

1 Thessalonians



¹ Now when they had passed through Amphipolis and Apollonia, **they came to Thessalonica**, where was a synagogue of the Jews:

² And Paul, as his manner was, went in unto them, **and three sabbath days reasoned with them out of the scriptures**,

Acts 17:1–2

Paul's Three Missions:

Mission One: Acts 13:1–14:26

Mission Two: Acts 15:40–18:22

Mission Three: Acts 18:23–21:14



**Of the 27 books of the New Testament,
14 were written by Paul**

Romans

1 Corinthians

2 Corinthians

Galatians

Ephesians

Philippians

Colossians

1 Thessalonians

2 Thessalonians

1 Timothy

2 Timothy

Titus

Philemon

***The Epistle to the
Hebrews**

In what order are Paul's Epistles arranged?

- A. Chronologically (latest to earliest)
- B. Chronologically (earliest to latest)
- C. By size (largest to smallest)
- D. By size (smallest to largest)
- E. By importance (most to least)
- F. Geographically (Rome to Jerusalem)
- G. No particular order

Pauline Letters in Chronological Order

1. 1 Thessalonians
2. 2 Thessalonians
3. 1 Corinthians
4. Galatians*
5. 2 Corinthians
6. Romans
7. Ephesians
8. Philippians
9. Colossians
10. Philemon
11. 1 Timothy*
12. Titus*
13. 2 Timothy
14. Hebrews (?)

**15 – 20 year
window**
late 40s – mid 60s A.D.

24 Faithful is he that calleth you, who also will do it.
 25 Brethren, pray for us.
 26 Greet all the brethren with an holy ^okiss.
 27 I charge you by the Lord that

this epistle be read unto all the holy brethren.

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

¶ The first *epistle* unto the Thessalonians was written from Athens.

THE SECOND EPISTLE OF
 PAUL THE APOSTLE TO THE
 THESSALONIANS

On KJV Subscriptions

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

¶ The first *epistle* unto the Thessalonians was written from Athens.

“We thought it good to be **left at Athens** alone; And **sent Timotheus**...to comfort you... But now when **Timotheus came from you unto us**, [he] brought us good tidings.”

1 Thes. 3:1–2, 6

“After these things **Paul departed from Athens, and came to Corinth**... And when Silas and **Timotheus were come from Macedonia**, Paul...testified to the Jews that Jesus was Christ.”

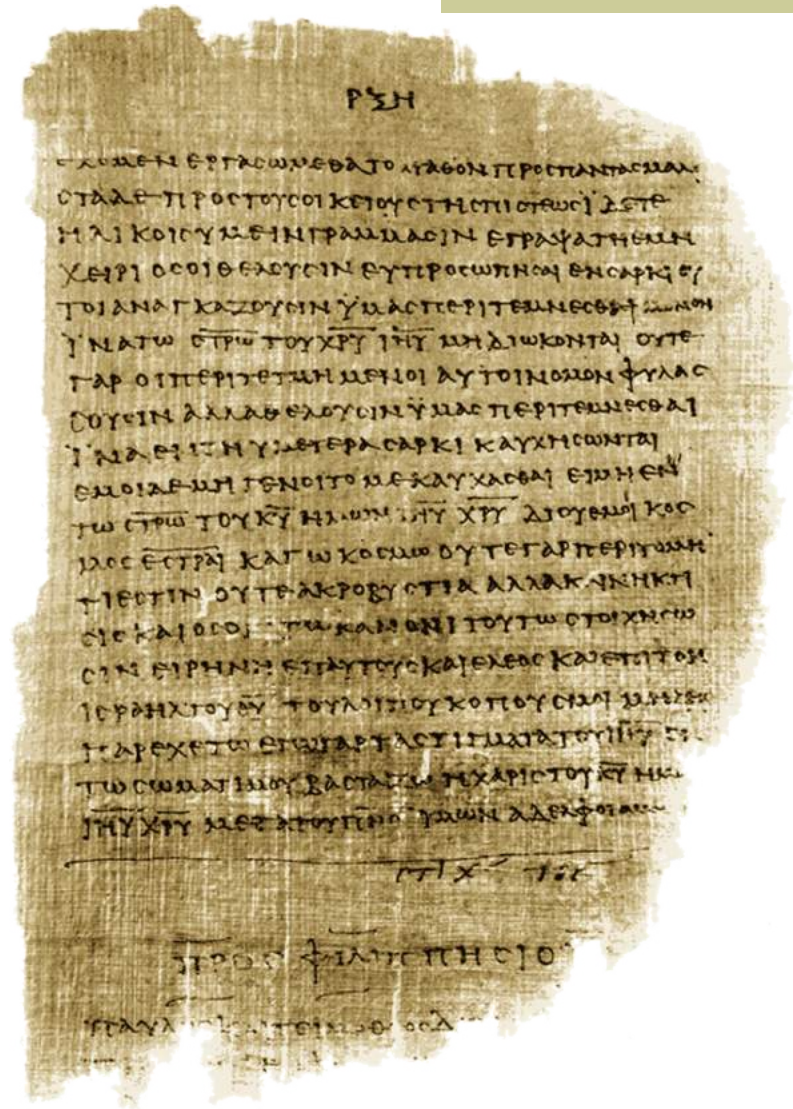
Acts 18:1,5

Subscription: added by a copyist at the end of the text he was copying.

“One may be misled by the King James Version notes at the end of every letter. These little postscripts are called ‘subscriptions’ from the fact that **copyists wrote them** underneath or after the letters. But the sentence notes appear very late — their earliest form is fourth century, so **they are merely scribes’ opinions**.”

R. L. Anderson, *Understanding Paul*, 72.

How did Paul write his letters?



Epistolary Format Of Paul's Letters

1. Introduction

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ. (1 Thess. 1:1)

2. Epistolary Thanksgiving

² We give thanks to God always for you all, making mention of you in our prayers;

³ Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; (1 Thess. 1:2–3, actually goes until 1:10)

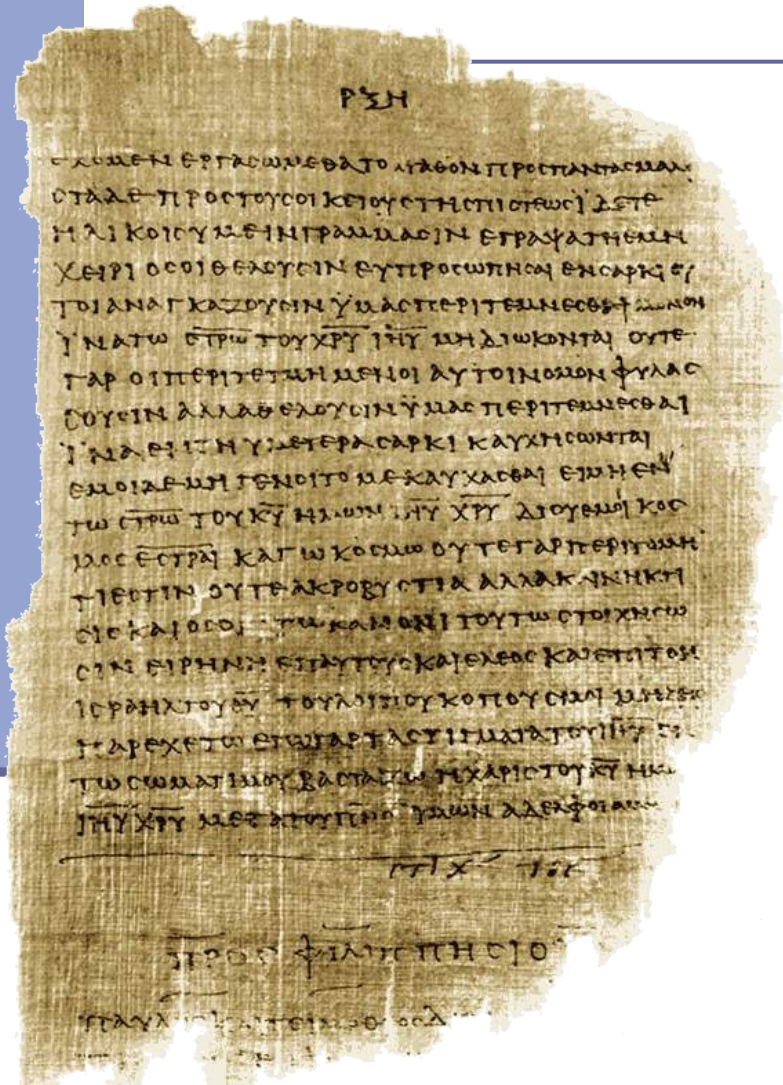
3. Body of Letter

4. Conclusion/Valediction

²³ And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.²⁴ Faithful *is* he that calleth you, who also will do *it*.²⁵ Brethren, pray for us.²⁶ Greet all the brethren with an holy kiss.²⁷ I charge you by the Lord that this epistle be read unto all the holy brethren.²⁸ The grace of our Lord Jesus Christ *be* with you. Amen. (1 Thess. 5:23–28)

Ye see *how large a letter* I have written unto you with mine own hand. Gal. 6:11 KJV

See *what large letters I make* when I am writing in my own hand!



⁹ And let us not be weary in well doing: for in due season we shall reap, if we faint not. ¹⁰ As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

¹¹ YE SEE HOW LARGE A LETTER I HAVE WRITTEN UNTO YOU WITH MINE OWN HAND. ¹² AS MANY AS DESIRE TO MAKE A FAIR SHEW IN THE FLESH, THEY CONSTRAIN YOU TO BE CIRCUMCISED; ONLY LEST THEY SHOULD SUFFER PERSECUTION FOR THE CROSS OF CHRIST. ¹³ FOR NEITHER THEY THEMSELVES WHO ARE CIRCUMCISED KEEP

Galatians 6:9-13

Chester Beatty Papyrus on of Galatians

Scribes

ΠΑΠΙΣΚΩΙ ΚΟΣΜΗΤΕΥ
ΤΗΣ ΤΟΛΕΩΣ ΚΑΙ ΤΡΕΞ
ΚΑΙ ΤΤΟΛΕΜΒΑΣΙΝ ΚΩ
ΚΑΙ ΤΟΙΣ ΓΡΑΦΟΥΣ ΤΟΝ ΝΟ
ΠΑΡΑ ΔΡΜΙΥΣΙΟ ΤΟΥ ΠΕ
ΣΙΡΙΟΣ ΤΟΥ ΠΕΤΟΣΙΡΙΟΥ
ΤΡΟΣ ΔΙΔΥΜΗΣ ΤΗΣ ΔΙΟΛ
ΤΩΝ ΑΠΟΚΩΜΗΣ ΦΩΣ
ΤΗΣ ΠΡΟΣΑΠΗΝΩΤΗΝΤ
ΑΠΕΓΡΑΦΑ ΜΗΝΤΩΙΕΝ
ΤΩΤΙ 181 ΝΕΡΩΝΟ
ΚΛΑΥΔΙΟΥ ΚΑΙ ΣΑΡΟΣ
ΣΕΒΑΣΤΟΥ ΓΕΡΜΑΝΙΚΟΥ
ΑΥΤΟΚΡΑΤΟΡΟΣ ΠΕΡΙ ΤΗΣ
ΑΥΤΗΣ ΦΘΩΧΙΝΑΣ ΑΠΟ
ΝΗΣΩΝ ΕΧΩΘΕΡΕΜΜΑΤΟ
ΑΡΝΑΣ ΔΕΚΑΔΥΟ ΚΑΙΝΗ
ΑΠΟΓΡΑΦΟΜΑΙ ΤΟΥΣ ΕΠ
ΤΟΝ ΟΤΑ ΣΕΙΣ ΤΗ ΝΕΝΕΣ
ΔΕΥΤΕΡΑΝ ΑΠΟΓΡΑΦΗΝ
ΤΟΝ ΗΕΤΩΝ ΑΥΤΩΝ ΕΡΕΜ
ΤΩΝ ΑΡΝΑΣ ΕΣΤΑΓΙΝ ΟΝ
ΑΡΝΕΣ ΕΠΤΑ ΚΑΙ ΟΜΕ
ΝΕΡΩΝΑ ΚΛΑΥΔΙΟΝ ΚΑΙ ΣΑ
ΣΕΒΑΣΤΟΝ ΓΕΡΜΑΝΙΚΟΝ
ΑΥΤΟ ΚΡΑΤΟΡΑ ΜΗΥΤΕΣ

ΜΑΡΚΟΣ ΑΝΤΩΝΙΟΣ
ΕΠΙΧΡΕΜΑΤΟΝΤΟΣ
ΜΑΡΚΟΣ

“I, Tertius, who wrote this epistle, salute you
in the Lord.” (Rom. 16:22)

**Paul did not physically write his own epistles (although, as an educated man, he was certainly able to do so).*

**Paul dictated to scribes who then wrote down the epistles*



Do we have all the letters Paul wrote?

- ⁹ *I wrote unto you in an epistle* not to company with fornicators: ¹⁰ Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.
(1 Corinthians 5:9–10)
- ¹ *This is the third time I am coming to you.* In the mouth of two or three witnesses shall every word be established.
(2 Corinthians 13:1)
- ³ How that by revelation he made known unto me the mystery; *(as I wrote afore in few words,* ⁴ Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
(Ephesians 3:3–4)
- ¹⁶ And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; *and that ye likewise read the epistle from Laodicea.*
(Colossians 4:16)

Reading Someone else's Mail

- We are only reading one side of an ancient conversation, there is much implicit information about which we have to guess. Therefore, the message contained in the letters can sometimes be difficult to determine and hard to understand.
- The letters were written in response to a specific situation, at times they may be more *timely than timeless*
 - Now concerning the things *whereof ye wrote unto me*: It is good for a man not to touch a woman. (1 Corinthians 7:1)
- Paul's letters are not a repository of all early Christian doctrine: they are situational.

Paul and Thessalonians

- Paul spent “three sabbaths” in “Second” Missionary Journey of AD 49–52 (Acts 17:1–10)
 - A few Jews, “devout” men (God-fearers), and prominent women are among the converts mentioned by Acts 17:4
 - Paul and Silas fled to Berea before the church could be established further
- 
- Likely that 1 Thessalonians is the earliest extant Christian writing (c. A.D. 49/50)
 - Paul wrote to the church in Thessalonica while headquartered at Corinth
 - “After these things Paul departed from Athens, and came to Corinth... And when Silas and Timotheus were come from Macedonia, Paul...testified to the Jews that Jesus was Christ.” (Acts 18:1,5)
- Occasion of the Letter: Timothy came to Paul in Corinth and reported Thessalonian concerns
 - *Paul had not returned*
 - *Members had died*
 - *Jesus Christ had not returned*

1 Thessalonians

■ Authorship

- Paul, Silvanus (Silas), and Timothy (1:1)
- “Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.”

■ Structure:

1. Introduction (1:1)
2. Thanksgiving (1:2–10)
 - Epistolary Thanksgiving
3. Body (2:1–5:22)
4. Conclusion (5:23–28)

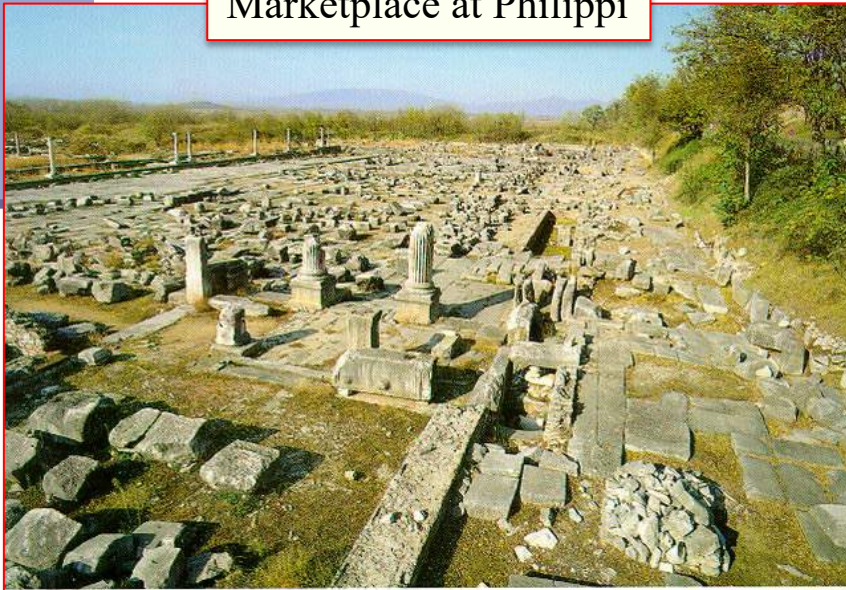
Issues Addressed in 1 Thessalonians 2

- But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

1 Thessalonians 2:2

Acts 16:6 – Paul and Silas beaten, incarcerated, then driven out of town

Marketplace at Philippi



Incarcerated



⁵ For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness: ⁶ **Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome**, as the apostles of Christ. ⁷ But we were gentle among you, even as a nurse cherisheth her children: ⁸ So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. ⁹ **For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you**, we preached unto you the gospel of God. ¹⁰ Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

1 Thessalonians 2:5–10

**“Burdensome” = demand support (food & money)*

** We preached while laboring*

“[Paul] was of the same craft...for by their occupation **they were tentmakers.**”
(Acts 18:3)



Issues Addressed in 1 Thessalonians 2

¹² That ye would walk worthy of God, who hath called you unto his kingdom and glory.

¹³ For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

¹⁴ For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

¹⁵ Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

¹⁶ Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

¹⁷ But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

¹⁸ Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

1 Thess. 2:12–18

Matthew 23:34

³⁴ Wherefore, behold, I send **unto you** **prophets**, and wise men, and scribes: and *some* of them **ye shall kill and crucify**; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:



Issues Addressed in 1 Thessalonians 2

¹² That ye would walk worthy of God, who hath called you unto his kingdom and glory.

¹³ For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

¹⁴ For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

¹⁵ Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

¹⁶ Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

¹⁷ But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

¹⁸ Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

1 Thess. 2:12–18

Issues Addressed in 1 Thessalonians 3

¹ Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

² And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

³ That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

⁴ For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

⁵ For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

⁶ But now when Timotheus came from you unto us, and brought us good tidings of **your faith and charity** (τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν), and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you: ⁷ Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:



1 Thess. 3:1–7

1 Thessalonians 4 & Paul's Exhortations

■ Paul's exhortations

- Abstain from fornication **πορνεία** (v. 3)
 - (v. 5) “not in the lust of concupiscence” (KJV)
 - (v. 5) “not with lustful passion” (NRS)
- Do not defraud (“take advantage of”) your brother (v. 6)
- Be holy (v. 7)
- Love one another (v. 9)
 - ⁹ But as touching **brotherly love (φιλαδελφία)** ye need not that I write unto you: for ye yourselves are taught of God to love one another. ¹⁰ And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; ¹¹ **And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;**

Those with no Hope

1 Thessalonians 1:13–14

¹³ But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1 Thess. 4:13–14



N.F.F.N.S.N.C.

*“I was not; I was; I
am not; I care not”*

If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die.

1 Corinthians 15:32



Thessalonian Misunderstanding about the Second Coming of Christ

¹³ But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

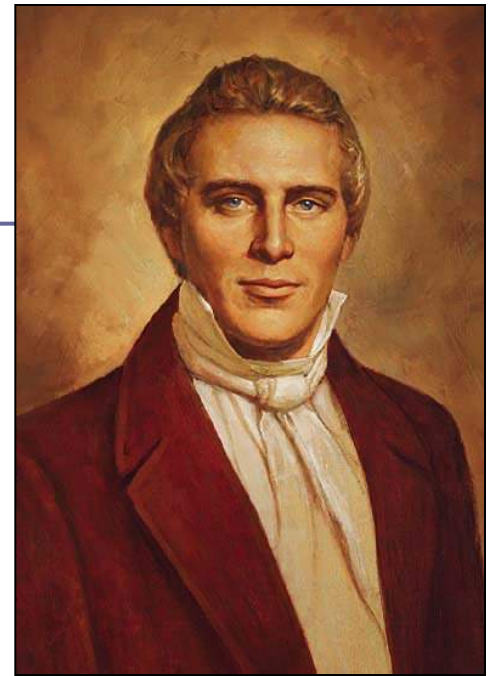
1 Thess. 4:13–14



Jean Cousin, c. 1580

“The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning *Jesus Christ, that He died, was buried, and rose again the third day*, and ascended into heaven; *and all other things which pertain to our religion are only appendages to it*”

Teachings of the Prophet Joseph Smith, p. 121.



Joseph Smith
Prophet: 1830-1844

Second Coming

¹⁵ For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. ¹⁶ **For the Lord himself shall descend from heaven with a shout**, with the voice of the archangel, and with the trump of God: and **the dead in Christ shall rise first**: ¹⁷ **Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air**: and so shall we ever be with the Lord. ¹⁸ Wherefore comfort one another with these words.

1 Thessalonians 4:15–18

- ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἔσόμεθα.

1 Thessalonians 4:17 Greek

- deinde nos qui vivimus qui relinquimur simul **rapiemur** cum illis in nubibus obviam Domino in aera et sic semper cum Domino erimus

1 Thessalonians 4:17 Vulgate

- In Latin “caught up” is rendered with the verb **rapio/raptus**, from which comes the notion of the **“the Rapture”**

“[At the Second Coming] the saints that are upon the earth, who are alive, shall be quickened and be caught up to meet him. And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven — They are Christ’s, the first fruits, they who shall descend with him first.”

D&C 88:95–98

D&C 137

January 21, 1836

1 The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell.

2 I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire;

3 Also the blazing throne of God, whereon was seated the Father and the Son.

4 I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold.

5 I saw Father Adam and Abraham; and my father and my mother; my brother Alvin, that has long since slept;

6 And marveled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been baptized for the remission of sins.

7 Thus came the voice of the Lord unto me, saying: All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God;

8 Also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom;

9 For I, the Lord, will judge all men according to their works, according to the desire of their hearts.

10 And I also beheld that all children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven.

Second Coming According to 1 Thessalonians 4–5

- For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God (4:16)
- the day of the Lord so cometh as a thief in the night. (5:2)
 - ⁴³ But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. ⁴⁴ Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Matthew 24:43–44

- But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Matthew 24:36

- For when they shall say, Peace and safety; then sudden destruction cometh upon them, (5:3)
- Therefore let us not sleep, as do others; but let us watch and be sober. (5:6)

Latter Day Scripture and the Second Coming

“Read the **24th chapter of Matthew**-particularly that inspired version as contained in the Pearl of Great Price. Then read the **45th section of the Doctrine and Covenants** where the Lord, not man, has documented the signs of the times. Now turn to **section 101 and section 133 of the Doctrine and Covenants** and hear the step-by-step recounting of events leading up to the coming of the Savior. Finally, turn to the promises the Lord makes to those who keep the commandments when these judgments descend upon the wicked, as set forth in the **Doctrine and Covenants, section 38.**”

Harold B. Lee, *Conference Report* (Oct. 1972), p. 128.



Harold B. Lee
Prophet: 1970-1972



Final Exhortations

1 Thess. 5:12–23

- v. 12–13 Respect and obey leaders
- v. 14 admonish unruly/idlers, fainthearted, and weak
- v. 15 do not “render evil for evil”
- v. 16 rejoice always; v. 17 pray without ceasing; v. 18 give thanks in all things
- v. 19: “Quench not the spirit”
 - “do not extinguish the spirit”
- v. 20: “Despise not prophesying”
 - “do not despise the prophecies” (προφητείας μὴ ἐξουθενεῖτε)
- v. 22: “Abstain from all appearance of evil.”
 - “Abstain from every form of evil”
(ἀπὸ παντὸς εἵδους πονηροῦ ἀπέχεσθε)



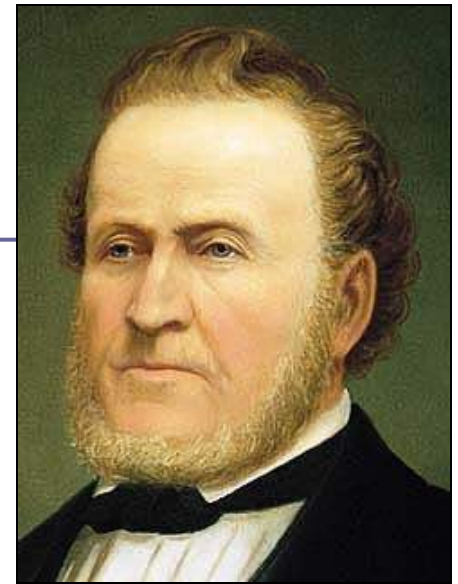
²⁷ I charge you by the Lord that this epistle be read unto all the holy brethren. ²⁸ The grace of our Lord Jesus Christ *be* with you. Amen.

1 Thessalonians 5:27–28

2 Thessalonians

- Date: A.D. 51/52, shortly after 1 Thessalonians
- Purpose of 2 Thessalonians
 - To let the saints know that the Second Coming was not going to happen as soon as some thought
 - Paul is correcting excessive enthusiasm caused by his first letter
 - For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
1 Thess. 4:15
 - Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
1 Thess. 4:17
 - For this we say unto you by the word of the Lord, that they who are alive at the coming of the Lord, shall not prevent them who remain unto the coming of the Lord, who are asleep.
JST 1 Thess. 4:15
 - Then they who are alive, shall be caught up together into the clouds with them who remain, to meet the Lord in the air; and so shall we be ever with the Lord.
JST 1 Thess. 4:17

“If the people had lived according to the gospel that was delivered to them, the Apostles would have had power to accomplish a great deal more than they did, although there can be no doubt but they were mistaken with regard to the time of the winding up scene, thinking it was much nearer than it really was, and they might have made mistakes in other respects.”



Brigham Young
Apostle: 1835-1877
Prophet: 1847-1877

Brigham Young, *Journal of Discourses* 12:65 (23 June 1867).

2 Thessalonians

Epistolary Introduction

¹ Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

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

Epistolary Thanksgiving

³ We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

⁴ So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

⁵ Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

⁶ Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

⁷ And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

⁸ In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

⁹ Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

¹⁰ When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

¹¹ Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

¹² That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

¹ Now we beseech you, brethren,
by the coming of our Lord Jesus
Christ, and by our gathering
together unto him,

² That ye be not soon shaken in
mind, or be troubled, neither by
spirit, nor by word, nor by letter as
from us, as that the day of Christ is
at hand.

³ Let no man deceive you by any
means: for that day shall not come,
except there come a falling away
first, and that man of sin be
revealed, the son of perdition;

⁴ Who opposeth and exalteth
himself above all that is called
God, or that is worshipped; so that
he as God sitteth in the temple of
God, shewing himself that he is
God.

2 Thessalonians 2:1–4

“by the coming of our
Lord Jesus Christ”

=

“concerning the coming
of our Lord Jesus Christ”

¹ Now we beseech you, brethren,
by the coming of our Lord Jesus
Christ, and by our gathering
together unto him,

² That ye be not soon shaken in
mind, or be troubled, neither by
spirit, nor by word, nor by letter as
from us, as that the day of Christ is
at hand.

³ Let no man deceive you by any
means: for that day shall not come,
except there come a falling away
first, and that man of sin be
revealed, the son of perdition;

⁴ Who opposeth and exalteth
himself above all that is called
God, or that is worshipped; so that
he as God sitteth in the temple of
God, shewing himself that he is
God.

2 Thessalonians 2:1–4

“nor by letter as from us”

- It appears that someone has sent a forged letter(s) to the church in Thessaloniki
- JST: “or be troubled by letter except ye receive it from us;”
- Cf. 2 Thess. 3:17
“The salutation of Paul with mine own hand, which is the token in every epistle: so I write.”

“as that the day of Christ is at hand”

=

“to the effect that the day of the Lord has
already come”

“asserting that the day of the Lord has
already come.”

¹ Now we beseech you, brethren,
by the coming of our Lord Jesus
Christ, and by our gathering
together unto him,

² That ye be not soon shaken in
mind, or be troubled, neither by
spirit, nor by word, nor by letter as
from us, as that the day of Christ is
at hand.

³ Let no man deceive you by any
means: for that day shall not come,
except there come a falling away
first, and that man of sin be
revealed, the son of perdition;

⁴ Who opposeth and exalteth
himself above all that is called
God, or that is worshipped; so that
he as God sitteth in the temple of
God, shewing himself that he is
God.

2 Thessalonians 2:1–4

“**falling Away**”

apostasia – “defiance of established system or
authority, rebellion, abandonment, breach of
faith”

“so that he as God sitteth in the temple
of God, shewing himself that he is God”

“**temple**”

- actual Jerusalem Temple (?)
- Temple as body
- Paul uses the term most often in his
writings to refer to the **church** (1 Cor
3:16–17; Eph 2:21)

2 Thessalonians 2:7–9 & JST

⁷ For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

⁸ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

⁹ Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

⁷ For the mystery of iniquity doth already work **and he it is who now worketh, and Christ suffereth him to work,** until **the time is fulfilled that he shall be** taken out of the way.

⁸ And then shall that wicked **one** be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

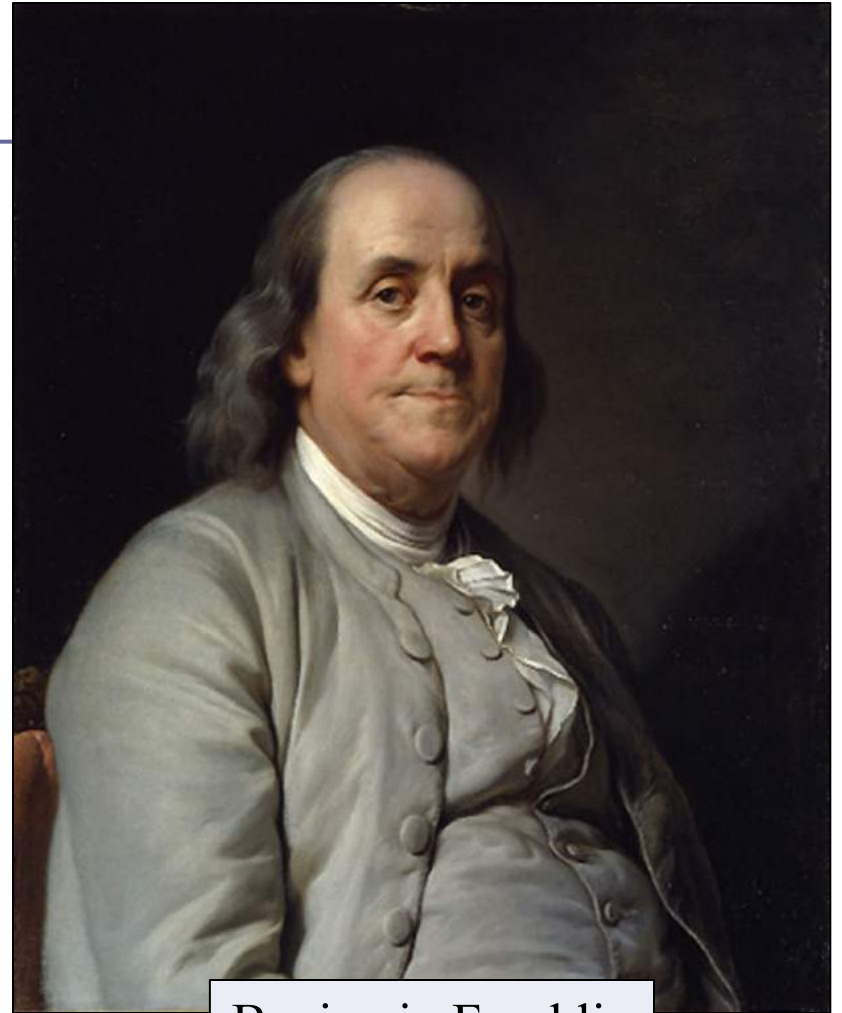
⁹ **Yea, the Lord,** even **Jesus,** whose coming is **not until** after **there cometh a falling away, by** the working of Satan with all power and signs and lying wonders,

2 Thessalonians 3

¹ Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: ² And that we may be delivered from unreasonable and wicked men: for all men have not faith. ³ But the Lord is faithful, who shall stablish you, and keep you from evil.

- v. 4: Paul has confidence in their ability to do good
- v. 5: “patient waiting for Christ” (NRSV: “the steadfastness of Christ”)
- vv. 6 (& 11): withdraw from every person who “walketh disorderly” (NRSV: “living in idleness”)
- vv. 7–13: Paul did not act “disorderly/idly”; worked with his hands; was an example to them in work; stresses importance of work.
 - D&C 42:42, “Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.” (cf. v. 10)
- **Were some of the saints “idle” because they were awaiting the Second Coming?**

“Work as if you
were to live a
hundred years.
Pray as if you
were to die
tomorrow.”

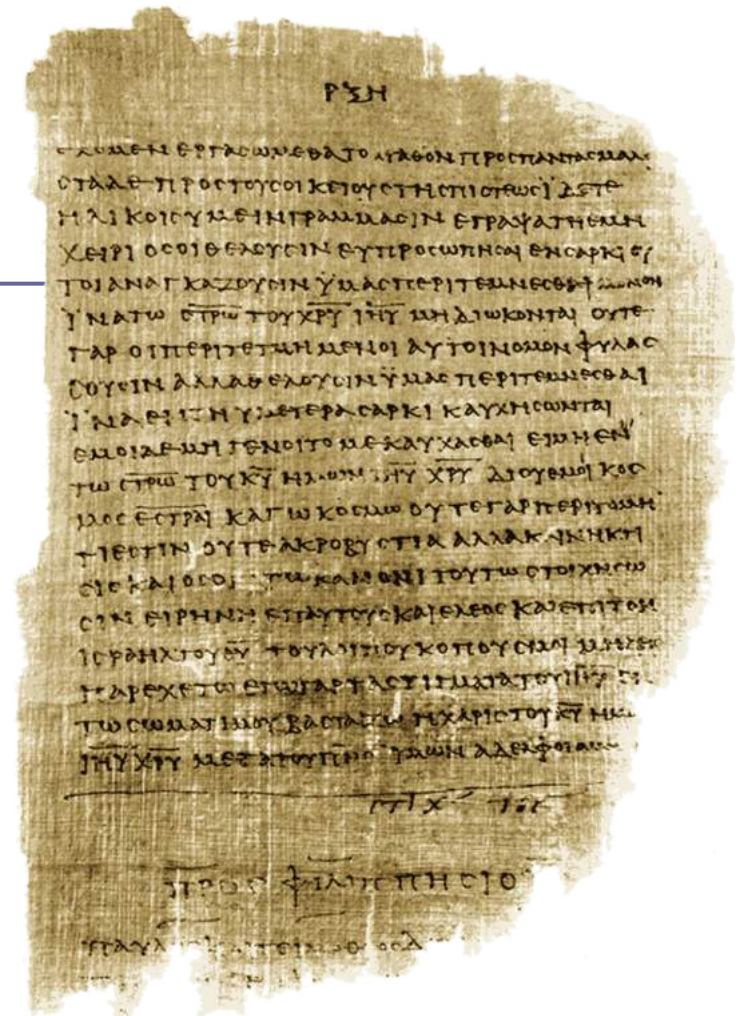


Benjamin Franklin
1706–1790

2 Thessalonians 3

¹ Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: ² And that we may be delivered from unreasonable and wicked men: for all men have not faith. ³ But the Lord is faithful, who shall stablish you, and keep you from evil.

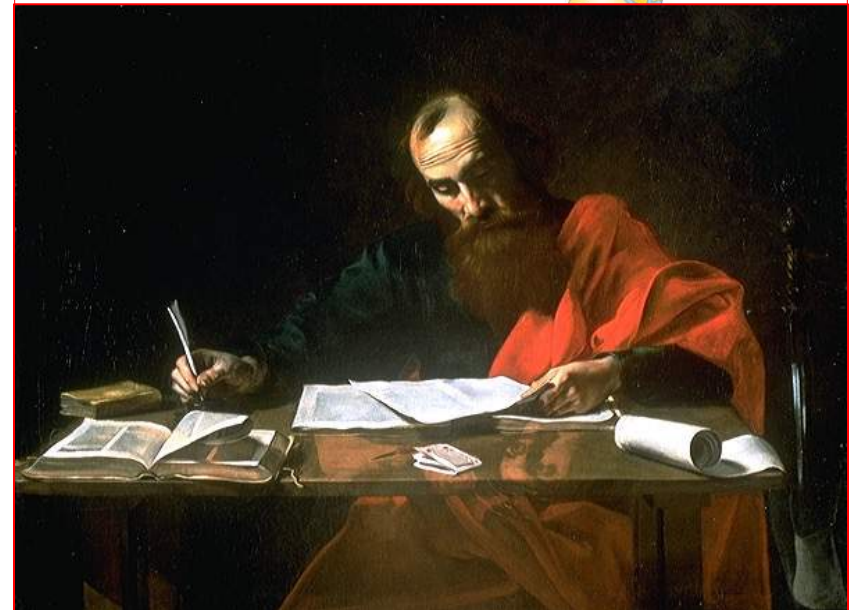
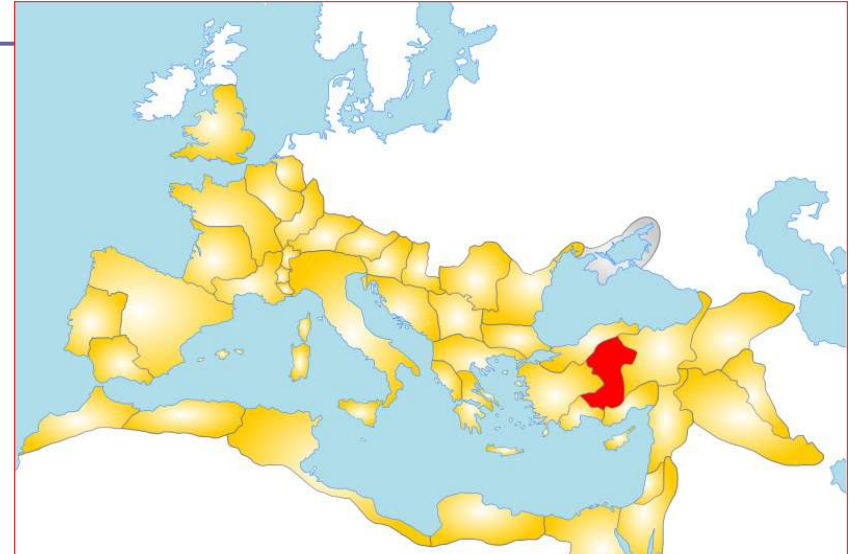
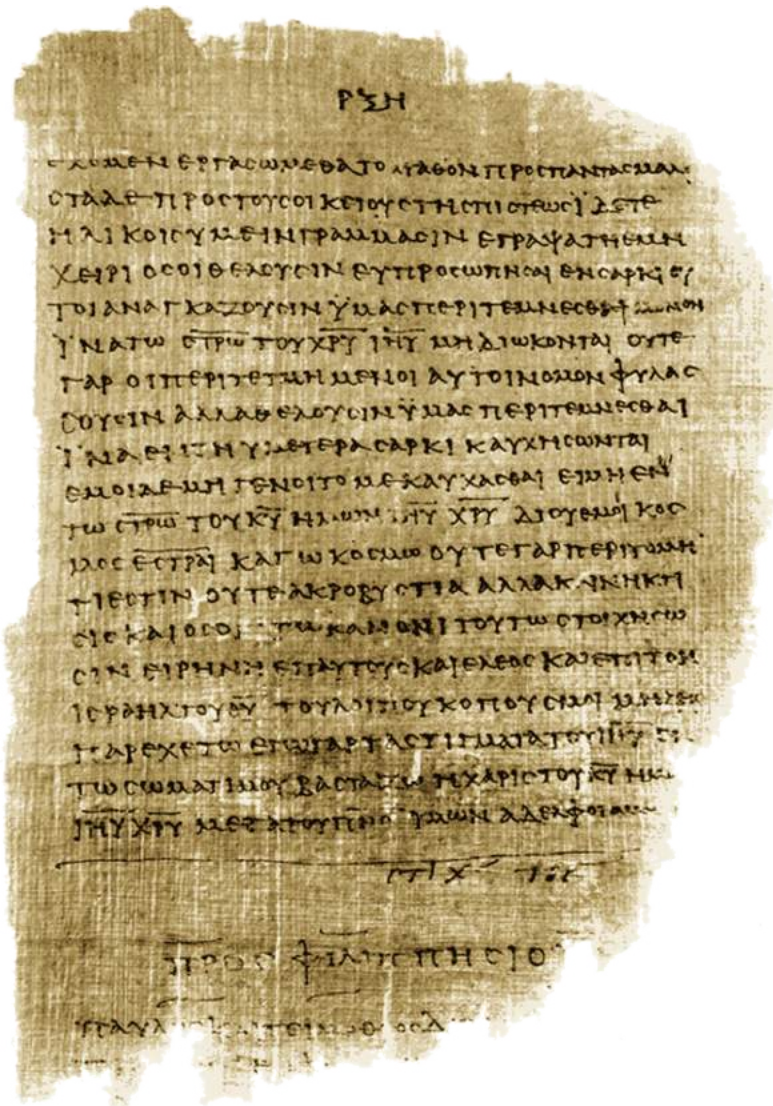
- v. 4: Paul has confidence in their ability to do good
- v. 5: “patient waiting for Christ” (NRSV: “the steadfastness of Christ”)
- vv. 6 (&11): withdraw from every person who “walketh disorderly” (NRSV: “living in idleness”)
- vv. 7–13: Paul did not act “disorderly/idly”; worked with his hands; was an example to them in work; stresses importance of work.
 - D&C 42:42, “Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.” (cf. v. 10)
- **Were some of the saints “idle” because they were awaiting the Second Coming?**
- “¹⁴ And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. ¹⁵ Yet count *him* not as an enemy, but admonish *him* as a brother.” (2 Thess. 3:14–15)



¹⁷The salutation of Paul with mine own hand, which is the token in every epistle: so I write. ¹⁸The grace of our Lord Jesus Christ *be* with you all. Amen.

2 Thessalonians 3:17–18

Epistle(s) to the Galatians



To whom was the letter sent?

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) ² And all the brethren which are with me, unto the churches of Galatia:

Galatians 1:1–2



*Note: Churchess (plural)

**Galatia was not a city but a province

***The letter was a circular (circulated and shared among various congregations)

Galatia

This included several Greek cities and Roman colonies, including ones visited by Paul and Barnabas in the “First” Missionary Journey of AD 46–48 (Acts 13 – 14)



Paul *may* have evangelized the northern area of ethnic Galatia en route to Troas during the “Second” Missionary Journey of AD 49–53

Acts 18:23 reports that Paul “went over all the country of Galatia and Phrygia in order” in the “Third” Missionary Journey of AD 53–58

When was the Letter(s) written?

Between A.D. 48–60,
although **mid-50's**
the most probable
time

Similarities in themes
and structure to 2
Corinthians and
Romans perhaps
support mid-50's date



Authorship?

Paul, an apostle, (not of men, neither by man, but by Jesus Christ,
and God the Father, who raised him from the dead;) **Galatians 1:1**

Why did Paul write the letter?

1. Galatian church had come under the influence of missionaries preaching “another gospel”
2. “Judaizers,” Jewish Christians insisting upon observance of Mosaic Law
3. Paul and his credentials have been questioned

Galatians

Epistolary Introduction

- ¹ Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
- ² And all the brethren which are with me, unto the churches of Galatia:
- ³ Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,
- ⁴ Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:
- ⁵ To whom *be* glory for ever and ever. Amen.

Epistolary Thanksgiving

There is no Epistolary Thanksgiving!

***This is the only letter of Paul's where he does not render a thanksgiving**

Paul is clearly very angry/frustrated!!!☹

The Crux of the letter

⁶ I marvel that *ye are so soon removed* from him that called you into the grace of Christ *unto another gospel*:

⁷ Which is not another; but there be some that trouble you, *and would pervert the gospel of Christ*.

⁸ But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

⁹ As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

(⁸ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζεται [ὑμῖν] παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ⁹ὥς προειρήκαμεν καὶ ἄρτι πάλιν λέγω· εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.)

Galatians 1:6-9

What is the other “gospel” that is being preached?

Circumcision is necessary for salvation

How does Paul attempt to prove that his Gospel is authentic?

(vv. 11–20)

He Received it though Jesus Christ himself

¹¹ But I certify you, brethren, that the **gospel which was preached of me is not after man**. ¹² For I neither received it of man, neither was I taught *it*, **but by the revelation (ἀποκάλυψις) of Jesus Christ**. ¹³ For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: ¹⁴ And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. ¹⁵ But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, ¹⁶ **To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:** ¹⁷ Neither went I up to Jerusalem to them which were apostles before me; **but I went into Arabia**, and returned again unto Damascus. ¹⁸ Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. ¹⁹ But other of the apostles saw I none, save James the Lord's brother. ²⁰ **Now the things which I write unto you, behold, before God, I lie not.**

Galatians 1:11-20

Galatians 1:13–14

¹³ For ye have heard of my **conversation in time past in the Jews' religion**, how that **beyond measure I persecuted the church of God, and wasted it:**

¹⁴ And **profited in the Jews' religion above many my equals in mine own nation**, being more exceedingly **zealous of the traditions of my fathers.**

¹³ Ἐκούσατε γὰρ **τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ**, ὅτι **καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν,**

¹⁴ καὶ **προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου**, περισσοτέρως **ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.**

How does Paul attempt to prove that his Gospel is authentic?

(vv. 11–20)

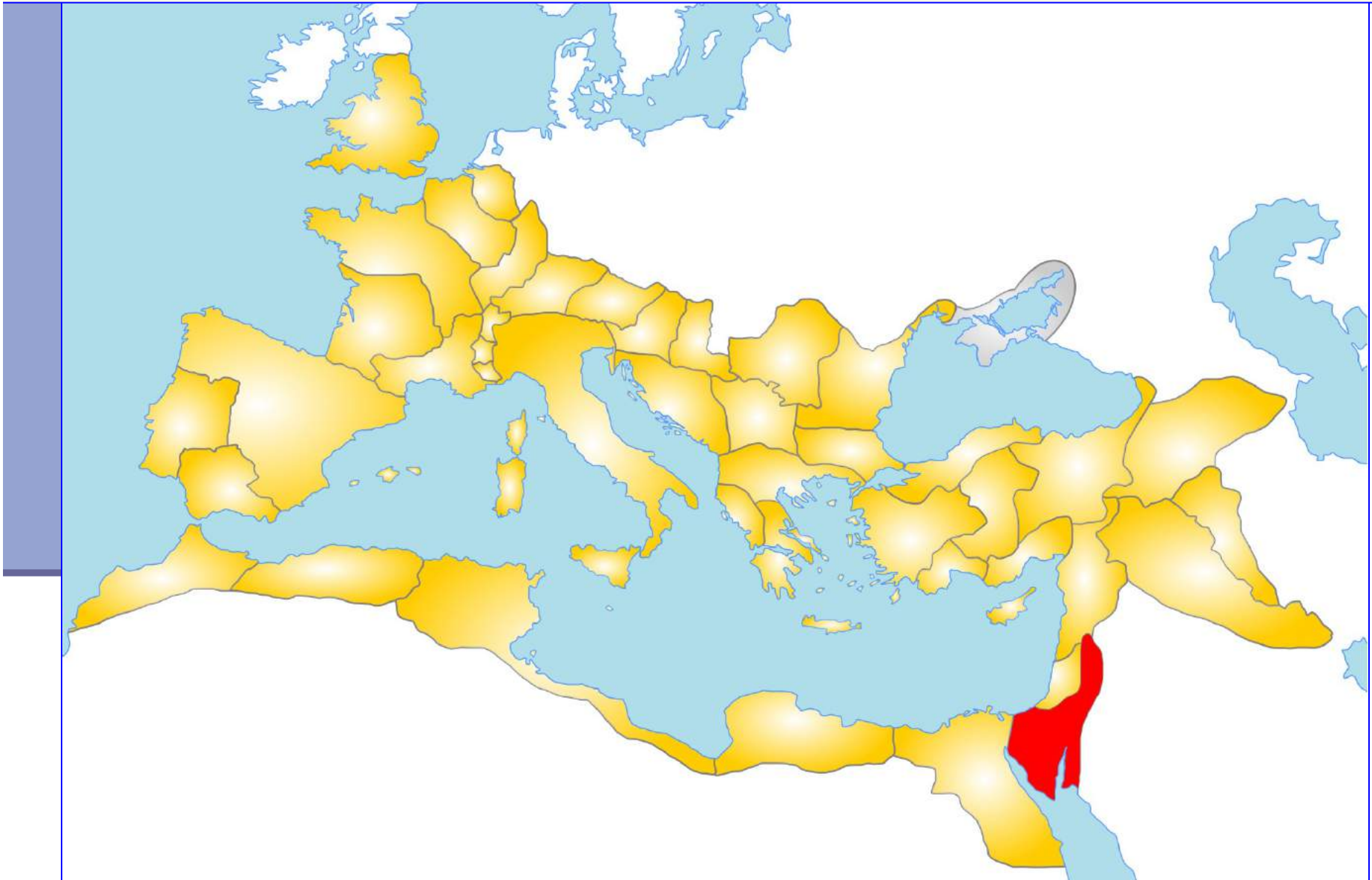
He Received it though Jesus Christ himself

¹¹ But I certify you, brethren, that the **gospel which was preached of me is not after man**. ¹² For I neither received it of man, neither was I taught *it*, **but by the revelation (ἀποκάλυψις) of Jesus Christ**. ¹³ For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: ¹⁴ And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. ¹⁵ But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, ¹⁶ **To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:** ¹⁷ Neither went I up to Jerusalem to them which were apostles before me; **but I went into Arabia**, and returned again unto Damascus. ¹⁸ Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. ¹⁹ But other of the apostles saw I none, save James the Lord's brother. ²⁰ **Now the things which I write unto you, behold, before God, I lie not.**

Galatians 1:11-20

Neither went I up to Jerusalem to them which were apostles before me;
but I went into **Arabia**, and returned again unto Damascus.

Galatians 1:17



Galatian 2:1–9

Paul Recounts the Jerusalem Council (Acts 15)



Galatian 2:1–9

Paul Recounts the Jerusalem Council (Acts 15)

“But neither Titus, who was with me, being a Greek, was compelled to be circumcised...But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter...And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do.” (Galatians 2:3,7–10)

Paul’s version of the Jerusalem Council

- 1) Gentiles converts do not need to be circumcised
- 2) Paul will lead the missionary effort to gentiles
- 3) Peter (Cephas) will lead the missionary effort to Jews
- 4) Paul should continue his efforts in the famine relief

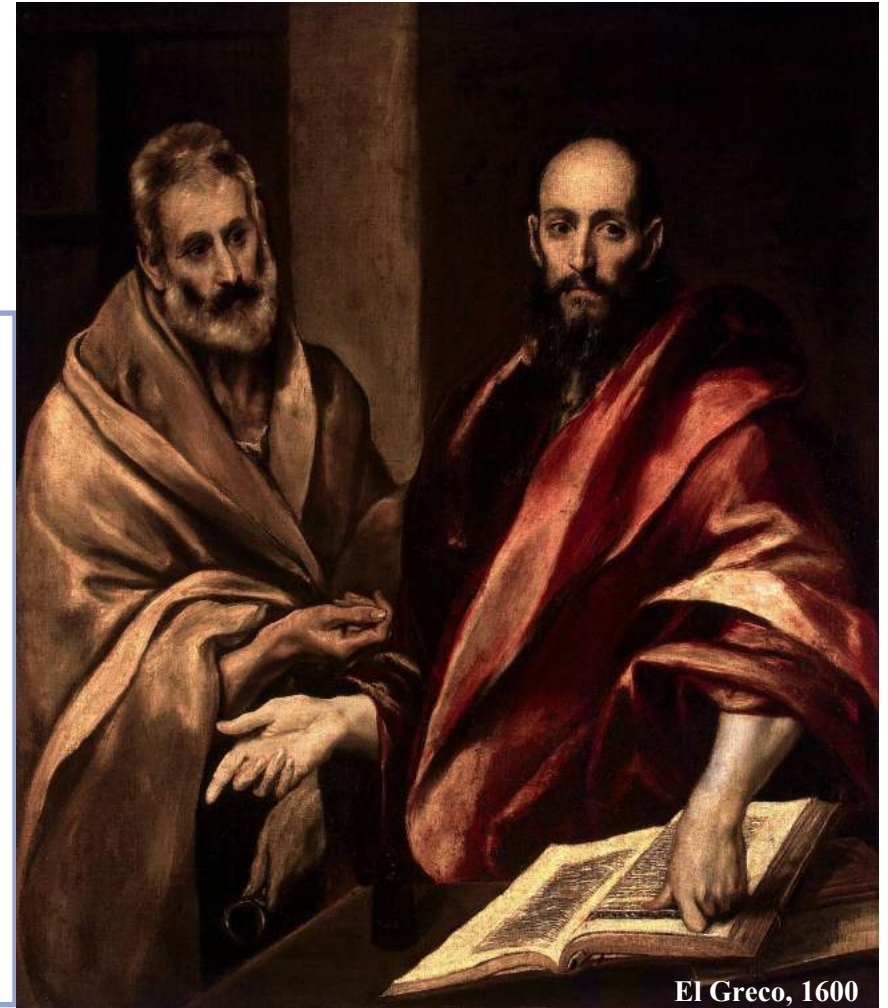
Main Point: *PETER AND PAUL ARE IN PERFECT AGREEMENT ON THIS

Paul chastises Peter for “dissimulation”

Galatians 2:11–14

¹¹ But when *Peter was come to Antioch, I withstood him to the face, because he was to be blamed.* ¹² For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. ¹³ And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their *dissimulation.* ¹⁴ But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Galatians 2:11-14



El Greco, 1600

* “*dissimulation*” = *hypocrisy*

*“*Hypocrisy*” because *Peter knew it was ok to eat with Gentiles, but left anyway.*

****If you, a Jewish Christian, know it is ok to eat with Gentiles, why did you do something that will “compel” (or “encourage”) Gentile Christians to become Jewish?*



In Peter's Defense:

- ***Peter is in a very difficult (no-win) situation; he is stuck between a rock and a hard place.**
- ***Peter wants to keep the church together; to keep the church from falling apart. (Paul is not concerned if Jewish Christians get offended; James and Co. are not concerned if Gentile Christians get offended. But Peter, as the head of the church, is very concerned.)**
- ***If Peter stays at dinner with Gentiles, he offends the Jewish Christians; if he leaves dinner, he offends the Gentile Christians.**
- ***No matter what Peter did in that situation, he would have made people upset.**

What was the Basic Issue?

Galatians 2:16–21

¹⁶ Knowing that a man is not justified (δικαιοῦται) by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ (ἐκ πίστεως Χριστοῦ), and not by the works of the law: for by the works of the law shall no flesh be justified.

¹⁷ But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

¹⁸ For if I build again the things which I destroyed, I make myself a transgressor.

¹⁹ For I through the law am dead to the law, that I might live unto God.

²⁰ I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God (ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ), who loved me, and gave himself for me.

²¹ I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

JUSTIFICATION:

Secular definition:

*To be pronounced innocent with respect to
the law
(i.e. acquitted)

Gospel definition:

*To be treated by God as if you were innocent
with respect to His laws

(It happens when you enter and keep the
gospel covenant
= justification by grace through faith)

What was the Basic Issue?

Galatians 2:16–21

¹⁶ Knowing that a man is not justified (δικαιοῦται) by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ (ἐκ πίστεως Χριστοῦ), and not by the works of the law: for by the works of the law shall no flesh be justified.

¹⁷ But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

¹⁸ For if I build again the things which I destroyed, I make myself a transgressor.

¹⁹ For I through the law am dead to the law, that I might live unto God.

²⁰ I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God (ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ), who loved me, and gave himself for me.

²¹ I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

“... faith of Christ ...”

εἰδότες [δὲ] ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ.

Could Jesus have faith?

Yes!

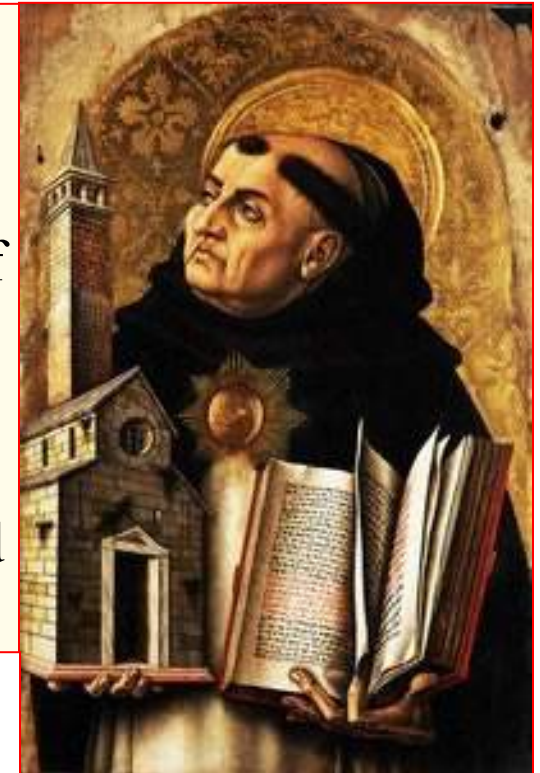


Joseph Smith, “Theology,” 7–8
(lecture 1, paragraphs 15–17).

No!

“From the moment of conception, Christ had a full vision of the very being of God. . . . Therefore he could not have had faith.”

Thomas Aquinas, *Summa Theologiae*, 3a.7.3



What was the Basic Issue?

Galatians 2:16–21

¹⁶ Knowing that a man is not justified (δικαιοῦται) by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ (ἐκ πίστεως Χριστοῦ), and not by the works of the law: for by the works of the law shall no flesh be justified.

¹⁷ But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

¹⁸ For if I build again the things which I destroyed, I make myself a transgressor.

¹⁹ For I through the law am dead to the law, that I might live unto God.

²⁰ I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God (ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ), who loved me, and gave himself for me.

²¹ **I do not frustrate the grace of God: for if righteousness [justification] *come* by the law, then Christ is dead in vain.**

Galatians 3:1–5

¹ O foolish Galatians, *who hath bewitched you*, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

² This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

³ Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

⁴ Have ye suffered so many things in vain? if *it be* yet in vain.

⁵ He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

**Some people (Judaizers) were “bewitching” the Galatian saints and were “perverting the gospel.”*

***Judaizers taught the Gentile converts must be circumcised and keep the Law of Moses to be saved.*

⁶ Even as Abraham believed God, and it was accounted to him for righteousness.
⁷ Know ye therefore that they which are of faith, the same are the children of Abraham.
⁸ And the scripture, foreseeing that God would justify the heathen through faith,
preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Galatians 3:8

Genesis 15:6

And he believed in the LORD; and he counted it to him for righteousness.

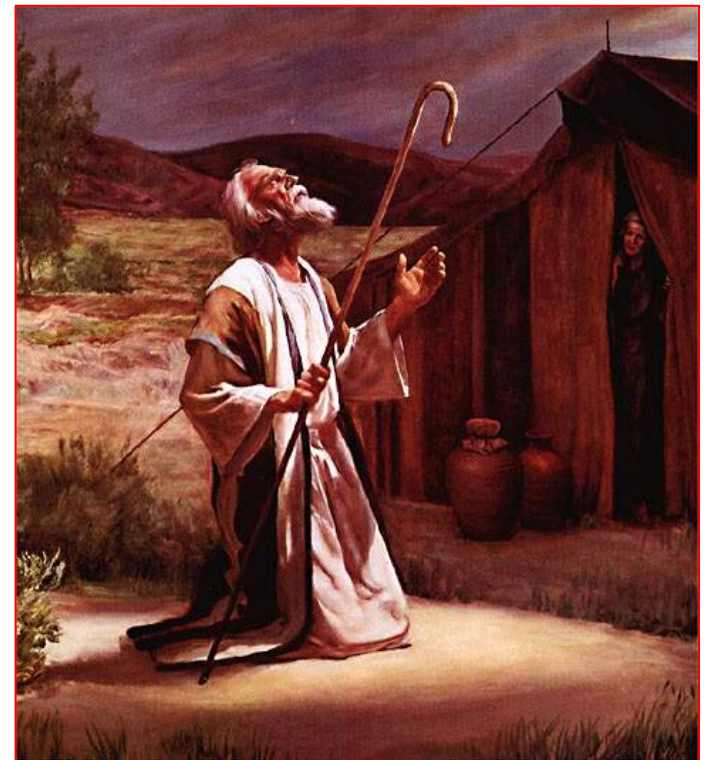
καὶ ἐπίστευσεν Ἀβραμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην

וְהָאֱמֹן בִּיהוָה וַיַּחְשְׁבֶהָ לּוֹ צְדָקָה:

¹⁷ And the LORD said, Shall I hide from Abraham that thing which I do;

¹⁸ Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

Gen. 18:17–18



Galatians 3:9–14

⁹ So then they which be of faith are blessed with faithful Abraham.

¹⁰ For as many as are of the works of the law are under the curse: for it is written, *Cursed is every one that continueth not in all things which are written in the book of the law to do them.*

¹¹ But that no man is justified by the law in the sight of God, *it is evident*: for, *The just shall live by faith.*

¹² And the law is not of faith: but, *The man that doeth them shall live in them.*

¹³ Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, *Cursed is every one that hangeth on a tree:*

¹⁴ That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Deuteronomy 27:26

Habakkuk 2:4

Leviticus 18:5

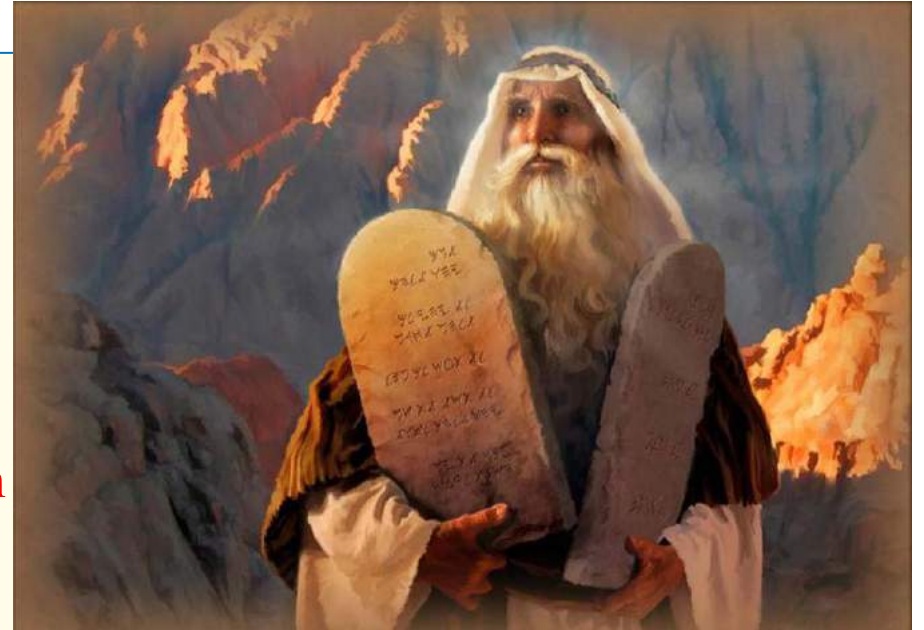
Deuteronomy 21:3

¹⁵ Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

¹⁶ Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

¹⁷ And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

¹⁸ For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.



τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει· καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἑνός· καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός.

Genesis 17:8 (cf. 24:7)

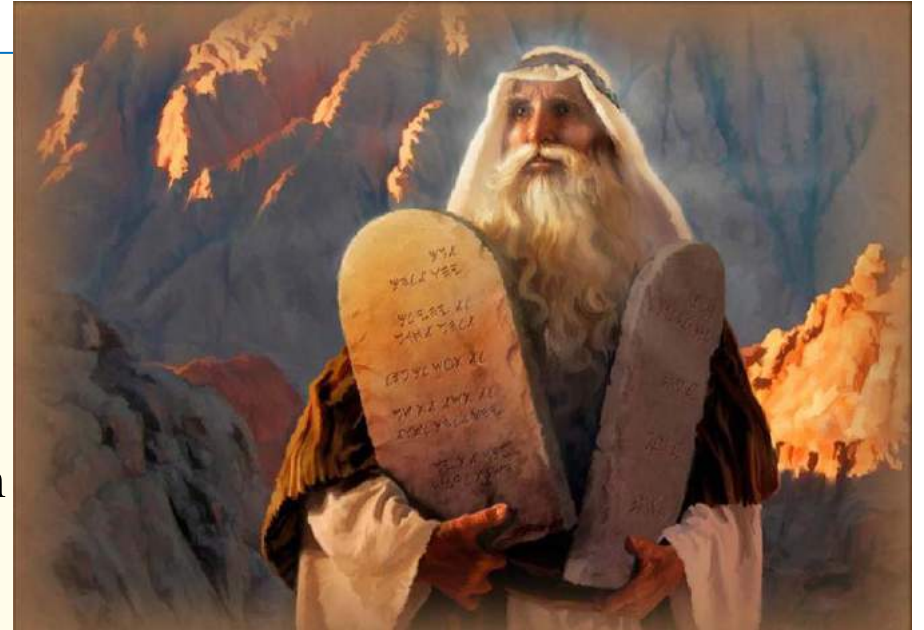
“And I will give unto thee, and to thy seed after thee, ...” (καὶ δώσω σοι καὶ τῷ σπέρματί σου μετὰ σέ).

¹⁵ Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

¹⁶ Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

¹⁷ And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

¹⁸ For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.



^{KJV} **Exodus 12:40** Now the sojourning of the children of Israel, *who dwelt in Egypt, was four hundred and thirty years.*

^{LXA} **Exodus 12:40** And the sojourning of the children of Israel, *while they sojourned in the land of Egypt and the land of Chanaan, was four hundred and thirty years.*

Galatians 3:19–20

¹⁹ Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

²⁰ Now a mediator is not *a mediator* of one, but God is one.

¹⁹ Wherefore then **the law** was added because of transgressions, till the seed should come to whom the promise was made **in the law given to Moses, who** was ordained by **the hand** of angels **to be** a mediator **of this first covenant (the law).**

²⁰ Now **this** mediator was not a mediator of **the** new covenant, **but there is one mediator of the new covenant, who is Christ, as it is written in the law concerning the promises made to Abraham and his seed. Now Christ is the mediator of life; for this is the promise which God made unto Abraham.**

The Law

Exodus 34:1–2

And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.

² And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

JST Exodus 34:1–2

1 And the Lord said unto Moses, Hew thee two *other* tables of stone, like unto the first, and I will write upon *them also*, the words *of the law*, according as they were written at the first on the tables which thou brakest; *but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them.*

2 But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage. Therefore do as I have commanded thee,

and be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me, in the top of the mount.

Galatians 3:23–25

²³ But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

²⁴ Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

²⁵ But after that faith is come, we are no longer under a schoolmaster.

Schoolmaster = παιδαγωγός = tutor, guardian, nanny

JST Galatians 3:23-25

²³ But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

²⁴ Wherefore the law was our schoolmaster *until Christ*, that we might be justified by faith.

²⁵ But after that faith is come, we are no longer under a schoolmaster.



²⁶ For ye are all the children of God by faith in Christ Jesus.

²⁷ For as many of you as have been baptized into Christ have put on Christ.

²⁸ There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor

female: for ye are all one in Christ Jesus.

²⁹ And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

Galatians 3:26–29

¹ Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

² But is under tutors and governors until the time appointed of the father.

³ Even so we, when we were children, were in bondage under the elements of the world:

⁴ But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

⁵ To redeem them that were under the law, that we might receive the adoption of sons.

⁶ And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

⁷ Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

⁸ Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

⁹ But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

¹⁰ Ye observe days, and months, and times, and years.

¹¹ I am afraid of you, lest I have bestowed upon you labour in vain.

Galatians 4:1–11



v. 3: “... were enslaved under the fundamental principles of the cosmos.” ὑπὸ τὰ στοιχεῖα τοῦ κόσμου

v. 4: “fulness of time” refers to the time of Christ’s coming

vv. 5–7: becoming children of God

¹ Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

² But is under tutors and governors until the time appointed of the father.

³ Even so we, when we were children, were in bondage under the elements of the world:

⁴ But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

⁵ To redeem them that were under the law, that we might receive the adoption of sons.

⁶ And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

⁷ Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

⁸ Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

⁹ But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

¹⁰ Ye observe days, and months, and times, and years.

¹¹ I am afraid of you, lest I have bestowed upon you labour in vain.

Galatians 4:1–11



v. 10: reference to the Law of Moses

“days” – Sabbaths

“months” – New Moons

Paul's "Thorn in the Flesh"

(cf. 2 Cor. 12:7)

¹³ Ye know how **through infirmity of the flesh I preached the gospel** unto you at the first.

¹⁴ And my trial which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

¹⁵ Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, **ye would have plucked out your own eyes, and have given them to me.**

Galatians 4:13–15



Was Paul's
"infirmity" bad
eyesight?

The Allegory of Sarah and Hagar

Galatians 4:21–31



<u>HAGAR</u>	<u>SARAH</u>
*Slave woman	*Free woman
= <i>Bondage/Slavery of the Law of Moses</i>	= <i>Freedom/Liberty of the Gospel</i>
*Mount Sinai/ Current Jerusalem	*Future New Jerusalem
= <i>The Law of Moses</i>	= <i>The Law of the Gospel</i>
= <i>The Jews</i>	= <i>The Christians</i>

Christian Liberty

¹ Stand fast therefore in the *liberty wherewith Christ hath made us free*, and be not entangled again with the yoke of bondage.

² Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

Galatians 5:1–2

Galatians 5:12 KJV

I would they were even cut off which trouble you.

Ὅφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

Ἀποκόπτω

Mark 9:43, 45; John 18:20, 26; Acts 27:32

In the NT always means a physical cutting away

The Reformers and Erasmus took it to mean that the people causing trouble should be separated “cut off”

Galatians 5:12

I would they were even cut off which trouble you. (KJV)

I could wish that those who trouble you would even cut themselves off! (NKJV)

I wish those who unsettle you would castrate themselves! (NRSV)

Would that those who are troubling you would even mutilate themselves. (NAS)

As for those agitators, I wish they would go the whole way and emasculate themselves! (NIV)

Would that those who are upsetting you might also castrate themselves! (NAB)

I wish those agitators would go so far as to castrate themselves! (NET)

I could wish that those who are unsettling you would go further and mutilate themselves. (NJB)

Galatians 5:14

For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

Matthew 22:35–40

³⁵ Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

³⁶ Master, *which is* the great commandment in the law?

³⁷ Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

³⁸ This is the first and great commandment.

³⁹ And the second *is* like unto it, *Thou shalt love thy neighbour as thyself.*

⁴⁰ *On these two commandments hang all the law and the prophets.*

The “fruit of the Spirit”

Galatians 5:19–26

¹⁹ Now the works of the flesh are manifest, which are *these*; **Adultery**, **fornication**, **uncleanness**, **lasciviousness**, ²⁰ **Idolatry**, **witchcraft**, **hatred**, **variance**, **emulations**, **wrath**, **strife**, **seditions**, **heresies**, ²¹ **Envyings**, **murders**, **drunkenness**, **revellings**, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

²² But the fruit of the Spirit is **love**, **joy**, **peace**, **longsuffering**, **gentleness**, **goodness**, **faith**, ²³ **Meekness**, **temperance**: against such there is no law.

²⁴ And they that are Christ's have crucified the flesh with the affections and lusts.

²⁵ If we live in the Spirit, let us also walk in the Spirit.

²⁶ Let us not be desirous of vain glory, provoking one another, envying one another.

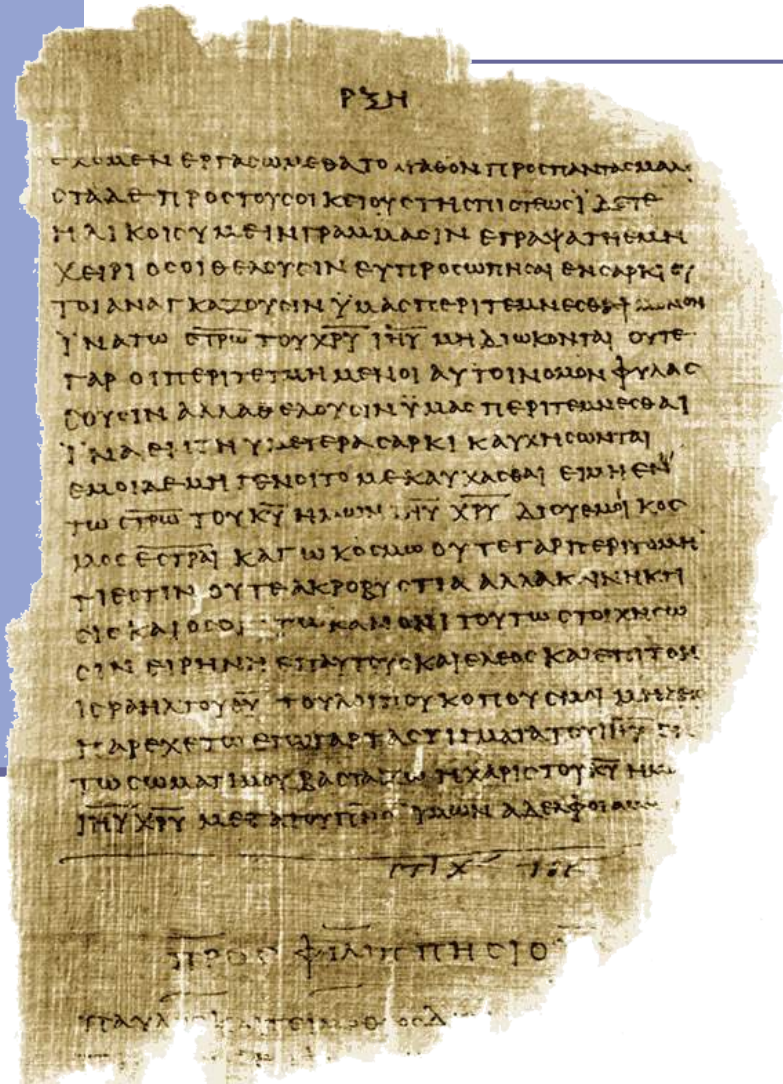
The “fruit of the Spirit”

The scriptures also teach us that the Spirit:

- “Enlightens the mind (see D&C 6:15);
- “Leadeth to do good— . . . to do justly, to walk humbly, to judge righteously” (D&C 11:12);
- “Fills the soul with joy” (see D&C 11:13; Mosiah 4:20);
- “Reveals the ‘truth of all things’ (Moro. 10:5);
- “Bears record of Father and Son (see D&C 20:27);
- “Knows all things (see D&C 42:17);
- “Convinces (see D&C 100:8);
- “Gives knowledge (see D&C 121:26);
- “Speaks in a ‘still small voice’ (1 Ne. 17:45);
- “Teaches a man to pray (see 2 Ne. 32:8);
- “Brings about mighty change (see Mosiah 5:2);
- “Gives assurances (see Alma 58:11);
- “Fills with ‘hope and perfect love’ (Moro. 8:26);
- “Gives liberty (see 2 Cor. 3:17);
- “Comforts (see John 14:16);
- “Speaks peace (Alma 58:11);
- “Is available (see D&C 6:14)”

Ye see *how large a letter* I have written unto you with mine own hand. Gal. 6:11 KJV

See *what large letters I make* when I am writing in my own hand!



⁹ And let us not be weary in well doing: for in due season we shall reap, if we faint not. ¹⁰ As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

¹¹ YE SEE HOW LARGE A LETTER I HAVE WRITTEN UNTO YOU WITH MINE OWN HAND. ¹² AS MANY AS DESIRE TO MAKE A FAIR SHEW IN THE FLESH, THEY CONSTRAIN YOU TO BE CIRCUMCISED; ONLY LEST THEY SHOULD SUFFER PERSECUTION FOR THE CROSS OF CHRIST. ¹³ FOR NEITHER THEY THEMSELVES WHO ARE CIRCUMCISED KEEP

Galatians 6:9-13

Chester Beatty Papyrus on of Galatians

Galatians 6:12–18

¹² As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

¹³ For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

¹⁴ But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

¹⁵ For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

¹⁶ And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

¹⁷ From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

¹⁸ Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

Galatians 6:15–17

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

15 οὔτε γὰρ περιτομή τί ἐστὶν οὔτε ἀκροβυστία ἀλλὰ καινὴ κτίσις.

16 καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.

17 Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

1 Corinthians



And he [Paul] continued *there* [Corinth] a year and six months, teaching the word of God among them. (Acts 18:11) (Paul's Second Mission)

Corinth at the Time of Paul



- Early saints converted by Paul during his second missionary journey, A.D. 50/51–52
- Historically prosperous Greek city because of its position on a strait joining central and southern Greece
 - Had been destroyed by the Romans in 146 BC and then refounded as a **Roman colony** in 44 BC
 - Was **the capital of the Roman province of Achaëa** and the home of Greeks, Romans, Syrians, Jews, and many others
- **Famous for its immoral atmosphere**
 - “And the temple of Aphrodite [at Corinth] was so rich that it owned more than a thousand temple slaves, courtesans, whom both men and women had dedicated to the goddess. And therefore it was also on account of these women that the city was crowded with people and grew rich; for instance, the ship captains freely squandered their money, and hence the proverb, ‘Not for every man is the voyage to Corinth.’” (Strabo, *Geography* 8.6.20)
- The Church congregation seems to be mainly made up of Gentiles

From Where was 1 Corinthians sent?

1 Corinthians 16:8–9

⁸ But I will tarry at *Ephesus* *until Pentecost*.

⁹ For a great door and effectual is opened unto me, and *there are* many adversaries.



22 If any man love not the Lord Jesus Christ, let him be Anathema ^aMaran-atha.

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

24 My love be with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

By whom was the letter sent?

For this cause have *I sent unto you Timotheus*, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. (1 Corinthians 4:17 KJV)

Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. (1 Corinthians 16:10 KJV)

Date of Letter?

c. A.D. 55 – 56

Authorship?

Paul and Sosthenes (1:1)

Who was Sosthenes?

He was the *ruler of the synagogue in Corinth* in *Acts 18:17* and seems to have been an opponent of Paul then—*apparently he later converted?*

1 Corinthians 1:1–3, 4–9

Epistolary Introduction

¹ Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

² Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, *called to be saints (κλητοῖς ἁγίοις)*, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

³ Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

Epistolary Thanksgiving

⁴ *I thank my God always on your behalf*, for the grace of God which is given you by Jesus Christ;

⁵ That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

⁶ Even as the testimony of Christ was confirmed in you:

⁷ So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

⁸ Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

⁹ God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Why Was 1 Corinthians Written?

- For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

1 Corinthians 1:11 KJV

1. Does the stature of a person performing an ordinance alter or enhance its validity?
2. It is all right for a Christian to marry his step-mother?
3. Can a Christian sue other Christians in civil court?
4. Is intimacy between a man and women permitted?
5. Can Christians eat meat which has been offered to an idol if they do not participate in the pagan sacrificial ritual?
6. What dress and grooming standards should a Christian follow?
7. What is the place of women during Sacrament meetings?
8. Does Paul really have legitimate standing as an apostle?

Christ Crucified

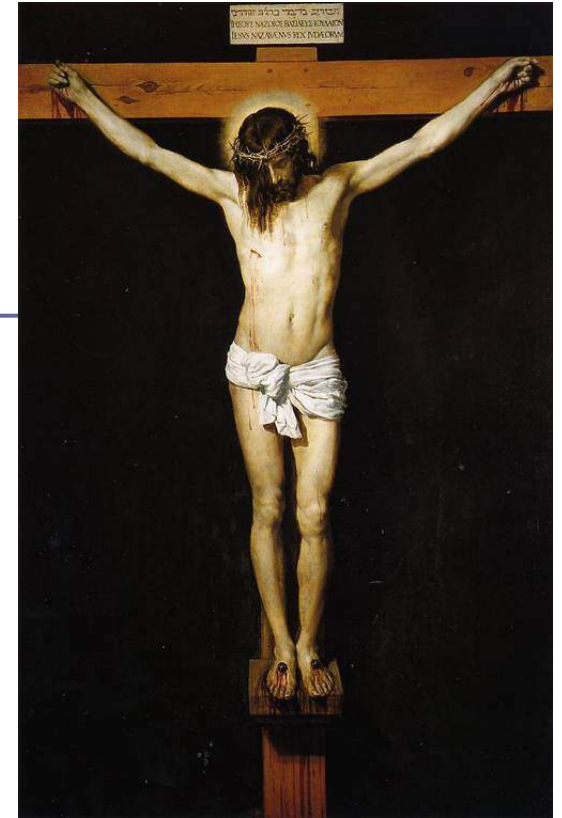
1 Corinthians 1:23

*Crucifixion was a cruel form of Roman punishment, reserved for lowliest of criminals (non-citizens)

*“Stumbling-block” = offense, scandal, trip-wire that sets off a trap (Greek: *skandalon*)

Why would the idea of a crucified Jewish Messiah be:

- 1) **Offensive to Jews**
- 2) **Foolish to Gentiles**



*crudelissimum
taeterrimumque
supplicium*
 (“that most cruel and
disgusting penalty”)
Cic. *Verr.* 2.5.165

“Because the foolishness of God is wiser than men;
and the weakness of God is stronger than men.”

1 Corinthians 1:25

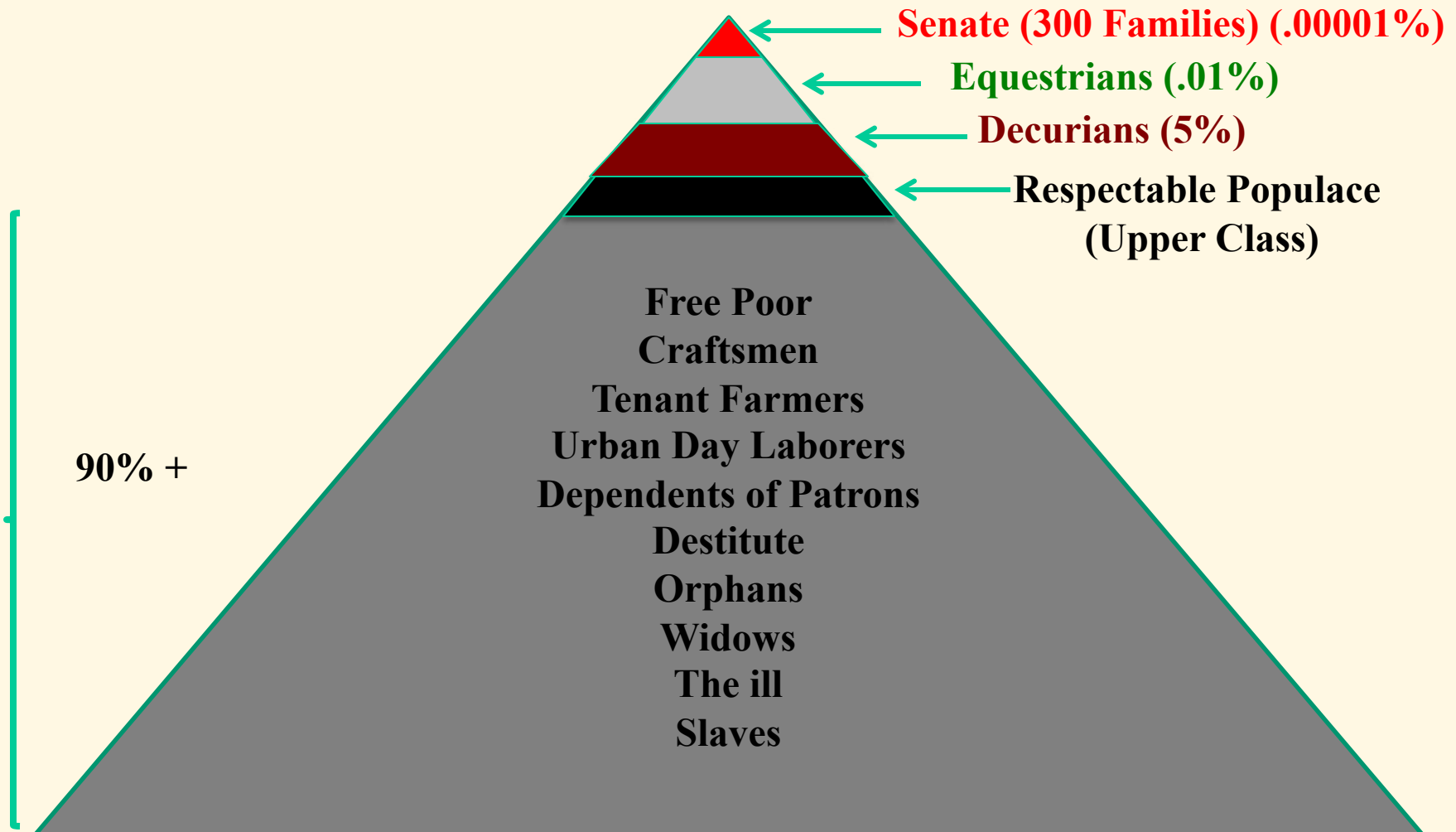
²⁸ O that cunning plan of the evil one! *O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God*, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

²⁹ But *to be learned is good if they hearken unto the counsels of God.*

2 Nephi 9:28–29



Social Class in the Roman Empire



1 Corinthians 1:26-28 ²⁶ For ye see your calling, brethren, *how that not many wise men after the flesh, not many mighty, not many noble, are called:* ²⁷ *But God hath chosen the foolish things of the world to confound the wise;* and God hath chosen the weak things of the world to confound the things which are mighty; ²⁸ *And base things of the world, and things which are despised, hath God chosen,* yea, and things which are not, to bring to nought things that are:

Paul Preaches to the Corinthians by the Spirit

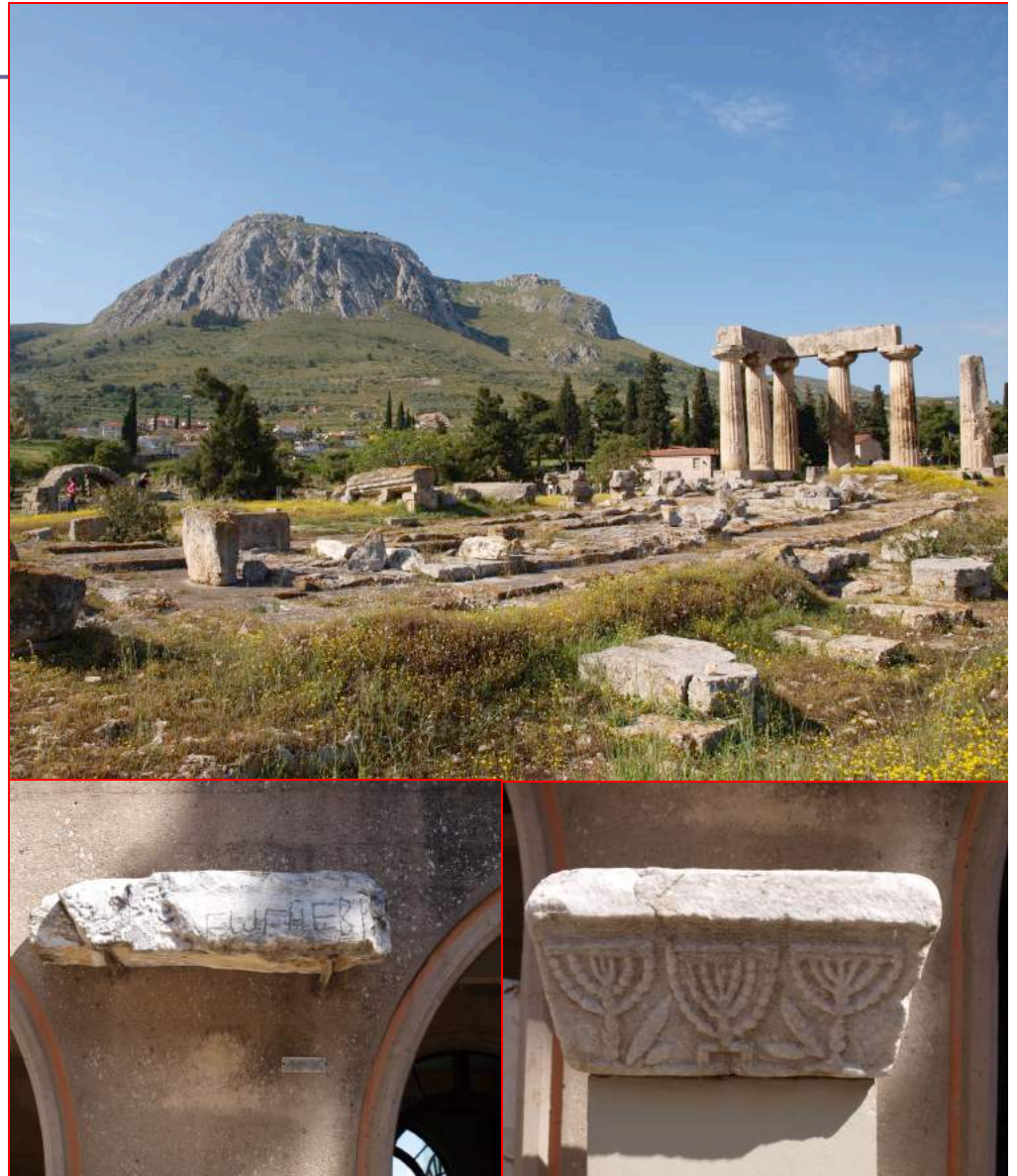
² For I determined not to know any thing among you, **save Jesus Christ, and him crucified.**

³ And I was with you in weakness, and in fear, and in much trembling.

⁴ And my speech and my preaching *was* not with enticing words of man's wisdom, **but in demonstration of the Spirit and of power:**

⁵ That your faith should not stand in the wisdom of men, **but in the power of God.**

1 Cor. 2:2–5



1 Corinthians 2:14

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

“How difficult it is to teach the natural man who comprehends nothing more than that which he sees with the natural eye! ... Talk to him about angels, heavens, God, immortality, and eternal lives, and ...there is nothing in it that charms his senses, soothes his feelings, attracts his attention, or engages his affections, in the least; to him it is all vanity.”

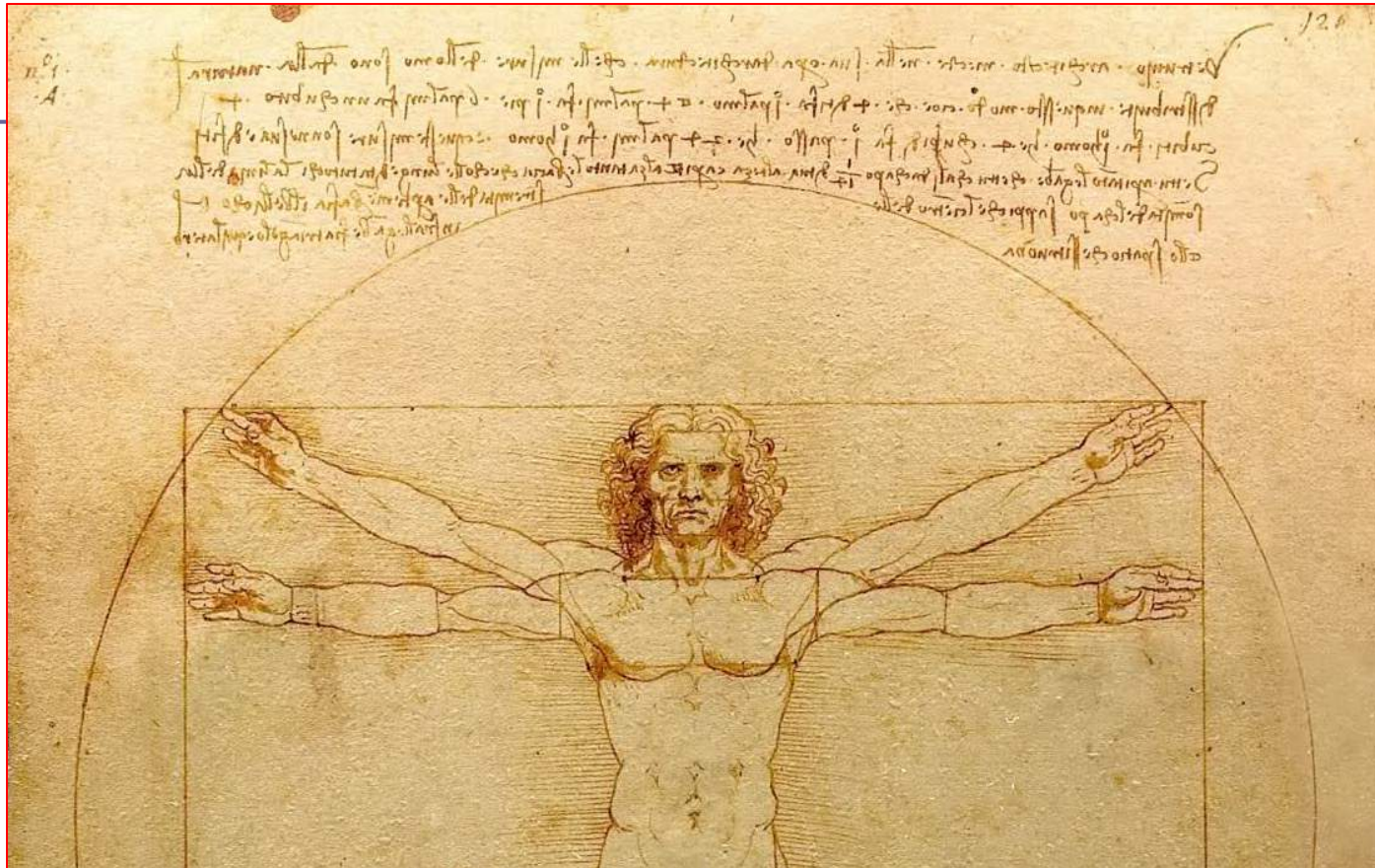


Brigham Young
Prophet: 1847-1877

Brigham Young, *Journal of Discourses* 1:2.

“know ye not that your body is the temple of the Holy Ghost”

1 Corinthians 6:19



“¹⁶ Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?¹⁷ If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.”

1 Corinthians 3:16–17

“It is reported commonly *that there is fornication among* you, and such fornication as is not so much as named among the Gentiles, *that one should have his father's wife.*”

(1 Corinthians 5:1)

■ The Case of Incest (5:1–5)

- “Ὡς ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν.
- “It is widely reported that there is sexual immorality among you, immorality of a kind that is not found even among gentiles: that one of you is *living with his stepmother.*” (5:1 NJB)
 - **Lev. 18:8:** “The nakedness of thy father’s wife shalt thou not uncover: it is thy father’s nakedness.”
 - “As for adultery, Moses forbade it entirely, as esteeming it a happy thing that men should be wise in the affairs of wedlock; and that it was profitable both for cities and families that children should be known to be genuine. *He also abhorred men's lying with their mothers, as one of the greatest crimes; and the like for lying with the father's wife*, and with aunts, and sisters, and sons' wives, as all instances of abominable wickedness.” (Josephus, *Antiquities of the Jews* 3.274)

“It is reported commonly *that there is fornication among* you, and such fornication as is not so much as named among the Gentiles, *that one should have his father's wife.*”
(1 Corinthians 5:1)

■ What is Paul Saying Here?

- “[Though] absent in the body... I have judged already, as though I were present, concerning him that has so done this deed: ...Deliver such an one unto Satan... Put away from among yourselves that wicked person.” (1 Cor. 5:3,5,13)
- “Deliver to Satan” = excommunicate
- vv. 6–8: a little leaven can leaven the whole lump
- v. 9: Reference to a previous letter where he instructed them not to “company with fornicators”

“Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?”

1 Corinthians 6:1

- **Legal Cases: Lawsuits against Believers (6:1–8)**
- Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? (1 Corinthians 6:2)
- ⁵ I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? (1 Corinthians 6:5)
- vv. 7–8: Sometimes people should suffer themselves to be wronged rather than sue (forgive & forget); others have sued wrongly
 - “And if any man will **sue thee at the law**, and take away thy coat, **let him have thy cloak also.**” (Mat 5:40 KJV)
- vv.9–11 warnings to those acting badly
 - “⁹ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate (μαλακοὶ), nor abusers of themselves with mankind (ἀρσενοκοῖται), ¹⁰ Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. ¹¹ And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”

1 Corinthians 7 (–11)

Understanding Paul's Time and Culture Specific Counsel

- *Some of the most difficult to understand teachings in 1 Corinthians 7—such as his teaching on marriage and celibacy—can be better understood and applied by following these three steps:*

- 1. Consider the occasional situation

- Remember the cultural differences of this period

- 2. Look for the lasting principles behind Paul's occasion-specific direction

- Chastity, modesty, and other eternal principles apply in both Paul's time and ours

- 3. Only then try to apply the principle (not necessarily the practice) to our time and occasion

- For this use the spirit and the teaching of modern apostles and prophets

- **4. At times Paul makes it clear that he is only giving opinion not commandments of the Lord

- But I speak this *by permission*, and *not of commandment*. (1 Cor. 7:6)

- But to the rest *speak I, not the Lord*: (1 Cor. 7:12)

- Now concerning virgins *I have no commandment of the Lord: yet I give my judgment*, (1 Cor. 7:25)

General Principles of Marital Intimacy (7:1–7)

Problems of Marriage and Celibacy (7:1–40)

- Topic raised by an earlier Corinthian question: “Now concerning the things whereof ye wrote unto me:
 - **‘It is good for a man not to touch a woman.’” (7:1)**
 - Confirmed by the JST: “Now concerning the things whereof ye wrote unto me, saying: **‘It is good for a man not to touch a woman.’”**
- “The husband should give to his wife **her conjugal rights**, and likewise the wife to her husband.” (7:3 NRSV)
 - KJV’s “**due benevolence**” also rendered “**marital duty**” [NIV] and “**what she has the right to expect**” [NJB]
 - Paul instead taught that **physical intimacy was not only appropriate but expected in marriage**
- “For the wife does not have authority over her own body, but the husband does; likewise the husband does not have authority over his own body, but the wife does.” (7:4 NRSV)
 - ***Sexual relations are between a husband and wife only; one does not have the right to engage in sexual activity with others***

1 Corinthians 7:2

τῇ γυναικὶ ὁ ἀνὴρ **τὴν ὀφειλὴν** ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.

τῇ γυναικὶ ὁ ἀνὴρ **τὴν ὀφειλομένην εὐνοίαν** ἀποδιδότω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.

[J1573 1735 1738 1739 1827 1836 1854 1874 1881 1982 2125 2147 2344 2400 2412 2495 2815 uwτ Er¹
[J330 365 440 460 489 517 547 614 618 629 630 796 910 927 999 1175 1242 1245 1315 1352 1424 1448 1505
γυναῖκα ἐχέτω καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω. 3 τῇ [γυναικὶ B N C D K L Ψ 056 1 6 33 69 88
γυναῖκα ἐχέτω καὶ ἐκάστη ἄνδρα ἐχέτω. 3 τῇ γυναι..... ρ⁴⁶ [†104 131 205 209 226 323
3 τῇ γυναικὶ CI III 107.5
γυναῖκα ἐχέτω 3 γυναικὶ CI III 96.1; 51.3
γυναῖκα ἐχέτω 3 τῇ γυναικὶ F
γυναῖκα ἐχέτω 3 τῇ γυναικὶ G
γυναῖκα ἐχέτω καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω. 3 τῇ γυναικὶ A
γυναῖκα ἐχέτω καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω. 3 τῇ γυναικὶ P 2464
γυναῖκα ἐχέτω καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω. 3 τῇ δὲ γυναικὶ 326 1837
γυναῖκα ἐχέτω καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω. 3 τῇ γυναικὶ 424 945 1270 1611 1734 1891
γυναῖκα ἐχέτω καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω. 3 τῇ γυναικὶ 1241⁸
γυναῖκα ἐχέτω καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω. 3 τῇ γυναικὶ 1243
αὐτοῦ ἐχέτω καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω. 3 τῇ γυναικὶ 1319
ἐχέτω γυναῖκα καὶ ἐκάτῃ τὸν ἴδιον ἄνδρα ἐχέτω. 3 τῇ γυναικὶ 1646

[J4630 1175 1739 1836 1874 1881 uw CI III 107.5
ὁ ἀνὴρ τὴν ὀφειλὴν] ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. B C Ψ 6 33 424^{c2}
.. τὴν ἀποδιδό..... ρ⁴⁶
ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. N D G P
ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. 2464
ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. F
ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. A
ὁ ἀνὴρ τὴν ὀφειλομένην εὐνοίαν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. 1646
ὁ ἀνὴρ τὴν ὀφειλομένην εὐνοίαν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. 629*
ὁ ἀνὴρ τὴν ὀφειλομένην εὐνοίαν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. 056
ὁ ἀνὴρ τὴν ὀφειλομένην εὐνοίαν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. 205 796 2147
ὁ ἀνὴρ τὴν ὀφειλομένην εὐνοίαν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. 424* 517 945 1270
ὁ ἀνὴρ τὴν ὀφειλομένην εὐνοίαν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. 1241⁸ [†1611 1734
ὁ ἀνὴρ τὴν ὀφειλομένην εὐνοίαν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. 1245 [†1891
ὁ ἀνὴρ τὴν ὀφειλομένην εὐνοίαν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. 1319
ὁ ἀνὴρ τὴν ὀφειλομένην εὐνοίαν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. 1424
ὁ ἀνὴρ τὴν ὀφειλομένην εὐνοίαν ἀναποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. 1573
ὁ ἀνὴρ τὴν ὀφειλομένην εὐνοίαν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. K L 1 69 88 104
131 209 226 323 326 330 365 440 460 489 547 614 618 629^c 910 927 999 1242 1243 1315
1352 1448 1505 1735 1738 1827 1837 1854 1982 2125 2344 2400 2412 2495 2815 τ Er¹

Modern Council on Intimacy in Marriage

President Kimball has explained:

“It is the destiny of men and women to join together to make eternal family units. In the context of lawful marriage, the intimacy of sexual relations is right and divinely approved. There is nothing unholy or degrading about sexuality in itself [between a husband and his wife], for by that means men and women join in a process of creation and in an expression of love.”

The Teachings of Spencer W. Kimball, ed. Edward L. Kimball [Salt Lake City: Bookcraft, 1982], p. 311).



Spencer W. Kimball
Apostle: 1943-1985
Prophet: 1973-1985

❑ *Mature Intimacy: Courtship And Marriage*, in [A Parent's Guide](#), 1985

(this is the only “official” church publication on sexuality and intimacy. Very dated but has some good stuff. Most do not know about this resource that addresses sexuality and that is still available online. <https://www.lds.org/manual/a-parents-guide?lang=eng>)

Advice to Specific Groups (7:8–16)

Problems of Marriage and Celibacy (7:1–40)

To the Unmarried and the Widowed: Better to Marry than to Burn!

- “I say therefore **to the unmarried and widows**, It is good for them if they abide even as I. But **if they cannot contain, let them marry: *for it is better to marry than to burn***” (7:8–9; note the JST “than that any should commit sin”)
- At this point, Paul does not seem to be married. He compares himself to the unmarried [widowers] and widows.
- **Was Paul Married at this point? Was he ever married?**
 - No direct evidence that Paul was ever married and no direct evidence that he was never married
 - In absence of direct evidence, I assume the norm for society
 - As a good Jewish Pharisee, Paul would probably have been married
 - Acts 26:10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, ***I gave my voice against them.*** (NRSV *I also cast my vote against them*)
 - Paul certainly seems to know a lot about marital intimacy
 - In light of 1 Cor. 7:8 it may be wondered if Paul was a widower?

Advice to Specific Groups (7:8–16)

Problems of Marriage and Celibacy (7:1–40)

To the Married: Regarding Divorce and Separation

- “And **unto the married I command, yet not I, but the Lord**, Let not the wife depart from *her* husband: **But and if she depart, let her remain unmarried, or be reconciled to her husband**: and let not the husband put away *his* wife.” (7:10–11)
 - “But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.” (Matthew 5:32; 19:9)
- “**But to the rest speak I, not the Lord**: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away . . . For the unbelieving husband is sanctified by the wife . . .” (7:12–14)
- “**But if the unbelieving depart, let him depart**. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? ” (7:15–16)
 - It might be possible to propose a scenario where Paul himself might have been separated—if his wife was the daughter of stringent Pharisees, perhaps she did not believe or perhaps they insisted upon a separation, and Paul, not willing to divorce her, had not remarried

Advice to Specific Groups (7:25–35)

Problems of Marriage and Celibacy (7:1–40)

To The Unmarried: Reasons for Avoiding Marriage in View of the Impending Crisis

- “Now concerning virgins, I have no command of the Lord, **but I give my opinion as one who by the Lord’s mercy is trustworthy**. I think that, *in view of the impending crisis*, it is well for you to remain as you are.”
(7:25–26 NRSV; KJV “**present distress**”)
 - The “**present distress**” could be present or impending persecution; feared or imminent trouble; or the tribulations expected with the Parousia
 - V. 29. “**But this I say, brethren, the time is short.**”
 - “Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.” (7:27–28)
- “**Celibacy**” as a function of service or necessary state during a particular call
 - “**But I speak unto you who are called unto the ministry**. For this I say, brethren, the time that remains is but short, **that ye shall be sent forth unto the ministry**. Even they who have wives, shall be as though they had none: **for ye are called and chosen to do the Lord’s work.**” (7:29 JST)

“He that is unmarried cares for the things that belong to the Lord, how he may please the Lord; but he that is married cares for the things that are of the world, how he may please his wife... This I speak for your own profit...that ye may attend upon the Lord without distraction.”

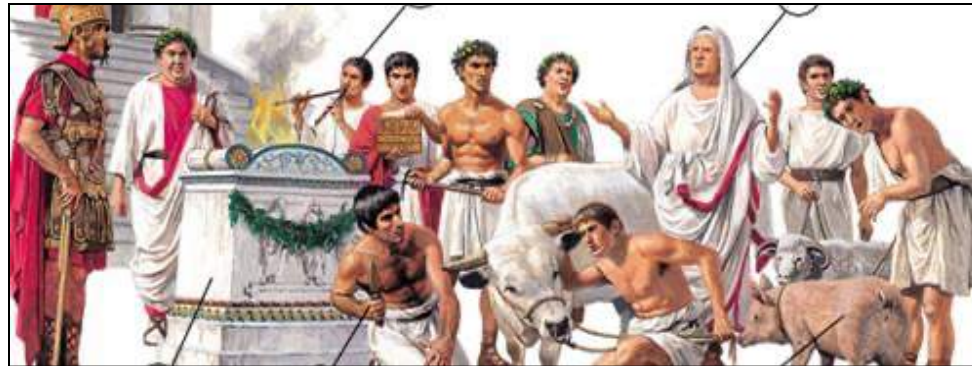
1 Corinthians 7:32–35

**Paul felt that single missionaries can devote themselves to the Lord more without having to worry about family back home.*



“Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.”

1 Corinthians 8:1



■ **Background**

■ **Fresh meat was expensive; eating it was a rare opportunity for most people.*

■ **Often non-Christians would slaughter an animal at local pagan temple and offer it up to various deities (gods get bones/fat; people get the meat).*

■ **People would invite friends and have feast at pagan temple.*

■ ****Issues for Christians:***

■ *--Is meat sacrificed to idols contaminated in some way?*

■ *--By partaking of such meat is one committing idolatry?*

Meat offered to Idols

1 Cor. 8:4,8



**We know that pagan gods don't really exist, and eating this meat cannot hurt us, but...*

Defiled Conscience

1 Cor. 8:7,10–11

**Not every Christian understands: Some think that by eating they are actually participating in idol worship.*

**If a “weak” Christian sees you at a pagan feast, he may be encouraged to participate in pagan sacrifice.*

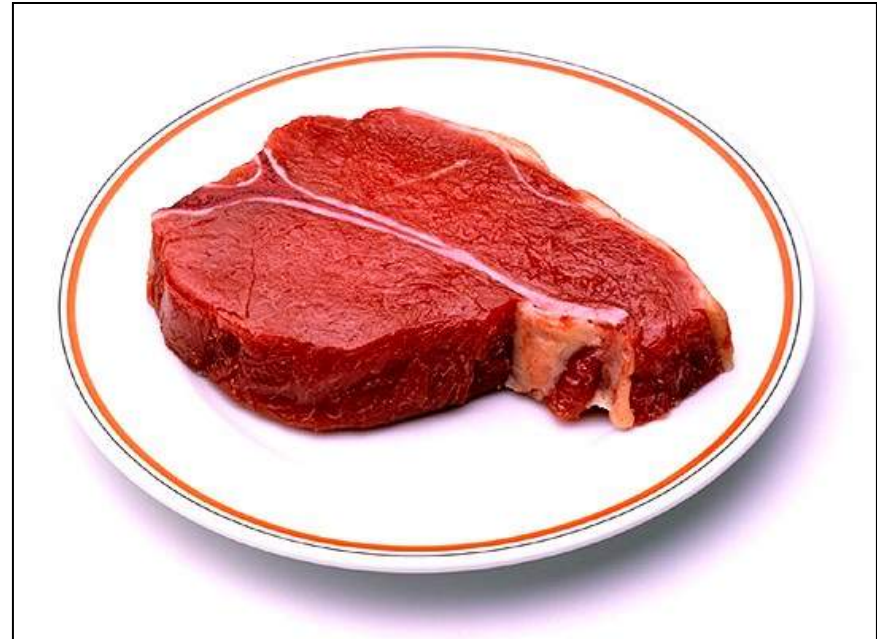


Ask No Questions!

1 Cor. 10:25

*“*shambles*” = *market*
(see footnote 25a)

***Go ahead and buy
meat at the market; just
don't ask any questions.*

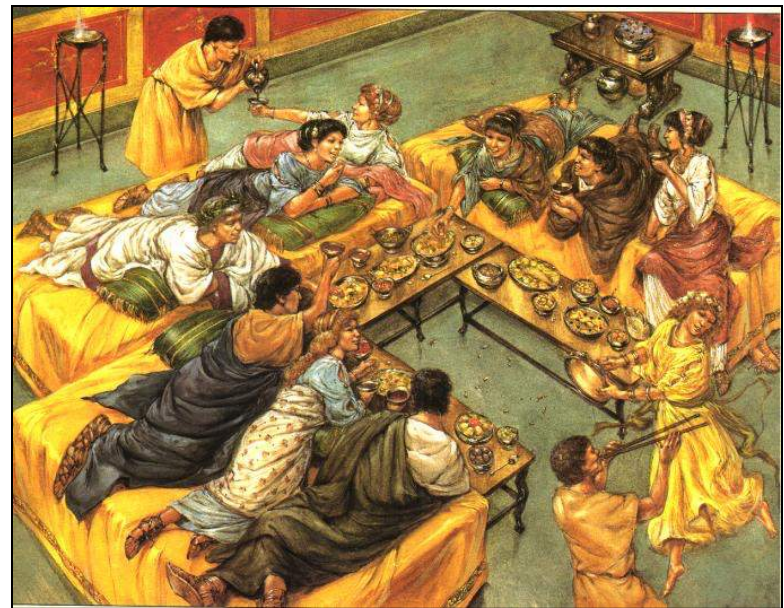


“If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question... But if any man say unto you, ‘This is offered in sacrifice unto idols,’ eat not for his sake that showed it... Give none offence.”

1 Corinthians 10:27–29,32

**Go ahead to the feast and eat; it won't hurt you. But if the host makes a big deal that the meat was offered to idols, don't eat.*

**This is so your host and the others won't think you approve of sacrifice to idols.*



Latin Maxim

*In necessariis unitas,
in dubiis libertas,
in omnibus caritas*

**In essentials unity,
in non-essentials liberty,
in all things charity.**

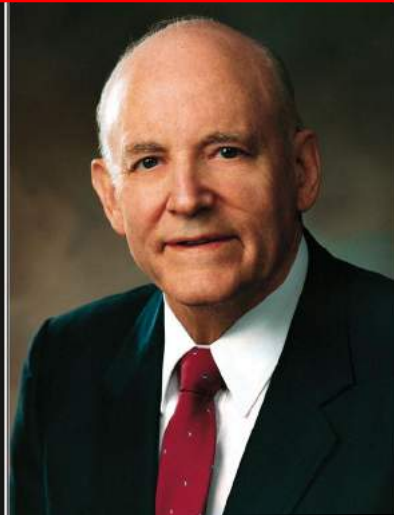
1 Corinthians 11



■ Background

- **In 1st century A.D. culturally conservative standards of modesty were different than today.*
- **In conservative society, sight of a woman's hair on her head was considered immodest.*
- **In conservative society, it was husband's exclusive prerogative to see his wife's hair uncovered.*
 - **Don't take offense at Paul's cultural standards of modesty. Seek to understand the context, and then apply what general principles you can. (Not everything will be directly applicable!)*
 - **Because of his culture, Paul had some attitudes toward women that we don't share in our culture.*

What do you notice?



Her Head

1 Cor. 11:5

“her head” =

- 1) Her actual head,
- 2) Her leader/steward (husband)

***WHY?** Because it was immodest
(Pagan priestesses sometimes shaved their heads, women charged with adultery were forced to shave their heads; prostitutes would sometimes entice customers through the sight of their hair.)



***Conclusion:** Paul simply wants women to adhere to the culturally conservative standard of modesty (similar to what we do today).



Roman Woman, Early Roman Empire (MET NY)

Plutarch, *Quaestiones Romanae* 267a:

“It is more usual for women to go forth in public with their heads covered and men with their heads uncovered.”

Background:

**In Greek, no separate word for “husband” / “wife.” Thus, “man” may mean “husband”; “woman” may mean “wife,” depending upon the context*

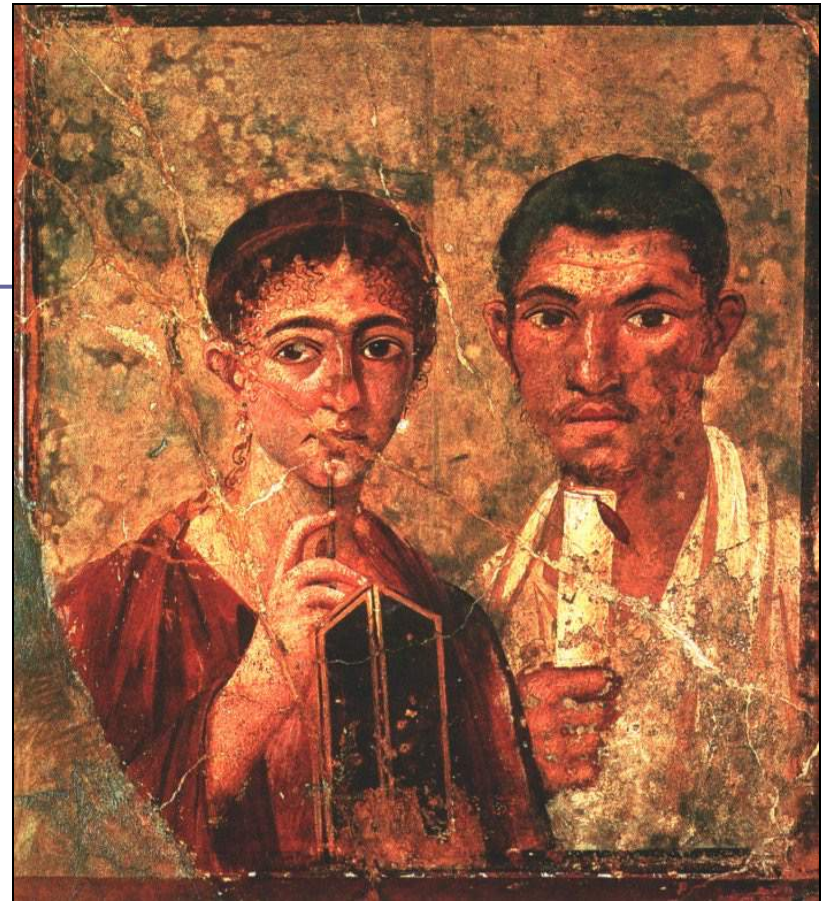
****The term “head” can either mean “noggin” or “leader/steward”***

**Paul was in a male dominated, male chauvinistic society*

****Don’t be offended at Paul’s male dominated culture. Seek to understand what Paul was trying to teach, and then apply what general principles you can***

**Not everything Paul said will be applicable for our society today*

****When speaking of men and women, Paul was focusing on roles and stewardships, rather than simply gender.***



*Painting of Roman couple
(1st century B.C., Pompeii)*

The Head

1 Cor. 11:3

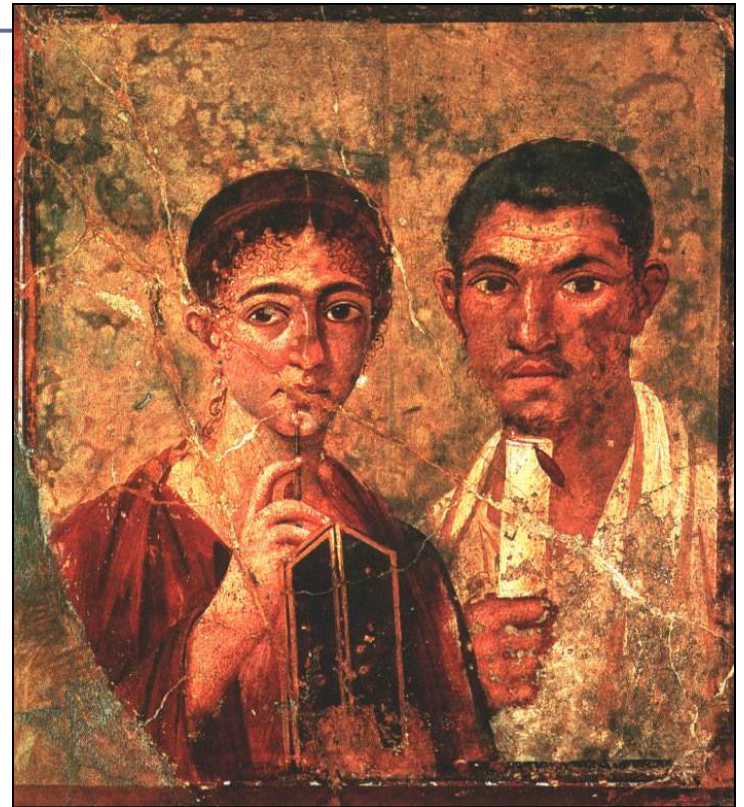
**The leader/steward of the husband is Christ. The leader/steward of the wife is the husband.*

**Not an issue of gender, or status/priority in God's eyes.*

**Women and men have equal access to God and atonement.*

“Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.”

1 Corinthians 11:11



*Painting of Roman couple
(1st century B.C., Pompeii)*



Fellowship Meal

1 Cor. 11:20–22, 33–34



- **Jesus ate the Last Supper and then administered the sacrament to his apostles.*
- **Many early Christians met together to eat a fellowship meal (called an agape/love feast), and then to partake of the sacrament of the Lord's Supper in conjunction with the fellowship meal.*
- **The fellowship meal would be a potluck dinner, with members bringing and sharing what food they could.*
- *What are the problems that arise out of this feast? (hint: vv. 20–22)*

This Do

1 Cor. 11:23–25

- * “*testament*” = *covenant*
- **Earliest ref. to sacrament (earlier than Gospels) = It was symbolic (“in remembrance”), not literal (“transubstantiation”).*
- **Only ref. to sacrament in Paul’s letters. If Paul didn’t mention it here, we wouldn’t know he knew about it.*
- **Conclusion: Paul’s letters don’t tell us all he knew. Paul knew much more than he tells us in his letters.*



The Diversity of Spiritual Gifts

1 Cor. 12:4–7

Now concerning spiritual *gifts* (τῶν πνευματικῶν), brethren, I would not have you ignorant. (1 Corinthians 12:1)

**Differences of administrations = different ways of administering or serving*

(i.e. each person has different strengths and serves in different ways)

**Diversities of operations = differences in activities*



“To some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God.” (D&C 46:15–16)

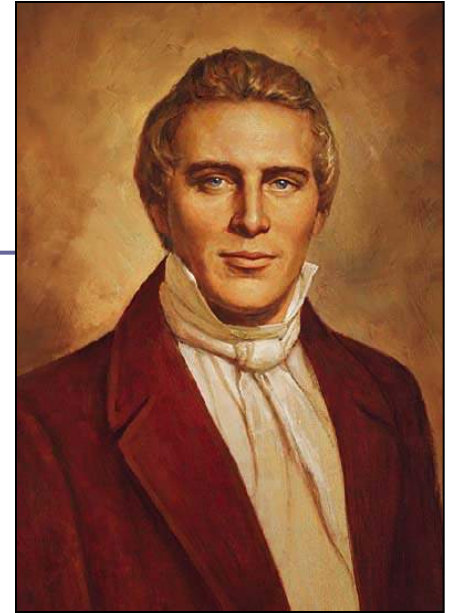
The Body of the Church

1 Corinthians 12:18–28

- **Each calling, large or small, is important to keep the body of Christ (the Church) functioning*
- “Be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees... If thou art faithful unto the end thou shalt have a crown of immortality, and eternal life in the mansions which I have prepared in the house of my Father”
D&C 81:5–6
- And ***we did magnify our office unto the Lord***, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; ***wherefore, by laboring with our might their blood might not come upon our garments***; otherwise their blood would come upon our garments, and we would not be found spotless at the last day.

Jacob 1:19

*“How does one
magnify a calling?
Simply by
performing the
service that
pertains to it.”*



Joseph Smith
Prophet: 1830-1844

1 Corinthians 13

“Charity”

- In the KJV the word “charity” is from the Greek *agapē*
 - Most of the time it is rendered as “Love” when it is used in the KJV (e.g. Matt. 24:12; Luke 11:42; John 5:42; 13:35; 15:9–10, 13; 17:26)
- In Greek different words for Love: *filos* (friendly love, beloved), *eros* (erotic), *storgē* (affection)
- “But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

Moroni. 7:47

- How is Charity defined in 1 Corinthians 13?

Suffers long (v. 4) = **Patience**

Is kind (v.4) = **Kindness**

Envies not (v.4) = **Not jealous**

Does not vaunt itself (v.4) = **Not boastful**

Not puffed up (v.4) = **Not proud**

Does not misbehave (v.5) = **Honorable**

Seeks not her own (v.5) = **Unselfish**

Not Easily provoked (v.5) = **Even tempered**

Thinks no evil (v.5) = **Tolerant, does not hold grudges**

Rejoices in good (v.6) = **Empathetic**

Bears all things (v.7) = **Steady**

How does one get Charity?

“Pray unto the Father with all the energy of heart, that ye may be filled with this love, which he has bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the [children] of God.” (Moroni 7:48)



“Note that charity is given only to those who seek it, only to those who earnestly pray for it, only to those who are disciples of Christ.”

Joseph B. Wirthlin, “Cultivating Divine Attributes,” *Ensign* (Nov. 1998), p. 26.

1 Corinthians 13:12

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.



At present we see indistinctly, *as in a mirror*, but then face to face. At present I know partially; then I shall know fully, as I am fully known.

1 Corinthians 13:12 NAB

1 Corinthians 14

Speaking in Tongues & Women in the Church

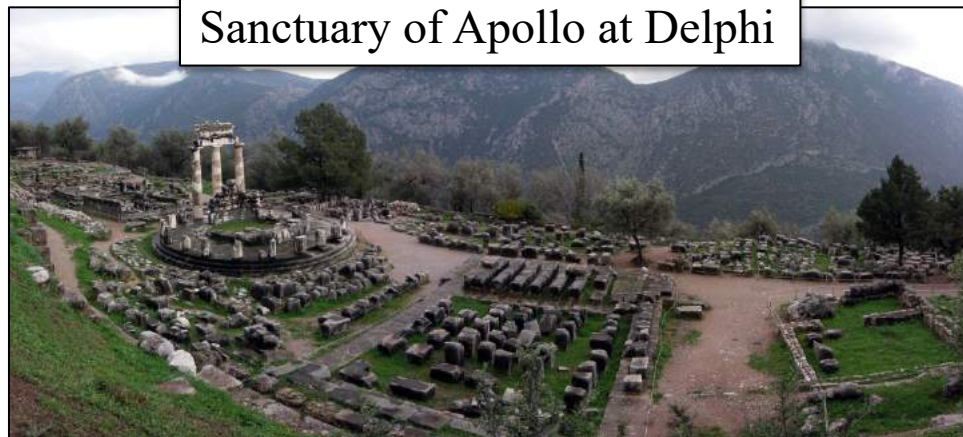


The priestess of the oracle at
ancient Delphi, Greece
John Collier 1891



Delphi

Corinth



Sanctuary of Apollo at Delphi

1 Corinthians 14

Background:

**The Gift of Tongues has different manifestations:*

- 1) to speak in known languages (Acts 2);*
- 2) to speak in unknown languages (1 Cor. 14).*

**Early Christians sometimes were inspired by the Spirit to speak in “unknown tongues” or JST “another tongue” (i.e. in a language no one understood)*

**Issue for Christians:*

Is speaking in tongues a means to an end?

Or is speaking in tongues an end in and of itself?

1 Corinthians 14:5–6

**The gift of tongues should be a means to an end, and not an end in and of itself (i.e. not just to impress people).*

**The end should be edification through divine communication (i.e. revelation, knowledge, prophecy, doctrine, etc.)*

“If any man speak in an unknown tongue, let it be (1) by two, or at the most by three, and that (2) by course; and (3) let one interpret. But (4) if there be no interpreter, let him keep silence in the church and let him speak to himself, and to God.”

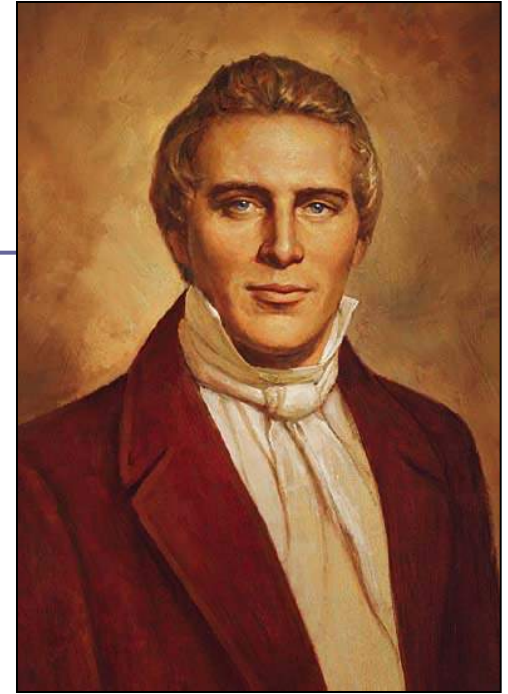
1 Corinthians 14:27–28

**Paul makes rules for speaking in tongues at church.*

**Only a few may speak in tongues; they must speak one at a time; and they must have an interpreter.
(if not, don't speak in tongues!)*



“It is not necessary for tongues to be taught to the Church particularly. For any man that has the Holy Ghost can speak of the things of God in his own tongue as well as to speak in another. For faith comes not by signs, but by hearing the word of God.”



Joseph Smith
Prophet:
1830-1844

Teachings of the Prophet Joseph Smith, p. 149.

1 Corinthians 14:34

Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

JST 1 Corinthians 14:34

34 Let your women keep silence in the churches; for it is not permitted unto *them to rule*; but to be under obedience, as also saith the law.

“But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.”

1 Corinthians 11:5

“And thou [Emma] shalt be ordained under his hand to expound scriptures, and to exhort the church, according as it shall be given thee by my Spirit.”

D&C 25:7



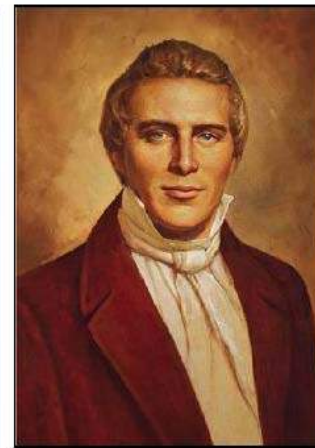
Emma Smith

1 Corinthians 15

What is the absolute core of the Gospel?

“The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; **and all other things which pertain to our religion are only appendages to it**”

Teachings of the Prophet Joseph Smith, p. 121.



Joseph Smith
Prophet: 1830-1844

¹² Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

¹³ But if there be no resurrection of the dead, then is Christ not risen:

¹⁴ And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

1 Corinthians 15:1–8

¹ Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

² By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

³ For I delivered unto you first of all that which I also received, how that

Christ died for our sins according to the scriptures;

⁴ And that he was buried, and that he rose again the third day according to the scriptures:

⁵ And that he was seen of Cephas, then of the twelve:

⁶ After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

⁷ After that, he was seen of James; then of all the apostles.

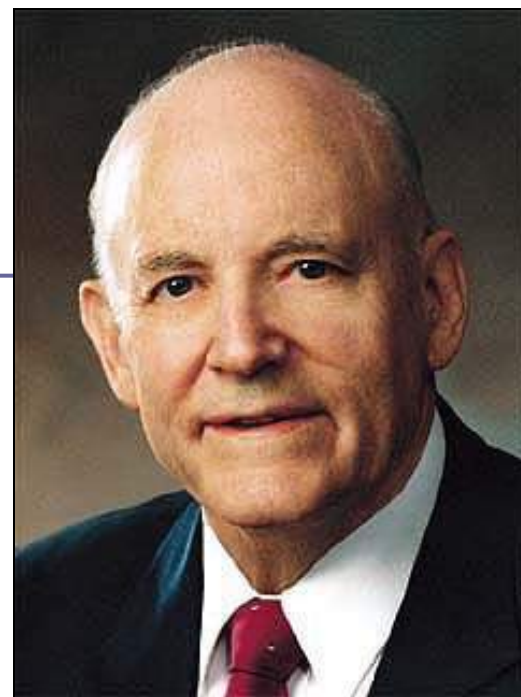
⁸ And last of all he was seen of me also, as of one born out of due time.

**Early
Christian
Creed**

“The doctrine of the Resurrection is the single most fundamental and crucial doctrine in the Christian religion. It cannot be overemphasized, nor can it be disregarded. Without the Resurrection, the gospel of Jesus Christ becomes a litany of wise sayings and seemingly unexplainable miracles — but sayings and miracles with no ultimate triumph.

No, the ultimate triumph is in the ultimate miracle: for the first time in the history of mankind, one who was dead raised himself into living immortality....

The witnesses of this wonderful occurrence cannot be impeached.”



Howard W. Hunter
Apostle: 1959-1995
Prophet: 1994-1995

Howard W. Hunter, “An Apostle’s Witness of the Resurrection,” *Ensign* (May 1986), p. 16.

1 Corinthians 15:14–20

¹⁴ And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

¹⁵ Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

¹⁶ For if the dead rise not, then is not Christ raised:

¹⁷ And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

¹⁸ Then they also which are fallen asleep in Christ are perished.

¹⁹ If in this life only we have hope in Christ, we are of all men most miserable.

²⁰ But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

****Because Christ was resurrected
all will be resurrected***



“If in this life only we have hope in Christ, we are of all men most miserable.”

εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡλπικότες
ἐσμὲν μόνον, ἐλκεεινότεροι πάντων ἀνθρώπων
ἐσμέν.

1 Corinthians 15:19

“If we have hoped in Christ for this life only, we are of all people most pitied.”

1 Corinthians 15:29

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; Εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν;





Baptism for the Dead

Otherwise, what will people accomplish by having themselves baptized for the dead? If the dead are not raised at all, then why are they having themselves baptized for them?

1 Corinthians 15:29 New American Bible

Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?

1 Corinthians 15:29 New American Standard

Now if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them?

1 Corinthians 15:29 New International Version

Otherwise, what will those people do who receive baptism on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?

1 Corinthians 15:29 New Revised Standard

Early Church Fathers on 1 Corinthians 15:29

Now if some of them are “baptized for the dead,” can we not assume that they have a reason for it? Certainly he [Paul] is maintaining that they practiced this in the belief that the ordinance would be a vicarious baptism and as such be advantageous to the flesh of others, which they assumed would be resurrected, for unless this referred to a physical resurrection there would be no point in carrying out a physical baptism

**Tertullian, *De Resurrectione* 48
(c. A.D. 160–230)**

I don't believe that the apostle was giving his approval to the practice, but rather signifying that those who practiced it thereby indicated their belief in a physical resurrection, being foolishly baptized for the dead. . . . For elsewhere he speaks of only one baptism. Therefore to baptize “for the dead” means to baptize for bodies; for the body, as we have demonstrated, is really dead.

Tertullian, *Adversus Marcionem*, 5.10

Early Church Fathers on 1 Corinthians 15:29

From Asia to Gaul has reached us the account of a certain practice, namely that when any die without baptism among them, they baptize others in their place and in their name, so that, rising in the resurrection, they will not have to pay the penalty of having failed to receive baptism, but rather become subject to the authority of the creator of the world. For this reason this tradition which has reached us is said to be the very thing to which the apostle himself refers when he says, “If the dead rise not at all, what shall they do who are baptized for the dead?”

**Epiphanius, *Against Heresies* 1.28.6
(c. A.D. 310–400)**



The Resurrected Body (15:35–58)

“But some *man* will say, How are the dead raised up? and with what body do they come?” (15:35)

■ “All flesh is not the same flesh . . .” (15:39)

■ Two concepts

■ Earthly and heavenly bodies differ

- “There are both heavenly bodies (*epourania*, celestial) and earthly bodies (*epigeia*, terrestrial), but the glory of the heavenly is one thing, and that of the earthly is another.” (15:40 NRSV)
- “There are also celestial bodies, and bodies terrestrial, and bodies *telestial*; but the glory of the celestial is one, and the terrestrial, another; and the *telestial*, *another*.” (JST 1 Cor. 15:40)
- *Paul is simply contrasting terrestrial/earthly/mortal bodies with celestial/heavenly/resurrected bodies.*

*Terrestrial

(*Earthly/Mortal*)

*Men/Beasts/Fish/Birds

*Corruption

*Dishonor

*Weakness

***Natural Body**

*Celestial

(*Heavenly/Resurrected*)

*Sun/Moon/Stars

*Incorruption

*Glory

*Power

***Spiritual Body**

Who shall inherit the Kingdom?

“Now this I say, brethren, that **flesh and blood** cannot inherit the kingdom of God; neither doth corruption inherit incorruption.”

1 Corinthians 15:50

“Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not **flesh and bones**, as ye see me have.”

Luke 24:39

“Flesh and blood cannot go there (i.e. heaven); but flesh and bones, quickened by the Spirit of God, can.”
(Teachings of the Prophet Joseph Smith, p. 326.)

1 Corinthians 16:21–24

²¹ The salutation of *me* Paul with mine own hand.

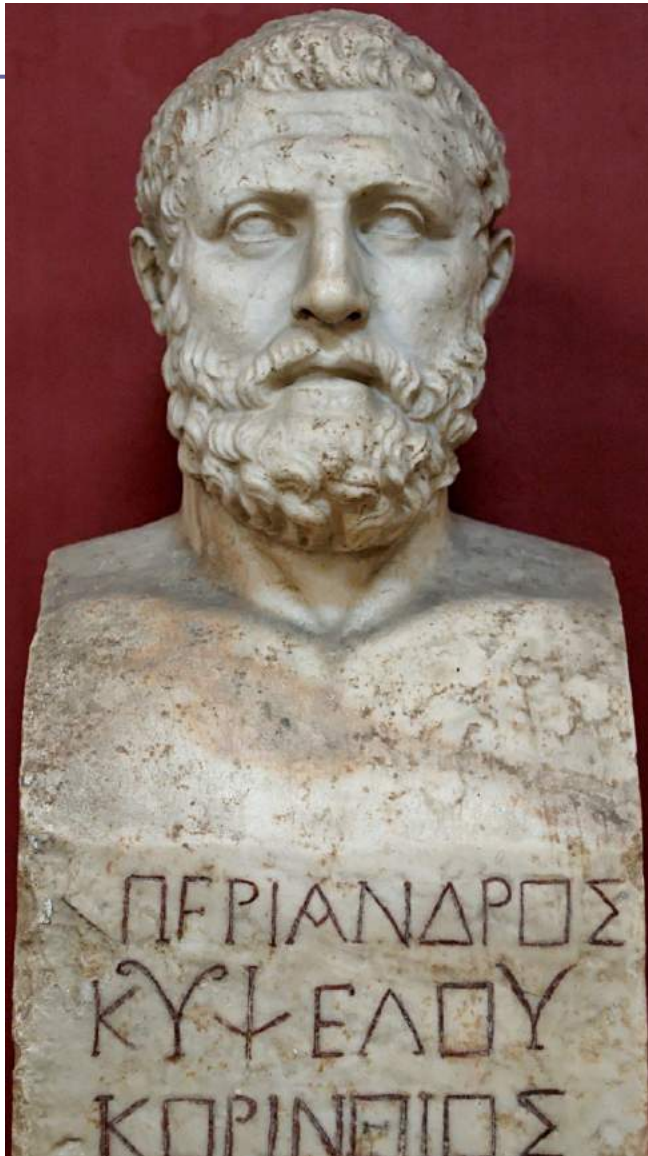
²² If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

Anathema Maranatha = Aramaic
“let him be accursed, the lord cometh!”

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

²⁴ My love *be* with you all in Christ Jesus. Amen.

2 Corinthians



From Where was 2 Corinthians sent?

Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord, ¹³ I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, *I went from thence into Macedonia.*

2 Corinthians 2:12-13

Macedonia:

For I know the forwardness of your mind, for which *I boast of you to them of Macedonia*, that Achaia was ready a year ago; and your zeal hath provoked very many.

2 Corinthians 9:2 (see also 2:13, 7:5, 8:1, 9:4, 11:9; 13:14)



By whom was the letter sent?

I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

2 Corinthians 12:18 (cf. 2:13, 7:6, 13, 14, 8:6, 16, 23)

Date of Letter?

c. A.D. 56/7, sometime not long after 1 Corinthians (within 6 to 12 months)

Authorship?

Paul and Timothy (1:1)

Who was Timothy?

A junior companion of Paul; transmitted other letters of Paul (Thessalonians, 1 Corinthians)

Why was 2 Corinthians written?

1. To express joy in those who, due to his former letters, had repented and humbled themselves before the Lord and were now ready to abide under God's constituted leaders. (1:12–7:16)
2. To fully organize the welfare contribution for the unfortunate Saints living elsewhere. (8:1–9:15)
3. To warn those who yet continued in rebellion against authority and to expose their hypocrisy to the branch. (10:1–13:10)

2 Corinthians 1:1-11

Epistolary Introduction

¹ **Paul**, an apostle of Jesus Christ by the will of God, and **Timothy** *our* brother, **unto the church of God which is at Corinth**, with all the saints which are in all Achaia:

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

Epistolary Thanksgiving

³ Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; ⁴ Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

⁵ For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. ⁶ And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. ⁷ And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation. ⁸ For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out

of measure, above strength, insomuch that we despaired even of life: ⁹ But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: ¹⁰ Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*; ¹¹ Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

Ephesus



²⁸ And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

²⁹ And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

³⁰ And when Paul would have entered in unto the people, the disciples suffered him not. **(Acts 19:28-30)**



Paul's Relations with the Corinthian Christians

1:12–7:16

■ Reason for His Change in Travel Plans

- ¹⁵ And in this confidence I was minded to come unto you before, that ye might have a second benefit; ¹⁶ And **to pass by you into Macedonia**, and to **come again out of Macedonia** unto you, and of you to be brought on my way toward Judaea. (2 Corinthians 1:15-16)
- ¹ But I determined this with myself, that I would not come again to you in heaviness. ² For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? (2 Corinthians 2:1-2)
- ¹² Furthermore, when I came to **Troas** to *preach* Christ's gospel, and a door was opened unto me of the Lord, ¹³ I had no rest in my spirit, because I found not **Titus** my brother: but taking my leave of them, I went from thence into **Macedonia**. (2 Corinthians 2:12-13)



The Letter

¹ But I determined this with myself, that **I would not come again to you in heaviness.** ² For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? ³ And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. ⁴ **For out of much affliction and anguish of heart I wrote unto you with many tears;** not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.



2 Cor. 2:1–4

The Apostolic Ministry

2:14–6:10

- **God Has Used Paul (2:14–17)**
- **The Corinthians Are Paul's Recommendation (3:1–3)**
- **Ministers of the New Covenant (3:4–18)**
- **"Light" of the Gospel Versus "Darkness" (4:1–6)**
- **God Sustains His Ministers (4:7–18)**
 - "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." (4:8–10)
- **Hope of an Eternal Home (5:1–10)**
- **Ministry of Reconciliation (5:11–6:10)**
 - ¹⁷ Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. ¹⁸ And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; ¹⁹ To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. ²⁰ Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. (2 Cor. 5:17–20)
 - *This is translated "atonement" at Romans 5:11—Paul's major emphasis regarding the atonement is its role in reconciling us to God*

2 Corinthians 3:6

Who also hath made us able ministers of the **new testament**; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

ὃς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ.

2 Corinthians 3:14

But their minds were blinded: for until this day remaineth the same vail untaken away **in the reading of the old testament**; which vail is done away in Christ.

ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον ὅτι ἐν Χριστῷ καταργεῖται·

First reference to the “Old Testament” as book of scripture!

TaNaK

T=Torah (Law); N=Nebiim (Prophets); K=Kethuviim (Writings)

<u>Torah (Pentateuch)</u>	<u>Historical Books (Former Prophets)</u>	<u>Writings</u>
Genesis	Joshua	Psalms
Exodus	Judges	Proverbs
Leviticus	1–2 Samuel	Job
Numbers	1–2 Kings	Song of Solomon
Deuteronomy		Ruth
	<u>Historical Books (Latter Prophets)</u>	Lamentations
	Isaiah	Ecclesiastes
	Jeremiah	Esther
	Ezekiel	Daniel
		Ezra-Nehemiah
	<u>Historical Books (Minor Prophets)</u>	1–2 Chronicles
	Hosea	
	Joel	
	Obadiah	
	Jonah	
	Micah	
	Nahum	
	Habakkuk	
	Zephaniah	
	Malachi	
	Haggai	
	Amos	
	Zechariah	

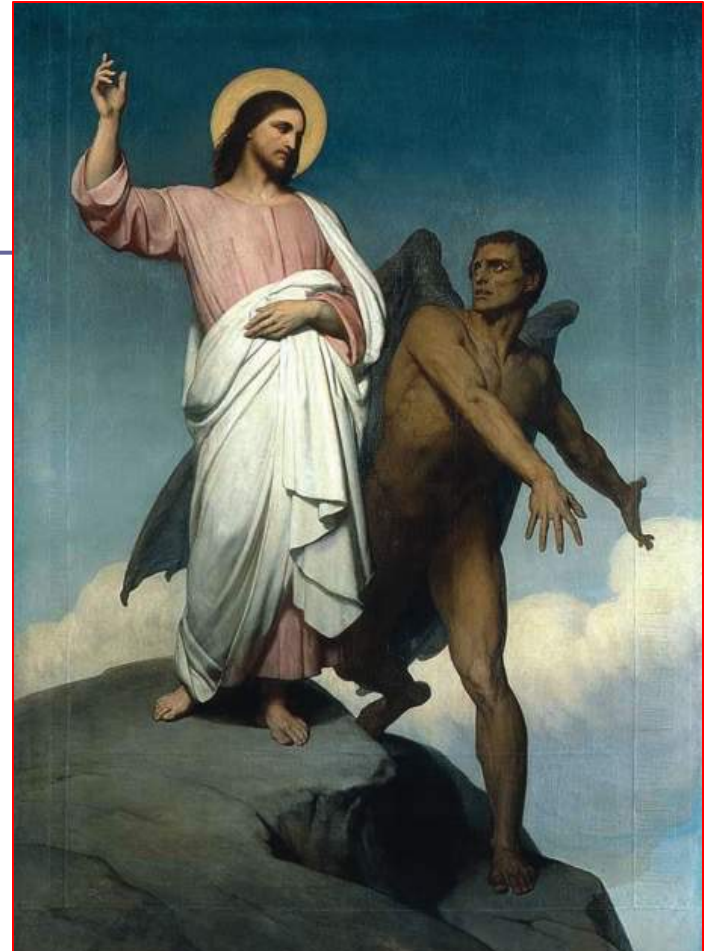
**The restored Gospel should
inform your reading of the
scriptures!!**

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2 Cor. 4:4

⁸ *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; ⁹ Persecuted, but not forsaken; cast down, but not destroyed; ¹⁰ Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

2 Cor. 4:8–10



⁸ Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; ⁹ And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. ¹⁰ Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Matthew 4:8–10

¹⁷ For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; ¹⁸ While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

2 Cor. 4:17–18



Liberty Jail

March, 1839

7 And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that *all these things shall give thee experience, and shall be for thy good.* 8 *The Son of Man hath descended below them all. Art thou greater than he?*

D&C 122:7–8



The Last Judgment
Michelangelo

⁶ Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:
⁷ (For we walk by faith, not by sight:)
⁸ We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. ⁹ Wherefore we labour, that, whether present or absent, we may be accepted of him.
¹⁰ For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. ¹¹ Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

2 Cor. 5:6–11

Ministry of Reconciliation (5:11–6:10)

¹⁷ Therefore if any man be in Christ, **he is a new creature: old things are passed away; behold, all things are become new.** ¹⁸ And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; ¹⁹ To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. ²⁰ Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. ²¹ For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

2 Cor. 5:17–21

¹² And according to his faith **there was a mighty change wrought in his heart.** Behold I say unto you that this is all true. ¹³ And behold, he preached the word unto your fathers, **and a mighty change was also wrought in their hearts,** and they humbled themselves and put their trust in the true and living God. And behold, they were faithful until the end; therefore they were saved. ¹⁴ And now behold, I ask of you, my brethren of the church, **have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts?** ¹⁵ Do ye exercise faith in the redemption of him who created you? Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God to be judged according to the deeds which have been done in the mortal body? ¹⁶ I say unto you, can you imagine to yourselves that ye hear the voice of the Lord, saying unto you, in that day: Come unto me ye blessed, for behold, your works have been the works of righteousness upon the face of the earth?

Alma 5:12–16

“Let our personal lives, our homes and our work performance reflect our Christ-like character; let us so live that others will say about us, ‘there is a true Christian!’ Yes, we believe in Jesus Christ. But even more, we look to him. We trust him and strive to emulate his attributes.”

The Teachings of Ezra Taft Benson, p. 328.



Ezra Taft Benson
Apostle: 1943-1994
Prophet: 1985-1994

Ministry of Reconciliation (5:11–6:10)

¹⁷ Therefore if any man be in Christ, **he is a new creature: old things are passed away; behold, all things are become new.** ¹⁸ And all things are of God, **who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;** ¹⁹ To wit, that God was in Christ, **reconciling the world unto himself**, not imputing their trespasses unto them; **and hath committed unto us the word of reconciliation.** ²⁰ Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. ²¹ For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

2 Cor. 5:17–21

Verb **καταλλάσσω** and **καταλλαγή** means **“reconciliation”** but also mean **“atonement”**; cf. Rom 5:11: “And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received **the atonement.**”

Atonement (At+one+ment), from medieval Latin *adunamentum*

¹¹ O ye Corinthians, our mouth is open unto you, our heart is enlarged. ¹² Ye are not straitened in us, but ye are straitened in your own bowels. ¹³ Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged. ¹⁴ Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? ¹⁵ **And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?** ¹⁶ And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, **I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.** ¹⁷ Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, ¹⁸ And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

2 Cor. 6:11–18

6:15 τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελιάρ, ἢ τίς μερίς πιστῷ μετὰ ἀπίστου;

Belial: “worthlessness,” but here “Satan”

Lev. 26:12; Ezek 37:27; Isa 52:11; 2 Sam 7:14; Isa 43:6 a chain of quotations to show separation from defilement

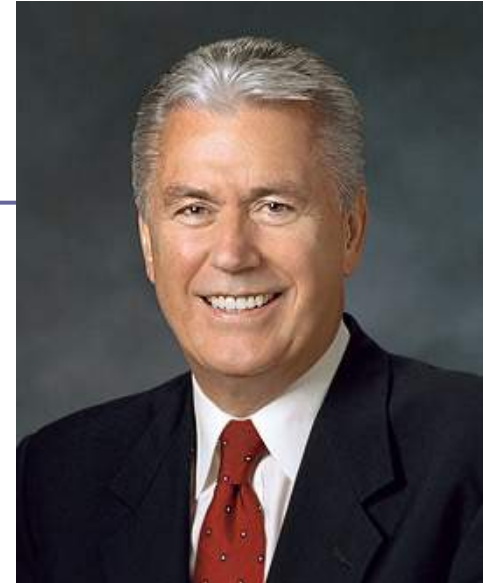
2 Corinthians 7:8–9

⁸For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

⁹ Now I rejoice, not that ye were made sorry, but that ye sorrowed to **repentance** (μετάνοιαν): **for ye were made sorry after a godly manner** (ἐλυπήθητε γὰρ κατὰ θεόν), that ye might receive damage by us in nothing.



The Apostle Paul taught that “*godly sorrow* worketh repentance to salvation ... but the *sorrow of the world* worketh death.” *Godly sorrow* inspires change and hope through the Atonement of Jesus Christ. *Worldly sorrow* pulls us down, extinguishes hope, and persuades us to give in to further temptation. *Godly sorrow* leads to conversion and a change of heart. It causes us to hate sin and love goodness. It encourages us to stand up and walk in the light of Christ’s love. True repentance is about transformation, not torture or torment. Yes, heartfelt regret and true remorse for disobedience are often painful and very important steps in the sacred process of repentance. But when guilt leads to self-loathing or prevents us from rising up again, it is impeding rather than promoting our repentance.



Apostle: 2004–present

“You can do it now!” *Ensign*, Nov. 2013

The Collection for the Jerusalem Poor (8:1–9:15)

²⁷ And in these days came prophets from Jerusalem unto Antioch. ²⁸ And there stood up one of them named Agabus, and **signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar***. ²⁹ Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: ³⁰ Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Acts 11:27–30

***Claudius Caesar:
Emperor A.D. 41 – 54**

“¹⁰⁰ Then came Tiberius Alexander (c. A.D. 46–48) as successor to Fadus (c. A.D. 44–46) ; he was the son of Alexander, the alabarch of Alexandria, which Alexander was a principal person among all his contemporaries, both for his family and wealth; he was also more eminent for his piety than his son Alexander, for he did not continue in the religion of his country. ¹⁰¹ **Under these procurators that great famine happened in Judea**, in which Queen Helena bought grain in Egypt at a great expense, and distributed it to those who were in want, as I have related already;”

Josephus, *Antiquities of The Jews* 20.100–101

Now, her coming was of very great advantage to the people of Jerusalem; **for whereas a famine did oppress them at that time, and many people died for want of lack was necessary to procure food with,**

Josephus, *Antiquities of The Jews* 20.51

The Collection for the Jerusalem Poor (8:1–9:15)

- Macedonian Generosity Should Inspire the Corinthians (8:1–6)
- **Christ's Example Teaches Generosity** (8:7–15)
 - “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” (8:9)
- Commendation of Titus (8:16–24)
- Appeal to Finish the Collection Before Paul Arrives (9:1–5)
- **God Blesses the Liberal Giver** (9:6–15)
 - “Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for **God loves a cheerful giver.**” (9:6–7 NIV)

“When you serve the poor, you serve the Master. I have no doubt of that whatsoever.”



Gordon B. Hinckley, quoted in: Kyle Thompson, “President Hinckley called Humanitarian of the Millennium,” *Daily Universe* (10 Oct. 2000).

Paul's Defense of His Apostolic Authority (10:1–13:10)

- After the mood of reconciliation exhibited earlier in the letter, **Paul returns to an angry defense of his authority**, suggesting that he was again challenged by someone in the Corinthian congregation
 - For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible. **2 Corinthians 10:10**
 - ³ But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. ⁴ For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*. ⁵ For I suppose I was not a whit behind the **very chiefest apostles**. **2 Corinthians 11:3-5**
 - “**super-apostles**” sometimes translated “very chiefest” (KJV) or “most eminent” (NKJV), this may have referred to senior apostles such as Peter or, more likely, false teachers who claimed special authority above that of the legitimate apostles

Paul's Defense of his Apostolic Authority

His Suffering as an Apostle

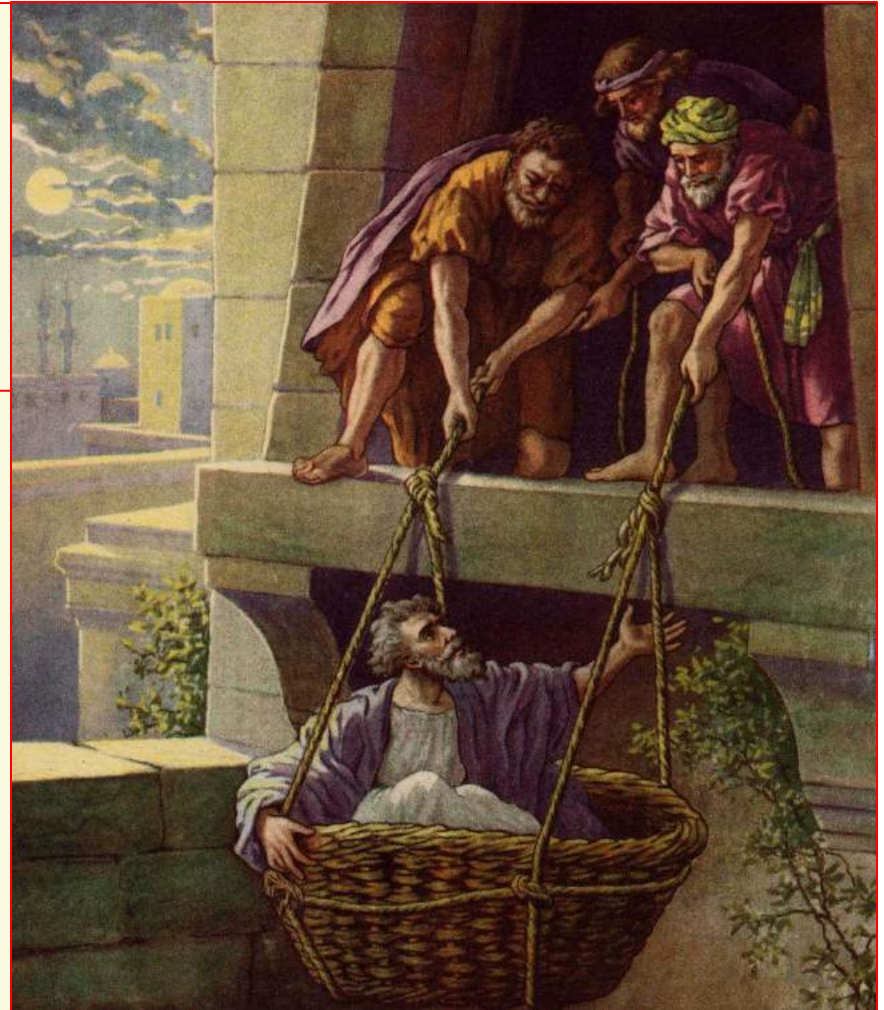
“Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. **Beside those things that are without, that which cometh upon me daily, the care of all the churches.**” (11:22–28)

³² In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: ³³ *And through a window in a basket was I let down by the wall, and escaped his hands.*

2 Corinthians 11:32–33

²² But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. ²³ And after that many days were fulfilled, the Jews took counsel to kill him: ²⁴ But their laying await was known of Saul. And they watched the gates day and night to kill him. ²⁵ Then the disciples took him by night, *and let him down by the wall in a basket.*

Acts 9:22–25



Paul's Defense of his Apostolic Authority

Paul's Visions and Revelations (12:1–10)

- It is not expedient for me doubtless to glory. *I will come to visions and revelations of the Lord*. I knew **a man in Christ** above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an **one caught up to the third heaven**. And I knew such a man . . . **How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.**” (12:1–4)
 - Who is Paul talking about here? (“I knew a man in Christ”)
- **HIMSELF!!!**
- Four known visions of Christ given to Paul
 - Road to Damascus (Acts 9:1–9; cf. Acts 22 and 25)
 - Vision at Corinth directing him to stay there longer (Acts 18:9–10)
 - Temple vision three years after conversion (related in Acts 22:17–21)
 - In prison at Jerusalem telling him he will testify in Rome (Acts 23:11)
 - *If this “man in Christ” was Paul, it is a fifth, but the details “were not lawful” to relate*
- “The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, **whether in the body or out I cannot tell.**” (D&C 137:1)
- Perhaps the most sacred experience of Paul's life, vision of the Celestial Kingdom (cf. D&C 76)

Paul's Thorn in the Flesh

⁷ And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. ⁸ For this thing I besought the Lord thrice, that it might depart from me. ⁹ And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. ¹⁰ Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

2 Corinthians 12:7–10

“And if men come unto me I will show unto them their **weakness**. I give unto men **weakness** that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them. Behold, I will show unto the Gentiles their weakness, and *I will show unto them that faith, hope and charity bringeth unto me—the fountain of all righteousness.*” (Ether 12:27–28)

Jacob 4:7, “Nevertheless, the Lord God showeth us our **weakness** that we may know that it is by his grace . . . that we have power to do these things.”

Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

Galatians 4:15

Final Words

■ Signs of a True Apostle (12:11–13)

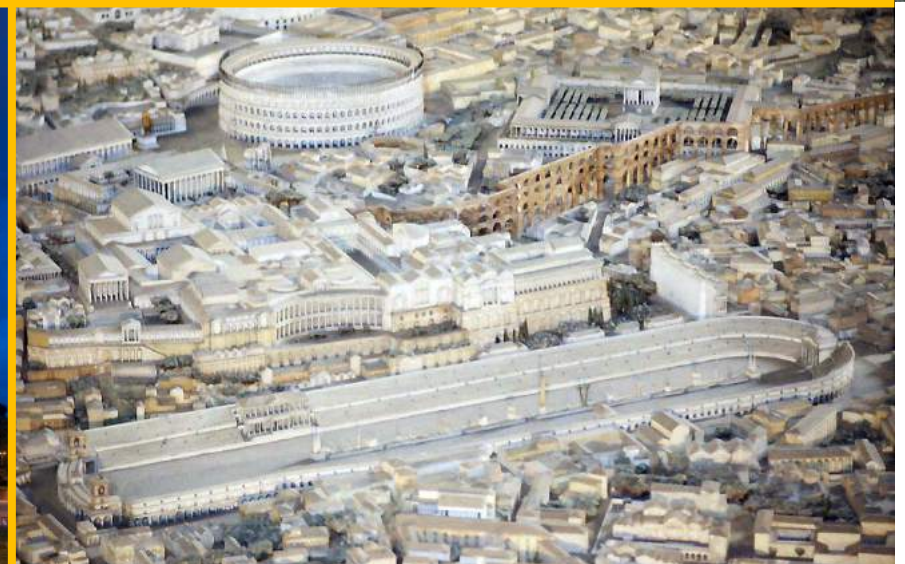
- “Truly the signs of an apostle were wrought among you in all *patience*, in *signs*, and *wonders*, and *mighty deeds*.” (12:12)
- “All the marks characteristic of a true apostle have been at work among you: complete perseverance, signs, marvels, demonstrations of power.” (12:12 NJB)

■ Paul’s Concern for the Corinthian Church (12:14–18)

■ Appeal to Repent Before Paul Comes (12:19–13:10)

- “Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.” (13:10–11)

Epistle to the Romans



When did Paul write Romans?

“Now I go unto Jerusalem to minister to the saints...to make a certain contribution for the poor saints which are at Jerusalem... When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.” (Rom. 15:25,28)

“[While in Corinth] Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.” (Acts 19:21)

“I came [to Jerusalem] to bring alms to my nation, and offerings.” (Acts 24:17)

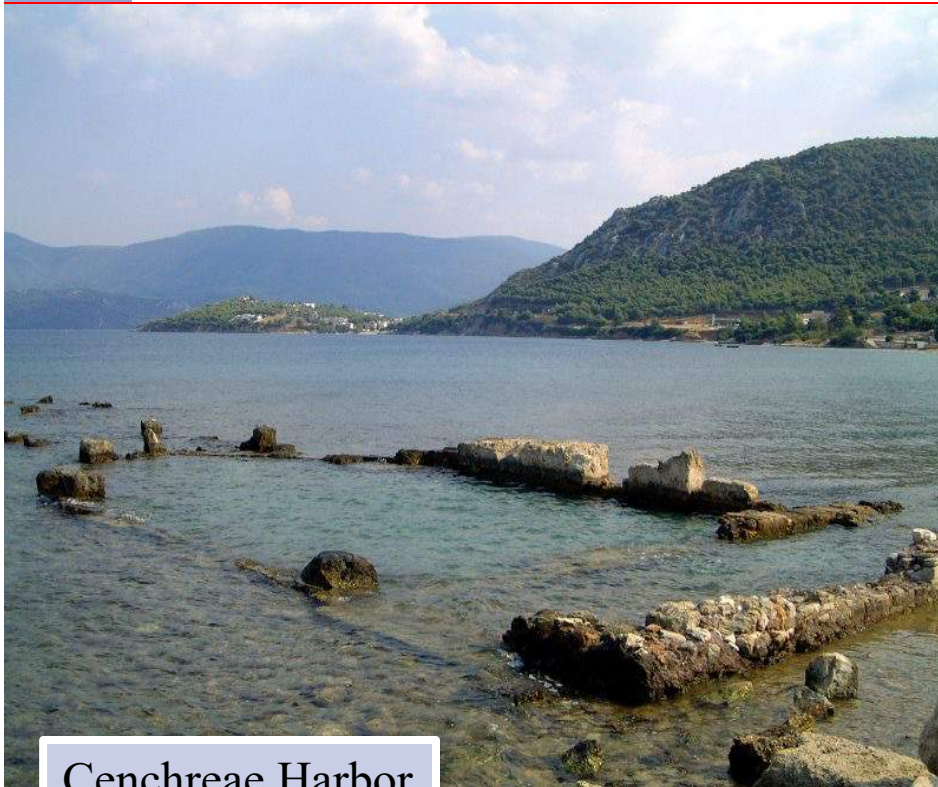
*Paul wrote Romans during 3rd mission while preparing to go to Jerusalem

Romans

Date: In the winter of 57/58 from Corinth

To: To God's beloved in Rome (i.e. Roman Church)

From: Corinth, more specifically Cenchreae



Cenchreae Harbor



“I commend to you our sister Phoebe, a deacon (διάκονος) of the church at Cenchreae.” (Romans 16:1)

“We went toward Rome.
And from thence, when
the brethren heard of us,
they came to meet us.”
(Acts 28:14–15)

**Paul did not establish Christianity in Rome*

**Christians were in Rome before Paul
arrived*

**Paul’s other epistles were written to
Christian congregations he had established.*

**Why did Paul write to a Christian
congregation he did not establish?*



“[I desire to] have a prosperous journey by the will of God to come unto you...that I might have some fruit among you also... *I am ready to preach the gospel to you that are at Rome also.*” (Rom. 1:10,13)



Reason 1: Paul wanted to preach the gospel at Rome (even though someone else had preached it there first)

“I am not ashamed of the Gospel of Jesus Christ.” (Rom. 1:16)

**Likely some Jewish Christians told nasty stories about Paul’s effort among Gentiles. Paul was defending himself.*

“I have written the more boldly unto you...that the offering up of the Gentiles might be acceptable [to you].” (Rom. 15:15–16)



**Paul explained his views about Gentiles entering gospel covenant. (to clear his reputation and make the Roman Christians more willing to assist him journey to Spain.)*

Reason 2: Paul also wanted Roman saints to understand and accept his mission to the Gentiles.

Romans 15:24

²⁴ Whensoever *I take my journey into Spain*, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

Romans 15:28–29

²⁸ When therefore I have performed this, and have sealed to them this fruit, *I will come by you into Spain*.
²⁹ And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.



Reason 3: Paul wanted the Roman Christians to help him go on a mission to Spain

Overarching Reasons why Paul wrote Romans

Reason 1: Paul wanted to preach the gospel at Rome
(even though someone else had preached it there first)

Reason 2: Paul also wanted Roman saints to understand and accept his mission to the Gentiles.

Reason 3: Paul wanted the Roman Christians to help him go on a mission to Spain

Audience?

“We have received grace and apostleship, for obedience to the faith among all nations... among whom are ye also.” (Rom. 1:5-6)

“nations” = “gentiles.”
(Greek: *ethnos*)

“Oftentimes I purposed to come unto you...that I might have some fruit among you also, even as among other Gentiles.” (Rom. 1:13)

= Gentile Christians are addressed



Audience?

“What shall we say then that Abraham our father, as pertaining to the flesh, has found?...” (Rom. 4:1)

“Know ye not brethren, (for I speak to them that know the law)...” (Rom. 7:1)



** “the law” = “the law of Moses.”
= Jewish Christians are addressed*

CONCLUSION: Mixed audience of both Jewish and Gentile Christians at Rome

What is this an image of?



Arch of Titus



“For long the Syrian
Orontes has flown into
the Tiber”

Juvenal, *Sat.* 3.62

“A throng of
foreigners went about
lamenting, each after
the fashion of his
country, above all the
Jews.”

Suetonius, *Jul.* 84.5

“History” of the Roman Church



- Rome had a large Jewish community (40,000–50,000 in the first century A.D.).
- Jewish Christians may have arrived in Rome in the 40's
 - *Acts 2:10* mentions “strangers from Rome, Jews and proselytes”
 - Returning to the capital, they may have spread the gospel message with other Jews
- **Claudius expelled Jews from the city in A.D. 49 over disturbances over “Chrestus” (Suet. *Claud.* 25.3)**
 - Paul met **Priscilla and Aquila**, Jewish Christian refugees from Rome, in Corinth (Acts. 18:1–3; Romans 16:3–4) and had relatives there (Andronicus and Junia, 16.7).
- **After the death of Claudius in A.D. 54, Jews and Jewish Christians were allowed to return to Rome**
- In the meantime **the Church had continued to grow among Gentiles**
- *There may have been some tension between them and the returning Jewish*

St. Augustine

tolle lege
 (“take up and read”)



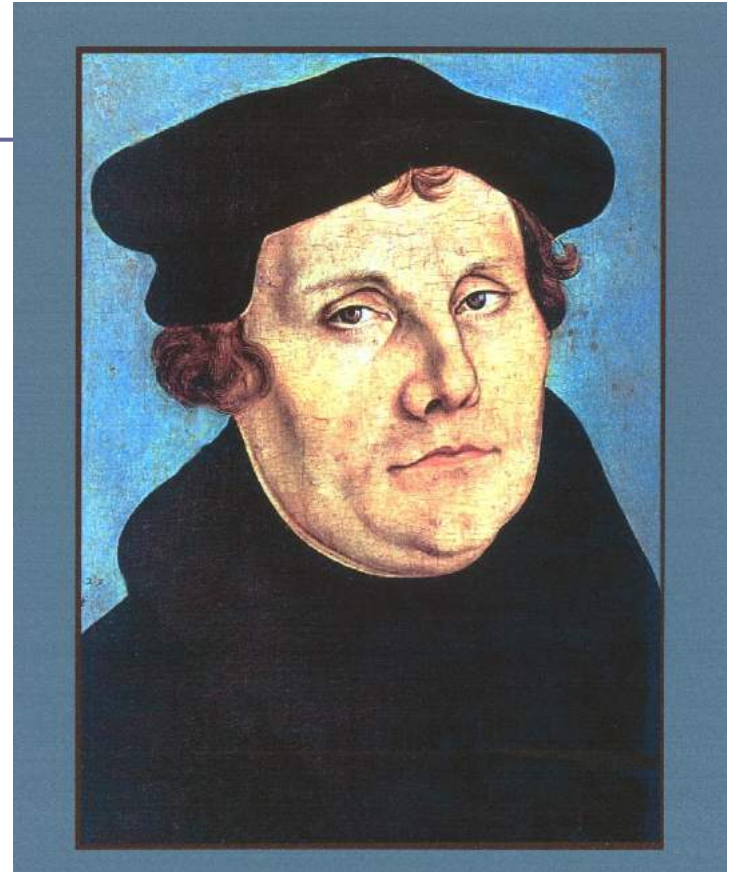
Romans 13:13–14

¹³ let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. ¹⁴ Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Martin Luther

**For therein is the righteousness of
God revealed from faith to faith:
as it is written, The just shall live
by faith. (Romans 1:17)**

*sola scriptura,
sola fides,
sola gratia*



“(Romans, Galatians, Ephesians, 1 Peter, Gospel of John, 1 John) teach you everything you need to know for your salvation, even if you were never to see or hear any other book or hear any other teaching.”

Martin Luther, *Preface to the NT*

Romans 1:1–10

Paul, a servant of Jesus Christ, called *to be an apostle*, separated unto the gospel of God,

² (Which he had promised afore by his prophets in the holy scriptures,)

³ Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

⁴ And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

⁵ By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

⁶ Among whom are ye also the called of Jesus Christ:

⁷ To all that be in Rome, beloved of God, called *to be* saints: **Grace to you and peace from God our Father, and the Lord Jesus Christ.**

⁸ First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

⁹ For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

¹⁰ Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

Opening Formula of Address

Romans 1:1–10

Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

² (Which he had promised afore by his prophets in the holy scriptures,)

³ Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

⁴ And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

⁵ By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

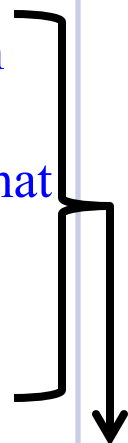
⁶ Among whom are ye also the called of Jesus Christ:

⁷ To all that be in Rome, beloved of God, called *to be* saints: **Grace to you and peace from God our Father, and the Lord Jesus Christ.**

⁸ First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

⁹ For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

¹⁰ Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.



Epistolary Thanksgiving

Romans 1:11–17

¹¹ For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

¹² That is, that I may be comforted together with you by the mutual faith both of you and me.

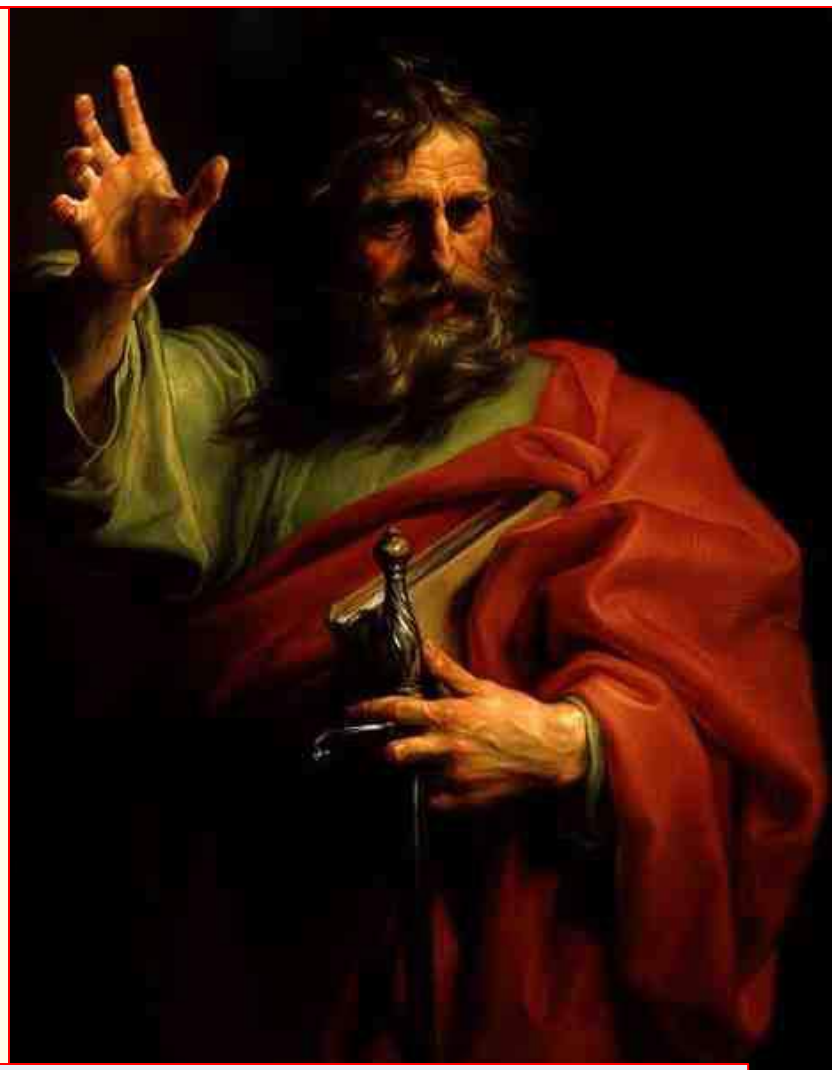
¹³ Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

¹⁴ I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

¹⁵ So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

¹⁶ For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

¹⁷ For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.



Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith. (Habakkuk 2:4)

Structure of Romans

- Doctrinal Section (1:16–11:36)

What is Paul arguing in Romans 1:18–27?

False worship/conception of God can often lead to grievous sins

i.e. Homosexuality, fornication, murder, etc.



Romans 2

Righteousness of God

Romans 2:2 “But we are sure that the judgment of God is according to truth against them which commit such things.”

Romans 2:6 “Who [God] will render to every man according to his deeds:”

Romans 2:11 “For there is no respect of persons with God.”

Romans 2:12–25

The Main Point:

No one can be ultimately justified by the Law

“And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.” (Acts 13:39)

What is Paul Saying Here?

Romans 2:25–29

²⁵ For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

²⁶ Therefore **if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?**

²⁷ And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

²⁸ For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

²⁹ **But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter;** whose praise *is* not of men, but of God.

Romans 3:1–2

¹ What advantage then hath the Jew? or what profit *is there* of circumcision?

² Much every way: chiefly, because that unto them were committed the oracles of God.

Romans 3:1–2 JST

¹ What advantage then hath the Jew **over the Gentile?** or what profit of circumcision, **who is not a Jew from the heart?**

² **But he who is a Jew from the heart, I say hath** much every way; chiefly because that unto them were committed the oracles of God.

*The term **“oracles”** means revelations (i.e. words of God through revelation, prophets, or scripture.)

“What then? Are we better than they?”
(Rom. 3:9)

**If the Jews were chosen and given such awesome responsibilities, are they better than other people?*



“No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin... For all have sinned, and come short of the glory of God.”
(Rom. 3:9,23)



**If we are all sinners, and cannot boast of how well we keep the law, then how can we possibly be saved?*

(Answer: Justification through the Grace of Christ)

Romans 3:10–18

¹⁰ As it is written, **There is none righteous, no, not one:**

¹¹ **There is none that understandeth, there is none that seeketh after God.**

¹² **They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.**

¹³ **Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:**

¹⁴ **Whose mouth *is* full of cursing and bitterness:**

¹⁵ **Their feet *are* swift to shed blood:**

¹⁶ **Destruction and misery *are* in their ways:**

¹⁷ **And the way of peace have they not known:**

¹⁸ **There is no fear of God before their eyes.**

Psalm 14:1–3; 53:1–3

“no one is perfectly righteous”

Psalm 5:9; 140:3

Psalm 10:7

Proverbs 1:6; Isaiah 59:7–8

Psalm 36:1

JUSTIFICATION:

Secular definition:

***To be pronounced innocent with respect
to the law
(i.e. acquitted)**

**(It happens when you keep all the laws
all the time
= justification by works)**

JUSTIFICATION:

Gospel definition:

***To be treated by God as if you were innocent
with respect to His laws**

**(It happens when you enter and keep the
gospel covenant
= justification by grace through faith)**

**“Therefore we conclude that a man is justified by faith
without the deeds of the law.”**

Romans 3:28

“Without” = apart from

2 Nephi 25:23

“It is by grace that we are saved,
after all we can do.”

=

“After all we can do,
it is by grace that we are saved.”

**Yes, good works are required.*

**But good works do not save us!*

“Remember, after ye are
reconciled unto God, that it is
only in and through the grace
of God that ye are saved.”

2 Nephi 10:24



Do we then make void the law through faith? God forbid: yea, we establish the law.

Romans 3:31



Are we saying that the Law has been made pointless by faith? Out of the question; we are placing the Law on its true footing.

Romans 3:31

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Matthew 5:17

The Example of Abraham

Romans 4:1–15

³ For what saith the scripture? *Abraham believed God, and it was counted unto him for righteousness* (Gen 15:6).

Romans 4:9–13

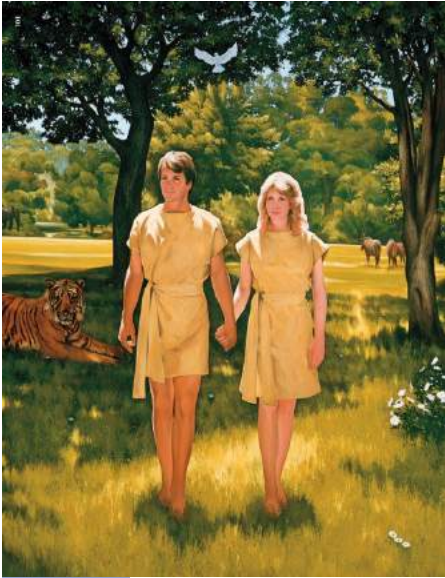
⁹ *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

¹⁰ *How was it then reckoned?* when he was in circumcision, or in *uncircumcision*? Not in circumcision, but in uncircumcision.

¹¹ And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

¹² And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

¹³ *For the promise*, that he should be the heir of the world, *was not to Abraham, or to his seed, through the law, but through the righteousness of faith.*



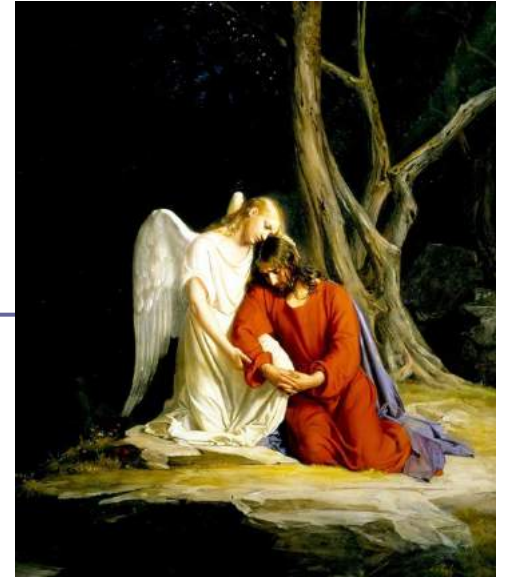
Romans 5

Adam & Christ

(Fall & Atonement)

Wherefore, as by *one man sin* entered into the world, and death by sin; and so *death passed upon all men*, for that all have sinned:

Romans 5:12



What is the main rhetorical thrust of this chapter?

* If the actions of *one man* (i.e. Adam) can bring *death and sin*, then it is not hard to believe that the actions of *one man* (i.e. Christ) can bring *life and atonement*

But not as the offence, so also *is* the free gift. *For if through the offence of one many be dead*, much more the grace of God, and the gift by grace, *which is by one man, Jesus Christ, hath abounded unto many*. (Romans 5:15)

Therefore *as by the offence of one* judgment came upon all men to condemnation; even *so by the righteousness of one* the free gift came upon all men unto justification of life. (Romans 5:18)

For as *by one man's disobedience* many were made *sinners*, so *by the obedience of one* shall many be made *righteous*. (Romans 5:19)

Romans 5:12 & Original Sin

Article of Faith 2

We believe that men will be ***punished for their own sins***, and ***not for Adam's transgression***.

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and puts off the natural man and becomes a saint through the atonement of Christ the Lord. (Mosiah 3:19)

1. According to Augustine Original Sin consists of the guilt of Adam which all humans inherit.
2. As sinners, humans are utterly depraved in nature, lack the freedom to do good, and cannot respond to the will of God without divine grace.
3. Grace is irresistible, results in conversion, and leads to perseverance.

Romans 5:12

Διὰ τοῦτο ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν. **ἐφ' ᾧ** πάντες ἥμαρτον.

Romans 5:12

propterea sicut per unum hominem in hunc mundum peccatum intravit et per peccatum mors et ita in omnes homines mors pertransiit **in quo** omnes peccaverunt

Augustine of Hippo



Greek reads:

“Because, for that”

Latin read:

“in whom” (masc.)

Adam!!!

Atonement

¹⁰ For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. ¹¹ And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Romans 5:10–11

Gethsemane is the beginning, Calvary the middle,
and the Resurrection the finale – they are all part of the same process!

Atonement (At+one+ment), from medieval Latin *adunamentum*



Baptism

³ Know ye not, that so many of us as were baptized into Jesus Christ **were baptized into his death?** ⁴ Therefore we are **buried with him by baptism into death**: that like as Christ **was raised up from the dead by the glory of the Father**, even so **we also should walk in newness of life**. ⁵ For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: ⁶ Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

Romans 6:3–6

Twofold symbolism of Baptism

- 1) *Jesus' death, burial, and resurrection.*
- 2) *Our death to sin and new life in Christ*

Ideally at baptism we become born again! (cf. John 5:3–5)

Two Analogies

■ Analogy from Slavery (6:15–23)

- “Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? . . . and that you, having been set free from sin, have become slaves of righteousness.” (6:16, 18 NRSV; “slaves” is stronger than the KJV “servant”)

■ Analogy from Marriage (7:1–6)

- “For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but *if the husband be dead, she is loosed from the law of her husband* . . . Wherefore, my brethren, ye also are become dead to the law by the body of Christ; *that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*” (7:2, 4)
- Now that the law has died, Christians are free to marry another, even Christ
- Jews were not bound by the Mosaic Law when dead; *sharing in Christ’s death frees us from the Law* and *allows us to have new life in the Law of the Gospel*

The Struggle

Romans 7:15,18–19

“For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

Romans 7:15

“For that which I am doing, I do not understand; for I am not practicing what I *would* like to *do*, but I am doing the very thing I hate.”

Romans 7:15

**Everyone (even Paul)
struggles with their carnal
nature*

*...which tempts us to do
things we know are wrong.*



Christ, the only Solution

“O wretched man that I am!
Who shall deliver me from
the body of this [spiritual]
death? I thank God [it is]
through Jesus Christ our
Lord.”

Romans 7:24–25



“O wretched man that I am!
Yea, my heart sorrows
because of my flesh; my soul
grieves because of mine
iniquities... because of the
temptations and the sins
which do so easily beset
me... Why should I yield to
sin, because of my flesh? Yea,
why should I give way to
temptations?”
2 Nephi 4:17–18, 27)



*Nephi also struggled with
his carnal nature.*

Romans 8:6

For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

“We are not physical beings having a spiritual experience. We are spiritual beings having a human experience.”

What are the ultimate blessings of being a Disciple of Christ?

¹⁴ For as many as are led by the Spirit of God, they are the sons of God. ¹⁵ For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. ¹⁶ The Spirit itself beareth witness with our spirit, that we are the children of God: ¹⁷ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. ¹⁸ For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Romans 8:14–18

For behold, this is my work and my glory—to *bring to pass the immortality and eternal life of man*. (Moses 1:39)

ὁ λόγος ὁ τοῦ θεοῦ ἄνθρωπος γενόμενος, ἵνα δὴ καὶ σὺ παρὰ
ἀνθρώπου μάθῃς, πῇ ποτε ἄρα ἄνθρωπος γένηται θεός.

Clement of Alexandria, *Protepticus*, 1.8



“The Word of God (i.e. Jesus) became man, so that you may learn from man how man may become God.”

Predestination?

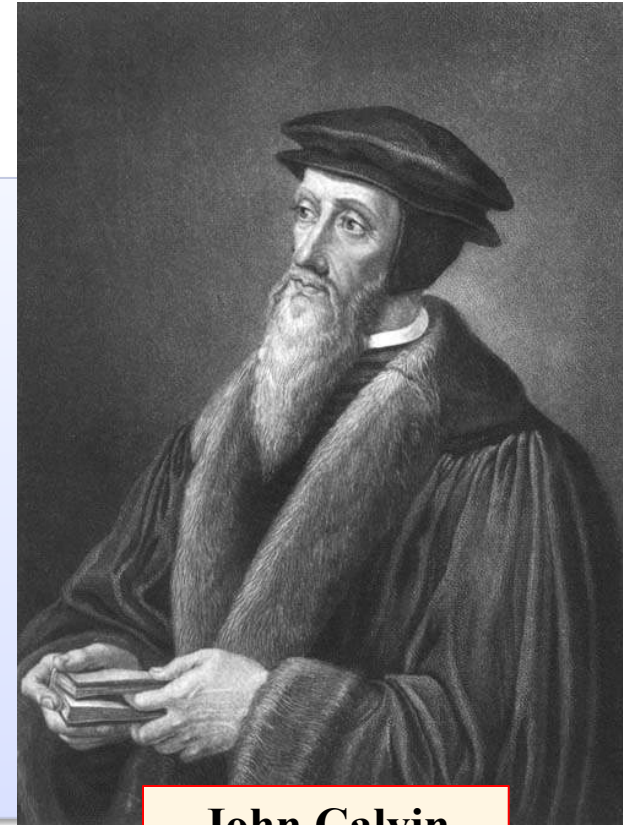
“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”

Romans 8:29–30

Predestination

“By predestination we mean the eternal decree of God, by which he determined with himself whatever he wished to happen with regard to every man. *All are not created on equal terms, but some are ordained to eternal life, others to eternal damnation.* And accordingly, *as each has been created for one or other of these ends, we say that he has been predestined to life or to death.*”

John Calvin, *Institutes of the Christian Religion*, 3.21.5



John Calvin

1509 – 1564

“It [election] assures the believer of his eternal security. . . . *If he is in grace now he is in grace forever.*”

John Calvin

Predestination?

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”

Romans 8:29–30

²⁹ For those whom he foreknew he also foreordained to be conformed to the image of his Son, in order that he might be the firstborn among many brethren. ³⁰ And those whom he foreordained he also called; and those whom he called he also justified; and those whom he justified he also glorified.

Alternate Translation of Romans 8:29–30

Predestine (*proorizo*): decide from the beginning or beforehand, predestine, foreordain; set apart from the beginning or beforehand

Acts 4:28

For to do whatsoever thy hand and thy counsel **determined before** to be done.

Romans 8:29–30

²⁹ For whom he did foreknow, he also did **predestinate** *to be conformed to the image of his Son, that he might be the firstborn among many brethren.* ³⁰ Moreover whom he did **predestinate**, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

1 Corinthians 2:7

But we speak the wisdom of God in a mystery, *even the hidden wisdom, which God **ordained before** the world unto our glory:*

Ephesians 1:5, 11

⁵ Having **predestinated** us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, ... ¹¹ In whom also we have obtained an inheritance, being **predestinated** according to the purpose of him who worketh all things after the counsel of his own will:

The LDS doctrine of **foreordination**

Compare with the Book of Mormon teaching of Alma² regarding high priests

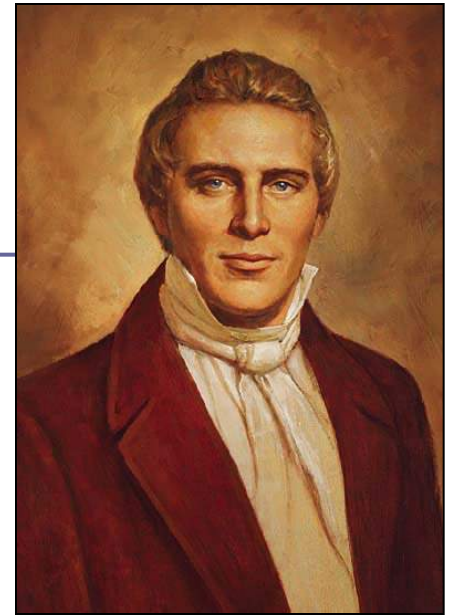
“And this is the manner after which they were ordained—*being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place **being left to choose good or evil***; therefore they having chosen good, and exercising exceedingly great faith, are *called with a holy calling . . .*” (Alma 13:3)

“Just because we were chosen ‘there and then,’ surely does not mean we can be indifferent ‘here and now.’ *Whether foreordination for men, or foredesignation for women, those called and prepared must also prove ‘chosen, and faithful.’*” (Neal A. Maxwell, CR October 1985, 21)

“The whole chapter [Roman 9] had reference to the *priesthood and the house of Israel*, and unconditional election of eternal life was not taught by the Apostles. God did elect or predestinate that all those who would be saved should be saved in Christ Jesus, and through obedience to the gospel.

But he passes over no man's sins, but visits them with correction, and if his Children will not repent of their sins, he will discard them.”

Joseph Smith, *TPJS* p. 73



Joseph Smith
Prophet: 1830-1844

God's Promises to Israel (9:1–11:36)

■ God's Election of Israel (9:1–24)

■ Israel's Unbelief (9:25–10:5)

- “¹Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. ²For I bear them record that they have a zeal of God, but not according to knowledge. ³For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.”

Romans 10:1-3

- * “*Righteousness*” = “*Justification*”: *They are trying to obtain justification on their own (i.e. by their own works)*
- “For Christ *is* the end of the law for righteousness to every one that believeth.

Romans 10:4

■ Salvation Is for All (10:6–21)

■ Israel's Rejection Is Not Final (11:1–10)

■ Paul Speaks to Gentiles: Ingrafted Branches: the Salvation of the Gentiles (11:11–24, **allegory**)

Romans 11

The “Mystery”

Romans 11:25

**Paul describes what this mystery is (but does NOT explain why it will happen this way)*

What is the mystery?

**The mystery is the ironic way that Jews and Gentiles have received the Gospel of Jesus Christ.*

**The original covenant people will not accept the covenant until “the fulness of the Gentiles.”*

“The time cometh that [Christ] shall manifest himself unto all nations, both unto the Jews and also unto the Gentiles; and after he has manifested himself unto the Jews and also unto the Gentiles, then he shall manifest himself unto the Gentiles and also unto the Jews, and the last shall be first, and the first shall be last.”

1 Nephi 13:41–42



**Nephi was told in vision (c. 595 BC) that the Gospel would be offered to the House of Israel first and then to Gentiles.*

**The reverse would happen in the Latter-days.*

“[The Jews] shall be scattered among all nations... But they shall be gathered again; but they shall remain [scattered] until the times of the Gentiles be fulfilled... And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness [i.e. the Jews], and it shall be the fullness of my gospel.”
(D&C 45:19,25,28)

“times of the Gentiles”
= fulness of the Gentiles

***After the Gentiles (non-Jews) have come into the covenant (“the fulness of the Gentiles”), they will bring the Gospel to the Jews.*

Cf. 1 Ne. 10:14

Paul Exhorts

(12:1–15:13)

■ Christian Ethics

■ **Living Sacrifices: the New Life in Christ** (12:1–8)

■ **Love and the Marks of a True Christian** (12:9–21)

- Although Paul rarely quotes the words of Jesus directly, some of his teachings are apparent here: “**Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep.**” (12:14–15)

■ **Submission to Authorities** (13:1–7)

- Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. . . . Render therefore to all their due: taxes to whom taxes *are due*, customs to whom customs, fear to whom fear, honor to whom honor.” (13:1, 7 NKJV)

■ **Love for One Another** (13:8–10)

- “. . . Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and **if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.**” (13:9–10)

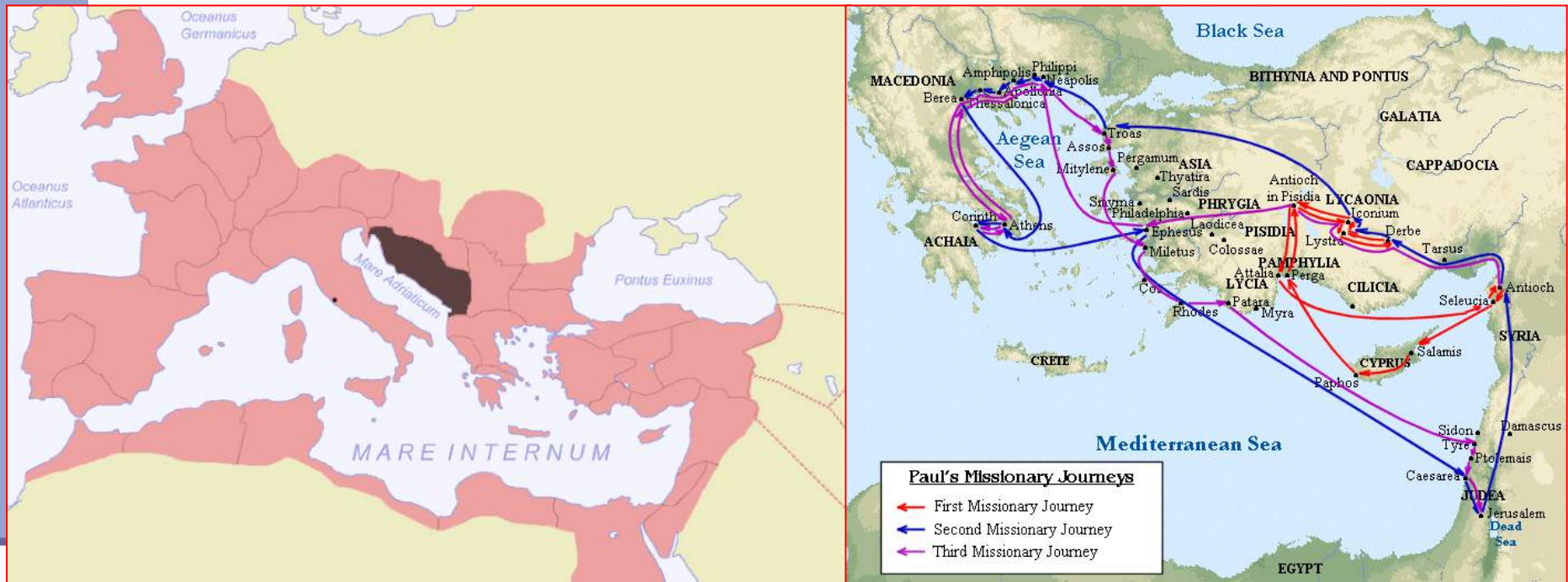
Paul Exhorts

(12:1–15:13)

- Relations Between the Strong and the Weak
- **Do Not Judge One Another** (14:1–12)
 - Some are more particular about dietary restrictions than others (Jewish kosher laws), others “esteem one day above another” (observe the Jewish festival calendar)
 - “He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.” 14:6)
 - “For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.” (14:7–9)
- Do Not Make Another Stumble (14:13–23)
- Please Others Not Self (15:1–6)
- Gospel for Jews and Gentiles (15:7–13)
- **Paul’s Plans** (15:14–33) He wants to go to Spain!

“Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.”

Romans 15:19



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

Titus 3:12

Romans 16

■ Commendations and Greetings (16:1–23)

- Phebe, the bearer of the letter is recommended to the churches in Rome (16:1–2)

- “¹ I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: ² That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.”

Romans 16:1-2

- ***Priscilla and Aquilla*** seem to be back in Rome and a branch of the church is meeting in their home

Romans 16:3–5

- At least two to four other branches are mentioned (16:10–11, 14–15)

- Paul sends greetings to various people



Ancient Organization of Women in the Early Church?

“Although the name [Relief Society] may be of modern date, the institution is of ancient origin. We were told by [the prophet Joseph Smith] that the same organization existed in the church anciently.”

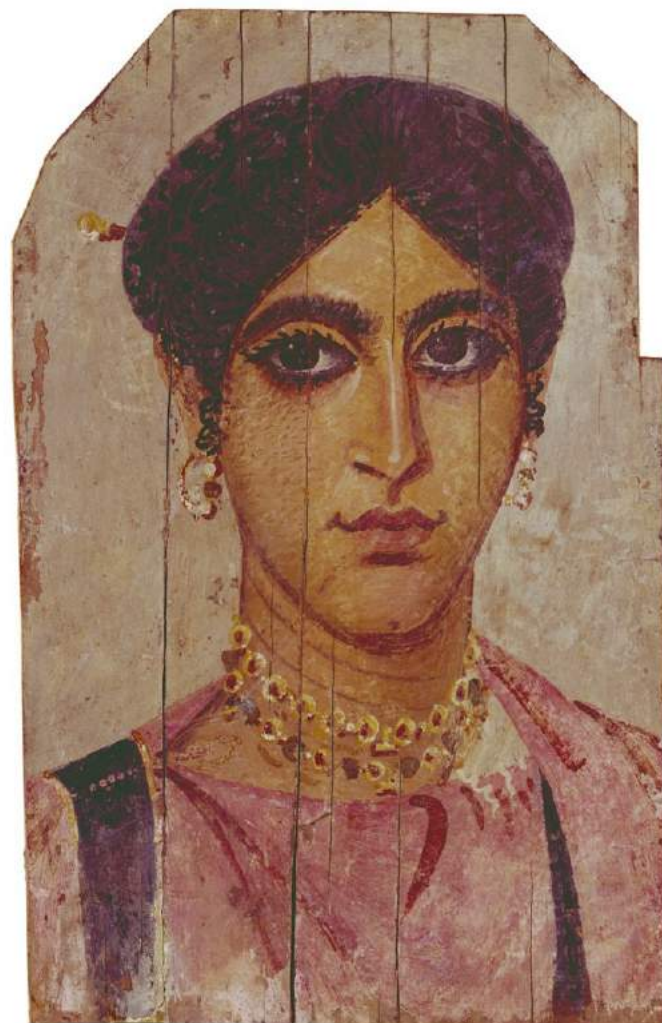
“Female Relief Society,” *Deseret News*, Apr. 22, 1868, p. 1

Romans 16:7

“Salute Andronicus and Junia,
my kinsmen, and my
fellowprisoners, who are of note
among the apostles, who also
were in Christ before me.”

Romans 16:7

“Greet **Andronicus and Junia**, my
relatives who were in prison with
me; they are prominent among the
apostles, and they were in Christ
before I was.”



Mummy Portrait of a Woman
1st Century A.D., Fayum (Egypt)

“I, Tertius, who wrote this epistle, salute you
in the Lord.” (Rom. 16:22)

**Paul did not physically write his own epistles (although, as an educated man, he was certainly able to do so).*

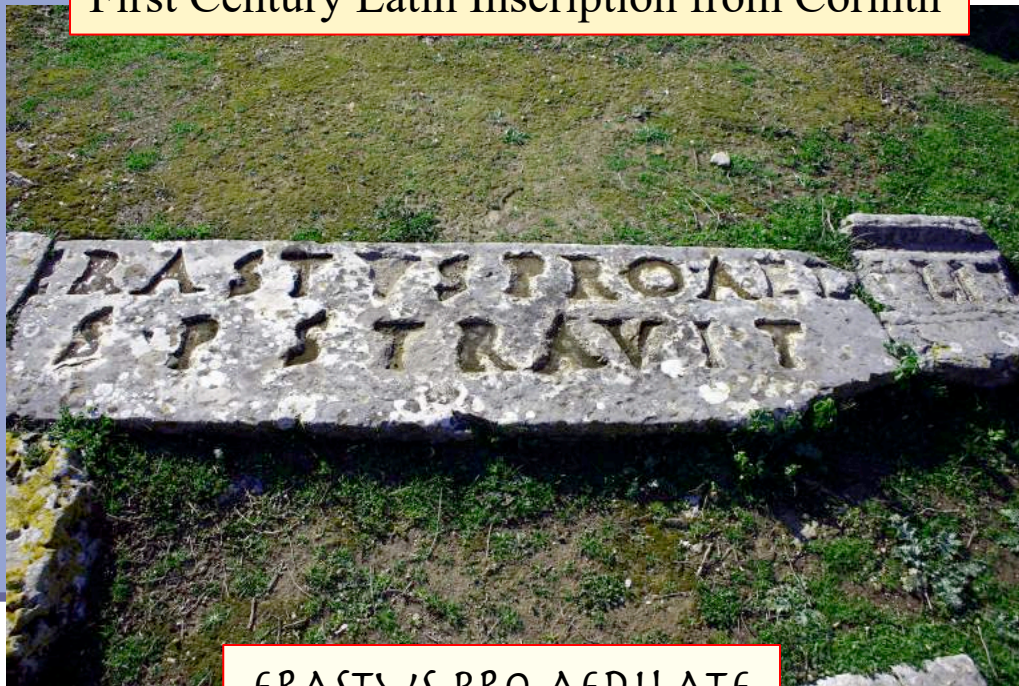
**Paul dictated to scribes who then wrote down the epistles*



Romans 16:23

Gaius mine host, and of the whole church, saluteth you. **Erastus the chamberlain of the city** [Corinth] saluteth you, and Quartus a brother.

First Century Latin Inscription from Corinth



ERASTVS.PRO.AEDILATE
S.P STRAVIT

Translation

“Erastus, on behalf of the Aedileship,
of his own money paved this street”

The Erastus mentioned in
Romans 16:23 is almost
certainly the same Erastus
who appears in this
Corinthian inscription

Greek οἰκονόμος
(“chamberlain”)

=

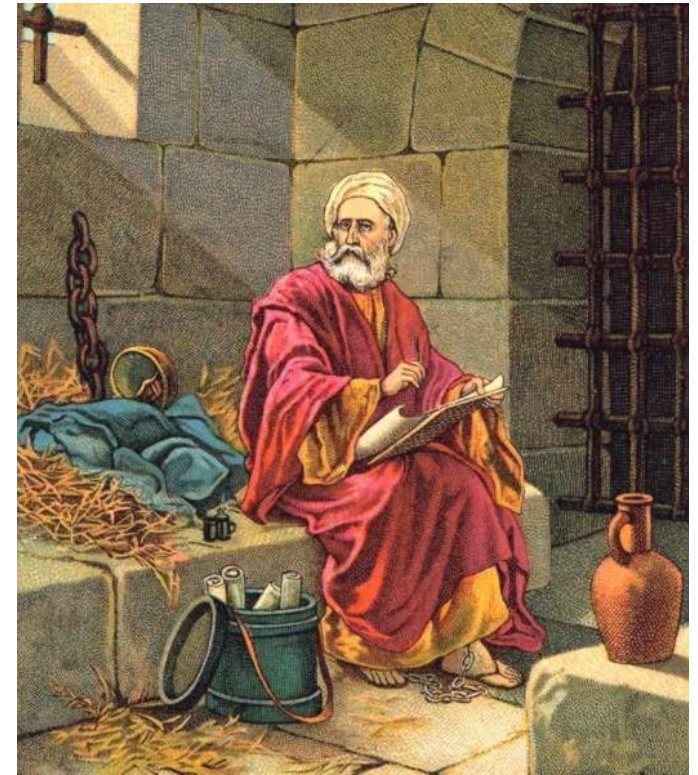
Latin *Aedile*

Epistle to the Ephesians



Writing from Prison

- Ephesians is an “imprisonment” epistle since Paul was in bonds when he wrote it
- For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
Ephesians 3:1; cf. 4:1



Ephesians

■ By whom was it sent?

■ Tychicus :

But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

Eph 6:21–22 (compare Acts 20:4; Col. 4:7, 18; 2 Tit. 3:12)

- And Tychicus have I sent to Ephesus. (2 Tim. 4:12)

■ Structure of Ephesians

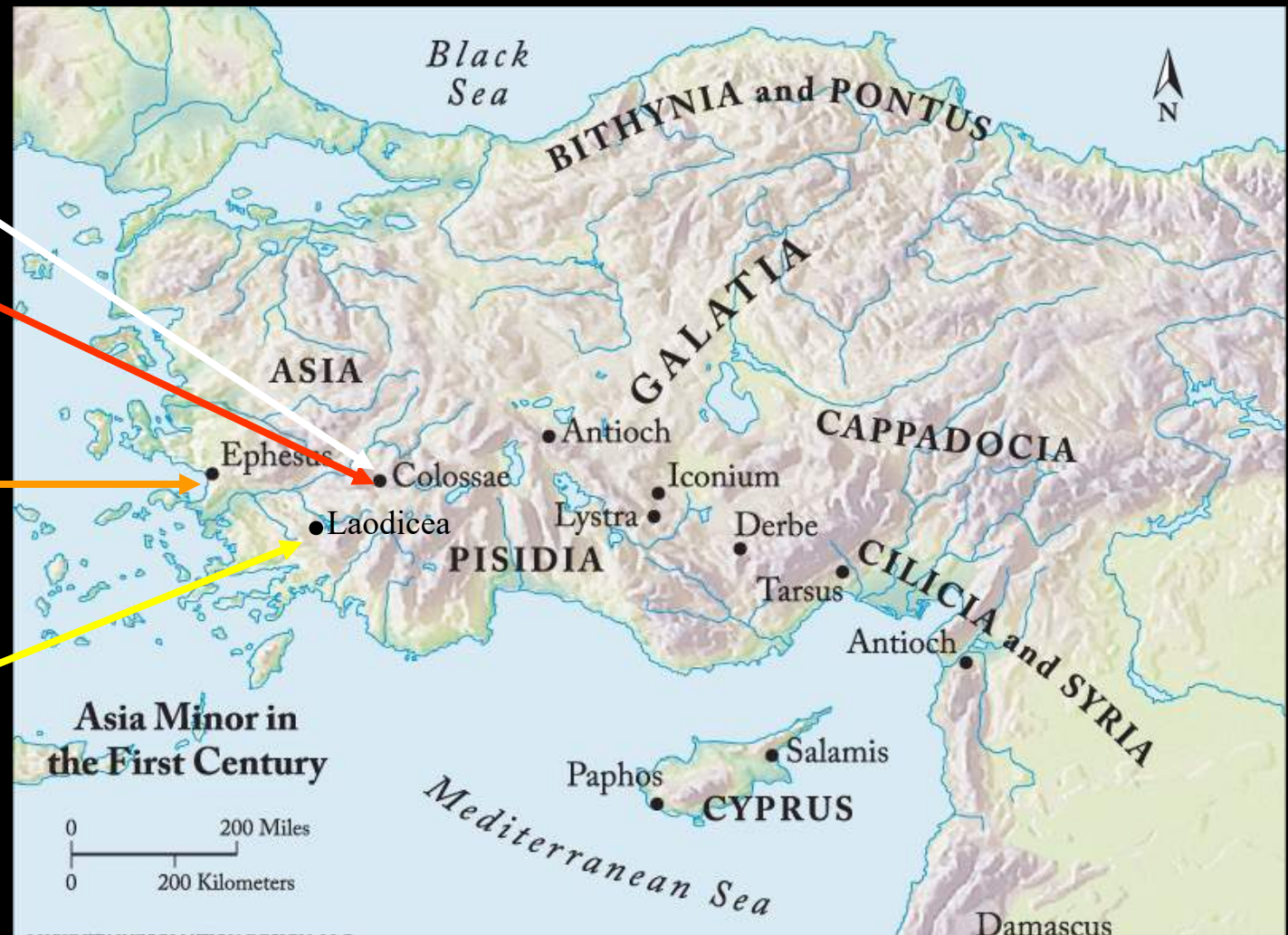
- **Opening Formula** (1:1–2)
- **Thanksgiving Doxology** (1:3–23, unusually long!)
- **Body** (2:1–6:20)
- **Concluding Formula** (6:21–24)

Philemon

Colossae

Ephesus

Laodicea



“All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord:” (Col. 4:7)

Paul and “Predestination” Again

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will . . . In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will . . . (1:4–5, 11–12)

- **Predestine** = “decide from the beginning or beforehand, predestine, foreordain; set apart from the beginning or beforehand (*proorizō*).

Acts 4:28

For to do whatsoever thy hand and thy counsel **determined before** to be done.

Romans 8:29–30

²⁹ For whom he did foreknow, he also did **predestinate** *to be conformed to the image of his Son, that he might be the firstborn among many brethren.* ³⁰ Moreover whom he did **predestinate**, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. (Rom. 8:30 KJV)

1 Corinthians 2:7

But we speak the wisdom of God in a mystery, *even the hidden wisdom, which God **ordained before** the world unto our glory:*

Ephesians 1:5, 11

⁵ Having **predestinated** us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, . . . ¹¹ In whom also we have obtained an inheritance, being **predestinated** according to the purpose of him who worketh all things after the counsel of his own will:

Ephesians 1:11–14

¹¹ In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

¹² That we should be to the praise of his glory, who first trusted in Christ.

¹³ In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

¹⁴ **Which is the earnest of our inheritance until the redemption of the purchased possession**, unto the praise of his glory.

“the earnest of our inheritance”

=

“who is the down payment of our inheritance”

Saved by Grace

Ephesians 2:1–10

- “For **by grace** are ye **saved** **through faith**; and that not of yourselves: *it is the gift of God*: **Not of works**, lest any man should boast.” (2:8–9)
 - **are ye saved**: Salvation, perhaps broader than the straightforward justification of Galatians and Romans
 - Resurrection: free gift, “unconditional grace”
 - Redemption: the gift of forgiveness that comes with justification, still a gift but one that we put ourselves in a position to receive, sometimes termed “conditional grace” which comes in return for faith
 - **through faith**: not just belief but **trust** in Christ that causes us to take him at his word, *lay hold of the gift that he offers*
 - *Exposition: taking Christ at his word means trusting that when we believe in him, repent, and are baptized we will be forgiven!*
- For we are his workmanship, created in Christ Jesus **unto good works**, which God hath before ordained that **we should walk in them**.

Ephesians 2:10

Unity of Jews and Gentiles

¹² That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

¹³ But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

¹⁴ For he is our peace, who hath made both one, **and hath broken down the middle wall of partition between us;**

¹⁵ Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

¹⁶ And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

¹⁷ And came and preached peace to you which were afar off, and to them that were nigh.

¹⁸ For through him we both have access by one Spirit unto the Father.

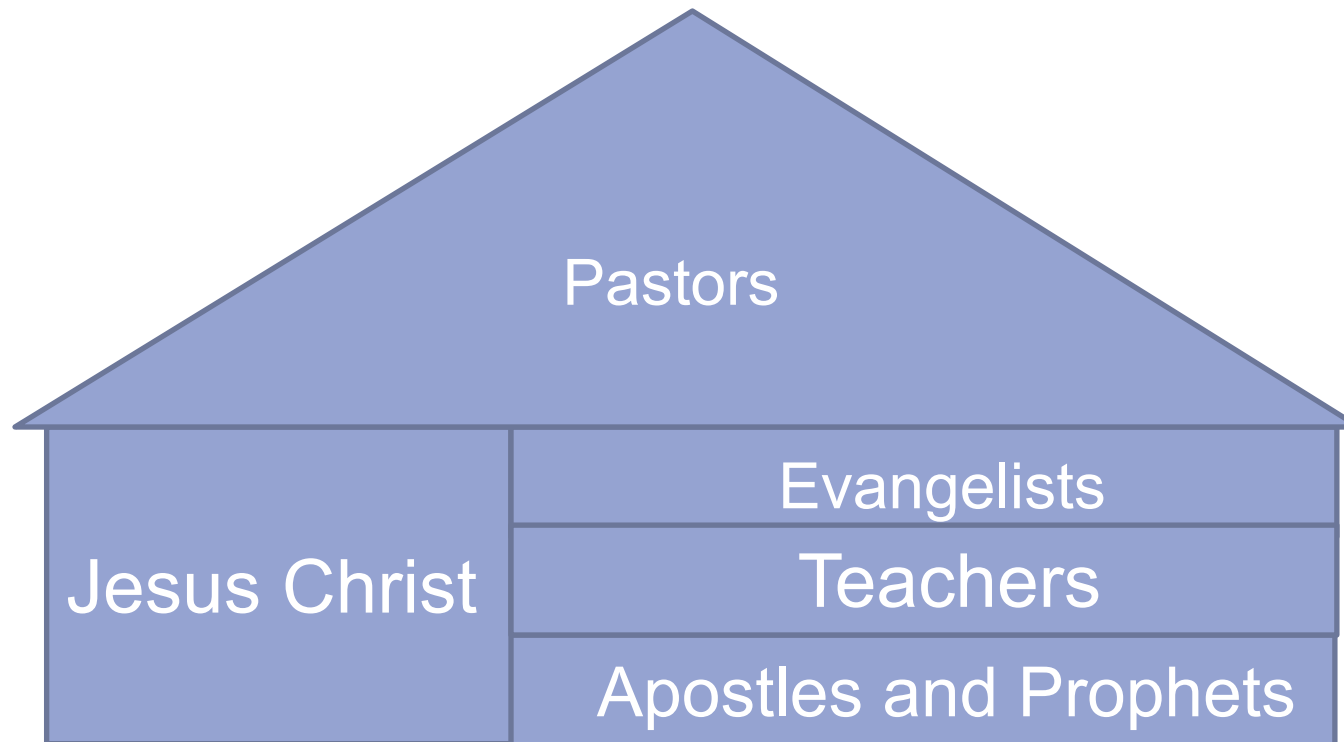


Partition between
“court of gentiles”
and “court of
Israel”

Together form Part of One Church *

Ephesians 2:20-21

And are built upon the foundation of the **apostles and prophets, Jesus Christ himself being the chief corner stone**; In whom all the building fitly framed together groweth unto an holy temple in the Lord



Gentiles are Fellowheirs with Israel

3:1–12

- Paul talks about the “mystery” that was made known unto him (vv. 3, 9)
 - cf. Rom 11:25 “mystery ... fullness of the gentiles”
- vv.6–7: “That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.”
- 3:17–19, Christ Loves them
 - “¹⁷ That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, ¹⁸ May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; ¹⁹ And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”

Ephesians 4

¹ I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, ² With all lowliness and meekness, with longsuffering, forbearing one another in love; ³ **Endeavouring to keep the unity of the Spirit in the bond of peace.** ⁴ *There is one body, and one Spirit, even as ye are called in one hope of your calling;* ⁵ **One Lord, one faith, one baptism,** ⁶ One God and Father of all, who *is* above all, and through all, and in you all.



²⁷ For I have not shunned to declare unto you all the counsel of God. ²⁸ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. ²⁹ *For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.* ³⁰ Also *of your own selves shall men arise, speaking perverse things, to draw away disciples after them.* ³¹ Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

Act 20:27–31

Ephesians 4

¹ I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, ² With all lowliness and meekness, with longsuffering, forbearing one another in love; ³ Endeavouring to keep the unity of the Spirit in the bond of peace. ⁴ *There is* one body, and one Spirit, even as ye are called in one hope of your calling; ⁵ One Lord, one faith, one baptism, ⁶ One God and Father of all, who *is* above all, and through all, and in you all.

¹¹ And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: ¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: ¹⁴ That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

Ephesians 4

¹ I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, ² With all lowliness and meekness, with longsuffering, forbearing one another in love; ³ Endeavouring to keep the unity of the Spirit in the bond of peace. ⁴ *There is one body, and one Spirit, even as ye are called in one hope of your calling;* ⁵ One Lord, one faith, one baptism, ⁶ One God and Father of all, who *is* above all, and through all, and in you all.

¹¹ And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: ¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: ¹⁴ That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

Paul's Counsel to the Ephesians

4:17–32

- v. 17: walk not as other Gentiles walk (i.e. live as other Gentiles live)
- vv. 22–24: “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.” (v.22) “**former conversation**” = “**former life**”
- v. 25: do not lie
- v. 26: “be ye angry, and not sin:” JST: “**can ye be angry and not sin**”
- v. 28: do not steal
- v. 29: do not speak evil
- v. 32: be kind and forgive one another

Paul's Counsel to the Ephesians Cont.

5:1–20

- v. 2: walk in love (i.e. go around with love)
- **cf. 1 Cor 6:9–11**
 - v. 3: avoid fornication, impurity, and greed
 - v. 4: “Neither filthiness, nor foolish talking, nor jesting, which are not convenient”: better understood as: “**neither obscene, foolish, or vulgar speech, which is not befitting**”
 - v. 5: fornicator, impure person, one who is greedy will not inherit “the kingdom of Christ and God”
 - v. 6: God will punish the disobedient
 - v. 7: do not associate with who commit such things
 - vv. 8–13: formerly you walked in darkness but now in the light
- v. 14: Wherefore he saith, “**Awake thou that sleepest, and arise from the dead,**” (cf. Isa 26:19, 60:1–2) and Christ shall give thee light.

Serving Each Other

Household Code, Ephesians 5:21–6:9

■ Mutual submission and responsibilities

■ **Wives and Husbands** (5:21–33)

- Submit one to another: “submitting yourselves one to another in the fear of God” (v. 21).
- (v. 22) the word “submit” is not actually in the verse but there by implication from v. 21
- Think of husbands “presiding” and not “ruling” over families

■ ***“Husbands, love your wives, even as Christ also loved the church, and gave himself for it . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.”*** (5:25–28)

■ **Children and Parents** (6:1–4)

- “Children, obey your parents in the Lord: for this is right. Honour thy father and mother . . .” (6:1–2)
- And, ye ***fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.***” (6:4)

■ **Slaves and Masters (6:5–9):** KJV “Servant” but Greek “Slaves”

Roman Slavery

- 1 out of 6 persons was a slave, about 10 million slaves in the empire
- Roman slavery **not** based on race
- Master literally owned the slave as property
 - It was not a crime to kill one's slave; though this did happen it was uncommon
- **Not always an abusive relationship**
 - Many slaves were well educated, trained as teachers/tutors
 - Slaves could hold positions of some authority
 - Slaves could own their own property, some even owned their own slaves
 - Imperial slaves and freedmen (*familia Caesaris*) held important governmental positions



Jewish Slavery

- Recognized in the Law of Moses
- Not Racial
- Temporary (6 years)

Ways to Become a Roman Slave

- Prisoner of War
- People Sell themselves/Parents Sell Children
- Punishment for crime
- Kidnap children
- Exposure of infants
- As a result of excessive debt



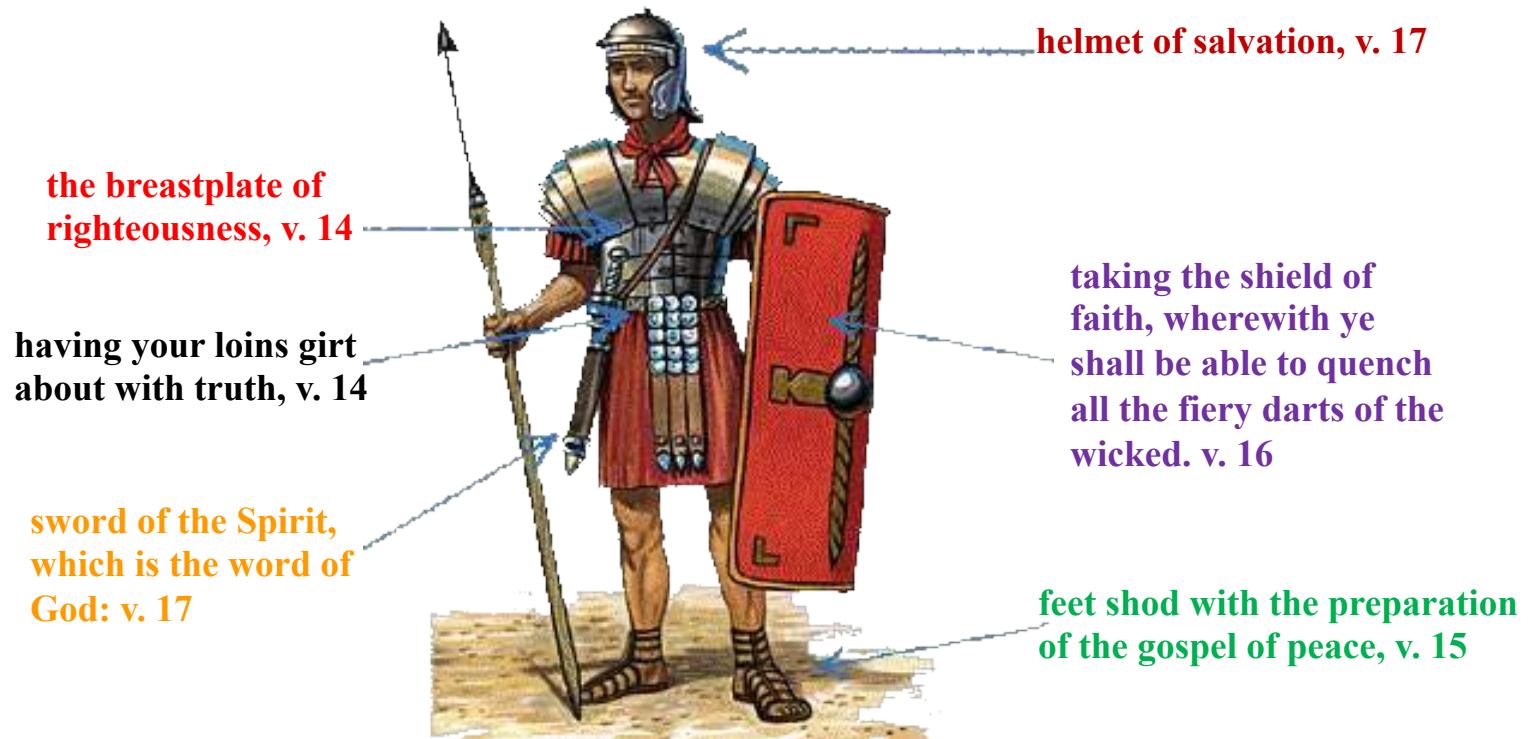
Armor of God

Ephesian 6:11–18



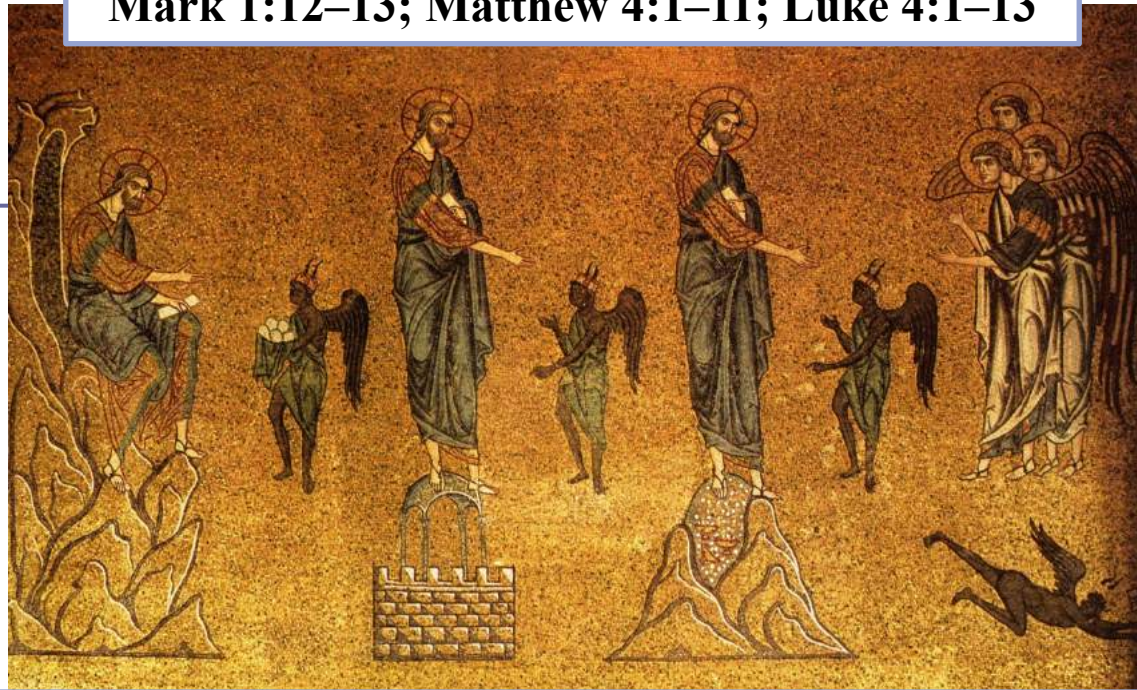
Finally, my brethren, **be strong in the Lord**, and in the power of his might.

Ephesians 6:10



The Temptations in the Wilderness

Mark 1:12–13; Matthew 4:1–11; Luke 4:1–13



And I said unto them that it [i.e. iron rod] was the word of God; and whoso would hearken unto the word of God, **and would hold fast unto it, they would never perish; neither could the temptations and the fiery darts of the adversary overpower them** unto blindness, to lead them away to destruction.

1 Nephi 15:24

¹⁸ Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

¹⁹ And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

²⁰ For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

²¹ But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

²² Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

²³ Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

²⁴ Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

Ephesians 6:18–24



Epistle to the Philippians



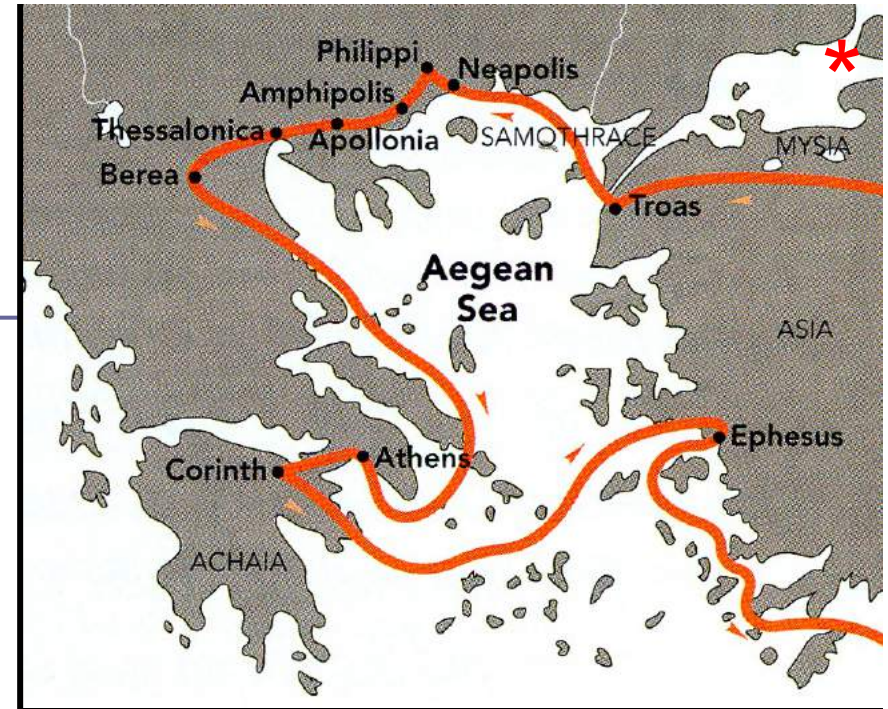
Paul's Prison Letters

- Acts ends with Paul in Rome under house arrest waiting to have a hearing before the emperor (c. A.D. 60–62).
- It is therefore possible that Paul wrote his “prison epistles” from Rome.
- However, he is also under house arrest in Caesarea for nearly two years under the governor Felix (c. A.D. 57–59); perhaps some of these letter were written then.
- **Prison Epistles**
 - Philippians, Colossians, Philemon, Ephesians, 2 Timothy
 - **Note:** 1 Timothy and Titus are not prison epistles



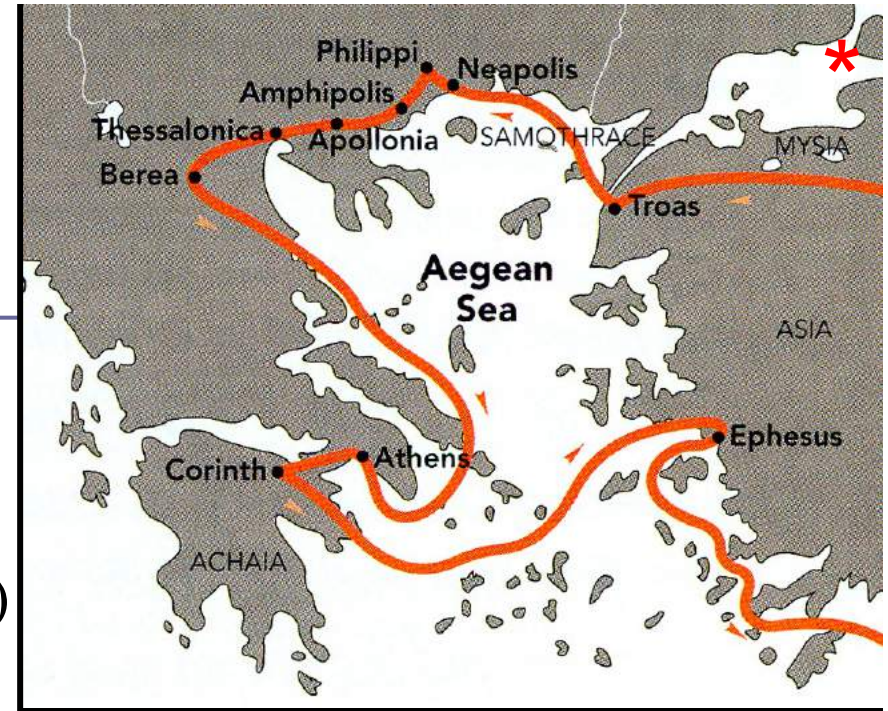
Philippians

- Philippians is one of the “imprisonment” letters
 - **Early to mid 60s AD**
- Philippians branch established during the “Second” Missionary Journey of AD 49–52
 - Met Lydia and converted her household the first Sabbath there
 - Paul and Silas imprisoned and mistreated but later released for being Romans
 - Paul stayed in close touch with the church and this was the only one from which he accepted gifts (Phil 4:16)



Philippians

- **Occasion of Philippians**
- Philippians had heard of Paul's imprisonment and sent **Epaphroditus** to him with a gift (probably of money for his support)
- Epaphroditus relayed news of the Philippian church to Paul
- **From Paul's letter it seems that the Philippians are having (relatively) few problems.**



- **Structure of the Letter**
- **Opening Formula** (1:1–2)
- **Thanksgiving** (1:3–11)
- **Body** (1:12–4:20)
- **Concluding Formula** (4:21–23)

Philippians

■ Paul's Situation in Prison (1:12–18a)

- “Now I want you to know, brothers, that what has happened to me has really served to advance the gospel.” (1:12 NIV)
- “My chains in Christ have become well known not only to all the **Praetorium**, but to everybody else” (1:13 NJB)
- **Praetorium** can refer to the emperor's palace, the governor's headquarters, a commander's tent, the imperial guard, or any official's body guard . . .
- “All the saints salute you, chiefly they that are of Caesar's household.” (Phil 4:22)

■ Hope for Deliverance and Attitude towards Death (1:18b–26)

- “For to me to live is Christ, and to die is gain. . . . For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you.” (1:21, 23–24)

■ Imitate Christ (2:1–11)

- Christological Hymn (2:6–11)
- One of several **hymns**, probably earlier than Paul, incorporated into New Testament texts
- May have had Aramaic precedents that were as early as the mid-30s!
- **Christology**: the focus on the person and work of Jesus: **Who** he is and **what** he did

Early Christian Hymn

Philippians 2:6–11

“Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” (Philip. 2:5-8)

*“In the form of God” =
“in nature/status like God”*

(Paul is not merely talking about shape or looks, but divine nature and status)



Early Christian Hymn

Philippians 2:6–11

“Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” (Philip. 2:5-8)

Philippians 2:6 who, although He existed in the form of God, **did not regard equality with God a thing to be grasped**, (Phil. 2:6 NAS)

“*Robbery*” = “something to be clutched to one’s self & not given up”

Early Christian Hymn

Philippians 2:6–11

“Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” (Philip. 2:5-8)

“Made himself of no reputation” = “he emptied himself” (ἐκένωσεν)

but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, **Philippians 2:7 NRS**

CONDESCENSION

To (1) voluntarily give up superior rank or dignity, and to (2) come to an inferior circumstance in order to (3) extend mercy to others.

Early Christian Hymn

Philippians 2:6–11

“Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” (Philip. 2:5-8)

CONDESCENSION

To (1) voluntarily give up superior rank or dignity, and to (2) come to an inferior circumstance in order to (3) extend mercy to others.

Nephi is Shown the Condescension of Jesus Christ

1 Nephi 10–11



A Name Above All

⁹ Wherefore God also hath highly exalted him, and given him a name which is above every name: ¹⁰ That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; ¹¹ And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2:9–11

**After Christ condescended,
he was exalted again to his former divine status*

What name is Paul Referring to?

A Name Above All

⁹ Wherefore God also hath highly exalted him, and given him a name which is above every name: ¹⁰ That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; ¹¹ And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2:9–11

“Thus saith the LORD that created the heavens... I am the LORD and there is none else... Look unto me, and be ye saved... I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear.” (Isa. 45:18,22-23)

Jehovah = Lord

Moses and the Burning Bush

Exodus 3

Exodus 3:14

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה
וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֲהִיָּה שְׁלַחְנִי
אֵלֵיכֶם:

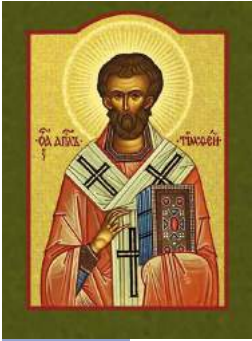
καὶ εἶπεν ὁ θεὸς πρὸς Μωυσῆν ἐγὼ εἰμι
ὁ ὢν καὶ εἶπεν οὕτως ἐρεῖς τοῖς υἱοῖς
Ἰσραὴλ ὁ ὢν ἀπέσταλκέν με πρὸς ὑμᾶς

John 8:58

εἶπεν αὐτοῖς Ἰησοῦς· ἀμὴν ἀμὴν λέγω
ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί.



I am Jehovah!



Timothy & Epaphroditus

2:19–30



■ Timothy

- “For I have no man likeminded (ἰσόψυχος), who will naturally care for your state. (2:20)
- “But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.” (2:22)

■ Epaphroditus

- “Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger (ἀπόστολος), and he that ministered to my wants.” (2:25)
- “For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.” (2:27)

Warnings Against False Teachers

(3:1b–4:1)

■ Breaking with the Past: Beware of the Dogs Confident in the Flesh!

(3:1b–11)

- The “dogs” are apparently Judaizers, like those who had misled the Galatians, because they “have confidence in the flesh,” putting confidence in outward signs of the law such as circumcision

- ⁵ Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; ⁶ Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. (vv. 5–6)

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

- “I press toward the mark for the prize of the high calling of God in Christ Jesus. (v. 14)”

- **“God” is not a “calling” like we think of church callings*

- Better translation: “I press forward to the mark of the exalted prize which God calls me to in Christ Jesus.”

- *God is the one doing the “calling”*

Philippians 3:17–21

¹⁷ Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

¹⁸ (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

¹⁹ Whose end *is* destruction, *whose God is their belly, and whose glory is in their shame, who mind earthly things.*)

²⁰ For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

²¹ Who shall change *our vile body*, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

“our citizenship is in heaven”

“humble body”

Ethical Exhortations

4:2–9

- **Euodia and Syntyche Urged to Be of One Mind (4:2–3)**
- “I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel . . .”
- “true yokefellow” maybe also “loyal Syzygus”
- σύζυγος also means “spouse” or “wife”
 - **Clement of Alexandria, *Strom.* 3.53.1:** “Paul did not hesitate to address **his own spouse** in a certain epistle (phil 4:3) whom he did not bring with him for the convenience of his ministry.”
 - **Origen, *Comm. Rom.* 1.1:** “Truly free is he who comes to Christ through pure chastity without a wife; he, however, who is shown to be the servant of Christ, yet serves with complete virtue. Therefore Paul, as some relate, was called while in possession of a wife, about whom he spoke when he wrote to the Philippians: ‘Therefore I ask you, **genuine match**, to help those women,’ who since he was set free from her by mutual agreement, called himself the servant of Christ.”
- **General Admonitions (4:4–9)**
- “**Be careful for nothing**; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” (4:6-7)
- “**Do not worry about anything**” (NRSV)

The Admonition of Paul

Philippians 4:8

Finally, brethren, whatsoever things are **honest**, whatsoever things are just, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**.

The 13th Article of Faith

We believe in being **honest**, true, **chaste**, benevolent, **virtuous**, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything **virtuous**, **lovely**, or of **good report** or **praiseworthy**, we seek after **these things**.

Philippians 4:13

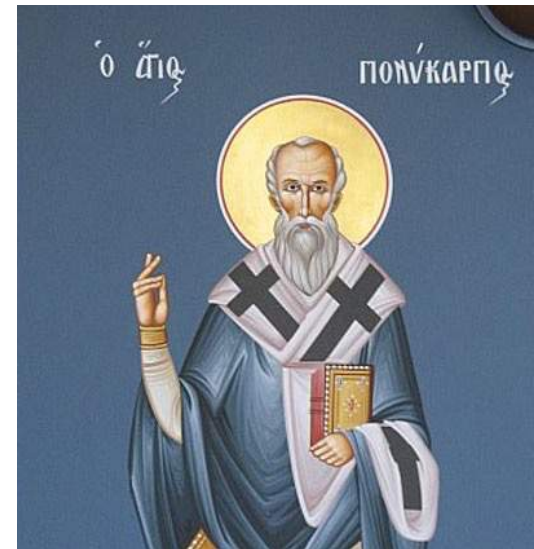
“I can do all
things through
Christ which
strengtheneth
me.”

“I can do all
things through
him who
strengthens
me.”

Are there other letters to the Philippians by Paul?

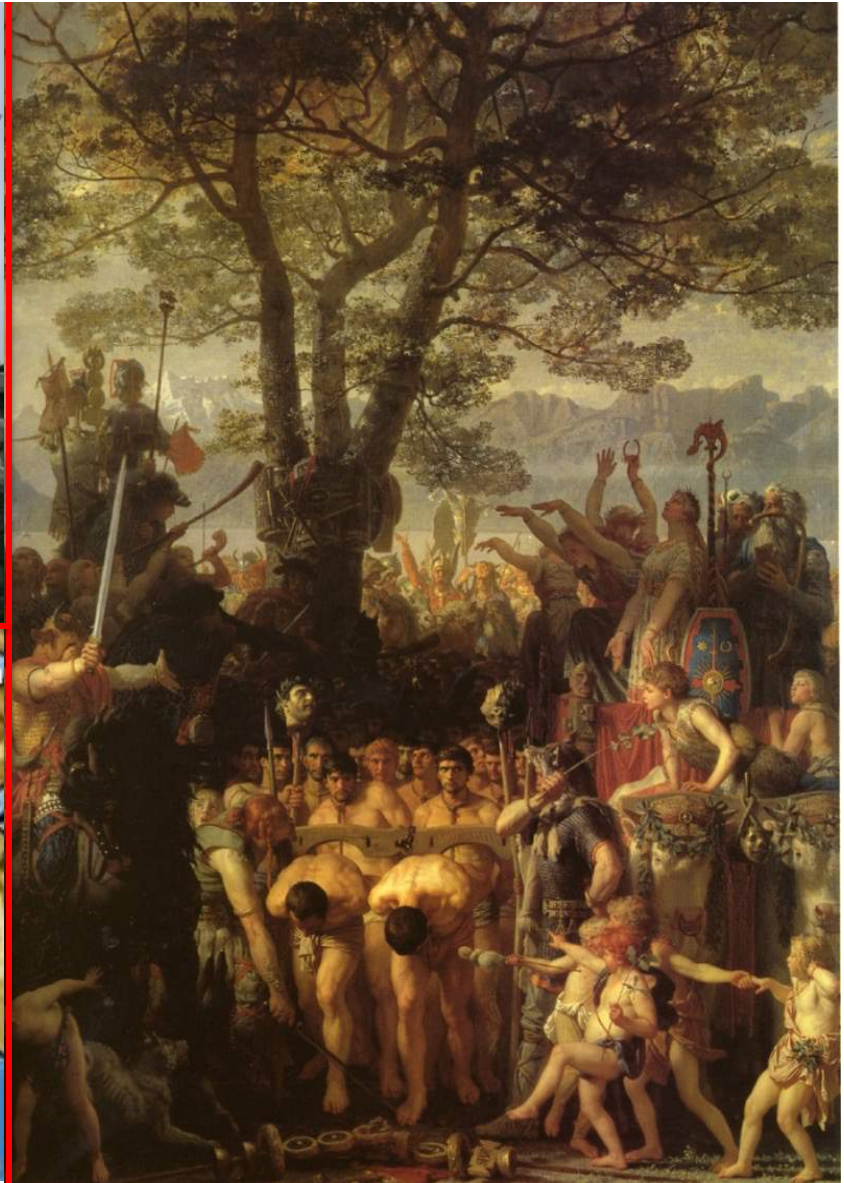
“For neither I nor anyone like me can keep pace with the wisdom of the blessed and glorious Paul. When he was with you in the presence of the people of that time, he actually and reliably taught the word concerning the truth. And when he was absent he wrote you letters; if you study them carefully, you will be able to build yourselves up in the faith that has been given you.”

Polycarp, *Epistle to the Philippians* 3.2 (ca. A.D. 115)



Polycarp of Smyrna
ca. A.D. 70–155

Philemon & Colossians

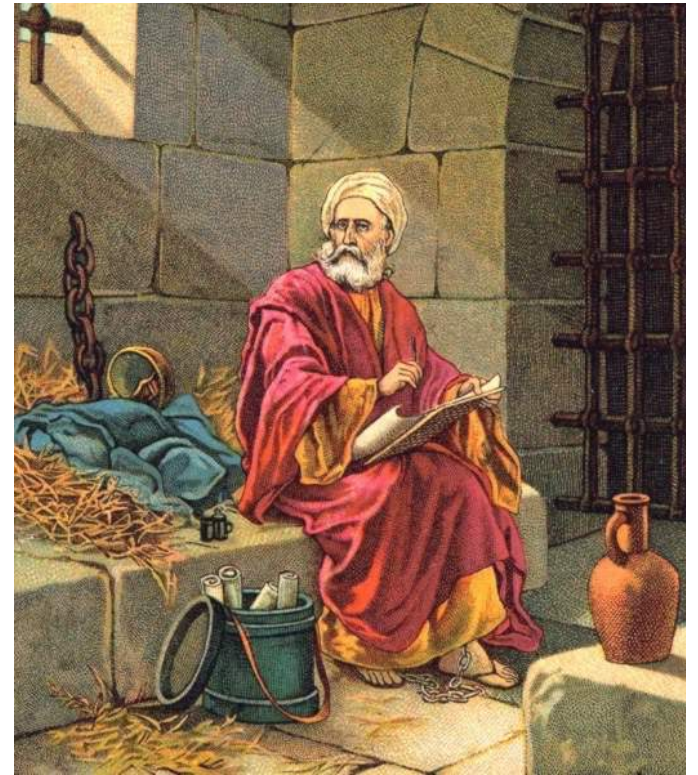


Writing from Prison

- Philemon is another “imprisonment” epistle
- “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.”

Philemon 9

- If in Prison in Rome, which seems most likely, the dates of the letters are probably the early to mid 60s A.D.

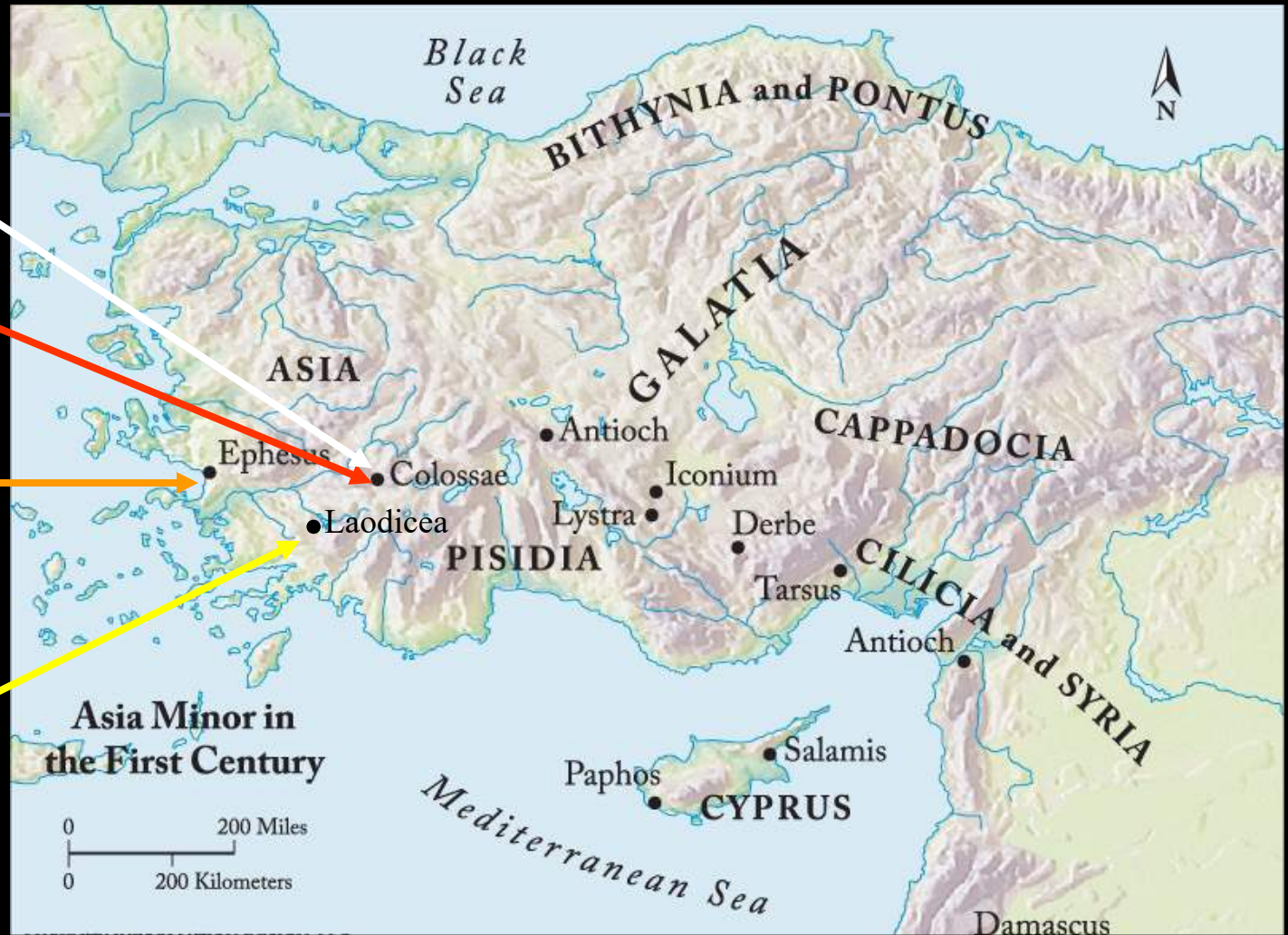


Philemon

Colossae

Ephesus

Laodicea



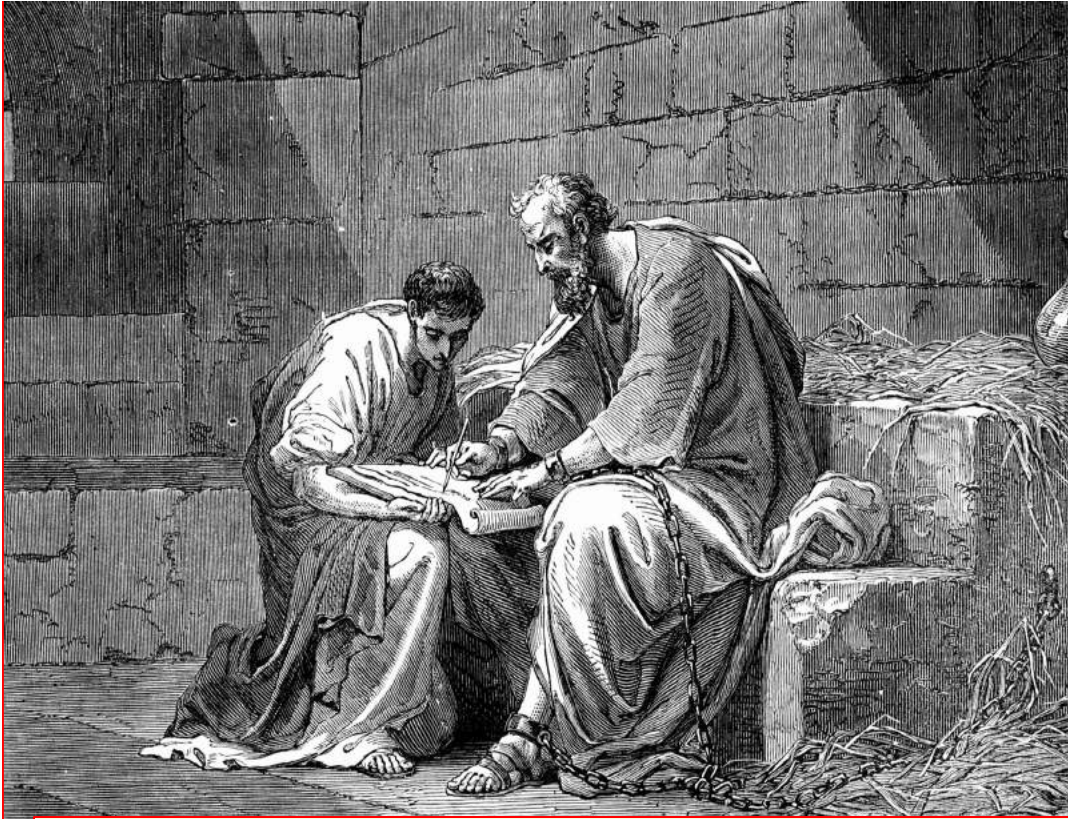
Philemon



- **Date:** Early to mid 60s A.D.
- **Addressee:** Philemon, head of a house-church; Apphia (probably his wife); Archippus (perhaps his son), and the church in his house (probably in Colossae)
- **Purpose:** To intercede on behalf of Onesimus, a slave, with his master, Philemon
 - It seems that Onesimus may have run away from Philemon
 - If not, he has wronged Philemon in some way

“Paul, a prisoner of Jesus Christ...being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds.” (Phlm. 1:1,10)





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 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 shouldest receive him for ever;

¹⁶ Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

Philemon 1:13–16

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

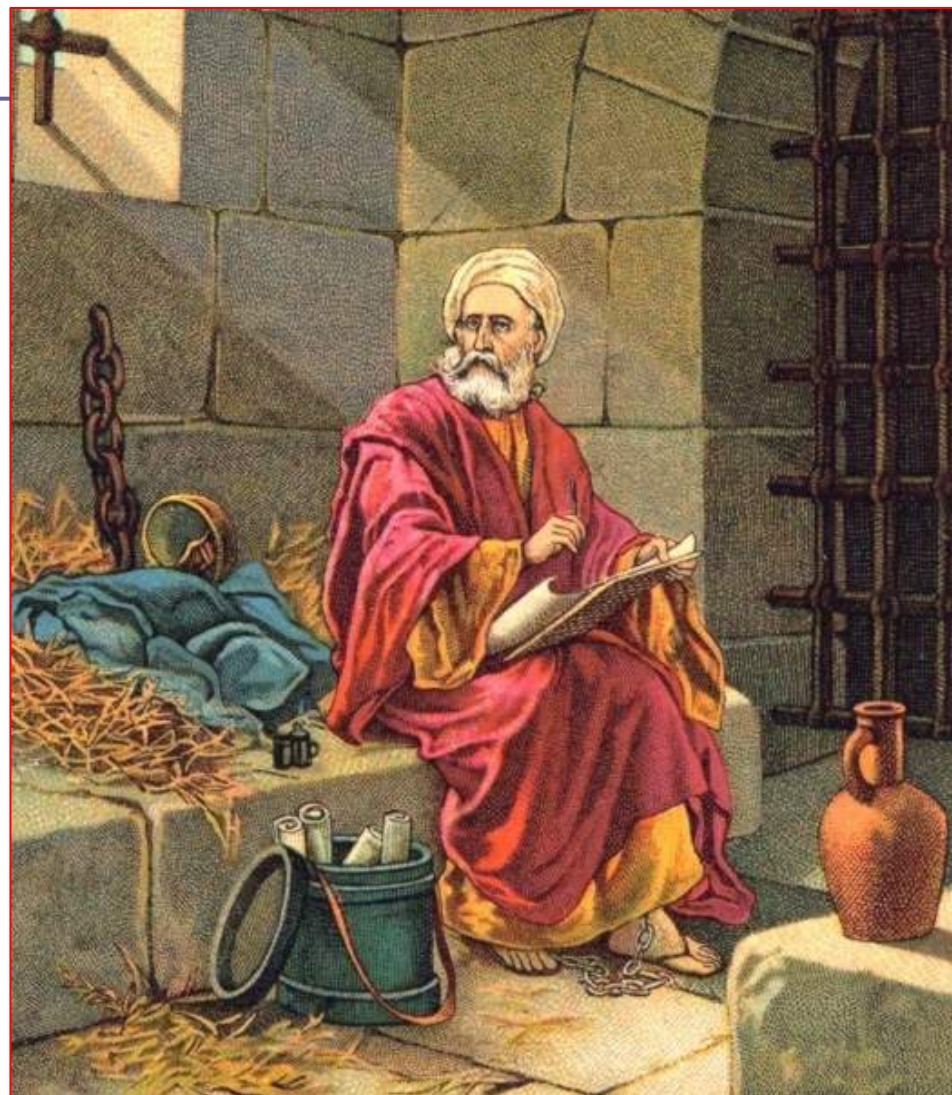
¹⁸ If he hath wronged thee, or oweth *thee* ought, put that on mine account;

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.

Philemon 1:17–19

What Do We Learn from Phil. 22?

But withal
prepare me also a
lodging: for I
trust that through
your prayers I
shall be given
unto you.



What ever happened to Onesimus?

- That Philemon reacted generously is almost certain, or the letter would not have been preserved
- Ignatius of Antioch, a Christian bishop in the early second century, claims that a Onesimus was bishop of Ephesus in A.D. 110 (Eph. 1:3)
 - I received, therefore, your whole multitude in the name of God, through Onesimus, a man of inexpressible love, and your bishop in the flesh, whom I pray you by Jesus Christ to love, and that you would all seek to be like him. And blessed be He who has granted unto you, being worthy, to obtain such an excellent bishop.

Colossians

To: Christians in Colossae

Together with Laodicea and Hierapolis part of an inland tri-city area in the Lycus valley of northern Asia (Phrygia)

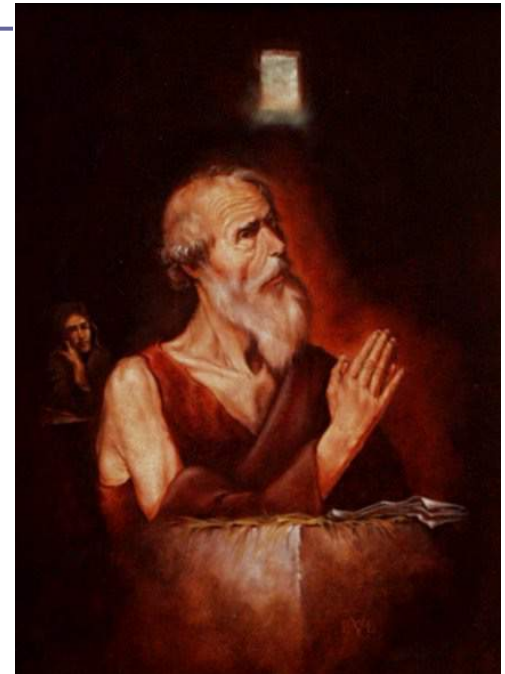


“I am also in bonds... Aristarchus, my fellow-prisoner salutes you.” (Col. 4:3,10)

**Paul is in prison*

**The epistle to the Colossians is
another “prison letter”
(like Eph. & Philip.)*

*Audience: Primarily Gentile
Christian*



“You that were sometime alienated ... To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you.” (Col. 1:21,27)

The Situation:

“Epaphras, who is one of you, a servant of Christ, salutes you.”
(Col. 4:12)



“We heard of your faith ... [from] Epaphras our dear fellow-servant, who is for you a faithful minister of Christ, who also declared unto us your love in the Spirit.” (Col. 1:4,7-8)

*Epaphras was originally a member of the Colossian branch, but is now working with Paul.

**Epaphras informed Paul what was happening at Colossae (so Paul writes a letter to the saints at Colossae).

“All my state shall Tychicus declare unto you...whom I have sent unto you... with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.” (Col. 4:7-9)

**Onesimus (who is from Colossae) and Tychicus brought Paul's letter to the Colossians.*

***Tychicus and Onesimus will inform the Colossians concerning all the things Paul wants them to know.*



Colossians:

Structure and Themes

■ Overview

- **Opening Formula** (1:1–2)
- **Thanksgiving** (1:3–8)
- **Body** (1:9–4:6)
 - Pauline teachings, 1:9–2:23
 - Pauline exhortations, 3:1–4:6
- **Concluding Formula** (4:7–18)

The Problem

Col. 2:4, 8

**Apparently the Colossians were being deceived into believing and practicing various forms of human philosophy (Jewish and/or Gentile philosophy?)*



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

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

⁶ As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

⁷ Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

⁸ **Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.**

Colossians 2:4–8



See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ.

Col 2:8 NRSV

Warnings

Col. 2:11, 16

**Paul reminds the Colossians they don't need to be physically circumcised.*

**Paul warns them against keeping the Law of Moses (Kosher food laws, feast days, and Sabbath)*



More Warnings

Col. 2:18

• *“Voluntary humility” = self abasement or perhaps voluntary celibacy.*



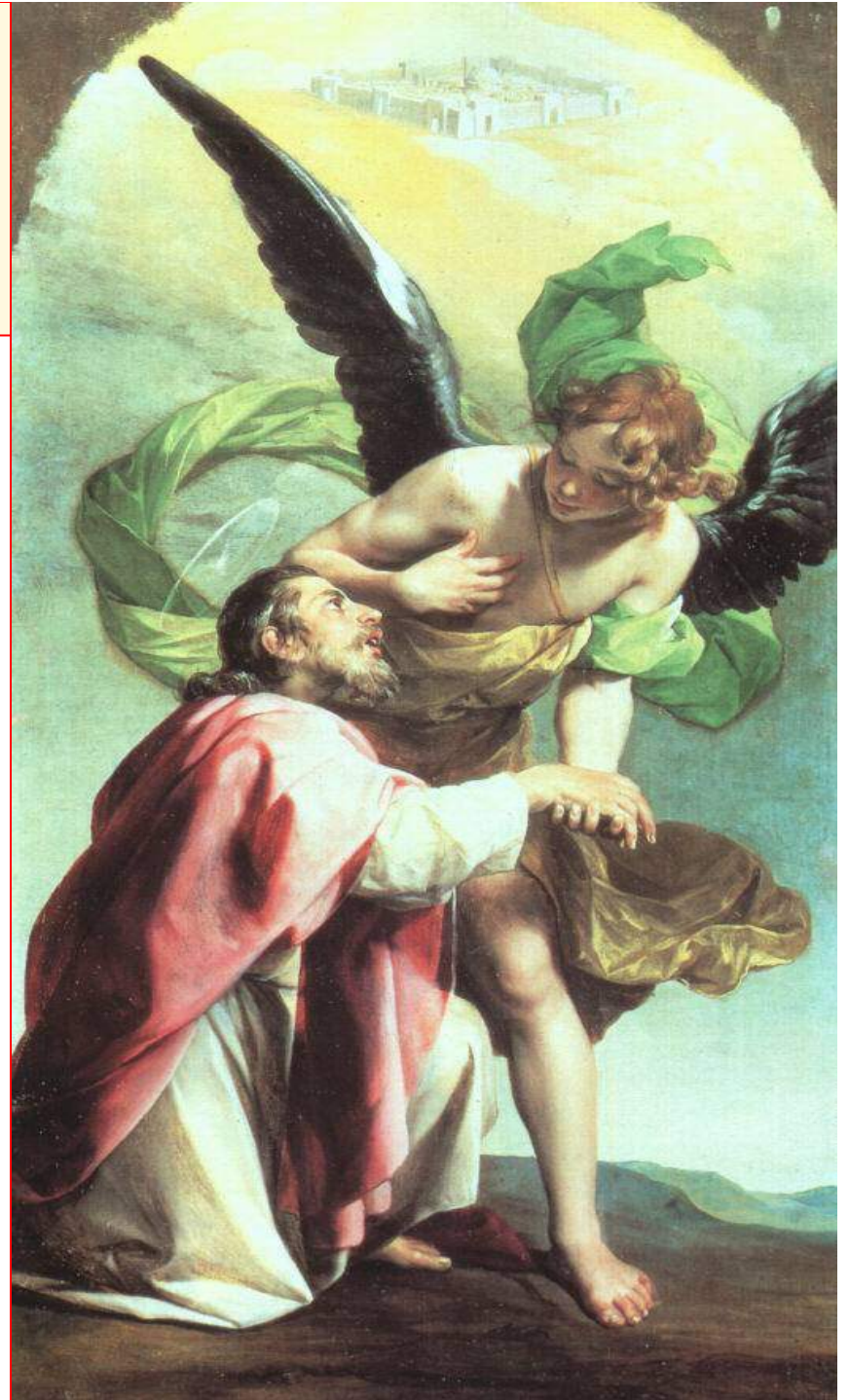
• *“Worship of angels” = either Jewish archangels or pagan heroes and divine beings .*

Let no man beguile you of your reward in a voluntary humility and worshipping of angels (θρησκεία τῶν ἀγγέλων), intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

What could “worshipping of angels” mean?

- Excessive interest in angelic hierarchies
Michael, Gabriel, Raphael
- Conception of angels as mediators
- Invocation of Angels

*In response to these problems,
Paul quoted an early Christian hymn
(Col. 1:15-20)*



Early Christian Hymns

Colossians 1:15–20 & Philippians 2:6–11

¹⁵ Who is the image of the invisible God, the firstborn of every creature:

¹⁶ For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

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

¹⁸ And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

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

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

⁶ Who, being in the form of God, thought it not robbery to be equal with God:

⁷ But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

⁸ And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

⁹ Wherefore God also hath highly exalted him, and given him a name which is above every name:

¹⁰ That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

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

Colossians' Christ Hymn (Creation)

¹⁵Who is the image of the invisible God,
the firstborn of every creature:

¹⁶For by him were all things created,
that are in heaven,
and that are in earth,
visible and invisible,
whether *they be* thrones, or dominions, or principalities, or powers:
all things were created by him, and for him:

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

The hymn proper divides into two sections, the first dealing with Christ's role as **Creator** and the second with his role as **Savior**

Colossians' Christ Hymn (Reconciliation)

Reconciliation

¹⁸And **he** is the head of **the body, the church**:
who is the beginning, the firstborn from the dead;
that in all *things* he might have the preeminence.

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

^{20b} **by him to reconcile all things unto himself**;

^{20a} And, **having made peace through the blood of his cross**,
^{20c} by him, *I say*, whether *they be* things in earth, or things in
heaven.

Colossians & Ephesians

Marriage Relations

- Wives and Husbands
- Husbands Love your wives
Col. 3:18–19

Relations between Children & Parents

- Children obey Your parents
- Fathers provoke not your children

Col. 3:20–21

Relations between Slaves & Masters

- Slaves obey your masters
- Masters treat your slaves appropriately, remembering that you have a master in heaven

Col. 3:22–4:1

Marriage Relations

- Wives and Husbands
- Husbands Love your wives
Eph. 5:22–25

Relations between Children & Parents

- Children obey Your parents
- Fathers provoke not your children

Eph. 6:1–4

Relations between Slaves & Masters

- Slaves obey your masters
- Masters treat your slaves appropriately, remembering that you have a master in heaven

Eph. 6:5–9

Lost Scriptures

Epistle to the Laodiceans

And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

Colossians 4:16



1 & 2 Timothy, Titus

“The Pastoral Epistles”



1 & 2 Timothy, Titus

- *Personal letters from Paul to Timothy/Titus (rather than to entire congregation).
- **Nicknamed the “**Pastoral Epistles.**”
- ***Written from **one pastor/shepherd (=Paul)** to another **pastor/shepherd (=Timothy/Titus)** about pastoring/shepherding (=Christian leadership)
- **2 Timothy** was written from prison, while the exact contexts behind **1 Timothy** and **Titus** are not known



“As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, ...”

1 Timothy 1:3



1 Timothy appears to have been written sometime after Paul left Ephesus on the third mission

“Endless Genealogies”

Neither give heed to **fables** and **endless genealogies**, which minister questions, rather than godly edifying which is in faith: *so do*.

1 Timothy 1:4

*What about Matthew 1 and Luke 3

**Genealogies of the lineage of Jesus

O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of **science falsely so called**:

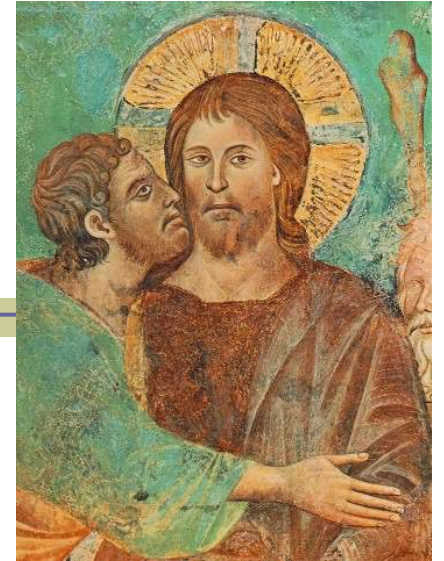
1 Timothy 6:20 KJV

Timothy, guard what has been entrusted to you. Avoid the profane chatter and contradictions of what is **falsely called knowledge**;

1 Timothy 6:20 NRSV

“Gnosticism”

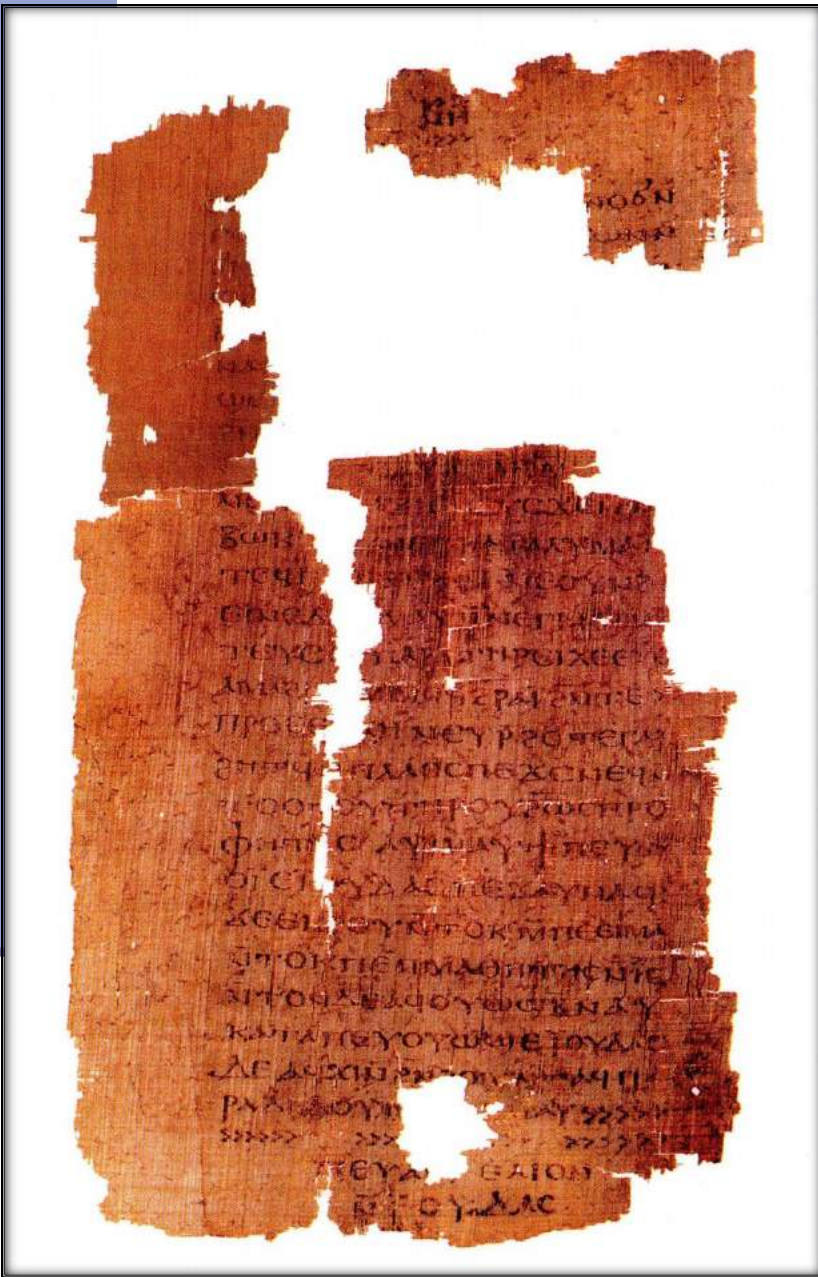
- Derived from the Greek word *gnosis* or “knowledge”
- It refers to “revealed knowledge” available only to those who have received the secret teachings of a heavenly revealer
- All other humans are trapped in ignorance, the true home of the Gnostic is to return to the divine world
- For Gnostics it was not the salvific act of the atonement that was most important but secret knowledge that Jesus imparted to his disciples that lead to salvation



Fables and Endless Genealogies of the Gnostics

He made 72 luminaries appear in the incorruptible generation, in accordance with the will of the Spirit. And the 72 luminaries appear in the incorruptible generation, in accordance with the will of the Spirit. And the 72 luminaries made 360 luminaries appear in the incorruptible generation, in accordance with the will of the spirit, that their number should be five each. . . . The first is Seth, who is called “the Christ.” The Second is Harmathoth, who is . . . The third is Galila. The fourth is Yobel. The fifth is Adonaios. These are the five who ruled over the underworld, and the first of all over chaos . . .

Gospel of Judas



Last page of the Gospel of Judas

Qualifications for a Bishop

1 Timothy 3:1–7 (cf. D&C 107:68–88)

¹ This is a true saying, ***If a man desire the office of a bishop, he desireth a good work.*** ² A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; ³ Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; ⁴ One that ruleth well his own house, having his children in subjection with all gravity; ⁵ (For if a man know not how to rule his own house, how shall he take care of the church of God?) ⁶ Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. ⁷ Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

- **“the husband of one wife” (v. 2)**
 - This does not refer to Polygamy
 - Better translation “married once”
- **“not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money.” 1 Tim. 3:3 NRS**
- Maintains his household well, it is orderly (vv. 4–5)
 - Paul teaches an important eternal principle here (v. 5)
- **“not a novice” (v.6)**
 - Should not be a Neophyte (newly planted), i.e. a recent convert

Qualifications for a Deacon

1 Timothy 3:8–13

⁸ Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; ⁹ Holding the mystery of the faith in a pure conscience. ¹⁰ And let these also first be proved; then let them use the office of a deacon, being *found* blameless. ¹¹ Even so *must their* wives *be* grave, not slanderers, sober, 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 purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

- Deacons in the early church (and in the early LDS Church) were adult males, not 12–13 year-old boys.
- “**Deacon**” = servant (Greek: diakonos)
- “[Elders, priests, and teachers are] to be assisted always, in all duties in the church, by the deacons.” (D&C 20:57)
- What does “**Holding the mystery of the faith**” refer to?
 - The mystery (in this case) = the incarnation, ministry, resurrection of Christ, who is God Himself.
 - Deacons (and all leaders & members) should have a testimony of the identity, life, and mission of Jesus Christ.

The “Latter Times”

¹ Now the Spirit speaketh expressly, that in the **latter times** some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; ² Speaking lies in hypocrisy; having their conscience seared with a hot iron; ³ **Forbidding to marry, and commanding to abstain from meats**, which God hath created to be received with thanksgiving of them which believe and know the truth.

1 Timothy 4:1–3

- NT references to “latter times” (“last days”) often refer to the current time period or immediate future, rather than only 2000 years later.
 - **Paul and other early Christians felt they were living in the “latter times”*
 - “[Christ] was foreordained before the foundation of the world, but was manifest in **these last times** for you.” (1 Peter 1:20)
 - “God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, has in **these last days** spoken unto us by his Son.” (Hebrews 1:1)
- **Gnostics** forbade marriage since they eschewed sexual intercourse and also abstained from eating meats

1 Timothy 5

Widows in the Early Church

- *Because of their undistracted devotion to God, they felt widows were blessed with superior spirituality (cf. 1 Tim. 5:5).
- **With no husbands to support them, the church would often provide welfare assistance for widows.*
- **But some women took advantage of the system and the generosity of the saints.*

“She that is a widow indeed, trusts in God, and continues in supplications and prayers night and day.”
(1 Tim. 5:5)



“Let not a widow be taken into the number (1) under threescore years old, having been (2) the wife of one man.

Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints’ feet, if she have relieved the afflicted, if she have (3) diligently followed every good work.” (1 Tim. 5:9-10)

“The number” =
list of widows who qualify for welfare support from the church

**Qualifications for “the number” of widows:*

- 1) At least 60 years old*
- 2) Not unnecessarily divorced / remarried*
- 3) Exemplary life of goodness / service*

What is most Important?

“For we brought nothing into this world, and it is certain we can carry nothing out.”

1 Timothy 6:7

¹⁸ Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

¹⁹ And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

D&C 130:18–19

¹⁹ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

²⁰ But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

²¹ For where your treasure is, there will your heart be also.

Matthew 6:19–21

The love of Money

1 Tim. 6:10

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

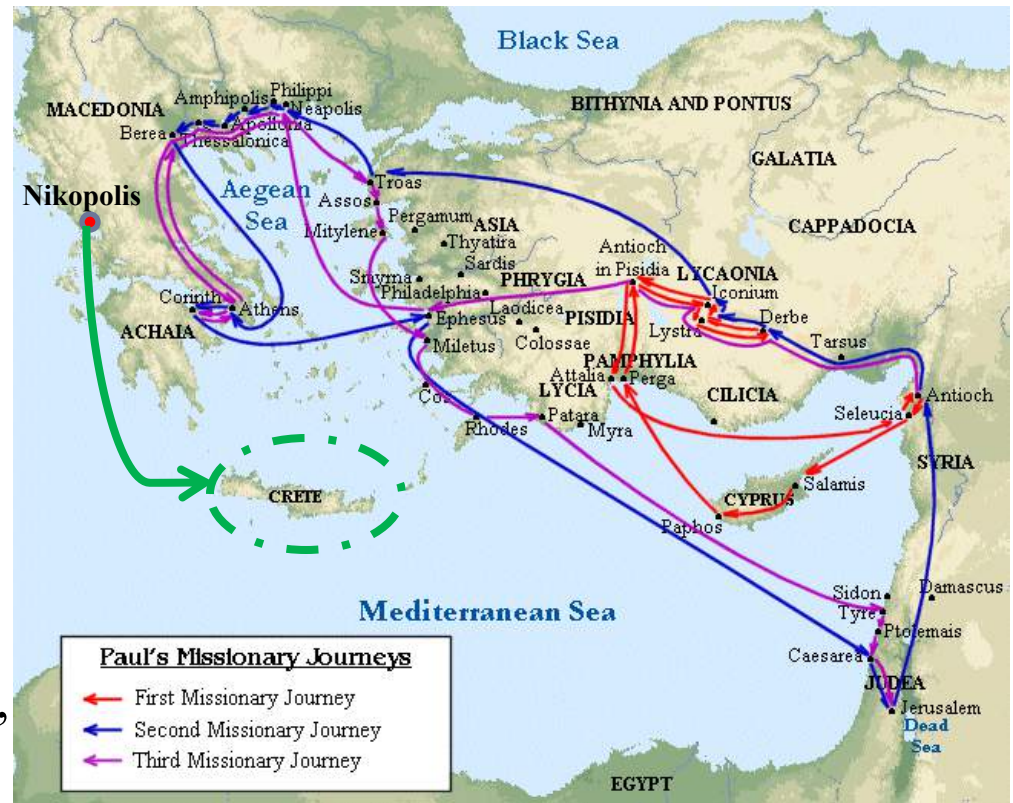
“No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.” (Matt. 6:24)

* *Mammon = riches (Aramaic)*

* *You cannot serve money and serve God.*

Titus

- Titus is a Gentile convert brought to the Jerusalem Conference in A.D. 49 (Galatians 2:1–3)
- The Epistle is sent to **Titus** who is in Crete (1:5)
 - “I left you behind in **Crete** for this reason, so that you should put in order what remained to be done, and should appoint elders in every town, as I directed you:” (1:5)
- Is sent from Nicopolis
 - “When I send Artemas to you, or Tychicus, do your best to come to me at **Nicopolis**, for I have decided to spend the winter there.” (3:12)
- Titus is so similar to 1 Timothy that much of 1 Timothy seems to be basically repeated in the letter.



Titus

- **Warnings about fables, genealogies... (Titus 1:14; 3:9)**
 - A man that is an heretick after the first and second admonition reject; (Titus 3:10)
- **Advice to bishops (Titus 1:6-9)**
 - ¹² One of themselves (Cretians), *even* a prophet of their own, said, **The Cretians *are* alway liars, evil beasts, slow bellies.**
¹³ This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;
Titus 1:12-13
 - **Epimenides of Crete (600 B.C.)**
- **Warnings against evil people (Titus 1:10-16)**
- **Council about widows (Titus 2:3-5)**

2 Timothy

“The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. But, when he was in Rome, he sought me out very diligently, and found me.” (2 Tim. 1:16-17)

**Paul is in prison in Rome.*

****2 Timothy is probably
Paul's last letter**



“I am now ready to be offered, and the time of my departure is at hand.” (2 Timothy 4:6)

Timothy's Family Background (1:3–8)

“I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance **the unfeigned faith that is in thee**, which dwelt **first in thy grandmother Lois**, and **thy mother Eunice**; and I am persuaded that in thee also . . .”

(1 Tim 1:3-5)

Current and Coming Apostasy

2 Timothy

- “This thou knowest, that **all they which are in Asia be turned away from me**; of whom are Phygellus and Hermogenes.” (2 Tim. 1:15)
- “You know that **everyone in the province of Asia has deserted me**, including Phygellus and Hermogenes.” (2 Tim. 1:15 NIV)
- ¹⁶ But **shun profane and vain babblings**: for they will increase unto more ungodliness. ¹⁷ And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;¹⁸ **Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.** (2:16–18)
- “This know also, that **in the last days perilous times shall come. . . Having a form of godliness, but denying the power thereof**: from such turn away.” (3:1–5)
 - 2 Nephi 28 – Condition of Churches in the Last Days when the Book of Mormon comes forth
 - Deny the Holy Ghost (v.4)
 - Deny the power of God (v.5)
 - Deny Miracles (vv. 5–6)



Negative Examples

(2 Tim. 3:8)

Now as *Jannes* and *Jambres* withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

“Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded... Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.” (Exodus 7:11)

More Problems

³ For *the time will come when they will not endure sound doctrine*; but after their own lusts shall they heap to themselves teachers, having itching ears; ⁴ And they *shall turn away their ears from the truth*, and shall be turned unto fables. (4:3–4)

Inspired Scripture (3:14–17)

- “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that **from a child thou hast known the holy scriptures**, which are able to make thee wise unto salvation through faith which is in Christ Jesus. **All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness**: That the man of God may be **perfect**, thoroughly furnished unto all good works.” (3:14–17)
- The scriptures at Paul and Timothy’s time would have been, for the most part, the Jewish scriptures (our Old Testament)
- “So that the man of God may be thoroughly equipped for every good work.” (3:17 NIV, *artios* = KJV “perfect”)

Do your best to come to me soon... When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments.

2 Timothy 4:9–13 NRSV



Mamertine Prison: Rome
Looking up from Prison through grate

“My first Answer”

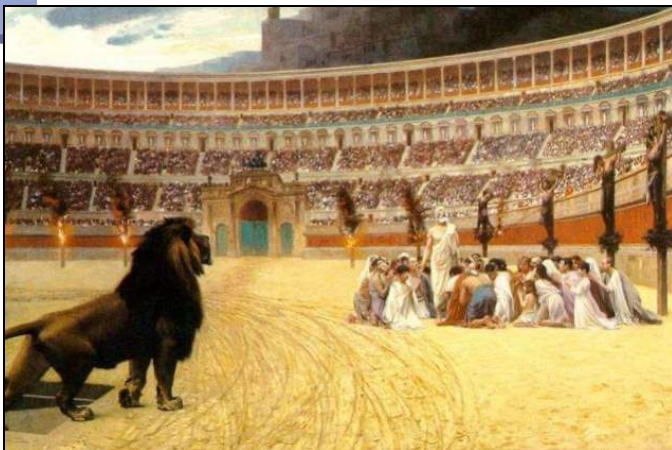
¹⁶ *At my first answer no man stood with me, but all men forsook me:* *I pray God* that it may not be laid to their charge. ¹⁷ Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

2 Timothy 4:16–17

“Answer” = *trial defense*

For **Demas** hath forsaken me, having loved this present world, and is departed unto Thessalonica; **Crescens** to Galatia, **Titus** unto Dalmatia.

2 Timothy 4:10



*“Delivered from lion” = figurative
(Roman citizen punishment = beheading)*

“My departure is at Hand”

(2 Tim. 4:6-8)

**Paul's departing testimony.*

**Right before Paul's second trial in Rome.*

**Paul does not expect to be acquitted this time.*

**Paul is in the covenant, and if he dies, he is ok.*



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

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

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

“You have
Rome...where Peter
endured a passion
like his Lord; where
Paul won his crown
in a death like John
[the Baptist].”

Tertullian, *Praescription against
Heretics* 36.

(Christian writer, approx. 200 A.D.)



“There was no lack of certitude on the part of Paul after he had seen a light and heard a voice while en route to Damascus to persecute the Christians. For more than three decades after that, he devoted his time, his strength, his life to the spreading of the gospel of the resurrected Lord. Without regard for personal comfort or safety, he traveled over the known world of his time... Executed in Rome, Paul sealed with his death his final testimony of his conviction of the divine sonship of Jesus Christ.”



Gordon B. Hinckley
Prophet: 1995–2008

Gordon B. Hinckley, “Faith: The Essence of True Religion,” *Ensign*, (Oct. 1995), p. 2.