within.

b 1 Tim. 1:18;  
D&C 8:4.  
TG Holy Ghost, Gifts of.  
c TG Hands, Laying on of.

7a TG Courage.

9a TG Foreordination.

b TG Grace.  
10a Col. 1:26.  
b 1 Cor. 15:26;  
Heb. 2:14;  
Rev. 20:13 (11–15).  
TG Jesus Christ, Atonement through;  
Jesus Christ, Death of.

c 1 Jn. 5:11 (10–21).

example.

b GR uncorrupted.  
14a D&C 130:22.  
15a TG Apostasy of the Early Christian Church.  
16a TG Hospitality.  
18a TG God, Mercy of.  
2 2a D&C 38:23.  
TG Teaching.

3a GR afflictions



2 Timothy 2

unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother <sup>a</sup>Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou <sup>a</sup>stir up the <sup>b</sup>gift of God, which is in thee by the putting on of my <sup>c</sup>hands.

7 For God hath not given us the spirit of <sup>a</sup>fear; but of <sup>b</sup>power, and of <sup>c</sup>love, and of a sound mind.

8 Be not thou therefore <sup>a</sup>ashamed of the <sup>b</sup>testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called us with an holy <sup>a</sup>calling, not according to our works, but according to his own purpose and <sup>b</sup>grace, which was given us in Christ Jesus before the world began,

10 But is now made <sup>a</sup>manifest by the appearing of our Saviour Jesus Christ, who hath abolished <sup>b</sup>death, and hath brought <sup>c</sup>life and <sup>a</sup>immortality to light through the gospel:

11 Whereunto I am <sup>a</sup>appointed a preacher, and an <sup>b</sup>apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not <sup>a</sup>ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the <sup>a</sup>form of <sup>b</sup>sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which <sup>a</sup>dwelleth in us.

15 This thou knowest, that all they which are in Asia be <sup>a</sup>turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft <sup>a</sup>refreshed me, and was not ashamed of my chain:

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

18 The Lord grant unto him that he may find <sup>a</sup>mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

## CHAPTER 2

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

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

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to <sup>a</sup>teach others also.

3 Thou therefore endure <sup>a</sup>hardness, as a good soldier of Jesus Christ.

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

5 And if a man also <sup>a</sup>strive for <sup>b</sup>masteries, *yet* is he not <sup>c</sup>crowned, except he strive lawfully.

6 The husbandman that laboureth

must be first <sup>a</sup>partaker of the fruits.

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

8 Remember that Jesus Christ of the seed of David was <sup>a</sup>raised from the dead according to my <sup>b</sup>gospel:

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

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

11 *It is* a faithful saying: For if we be <sup>a</sup>dead with *him*, we shall also live with *him*:

12 If we <sup>a</sup>suffer, we shall also <sup>b</sup>reign with *him*: if we <sup>c</sup>deny *him*, he also will deny us:

13 If we <sup>a</sup>believe not, *yet* he abideth faithful: he cannot <sup>b</sup>deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they <sup>a</sup>strive not about words to no profit, *but* to the subverting of the hearers.

15 <sup>a</sup>Study to shew thyself approved unto God, a workman that needeth not to be ashamed, <sup>b</sup>rightly dividing the word of truth.

16 But shun profane *and* <sup>a</sup>vain babblings: for they will increase unto more <sup>b</sup>ungodliness.

17 And their <sup>a</sup>word will eat as doth a canker: of whom is <sup>b</sup>Hymenæus and Philetus;

18 Who concerning the truth have <sup>a</sup>erred, saying that the resurrection is past already; and overthrow the faith of some.

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

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of <sup>a</sup>earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a <sup>a</sup>vessel unto honour, <sup>b</sup>sanctified, and <sup>c</sup>meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful <sup>a</sup>lusts: but follow <sup>b</sup>righteousness, faith, charity, <sup>c</sup>peace, with them that call on the Lord out of a <sup>a</sup>pure heart.

23 But <sup>a</sup>foolish and unlearned <sup>b</sup>questions avoid, knowing that they do gender <sup>c</sup>strifes.

24 And the servant of the Lord must not <sup>a</sup>strive; but be gentle unto all *men*, apt to <sup>b</sup>teach, patient,

25 In <sup>a</sup>meekness <sup>b</sup>instructing those that oppose themselves; if God <sup>c</sup>peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may recover themselves out of the snare of the devil, who are taken <sup>a</sup>captive by him at his will.

## A Good Soldier of Christ Jesus

5a Acts 16:1.

6a GR rekindle, revive.  
TG Priesthood,  
Magnifying Callings  
within.

b 1 Tim. 1:18;  
D&C 8:4.  
TG Holy Ghost, Gifts of.

c TG Hands, Laying on of.

7a TG Courage;

9a TG Foreordination.

b TG Grace.

10a Col. 1:26.

b 1 Cor. 15:26;

Heb. 2:14;

Rev. 20:13 (11–15).

TG Jesus Christ,

Atonement through;

Jesus Christ, Death of.

1 In. 5:11 (10, 21)

example.

b GR uncorrupted.

14a D&C 130:22.

15a TG Apostasy of the  
Early Christian Church.

16a TG Hospitality.

18a TG God, Mercy of.

2 2a D&C 38:23.

TG Teaching.

3a GR afflictions

6a 1 Cor. 9:10.

8a TG Jesus Christ,  
Resurrection.

b TG Gospel.

11a Rom. 6:5 (5, 8).

12a GR endure, remain  
constant.

TG Persecution;  
Suffering.

b TG Millennium

14a GR dispute not about  
words, or trivialities.

15a TG Scriptures, Study of.  
b GR setting forth without  
perversion, distortion.

16a GR vain disputation.

b TG Godliness.

17a GR teaching will spread  
like gangrene.

b 1 Tim. 1:20

TG Chastity;  
Lust.

b TG Priesthood,  
Magnifying Callings  
within.

c TG Peace.

d 1 Tim. 1:5.

23a Titus 3:9.

b D&C 19:31 (29–31).

c TG Strife

to his  
ch was  
ore the  
fest by  
r Jesus  
death,  
mmor-  
ospel:  
ointed  
and a  
so suf-  
s I am  
whom I  
uaded  
which I  
gainst  
'sound  
ard of  
n is in

thou knowest very well.

## CHAPTER 2

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

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

2 And the things that thou hast  
heard of me among many witnesses,  
the same commit thou to faithful  
men, who shall be able to <sup>a</sup>teach  
others also.

3 Thou therefore endure <sup>a</sup>hardness,  
as a good soldier of Jesus Christ.

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

5 And if a man also <sup>a</sup>strive for  
<sup>b</sup>masteries, yet is he not <sup>c</sup>crowned,  
except he strive lawfully.

6 The husbandman that laboureth

must be first <sup>a</sup>partaker of the  
fruits.

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

8 Remember that Jesus Christ of  
the seed of David was <sup>a</sup>raised from  
the dead according to my <sup>b</sup>gospel:

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

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

11 *It is* a faithful saying: For if we  
be <sup>a</sup>dead with *him*, we shall also  
live with *him*:

12 If we <sup>a</sup>suffer, we shall also <sup>b</sup>reign  
with *him*: if we <sup>c</sup>deny *him*, he also  
will deny us:

13 If we <sup>a</sup>believe not, yet he  
abideth faithful: he cannot <sup>b</sup>deny  
himself

18 Wh  
<sup>a</sup>erred,  
is past  
faith of

19 Nev  
God sta  
The Lo

his. And  
the nar  
iniquity

20 But  
not onl  
ver, but

and sor  
dishonc

21 If a  
self fro  
unto ho

for the  
unto ev

22 Fle  
follow <sup>b</sup>  
<sup>c</sup>peace,  
Lord on

TG Foreordination.  
TG Grace.  
Col. 1:26

example.  
<sup>b</sup> GR uncorrupted.  
14<sup>a</sup> D&C 130:22

to his  
ch was  
ore the  
fest by  
r Jesus  
death,  
mmor-  
ospel:  
ointed  
and a  
so suf-  
s I am  
whom I  
uaded  
hich I  
gainst  
'sound  
ard of  
n is in

thou knowest very well.

## CHAPTER 2

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

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

2 And the things that thou hast  
heard of me among many witnesses,  
the same commit thou to faithful  
men, who shall be able to <sup>a</sup>teach

**A good soldier dutifully endures hardships and sets aside other affairs to please his or her superior.**

CHOOSE HIM TO BE A SOLDIER.

5 And if a man desire to be a soldier, let him forsake his father and mother, and himself, and follow me.

**An athlete can be victorious only if he or she obeys the rules.**

**A farmer must work hard to enjoy the fruits of his or her labors.**

8 Remember that Jesus Christ of the seed of David was <sup>a</sup>raised from the dead according to my <sup>b</sup>gospel:

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

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

11 *It is* a faithful saying: For if we be <sup>a</sup>dead with *him*, we shall also live with *him*:

12 If we <sup>a</sup>suffer, we shall also <sup>b</sup>reign with *him*: if we <sup>c</sup>deny *him*, he also will deny us:

13 If we <sup>a</sup>believe not, *yet* he abideth faithful: he cannot <sup>b</sup>deny himself

18 Wh<sup>a</sup>erred, s  
is past  
faith of

19 Nev  
God sta

The Lo  
his. And  
the nar  
iniquity

20 But

not onl  
ver, but  
and sor  
dishonc

21 If a  
self fro  
unto ho  
for the  
unto ev

22 Fle  
follow <sup>b</sup>  
<sup>c</sup>peace,  
Lord on

TG Foreordination.  
TG Grace.  
Col. 1:26

example.  
<sup>b</sup> GR uncorrupted.  
14<sup>a</sup> D&C 130:22

A good soldier dutifully endures hardships and sets aside other affairs to please his or her superior. recognizes that he is part of a work so much bigger than himself and that his life should be in service to it.



An athlete can be victorious only if he or she obeys the rules. Athlete's must have self-mastery and be dedicated everyday to their goal. They push themselves constantly outside of their comfort zone and often to their limits to see what capacity is and what it can become.



A farmer must work hard to enjoy the fruits of his or her labors. He needs to prepare the ground, plant and nourish the seed and be excited for the potential fruits.





Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was <sup>a</sup>raised from the dead according to my <sup>b</sup>gospel:

9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound

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

11 *It is* a faithful saying: For if we be <sup>a</sup>dead with *him*, we shall also live with *him*:

12 If we <sup>a</sup>suffer, we shall also <sup>b</sup>reign with *him*: if we <sup>c</sup>deny *him*, he also will deny us:

13 If we <sup>a</sup>believe not, yet he abideth faithful: he cannot <sup>b</sup>deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they <sup>a</sup>strive not about words to no profit, *but* to the sub-

faith of some.

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

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of <sup>a</sup>earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a <sup>a</sup>vessel unto honour, <sup>b</sup>sanctified, and <sup>c</sup>meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful <sup>a</sup>lusts: but follow <sup>b</sup>righteousness, faith, charity, <sup>c</sup>peace, with them that call on the Lord out of a <sup>d</sup>pure heart.

23 But <sup>a</sup>foolish and unlearned <sup>b</sup>questions avoid, knowing that they do gender <sup>c</sup>strifes.

24 And the servant of the Lord

live with *him*:

12 If we <sup>a</sup>suffer, we shall also <sup>b</sup>reign with *him*: if we <sup>c</sup>deny *him*, he also will deny us:

13 If we <sup>a</sup>believe not, *yet* he abideth faithful: he cannot <sup>b</sup>deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they <sup>a</sup>strive not about words to no profit, *but* to the subverting of the hearers.

15 <sup>a</sup>Study to shew thyself approved unto God, a workman that needeth not to be ashamed, <sup>b</sup>rightly dividing the word of truth.

16 But shun profane *and* <sup>a</sup>vain babblings: for they will increase unto more <sup>b</sup>ungodliness.

17 And their <sup>a</sup>word will eat as doth a canker: of whom is <sup>b</sup>Hymenæus and Philetus;

unto honour, <sup>b</sup>sanctified, and <sup>c</sup>meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful <sup>a</sup>lusts: but follow <sup>b</sup>righteousness, faith, charity, <sup>c</sup>peace, with them that call on the Lord out of a <sup>d</sup>pure heart.

23 But <sup>a</sup>foolish and unlearned <sup>b</sup>questions avoid, knowing that they do gender <sup>c</sup>strifes.

24 And the servant of the Lord must not <sup>a</sup>strive; but be gentle unto all *men*, apt to <sup>b</sup>teach, patient,

25 In <sup>a</sup>meekness <sup>b</sup>instructing those that oppose themselves; if God <sup>c</sup>peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may recover themselves out of the snare of the devil, who are taken <sup>a</sup>captive by him at his will.

6a 1 Cor. 9:10.

8a TG Jesus Christ, Resurrection

14a GR dispute not about words, or trivialities.

15a TG Scriptures Study of

TG Chastity; Lust.

b TG Priesthood

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

8 Remember that Jesus Christ of the seed of David was <sup>a</sup>raised from the dead according to my <sup>b</sup>gospel:

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

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

11 *It is* a faithful saying: For if we be <sup>a</sup>dead with *him*, we shall also live with *him*:

12 If we <sup>a</sup>suffer, we shall also <sup>b</sup>reign with *him*: if we <sup>c</sup>deny *him*, he also will deny us:

13 If we <sup>a</sup>believe not, *yet* he abideth faithful: he cannot <sup>b</sup>deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they <sup>a</sup>strive not about words to no profit, but to the sub-

is past already; and overthrow the faith of some.

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

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of <sup>a</sup>earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a <sup>a</sup>vessel unto honour, <sup>b</sup>sanctified, and <sup>c</sup>meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful <sup>a</sup>lusts: but follow <sup>b</sup>righteousness, faith, charity, <sup>c</sup>peace, with them that call on the Lord out of a <sup>d</sup>pure heart.

23 But <sup>a</sup>foolish and unlearned <sup>b</sup>questions avoid, knowing that they do gender <sup>c</sup>strifes.

24 And the servant of the Lord



## President Gordon B. Hinckley

**“We cannot say it frequently enough. Turn away from youthful lusts. Stay away from drugs. They can absolutely destroy you. Avoid them as you would a terrible disease, for that is what they become. Avoid foul and filthy talk. It can lead to destruction. Be absolutely honest. Dishonesty can corrupt and destroy. Observe the Word of Wisdom. You cannot smoke; you must not smoke. You must not chew tobacco. You cannot drink liquor. ... You must rise above these things which beckon with a seductive call.”**

*(“Converts and Young Men,” Apr. 1997 GC, Ensign, May 1997, 49).*

2 Timothy 3

## CHAPTER 3

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

THIS know also, that in the <sup>a</sup>last days perilous <sup>b</sup>times shall come.

2 For men shall be lovers of their own selves, <sup>a</sup>covetous, boasters, <sup>b</sup>proud, blasphemers, <sup>c</sup>disobedient to parents, <sup>d</sup>unthankful, unholy,

3 Without <sup>a</sup>natural <sup>b</sup>affection, <sup>c</sup>trucebreakers, <sup>d</sup>false accusers, <sup>e</sup>incontinent, fierce, despisers of those that are good,

4 <sup>a</sup>Traitors, <sup>b</sup>heady, <sup>c</sup>highminded, lovers of <sup>d</sup>pleasures more than lovers of God;

5 Having a <sup>a</sup>form of godliness, but <sup>b</sup>denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly <sup>a</sup>women laden with sins, led away with divers <sup>b</sup>lusts,

7 Ever <sup>a</sup>learning, and never able to come to the <sup>b</sup>knowledge of the <sup>c</sup>truth.

8 Now as Jannes and Jambres withstood Moses, so do these also <sup>a</sup>resist the truth: men of <sup>b</sup>corrupt minds, reprobate concerning the faith.

9 But they shall proceed no fur-

ther: for their <sup>a</sup>folly shall be manifest unto all *men*, as theirs also was.

10 But thou hast <sup>a</sup>fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what <sup>a</sup>persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live <sup>a</sup>godly in Christ Jesus shall <sup>b</sup>suffer <sup>c</sup>persecution.

13 But evil men and <sup>a</sup>seducers shall wax worse and worse, deceiving, and being deceived.

14 But <sup>a</sup>continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a <sup>a</sup>child thou hast known the holy <sup>b</sup>scriptures, which are able to make thee <sup>c</sup>wise unto <sup>d</sup>salvation through faith which is in Christ Jesus.

16 <sup>a</sup>All <sup>b</sup>scripture *is* given by <sup>c</sup>inspiration of God, and *is* <sup>d</sup>profitable for <sup>e</sup>doctrine, for <sup>f</sup>reproof, for correction, for <sup>g</sup>instruction in <sup>h</sup>righteousness:

17 That the man of God may be <sup>a</sup>perfect, throughly furnished unto all <sup>b</sup>good works.

Godlessness in the Last Days

All Scripture Is Given by Inspiration of God

3 1a Morm. 1:17 (13-17);  
8:28 (26-33).  
TG Last Days.

Early Christian Church.  
6a TG Woman.  
b TG Lust.

b TG Scriptures, Study of.  
c TG Understanding.  
d TG Salvation.

## CHAPTER 3

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

THIS know also, that in the <sup>a</sup>last days perilous <sup>b</sup>times shall come.

2 For men shall be lovers of their own selves, <sup>a</sup>covetous, boasters, <sup>b</sup>proud, blasphemers, <sup>c</sup>disobedient to parents, <sup>d</sup>unthankful, unholy,

3 Without <sup>a</sup>natural <sup>b</sup>affection, <sup>c</sup>trucebreakers, <sup>d</sup>false accusers, <sup>e</sup>incontinent, fierce, despisers of those that are good,

4 <sup>a</sup>Traitors, <sup>b</sup>heady, <sup>c</sup>highminded, lovers of <sup>d</sup>pleasures more than lovers of God;

5 Having a <sup>a</sup>form of godliness, but <sup>b</sup>denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive

ther: for their <sup>a</sup>folly shall be manifest unto all *men*, as theirs also was.

10 But thou hast <sup>a</sup>fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what <sup>a</sup>persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live <sup>a</sup>godly in Christ Jesus shall <sup>b</sup>suffer <sup>c</sup>persecution.

13 But evil men and <sup>a</sup>seducers shall wax worse and worse, deceiving, and being deceived.

14 But <sup>a</sup>continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a <sup>a</sup>child thou hast

This know also, that in the last days  
perilous <sup>b</sup>times shall come

2 For men shall be lovers of their  
own selves, <sup>a</sup>covetous, boasters,  
<sup>b</sup>proud, blasphemers, <sup>c</sup>disobedient  
to parents, <sup>d</sup>unthankful, unholy,

3 Without <sup>a</sup>natural <sup>b</sup>affection  
<sup>c</sup>trucebreakers, <sup>d</sup>false accusers, <sup>e</sup>in-  
continent, fierce, despisers of those  
that are good,

4 <sup>a</sup>Traitors, <sup>b</sup>heady, <sup>c</sup>highminded,  
lovers of <sup>d</sup>pleasures more than lov-  
ers of God;

5 Having a <sup>a</sup>form of godliness, but  
<sup>b</sup>denying the power thereof: from  
such turn away.

6 For of this sort are they which  
creep into houses, and lead captive  
silly <sup>a</sup>women laden with sins, led  
away with divers <sup>b</sup>lusts,

7 Ever <sup>a</sup>learning, and never able  
to come to the <sup>b</sup>knowledge of the  
<sup>c</sup>truth.

8 Now as Jannes and Jambres  
withstood Moses, so do these also

pose, faith, long suffering,  
patience,

11 Persecutions, afflictions,  
came unto me at Antioch,  
at Lystra; what things shall  
come out of this? but God  
recovered me.

12 Therefore shall many  
t will be  
all <sup>b</sup>  
caution.

13 But evil men and <sup>a</sup>  
vors  
ed.  
thou

v  
hear  
know  
thou hast learned *the*

15 And that from a <sup>a</sup>  
known the holy <sup>b</sup>scrip-  
are able to make the  
<sup>d</sup>salvation through faith  
in Christ Jesus.

16 <sup>a</sup>All <sup>b</sup>scripture is  
ration of God, and is <sup>d</sup>  
<sup>e</sup>doctrine for *reproof*

Unloving

Without self-  
control

weak or  
gullible  
women

Slanderers

Rash, reckless

Puffed up,  
conceited





## Elder Neil L. Andersen

**We live in very interesting times, yet marvelous times. ...**

**We know as we approach the Second Coming of the Savior that our world will be full of commotion and confusion. Many in society will disregard the commandments of God. I have often quoted this statement by President Thomas S. Monson: “Where once the standards of the Church and the standards of society were mostly compatible, now there is a wide chasm between us, and it’s growing ever wider.”**

*(“A Compensatory Spiritual Power for the Righteous” [BYU Education Week devotional, Aug. 18, 2015])*

CHAPTER 3

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

THIS know also, that in the <sup>a</sup>last days perilous <sup>b</sup>times shall come.

2 For men shall be lovers of their own selves, <sup>a</sup>covetous, boasters, <sup>b</sup>proud, blasphemers, <sup>c</sup>disobedient to parents, <sup>d</sup>unthankful, unholy,

3 Without <sup>a</sup>natural <sup>b</sup>affection, <sup>c</sup>trucebreakers, <sup>d</sup>false accusers, <sup>e</sup>incontinent, fierce, despisers of those that are good,

4 <sup>a</sup>Traitors, <sup>b</sup>heady, <sup>c</sup>highminded, lovers of <sup>d</sup>pleasures more than lovers of God;

5 Having a <sup>a</sup>form of godliness, but <sup>b</sup>denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly <sup>a</sup>women laden with sins, led away with divers <sup>b</sup>lusts,

7 Ever <sup>a</sup>learning, and never able to come to the <sup>b</sup>knowledge of the <sup>c</sup>truth.

8 Now as Jannes and Jambres withstood Moses, so do these also <sup>a</sup>resist the truth: men of <sup>b</sup>corrupt minds, reprobate concerning the faith.

9 But they shall proceed no fur-

ther: for their <sup>a</sup>folly shall be manifest unto all *men*, as theirs also was.

10 But thou hast <sup>a</sup>fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what <sup>a</sup>persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live <sup>a</sup>godly in Christ Jesus shall <sup>b</sup>suffer <sup>c</sup>persecution.

13 But evil men and <sup>a</sup>seducers shall wax worse and worse, deceiving, and being deceived.

14 But <sup>a</sup>continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a <sup>a</sup>child thou hast known the holy <sup>b</sup>scriptures, which are able to make thee <sup>c</sup>wise unto <sup>d</sup>salvation through faith which is in Christ Jesus.

16 <sup>a</sup>All <sup>b</sup>scripture *is* given by <sup>c</sup>inspiration of God, and *is* <sup>d</sup>profitable for <sup>e</sup>doctrine, for <sup>f</sup>reproof, for correction, for <sup>g</sup>instruction in <sup>h</sup>righteousness:

17 That the man of God may be <sup>a</sup>perfect, throughly furnished unto all <sup>b</sup>good works.

All Scripture Is Given by Inspiration of God

3 1a Morm. 1:17 (13–17); 8:28 (26–33).  
TG Last Days.

Early Christian Church.  
6a TG Woman.  
b TG Lust.

b TG Scriptures, Study of.  
c TG Understanding.  
d TG Salvation.

my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what <sup>a</sup>persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live <sup>a</sup>godly in Christ Jesus shall <sup>b</sup>suffer <sup>c</sup>persecution.

13 But evil men and <sup>a</sup>seducers shall wax worse and worse, deceiving, and being deceived.

14 But <sup>a</sup>continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a <sup>a</sup>child thou hast known the holy <sup>b</sup>scriptures, which are able to make thee <sup>c</sup>wise unto <sup>d</sup>salvation through faith which is in Christ Jesus.

16 <sup>a</sup>All <sup>b</sup>scripture is given by <sup>c</sup>inspiration of God, and is <sup>d</sup>profitable for

## Elder Neil L. Andersen

**As we find our way in a world less attentive to the commandments of God, we will certainly be prayerful, but we need not be overly alarmed. The Lord will bless His Saints with the added spiritual power necessary to meet the challenges of our day.**

*("A Compensatory Spiritual Power for the Righteous" [BYU Education Week devotional, Aug. 18, 2015], [speeches.byu.edu](https://speeches.byu.edu))*

and being deceived.

14 But <sup>a</sup>continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*:

15 And that from a <sup>a</sup>child thou hast known the holy <sup>b</sup>scriptures, which are able to make thee <sup>c</sup>wise unto <sup>d</sup>salvation through faith which is in Christ Jesus.

16 <sup>a</sup>All <sup>b</sup>scripture is given by <sup>c</sup>inspiration of God, and is <sup>d</sup>profitable for <sup>e</sup>doctrine, for <sup>f</sup>reproof, for correction, for <sup>g</sup>instruction in <sup>h</sup>righteousness:

17 That the man of God may be <sup>a</sup>perfect, thoroughly furnished unto all <sup>b</sup>good works.

### Scripture study can help you:

- Deepen your faith in Jesus Christ.
- Receive wisdom and instruction in situations you face.
- Understand doctrine or truths of the gospel.
- Correct false ideas or poor habits.
- Become more like Jesus Christ.

Early Christian Church.  
 TG Woman.  
 TG Lust.  
 TG Learn.  
 TG Ignorance;  
 Knowledge.  
 TG Truth.

*b* TG Scriptures, Study of.  
*c* TG Understanding.  
*d* TG Salvation.  
 16*a* JST 2 Tim. 3:16 *And*  
 all scripture given by  
 inspiration of God, is  
 profitable . . .



## **Elder Richard G. Scott**

**“We talk to God through prayer. He most often communicates back to us through His written word. To know what the voice of the Divine sounds and feels like, read His words, study the scriptures, and ponder them. Make them an integral part of everyday life. If you want your children to recognize, understand, and act on the promptings of the Spirit, you must study the scriptures with them.**



## **Elder Richard G. Scott**

**“Don’t yield to Satan’s lie that you don’t have time to study the scriptures. Choose to take time to study them. Feasting on the word of God each day is more important than sleep, school, work, television shows, video games, or social media. You may need to reorganize your priorities to provide time for the study of the word of God. If so, do it!**

**“There are many prophetic promises of the blessings of daily studying the scriptures.**



## **Elder Richard G. Scott**

**“I add my voice with this promise: as you dedicate time every day, personally and with your family, to the study of God’s word, peace will prevail in your life. That peace won’t come from the outside world. It will come from within your home, from within your family, from within your own heart. It will be a gift of the Spirit. It will radiate out from you to influence others in the world around you. You will be doing something very significant to add to the cumulative peace in the world.**



## Elder Richard G. Scott

**“I do not declare that your life will cease to have challenges... Challenges are an important part of mortality. Through daily, consistent scripture study, you will find peace in the turmoil around you and strength to resist temptations. You will develop strong faith in the grace of God and know that through the Atonement of Jesus Christ all will be made right according to God’s timing.”**

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



2 Timothy 4

CHAPTER 4

*Paul gives a solemn charge to preach the gospel in a day of apostasy—Paul and all Saints are assured of exaltation.*

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall <sup>a</sup>judge the quick and the dead at his appearing and his kingdom;

2 <sup>a</sup>Preach the word; <sup>b</sup>be <sup>c</sup>instant in season, out of season; <sup>a</sup>reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not <sup>a</sup>endure sound <sup>b</sup>doctrine; but after their own <sup>c</sup>lusts shall they heap to themselves <sup>a</sup>teachers, having itching ears;

4 And they shall turn away *their* ears from the <sup>a</sup>truth, and shall be turned unto <sup>b</sup>fables.

5 But <sup>a</sup>watch thou in all things, endure afflictions, do the work of an <sup>b</sup>evangelist, <sup>c</sup>make full proof of thy ministry.

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

7 I have fought a good <sup>a</sup>fight, I have <sup>b</sup>finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a <sup>a</sup>crown of <sup>b</sup>righteousness, which the Lord, the righteous <sup>c</sup>judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For <sup>a</sup>Demas hath <sup>b</sup>forsaken me,

having loved this present <sup>c</sup>world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only <sup>a</sup>Luke is with me. Take <sup>b</sup>Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the <sup>a</sup>books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his <sup>a</sup>works:

15 Of whom be thou ware also; for he hath greatly <sup>a</sup>withstood our words.

16 At my first <sup>a</sup>answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their <sup>b</sup>charge.

17 Notwithstanding the <sup>a</sup>Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will <sup>a</sup>preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

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

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

Preach the Word

Final Greetings

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

22 The <sup>a</sup>Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

Personal Instructions

Greeting

THE EPISTLE OF PAUL TO TITUS

CHAPTER 1

*Eternal life was promised before the world began—The qualifications of bishops are given—Unto the pure, all things are pure.*

PAUL, a <sup>a</sup>servant of God, and an <sup>b</sup>apostle of Jesus Christ, according to the faith of God's <sup>c</sup>elect, and the acknowledging of the truth which is after godliness;

2 In <sup>a</sup>hope of <sup>b</sup>eternal life, which God, that cannot <sup>c</sup>lie, <sup>a</sup>promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, <sup>a</sup>mine own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in <sup>a</sup>order the

things that are wanting, and <sup>b</sup>ordain <sup>c</sup>elders in every city, as I had <sup>a</sup>appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of <sup>a</sup>riot or unruly.

7 For a <sup>a</sup>bishop must be blameless, as the <sup>b</sup>steward of God; not <sup>c</sup>selfwilled, not soon <sup>a</sup>angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of <sup>a</sup>hospitality, a lover of <sup>b</sup>good men, sober, just, holy, <sup>c</sup>temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to <sup>a</sup>convince the <sup>b</sup>gain-sayers.

10 For there are many unruly and <sup>a</sup>vain talkers and <sup>b</sup>deceivers, specially they of the <sup>c</sup>circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching

Qualifications for Bishops

4 1a TG Jesus Christ, Judge.  
2a TG Missionary Work; Preaching.  
b JST 2 Tim. 4:2 . . . be instant in season, *those who are* out of season . . .  
c GR urgent, earnest.  
d TG Chastening;

b TG Apostasy of the Early Christian Church.  
5a TG Watch.  
b Acts 21:8; Eph. 4:11 (11-14).  
c GR fulfill your ministry.  
7a TG Contentment.  
b TG Dedication.

Individuals.  
c TG Worldliness.  
11a Acts 1:1.  
b Acts 15:37 (37-39); Col. 4:10.  
13a Luke 1:1 (1-4); 1 Ne. 13:26 (24-26).  
14a D&C 64:11.

22a TG Jesus Christ, Lord.  
[TITUS]  
1 1a TG Servant.  
b TG Apostles.  
c TG Election.  
2a TG Hope.

b TG Priesthood, Authority; Priesthood, Ordination.  
c TG Church Organization; Elder, Melchizedek Priesthood.  
d GR directed, ordered.

d TG Anger.  
8a TG Hospitality.  
b GR what is good.  
c GR self-controlled. TG Temperance.  
9a D&C 11:21.  
b GR those who deny,

*the gospel in a day of apostasy—Paul and all Saints are assured of exaltation.*

I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall <sup>a</sup>judge the quick and the dead at his appearing and his kingdom;

2 <sup>a</sup>Preach the word; <sup>b</sup>be <sup>c</sup>instant in season, out of season; <sup>d</sup>reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not <sup>a</sup>endure sound <sup>b</sup>doctrine; but after their own <sup>c</sup>lusts shall they heap to themselves <sup>d</sup>teachers, having itching ears;

4 And they shall turn away *their* ears from the <sup>a</sup>truth, and shall be turned unto <sup>b</sup>fables.

5 But <sup>a</sup>watch thou in all things, endure afflictions, do the work of an <sup>b</sup>evangelist, <sup>c</sup>make full proof of thy ministry.

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

ESV commentary—the people yearn for novelty

Dalmatia.

11 Only <sup>a</sup>Mark, and for he is p ministry.

12 And T Ephesus.

13 The clo with Carpu bring *with* especially t

14 Alexan me much ev according t

15 Of wh for he hat our words.

16 At my stood with me: *I pray* laid to thei

17 Notwi stood with r that by me fully know

ears from the <sup>a</sup>truth, and shall be turned unto <sup>b</sup>fables.

5 But <sup>a</sup>watch thou in all things, endure afflictions, do the work of an <sup>b</sup>evangelist, <sup>c</sup>make full proof of thy ministry

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

7 I have fought a good <sup>a</sup>fight, I have <sup>b</sup>finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a <sup>a</sup>crown of <sup>b</sup>righteousness, which the Lord, the righteous <sup>c</sup>judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For <sup>a</sup>Demas hath <sup>b</sup>forsaken me,

our words.

16 At my first <sup>a</sup>answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their <sup>b</sup>charge.

17 Notwithstanding the <sup>a</sup>Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will <sup>a</sup>preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

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

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

4 1a TG Jesus Christ, Judge.  
2a TG Missionary Work;  
Preaching.

b TG Apostasy of the  
Early Christian Church.  
5a TG Watch.

Individuals.  
c TG Worldliness.  
11a Acts 1:1.



## Elder L. Tom Perry

**“Enduring to the end requires faithfulness to the end, as in the case of Paul... Obviously, this is not an easy task. It is intended to be difficult, challenging, and, ultimately, refining as we prepare to return to live with our Father in Heaven and receive eternal blessings.**

**“Enduring to the end is definitely not a do-it-yourself project. ... It requires the Savior’s redemptive power.”**

*(“The Gospel of Jesus Christ,” Apr. 2008 GC)*

CHAPTER 4

*Paul gives a solemn charge to preach the gospel in a day of apostasy—Paul and all Saints are assured of exaltation.*

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall <sup>a</sup>judge the quick and the dead at his appearing and his kingdom;

2 <sup>a</sup>Preach the word; <sup>b</sup>be <sup>c</sup>instant in season, out of season; <sup>a</sup>reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not <sup>a</sup>endure sound <sup>b</sup>doctrine; but after their own <sup>c</sup>lusts shall they heap to themselves <sup>a</sup>teachers, having itching ears;

4 And they shall turn away *their* ears from the <sup>a</sup>truth, and shall be turned unto <sup>b</sup>fables.

5 But <sup>a</sup>watch thou in all things, endure afflictions, do the work of an <sup>b</sup>evangelist, <sup>c</sup>make full proof of thy ministry.

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

7 I have fought a good <sup>a</sup>fight, I have <sup>b</sup>finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a <sup>a</sup>crown of <sup>b</sup>righteousness, which the Lord, the righteous <sup>c</sup>judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For <sup>a</sup>Demas hath <sup>b</sup>forsaken me,

having loved this present <sup>c</sup>world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only <sup>a</sup>Luke is with me. Take <sup>b</sup>Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the <sup>a</sup>books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his <sup>a</sup>works:

15 Of whom be thou ware also; for he hath greatly <sup>a</sup>withstood our words.

16 At my first <sup>a</sup>answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their <sup>b</sup>charge.

17 Notwithstanding the <sup>a</sup>Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will <sup>a</sup>preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

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

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

4 1a TG Jesus Christ, Judge.  
2a TG Missionary Work; Preaching.  
b JST 2 Tim. 4:2 . . . be instant in season, *those who are* out of season . . .  
c GR urgent, earnest.  
d TG Chastening;

b TG Apostasy of the Early Christian Church.  
5a TG Watch.  
b Acts 21:8; Eph. 4:11 (11-14).  
c GR fulfill your ministry.  
7a TG Contentment.  
b TG Dedication.

Individuals.  
c TG Worldliness.  
11a Acts 1:1.  
b Acts 15:37 (37-39); Col. 4:10.  
13a Luke 1:1 (1-4); 1 Ne. 13:26 (24-26).  
14a D&C 64:11.

Preach the Word

Final Greetings

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

22 The <sup>a</sup>Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

Personal Instructions

Greeting

THE EPISTLE OF PAUL TO TITUS

CHAPTER 1

*Eternal life was promised before the world began—The qualifications of bishops are given—Unto the pure, all things are pure.*

PAUL, a <sup>a</sup>servant of God, and an <sup>b</sup>apostle of Jesus Christ, according to the faith of God's <sup>c</sup>elect, and the acknowledging of the truth which is after godliness;

2 In <sup>a</sup>hope of <sup>b</sup>eternal life, which God, that cannot <sup>c</sup>lie, <sup>a</sup>promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, <sup>a</sup>mine own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in <sup>a</sup>order the

things that are wanting, and <sup>b</sup>ordain <sup>c</sup>elders in every city, as I had <sup>a</sup>appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of <sup>a</sup>riot or unruly.

7 For a <sup>a</sup>bishop must be blameless, as the <sup>b</sup>steward of God; not <sup>c</sup>selfwilled, not soon <sup>a</sup>angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of <sup>a</sup>hospitality, a lover of <sup>b</sup>good men, sober, just, holy, <sup>c</sup>temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to <sup>a</sup>convince the <sup>b</sup>gain-sayers.

10 For there are many unruly and <sup>a</sup>vain talkers and <sup>b</sup>deceivers, specially they of the <sup>c</sup>circumcision:

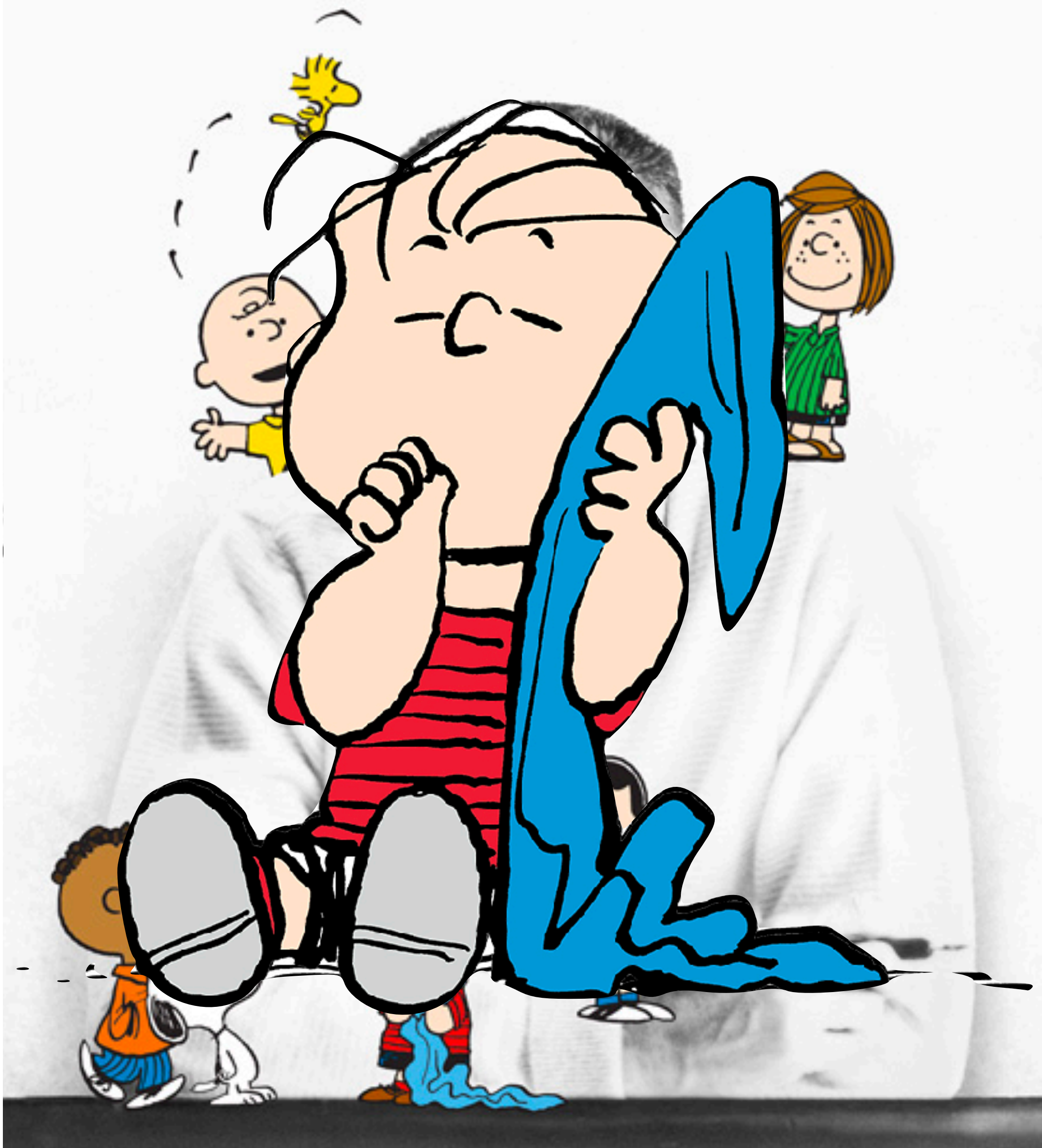
11 Whose mouths must be stopped, who subvert whole houses, teaching

22a TG Jesus Christ, Lord.  
[TITUS]  
1 1a TG Servant.  
b TG Apostles.  
c TG Election.  
2a TG Hope.

b TG Priesthood, Authority; Priesthood, Ordination.  
c TG Church Organization; Elder, Melchizedek Priesthood.  
d GR directed, ordered.

d TG Anger.  
8a TG Hospitality.  
b GR what is good.  
c GR self-controlled. TG Temperance.  
9a D&C 11:21.  
b GR those who deny,

Qualifications for Bishops



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

22 The <sup>a</sup>Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second...  
dained the...  
Ephesians,  
Paul was...  
time.

## THE EPISTLE OF PAUL TO TITUS

### CHAPTER 1

*Eternal life was promised before the world began—The qualifications of bishops are given—Unto the pure, all things are pure.*

things th...  
dain <sup>c</sup>elc...  
<sup>d</sup>appoint...  
6 If any...  
of one wi...



*Titus 1-3*



## **New Testament Seminary Manual**

**This epistle was written by Paul to Titus (see Titus 1:1), whom Paul referred to as “mine own son after the common faith” (Titus 1:4). Titus was Greek (Galatians 2:3) and had been converted to the gospel by Paul himself (see Bible Dictionary, “Titus”). After his conversion, Titus labored with Paul to spread the gospel and organize the Church (see Bible Dictionary, “Titus”). He helped gather donations for the poor in Jerusalem (see 2 Corinthians 8:6, 16–23) and also accompanied Paul to the Jerusalem council (see Galatians 2:1). Paul entrusted Titus to take to Corinth Paul’s first epistle to the Saints living there (see 2 Corinthians 7:5–15). Paul wrote to Titus to strengthen him in his assignment to lead and care for the branch of the Church in Crete in spite of opposition (see Titus 1:5, 10–11; 2:15; 3:10).**

## **New Testament Seminary Manual**

**It is likely that Paul wrote the Epistle to Titus between his writing of 1 and 2 Timothy around A.D. 64–65 (see Guide to the Scriptures, “Pauline Epistles,” [scriptures.lds.org](http://scriptures.lds.org)). Paul wrote the Epistle to Titus after Paul’s first imprisonment in Rome. Paul did not indicate where he was when he wrote the Epistle to Titus.**

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

22 The <sup>a</sup>Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

## THE EPISTLE OF PAUL TO TITUS

### CHAPTER 1

*Eternal life was promised before the world began—The qualifications of bishops are given—Unto the pure, all things are pure.*

**P**AUL, a <sup>a</sup>servant of God, and an <sup>b</sup>apostle of Jesus Christ, according to the faith of God's <sup>c</sup>elect, and the acknowledging of the truth which is after godliness;

2 In <sup>a</sup>hope of <sup>b</sup>eternal life, which God, that cannot <sup>c</sup>lie, <sup>a</sup>promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, <sup>a</sup>mine own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in <sup>a</sup>order the

things that are wanting, and <sup>b</sup>ordain <sup>c</sup>elders in every city, as I had <sup>a</sup>appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of <sup>a</sup>riot or unruly.

7 For a <sup>a</sup>bishop must be blameless, as the <sup>b</sup>steward of God; not <sup>c</sup>selfwilled, not soon <sup>a</sup>angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of <sup>a</sup>hospitality, a lover of <sup>b</sup>good men, sober, just, holy, <sup>c</sup>temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to <sup>a</sup>convince the <sup>b</sup>gain-sayers.

10 For there are many unruly and <sup>a</sup>vain talkers and <sup>b</sup>deceivers, specially they of the <sup>c</sup>circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching

Qualifications for Bishops

things which they ought not, for filthy <sup>a</sup>lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, <sup>a</sup>slow bellies.

13 This witness is true. Wherefore <sup>a</sup>rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish <sup>a</sup>fa-bles, and <sup>b</sup>commandments of men, <sup>c</sup>that turn from the truth.

15 <sup>a</sup>Unto the pure all things *are* <sup>b</sup>pure: but unto them that are <sup>c</sup>de-filed and unbelieving *is* nothing pure; but even their <sup>a</sup>mind and <sup>e</sup>conscience is <sup>f</sup>defiled.

16 They <sup>a</sup>profess that they <sup>b</sup>know God; but in <sup>c</sup>works they <sup>a</sup>deny *him*, being abominable, and <sup>e</sup>disobe-dient, and unto every good work <sup>f</sup>reprobate.

### CHAPTER 2

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

**B**UT <sup>a</sup>speak thou the things which become sound <sup>b</sup>doctrine:

2 That the <sup>a</sup>aged men be <sup>b</sup>sober, grave, <sup>c</sup>temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not <sup>a</sup>false <sup>b</sup>accusers, not

given to much wine, teachers of good things;

4 That they may teach the young <sup>a</sup>women to be sober, to <sup>b</sup>love their husbands, to love their children,

5 *To be* discreet, <sup>a</sup>chaste, <sup>b</sup>keepers at <sup>c</sup>home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, <sup>a</sup>gravity, <sup>b</sup>sincerity,

8 <sup>a</sup>Sound speech, that cannot be <sup>b</sup>condemned; that he that is <sup>c</sup>of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* <sup>a</sup>servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not <sup>b</sup>answer-ing again;

10 Not <sup>a</sup>purloining, but shewing all good fidelity; that they may <sup>b</sup>adorn the doctrine of God our Saviour in all things.

11 For the <sup>a</sup>grace of God <sup>b</sup>that bringeth salvation hath appeared to all men,

12 Teaching us that, denying <sup>a</sup>un-godliness and <sup>b</sup>worldly <sup>c</sup>lusts, we should live <sup>a</sup>soberly, <sup>e</sup>righteously, and godly, in this present world;

Teach Sound Doctrine

Greeting

22a TG Jesus Christ, Lord.

[TITUS]

- 1 1a TG Servant.
- b TG Apostles.
- c TG Election.
- 2a TG Hope.

- b TG Priesthood, Authority; Priesthood, Ordination.
- c TG Church Organization; Elder, Melchizedek Priesthood.
- d GR directed, ordered.

- d TG Anger.
- 8a TG Hospitality.
- b GR what is good.
- c GR self-controlled. TG Temperance.
- 9a D&C 11:21.
- b GR those who deny,

- 11a 1 Tim. 6:5; Mosiah 29:40; Alma 11:24.
- 12a GR lazy gluttons.
- 13a D&C 84:117 (87, 117).
- 14a 1 Tim. 1:4.
- b Matt. 15:9; Col. 2:22; D&C 3:6 (6–7); 45:29; 46:7; JS—H 1:19.
- c GR who reject, repudiate the truth.
- 15a JST Titus 1:15 Unto the pure, *let* all things *be* pure . . .
- b TG Purity.

- Hypocrisy.
- b Hosea 8:2. TG Ignorance.
- c Matt. 15:8 (7–9).
- d TG Apostasy of the Early Christian Church.
- e TG Disobedience.
- f GR unfit, worthless.
- 2 1a 1 Thes. 2:4; 1 Pet. 4:11. TG Teaching.
- b D&C 88:77 (77–78).
- 2a TG Old Age.
- b GR circumspect.
- c TG Temperance.
- 3a GR slanderers, traitors, devils.

- respectfulness.
- b TG Sincere.
- 8a 1 Tim. 6:3.
- b 1 Pet. 2:12 (11–12).
- c GR an opponent, enemy.
- 9a Eph. 6:5; Col. 3:22; 1 Tim. 6:1 (1–2); 1 Pet. 2:18.
- b GR arguing against, opposing, contradicting.
- 10a GR misappropriating, robbing. TG Stealing.
- b GR honor, put in order.
- 11a TG Grace.
- b JST Titus 2:11 . . . *which* bringeth salvation *to* all

things that are wanting, and <sup>o</sup>ordain <sup>e</sup>elders in every city, as I had <sup>a</sup>appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of <sup>a</sup>riot or unruly

7 For a <sup>a</sup>bishop must be blameless, as the <sup>b</sup>steward of God; not <sup>c</sup>selfwilled, not soon <sup>d</sup>angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of <sup>a</sup>hospitality, a lover of <sup>b</sup>good men, sober, just, holy, <sup>c</sup>temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to <sup>a</sup>convince the <sup>b</sup>gain-sayers.

10 For there are many unruly and <sup>a</sup>vain talkers and <sup>b</sup>deceivers, specially they of the <sup>c</sup>circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching

## President Boyd K. Packer

**“True doctrine, understood, changes attitudes and behavior.**

**“The study of the doctrines of the gospel will improve behavior quicker than a study of behavior will improve behavior. ... That is why we stress so forcefully the study of the doctrines of the gospel” (“Little Children,” Oct. 1986 GC, Ensign, Nov. 1986, 17).**

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

22 The <sup>a</sup>Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

## THE EPISTLE OF PAUL TO TITUS

### CHAPTER 1

*Eternal life was promised before the world began—The qualifications of bishops are given—Unto the pure, all things are pure.*

**P**AUL, a <sup>a</sup>servant of God, and an <sup>b</sup>apostle of Jesus Christ, according to the faith of God's <sup>c</sup>elect, and the acknowledging of the truth which is after godliness;

2 In <sup>a</sup>hope of <sup>b</sup>eternal life, which God, that cannot <sup>c</sup>lie, <sup>a</sup>promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, <sup>a</sup>mine own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in <sup>a</sup>order the

things that are wanting, and <sup>b</sup>ordain <sup>c</sup>elders in every city, as I had <sup>a</sup>appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of <sup>a</sup>riot or unruly.

7 For a <sup>a</sup>bishop must be blameless, as the <sup>b</sup>steward of God; not <sup>c</sup>selfwilled, not soon <sup>a</sup>angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of <sup>a</sup>hospitality, a lover of <sup>b</sup>good men, sober, just, holy, <sup>c</sup>temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to <sup>a</sup>convince the <sup>b</sup>gain-sayers.

10 For there are many unruly and <sup>a</sup>vain talkers and <sup>b</sup>deceivers, specially they of the <sup>c</sup>circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching

Qualifications for Bishops

things which they ought not, for filthy <sup>a</sup>lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, <sup>a</sup>slow bellies.

13 This witness is true. Wherefore <sup>a</sup>rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish <sup>a</sup>fa-bles, and <sup>b</sup>commandments of men, <sup>c</sup>that turn from the truth.

15 <sup>a</sup>Unto the pure all things *are* <sup>b</sup>pure: but unto them that are <sup>c</sup>de-filed and unbelieving *is* nothing pure; but even their <sup>a</sup>mind and <sup>e</sup>conscience is <sup>f</sup>defiled.

16 They <sup>a</sup>profess that they <sup>b</sup>know God; but in <sup>c</sup>works they <sup>a</sup>deny *him*, being abominable, and <sup>e</sup>disobe-dient, and unto every good work <sup>f</sup>reprobate.

### CHAPTER 2

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

**B**UT <sup>a</sup>speak thou the things which become sound <sup>b</sup>doctrine:

2 That the <sup>a</sup>aged men be <sup>b</sup>sober, grave, <sup>c</sup>temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not <sup>a</sup>false <sup>b</sup>accusers, not

given to much wine, teachers of good things;

4 That they may teach the young <sup>a</sup>women to be sober, to <sup>b</sup>love their husbands, to love their children,

5 *To be* discreet, <sup>a</sup>chaste, <sup>b</sup>keepers at <sup>c</sup>home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, <sup>a</sup>gravity, <sup>b</sup>sincerity,

8 <sup>a</sup>Sound speech, that cannot be <sup>b</sup>condemned; that he that is <sup>c</sup>of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* <sup>a</sup>servants to be obedient unto their own masters, *and* to please *them* well in all things; not <sup>b</sup>answer-ing again;

10 Not <sup>a</sup>purloining, but shewing all good fidelity; that they may <sup>b</sup>adorn the doctrine of God our Saviour in all things.

11 For the <sup>a</sup>grace of God <sup>b</sup>that bringeth salvation hath appeared to all men,

12 Teaching us that, denying <sup>a</sup>un-godliness and <sup>b</sup>worldly <sup>c</sup>lusts, we should live <sup>a</sup>soberly, <sup>e</sup>righteously, and godly, in this present world;

Teach Sound Doctrine

Greeting

22a TG Jesus Christ, Lord.

[TITUS]

- 1 1a TG Servant.
- b TG Apostles.
- c TG Election.
- 2a TG Hope.

- b TG Priesthood, Authority; Priesthood, Ordination.
- c TG Church Organization; Elder, Melchizedek Priesthood.
- d GR directed, ordered.

- d TG Anger.
- 8a TG Hospitality.
- b GR what is good.
- c GR self-controlled. TG Temperance.
- 9a D&C 11:21.
- b GR those who deny,

- 11a 1 Tim. 6:5; Mosiah 29:40; Alma 11:24.
- 12a GR lazy gluttons.
- 13a D&C 84:117 (87, 117).
- 14a 1 Tim. 1:4.
- b Matt. 15:9; Col. 2:22; D&C 3:6 (6–7); 45:29; 46:7; JS—H 1:19.
- c GR who reject, repudiate the truth.
- 15a JST Titus 1:15 Unto the pure, *let* all things *be* pure . . .
- b TG Purity.

- Hypocrisy.
- b Hosea 8:2. TG Ignorance.
- c Matt. 15:8 (7–9).
- d TG Apostasy of the Early Christian Church.
- e TG Disobedience.
- f GR unfit, worthless.
- 2 1a 1 Thes. 2:4; 1 Pet. 4:11. TG Teaching.
- b D&C 88:77 (77–78).
- 2a TG Old Age.
- b GR circumspect.
- c TG Temperance.
- 3a GR slanderers, traitors, devils.

- respectfulness.
- b TG Sincere.
- 8a 1 Tim. 6:3.
- b 1 Pet. 2:12 (11–12).
- c GR an opponent, enemy.
- 9a Eph. 6:5; Col. 3:22; 1 Tim. 6:1 (1–2); 1 Pet. 2:18.
- b GR arguing against, opposing, contradicting.
- 10a GR misappropriating, robbing. TG Stealing.
- b GR honor, put in order.
- 11a TG Grace.
- b JST Titus 2:11 . . . *which* bringeth salvation *to* all

15 <sup>a</sup>Unto the pure all things *are* <sup>b</sup>pure: but unto them that are <sup>c</sup>defiled and unbelieving *is* nothing pure; but even their <sup>d</sup>mind and <sup>e</sup>conscience is <sup>f</sup>defiled.

16 They <sup>a</sup>profess that they <sup>b</sup>know God; but in <sup>c</sup>works they <sup>d</sup>deny *him*, being abominable, and <sup>e</sup>disobedient, and unto every good work <sup>f</sup>reprobate.

## CHAPTER 2

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

BUT <sup>a</sup>speak thou the things which become sound <sup>b</sup>doctrine:

2 That the <sup>a</sup>aged men be <sup>b</sup>sober, grave, <sup>c</sup>temperate, sound in faith, in charity, in patience

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not <sup>a</sup>false <sup>b</sup>accusers, not

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, <sup>a</sup>gravity, <sup>b</sup>sincerity,

8 <sup>a</sup>Sound speech, that cannot be <sup>b</sup>condemned; that he that is <sup>c</sup>of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* <sup>a</sup>servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not <sup>b</sup>answering again;

10 Not <sup>a</sup>purloining, but shewing all good fidelity; that they may <sup>b</sup>adorn the doctrine of God our Saviour in all things.

11 For the <sup>a</sup>grace of God <sup>b</sup>that bringeth salvation hath appeared to all men,

12 Teaching us that, denying <sup>a</sup>ungodliness and <sup>b</sup>worldly <sup>c</sup>lusts, we should live <sup>d</sup>soberly, <sup>e</sup>righteously, and godly, in this present world;

11 a 1 Tim. 6:5;  
Mosiah 29:40;

Hypocrisy.  
b Hosea 8:2.

respectfulness.  
b TG Sincere.

things which they ought not, for filthy <sup>a</sup>lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, <sup>a</sup>slow bellies.

13 This witness is true. Wherefore <sup>a</sup>rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish <sup>a</sup>fables, and <sup>b</sup>commandments of men, <sup>c</sup>that turn from the truth.

15 <sup>a</sup>Unto the pure all things *are* <sup>b</sup>pure: but unto them that are <sup>c</sup>defiled and unbelieving *is* nothing pure; but even their <sup>d</sup>mind and <sup>e</sup>conscience is <sup>f</sup>defiled.

16 They <sup>a</sup>profess that they <sup>b</sup>know God; but in <sup>c</sup>works they <sup>d</sup>deny *him*, being abominable, and <sup>e</sup>disobedient, and unto every good work <sup>f</sup>reprobate.

## CHAPTER 2

given to much wine, teachers of good things;

4 That they may teach the young <sup>a</sup>women to be sober, to <sup>b</sup>love their husbands, to love their children,

5 *To be* discreet, <sup>a</sup>chaste, <sup>b</sup>keepers at <sup>c</sup>home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, <sup>a</sup>gravity, <sup>b</sup>sincerity,

8 <sup>a</sup>Sound speech, that cannot be <sup>b</sup>condemned; that he that is <sup>c</sup>of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* <sup>a</sup>servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not <sup>b</sup>answering again;

10 Not <sup>a</sup>purloining but shewing all

be sound in the faith;

14 Not giving heed to Jewish <sup>a</sup>fab-  
bles, and <sup>b</sup>commandments of men,  
<sup>c</sup>that turn from the truth.

15 <sup>a</sup>Unto the pure all things *are*  
<sup>b</sup>pure: but unto them that are <sup>c</sup>de-  
filed and unbelieving *is* nothing  
pure; but even their <sup>d</sup>mind and  
<sup>e</sup>conscience is <sup>f</sup>defiled.

16 They <sup>a</sup>profess that they <sup>b</sup>know  
God; but in <sup>c</sup>works they <sup>d</sup>deny *him*,  
being abominable, and <sup>e</sup>disobe-  
dient, and unto every good work  
<sup>f</sup>reprobate.

## CHAPTER 2

*Saints should live righteously, deny un-  
godliness, and seek the Lord.*

BUT <sup>a</sup>speak thou the things which  
become sound <sup>b</sup>doctrine.

2 That the <sup>a</sup>aged men be <sup>b</sup>sober,  
grave, <sup>c</sup>temperate, sound in faith,  
in charity, in patience.

3 The aged women likewise, that  
*they be* in behaviour as becometh

husbands, that the word of God be  
not blasphemed.

6 Young men likewise exhort to  
be sober minded.

7 In all things shewing thyself a  
pattern of good works: in doctrine  
*shewing* uncorruptness, <sup>a</sup>gravity,  
<sup>b</sup>sincerity,

8 <sup>a</sup>Sound speech, that cannot be  
<sup>b</sup>condemned; that he that is <sup>c</sup>of the  
contrary part may be ashamed,  
having no evil thing to say of you.

9 Exhort <sup>a</sup>servants to be obedient  
unto their own masters, *and* to please  
*them* well in all *things*; not <sup>b</sup>answer-  
ing again;

10 Not <sup>a</sup>purloining, but shewing all  
good fidelity; that they may <sup>b</sup>adorn  
the doctrine of God our Saviour in  
all things.

11 For the <sup>a</sup>grace of God <sup>b</sup>that  
bringeth salvation hath appeared  
to all men,

12 Teaching us that, denying <sup>a</sup>un-  
godliness and <sup>b</sup>worldly <sup>c</sup>lusts, we  
should live <sup>d</sup>soberly <sup>e</sup>righteously





things which they ought not, for filthy <sup>a</sup>lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, <sup>a</sup>slow bellies.

13 This witness is true. Wherefore <sup>a</sup>rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish <sup>a</sup>fables, and <sup>b</sup>commandments of men, <sup>c</sup>that turn from the truth.

15 <sup>a</sup>Unto the pure all things *are* <sup>b</sup>pure: but unto them that are <sup>c</sup>defiled and unbelieving *is* nothing pure; but even their <sup>a</sup>mind and <sup>e</sup>conscience is <sup>f</sup>defiled.

16 They <sup>a</sup>profess that they <sup>b</sup>know God; but in <sup>c</sup>works they <sup>a</sup>deny *him*, being abominable, and <sup>e</sup>disobedient, and unto every good work <sup>f</sup>reprobate.

### CHAPTER 2

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

BUT <sup>a</sup>speak thou the things which become sound <sup>b</sup>doctrine:

2 That the <sup>a</sup>aged men be <sup>b</sup>sober, grave, <sup>c</sup>temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not <sup>a</sup>false <sup>b</sup>accusers, not

given to much wine, teachers of good things;

4 That they may teach the young <sup>a</sup>women to be sober, to <sup>b</sup>love their husbands, to love their children,

5 *To be* discreet, <sup>a</sup>chaste, <sup>b</sup>keepers at <sup>c</sup>home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, <sup>a</sup>gravity, <sup>b</sup>sincerity,

8 <sup>a</sup>Sound speech, that cannot be <sup>b</sup>condemned; that he that is <sup>c</sup>of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* <sup>a</sup>servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not <sup>b</sup>answering again;

10 Not <sup>a</sup>purloining, but shewing all good fidelity; that they may <sup>b</sup>adorn the doctrine of God our Saviour in all things.

11 For the <sup>a</sup>grace of God <sup>b</sup>that bringeth salvation hath appeared to all men,

12 Teaching us that, denying <sup>a</sup>ungodliness and <sup>b</sup>worldly <sup>c</sup>lusts, we should live <sup>a</sup>soberly, <sup>e</sup>righteously, and godly, in this present world;

11a 1 Tim. 6:5; Mosiah 29:40; Alma 11:24.  
12a GR lazy gluttons.  
13a D&C 84:117 (87, 117).  
14a 1 Tim. 1:4.  
b Matt. 15:9; Col. 2:22; D&C 3:6 (6-7); 45:29; 46:7; JS—H 1:19.  
c GR who reject, repudiate the truth.  
15a JST Titus 1:15 Unto the pure, *let* all things *be* pure . . .  
b TG Purity.  
c TG Bellucian

Hypocrisy.  
b Hosea 8:2. TG Ignorance.  
c Matt. 15:8 (7-9).  
d TG Apostasy of the Early Christian Church.  
e TG Disobedience.  
f GR unfit, worthless.  
2 1a 1 Thes. 2:4; 1 Pet. 4:11. TG Teaching.  
b D&C 88:77 (77-78).  
2a TG Old Age.  
b GR circumspect.  
c TG Temperance.  
3a GR slanderers, traitors, devils.  
b TG Cession

respectfulness.  
b TG Sincere.  
8a 1 Tim. 6:3.  
b 1 Pet. 2:12 (11-12).  
c GR an opponent, enemy.  
9a Eph. 6:5; Col. 3:22; 1 Tim. 6:1 (1-2); 1 Pet. 2:18.  
b GR arguing against, opposing, contradicting.  
10a GR misappropriating, robbing. TG Stealing.  
b GR honor, put in order.  
11a TG Grace.  
b JST Titus 2:11 . . . *which* bringeth salvation to all

13 Looking for that blessed hope, and the <sup>a</sup>glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave <sup>a</sup>himself for us, that he might <sup>b</sup>redeem us from all iniquity, and <sup>c</sup>purify unto himself a <sup>a</sup>peculiar people, <sup>e</sup>zealous of good works.

15 These things speak, and exhort, and <sup>a</sup>rebuke with all <sup>b</sup>authority. Let no man <sup>c</sup>despise thee.

### CHAPTER 3

*Saints must live righteously after baptism.*

PUT them in mind to be <sup>a</sup>subject to <sup>b</sup>principalities and powers, to obey magistrates, to be ready to every good work,

2 To <sup>a</sup>speak evil of no man, to be <sup>b</sup>no brawlers, *but* gentle, shewing all <sup>c</sup>meekness unto all men.

3 For we ourselves also were <sup>a</sup>sometimes foolish, <sup>b</sup>disobedient, deceived, serving divers <sup>c</sup>lusts and pleasures, living in <sup>a</sup>malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of <sup>a</sup>righteousness which we have done, but according to his <sup>b</sup>mercy he saved us, by the <sup>c</sup>washing of regeneration, and <sup>a</sup>renewing of the Holy Ghost;

13a TG Glory.  
14a TG Self-Sacrifice.  
b TG Jesus Christ, Atonement through; Jesus Christ, Redeemer; Redemption.  
c TG Purification; Purity.  
d TG Peculiar People.  
e TG Zeal.  
15a TG Chastening.  
b TG Authority.  
c GR disregard.

3 1a TG Citizenship.  
b TG Governments.  
2a TG Slander.  
b GR not quarrelsome.  
c D&C 38:41.  
3a GR once, formerly.  
b TG Disobedience.  
c TG Lust.  
d TG Malice.  
5a TG Righteousness.  
b TG God, Mercy of.  
c TG Baptism, Essential.  
d TG Holy Ghost. Gifts of.

6 Which he shed on us abundantly through Jesus Christ our Saviour;  
7 That being <sup>a</sup>justified by his grace, we should be made <sup>b</sup>heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good <sup>a</sup>works. These things are good and profitable unto men.

9 But avoid <sup>a</sup>foolish questions, and genealogies, and <sup>b</sup>contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an <sup>a</sup>heretick after the first and second <sup>b</sup>admonition reject;

11 Knowing that he that is such is <sup>a</sup>subverted, and sinneth, being condemned of himself.

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

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

14 And let <sup>a</sup>ours also learn to maintain <sup>b</sup>good works for necessary uses, that they be not unfruitful.

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

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

7a TG Justification.  
b D&C 70:8.  
8a TG Good Works.  
9a 2 Tim. 2:23 (23-26).  
b TG Contention.  
10a TG Apostasy of Individuals.  
b Matt. 18:17.  
11a GR perverted, changed.  
14a GR our people.  
b Rom. 15:28 (25-28); Philip. 4:17.

Teach Sound Doctrine

Be Ready for Every Good Work

Final Instructions and Greetings

<sup>b</sup>know  
by *him*,  
isobe-  
work

<sup>b</sup>condemned; that he that is <sup>c</sup>of the  
contrary part may be ashamed,  
having no evil thing to say of you.

9 Exhort <sup>a</sup>servants to be obedient  
unto their own masters, *and* to please  
*them* well in all *things*; not <sup>b</sup>answer-  
ing again;

10 Not <sup>a</sup>purloining, but shewing all  
good fidelity; that they may <sup>b</sup>adorn  
the doctrine of God our Saviour in  
all *things*

11 For the <sup>a</sup>grace of God <sup>b</sup>that  
bringeth salvation hath appeared  
to all men,

12 Teaching us that, denying <sup>a</sup>un-  
godliness and <sup>b</sup>worldly <sup>c</sup>lusts, we  
should live <sup>d</sup>soberly, <sup>e</sup>righteously,  
and godly, in this present world;

eny un-

which

<sup>b</sup>sober,  
faith,

e, that  
ometh  
rs, not

Hypocrisy.  
Hosea 8:2.  
TG Ignorance.  
Matt. 15:8 (7-9).  
TG Apostasy of the  
Early Christian Church.  
TG Disobedience.  
GR unfit, worthless

respectfulness.  
*b* TG Sincere.  
8*a* 1 Tim. 6:3.  
*b* 1 Pet. 2:12 (11-12).  
*c* GR an opponent, enemy.  
9*a* Eph. 6:5; Col. 3:22;  
1 Tim. 6:1 (1-2);  
1 Pet. 2:18

13 Looking for that blessed hope,  
and the <sup>a</sup>glorious appearing of the  
great God and our Saviour Jesus  
Christ;  
14 Who gave <sup>a</sup>himself for us, that  
he might <sup>b</sup>redeem us from all in-  
iquity, and <sup>c</sup>purify unto himself a  
<sup>d</sup>peculiar people, <sup>e</sup>zealous of good  
works.  
15 These things speak, and exhort,  
and <sup>a</sup>rebuke with all <sup>b</sup>authority. Let  
no man <sup>c</sup>despise thee.

### CHAPTER 3

*Saints must live righteously after  
baptism.*

PUT them in mind to be <sup>a</sup>subject to  
<sup>b</sup>principalities and powers, to obey  
magistrates, to be ready to every  
good work,  
2 To <sup>a</sup>speak evil of no man, to be  
<sup>b</sup>no brawlers, *but* gentle, shewing  
all <sup>c</sup>meeekness unto all men.

6 Wh  
throug  
7 Tha  
we sho  
to the  
8 Thi  
these t  
consta  
believ  
mainta  
are go  
9 But  
geneal  
strivin  
unpro  
10 A  
ter the  
tion re  
11 Kr  
is <sup>a</sup>sub  
conder  
12 W  
unto t  
to com

things which they ought not, for filthy <sup>a</sup>lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, <sup>a</sup>slow bellies.

13 This witness is true. Wherefore <sup>a</sup>rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish <sup>a</sup>fables, and <sup>b</sup>commandments of men, <sup>c</sup>that turn from the truth.

15 <sup>a</sup>Unto the pure all things *are* <sup>b</sup>pure: but unto them that are <sup>c</sup>defiled and unbelieving *is* nothing pure; but even their <sup>a</sup>mind and <sup>e</sup>conscience is <sup>f</sup>defiled.

16 They <sup>a</sup>profess that they <sup>b</sup>know God; but in <sup>c</sup>works they <sup>a</sup>deny *him*, being abominable, and <sup>e</sup>disobedient, and unto every good work <sup>f</sup>reprobate.

### CHAPTER 2

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

BUT <sup>a</sup>speak thou the things which become sound <sup>b</sup>doctrine:

2 That the <sup>a</sup>aged men be <sup>b</sup>sober, grave, <sup>c</sup>temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not <sup>a</sup>false <sup>b</sup>accusers, not

given to much wine, teachers of good things;

4 That they may teach the young <sup>a</sup>women to be sober, to <sup>b</sup>love their husbands, to love their children,

5 *To be* discreet, <sup>a</sup>chaste, <sup>b</sup>keepers at <sup>c</sup>home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, <sup>a</sup>gravity, <sup>b</sup>sincerity,

8 <sup>a</sup>Sound speech, that cannot be <sup>b</sup>condemned; that he that is <sup>c</sup>of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* <sup>a</sup>servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not <sup>b</sup>answering again;

10 Not <sup>a</sup>purloining, but shewing all good fidelity; that they may <sup>b</sup>adorn the doctrine of God our Saviour in all things.

11 For the <sup>a</sup>grace of God <sup>b</sup>that bringeth salvation hath appeared to all men,

12 Teaching us that, denying <sup>a</sup>ungodliness and <sup>b</sup>worldly <sup>c</sup>lusts, we should live <sup>a</sup>soberly, <sup>e</sup>righteously, and godly, in this present world;

### Teach Sound Doctrine

13 Looking for that blessed hope, and the <sup>a</sup>glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave <sup>a</sup>himself for us, that he might <sup>b</sup>redeem us from all iniquity, and <sup>c</sup>purify unto himself a <sup>a</sup>peculiar people, <sup>e</sup>zealous of good works.

15 These things speak, and exhort, and <sup>a</sup>rebuke with all <sup>b</sup>authority. Let no man <sup>c</sup>despise thee.

### CHAPTER 3

*Saints must live righteously after baptism.*

PUT them in mind to be <sup>a</sup>subject to <sup>b</sup>principalities and powers, to obey magistrates, to be ready to every good work,

2 To <sup>a</sup>speak evil of no man, to be <sup>b</sup>no brawlers, *but* gentle, shewing all <sup>c</sup>meekness unto all men.

3 For we ourselves also were <sup>a</sup>sometimes foolish, <sup>b</sup>disobedient, deceived, serving divers <sup>c</sup>lusts and pleasures, living in <sup>a</sup>malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of <sup>a</sup>righteousness which we have done, but according to his <sup>b</sup>mercy he saved us, by the <sup>c</sup>washing of regeneration, and <sup>a</sup>renewing of the Holy Ghost;

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

7 That being <sup>a</sup>justified by his grace, we should be made <sup>b</sup>heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good <sup>a</sup>works. These things are good and profitable unto men.

9 But avoid <sup>a</sup>foolish questions, and genealogies, and <sup>b</sup>contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an <sup>a</sup>heretick after the first and second <sup>b</sup>admonition reject;

11 Knowing that he that is such is <sup>a</sup>subverted, and sinneth, being condemned of himself.

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

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

14 And let <sup>a</sup>ours also learn to maintain <sup>b</sup>good works for necessary uses, that they be not unfruitful.

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

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

- 11a 1 Tim. 6:5; Mosiah 29:40; Alma 11:24.
- 12a GR lazy gluttons.
- 13a D&C 84:117 (87, 117).
- 14a 1 Tim. 1:4.
- b Matt. 15:9; Col. 2:22; D&C 3:6 (6–7); 45:29; 46:7; JS—H 1:19.
- c GR who reject, repudiate the truth.
- 15a JST Titus 1:15 Unto the pure, *let* all things *be* pure . . .
- b TG Purity.
- c TG Bellucian

- Hypocrisy.
- b Hosea 8:2. TG Ignorance.
- c Matt. 15:8 (7–9).
- d TG Apostasy of the Early Christian Church.
- e TG Disobedience.
- f GR unfit, worthless.
- 2 1a 1 Thes. 2:4; 1 Pet. 4:11. TG Teaching.
- b D&C 88:77 (77–78).
- 2a TG Old Age.
- b GR circumspect.
- c TG Temperance.
- 3a GR slanderers, traitors, devils.
- b TG Bellucian

- respectfulness.
- b TG Sincere.
- 8a 1 Tim. 6:3.
- b 1 Pet. 2:12 (11–12).
- c GR an opponent, enemy.
- 9a Eph. 6:5; Col. 3:22; 1 Tim. 6:1 (1–2); 1 Pet. 2:18.
- b GR arguing against, opposing, contradicting.
- 10a GR misappropriating, robbing. TG Stealing.
- b GR honor, put in order.
- 11a TG Grace.
- b JST Titus 2:11 . . . *which* bringeth salvation to all

### Be Ready for Every Good Work

- 13a TG Glory.
- 14a TG Self-Sacrifice.
- b TG Jesus Christ, Atonement through; Jesus Christ, Redeemer; Redemption.
- c TG Purification; Purity.
- d TG Peculiar People.
- e TG Zeal.
- 15a TG Chastening.
- b TG Authority.
- c GR disregard.

- 3 1a TG Citizenship.
- b TG Governments.
- 2a TG Slander.
- b GR not quarrelsome.
- c D&C 38:41.
- 3a GR once, formerly.
- b TG Disobedience.
- c TG Lust.
- d TG Malice.
- 5a TG Righteousness.
- b TG God, Mercy of.
- c TG Baptism, Essential.
- d TG Holy Ghost. Gifts of.

- 7a TG Justification.
- b D&C 70:8.
- 8a TG Good Works.
- 9a 2 Tim. 2:23 (23–26).
- b TG Contention.
- 10a TG Apostasy of Individuals.
- b Matt. 18:17.
- 11a GR perverted, changed.
- 14a GR our people.
- b Rom. 15:28 (25–28); Philip. 4:17.

### Final Instructions and Greetings

*Saints must live righteously after baptism.*

PUT them in mind to be <sup>a</sup>subject to <sup>b</sup>principalities and powers, to obey magistrates, to be ready to every good work,

2 To <sup>a</sup>speak evil of no man, to be <sup>b</sup>no brawlers, *but* gentle, shewing all <sup>c</sup>meekness unto all men

3 For we ourselves also were <sup>a</sup>sometimes foolish, <sup>b</sup>disobedient, deceived, serving divers <sup>c</sup>lusts and pleasures, living in <sup>d</sup>malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of <sup>a</sup>righteousness which we have done, but according to his <sup>b</sup>mercy he saved us, by the <sup>c</sup>washing of regeneration, and <sup>d</sup>renewing of the Holy Ghost;

10 A man that is an <sup>a</sup>heretick after the first and second <sup>b</sup>admonition reject;

11 Knowing that he that is such is <sup>a</sup>subverted, and sinneth, being condemned of himself.

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

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

14 And let <sup>a</sup>ours also learn to maintain <sup>b</sup>good works for necessary uses, that they be not unfruitful.

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

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

13a TG Glory.

14a TG Self-Sacrifice.

b TG Jesus Christ,

3 1a TG Citizenship.

b TG Governments.

2a TG Slander.

7a TG Justification.

b D&C 70:8.

8a TG Good Works.

13 Looking for that blessed hope, and the <sup>a</sup>glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave <sup>a</sup>himself for us, that he might <sup>b</sup>redeem us from all iniquity, and <sup>c</sup>purify unto himself a <sup>d</sup>peculiar people, <sup>e</sup>zealous of good works.

15 These things speak, and exhort, and <sup>a</sup>rebuke with all <sup>b</sup>authority. Let no man <sup>c</sup>despise thee.

### CHAPTER 3

*Saints must live righteously after baptism.*

PUT them in mind to be <sup>a</sup>subject to <sup>b</sup>principalities and powers, to obey magistrates, to be ready to every good work,

2 To <sup>a</sup>speak evil of no man, to be <sup>b</sup>no brawlers, *but* gentle, shewing all <sup>c</sup>meeekness unto all men.

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

7 That being <sup>a</sup>justified by his grace, we should be made <sup>b</sup>heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good <sup>a</sup>works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and <sup>b</sup>contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an <sup>a</sup>heretick after the first and second <sup>b</sup>admonition reject;

11 Knowing that he that is such is <sup>a</sup>subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for

things which they ought not, for filthy <sup>a</sup>lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, <sup>a</sup>slow bellies.

13 This witness is true. Wherefore <sup>a</sup>rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish <sup>a</sup>fables, and <sup>b</sup>commandments of men, <sup>c</sup>that turn from the truth.

15 <sup>a</sup>Unto the pure all things *are* <sup>b</sup>pure: but unto them that are <sup>c</sup>defiled and unbelieving *is* nothing pure; but even their <sup>a</sup>mind and <sup>e</sup>conscience is <sup>f</sup>defiled.

16 They <sup>a</sup>profess that they <sup>b</sup>know God; but in <sup>c</sup>works they <sup>a</sup>deny *him*, being abominable, and <sup>e</sup>disobedient, and unto every good work <sup>f</sup>reprobate.

### CHAPTER 2

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

BUT <sup>a</sup>speak thou the things which become sound <sup>b</sup>doctrine:

2 That the <sup>a</sup>aged men be <sup>b</sup>sober, grave, <sup>c</sup>temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not <sup>a</sup>false <sup>b</sup>accusers, not

given to much wine, teachers of good things;

4 That they may teach the young <sup>a</sup>women to be sober, to <sup>b</sup>love their husbands, to love their children,

5 *To be* discreet, <sup>a</sup>chaste, <sup>b</sup>keepers at <sup>c</sup>home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, <sup>a</sup>gravity, <sup>b</sup>sincerity,

8 <sup>a</sup>Sound speech, that cannot be <sup>b</sup>condemned; that he that is <sup>c</sup>of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* <sup>a</sup>servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not <sup>b</sup>answering again;

10 Not <sup>a</sup>purloining, but shewing all good fidelity; that they may <sup>b</sup>adorn the doctrine of God our Saviour in all things.

11 For the <sup>a</sup>grace of God <sup>b</sup>that bringeth salvation hath appeared to all men,

12 Teaching us that, denying <sup>a</sup>ungodliness and <sup>b</sup>worldly <sup>c</sup>lusts, we should live <sup>a</sup>soberly, <sup>e</sup>righteously, and godly, in this present world;

### Teach Sound Doctrine

13 Looking for that blessed hope, and the <sup>a</sup>glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave <sup>a</sup>himself for us, that he might <sup>b</sup>redeem us from all iniquity, and <sup>c</sup>purify unto himself a <sup>a</sup>peculiar people, <sup>e</sup>zealous of good works.

15 These things speak, and exhort, and <sup>a</sup>rebuke with all <sup>b</sup>authority. Let no man <sup>c</sup>despise thee.

### CHAPTER 3

*Saints must live righteously after baptism.*

PUT them in mind to be <sup>a</sup>subject to <sup>b</sup>principalities and powers, to obey magistrates, to be ready to every good work,

2 To <sup>a</sup>speak evil of no man, to be <sup>b</sup>no brawlers, *but* gentle, shewing all <sup>c</sup>meekness unto all men.

3 For we ourselves also were <sup>a</sup>sometimes foolish, <sup>b</sup>disobedient, deceived, serving divers <sup>c</sup>lusts and pleasures, living in <sup>a</sup>malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of <sup>a</sup>righteousness which we have done, but according to his <sup>b</sup>mercy he saved us, by the <sup>c</sup>washing of regeneration, and <sup>a</sup>renewing of the Holy Ghost;

13a TG Glory.

14a TG Self-Sacrifice.  
b TG Jesus Christ, Atonement through; Jesus Christ, Redeemer; Redemption.

c TG Purification; Purity.  
d TG Peculiar People.  
e TG Zeal.

15a TG Chastening.  
b TG Authority.  
c GR disregard.

3 1a TG Citizenship.

b TG Governments.  
2a TG Slander.  
b GR not quarrelsome.  
c D&C 38:41.

3a GR once, formerly.  
b TG Disobedience.  
c TG Lust.  
d TG Malice.

5a TG Righteousness.  
b TG God, Mercy of.  
c TG Baptism, Essential.  
d TG Holy Ghost. Gifts of.

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

7 That being <sup>a</sup>justified by his grace, we should be made <sup>b</sup>heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good <sup>a</sup>works. These things are good and profitable unto men.

9 But avoid <sup>a</sup>foolish questions, and genealogies, and <sup>b</sup>contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an <sup>a</sup>heretick after the first and second <sup>b</sup>admonition reject;

11 Knowing that he that is such is <sup>a</sup>subverted, and sinneth, being condemned of himself.

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

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

14 And let <sup>a</sup>ours also learn to maintain <sup>b</sup>good works for necessary uses, that they be not unfruitful.

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

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

11a 1 Tim. 6:5; Mosiah 29:40; Alma 11:24.

12a GR lazy gluttons.

13a D&C 84:117 (87, 117).

14a 1 Tim. 1:4.  
b Matt. 15:9; Col. 2:22; D&C 3:6 (6-7); 45:29; 46:7; JS—H 1:19.

c GR who reject, repudiate the truth.

15a JST Titus 1:15 Unto the pure, *let* all things *be* pure . . .

b TG Purity.  
c TG Bellucian

Hypocrisy.  
b Hosea 8:2. TG Ignorance.

c Matt. 15:8 (7-9).  
d TG Apostasy of the Early Christian Church.

e TG Disobedience.  
f GR unfit, worthless.

2 1a 1 Thes. 2:4; 1 Pet. 4:11. TG Teaching.  
b D&C 88:77 (77-78).

2a TG Old Age.  
b GR circumspect.  
c TG Temperance.

3a GR slanderers, traitors, devils.  
b TG Caccian

respectfulness.  
b TG Sincere.  
8a 1 Tim. 6:3.

b 1 Pet. 2:12 (11-12).  
c GR an opponent, enemy.

9a Eph. 6:5; Col. 3:22; 1 Tim. 6:1 (1-2); 1 Pet. 2:18.

b GR arguing against, opposing, contradicting.

10a GR misappropriating, robbing.  
TG Stealing.

b GR honor, put in order.

11a TG Grace.  
b JST Titus 2:11 . . . *which* bringeth salvation to all

### Be Ready for Every Good Work

### Final Instructions and Greetings

11a 1 Tim. 6:5; Mosiah 29:40; Alma 11:24.  
12a GR lazy gluttons.  
13a D&C 84:117 (87, 117).  
14a 1 Tim. 1:4.  
b Matt. 15:9; Col. 2:22; D&C 3:6 (6-7); 45:29; 46:7; JS—H 1:19.  
c GR who reject, repudiate the truth.  
15a JST Titus 1:15 Unto the pure, *let* all things *be* pure . . .  
b TG Purity.  
c TG Bellucian

Hypocrisy.  
b Hosea 8:2. TG Ignorance.  
c Matt. 15:8 (7-9).  
d TG Apostasy of the Early Christian Church.  
e TG Disobedience.  
f GR unfit, worthless.  
2 1a 1 Thes. 2:4; 1 Pet. 4:11. TG Teaching.  
b D&C 88:77 (77-78).  
2a TG Old Age.  
b GR circumspect.  
c TG Temperance.  
3a GR slanderers, traitors, devils.  
b TG Caccian

respectfulness.  
b TG Sincere.  
8a 1 Tim. 6:3.  
b 1 Pet. 2:12 (11-12).  
c GR an opponent, enemy.  
9a Eph. 6:5; Col. 3:22; 1 Tim. 6:1 (1-2); 1 Pet. 2:18.  
b GR arguing against, opposing, contradicting.  
10a GR misappropriating, robbing.  
TG Stealing.  
b GR honor, put in order.  
11a TG Grace.  
b JST Titus 2:11 . . . *which* bringeth salvation to all

13a TG Glory.  
14a TG Self-Sacrifice.  
b TG Jesus Christ, Atonement through; Jesus Christ, Redeemer; Redemption.  
c TG Purification; Purity.  
d TG Peculiar People.  
e TG Zeal.  
15a TG Chastening.  
b TG Authority.  
c GR disregard.

3 1a TG Citizenship.  
b TG Governments.  
2a TG Slander.  
b GR not quarrelsome.  
c D&C 38:41.  
3a GR once, formerly.  
b TG Disobedience.  
c TG Lust.  
d TG Malice.  
5a TG Righteousness.  
b TG God, Mercy of.  
c TG Baptism, Essential.  
d TG Holy Ghost. Gifts of.

7a TG Justification.  
b D&C 70:8.  
8a TG Good Works.  
9a 2 Tim. 2:23 (23-26).  
b TG Contention.  
10a TG Apostasy of Individuals.  
b Matt. 18:17.  
11a GR perverted, changed.  
14a GR our people.  
b Rom. 15:28 (25-28); Philip. 4:17.

A brown paper bag is centered in the image. The word "Philemon" is written across the middle of the bag in a blue, cursive font. The bag has a slightly wrinkled texture and a folded top edge.

*Philemon*



## **New Testament Seminary Manual**

**The Epistle to Philemon was prepared by Paul during the Apostle's first imprisonment in Rome, around A.D. 60–62 (see Philemon 1:1, 9; Guide to the Scriptures, "Pauline Epistles,").**

**"This epistle is a private letter about Onesimus, a slave who had robbed his master, Philemon, and run away to Rome" (Bible Dictionary, "Pauline Epistles"). Philemon was probably a Greek convert and was a resident of Colossae (see Colossians 4:9). He allowed a Church congregation to meet in his home (see Philemon 1:2, 5). After running away, Onesimus joined the Church and became "a brother beloved ... in the Lord" (Philemon 1:16; see Philemon 1:10–12).**

## **New Testament Seminary Manual**

**Paul wrote to Philemon to encourage him to receive Onesimus back as a brother in the gospel without the severe punishments that would usually be inflicted on runaway slaves (see Philemon 1:17). Paul even offered to make up any financial loss Onesimus had caused Philemon to suffer (see Philemon 1:18–19).**

THE EPISTLE OF PAUL TO  
PHILEMON

*The gospel changes a servant into a brother.*

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

2 And to *our* beloved Apphia, and <sup>a</sup>Archippus our fellowsoldier, and to the church in thy house:

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

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

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

6 That the <sup>a</sup>communication of thy faith may become <sup>b</sup>effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the <sup>a</sup>bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

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

10 I beseech thee for my son <sup>a</sup>Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

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

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

14 But without thy <sup>a</sup>mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

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

16 Not now as a servant, but above a servant, a <sup>a</sup>brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

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

18 If he hath wronged thee, or oweth *thee* <sup>a</sup>ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

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

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

22 But withal prepare me also a lodging: for I trust that through your <sup>a</sup>prayers I shall be given unto you.

23 There salute thee <sup>a</sup>Epaphras, my fellowprisoner in Christ Jesus;

24 Marcus, Aristarchus, <sup>a</sup>Demas, Lucas, my fellowlabourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

Philemon's Love  
and Faith

Greeting

Paul's Plea for Onesimus

Final Greeting

1 2a Col. 4:17.

6a GR participation.

14a GR assent, suggestion.

TG Mind.

23a Col. 1:7 (7-8);

4:12 (12-13).

2 And to *our* beloved Apphia, and  
<sup>a</sup>Archippus our fellowsoldier, and  
to the church in thy house:

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

4 I thank my God, making men-  
tion of thee always in my prayers,

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

6 That the <sup>a</sup>communication of thy  
faith may become <sup>b</sup>effectual by the  
acknowledging of every good thing  
which is in you in Christ Jesus.

7 For we have great joy and con-  
solation in thy love, because the  
<sup>a</sup>bowels of the saints are refreshed  
by thee, brother.

8 Wherefore, though I might be  
much bold in Christ to enjoin thee  
that which is convenient,

9 Yet for love's sake I rather beseech  
*thee*, being such an one as Paul the  
aged and now also a prisoner of

willingly.

15 For perhaps he therefore de-  
parted for a season, that thou should-  
est receive him for ever;

16 Not now as a servant, but above  
a servant, a <sup>a</sup>brother beloved, spe-  
cially to me, but how much more  
unto thee, both in the flesh, and in  
the Lord?

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

18 If he hath wronged thee, or  
oweth *thee* <sup>a</sup>ought, put that on mine  
account;

19 I Paul have written *it* with mine  
own hand, I will repay *it*: albeit I  
do not say to thee how thou owest  
unto me even thine own self besides.

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

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

22 But withal prepare me also a

## **New Testament Institute Student Manual**

**In Philemon 1:7, 12, and 20, the original Greek word translated as “bowels” referred to one’s “inner parts,” meaning one’s feelings and affections. Some modern Bible translators have chosen to translate this word as “heart” rather than “bowels.” When Paul spoke of the Saints’ bowels and his own bowels being refreshed (see Philemon 1:7, 20), he was referring to their hearts being comforted and their emotions heightened by others.**

which is in you in Christ Jesus.  
7 For we have great joy and consolation in thy love, because the <sup>a</sup>bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son <sup>a</sup>Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

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

19 If I had have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

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

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

22 But withal prepare me also a lodging: for I trust that through your <sup>a</sup>prayers I shall be given unto you.

23 There salute thee <sup>a</sup>Epaphras, my fellowprisoner in Christ Jesus;

24 Marcus, Aristarchus, <sup>a</sup>Demas, Lucas, my fellowlabourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

1 2a Col. 4:17.  
6a GR participation, fellowship.  
b GR active.

14a GR assent, suggestion.  
TG Mind.  
16a TG Brotherhood and Sisterhood.

23a Col. 1:7 (7–8);  
4:12 (12–13).  
24a Col. 4:14;  
2 Tim. 4:10.

## **New Testament Institute Student Manual**

**Paul explained that he had chosen not to use his authority as an Apostle of Jesus Christ to demand that Philemon do “that which is convenient”—to receive Onesimus back (Philemon 1:8). Instead, Paul simply requested that Philemon honor his wishes because of Paul’s advanced age and his suffering as a prisoner (see Philemon 1:9).**

**Paul’s use of the word [convenient] hints that Philemon should forgive Onesimus because it was the most fitting or becoming thing for a true follower of Christ “to come up to.”**

*The gospel changes a servant into a brother.*

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

2 And to *our* beloved Apphia, and <sup>a</sup>Archippus our fellowsoldier, and to the church in thy house:

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

4 I thank my God, making mention of thee always in my prayers, 5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the <sup>a</sup>communication of thy faith may become <sup>b</sup>effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and con-

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

14 But without thy <sup>a</sup>mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly

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

16 Not now as a servant, but above a servant, a <sup>a</sup>brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

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

18 If he hath wronged thee, or oweth *thee* <sup>a</sup>ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I



## **New Testament Institute Student Manual**

**Under Roman practices of the time, slaves were at the mercy of their owners. Runaway slaves who were recovered were sometimes branded on the forehead, severely beaten, sent away to perform hard menial tasks, thrown into amphitheaters with dangerous beasts, and in extreme cases, killed. When Paul requested that Philemon receive Onesimus back not as a servant but as a beloved brother, he was asking Philemon not to inflict on Onesimus the customary punishment of a runaway slave (see Philemon 1:10, 16).**

**We are all spirit children of Heavenly Father (see Hebrews 12:9) and thus are all brothers and sisters. In addition, through the ordinances of baptism and confirmation, the continual exercise of faith in Jesus Christ, obedience, and consistent repentance, we are spiritually reborn. In this way we become sons and daughters of Jesus Christ (see Mosiah 5:7) and therefore brothers and sisters in His covenant family. Regardless of our gender, age, background, or social status, we become equal in God's kingdom.**

2 And to our beloved Apphia, and  
<sup>a</sup>Archippus our fellowsoldier, and  
to the church in thy house:

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

4 I thank my God, making men-  
tion of thee always in my prayers,

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

6 That the <sup>a</sup>communication of thy  
faith may become <sup>b</sup>effectual by the  
acknowledging of every good thing  
which is in you in Christ Jesus.

7 For we have great joy and con-  
solation in thy love, because the  
<sup>a</sup>bowels of the saints are refreshed  
by thee, brother.

8 Wherefore, though I might be  
much bold in Christ to enjoin thee  
that which is convenient,

9 Yet for love's sake I rather beseech  
*thee*, being such an one as Paul the  
aged, and now also a prisoner of

willingly.

15 For perhaps he therefore de-  
parted for a season, that thou should-  
est receive him for ever;

16 Not now as a servant, but above  
a servant, a <sup>a</sup>brother beloved, spe-  
cially to me, but how much more  
unto thee, both in the flesh, and in  
the Lord?

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

18 If he hath wronged thee, or  
oweth *thee* <sup>a</sup>ought, put that on mine  
account;

19 I Paul have written *it* with mine  
own hand, I will repay *it*: albeit I  
do not say to thee how thou owest  
unto me even thine own self besides.

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

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

22 But withal prepare me also a

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

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

6 That the <sup>a</sup>communication of thy faith may become <sup>b</sup>effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the <sup>a</sup>bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

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

10 I beseech thee for my son <sup>a</sup>Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to

cially to me, but how much more unto thee, both in the flesh, and in the Lord?

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

18 If he hath wronged thee, or oweth *thee* <sup>a</sup>ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

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

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

22 But wilt thou prepare me also a lodging: for I trust that through your <sup>a</sup>prayers I shall be given unto you.

23 There salute thee <sup>a</sup>Epaphras, my fellowprisoner in Christ Jesus;

24 Marcus, Aristarchus, <sup>a</sup>Demas, Lucas, my fellowlabourers.