

Chapter 41: I Have Finished My Course

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1. Introduction to “Pastoral Letters”

These epistles were written to Timothy and Titus.

Bryan Richards states,

“Both had been converted by Paul early in the Christian Era, and Paul loved them as his sons. Timothy was Paul’s, “own son in the faith” and “my dearly beloved son,” while Titus was called, “mine own son after the common faith.” (1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4).”¹

The three letters, 1 Timothy, Titus, and 2 Timothy are referred to as the “Pastoral Letters.”

Richard Lloyd Anderson states,

“The letters written to them are ‘pastoral’ in the sense of instructing them how to lead, and especially outlining the qualifications of bishops [pastors] and presiding elders. These terms seem synonymous in the early church since the function and qualifications are the same for bishops in Tim. 3 and presiding elders, also called bishops, in Titus 1:5, 7. (Compare Acts 20:17 with 20:28).”²



- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Macedonia <ol style="list-style-type: none"> A. Paul visited here. 2. Spain <ol style="list-style-type: none"> A. He preached the gospel here. 3. Ephesus <ol style="list-style-type: none"> A. Paul and Timothy preached here. 4. Troas <ol style="list-style-type: none"> A. Paul left his cloak, books, and parchments. 5. Ephesus <ol style="list-style-type: none"> A. Paul left Timothy at Ephesus. 6. Miletus <ol style="list-style-type: none"> A. Paul left Trophimus who was ill. 7. Crete <ol style="list-style-type: none"> A. Paul left Titus to ordain elders. | <ol style="list-style-type: none"> 8. Corinth <ol style="list-style-type: none"> A. He left Erastus at Corinth. 9. Nicopolis <ol style="list-style-type: none"> A. Paul and Titus spent the winter. B. Paul wrote 1 Timothy. C. Paul wrote Titus. D. Paul was arrested and taken to Rome. 10. Rome <ol style="list-style-type: none"> A. Demas forsook Paul and went to Thessalonica. B. Crescans went to Galatia. C. Titus was sent to Dalmatia. D. Onesiphorus visited Paul from Ephesus. E. Paul wrote 2 Timothy. F. Paul was slain by the Romans. |
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Reference³

J. Lewis Taylor states,

“1 Timothy and Titus were written possibly between the time of Paul’s first and second imprisonments in Rome, between A.D. 62 and 66; whereas 2 Timothy was written when his [Paul] death was imminent, about A.D. 67 or 68.”⁴

Both Timothy and Titus were currently serving as regional authorities in the Church. It was part of their responsibility to call and instruct new pastors [Bishops], advise priesthood leaders, and to put in order local congregations in the areas of their responsibility. Timothy was serving in Ephesus [1 Timothy 1:3; 2 Timothy 1:15] and Titus was on the isle of Crete [Titus 1:5].

2. Similarities: First Timothy and Titus

A review of the following similarities suggests these two epistles may have been written about the same time. It is understandable for the instructions to each contain counsel similar to our modern-day “Handbook of Priesthood Instructions.”

Chart I: Contrast Teachings in 1 Timothy with Titus

Epistle	1 Timothy	Epistle	Titus
1 Tim 1:2	“my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.”	Titus 1:4	“mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.”
1 Tim 1:3	Protect against false doctrines	Titus 1:10-11	Beware of false teachings and deceivers
1 Tim 1:4	“Neither give heed to fables and endless genealogies, which minister questions”	Titus 3:9	“Avoid foolish questions, and genealogies, and contentions, and strivings about the law”
1 Tim 3:1-7	“A bishop then must be blameless...”	Titus 1:7-9	Bishops virtues and qualities again listed
1 Tim 6:1-2	Servants should be subject to their masters	Titus 2:9	“Exhort servants to be obedient unto their own masters”
1 Tim 2:1-3	Be thankful for and pray for kings and those that are in authority	Titus 3:1	“Be subject to principalities and powers, to obey magistrates”
1 Tim 2:9-10; 5:14	Counsel for women	Titus 2:3-5	“teach the young women to be sober, to love their husbands”
1 Tim 4:11-12	“These things command and teach. Let no man despise thy youth”	Titus 2:15	“exhort, and rebuke with all authority. Let no man despise thee.”

Reference⁵

These similarities with Timothy and Titus include:

1. Protect against false doctrines in the congregations
2. Avoidance of foolish questions which bring confusion
3. Qualifications to be considered when calling a bishop

4. Encourage members to be obedient citizens
5. Strengthen marriage relationships
6. Let no man despise or discount your authority for you have been called as God’s representative to the people

3. Introduction to First Timothy

Richard Lloyd Anderson states,

“Sent from:	Paul, possibly in or near Greece.
Sent to:	Timothy, directing the Church in the area of Ephesus.
Date:	Probably between A.D. 63 and 66.
Purpose:	To instruct Timothy in appointing bishops and supervising his region of the Church.
Main Themes:	False teachers; priesthood offices; earthly eternal welfare.”

Reference⁶

When Paul and Barnabas had visited Lystra and Derbe (Acts 14:6), during his first mission they had met Timothy and his mother. At that time, both embraced the teachings of the gospel (2 Timothy 1:5).

John Rutherford states,

“During the interval of seven years between the apostle’s first and second journeys the boy grew up to manhood. Those who had the deepest insight into character, and spoke with a prophetic utterance, point to him, (1 Timothy 1:18; 4:14) as others had pointed before to Paul and Barnabas (Acts 13:2) as specifically fit for the missionary work in which the apostle was engaged. Personal feelings led St. Paul to the same conclusion (Acts 16:3) and he [Timothy] was solemnly set apart to do the work and possibly to bear the titled of evangelist (or elder). (1 Timothy 4:14; 2 Timothy 1:6; 4:5).

“A great obstacle, however, presented itself. Timothy, though reckoned as one of the seed of Abraham, had been allowed to grow up to the age of manhood without the sign of circumcision. With a special view to the feelings of the Jews making no sacrifice of principle, the apostle, who had refused to permit the circumcision of Titus, ‘took and circumcised’ Timothy (Acts 16:3). Henceforth Timothy was one of his most constant companions.”⁷

Richard Lloyd Anderson continues,

“Timothy’s worth is proved by his continued labors with Paul, for Timothy’s history is virtually the history of Paul’s missions. Paul added Timothy’s name to the opening of seven letters and mentioned his trustworthiness in two others. Paul had many powerful companions, but not one continued to be closer to him.

“Timothy had served in missionary work and in building the branches over a dozen years when Paul sent him to Ephesus to preside over that region (1 Tim. 1:3). Then he was probably in his early thirties, and Paul counseled him to speak with authority...not [due] to some supposed bashfulness...But Paul told Timothy that he had the power and ability to fill his calling—that if he would not fail, the Lord would not fail him.”⁸

4. Book of First Timothy

4.1. First Timothy 1

1 Timothy 1:1, 15-16

1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and the Lord Jesus Christ, which is our hope;

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

In these initial verses, Paul reminds Timothy, and each of us, our hope for salvation is found only in and through the atonement of Jesus Christ. We could not save ourselves and, therefore, are in need of a Savior to provide everlasting life for us. This is the doctrine to be taught in the congregations of the church.

1 Timothy 1:4, 6-7

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

George H. Fudge states,

“Paul was not condemning genealogy work itself...(1) Some apostate teachers recited their genealogies to give credence to their claims as coming with authority...[and] (2) Some of the apostate Jewish teachers were guilty of manufacturing their own genealogies—creating them in hopes of giving the added weight of authority to their teachings.”⁹

In this manner, they had missed the mark regarding the importance of being called of God by one having authority in order to serve as a teacher in the church. They were trying to gain their authority by another means.

1 Timothy 1:18-19

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

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

It appears that the prophecies to which Paul is referring is his being set apart. This was done by “the laying on of hands” (1 Timothy 4:14), when he was given the authority of God to both minister the ordinances and teach the gospel. He is also reminded to hold firm to his faith in Jesus Christ and to choose the right.

4.2. First Timothy 2

1 Timothy 2:5, 8

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

Boyd K. Packer states,

“There is a Redeemer, a Mediator who stands both willing and able to appease the demands of justice and extend mercy to those who are penitent, for ‘He offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.’ (2 Ne. 2:7).”¹⁰

Paul is confirming to Timothy we approach the throne of God through the mediation of His Son, Jesus Christ. Our prayers are addressed directly to God, the Father, but we do so in the Name of Jesus Christ. We need no other mediator on our behalf.

1 Timothy 2:9-10

**9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness [reverence] and sobriety; not with broided [braided] hair, or gold, or pearls, or costly array;
10 But (which becometh women professing godliness) with good works.**

The women’s fashions change over the years, but the standard of modesty in dress does not. Women exemplify their beauty and godliness best when their dress is modest and appropriate. In this manner, their actions of kindness and charity speak volumes to those whom they serve.

4.3. First Timothy 3

In this chapter, Paul outlines the qualifications of bishops to serve in the church, as previously noted, in 1 Timothy 3:1-7; Titus 1:7-9). We learn through modern revelation the calling of Bishop is an ordained office in the Aaronic Priesthood (D&C 20:67), and he is designated as a common judge in Israel (D&C 107:74).

Gordon B. Hinckley clarified the responsibility in our day,

“Let me...speak directly to the thousands of bishops who are in attendance tonight. Let me say first that I love you for your integrity and goodness. You must be men of integrity. You must stand as examples to the congregations over which you preside. You must stand on higher ground, so that you can lift others. You must be absolutely honest for you handle the funds of the Lord, the tithes of the people, the offerings that come of their fasting, and the contributions which they make from their own strained resources. How great is your trust as the keepers of the purse of the Lord!

“Your goodness must be as an ensign to your people. Your morals must be impeccable. The wiles of the adversary may be held before you because he knows that if he can destroy you, he can injure an entire ward. You must be wise with inspired wisdom in all your relationships lest someone read into your observed actions some taint of moral sin. You cannot succumb to the temptation to read pornographic literature, to see pornographic films, even in the secrecy of your own chamber to view pornographic videotapes. Your moral

strength must be such that if ever you are called upon to sit in judgment on the questionable morals of others, you may do so without personal compromise or embarrassment.”¹¹

1 Timothy 3:8-10, 12-13

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 pure conscience.

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

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 [earn] to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

These personal qualities, like those required of a bishop, are necessary in order for the individual to be able to receive the promptings of the Lord. Were he not of exemplary moral character, the spirit would not abide with him and he would not be able to administer in the holy office to which he has been set apart. Blameless and of good report are qualities that assist him in earning the respect of those over whom he has responsibility.

The reference is made to the deacon being “the husbands of one wife,” remind us in Paul’s day, most congregations had bishops, presbyters (or elders) and deacons in the local church organization. Those who served in these positions were all adult males.

George Q. Cannon states,

“The circumstances which surround us here in Zion are entirely different from those which surrounded the Saints in the days of Paul and of which he wrote. There is no impropriety whatever in young men, even as early as the age of twelve or fourteen years, acting as Deacons. They receive a training that is very valuable to them, and we know of many who have been and are greatly benefited by acting in this position, meeting with the Deacons’ quorum and receiving instructions as are proper to be imparted to them in this capacity. The cases to which Paul refers, therefore, and those that exist in Zion are not at all parallel.”¹²

1 Timothy 3:16	JST, 1 Timothy 3:16
16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.	16 <u>The pillar and ground of the truth is,</u> (and without controversy great is the mystery of godliness,) God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

The addition found in the Joseph Smith Translation infers that the “pillar and ground of the truth is,” (JST, 1 Timothy 3:16), the life and mission of Jesus Christ. This includes, according to Paul, His birth, His teachings of salvation, His death, resurrection, and glory.

John Taylor, Editor of Times and Seasons [September, 1843] states,

“We here might refer to the atonement of Jesus Christ—his appearing in human nature—his death and resurrection, ascension and glorification, as being necessary for the salvation of the human family—who can

comprehend it? Paul exclaims, ‘great is the mystery of godliness;...In fact, the whole plan of salvation, from first to last, is of the nature which demands our faith in the word, works, and revelations of God—and without which it would, to us, be entirely incomprehensible.’¹³

Brigham Young adds,

“With the world things pertaining to eternity are such a mystery that all is left in the dark—left with the mantle of ignorance cast around it. But God be praised, the veil begins to be thinner, and will be withdrawn for us, if we are faithful. The work that God has commenced in this our day is calculated to remove the veil of the covering from all the face of the earth, that all flesh may see his glory together. And if the principles of the holy Priesthood that we have receive continue to be carried out by the people at large, the veil will be taken away, so that we can comprehend that Being who is such a mystery to the great portion of the human family.”¹⁴

4.4. First Timothy 4

1 Timothy 4:1-3

- 1 Now the Spirit speaketh expressively, 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.**

Paul’s teaching to Timothy includes the impending apostasy that will occur as well as a falling away of some even after the truth has been restored. There will be those who will be deceived “from the faith” by those who will be able to plant sufficient doubt into the hearts of the members they will then give heed “to seducing spirits, and doctrines of the devil” (1 Timothy 4:1). This likely includes those who promise limited punishment for sin and full salvation without personal sacrifice or effort. They teach that evil is good and to keep the commandments is detrimental to one’s wellbeing. They seduce others into believing that one is justified in committing sin, and they will suffer little or no punishment for doing so. To others, the appeal will be to a life of celibacy, including a strict dietary regiment. These individuals believe that an ascetic life, and being removed from the world, will result in their becoming more god-like.

1 Timothy 4:6, 8

- 6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.**
- 8 ...godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.**

The antidote to apostasy, according to Paul, is to remind the members of the importance of the words of the prophets as found in the Holy Scriptures. These nourish faith and teach sound doctrine. It is important also they remember the blessings they have received and the promise of eternal life that awaits them.

1 Timothy 4:10, 16

- 10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.**

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

We have learned, as Paul reminds Timothy and each of us, to walk by faith and to trust in the promises God has made to those who are faithful and obedient to His commandments. As we continue to teach the doctrine of the kingdom, our testimonies will be strengthened as we strengthen those who hear our words.

4.5. First Timothy 5

1 Timothy 5:1-3, 8

**1 Rebuke not an elder, but entreat him as a father; and the younger men as brethren;
2 The elder women as mothers; the younger as sisters, with all purity.
3 Honour widows that are widows indeed.**

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel [non-believer].

In these verses, Timothy is admonished to treat both the young and the elderly with respect and kindness. Women are to be treated with respect for the care they provide and the purity they exemplify. Each family member is responsible to care for those within their own home who are in need. To transfer their total care to someone else is to neglect the responsibility we have been given as members of the church to care for our own family.

Thomas S. Monson states,

“It is our sacred duty to care for our families, including our extended families. Often we see what might be called ‘parent neglect.’ Too frequently the emotional, social, and, in some instances, even the material essentials are not provided by children for their aged parents. This is displeasing to the Lord.”¹⁵

J. Reuben Clark, Jr. states,

“The prime responsibility for supporting an aged parent rests upon [the] family, not upon society...The family which refuses to keep its own is not meeting its duty.”¹⁶

1 Timothy 5:17-19

**17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.
18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.
19 Against an elder receive not an accusation, but before two or three witnesses.**

These verses are specifically directed to the elders [adult men] who were serving in the church. A muzzle was used to prevent an animal from eating or vicious biting. The reference reminds the leaders that those who are serving are doing the best they can and should be commended, not condemned for their efforts. They were also to be protected against slanderous remarks made by others without collaborating witnesses.

1 Timothy 5:21-22

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

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

In this charge given to Timothy, and to the leaders of the Church today, Paul states there is to be no partiality in the treatment of the members. This involves not only treating each with respect and kindness, but it also means not to ignore their sins based upon their position in the church or social standing. Timothy must also keep himself pure from sin if he is to be able to counsel the members.

Gordon B. Hinckley states,

“Keep thyself pure.’ Paul puts it just that plainly and just that simply. ‘Keep thyself pure.’ Every one of you knows what that means... There is no substitute for purity. What was it that Sir Galahad said? ‘My strength is as the strength of ten, because my heart is pure.’ What was it the Lord said? ‘Let virtue garnish [protect] thy thoughts unceasingly.’ [D&C 121:45]. That’s the commandment of the Lord through modern revelation.”¹⁷

4.6. First Timothy 6

1 Timothy 6:3-5

3 If any man...consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting [obsessed] about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising,

5 Perverse disputing of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

When we speak words that flame the fires of contention, we are aiding the work of Satan and his servants. Disputing, irrelevant questioning, or any other behavior that distracts us from learning the “wholesome words of our Lord Jesus Christ and...the doctrine” (1 Timothy 6:3), have no place in our classes. They prevent us from feeling the spirit and gaining the knowledge we need in order to combat the wickedness that prevails in the world today.

1 Timothy 6:10-12

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.

Spencer W. Kimball reminds us,

“Book of Mormon history eloquently reveals the corrosive effect of the passion for wealth. Each time the people became righteous, they prospered. Then followed the transition from prosperity to wealth, wealth to the love of wealth, then to the love of ease and luxury. They moved then into spiritual inactivity, then to gross sin and wickedness, then on to near destruction by their enemies. This caused them to repent, which brought back righteousness, then prosperity, and the cycle had begun all over again.

“Had the people used their wealth for good purposes they could have enjoyed a continuing prosperity. But they seemed unable for a sustained period to be simultaneously wealthy and righteous. For a limited time, some people can ‘hold the line,’ but they deteriorate spiritually when money is abundant.”¹⁸

While money is necessary for us to obtain the necessary goods of this world including food, clothing, and shelter, we error greatly when it becomes a major goal in our life. While it is important, we obtain sufficient finances to be able to provide for our family and to assist others, our primary goal should be in helping to build the kingdom of God on earth.

1 Timothy 6:11-12

**11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.
12 Fight the good fight of faith, lay hold on eternal life...**

In order for us to become the man/woman of God we desire to be, our focus must be directed to obtaining the attributes of Christ. These include: “godliness, faith, love, patience, meekness” (1 Timothy 6:11). In all that we do, our desire for ourselves and those we love is to live a life that enables us to qualify, through grace, for the gift of eternal life.

5. Introduction to Titus

Richard Lloyd Anderson states,

“Sent from:	Paul, possibly in or near Greece.
Sent to:	Titus, directing the Church in Crete.
Date:	Probably between A.D. 63 and 66.
Purpose:	To instruct Titus in appointing bishops and supervising his region of the Church.
Main themes:	The premortal promise; qualifications for bishops; ideals for men and women; grace and saving works.”

Reference¹⁹

Richard Lloyd Anderson continues,

“Titus was an early convert from the Greek world who became a trusted associate in Paul’s missionary work and direction of the Church... Titus was possibly converted earlier than Timothy, for he went to the Jerusalem Council before Timothy was called to be a missionary... Titus was probably not a first mission convert, but being “a Greek” (Gal. 2:3), he would likely come from earlier Gentile areas, from Paul’s work with Barnabas at Antioch before the first mission, or from Paul’s little-known labors at Tarsus just before that.”²⁰

6. Book of Titus

6.1. Titus 1

1 Titus 1:4-5

**4 To Titus, mine own son after the common faith:...
5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:**

Titus is to serve in Crete as a regional authority, the same position of responsibility as Timothy holds in Ephesus. Each are to report directly to Paul.

In Titus 1:6-9, Paul outlines for Titus the qualifications for those whom he will select to serve as bishops in the various congregations over which he will preside. Note the similarity with those in 1 Timothy 3:1-7.

Titus 1:10-14, 16

10 For there are many unruly and vain talkers [disputers] and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

Paul, following the qualifications for a bishop, addresses the rampant apostasy that exists among the church members in Crete. He also speaks directly concerning the rampant dishonesty among the inhabitants of the island. He expresses concern regarding the large number of Jews [Titus 1:10-“they of the circumcision”] in the church who continue to hold to the belief the practices of the law of Moses remains in effect and must be applied to all converts to Christianity. This belief is in direct opposition to the current doctrine of the church.

6.2. Titus 2

Paul addresses the various groups within the church membership who need Titus' attention. These include: the aged man (Titus 2:2); the aged woman (Titus 2:3-5); and, the young men (Titus 2:6-8). Each of these groups are admonished to keep the commandments and to be an example of righteousness to others in their homes and in the church congregations.

Titus 2:12

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

We are not only to exemplify the attributes of Christ in our homes and in our church gatherings, but also in our communities.

Titus 2:14

14 [Looking to Christ] Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

The ultimate goal for those in Crete, and for each of us, is to purge ourselves of all iniquity and unrighteousness so we may become a peculiar people qualified to live in Zion where the pure in heart dwell.

PGP, Moses 7:18

18 And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

6.3. Titus 3

Titus 3:1-2

**1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,
2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.**

To be a worthy member of the Church of Jesus Christ is also to be subject to “kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law” (Twelfth Articles of Faith). In order for the members of the church to be able to share the gospel, they must also practice good citizenship in their community and nation. This includes being respectful of the beliefs of their neighbors. There will be many who will become interested in knowing about our beliefs due to the example we set by our actions. Our outward actions should always be a reflection of our inner belief.

Titus 3:5, 7

**5 [We are saved] Not by works of righteousness which we have done, but according to his mercy he [Jesus Christ] saved us, by the washing of regeneration [baptism], and the renewing of the Holy Ghost [receiving the gift of the Holy Ghost];
7 That being justified by his grace, we should be made heirs according to the hope of eternal life.**

Bryan Richards states,

“The washing of regeneration spoken of by Paul is baptism. It is an interesting term which emphasizes the washing away of our sins and the spiritual rebirth or *regeneration* allowed by being cleansed from sin.”²¹

Richard Lloyd Anderson adds,

“In English or Greek, ‘regeneration’ is literally rebirth, the same act of baptism that Jesus challenged Nicodemus to accept (John 3:5). So saving grace came to the early Saints through their agency in accepting the ordinances.”²²

Titus 3:9

9 But avoid foolish questions, and genealogies, and contentions, and striving about the law; for they are unprofitable and vain.

Dallin H. Oaks states,

“At some time of another, most Latter-day Saints have been involved in an argument over a gospel subject. But, as Professor Richard Lloyd Anderson has said, ‘Argument is a poor tool for discovering truth because it defends a narrow position but usually lacks breadth. Anyone can make a ‘case’ for or against anything.’

“Argument is never an appropriate way to resolve differences about the content or application of gospel principles. It is Satan who stirs up the hearts of people to content over points of doctrine. (D&C 10:63.)”²³

When I was a new missionary, I often found myself in a heated discussion with an individual regarding the truthfulness of the gospel. Without exception, they always ended without positive effect. I came to understand when I stated what I believed, and then shared with the individual they could also know for themselves if the message I had shared was true, even if they did not choose to do so, at least we departed amicably.

Titus 3:10

10 A man that is an heretick [opposes church doctrine] after the first and second admonition reject;

Gordon B. Hinckley states,

“Every individual in the Church is free to think as he pleases, but when an individual speaks openly and actively and takes measures to enlist others in opposition to the Church and its program and doctrines, then we feel there is cause for action.”²⁴

Those who actively reject the doctrines of the Church and do not humble themselves in order to receive counsel or guidance from their leaders, have already removed themselves from membership in the Church and the blessings it offers.

7. Introduction to Second Timothy

Richard Lloyd Anderson states,

“Sent from:	Paul, in prison [2 nd imprisonment] in Rome.
Sent to:	Timothy, supervising the Church in Ephesian region.
Date:	About A.D. 66.
Purpose:	To request Timothy’s coming before Paul’s execution and to share Paul’s final testimony.
Main theme:	Apostasy of the Church; enduring to the end.”

Reference²⁵

As far as our scriptures contain, this is Paul’s last letter to the Saints of the Church. It is his last recorded counsel to his beloved son and companion, Timothy.

J. Lewis Taylor states,

“This is possibly the last epistle Paul wrote. As a prisoner in Rome, his martyrdom seems imminent (2 Tim. 4:6-7), but he rejoices in his testimony of Christ and in the privilege of suffering for Christ’s sake. He faces his final hours with the sure knowledge that he has ‘fought a good fight, and kept the faith,’ for which a ‘crown of righteousness is laid up for him (2 Tim. 4:7-8). His concerns are not alone, nor even primarily, for himself. He is deeply concerned over the growing threat of corruption and apostasy in the Church. To Timothy he gives solid encouragement and further counsel concerning both his personal life and his leadership role in the Church.”²⁶

8. Book of Second Timothy

8.1. Second Timothy 1

2 Timothy 1:2-4

2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

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

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

Paul begins his salutation with an expression of love for Timothy and the close association they have had together. Paul's feelings of holding Timothy in remembrance in his prayers; greatly desiring to see him again; and, the great joy he would have at their reunion, is a personal expression of Paul's love for Timothy. (See 2 Timothy 1:3-4).

2 Timothy 1:7

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

H. Burke Peterson states,

“As we read the newspapers, we become justifiably concerned over what is happening around us. There is a growing concern among our people as we see the prophecies of times past being unfolded before our very eyes. Some have a feeling of frustration, anxiety, anger, and yes, even fear. But remember that Paul, in his letters to Timothy, counseled, “For God has not given us the spirit of fear” (2 Timothy 1:7).”²⁷

When we face our challenges and adversity, it is essential to remember we need not fear the outcome for through the blessings of the Lord to us, “all these things shall give thee experience, and shall be for thy good...for God shall be with you forever and ever.” (D&C 121:7, 9).

2 Timothy 1:8

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

Gordon B. Hinckley states,

“I wish that every member of this church would put those words [2 Timothy 1:8], where he might see them every morning as he begins his day. They would give us the courage to speak up; they would give us the faith to try; they would strengthen our conviction of the Lord Jesus Christ. I believe that more miracles would happen over the earth.”²⁸

2 Timothy 1:9-10

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

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

Paul reminds Timothy the call to serve during our earth life, came during our existence “before the world began” (2 Timothy 1:9). Our calling to serve came from Jesus Christ Himself, He who has “abolished death and brought life and immortality...through his gospel” (2 Timothy 1:10).

It is “as if” Paul is saying to Timothy, remember when challenges and adversity come, that you consider the sacred calling that you have received to be a representative of the Lord Jesus Christ. You also have a testimony of the truths of the gospel that can serve to strengthen you during difficult occasions.

2 Timothy 1:13-14

13 Hold fast the form [example] of sound [uncorrupted] words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

When trials and adversity come, it will be your witness of the truths of the gospel, confirmed by the promptings of the Holy Ghost that will keep you firm in the faith.

8.2. Second Timothy 2

2 Timothy 2:1-2

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

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

Timothy is directed to select as leaders, men who are faithful and have received a witness of the truthfulness of the gospel. As they serve, they will also bring others into the fold who, having strong testimonies, will strengthen the Church.

2 Timothy 2:3

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

John G. Scott states,

“Being a good soldier of Jesus Christ...meant being committed to protecting, defending, and advancing the cause of the kingdom of God. Paul said, ‘No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier’ (2 Timothy 2:4). Paul thus described to Timothy the level of commitment that one must attain to ‘fight the good fight.’ Only total commitment to the kingdom will ‘please him who hath chosen him to be a soldier.’ Paul told Timothy to ‘endure as a good soldier,’ and he tell us the same thing. We endure when our faith, through our complete reliance on God, triumphs over the pitfalls and persecutions around us. We endure as good soldiers when we totally commit ourselves to the causes of the kingdom.”²⁹

In spite of Timothy’s efforts and obedience, there continued to be challenges and adversity that he faced as he served in the ministry. He continued to be strong and faithful, like an obedient soldier, in his calling as a servant of the Lord Jesus Christ.

2 Timothy 2:8, 10

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

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

It is through the sacrifice of Jesus Christ that all men will be raised from the dead. Because of Jesus Christ, man also has the opportunity to receive eternal glory as he makes and keeps sacred covenants. Paul confirms his willingness to "endure all things," necessary in order to find those individuals who will be receptive to the message of salvation.

2 Timothy 2:14-16

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

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

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

Joseph Fielding McConkie states,

"The whole system of salvation centers in our obtaining the 'mind of Christ,' as Paul said (1 Cor. 2:16). It is the process by which we come to think as God thinks, to believe as he believes, and therefore to act as he would act. It embraces, Paul explained, our 'rightly dividing the word of truth' (2 Tim. 2:15). The original sense of this text was to 'cut a straight path,' or to 'hold to a straight course.' It was a charge to teach the truths of salvation without adding to or taking from them (see Ne. 11:39-40)...Good doctrine 'cuts a straight path' and demands that we 'hold a straight course.' Believing in good doctrine always lifts us to a higher level of commitment while at the same time placing us in a position to see and understand all other doctrines more clearly."³⁰

It is important we teach the doctrines of the gospel without deviation from the truth. Only the truth will make us free from the false philosophies found in the world.

2 Timothy 2:20-21

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

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

Just as there are various items in a home, with different worth and value, there are also individuals who vary according to their receptivity to the message of salvation. Unlike items in a home whose function is fixed, the worth of an individual can change if they are willing to purge themselves of their impurities. Once they are clean, they can be of greater service in the Lord's kingdom.

2 Timothy 2:24-26

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

As servants of the Lord, it is important that we do not give up on those whose testimonies have grown dim over time, and attendance at their church meetings has decreased. These individuals are of worth to the Lord. It is important, as the Lord's servants, to reach out to them and let them know they are important. It will not be easy, for once the devil has hold of an individual, he will not surrender him without a fight. Our efforts to reach out to a brother or sister will never be without value to the Lord.

Doctrine and Covenants 18:10-13

10 Remember the worth of souls is great in the sight of God;

11 For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

12 And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

13 And how great is his joy in the soul that repenteth!

8.3. Second Timothy 3

2 Timothy 3:1-6

1 This know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud [pride], blasphemers, disobedient [contention] to parents, unthankful [Ingratitude], unholy,

3 Without natural affection, trucebreakers [dishonest], false accusers [slanderers], incontinent [without self-control], fierce, despisers of those that are good,

4 Traitors, heady [rebellion], highminded [rash, reckless], lovers of pleasure more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

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

This is not the first time that Paul has stated the sins that beset the saints in his days [See 1 Corinthians 6:9; Galatians 5:19-21; Ephesians 5:5; Colossians 3:5-9; 1 Timothy 4:1-3]. It is of interest to note that many of these will also plague the saints in the latter-days. While it is true that times do change, the tools of Satan continue to be as effective now as they were then.

ElRay L. Christiansen states,

“Now, despite these conditions that Paul described, this is a favorable time and a favorable day of the Lord. We ought to be thankful that we live in this particular day, notwithstanding all the fears and the troubles and the anxieties which come upon us because of unsettled conditions that prevail in the world. Our gratitude comes mainly because we are the glad recipients of the restored gospel brought back to earth in the fulfillment of prophecy, in its fullness as a prescription for successful living and for salvation. There is no need to walk in darkness or in uncertainty. In our day the Church has the vision and the inspiration and the word of the Lord to give to the people to keep them from the pitfalls of life, from sorrow, regret, and failure.”³¹

It is absolutely essential we listen and then heed the counsel given to us by our latter-day Prophets and Apostles for their words will serve to light our path as the darkness ever increases around us.

2 Timothy 3:7

7 Ever learning, and never able to come to the knowledge of the truth.

Robert J. Matthews states,

“I think we have to be careful about getting in a mode where we are ‘ever learning, and never able to come to the knowledge of the truth’ (2 Tim. 3:7)...It almost seems that the literary people do not really want answers; they only want information. Answers have become a contradiction of their goal. It is a paradox that the philosopher and the worldly-wise place great emphasis on the proliferation of words and ideas but object to coming to final answers. Knowledge is what they set out to learn, but the more they learn the less willing they are to accept or arrive at answers. I think that may be why many of the learned have not accepted the Restoration more readily: clear, simple answers are repugnant to their network of suppositions; they do not like absolutes...possession of the truth make much of man’s philosophy invalid, could it be that philosophy makes absolute truth unwelcome?”³²

2 Timothy 3:12

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

Paul repeats his counsel again to the saints in order to remind them the furnace of affliction is designed to strengthen our faith. Here we experience purging from those sins that yet beset us. For some it will be pride. For others, it will be the need for patience; and, yet others, being fiercely independent. The door leading to our receiving the gifts of the Spirit remains closed to us until we can rid ourselves, with the Lord’s help, of our excess baggage.

2 Timothy 3:14-15

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;
15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Ezra Taft Benson states,

“...this is an answer to the great challenge of our time. The word of God, as found in the scriptures, in the words of living prophets, and in personal revelation, has the power to fortify the Saints and arm them with the Spirit so they can resist evil, hold fast to the good, and find joy in this life.”³³

2 Timothy 3:16-17

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
17 That the man of God may be perfect [complete], throughly furnished unto all good works.

One cannot fully understand the ways of God without learning the eternal truths as found within the words of the Holy Scriptures. They are our handbook of divine instructions, and if we fail to read the words that are

found within its pages, we may also fail to find our way back to Our Heavenly Father. Recently, I read the meaning for the letters of the Bible: Basic Information Before Leaving Earth. As we peruse the pages of the Holy Scriptures, we will be given insight through the promptings of the Spirit that will bless our lives and assist us in coming closer to the Our Heavenly Father, and His Son, Jesus Christ. We will be able to gain strength during times of need as we say with conviction, “thy will be done.” We will be able to submit to the will of the Father, as opposed to our own will, and we will be able to accept his timetable for our relief. These blessings and more will come as we make the scriptures a part of our daily lives.

8.4. Second Timothy 4

2 Timothy 4:1-4

1 I charge thee therefore before God, and the Lord Jesus Christ,...

2 Timothy 4:2	JST, 2 Timothy 4:2
2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.	2 Preach the word; be instant in season, <u>those who are</u> out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

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 [falsehoods?].

Neal A. Maxwell states,

“A dying civilization can, of course, be annoyed by the living Church. People who are cut to the very center by the truth, the laser of our Lord that emanates from the living Church, will gladly ‘turn away their ears from the truth, and be turned unto fables’ (2 Tim. 4:4). It is so much less painful.”³⁴

We learn from the words of Alma, a Prophet living in ancient America, regarding the power of the word of the God to affect the lives of the people for good.

B/M, Alma 31:5

5 And now, as the preaching of the word had a great tendency to lead the people to do that which was just—yea, it had had more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them--...

Boyd K. Packer taught,

“True doctrine, understood, changes attitudes and behavior. The study of doctrines of the gospel will improve behavior quicker than a study of behavior will improve behavior.”³⁵

One of our greatest resources for learning the word of God is through the Holy Scriptures. Another is the words of our living prophets and apostles as found in the publications of the Church. Here we have the opportunity to learn the doctrines of the Church that will protect us spiritually from danger.

2 Timothy 4:6-8

**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.**

In these words, Paul writes his personal epithet. He recognizes the end of his life is near at hand. He has lived a life of righteousness. He has been true to the faith. He has earned the approbation of the Lord and will receive his just reward for his life of service. These blessings are not, however, reserved for Paul only, but are available to all who are willing to be obedient to the covenants they have made and live lives of righteousness.

2 Timothy 4:16-18

**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.
18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.**

Sidney B. Sperry states,

“In his first imprisonment, Paul had been well treated, partly because had been accused by Jews of offenses that the Romans took somewhat lightly. Now the Jews in Palestine were in definite disfavor because of their rebellion; and Paul the Jew was in prison for a pretended offense against the Romans. The Apostle was even chained to his prison as a criminal (2 Tim. 2:9). It is true that his friends were allowed to see him, but he seems to have done no preaching. Even some of his friends found it difficult, it not dangerous, to find him...So perilous was Paul’s situation that no one dared to stand by him at his first hearing or at the first stage of his trial, called by the Romans the *primo action* (2 Tim. 4:16). But the Lord stood by him, as he says, and at his first hearing the Apostle did so well that he was ‘delivered out of the mouth of the lion.’ (2 Tim 4:17).”³⁶

In these closing words, Paul concludes his letter to Timothy. It is his desire that Timothy “Do thy diligence to come shortly unto me” (2 Timothy 4:9), for he understands the end of his life is near. He is comforted by the fact the Lord has stood by him in all he has been called upon to experience during his eventful life. When we were initially introduced to Saul, the Persecutor of Saints in Chapter 29, who of us then could have imagined the journey each of us would travel as we came to know Saul, the Defender of the Church. I believe just as God saw within Paul the great potential he had; He also sees within each of us who we may become. May we also achieve our true potential.

9. Conclusions

For the final time as we have sat at Paul’s feet, we have been taught the truths of the gospel of Jesus Christ.

9.1 First Timothy

In First Timothy, we were again reminded salvation comes only in and through Jesus Christ. As there is One God, there is also only One mediator, Jesus Christ. In fact, the “pillar and ground of truth” and the “mystery of

godliness” (1 Tim. 3:15-16), is the atonement of Jesus Christ. Paul reminds us of the apostasy that will occur and there will be many in the latter days who will also be deceived. Those who survive will be those who trust in the words of faith and hold firm to the doctrine of the Church. Paul cautions each of us to beware of pride and contention, and the importance of keeping ourselves pure.

9.2 Titus

In Titus, Paul reminds us that in the last days, many will profess to know God, but will deny him in their actions. There will also be those within the membership of the Church who will reject the words of their leaders and no longer live the teachings of the gospel. Paul reminds us that those who will enjoy the Lord’s protection will be those who have purged themselves of all iniquities and are living lives of righteousness including keeping their covenants and heeding the counsel of their leaders,

9.3 Second Timothy

In Second Timothy, Paul reminds us that “God has not given us the spirit of fear” (2 Timothy 1:7). If we will hold firm to the faith and the witness we have received from the Holy Ghost, we will be able to survive. It is, however, true that during these difficult times, even the righteous will suffer persecution. It is, therefore, essential we hold firm to our faith when the doubts come and search the Holy Scriptures. They have been given to us to strengthen us during these hard times. In the end, we will not be left alone. The Lord will stand by us, and as he did Paul, give us strength to endure.

I so appreciate having the words Paul wrote to his two sons. His words, as I am sure they did for them, have served to strengthen and to give me hope for the days that are ahead. I want to be found true to the faith and a valiant soldier in the Lord’s service.

I am so grateful to Paul. It has been a pleasure to experience his life through his writings: His conversion; His missionary journeys including his successes and disappointment; His discussions with the Jews who could not accept the discontinuance of the law of Moses; and, finally His journey to Rome to bear his final testimony to the leaders there. He was a true apostle, a valiant witness of Jesus Christ, His resurrection and His atonement. It has been a privilege for me to be taught by him.

In the next chapter, we will address the writings of James and Jude. They are unique as contributors to the New Testament for they were half-brothers of Jesus Christ. Neither, however, accepted his teachings till after Jesus’ resurrection. According to tradition, James served as the Bishop in Jerusalem and therefore his writings, along with that of his brother, give us additional insight regarding the teachings and challenges of the Early Church.

Footnotes

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- ¹ Bryan Richards. www.gospeldoctrine.com/content/-titus-1.
- ² *Guide to Acts and the Apostles' Letters*. Provo, Utah: Foundation For Ancient Research and Mormon Studies, 1991, [Third Edition, Revised, 1999], 79.
- ³ Duane S. Crowther. *The Gospel Rolls Forth*. Bountiful, Utah: Horizons Publishers, 1999, 156. Maps recreated by Jeff Dangl.
- ⁴ "New Testament Backgrounds: 1 Timothy, 2 Timothy, Titus," in *Ensign*, April 1976, 57.
- ⁵ Bryan Richards. www.gospeldoctrine.com/contents/-titus-1.
- ⁶ *Understanding Paul*. Salt Lake City: Deseret Book Co., 1983, [Second printing, October 1983], 314.
- ⁷ <http://net.bible.org/dictionary.php?word+Timothy>.
- ⁸ *Understanding Paul*. Salt Lake City: Deseret Book Co., 1983, [Second printing, October 1983], 315-316.
- ⁹ "I Have a Question," in *Ensign*, March 1986, 49.
- ¹⁰ "The Mediator," in *Ensign*, May 1977, 56.
- ¹¹ "To the Bishops of the Church," in *Ensign*, November, 1988, 49-50.
- ¹² *Gospel Truth: Discourses and Writings of President George Q. Cannon*, Vol. 1. Selected, arranged, and edited by Jerreld L. Newquist. Salt Lake City: Zion's Book Store, 1957, 242.
- ¹³ "Mystery of Godliness," in *Times and Seasons*, Vol. 4 (November 1842-November 1843), No. 21 September 15, 1843, 327.
- ¹⁴ *Journal of Discourses*, Vol. 8. London: Latter-day Saints' Book Depot, 1854, 115.
- ¹⁵ "Goal beyond Victory," in *Ensign*, November 1988, 47.
- ¹⁶ *Conference Report*, April 1938, 107.
- ¹⁷ *Teachings of Gordon B. Hinckley*. Salt Lake City: Deseret Book Co., 1997, 359.
- ¹⁸ *The Miracle of Forgiveness*. Salt Lake City: Bookcraft, 1969, 47-48.
- ¹⁹ *Understanding Paul*. Salt Lake City: Deseret Book Co., 1983, [Second Printing, October 1983], 341.
- ²⁰ *Understanding Paul*. Salt Lake City: Deseret Book Co., 1983, [Second Printing, October 1983], 341-342.
- ²¹ Bryan Richards. www.gospeldoctrine.com/content/titus-3.
- ²² *Understanding Paul*. Salt Lake City: Deseret Book Co., 1983 [Second Printing October 1983], 358.
- ²³ *The Lord's Way*. Salt Lake City: Deseret Book Co., 1991, 148.
- ²⁴ *Teachings of Gordon B. Hinckley*. Salt Lake City: Deseret Book Co., 1997, 96.
- ²⁵ *Understanding Paul*. Salt Lake City: Deseret Book Co., 1983, [Second Printing, October 1983], 362.
- ²⁶ "New Testament Backgrounds: 1 Timothy, 2 Timothy, Titus," in *Ensign*, April 1976, 57.
- ²⁷ "Help for Parents," in *Ensign*, May 1975, 52.
- ²⁸ "Be Not Afraid, Only Believe," in *Ensign*, February 1996, 5.
- ²⁹ "A Triumph of Faith: Paul's Teachings In Second Timothy," in *The Apostle Paul and His Life And His Testimony: The 23rd Annual Sidney B. Sperry Symposium*. Salt Lake City: Deseret Book Co., 1994, 180.
- ³⁰ *Answers: Straightforward Answers to Tough Gospel Questions*. Salt Lake City: Deseret Book Co., 1998, 229.
- ³¹ *Conference Report*, April 1963, Afternoon Meeting, 68-69.
- ³² "The Joseph Smith Translation and The Revelatory Process," in *A Bible! A Bible!* Salt Lake City: Deseret Book Co., 1990, 146.
- ³³ "The Power of the Word," in *Ensign*, May 1986, 80.
- ³⁴ *The Neal A. Maxwell Quote Book*. Edited by Cory H. Maxwell. Salt Lake City: Bookcraft, 1997, 354.
- ³⁵ "Do Not Fear," in *Ensign*, May 2004, 79.
- ³⁶ *Paul's Life and Letters*. Salt Lake City: Deseret Book Co., 1955, 297.