

# Chapter 35: Be Ye Reconciled to God

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## 1. Introduction to Second Corinthians

“Sent from:	Paul, in northern Greece, joined by Timothy.
Sent to:	Members at Corinth, provincial capital of Southern Greece.
Date:	About A.D. 57, in the fall.
Purpose:	To express joy on the repentance of many Corinthians, to warn others of discipline for rebellion, and to plan the welfare collection for the Jerusalem Saints.
Main themes:	Christ’s atonement; the principle of sacrifice; repentance; welfare contributions; priesthood authority; three heavens.”

Reference<sup>1</sup>

For all practical purposes the writings of 2 Corinthians appear to have been written to two different groups. Chapters 1-9 contain words of conciliation and gratitude, even words of apology, for the letter that preceded his remarks. In contrast, Chapters 10-13 are harsh, almost indignant, written in defense of the charges that have been made against him. Some have suggested that for this reason they are actually two separate letters. It is the opinion of yet others that Paul’s initial remarks are directed to those who have heeded the counsel they had previously received and his later remarks are directed specifically to his critics as well as to others who have not yet heeded his previous counsel. It is this position that seems most sound.

## 2. Book of Second Corinthians

### 2.1. Second Corinthians 1

Paul begins his epistle with credentials that he is “an apostle of Jesus Christ by the will of God,” (2 Corinthians 1:1). He writes to them and admonishes them as a duly ordained representative of God our Father and Jesus Christ.

2 Corinthians 1:3-4

**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.**

Jeffrey R. and Patricia T. Holland state,

“I cannot express the power and peace I felt when I read that scripture [2 Corinthians 1:3]. What a world of meaning and instruction condensed into those simple lines! Concentrate with me for a moment on the first promise—that God is the God of all comfort...Inasmuch as all of us need comfort at so many different moments every day of our lives, it is wonderfully reassuring that *our* God, *our* Father, is the God of *all* comfort.’ That phrase ‘of all comfort’ means to me not only that there is no *greater* source available for solace and strength, but that technically speaking there is no *other* source...God comes to us as ‘the Father of mercies, and the God of all comfort.’ What a reassurance and reward just to know that such all-encompassing help is available to us in our anxious times. No wonder we lovingly call him Father.”<sup>2</sup>

2 Corinthians 1:5, 7

**5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.**

**7 And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.**

No one is exempt from suffering. It comes to all including His anointed servants. What gives them strength, and also each of us, is the knowledge that God is aware of our suffering and tribulation and He will, according to His time and will, give unto us the consolation we need. Often, He does so not by removing the suffering, but by giving us the necessary strength to endure it and even to benefit from it.

2 Corinthians 1:9-10

**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;**

David R. Seely states,

“Paul sees fit to remind the saints at Corinth of the great afflictions and sufferings he has been called to bear in his missionary labors in Asia. Even though his trials were so great that at one point he says he ‘despaired even of life’ (1:8), he has trust in ‘God which raiseth the dead’ (1:9)—probably a reference to the detail exposition

he had already sent them on resurrection in 1 Corinthians 15. Paul has experienced God's deliverance from death as a mortal and furthermore has the assurance that God will ultimately deliver him when he finally does succumb to death in the future. Trust in God's eventual deliverance from suffering provides comfort to all persons faced with affliction. Referring to the trials endured by many of the saints at Corinth, Paul assures them that just as the victory over death was wrought by Christ through suffering, so too it is through suffering that mortals can receive consolation and salvation. 'For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.' (2 Corinthians 1:5)."<sup>3</sup>

2 Corinthians 1:15-16

**15 And in this confidence I was minded to come unto you before, that ye might have 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 Judea.**

Sidney B. Sperry states,

"In his original plans, the Apostle had purposed to visit Corinth twice by going directly from Ephesus to Corinth and thence into Macedonia and back to Corinth again, from whence he would set sail for Judea (2 Cor. 1:15-16). This plan had been made before Paul had written 1 Corinthians and his intentions had been made known to the saints at Corinth either by a messenger or through a Corinthian letter now lost to us. The Apostle would probably have never made any mention of his original plan had not his critics in Corinth charged him with being fickle. In defending himself against their accusations, he tells us about his first plan, which later underwent revision. In 1 Corinthians 16:5-6 he announced his revised plans..."<sup>4</sup>

It is noteworthy that his critics are so anxious to discredit Paul that they use a change in his travel plans as the basis for his being fickle or light-minded.

2 Corinthians 1:21-22

**21 Now he which establisheth us with you in Christ, and hath anointed us, is God;**

**22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.**

Bryan Richards states,

"Paul speaks of a three-step process, being first anointed, second sealed, and third being 'given the earnest of the Spirit.' It is one thing to be anointed and another to be sealed. An anointing with the sealing means nothing, 'All covenants...that are not...sealed by the Holy Spirit of promise...are of no efficacy' (D&C 132:7). On the other hand, once the anointing is sealed by the Holy Spirit of promise, the contract is valid in the next world, almost without exception (D&C 132:26-27)."<sup>5</sup>

The delay, I believe, between an individual receiving the anointing and being sealed by the Holy Spirit, is so the individual may, with the passage of time, confirm to him/herself the endurance of their faithfulness. A fact known previously to God, but not yet known to us.

## **2.2. Second Corinthians 2**

2 Corinthians 2:4

**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.**

There are those, who upon hearing Paul's words, experienced grief. This grief may have been the result of their own sins for a sinner often takes the call of repentance to be harsh, even when it is given with love.

There are certainly times when a prophet is charged by the Lord to cry repentance to the people. The warning voice is raised so that the people may have the opportunity to repent. If they heed the Prophet's message, they will be spared the pain they would have experienced if they had ignored his warning. This truth applies to the words of Paul as a servant of the Lord.

Doctrine and Covenants 121:43

**43 Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy.**

The above directive given in latter days applies to any individual who is called upon by the Lord through the Holy Ghost to give a reproof to an individual. It specifically applies to Prophets and servants of the Lord, as well as husbands, wives, and parents. In all instances, reproof should be followed by an increase in love toward the individual.

2 Corinthians 2:6-8

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

**7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.**

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

As noted, Paul is clear each of us should be held accountable for our transgressions, but after the judgment is determined, then the hand of fellowship and love should be extended to the repentant individual.

Robert L. Simpson states,

“Only as we forgive do we earn the right to be forgiven. This is an eternal principle.

“Not only need we forgive to be forgiven, but we must also repent to earn this great blessing. A prophet of our day had recorded that the repentant ‘shall be forgiven, according to the covenants and commandments of the church.’ (D&C 88:24). Then this sweet assurance followed: ‘...and I, the Lord, remember them no more.’ (D&C 58:42).”<sup>6</sup>

2 Corinthians 2:11

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

James E. Faust and James P. Bell state,

“It is not a good practice to become intrigued by Satan and his mysteries. No good can come from getting close to evil. Like playing with fire, it is too easy to get burned... The only safe course is to keep well distanced from him and from any of his wicked activities or nefarious practices.

“The protection lies in the spirit of discernment through the gift of the Holy Ghost. This gift comes undeviatingly by personal revelation to those who strive to obey the commandments of the Lord and to follow the counsel of the living prophets.”<sup>7</sup>

When we stop saying our daily prayers; when we stop going to Church; when we think that our church leaders are no longer inspired; we may be sure that we are moving away from God and towards the devil. The words of Christ are especially applicable to these circumstances. “No man can serve two masters: for either he will hate the one, and love the other; or he will hold [defend] the one, and despise the other...” (Matthew 6:21).

2 Corinthians 2:15-16

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

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

Bruce R. McConkie states,

“Those who partake of the spirit breathed by the saints, the spirit of the gospel, the sweet influence that results from obedience to God’s laws, gain eternal life; those who reject it inherit eternal death. That is, the gospel is an instrument of life and of death, of life to the obedient, of death to the disobedient.”<sup>8</sup>

Paul’s message of truth enlightens the righteous and lifts them to a higher level of spirituality; those who reject it bring upon themselves condemnation. May I ask you this question? In the dark is it better to turn on your flashlight to light your path or to keep it turn off? Or to discard your flashlight and try to make it on your own? Paul is offering each of us a flashlight. It is our choice to receive or reject it. Then the consequences will follow.

### **2.3. Second Corinthians 3**

2 Corinthians 3:3

**3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart.**

Bryan Richards states,

“Paul is speaking about a process of internalization whereby discipleship is defined not by our ability to follow a set of rules, but by our ability to internalize all the principles of righteousness. Only the Lord can soften our hard hearts so he can write the law in our hearts by the power of the Spirit. Jeremiah and Ezekiel both prophesied that this would happen in the latter-days. ‘I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: And they shall be my people, and I will be their God’ (Ezek. 11: 19-20). ‘After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people’ (Jer.31:33).”<sup>9</sup>

I believe these words of Paul have direct reference to those who continue, after the sacrifice of Jesus Christ, to abide the law of Moses. Because of their adherence to written laws now fulfilled, they are unable to embrace the full gospel of Jesus Christ themselves or to accept others without imposing upon them the requirements of

the law. So, they error and do not understand the scriptures that when the Messiah comes, He would fulfill the law of Moses.

B/M, 3<sup>rd</sup> Nephi 9:19-20

**19 And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings.**

**20 And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost,...**

These words spoken by the Savior Himself to those in ancient America, confirm the message of Paul to those in Corinth. No longer is the law of sacrifices valid, for it has been fulfilled in Christ. The sacrificial requirements are now personal. They require a broken heart or one that is open and humble as well as a contrite spirit or one that is teachable by the spirit. When these two qualities are present, our spirit is then receptive to the revelations of truth through the Holy Ghost.

2 Corinthians 3:6

**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.**

Neal A. Maxwell states,

“Clearly...perspective...includes learning how to distinguish between what is big and what is small. The eminent historian Will Durant wrote of that human yearning for the perspective ‘to know that the little things are little, and the big things big...before it is too late; we want to see things now as they will seem forever— ‘in the light of eternity’. Thus, without passing through mortality, how else will we learn to discern successfully what the weightier matters of the law’ really are (Matthew 23:23).”<sup>10</sup>

It is very important that we learn to discriminate between what is really important and what is not. Some people feel that everything is big; while others feel nothing is. In order to make this accurate differentiation in our lives, I believe it requires the spirit of revelation. Only then can we be sure that we are not making big things little or little things big.

2 Corinthians 3:13-16

**13 And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:**

**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.**

**15 But even unto this day, when Moses is read, the vail is upon their heart.**

**16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.**

After Moses had returned the second time from meeting with the Lord, he had the stone tablets with him. His face showed so brightly the leaders asked he put a veil over his face.

Robert England Lee states,

“Fifteen hundred years later the Apostle Paul lamented that the Israelites of his day could not see the glory of the gospel of Christ because a ‘vail [was] upon their heart when they read the books of Moses...He said that the vail that blinded their minds in the days of Moses ‘until this day remaineth...untaken away in the reading the old testament’ (2 Cor. 3:14). Nevertheless, he gave the children of Israel a solution to that problem: When [their heart] shall turn to the Lord,’ he said, ‘the vail shall be taken away’ (v.16).

“With the veil taken away, we see that every whit of Moses’ writings contains a witness of the Savior.”<sup>11</sup>

It was Paul’s desire the Christian Jews take off the veil that they may be able to see that the law of Moses had been fulfilled. In fact, the whole purpose of the law of Moses was to lead the children of Israel to recognize the Savior as the Messiah. Now they are to look to Christ, not to the law of Moses, for salvation.

2 Corinthians 3:17

**17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.**

Gordon B. Hinckley states,

“The gospel is not a philosophy of repression, as so many regard it. It is a plan of freedom that gives discipline to appetite and direction to behavior. Its fruits are sweet and its rewards are liberal...’Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.’ (Gal. 5:1)’...where the Spirit of the Lord is, there is liberty.’ (2 Cor. 3:17).”<sup>12</sup>

Unfortunately, what many believe is freedom is in reality only disguised bondage. When we are free: Our control over our appetites increases; We are willing to stand up for what is right, even when it is not popular; Our dress reflects our own values of modesty instead of the popular trends of the day; and we live our lives in peace without malice towards others. In general, we are happy with our lives and the direction we are going.

2 Corinthians 3:18

**18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.**

Stephen E. Robinson states,

“For Latter-day Saints the focal point of *this* life must be coming to Christ and beginning the process, but we also look forward to that greater moment in eternity when we shall finally be like him (1 John 3:2; 2 Corinthians 3:18). And toward that glorious day as faithful sons and daughters we consecrate ourselves in the every day unfolding of our lives, that by our labors we might close the gap between us. When we use the term *coming to Christ* in describing conversion, it is a figure of speech that describes our intent and our desires. But the ultimate realization of coming to Christ is in actually closing the distance between us by becoming what he is through doing what he does.”<sup>13</sup>

## **2.4. Second Corinthians 4**

2 Corinthians 4:3-4

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

**4 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.**

There are, in this world, two forces that act upon the inhabitants of mortal earth. One force is led by Satan or the devil who seeks to blind the hearts and minds of all to the truths of God the Father. He uses the forces of evil and wickedness in order to appeal to the base nature of man. The other force is led by Christ and He seeks to enlighten the hearts and mind of earth's inhabitants by His light. He exemplifies the qualities of goodness and happiness that speak to man's higher nature. Man is not like the beasts of the field governed only by instincts, but are instead spirit children of a loving Father who has endowed them with the potential for eternal life. It is our choice whom we will follow.

2 Corinthians 4:8-9

**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.**

Jeffrey R. Holland states,

“We could—and should—remember the wonderful things that have come to us in our lives and that ‘all things which are good cometh of Christ’ (Moro.7:24). Those of us who are so blessed could remember the courage of those around us who face more difficulty than we, but who remain cheerful, who do the best they can, and trust that the Bright and Morning Star will rise again for them—as sure he will do (see Rev. 22:16).

“To those who stagger or stumble, he is there to steady and strengthen us. In the end he is there to save us, and for all this he gave his life. However, dim our days may seem, they have been darker for the Savior of the world.”<sup>14</sup>

Challenges come to each of us. None are exempt. They are individually designed by a loving Heavenly Father in order to refine us and help us to reach our true potential. As we learn to endure these challenges, someday we will come to understand that rather than obstacles placed in our way by an uncaring God, instead they were blessings designed by a loving Father to lift and strengthen us.

2 Corinthians 4:17-18

**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.**

Lorenzo Snow states,

“The ultimatum of our travel in this path of exaltation will bring us the fullness of our Lord Jesus Christ to stand in the presence of our Father, to receive of his fullness, to have the pleasure of increasing in our posterity worlds without end, to enjoy these pleasant associations that we have had in this life, to have our sons and our daughters, our husbands and our wives, surrounded with all the enjoyment that heaven can bestow, our bodies glorified like unto the Savior's, free from disease and all the ills of life, and free from the disappointments and vexations and the unpleasant sacrifices that we are making here. We portray in our minds the glories that are before us, and we know that if we are faithful there will be no disappointment in the securing of these blessings. The power to prevent us from receiving these things is not in the hands of any man; it lies within ourselves.”<sup>15</sup>

Dallin H. Oakes states,

“The pure in heart have a distinctive way of looking at life. Their attitudes and desires cause them to view their experiences in terms of eternity. This eternal perspective affects their choices and priorities. As they draw farther from worldliness, they feel closer to our Father in Heaven and more able to be guided by his Spirit. We call this state of mind, this quality of life, spirituality.”<sup>16</sup>

One definite disadvantage Satan has to entice us to join his ranks, is only the perspective of today. His theme is, “Eat, drink and be merry, for tomorrow we die.” In truth, his plan offers nothing beyond today. To those whose focus is on living only for today, his plan may have some attraction. To those whose vision extends beyond today, tomorrow, and even into the future, they can see his plan has nothing to offer beyond today. Not to you or me or for that matter, even himself!

## 2.5. Second Corinthians 5

2 Corinthians 5:1-2

**1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.  
2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.**

If we examine this scripture from the perspective of our mortal body, then Paul is reminding us it is subject to disease, pain, and the effects of aging. In time, our bodies will die and our bodies and spirit will be separated. Our spirit will continue to exist. Later, our spirits and perfected bodies will be reunited, never again to part. We will no longer be subjected to the disease and pain of mortal life. It is this knowledge that gives Paul, and us, hope for a brighter day.

2 Corinthians 5:7

**7 (For we walk by faith, not by sight:)**

In this simple verse, Paul records one of the verities of divine truth. In order for us to be able to exercise our free agency, it was necessary that a “veil of forgetfulness” be placed over our memories. If we could remember our relationships with our Heavenly Father and His Son from our pre-mortal life, we would make our choices on earth in accordance with our prior knowledge. No faith or trust on our part would be required.

One of the purposes of our mortal life is to learn to trust our Heavenly Father, even when we cannot see Him. It is the “veil of forgetfulness” that requires us to develop our faith and trust in our Father and His Son whom we can’t see, as we exercise our agency to choose. Daily we are influenced in our choices by Satan and his minions and by the Prophets and servants of God. It is our decision upon whom we will place our faith and trust.

2 Corinthians 5:10

**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.**

Following our departure from this life, each one of us will stand before Christ in order to give an accounting of our mortal life. We will be judged according to our actions, our thoughts, as well as the intents of our heart. At

that time, we will have a perfect recall of our lives and will know that the judgment rendered is fair and just. It is now, in preparation for our meeting, we have the greatest opportunity to make changes in our lives.

Amulek, a prophet in ancient America gave us this counsel.

B/M, Alma 34:33-34

**33 ...I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.**

**34 Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.**

May we follow the counsel of Paul and Amulek and make the necessary preparation for that future appointment.

In the following verse there is some confusion that is clarified through the Joseph Smith Translation.

2 Corinthians 5:13	JST, 2 Corinthians 5:13
<b>13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.</b>	<b>13 For <u>we bear record that we are not</u> beside ourselves; <u>for whether we glory,</u> it is to God, or whether we be sober, it is for your <u>sakes.</u></b>

Paul's critics seek to discredit him by stating that he is boastful in his writings as he expounds his goodness. Paul feels it is necessary to defend himself. He reiterates that his message is not about himself, but his joy in being in the service of God. The efforts he has made was not to glorify his name, but to bless the lives of other faithful followers of God.

2 Corinthians 5:17

**17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.**

This verse exemplifies the process of baptism. As the individual enters into the water of baptism, he has prepared himself by gaining a witness of Jesus Christ as the Son of God and His Savior and has repented of their sins. As he/she enters the water, those sins are symbolically still present. As the individual is immersed under the water, they are washed clean and as he/she rises, they are as innocent as a newborn infant. The individual has been spiritually reborn. The old, sinful creature has passed away and a new creature, free of sin, has been born. This is the first day of the rest of their lives. They are clean.

2 Corinthians 5:19

**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.**

Hugh Nibley states,

“The word *atonement* is only found once in the New Testament. It’s found a number of times in the Old Testament, but only once in the New Testament. And it’s not found at all in the Revised Standard Version. They don’t use *atonement* at all. The word doesn’t even appear in [their] New Testament. They use instead reconciliation, keeping it quite literal, from *reconcilio*. Reconciliation means “to return and sit down beside somebody again’... You return and then you sit down. You sit down by the side of the Lord, and you sit down again because you’ve been there before. It’s reconciliation.”<sup>17</sup>

David Rolph and Jo Ann H. Seely state,

“The English word atonement captures precisely what this ‘reconciliation’ means—that God and His children can be reunited or arrive at a state of ‘at-one-ment’ again. The Savior provides a way for us to repent of our sins by ‘reconciling the world unto himself, not imputing their trespasses unto them’ (2 Cor. 5:19).”<sup>18</sup>

Neal A. Maxwell states,

“The Atonement was itself an act of reconciliation (2 Corinthians 5:19). Jesus ‘hath broken down the middle wall of partition between us...that he might reconcile [us] unto God’ (Ephesians 2:14-16).

“The theme of reconciliation is often found in the Book of Mormon as well: ‘Wherefore, my beloved brethren, reconcile yourselves to the will of God, and not to the will of the devil and the flesh; and remember, after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved’ (B/M, 2 Nephi 10:24).

“There is no such thing as one party reconciliation. ‘And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation’ (2 Corinthians 5:18). God stands ready to reconcile us to Him, waiting with open arms to receive us (B/M, Mormon 6:17). There is no such thing as a solo embrace.”<sup>19</sup>

It is my hope that the information regarding the words, “reconciliation” and “atonement,” and their similar meaning, will enhance the readers understanding as they are used by Paul.

2 Corinthians 5:20

**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.**

The New Testament Gospel Doctrine Teacher’s Manual states,

“An ambassador is an official representative who speaks in behalf of the leadership of a country or organization. An ambassador works to establish good relationships between the people he or she represents and other people.”<sup>20</sup>

Each of us serve as ambassadors of Jesus Christ. While we are not official spokesmen for His Church on earth, by our daily actions we reflect both our membership in His Church and the testimony we have. The question we must ask ourselves is what kind of example do we portray to others regarding our beliefs? Does our living example invite them to want to know more? Do we truly represent the Lord Jesus Christ in all that we say and do?

## 2.6. Second Corinthians 6

In the following verses, Paul seeks to answer his critics regarding his service as “ministers of God,” (2 Corinthians 6:4). In 2 Corinthians 6:4-10, his efforts have had a singular purpose and that being the welfare of the saints as he taught the words of righteousness by the power of God. Life has not been easy for him as a servant of God—suffering imprisonment, stripes or beatings, evil reports, dealing with deceivers, and poverty. He has sought to exemplify the qualities of pureness, long-suffering, kindness and love unfeigned.

2 Corinthians 6:14

**14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?**

While it is necessary for us to live in the world and, therefore, we are exposed to the wickedness that exists, it is important that we choose carefully those with whom we associate. This choice increases in importance when we choose our marriage partner. There are a number of factors that come into play when individuals of different faiths are attracted to each other. These factors become magnified when one of the partners is a member of the Church of Jesus Christ of Latter-day Saints. Some areas of consideration include: the payment of tithes and offerings; teaching religious beliefs to children; attendance at weekly meetings; activities on Sunday; time spent away from home rendering service to others; temple attendance; missionary service and the list continues.

Marriage is a big step in one’s life. It is a time for honest and open discussion combined with prayerful consideration. I am reminded of the discussion a son and his father had regarding marriage. The son began. “I am going to marry someone who is very different from me. That way marriage will never be boring.” His father responded: “My advice to you is that you find someone who is exactly like you in every way possible to marry. After you are married, you will find enough differences to keep you going for a long time.”

## 2.7. Second Corinthians 7

2 Corinthians 7:1-3

**1 Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.**  
**2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.**  
**3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die, and live with you.**

There is no question that Paul’s critics were vicious and mean-spirited in their criticism of him. It is noteworthy that, in these verses, he reminds each of us it is important that we seek reconciliation with those who defame us. Those who seek “an eye for an eye and a tooth for a tooth,” will eventually become “eyeless and toothless.” It behooves each of us as disciples of Christ that we seek the higher road. Our goal should be, if possible, to make friends with our enemies.

2 Corinthians 7:7

**7 ...by the consolation wherewith he [Titus] was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.**

Paul has received news from Titus, who has recently returned from Corinth, there were those in Corinth who received his letter with favor. There were, however, those who were in sorrow regarding his words. Paul is not sorry for his letter (2 Corinthians 7:8), for he desired to know his words would have an effect upon them.

2 Corinthians 7:9-10

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

**10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.**

Paul's message of the need for the members in Corinth to repent was given in order to increase their awareness of the seriousness of their sins in the eyes of God. It was Paul's desire this recognition would cause them to feel sufficient sorrow for their sins they would then take the necessary steps of repentance. If his words are successful in moving them to take actions regarding their sins, Paul is pleased. He knows in the long run their repentance will be a blessing to them. His actions are motivated solely out of his love toward them.

## 2.8. Second Corinthians 8

Paul continues in his efforts to gather welfare supplies for those members who are in need in the various churches. The saints in Corinth had made a commitment to supply assistance in this regard, however, they had not followed through.

2 Corinthians 8:7-8, 11

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

**8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.**

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

In Paul's exhortation, he seeks to motive the members to keep their previous commitment to assist with the welfare needs of others and that their actions be equal to their words.

2 Corinthians 8:14

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

As we learn to share with those who are in need, both parties are benefited. Those who are poor have their needs met, and those who give, learn the blessing of sharing with others. Are we not all poor? Do we not all lift our voices in prayer as we petition our Heavenly Father regarding our needs? Isn't He always very generous with us? Shouldn't we also learn to be generous with others? Notwithstanding, there may come a time when we are in need and those whom we have helped may come to our aid.

Under the Lord's plan for Zion, there will be no rich or poor. (See PGP, Moses 7:18). Those who are rich will generously give of their abundance to those who are poor. Regarding in this matter, all will be equal for now they both have the substance each need.

## 2.9. Second Corinthians 9

Paul continues his exhortation to the members regarding the blessings that come to those who are generous to others.

2 Corinthians 9:6-9

**6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.**

**7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.**

**8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:**

**9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.**

The divine law governing work means that all are to labor to the extent that they are able. One is cursed who receives without any effort being expended on their part. Those who give for the joy of sharing with others will receive the love and greater blessings from God. He will reward all who are generous in behalf of others, including the promise they will always have sufficient for their needs.

Benjamin, a Prophet--King in ancient America, shared:

B/M, Mosiah 2:22-24

**22 ...if ye do keep his [God's] commandments he doth bless you and prosper you.**

**23 And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.**

**24 And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?**

God's blessings to us as His children far exceed anything that we could ever do in order to merit them. He blesses us because He loves us. Should we not also endeavor to develop this love for others?

## 2.10. Second Corinthians 10

As the criticism continues toward Paul, he fails to respond to the objections they raise against him. They criticize him for being meek when he is present with them, but bold in his writings. His response is that he may not be bold when present, but he is bold with those who bring false accusations against him and those who serve with him. (2 Corinthians 10:2). He speaks against the actions of the members when they seek to exalt themselves "against the knowledge of God" (2 Corinthians 10:5). When Paul speaks, in their words "boastfully," it is because he comes to them as one who had authority given to him of God to build up His Church in Corinth. (See 2 Corinthians 10:8). They criticize the difference between the power of his letters and his speech when he is present. His defense is that those who "commend themselves [and measure] themselves by themselves...and compare themselves among themselves are not wise" (2 Corinthians 10:12).

2 Corinthians 10:14-15

**14 For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:**

**15 Not boasting of things without our measure, ...**

Paul's singular purpose in writing and in visiting Corinth has been to preach the gospel of Jesus Christ. Where they were in error, he has endeavored to correct them. His joy is in being a worthy servant of Jesus Christ.

## **2.11. Second Corinthians 11**

2 Corinthians 11:1

**1 Would to God ye could bear with me a little in my folly: and indeed bear with me.**

Paul is aware of his imperfections and seeks patience and mercy from his critics.

2 Corinthians 11:4-6

**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.**

**6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.**

Paul warns against those who come teaching false doctrine among them. He also warns them against any spirit that may be present contrary to the gifts of the spirit that he has taught them. He, and those who served with him, have been thorough in teaching them the principles of the true gospel. They must be cautious before they embrace any doctrine other than what they have received.

2 Corinthians 11:13-15

**13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.**

**14 And no marvel; for Satan himself is transformed into an angel of light.**

**15 Therefore it is no great thing if his [Satan's] ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.**

Already the inroads of apostasy have begun to be manifest within the church at Corinth. Individuals from the outside have set themselves up as authorized servants of Jesus Christ and are beginning to spread false doctrine among the membership. Paul warns them that even Satan can appear as a messenger of light in order to mislead them. It is, therefore, imperative that they rely on the teachings Paul has given them regarding how to protect themselves from deception.

In 2 Corinthians 11:21-33, Paul provides his strongest defense against his critics. He provides a resume of the persecutions he had endured while a servant of Jesus Christ. It is not known what effect his words had upon his critics, but it serves as a tribute to him for his devotion and perseverance in serving the Lord. It also stands as an example to each of us of the sacrifices made by a devoted Apostle in his effort to establish the Church of Jesus Christ during its beginning.

## 2.12. Second Corinthians 12

2 Corinthians 12:2

**2 I knew a man [himself] in Christ...(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.**

LeGrand Richards states,

“Paul was caught up into the third heaven and the paradise of God, and he saw things he was not permitted to write. (See 2 Cor. 12:2-4). He must have seen something pretty wonderful by the time he had passed the first and second heaven and the paradise of God into the third heaven, but he did say, ‘Eye hath not seen; nor ear heard neither have entered into the heart of man, the things which God hath prepared for them that love him.’ (1 Cor. 2:9).”<sup>21</sup>

2 Corinthians 12:4

**4 How that he was caught up into paradise, and heard unspeakable words, which it was not lawful for a man to utter.**

Bryan Richards states,

“Paradise is different than the third heaven (vs. 2). In Verse 1, Paul promised to discuss ‘visions and revelations’ (both plural). So, we may safely assume that Paul was speaking of two different visions—one of the celestial kingdom and another of Spirit Paradise. The difference is not hard for Latter-day Saints to comprehend. With only one exception in the scriptures (Rev. 2:7), the word *paradise* refers to the spirit world (see Luke 23:43; B/M, 2 Nephi 9:13; Alma 40:12).”<sup>22</sup>

LeGrand Richards adds,

“From the scriptures, it is evident that paradise is not the first, second or third heaven.”<sup>23</sup>

From Paul’s experience, we learn that there are three heavens or kingdoms, not only heaven and hell. We also learn that paradise or the spirit world are separate from the three kingdoms.

2 Corinthians 12:7-10

**7 And lest, I should be exalted [prideful?] 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...for when I am weak, then am I strong.**

Paul had learned through his experience that trials and adversity, if we learn to endure them well, can have a positive influence upon making us spiritually stronger. As we face challenges, and are tutored by them, our faith and trust in our Heavenly Father increases.

In turn, as we suffer through our pain, it aids us in increasing our appreciation for the pain and sorrow Our Savior experienced in order to redeem us. It is in this manner Paul noted, “when I am weak, then I am strong” (2 Corinthians 12:10).

2 Corinthians 12:19

**19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.**

Paul bears his witness again to the saints at Corinth his sole purpose in writing and visiting them is to edify them or to strengthen their faith in Christ and their obedience to His commandments. At times, this also requires words of exhortation and repentance to them that assist them to make changes in their behavior.

2 Corinthians 12:20-21

**20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:**

**21 And lest, when I come again,...I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.**

Paul is concerned when he visits the saints at Corinth, he will again find many that have broken the commandments, especially regarding immorality. It will again be his responsibility to call them to repentance, rather than to rejoice with them in their unrighteousness.

## **2.13. Second Corinthians 13**

2 Corinthians 13:1

**1 ...In the mouth of two or three witnesses shall every word be established.**

Today, in accordance with divine law, when missionaries of the Church of Jesus Christ of Latter-Day Saints go forth to preach the gospel of Jesus Christ throughout the world, they travel in pairs. This allows, at all times, for a second witness or testimony when the truths of the gospel are taught.

2 Corinthians 13:3

**3 Since ye seek a proof of Christ speaking in me,...**

The list of criticisms of Paul by his critics seems to know no limit. Here his critics are expressing doubt regarding Paul’s ability to receive revelation from Christ. This is a denial of Paul acting as an authorized servant of Jesus Christ. One of Satan’s tactics is to attack the authority of the messenger in order to discredit his message. If he is not a representative of Jesus Christ, then his message has no meaning for us.

2 Corinthians 13:4

**4 ...For we also are weak in him, but we shall live with him by the power of God toward you.**

Paul’s defense to his critics is while he has weaknesses, he is made strong through the power of God. And his weaknesses do not distract the sincere listener from the truths he is teaching or their value of these truths.

2 Corinthians 13:5

**5 Examine yourselves, whether ye be in the faith; prove your own selves...**

Paul asks his critics to examine their own motives. Are they sufficiently firm in the faith that they are able to accurately judge a fellow servant of God? Are their motives for criticizing Paul pure or are they for another purpose?

2 Corinthians 13:11-14

**11 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.**

**12 Greet one another with an holy kiss [JST, 2 Corinthians 13:12 salutation].**

**13 All the saints salute you.**

**14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.**

With these words, Paul bids farewell to the saints in Corinth. It is his desire that they “be of one mind, live in peace and [as they do so] the God of love and peace shall be with you” (2 Corinthians 13:11).

It is his desire also there will be no more debates regarding the doctrine he has taught them, but they will give obedience to their leaders; no envying, strifes, backbiting, whispering or gossip, or swelling or boasting. (see 2 Corinthians 12:20).

If they follow his admonition, the spirit of contention will depart from their midst, and the spirit of the Holy Ghost will again be present in their congregation.

### **3. Conclusions**

As we conclude this chapter, we reflect upon the themes Paul has addressed and the lessons we have been taught.

2 Corinthians Chapter 1: Paul reminds us that “God is “the God of all comfort...Who comforteth us in all our tribulation...” (2 Corinthians 1:3-4). God is aware of our suffering and tribulation and will give us the consolation we need. It is important, in all our trials and adversity to turn to God for assistance. Paul has also experienced tribulation, but has been blessed by the prayers of the members.

2 Corinthians Chapter 2: Paul is charged with the responsibility of calling the members to repentance. He raises his voice so the people may have the opportunity to repent. After he extends the reproof, there follows an increase in love toward the individual. Paul’s message of truth is designed to enlighten the righteous and lift them to a higher level of spirituality; those who reject his counsel, bring condemnation upon themselves,

2 Corinthians Chapter 3: Paul directs his words to those who continue, after the sacrifice of Jesus Christ, to adhere to the law of Moses. Though the law of Moses was important, the glory of the gospel of Jesus Christ is even more glorious. In fact, the purpose of the law of Moses was designed to lead the children of Israel to recognize the Savior as the Messiah. Now, they are to look to Christ, not to the law of Moses, for salvation.

2 Corinthians Chapter 4: There are two forces in this world that act upon the inhabitants of this earth. One force is led by Satan, or the devil, who seeks to blind the hearts and minds of all to the truths of God the Father. The other force is led by Christ and He seeks to enlighten the hearts and minds of the people by His light. We are free to choose which force we will follow.

2 Corinthians Chapter 5: Paul addresses three important principles of the gospel. They are: (1) The dual nature of our body; (2) The cleansing of baptism; and, (3) Reconciliation. Our body consists of an eternal spirit housed in a mortal body. Death is the separation of our spirit from our body. Our spirit continues to exist. Later, our spirit and perfected body will be united. It will no longer be subject to pain and disease. Secondly, Paul defines baptism as an ordinance that signifies an individual's desire to be forgiven from their sins and a desire to enter into a covenant with God. The sinful creature has passed away and they begin their new life having been spiritually reborn. It is the first day of rest of their new life. Third, in the New Testament, the word used to describe Christ's Atonement is reconciliation. It means to be reunited. Through Christ a way is provided where we can gain forgiveness from our sins. Our sins cause us to be separated from God. As we make and keep sacred covenants through Jesus Christ, including baptism and receiving the gift of the Holy Ghost, with Christ's grace, we can be reunited with God.

2 Corinthians Chapter 6: The effect of Paul's previous letter to the members in Corinth had led some to repent with sorrow for their sins, while others responded with criticism. Despite being criticized, Paul admonishes us to be forgiving and patient in our affliction. He reminds them, and us, his words were meant to bring them to repentance. He knew over time that their repentance would be a blessing to them.

2 Corinthians Chapter 7: There is no question that Paul's critics were vicious and mean-spirited in their criticism of him. It is noteworthy that, in these verses, he reminds each of us it is important that we seek reconciliation with those who defame us. Paul received news from Titus, who has recently returned from Corinth, there were those in Corinth who received his letter with favor. There were, however, those who were in sorrow regarding his words. Paul's message of the need for the members in Corinth to repent was given in order to increase their awareness of the seriousness of their sins in the eyes of God. It was Paul's desire this recognition would cause them to feel sufficient sorrow for their sins they would then take the necessary steps of repentance

2 Corinthians Chapter 8: Paul reminds the members caring for the poor and needy is an important principle of the gospel. As they had not followed through on their prior commitment, he reminds them their actions must be equal to their words. When we share with those in need, both parties are benefited. Those who are poor have their needs met, and those who give learn the blessing of sharing.

2 Corinthians Chapter 9: Paul continues his exhortation to the members to be generous with the needy. He reminds them, "He who soweth sparingly, shall reap also sparingly... Every man according as he purposeth in his heart, so let him give... for God loveth a cheerful giver" (2 Corinthians 9:6-7). In truth, are we not all beggars? Are we not all in need of God's help in our lives? (see B/M, Mosiah 4:19).

2 Corinthians Chapter 10: The criticism towards Paul is unabated. He is criticized for being meek when he is with them, but bold in his writings. He is seen as being boastful by others. He responds by cautioning them not to exalt themselves or to judge by the outward appearance. Paul states his singular purpose in writing and in visiting Corinth has been to preach the gospel of Jesus Christ. When they were in error, he has endeavored to correct them. His joy is in being a worthy servant of Jesus Christ.

2 Corinthians Chapter 11: Paul is aware of his weaknesses; however, he asks patience and mercy from his critics. He does warn them regarding those who come teaching false doctrine. They must be cautious before they embrace any doctrine other than what he has taught them. As we see, the inroads of apostasy have already begun to be manifest. Paul then provides his strongest defense against his critics. He provides a resume of the persecutions he had endured while a servant of Jesus Christ. (see 2 Corinthians 11:21-30). It stands as an example to each of us of the sacrifices made by a devoted Apostle in his effort to establish the Church of Jesus Christ during its early beginning.

2 Corinthians Chapter 12: Paul notes a spiritual experience in which he was ‘caught up to the third heaven...[and] into paradise’ (2 Corinthians 12:2, 4). As he “heard unspeakable words...not lawful for a man to utter” (2 Corinthians 12:4), we know little regarding his experience. We do learn there are three heavens or kingdoms, not only heaven and hell. We also learn paradise is separate from the three kingdoms. Paul also tells us of “a thorn in the flesh” (2 Corinthians 12:7). While his thorn was not removed, it did lead him to “glory in his infirmities, that the power of Christ may rest upon me” (2 Corinthians 12:9). Afflictions can bring blessings as we by bearing them, we also learn from them. He concludes by reminding the members his sole purpose in writing and visiting them is to edify them or to strengthen their faith in Christ and their obedience to His commandments.

2 Corinthians Chapter 13: Paul’s critics know no limits as they question his ability to receive revelation! This is a denial of Paul acting as an authorized Apostle of Jesus Christ. One of Satan’s tactics is to attack the authority of the messenger in order to discredit his message. Paul asks his critics to examine their own motives. Are they sufficiently firm in the faith they are able to accurately judge a fellow servant of God? Are their motives for criticizing Paul pure or are they for another purpose? When we are critical of our leaders, we may profit by asking ourselves the same questions. He concludes by pronouncing upon them an Apostolic blessing.

2 Corinthians 13:11-14

**11 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.**

**12 Greet one another with an holy kiss.**

**13 All the saints salute you.**

**14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.**

We have noted from the scriptures the main themes of Paul’s letter to the members at Corinth. In each of these areas and others, we have gained increased understanding regarding the doctrines of Jesus Christ. We have also noted the challenges facing those who seek to share the teachings of Christ with others. Through these chapters my admiration for Paul has increased, especially his patience with his distracters. It is a challenge to be a disciple of Jesus Christ, but we can benefit from Paul’s example as he continued to teach the truths he knew with patience and love for his fellow man despite the challenges he faced.

In the next chapter, we will address Paul’s letter to the Romans.

## Footnotes

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- <sup>1</sup> Richard Lloyd Anderson. *Understanding Paul*. Salt Lake City: Deseret Book Co., 1993, [Second Printing, October, 1993], 130.
- <sup>2</sup> *On Earth As It is in Heaven*. Salt Lake City: Deseret Book, 1989, 36-37.
- <sup>3</sup> “Is Christ Divided?” Unity of the Saints Through Charity” in *Studies in Scripture*, Vol. 6. Edited by Robert L. Millet. Salt Lake City: Deseret Book Co., 1987, 74.
- <sup>4</sup> *Paul’s Life and Letters*. Salt Lake City: Bookcraft, 1955, 140.
- <sup>5</sup> Bryan Richards. [www.gospeldoctrine.com/2-corinthians-1](http://www.gospeldoctrine.com/2-corinthians-1).
- <sup>6</sup> “Forgiveness,” in *Conference Report*, October, 1966, 128.
- <sup>7</sup> *In the Strength of the Lord: The Life and Teachings of James E. Faust*. Salt Lake City: Deseret Book Co., 1999, 415-416.
- <sup>8</sup> *Doctrinal New Testament Commentary*, Vol. 2. Salt Lake City: Bookcraft, 1971, [9<sup>th</sup> Printing, 1976], 413.
- <sup>9</sup> Bryan Richards. [www.gospeldoctrine.com/2-corthians-3](http://www.gospeldoctrine.com/2-corthians-3).
- <sup>10</sup> *If Thou Endure It Well*. Salt Lake City: Bookcraft, 1996, 8.
- <sup>11</sup> “Truly All Things Testify of Him,” in *The Lord of the Gospels: 1990 Sperry Symposium on the New Testament*. Edited by Bruce A. Van Orden and Brent L. Top. Salt Lake City: Deseret Book Co., 1991, 101-102.
- <sup>12</sup> “A Principle with Promise” in *Conference Report*, April, 1965, 78.
- <sup>13</sup> *Following Christ: The Parable of the Divers and More Good News*. Salt Lake City: Deseret Book Co., 1995, 69-70.
- <sup>14</sup> “This Do in Remembrance of Me,” in *Ensign*, November, 1995, 69.
- <sup>15</sup> *The Teachings of Lorenzo Snow*. Edited by Clyde J. Williams. Salt Lake City: Bookcraft, 1984, 100.
- <sup>16</sup> *Pure in Heart*. Salt Lake City: Bookcraft, 1988, 111.
- <sup>17</sup> *Teachings of the Book of Mormon—Semester 1. Transcripts of Lectures Presented to an Honors Book of Mormon Class at Brigham Young University, 1988—1990*. Provo: Foundation for Ancient Research and Mormon Studies (F.A.R.M.S.) 1993, 214.
- <sup>18</sup> “Paul: Untiring Witness of Christ,” in *Ensign*, August, 1999, 27.
- <sup>19</sup> *Not My Will, But Thine*. Salt Lake City: Bookcraft, 1998, 99.
- <sup>20</sup> *New Testament Gospel Doctrine Teacher’s Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1997, [2002], 140.
- <sup>21</sup> “Missionary Experiences,” in *Conference Report*, April, 1965, 119.
- <sup>22</sup> Bryan Richards. [www.gospeldoctrine.com/2-corinthians-12](http://www.gospeldoctrine.com/2-corinthians-12).
- <sup>23</sup> *A Marvelous Work and a Wonder*. Salt Lake City: Deseret Book Co., 1950, [Tenth Printing, 1957], 182.