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## I Timothy

<b>I Timothy</b>	
I Tim 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, [which is] our hope;	Paul, an apostle (special messenger) of Christ Jesus by appointment and command of God our Savior and of Christ Jesus (the Messiah), our Hope, (AMP)
I Tim 1:2 Unto Timothy, [my] own son in the faith: Grace, mercy, [and] peace, from God our Father and Jesus Christ our Lord.	To Timothy, my true son in the faith: Grace (spiritual blessing and favor), mercy, and [heart] peace [be yours] from God the Father and Christ Jesus our Lord. (AMP)
Timothy was born to a Jewish mother and a Gentile Greek father. Paul taught the Gospel to Timothy and his mother. Seven years later, Paul took Timothy with him on his missionary journeys. Though Jewish, Timothy was uncircumcised, but Paul circumcised him for the sake of the Jews in the area (Acts 16:1-3) Too much information? I suppose this is only significant because Paul preached so often the Gentiles need not be circumcised, but I suppose it was important for a Jew.	
I Tim 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,	As I urged you when I was on my way to Macedonia, stay on where you are at Ephesus in order that you may warn and admonish and charge certain individuals not to teach any different doctrine, (AMP)  Paul was constantly battling against those who would change vital doctrines. As I quoted Hugh Nibley earlier, apostasy is not to outright deny the Gospel, but to change it slightly.
I Tim 1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: [so do].	Nor to give importance to or occupy themselves with legends (fables, myths) and endless genealogies, which foster and promote useless speculations and questionings rather than acceptance in faith of God's administration and the divine training that is in faith (in that leaning of the entire human personality on God in absolute trust and confidence)—(AMP)
<p>"The Apostle Paul referred to 'genealogies' in letters to Timothy and Titus. To Timothy he said, 'Neither give heed to fables and endless genealogies, which minister [present] questions, rather than godly edifying which is in faith: so do.' (1 Tim. 1:4.)</p> <p>"To Titus he said, 'But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.' (Titus 3:9.)</p>	

"These passages, taken out of context, could cause misunderstanding. Paul was not condemning genealogy work itself. The importance of genealogy had been well established from the time of Adam down to Paul's day...

"Paul himself was aware of the necessity for ordinances for the dead (see 1 Cor. 15:29) and understood the accompanying necessity of genealogical work in this activity. Why, then, would Paul make those remarks about genealogy to Timothy and Titus?

"Paul was living in a time of conflict and confusion. False teachers abounded, preaching false doctrines and fables. Two specific problems existed relating to genealogies:

**"(1) Some apostate teachers recited their genealogies to give credence to their claims as coming with authority. Many Jews had become arrogant because of their illustrious ancestors.** Some even flaunted their lineage when opposing the Savior himself: "We be Abraham's seed" (John 8:33), they said, as if to indicate that they were thereby natural inheritors of the truth.

**"(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.**

**[But, isn't this what we are seeing today? The first thing people want to do when they meet you in Utah is to know your genealogy, and thereby ascertain your church connections and standing in their highly stratified society. And some wealthy people and celebrities have actually fabricated their ancestry in order to gain credibility in society. A notable "first lady" comes to mind.]**

"Such practices understandably caused a great deal of contention among the Jews, as well as between Jews and Gentiles. No wonder Paul condemned them as 'fables and endless genealogies,' 'contentions, and strivings about the law,' and 'unprofitable and vain.'

"Bible commentators agree upon this interpretation. The statement to Timothy, says one authority, 'seems to refer to legends and fictitious genealogies of OT [Old Testament] personages.' Adam Clarke wrote that these fables were 'idle fancies; things of no moment; doctrines and opinions unauthenticated; silly legends, of which no people ever possessed a greater stock than the Jews.'" (George H. Fudge, "I Have a Question," Ensign, Mar. 1986, 49)

I Tim 1:5 Now the end of the commandment is charity out of a pure heart, and [of] a good conscience, and [of] faith unfeigned:	Whereas the object and purpose of our instruction and charge is love, which springs from a pure heart and a good (clear) conscience and sincere (unfeigned) faith. (AMP)
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The point of the Gospel is love. But, not just acting out love, but love springing from a pure heart and a clear conscience, and true faith. This is one of the best quotes on love.

"though I have all faith, so that I could remove mountains, and have not charity, I am nothing.' ... As you increase in innocence and virtue, as you increase in goodness, let your hearts expand, let them be enlarged towards others; you must be long-suffering, and bear with the faults and errors of mankind.

"How precious are the souls of men!...Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness. When persons manifest the least kindness and love to me, O what power it has over my mind, while the opposite course has a tendency to harrow up all the harsh feelings and depress the human mind."

"All the religious world is boasting of righteousness: it is the doctrine of the devil to retard the human mind, and hinder our progress, by filling us with self-righteousness. The nearer we get to our heavenly Father, the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs." (Teachings of the Prophet Joseph Smith, 228, 240-241)

And this:

"Why is charity so vital? Simply because it is the ultimate solution. There is no problem in the world or in any human heart that could not be directly or indirectly solved by the exercise of charity. Charity... is the pure love of Christ. The power and magnitude of that love is a greater factor and force than anything else that exists." (Linda and Richard Eyre, *Teaching Children Charity* [Salt Lake City: Deseret Book Co., 1986], 8.)

**[“Teaching Children Charity”? Shouldn’t that be the other way around? Actually, you can’t teach love. Taught love is imitation of love. Love must be engendered by the Holy Spirit. Charity is an endowment of the Holy Spirit. Pray with all the energy of your soul that you may be filled with the pure love of Christ – love for Christ, love from Christ, love like Christ.]**

I Tim 1:6 From which some having swerved have turned aside unto vain jangling;	<p>But certain individuals have missed the mark on this very matter [and] have wandered away into vain arguments and discussions and purposeless talk. (AMP)</p> <p>It is so easy to get caught up in “vain arguments and purposeless talk”.</p>
I Tim 1:7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.	<p>They are ambitious to be doctors of the Law (teachers of the Mosaic ritual), but they have no understanding either of the words and terms they use or of the subjects about which they make [such] dogmatic assertions. (AMP)</p>
<p>Having studied under actual teachers of the law, Paul knew a true teacher when he saw one.</p> <p>Today, having served a mission, attended 4 years of seminary, 4 years of religion classes as BYU, untold years teaching classes and giving talks, and over 40 years of scripture study (and this is not unusual for a Mormon), it is amusing to see people who know little or nothing, trying to impress others with their great “knowledge”. But, at the same time, I also know enough to recognize somebody who knows a lot more than I, and to defer to them and seek to learn from them.</p>	
I Tim 1:8 But we know that the law [is] good, if a man use it lawfully;	<p>Now we recognize and know that the Law is good if anyone uses it lawfully [for the purpose for which it was designed], (AMP)</p>
<p>I can see the situation here. Timothy is young and schooled, but inexperienced, but Paul sees a lot of potential in him, otherwise he wouldn’t be spending so much time with him. But these are the kinds of lessons young people need to learn, because it is so easy to get caught up in knowledge, but never master wisdom.</p>	
I Tim 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and	<p>Knowing and understanding this: that the Law is not enacted for the righteous (the upright and</p>

<p>disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,</p>	<p>just, who are in right standing with God), but for the lawless and unruly, for the ungodly and sinful, for the irreverent and profane, for those who strike and beat and [even] murder fathers and strike and beat and [even] murder mothers, for manslayers, (AMP)</p> <p>Honest people don't need rules. They don't need to have goodness and honesty defined for them. They are good and honest by nature. They are walking definitions of goodness and honesty.</p>
<p>I Tim 1:10 For whoremongers, for them that defile themselves with mankind [arsenokoitēs], for menstealers [<b>kidnappers</b>], for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;</p>	<p>[For] impure and immoral persons, those who abuse themselves with men, kidnapers, liars, perjurors--and whatever else is opposed to wholesome teaching and sound doctrine (AMP)</p>
<p>We don't exactly know what arsenokoitēs means. And, if we are going to send a person to hell for an act, we'd best have an exact definition for their condemnation, or even better yet, leave judgment to God. The word is only used twice in the Bible, and nowhere else in all of Greek writing. In the German Bible, it is translated "those who abuse themselves with little boys".</p>	
<p>But, the main point of this particular discussion is that the law is made for those people without faith and charity and need to have everything specifically spelled out for them.</p>	
<p>I Tim 1:11 According to the glorious gospel of the blessed God, which was committed to my trust.</p>	<p>As laid down by the glorious Gospel of the blessed God, with which I have been entrusted. (AMP)</p>
<p>I Tim 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;</p>	<p>I give thanks to Him Who has granted me [the needed] strength and made me able [for this], Christ Jesus our Lord, because He has judged and counted me faithful and trustworthy, appointing me to [this stewardship of] the ministry. (AMP)</p> <p>Paul freely confesses his former sins and is grateful to the Lord for straitening him and directing him toward his ministry.</p>
<p>I Tim 1:13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did [it] ignorantly in unbelief.</p>	<p>Though I formerly blasphemed and persecuted and was shamefully and outrageously and aggressively insulting [to Him], nevertheless, I obtained mercy because I had acted out of ignorance in unbelief. (AMP)</p> <p>Paul was living up to the best of his knowledge of the lower law, but was ignorant of the law of the Gospel.</p>
<p>I Tim 1:14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.</p>	<p>And the grace (unmerited favor and blessing) of our Lord [actually] flowed out superabundantly and beyond measure for me, accompanied by</p>

	<p>faith and love that are [to be realized] in Christ Jesus. (AMP)</p> <p>The lower law knows nothing of faith and love. It is so easy to fall back into that trap and try and spell out all the details of the law, while neglecting the far weightier matters.</p>
I Tim 1:15 This [is] a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.	<p>The saying is sure and true and worthy of full and universal acceptance, that Christ Jesus (the Messiah) came into the world to save sinners, of whom I am foremost. (AMP)</p> <p>This is quite an admission.</p>
I Tim 1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.	<p>But I obtained mercy for the reason that in me, as the foremost [of sinners], Jesus Christ might show forth and display all His perfect long-suffering and patience for an example to [encourage] those who would thereafter believe on Him for [the gaining of] eternal life. (AMP)</p>
Paul is a living example and testimony of the grace of Christ. This is something he can use to illustrate the influence of the Gospel and the Atonement in your life. You can point to the scriptures all day, but nothing is more persuasive than a personal testimony.	
I Tim 1:17 Now unto the King eternal, immortal, invisible, the only wise God, [be] honour and glory for ever and ever. Amen.	<p>Now to the King of eternity, incorruptible and immortal, invisible, the only God, be honor and glory forever and ever (to the ages of ages). Amen (so be it). (AMP)</p> <p>Give the glory to God. Don't get hung up on "invisible". God is only invisible until you see Him.</p>
I Tim 1:18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;	<p>This charge and admonition I commit in trust to you, Timothy, my son, in accordance with prophetic intimations which I formerly received concerning you, so that inspired and aided by them you may wage the good warfare, (AMP)</p>
Paul never missed a chance to boast of his prophetic gifts and his success in the ministry. "It ain't braggin' if it's true." Right? Personally, I would be more modest and give more glory to God. But Paul did see a lot of potential in Timothy. It's too bad we don't get to read some of Timothy's own words.	
I Tim 1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:	<p>Holding fast to faith (that leaning of the entire human personality on God in absolute trust and confidence) and having a good (clear) conscience. By rejecting and thrusting from them [their conscience], some individuals have made shipwreck of their faith. (AMP)</p> <p>Some people have sabotaged themselves by not following their conscience.</p>

I Tim 1:20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.	<p>Among them are Hymenaeus and Alexander, whom I have delivered to Satan in order that they may be disciplined [by punishment and learn] not to blaspheme. (AMP)</p> <p>Paul delivered them over to the buffetings of Satan, which means to be tossed to and fro without an anchor. God often allows us to have chastening experiences from which we may learn.</p>
I Tim 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, [and] giving of thanks, be made for all men;	<p>First of all, then, I admonish and urge that petitions, prayers, intercessions, and thanksgivings be offered on behalf of all men, (AMP)</p>
I Tim 2:2 For kings, and [for] all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.	<p>For kings and all who are in positions of authority or high responsibility, that [outwardly] we may pass a quiet and undisturbed life [and inwardly] a peaceable one in all godliness and reverence and seriousness in every way. (AMP)</p>
I Tim 2:3 For this [is] good and acceptable in the sight of God our Saviour;	<p>For such [praying] is good and right, and [it is] pleasing and acceptable to God our Savior, (AMP)</p> <p>Pray for all men, including kings and rulers. I write about the purpose and value of intercessory prayer in the discussion of John, chapter 17, the Lord's great intercessory prayer.</p>
I Tim 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth <b>[which is in Christ Jesus, who is the Only Begotten Son of God, and ordained to be a Mediator between God and man; who is one God, and hath power over all men. JST]</b>	<p>Who wishes all men to be saved and [increasingly] to perceive and recognize and discern and know precisely and correctly the [divine] Truth. (AMP)</p>
I Tim 2:5 For [there is] one God, and one mediator between God and men, the man Christ Jesus;	<p>For there [is only] one God, and [only] one Mediator between God and men, the Man Christ Jesus, (AMP)</p>
I Tim 2:6 Who gave himself a ransom for all, to be testified in due time.	<p>Who gave Himself as a ransom for all [people, a fact that was] attested to at the right and proper time. (AMP)</p>
I Tim 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, [and] lie not;) a teacher of the Gentiles in faith and verity.	<p>And of this matter I was appointed a preacher and an apostle (special messenger) -- I am speaking the truth in Christ, I do not falsify [when I say this]--a teacher of the Gentiles in [the realm of] faith and truth. (AMP)</p> <p>God desires all to come to Him, and for this end, Paul preaches to everyone, Jew and Gentile alike.</p>

I Tim 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.	I desire therefore that in every place men should pray, without anger or quarreling or resentment or doubt [in their minds], lifting up holy hands. (AMP)
<p>When you pray, first clear any doubts, anger, quarreling, or resentment out of your minds. Don't come to God with anything pre-occupying your mind. If you are worried about the bills, or the heat needs to be turned up. Take care of that first.</p>	
<p>Next is the matter of the body position when you pray. Forget what they taught you in primary. Pray in the position that works best for you. Experiment. Some people pray while sitting on the floor. I usually pray laying on my back in bed, or I will sit in a chair with my hands in my lap, in cupping shape. Sometimes with uplifted hands. You can bow your head and close your eyes, but even this is not necessary. If you expect to see open visions or have angels visit, how do you expect to see them if you don't have enough faith to open your eyes?</p>	
<p>Get out of fixed habits. Try new things. Ask the Lord to help you. And, even if you assume the same posture each time, have the attitude that makes each prayer experience a new moment in time.</p>	
<p>Here is a hint. This is something I learned from the Lord, in practice. It is possible to be in a completely worldly mood, 5 minutes before your prayer. You could be thinking about anything under the sun except God. Your mind could be racing about something else. I don't care. But, learn the discipline to put all of that out of you mind and just be in that exact moment when you approach the Lord in prayer. He won't judge you for what you did a minute ago. The key to successful contact with Him is how you are <b>now</b>. You can pick up with Him exactly where you left off. It's like you put the phone down for a minute and picked it up again. He's still on the line, ready to pick up where you left off. So don't feel guilty or be concerned about the past, even in the recent past. It's all about how you are in the present.</p>	
I Tim 2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;	<p>Also [I desire] that women should adorn themselves modestly and appropriately and sensibly in seemly apparel, not with [elaborate] hair arrangement or gold or pearls or expensive clothing, (AMP)</p> <p>Dress not to draw attention to yourself, but dress appropriately for the occasion.</p>
I Tim 2:10 But (which becometh women professing godliness) with good works.	<p>But by doing good deeds (deeds in themselves good and for the good and advantage of those contacted by them), as befits women who profess reverential fear for and devotion to God. (AMP)</p>
I Tim 2:11 Let the woman learn in silence with all subjection.	<p>Let a woman learn in quietness, in entire submissiveness. (AMP)</p>
<p>This is one of those social norms of the time that just because an apostle says it, it has the same weight as an eternal principle. People in positions of authority need to be very cautious when speaking their opinion vs speaking with power and authority of God. Undiscerning people, unfortunately, cannot tell the difference.</p>	

Eve spoke beautifully and eloquently:

Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

And Adam and Eve blessed the name of God, and **they** made all things known unto their sons and their daughters. (Moses 5:11-12.)

Other prominent women in the scriptures who lead out: Miriam, the sister of Moses; Deborah, judge and prophetess; Hannah, the mother of the boy prophet Samuel;

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your **daughters shall prophesy**, your old men shall dream dreams, your young men shall see visions:

And also upon the servants and upon the **handmaids** in those days will I pour out my spirit. (Joel 2:28-29.)

I Tim 2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.	I allow no woman to teach or to have authority over men; she is to remain in quietness and keep silence [in religious assemblies]. (AMP)
I Tim 2:13 For Adam was first formed, then Eve.	For Adam was first formed, then Eve; (AMP)
I Tim 2:14 And Adam was not deceived, but the woman being deceived was in the transgression.	And it was not Adam who was deceived, but [the] woman who was deceived and deluded and fell into transgression. (AMP)  What difference does it make? We have all been deceived. We have all sinned. God knew Adam and Eve would sin and provided for this possibility. They repented and were redeemed.

Here we go with the misogyny, again. How many churches have used these verses to abuse and subjugate women? This is just an excuse to propagate personal prejudices.

I said earlier that teachers should clearly state when something they say is their personal opinion. Let me reveal a personal bias. Throughout my younger life, I was constantly told I could not do certain things that I wanted to do and was perfectly capable of doing. Because of this, I have much sympathy for talented and gifted women who want to contribute, but are barred or hindered, only because of their gender.

I have a correction for Paul. **Adam and Eve were formed together, in the image of God, then Eve was taken from him.**

I Tim 2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.	Nevertheless [the sentence put upon women of pain in motherhood does not hinder their souls' salvation, and] they will be saved [eternally] if they continue in faith and love and holiness with self-control, [saved indeed] through the
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	<p>Childbearing or by the birth of the divine Child. (AMP)</p> <p>Yeah, we get it. "Mothers in Zion."</p>
I Tim 3:1 This [is] a true saying, If a man desire the office of a bishop, he desireth a good work.	The saying is true and irrefutable: If any man [eagerly] seeks the office of bishop (superintendent, overseer), he desires an excellent task (work). (AMP)
The word <i>bishop</i> literally means "overseer". Gordon B. Hinckley said the bishop is the toughest office in the church.	
Looking back, some of the greatest men I knew in the church were bishops, and also some of the worst men I knew in the church were bishops.	
I Tim 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;	Now a bishop (superintendent, overseer) must give no grounds for accusation but must be above reproach, the husband of one wife, circumspect and temperate and self-controlled; [he must be] sensible and well behaved and dignified and lead an orderly (disciplined) life; [he must be] hospitable [showing love for and being a friend to the believers, especially strangers or foreigners, and be] a capable and qualified teacher, (AMP)
I Tim 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;	Not given to wine, not combative but gentle and considerate, not quarrelsome but forbearing and peaceable, and not a lover of money [insatiable for wealth and ready to obtain it by questionable means]. (AMP)
I Tim 3:4 One that ruleth well his own house, having his children in subjection with all gravity;	He must rule his own household well, keeping his children under control, with true dignity, commanding their respect in every way and keeping them respectful. (AMP)
I Tim 3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)	For if a man does not know how to rule his own household, how is he to take care of the church of God? (AMP)
I Tim 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.	He must not be a new convert, or he may [develop a beclouded and stupid state of mind] as the result of pride [be blinded by conceit, and] fall into the condemnation that the devil [once] did. (AMP)
I Tim 3:7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.	Furthermore, he must have a good reputation and be well thought of by those outside [the church], lest he become involved in slander and incur reproach and fall into the devil's trap. (AMP)

I Tim 3:8 Likewise [must] the deacons [be] grave, not doubletongued, not given to much wine, not greedy of filthy lucre;	In like manner the deacons [must be] worthy of respect, not shifty and double-talkers but sincere in what they say, not given to much wine, not greedy for base gain [craving wealth and resorting to ignoble and dishonest methods of getting it]. (AMP)
I Tim 3:9 Holding the mystery of the faith in a pure conscience.	They must possess the mystic secret of the faith [Christian truth as hidden from ungodly men] with a clear conscience. (AMP)
I Tim 3:10 And let these also first be proved; then let them use the office of a deacon, being [found] blameless.	And let them also be tried and investigated and proved first; then, if they turn out to be above reproach, let them serve [as deacons]. (AMP)  A deacon would also be a servant, and an assistant to the bishop.
I Tim 3:11 Even so [must their] wives [be] grave, not slanderers, sober, faithful in all things.	[The] women likewise must be worthy of respect and serious, not gossipers, but temperate and self-controlled, [thoroughly] trustworthy in all things. (AMP)  Duties of a bishop's wife.
I Tim 3:12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.	Let deacons be the husbands of but one wife, and let them manage [their] children and their own households well. (AMP)  In other churches, including the Community of Christ, deacons may be full grown men.
I Tim 3:13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.	For those who perform well as deacons acquire a good standing for themselves and also gain much confidence and freedom and boldness in the faith which is [founded on and centers] in Christ Jesus. (AMP)  Being ordained a deacon was a turning point in my spiritual life. I suddenly became seriously interested about both the church and the Gospel.
I Tim 3:14 These things write I unto thee, hoping to come unto thee shortly:	Although I hope to come to you before long, I am writing these instructions to you so that, (AMP)
I Tim 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.	If I am detained, you may know how people ought to conduct themselves in the household of God, which is the church of the living God, the pillar and stay (the prop and support) of the Truth. (AMP)  I am telling you what to teach the people, in case I can't come and see you in person.

<p>I Tim 3:16 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.</p>	<p>And great and important and weighty, we confess, is the hidden truth (the mystic secret) of godliness. He [God] was made visible in human flesh, justified and vindicated in the [Holy] Spirit, was seen by angels, preached among the nations, believed on in the world, [and] taken up in glory. (AMP)</p>
<p>Recounting the ministry of Christ.</p>	
<p>"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; God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on by the world, received up to glory.' In fact, the whole plan of salvation, from first to last, is of that nature which demands our faith in the word, works, and revelations of God-and without which it would, to us, be entirely incomprehensible." Joseph Smith (Times and Seasons, vol. 4 (November 1842-November 1843), Vol. 4 No. 21 September 15, 1843 327.)</p>	
<p>I Tim 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;</p>	<p>But the [Holy] Spirit distinctly and expressly declares that in latter times some will turn away from the faith, giving attention to deluding and seducing spirits and doctrines that demons teach, (AMP)</p>
<p>There are three voices: our own voice, the voice of God, and the voice of the adversary. We must learn to tell the difference between them. They all sound like us, but they are not all us.</p>	
<p>The Holy Spirit can invite and entice, the same as the devil. For a given prompting or revelation, the Holy Spirit only speaks once and with a strong, definite authoritative voice – not through emotion – but through a voice, using words, or pure intelligence which can be interpreted into words.</p>	
<p>Our own voice is cautious, uncertain, and questioning.</p>	
<p>The voice of the adversary is persistent and rationalizing. It talks like a lawyer. It may be cloying or flattering, whereas the voice of the Lord may be one of warning or empowerment. The voice of Satan may be discouraging. The voice of the Lord is always encouraging.</p>	
<p>The adversary may employ "familiar spirits", ones who know you because they have studied you. The adversary may also try something random and ridiculous – something so obviously phony you'd wonder how anybody could possibly fall for it. They are probing for a weak spot.</p>	
<p>I Tim 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;</p>	<p>Through the hypocrisy and pretensions of liars whose consciences are seared (cauterized), (AMP)</p> <p>To have "your conscience seared with a hot iron" means to completely deaden your sensitivity to the Spirit.</p>
<p>I Tim 4:3 Forbidding [could also mean hindering from marriage or withholding marriage] to</p>	<p>Who forbid people to marry and [teach them] to abstain from [certain kinds of] foods which God</p>

<p>marry, [and commanding] to abstain from meats [certain kinds of foods], which God hath created to be received with thanksgiving of them which believe and know the truth.</p>	<p>created to be received with thanksgiving by those who believe and have [an increasingly clear] knowledge of the truth. (AMP)</p>
<p>This verse is completely misunderstood because it has been mistranslated, and the meanings of words have changed.</p>	
<p>It is important to understand that in the language of the Bible, “meat” meant any kind of food, not just the flesh of animals. Paul doesn’t forbid marriage, but he does discourage it. There are churches and nations today which have done everything in their power to interfere with legal same-sex marriage. Marriage is marriage and adultery is adultery.</p>	
<p>I Tim 4:4 For every creature of God [is] good, and nothing to be refused, if it be received with thanksgiving:</p>	<p>For everything God has created is good, and nothing is to be thrown away or refused if it is received with thanksgiving. (AMP)</p>
<p>D&amp;C 59:17 Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;</p>	
<p>D&amp;C 59:18 Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;</p>	
<p>D&amp;C 59:19 Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.</p>	
<p>D&amp;C 59:20 And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion.</p>	
<p>D&amp;C 59:21 And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.</p>	
<p>I Tim 4:5 For it is sanctified by the word of God and prayer.</p>	<p>For it is hallowed and consecrated by the Word of God and by prayer. (AMP)</p> <p>Pray and ask God to sanctify everything you do, that you may do it in His name and for the welfare of your soul.</p>
<p>I Tim 4:6 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.</p>	<p>If you lay all these instructions before the brethren, you will be a worthy steward and a good minister of Christ Jesus, ever nourishing your own self on the truths of the faith and of the good [Christian] instruction which you have closely followed. (AMP)</p> <p>You would do well to live by these principles and teach them to the church.</p>
<p>I Tim 4:7 But refuse profane and old wives' fables, and exercise thyself [rather] unto godliness.</p>	<p>But refuse and avoid irreverent legends (profane and impure and godless fictions, mere grandmothers' tales) and silly myths, and express your disapproval of them. Train yourself toward</p>

	godliness (piety), [keeping yourself spiritually fit]. (AMP)
Stick with the scriptures, and the words of the Spirit. Don't repeat "faith-promoting rumors". There are many non-historical and unverified rumors that came out in the church in the 19 <sup>th</sup> century after the death of Joseph Smith. Assume that all of these are false doctrine unless you can absolutely trace them back to Joseph Smith or the scriptures.	
I Tim 4:8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.	For physical training is of some value (useful for a little), but godliness (spiritual training) is useful and of value in everything and in every way, for it holds promise for the present life and also for the life which is to come. (AMP)
This seems like strange talk from a man who is always talking about "running the race" and "fighting the good fight". All things in balance and moderation.	
<p><b>I can tell you from personal experience that personal fitness and spiritual fitness go hand in hand.</b></p> <p>Receiving revelation and experiencing visions is hard physical work. Recall the time when Joseph and Sidney were having the vision of the three degrees of glory. Sidney was older, out of shape, and inexperienced. Joseph was in top shape and able to endure the experience better.</p> <p>Some of my greatest spiritual experiences came at a time in life when I was dedicated to body-building. And even now, in my old age, the most productive for me to commune with the Lord is talking walks outside, or walking on the treadmill.</p> <p>The object is to take your attention off your body and onto the spirit. You shouldn't be conscious of your body at all. How do you do this? You could probably write a book about it, but in general, you need to take care of the body's pressing needs before you begin, and you gain mastery over your body's needs, which you can control, so they don't become pressing.</p>	
I Tim 4:9 This [is] a faithful saying and worthy of all acceptance.	<p>This saying is reliable and worthy of complete acceptance by everybody. (AMP)</p> <p>Yes, as long as you put it into perspective.</p>
I Tim 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.	With a view to this we toil and strive, [yes and] suffer reproach, because we have [fixed our] hope on the living God, Who is the Savior (Preserver, Maintainer, Deliverer) of all men, especially of those who believe (trust in, rely on, and adhere to Him). (AMP)
I Tim 4:11 These things command and teach.	Continue to command these things and to teach them. (AMP)
I Tim 4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.	<p>Let no one despise or think less of you because of your youth, but be an example (pattern) for the believers in speech, in conduct, in love, in faith, and in purity. (AMP)</p> <p>Don't let people judge you by appearances. Set a good example and teach with authority.</p>

I Tim 4:13 Till I come, give attendance to reading, to exhortation, to doctrine.	<p>Till I come, devote yourself to [public and private] reading, to exhortation (preaching and personal appeals), and to teaching and instilling doctrine. (AMP)</p> <p>How Timothy should spend his time until Paul arrives.</p>
I Tim 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.	<p>Do not neglect the gift which is in you, [that special inward endowment] which was directly imparted to you [by the Holy Spirit] by prophetic utterance when the elders laid their hands upon you [at your ordination]. (AMP)</p> <p>Timothy was ordained to some mission and office in the Priesthood, and a blessing was given him, by the spirit of prophecy.</p>
I Tim 4:15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.	<p>Practice and cultivate and meditate upon these duties; throw yourself wholly into them [as your ministry], so that your progress may be evident to everybody. (AMP)</p> <p>Timothy was counseled to nurture and magnify this gift, as we should all do with the gifts of the Spirit given to us.</p>
I Tim 4:16 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.	<p>Look well to yourself [to your own personality] and to [your] teaching; persevere in these things [hold to them], for by so doing you will save both yourself and those who hear you. (AMP)</p> <p>We need to examine ourselves from time to time. Check your psychical, emotional, mental, and spiritual health. Polish and hone yourself. Seek always to improve.</p>
I Tim 5:1 Rebuke not an elder, but entreat [him] as a father; [and] the younger men as brethren;	<p>Do not sharply censure or rebuke an older man, but entreat and plead with him as [you would with] a father. Treat younger men like brothers; (AMP)</p>
I Tim 5:2 The elder women as mothers; the younger as sisters, with all purity.	<p>[Treat] older women like mothers [and] younger women like sisters, in all purity. (AMP)</p>
I Tim 5:3 Honour widows that are widows indeed.	<p>[Always] treat with great consideration and give aid to those who are truly widowed (solitary and without support). (AMP)</p> <p>How to deal with different kinds of people. Timothy really was young and inexperienced.</p>
I Tim 5:4 But if any widow have children or nephews, let them learn first to show piety at	<p>But if a widow has children or grandchildren, see to it that these are first made to understand that</p>

<p>home, and to requite their parents: for that is good and acceptable before God.</p>	<p>it is their religious duty [to defray their natural obligation to those] at home, and make return to their parents or grandparents [for all their care by contributing to their maintenance], for this is acceptable in the sight of God. (AMP)</p> <p>Younger family members ought to care for older family members.</p>
<p>I Tim 5:5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.</p>	<p>Now [a woman] who is a real widow and is left entirely alone and desolate has fixed her hope on God and perseveres in supplications and prayers night and day, (AMP)</p>
<p>I Tim 5:6 But she that liveth in pleasure is dead while she liveth.</p>	<p>Whereas she who lives in pleasure and self-gratification [giving herself up to luxury and self-indulgence] is dead even while she [still] lives. (AMP)</p>
<p>I Tim 5:7 And these things give in charge, that they may be blameless.</p>	<p>Charge [the people] thus, so that they may be without reproach and blameless. (AMP)</p>
<p>I Tim 5:8 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.</p>	<p>If anyone fails to provide for his relatives, and especially for those of his own family, he has disowned the faith [by failing to accompany it with fruits] and is worse than an unbeliever [who performs his obligation in these matters]. (AMP)</p> <p>Parents, especially fathers, need to work to support their families.</p>
<p>I Tim 5:9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,</p>	<p>Let no one be put on the roll of widows [who are to receive church support] who is under sixty years of age or who has been the wife of more than one man; (AMP)</p> <p>These types of instructions hint that Timothy may have been called as a bishop at a very young age.</p>
<p>I Tim 5:10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.</p>	<p>And she must have a reputation for good deeds, as one who has brought up children, who has practiced hospitality to strangers [of the brotherhood], washed the feet of the saints, helped to relieve the distressed, [and] devoted herself diligently to doing good in every way. (AMP)</p>
<p>I Tim 5:11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;</p>	<p>But refuse [to enroll on this list the] younger widows, for when they become restive and their natural desires grow strong, they withdraw themselves against Christ [and] wish to marry [again]. (AMP)</p>
<p>I Tim 5:12 Having damnation, because they have cast off their first faith.</p>	<p>And so they incur condemnation for having set aside and slighted their previous pledge. (AMP)</p>

	Is Paul encouraging widows not to remarry? This is his own opinion and the social norm at this time.
I Tim 5:13 And withal they learn [to be] idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.	Moreover, as they go about from house to house, they learn to be idlers, and not only idlers, but gossips and busybodies, saying what they should not say and talking of things they should not mention. (AMP)
I Tim 5:14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.	So I would have younger [widows] marry, bear children, guide the household, [and] not give opponents of the faith occasion for slander or reproach. (AMP)
I Tim 5:15 For some are already turned aside after Satan.	For already some [widows] have turned aside after Satan. (AMP)
I Tim 5:16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.	If any believing woman or believing man has [relatives or persons in the household who are] widows, let him relieve them; let the church not be burdened [with them], so that it may [be free to] assist those who are truly widows (those who are all alone and are dependent). (AMP)  This is Paul's solution for taking care of widows.
I Tim 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.	Let the elders who perform the duties of their office well be considered doubly worthy of honor [and of adequate financial support], especially those who labor faithfully in preaching and teaching. (AMP)  That part about "financial support" is not in the King James.
I Tim 5:18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer [is] worthy of his reward.	For the Scripture says, You shall not muzzle an ox when it is treading out the grain, and again, The laborer is worthy of his hire. (AMP)  This means that in exchange for its labor, an ox should be entitled to eat a little of the grain. The laborer should be able to benefit a little from the fruits of his work.
I Tim 5:19 Against an elder receive not an accusation, but before two or three witnesses.	Listen to no accusation [presented before a judge] against an elder unless it is confirmed by the testimony of two or three witnesses. (AMP)  These really are the duties of a bishop: how to treat widows, who to enroll in church welfare, judging matters, dealing with sinners.

<p>I Tim 5:20 Them that sin rebuke before all, that others also may fear.</p>	<p>As for those who are guilty and persist in sin, rebuke and admonish them in the presence of all, so that the rest may be warned and stand in wholesome awe and fear. (AMP)</p>
<p>I have to disagree with this. Discipline should be done in private, and not be done to instill fear. People should keep the commandments because of their <b>love</b> for the Lord:</p> <ul style="list-style-type: none"> <li>• NOT to placate God</li> <li>• NOT to look good in front of people</li> <li>• NOT out of fear (respect, but not fear)</li> </ul>	
<p>I Tim 5:21 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.</p>	<p>I solemnly charge you in the presence of God and of Christ Jesus and of the chosen angels that you guard and keep [these rules] without personal prejudice or favor, doing nothing from partiality. (AMP)</p> <p>Teach and enforce these things without partiality.</p>
<p>I Tim 5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.</p>	<p>Do not be in a hurry in the laying on of hands [giving the sanction of the church too hastily in reinstating expelled offenders or in ordination in questionable cases], nor share or participate in another man's sins; keep yourself pure. (AMP)</p> <p>Don't be too hasty in forgiving excommunicants. But, by the same token, don't be too hasty in cutting them off, either.</p>
<p>I Tim 5:23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.</p>	<p>Drink water no longer exclusively, but use a little wine for the sake of your stomach and your frequent illnesses. (AMP)</p> <p>Paul is giving out personal, non-professional "medical" advice. Don't take it as church doctrine. Most people drank wine back in those days because water was often not safe to drink.</p>
<p>I Tim 5:24 Some men's sins are open beforehand, going before to judgment; and some [men] they follow after.</p>	<p>The sins of some men are conspicuous (openly evident to all eyes), going before them to the judgment [seat] and proclaiming their sentence in advance; but the sins of others appear later [following the offender to the bar of judgment and coming into view there]. (AMP)</p> <p>The sins of some men precede them, and the sins of other men follow after.</p>
<p>I Tim 5:25 Likewise also the good works [of some] are manifest beforehand; and they that are otherwise cannot be hid.</p>	<p>So also, good deeds are evident and conspicuous, and even when they are not, they cannot remain hidden [indefinitely]. (AMP)</p>

	Likewise with good deeds.
I Tim 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and [his] doctrine be not blasphemed.	Let all who are under the yoke as bond servants esteem their own [personal] masters worthy of honor and fullest respect, so that the name of God and the teaching [about Him] may not be brought into disrepute and blasphemed. (AMP)
I Tim 6:2 And they that have believing masters, let them not despise [them], because they are brethren; but rather do [them] service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.	Let those who have believing masters not be disrespectful or scornful [to them] on the grounds that they are brothers [in Christ]; rather, they should serve [them all the better] because those who benefit by their kindly service are believers and beloved. Teach and urge these duties. (AMP)
	Dealings between servants and masters.
I Tim 6:3 If any man teach otherwise, and consent not to wholesome words, [even] the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;	But if anyone teaches otherwise and does not assent to the sound and wholesome messages of our Lord Jesus Christ (the Messiah) and the teaching which is in agreement with godliness (piety toward God), (AMP)
I Tim 6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,	He is puffed up with pride and stupefied with conceit, [although he is] woefully ignorant. He has a morbid fondness for controversy and disputes and strife about words, which result in (produce) envy and jealousy, quarrels and dissension, abuse and insults and slander, and base suspicions, (AMP)
We are all familiar with arguing, just for the sake of arguing. There are people who always want to know “Where do you draw the line?”, or “How do you know the difference?”, or “This is not always true”. But they can never tell you where to draw the line, know the difference, or know how to tell if or when it’s true. And what’s more, they aren’t interested in knowing, even if you told them.	
I Tim 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.	And protracted wrangling and wearing discussion and perpetual friction among men who are corrupted in mind and bereft of the truth, who imagine that godliness or righteousness is a source of profit [a moneymaking business, a means of livelihood]. From such withdraw. (AMP)
They make pointless distinctions while missing the point.	
“Bring to light the true points of my doctrine, yea, and the only doctrine which is in me. And this I do that I may establish my gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them.” (D&C 10:62-63.)	
I Tim 6:6 But godliness with contentment is great gain.	[And it is, indeed, a source of immense profit, for] godliness accompanied with contentment (that contentment which is a sense of inward sufficiency) is great and abundant gain. (AMP)

We ought to learn to be content with what we have in whatever situation we may find ourselves in. This does not say we shouldn't always be working to improve our talents, our abilities, or our spirituality, or even out financial situation. But the reason why we should strive to improve is not because of lack of contentment. Covetousness is the opposite of contentment.

We are talking about two things, here. Are you able to separate them in your mind?

Peter, James, and John had "sufficient for their needs".

I Tim 6:7 For we brought nothing into [this] world, [and it is] certain we can carry nothing out.	For we brought nothing into the world, and obviously we cannot take anything out of the world; (AMP)
I Tim 6:8 And having food and raiment let us be therewith content.	But if we have food and clothing, with these we shall be content (satisfied). (AMP)
I Tim 6:9 But they that will be rich fall into temptation and a snare, and [into] many foolish and hurtful lusts, which drown men in destruction and perdition.	But those who <b>crave to be rich</b> fall into temptation and a snare and into many foolish (useless, godless) and hurtful desires that plunge men into ruin and destruction and miserable perishing. (AMP)
<p>"Of all the devil's arrows, this has ever proven the most deadly and effective...The people 'do not understand the power of the devil and how liable they are to be decoyed.' Wealth is a pleasant and heady narcotic that gives the addict an exhilarating sense of power accompanied by a growing deadening of feeling for anything of real value. It seals up the heavens and closes the mind to revelation; it takes possession of the heart and darkens the spirit; it works by deception, bewitching the nations (Revelation 18:23); it becomes an obsession-'We wish the wealth or things of the world; we think about them morning, noon, and night; they are first in our minds when we awake in the morning, and the last thing before we go to sleep at night'; it gives a false sense of security." Hugh Nibley (Approaching Zion, edited by Don E. Norton [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1989], 39 - 40.)</p>	
I Tim 6:10 For the <b>love of money is the root of all evil</b> : which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.	For the <b>love of money is a root of all evils</b> ; it is through this craving that some have been led astray and have wandered from the faith and pierced themselves through with many acute [mental] pangs. (AMP)
<p>This is the most misquoted scripture in the Bible. It is not money, but the love of money. Read this verse in the context of being content, as discussed above.</p>	
<p>Jacob 2:18 But before ye seek for riches, seek ye for the kingdom of God.</p>	
<p>Jacob 2:19 And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good--to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.</p>	
I Tim 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.	But as for you, O man of God, flee from all these things; aim at and pursue righteousness (right standing with God and true goodness), godliness (which is the loving fear of God and being Christlike), faith, love, steadfastness (patience), and gentleness of heart. (AMP)

<p>I Tim 6:12 Fight the good fight of faith, <b>lay hold on eternal life, whereunto thou art also called</b>, and hast professed a good profession before many witnesses.</p>	<p>Fight the good fight of the faith; lay hold of the eternal life to which you were summoned and [for which] you confessed the good confession [of faith] before many witnesses. (AMP)</p>
<p>Paul is talking about the fact that we covenanted and witnessed before the Father in our baptism that we would seek and follow the path that leads to eternal life.</p>	
<p>See Jacob 2:18, above.</p>	
<p>D&amp;C 6:7 Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.</p>	
<p>I Tim 6:13 I give thee charge in the sight of God, who quickeneth all things, and [before] Christ Jesus, who before Pontius Pilate witnessed a good confession;</p>	<p>In the presence of God, Who preserves alive all living things, and of Christ Jesus, Who in His testimony before Pontius Pilate made the good confession, I [solemnly] charge you (AMP)</p>
<p>I Tim 6:14 That thou keep [this] commandment without spot, unrebutable, until the appearing of our Lord Jesus Christ:</p>	<p>To keep all His precepts unsullied and flawless, irreproachable, until the appearing of our Lord Jesus Christ (the Anointed One), (AMP)</p>
<p>I Tim 6:15 Which in his times he shall show, [who is] the blessed and only Potentate, the King of kings, and Lord of lords;</p>	<p>Which [appearing] will be shown forth in His own proper time by the blessed, only Sovereign (Ruler), the King of kings and the Lord of lords, (AMP)</p>
<p>I Tim 6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom [be] honour and power everlasting. Amen.</p>	<p>Who alone has immortality [in the sense of exemption from every kind of death] and lives in unapproachable light, Whom no man has ever seen or can see. Unto Him be honor and everlasting power and dominion. Amen (so be it). (AMP)</p>
<p><b>Joseph Smith, Paul, Moses, and others have approached God in His unapproachable light.</b> We cannot approach God in his glory without being transfigured in order to be able to endure His presence. (Moses 1:11)</p>	
<p>I Tim 6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;</p>	<p>As for the rich in this world, charge them not to be proud and arrogant and contemptuous of others, nor to set their hopes on uncertain riches, but on God, Who richly and ceaselessly provides us with everything for [our] enjoyment. (AMP)</p>
<p>I Tim 6:18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;</p>	<p>[Charge them] to do good, to be rich in good works, to be liberal and generous of heart, ready to share [with others], (AMP)</p>
<p>I Tim 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.</p>	<p>In this way laying up for themselves [the riches that endure forever as] a good foundation for the future, so that they may grasp that which is life indeed. (AMP)</p>
<p>How to treat the rich.</p>	
<p>I Tim 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane [and]</p>	<p>O Timothy, guard and keep the deposit entrusted [to you]! Turn away from the irreverent babble</p>

vain babblings, and oppositions of science falsely so called:	and godless chatter, with the vain and empty and worldly phrases, and the subtleties and the contradictions in what is falsely called knowledge and spiritual illumination. (AMP)  Remember Paul's instructions and stay away from the sophistry of the world.
I Tim 6:21 Which some professing have erred [missed the mark] concerning the faith. Grace [be] with thee. Amen.	[For] by making such profession some have erred (missed the mark) as regards the faith. Grace (divine favor and blessing) be with you all! Amen (so be it). (AMP)  Paul repeatedly warns Timothy of this. It may have been a problem he struggled with. It often is a difficulty for the young and inexperienced.

## II Timothy

II Timothy	
II Tim 1:1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,	Paul, an apostle (special messenger) of Christ Jesus by the will of God, according to the promise of life that is in Christ Jesus, (AMP)
II Tim 1:2 To Timothy, [my] dearly beloved son: Grace, mercy, [and] peace, from God the Father and Christ Jesus our Lord.	To Timothy, [my] beloved child: Grace (favor and spiritual blessing), mercy, and [heart] peace from God the Father and Christ Jesus our Lord! (AMP)
II Tim 1:3 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;	I thank God Whom I worship with a pure conscience, in the spirit of my fathers, when without ceasing I remember you night and day in my prayers, (AMP)
II Tim 1:4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;	And when, as I recall your tears, I yearn to see you so that I may be filled with joy. (AMP)
II Tim 1:5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.	I am calling up memories of your sincere and unqualified faith (the leaning of your entire personality on God in Christ in absolute trust and confidence in His power, wisdom, and goodness), [a faith] that first lived permanently in [the heart of] your grandmother Lois and your mother Eunice and now, I am [fully] persuaded, [dwells] in you also. (AMP)  Timothy's father was Greek, but his mother and grandmother were Jews, and they taught him in the Torah.
II Tim 1:6 Wherefore I put thee in remembrance that thou stir up the <b>gift of God, which is in thee by the putting on of my hands.</b>	That is why I would remind you to stir up (rekindle the embers of, fan the flame of, and keep burning) the [gracious] gift of God, [the inner fire] that is in you by means of the laying on

	of my hands [with those of the elders at your ordination]. (AMP)
We mentioned in the previous book of 1 Timothy that he was baptized, now we learn that he also had the ordinance of the laying of hands for the gift of the Holy Ghost. By this, we also know that the authority to do this was given by the Lord to Paul, the same as with Christ's original apostles.	
II Tim 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.	For God did not give us a spirit of timidity (of cowardice, of craven and cringing and fawning fear), but [He has given us a spirit] of power and of love and of calm and well-balanced mind and discipline and self-control. (AMP)
The Holy Ghost, when it manifests in you, after having received the baptism of fire, baptism of the Holy Ghost gives a person power in the Priesthood, love, and a sound mind. It is not a spirit of fear, doubt, or uncertainty.	
II Tim 1:8 <b>Be not thou therefore ashamed of the testimony of our Lord</b> , nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;	Do not blush or be ashamed then, to testify to and for our Lord, nor of me, a prisoner for His sake, but [with me] take your share of the suffering [to which the preaching] of the Gospel [may expose you, and do it] in the power of God. (AMP)  People who have truly been born again of the Spirit want to share that testimony. Timothy: you have the testimony of Christ. Bear that testimony with power and boldness.
II Tim 1:9 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,	[For it is He] Who delivered and saved us and called us with a calling in itself holy and leading to holiness [to a life of consecration, a vocation of holiness]; [He did it] not because of anything of merit that we have done, but because of and to further His own purpose and grace (unmerited favor) which was given us in Christ Jesus before the world began [eternal ages ago]. (AMP)  Christ gave them this calling before the world began. See Alma 13.
II Tim 1:10 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:	[It is that purpose and grace] which He now has made known and has fully disclosed and made real [to us] through the appearing of our Savior Christ Jesus, Who annulled death and made it of no effect and brought life and immortality (immunity from eternal death) to light through the Gospel. (AMP)
II Tim 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.	For [the proclaiming of] this [Gospel] I was appointed a herald (preacher) and an apostle (special messenger) and a teacher of the Gentiles. (AMP)

	<p>God has now sent us out on our pre-appointed mission to testify of the work of Christ, which is just being revealed to the world.</p>
II Tim 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.	<p>And this is why I am suffering as I do. Still I am not ashamed, for I know (perceive, have knowledge of, and am acquainted with) Him Whom I have believed (adhered to and trusted in and relied on), and I am [positively] persuaded that He is able to guard and keep that which has been entrusted to me and which I have committed [to Him] until that day. (AMP)</p> <p>Paul is suffering, but his faith keeps him going.</p>
II Tim 1:13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.	<p>Hold fast and follow the pattern of wholesome and sound teaching which you have heard from me, in [all] the faith and love which are [for us] in Christ Jesus. (AMP)</p> <p>Hold fast and follow my example.</p>
II Tim 1:14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.	<p>Guard and keep [with the greatest care] the precious and excellently adapted [Truth] which has been entrusted [to you], by the [help of the] Holy Spirit Who makes His home in us. (AMP)</p> <p>Stay true to the doctrine you were taught.</p>
II Tim 1:15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygelus and Hermogenes.	<p>You already know that all who are in Asia turned away and forsook me, Phygelus and Hermogenes among them. (AMP)</p> <p>Paul lost a couple of his co-workers. They probably couldn't keep up with the persecution and the demands of the ministry.</p>
II Tim 1:16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:	<p>May the Lord grant [His] mercy to the family of Onesiphorus, for he often showed me kindness and ministered to my needs [comforting and reviving and bracing me like fresh air]! He was not ashamed of my chains and imprisonment [for Christ's sake]. (AMP)</p> <p>Onesiphorus did not forsake Paul.</p>
II Tim 1:17 But, when he was in Rome, he sought me out very diligently, and found [me].	<p>No, rather when he reached Rome, he searched diligently and eagerly for me and found me. (AMP)</p> <p>But, when he got to Rome, he searched Paul out.</p>
II Tim 1:18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how	<p>May the Lord grant to him that he may find mercy from the Lord on that [great] day! And you</p>

many things he ministered unto me at Ephesus, thou knowest very well.	know how many things he did for me and what a help he was at Ephesus [you know better than I can tell you]. (AMP)
II Tim 2:1 Thou therefore, my son, be strong in the grace that is in Christ Jesus.	So you, my son, be strong (strengthened inwardly) in the grace (spiritual blessing) that is [to be found only] in Christ Jesus. (AMP)
II Tim 2:2 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.	And the [instructions] which you have heard from me along with many witnesses, transmit and entrust [as a deposit] to reliable and faithful men who will be competent and qualified to teach others also. (AMP)  Teach others what I taught you.
II Tim 2:3 Thou therefore endure hardness, as a good soldier of Jesus Christ.	Take [with me] your share of the hardships and suffering [which you are called to endure] as a good (first-class) soldier of Christ Jesus. (AMP)  Bear up under the stress and pain like a “good soldier”.
II Tim 2:4 No man that warreth entangleth himself with the affairs of [this] life; that he may please him who hath chosen him to be a soldier.	No soldier when in service gets entangled in the enterprises of [civilian] life; his aim is to satisfy and please the one who enlisted him. (AMP)  Good soldiers stay faithful to their military duties.
II Tim 2:5 And if a man also strive for masteries, [yet] is he not crowned, except he strive lawfully.	And if anyone enters competitive games, he is not crowned unless he competes lawfully (fairly, according to the rules laid down). (AMP)  For a man who doesn't like exercise, Paul is making with the athletics comparisons, again. You don't get to win if you don't play by the rules.
II Tim 2:6 The husbandman that laboureth must be first partaker of the fruits.	[It is] the hard-working farmer [who labors to produce] who must be the first partaker of the fruits. (AMP)  The famer gets the first taste of his crops.
II Tim 2:7 Consider what I say; and the Lord give thee understanding in all things.	Think over these things I am saying [understand them and grasp their application], for the Lord will grant you full insight and understanding in everything. (AMP)  Ponder that I am saying and the Lord will give you additional insights.
II Tim 2:8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:	Constantly keep in mind Jesus Christ (the Messiah) [as] risen from the dead, [as the prophesied King] descended from David,

	<p>according to the good news (the Gospel) that I preach. (AMP)</p> <p>Paul taught the Christ was descended from David.</p>
II Tim 2:9 Wherein I suffer trouble, as an evil doer, [even] unto bonds; but the word of God is not bound.	<p>For that [Gospel] I am suffering affliction and even wearing chains like a criminal. But the Word of God is not chained or imprisoned! (AMP)</p> <p>Prison walls may enclose the messenger, but they cannot contain the message.</p>
II Tim 2:10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.	<p>Therefore I [am ready to] persevere and stand my ground with patience and endure everything for the sake of the elect [God's chosen], so that they too may obtain [the] salvation which is in Christ Jesus, with [the reward of] eternal glory. (AMP)</p> <p>It's all worth it if I can bring souls to Christ.</p>
II Tim 2:11 [It is] a faithful saying: For if we be dead with [him], we shall also live with [him]:	<p>The saying is sure and worthy of confidence: If we have died with Him, we shall also live with Him. (AMP)</p> <p>We are in this whole operation, together with Christ.</p>
II Tim 2:12 If we suffer, we shall also reign with [him]: if we deny [him], he also will deny us:	<p>If we endure, we shall also reign with Him. If we deny and disown and reject Him, He will also deny and disown and reject us. (AMP)</p>
II Tim 2:13 If we believe not, [yet] he abideth faithful: he cannot deny himself.	<p>If we are faithless [do not believe and are untrue to Him], He remains true (faithful to His Word and His righteous character), for He cannot deny Himself. (AMP)</p> <p>Even if we fail to uphold our end of the Everlasting Covenant, the Lord always upholds His end. He is absolutely faithful.</p>
II Tim 2:14 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.	<p>Remind [the people] of these facts and [solemnly] charge them in the presence of the Lord to avoid petty controversy over words, which does no good but upsets and undermines the faith of the hearers. (AMP)</p> <p>Another warning to avoid vain and foolish speculations, which lead to nowhere.</p>
II Tim 2:15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.	<p>Study and <b>be eager</b> and do your utmost to present yourself to God <b>approved (tested by trial)</b>, a workman who has no cause to be ashamed, correctly analyzing and accurately</p>

	<p><b>dividing [rightly handling and skillfully teaching]</b> the Word of Truth. (AMP)</p> <p>Develop and display your skills as a servant of the Lord, not for the glory of men, but so that God may be glorified.</p>
II Tim 2:16 But shun profane [and] vain babblings: for they will increase unto more ungodliness.	But avoid all empty (vain, useless, idle) talk, for it will lead people into more and more ungodliness. (AMP)
II Tim 2:17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;	And their teaching [will devour; it] will eat its way like cancer or spread like gangrene. So it is with Hymenaeus and Philetus, (AMP)  If you recall, Paul turned Hymenaeus over the buffettings of Satan for blasphemy.
II Tim 2:18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.	Who have missed the mark and swerved from the truth by arguing that the resurrection has already taken place. They are undermining the faith of some. (AMP)
<p>These two taught false doctrines about the resurrection. Resurrection is both a principle and an ordinance. Joseph Smith objected to excommunicating a man for teaching false doctrine about the Book of Revelations, but changing the ordinances and preaching to others about your alterations is very serious business.</p> <p>But, simple erring in doctrine is another matter.</p> <p>“Elder Peteliah Brown ... one of the wisest old heads we have among us, has been called up before the High Council on account of [his teachings about the book of Revelation.] I never thought it was right to call up a man and try him because he erred in doctrine, it looks too much like methodism and not like Latter day Saintism. Methodists have creeds which a man must believe or be kicked out of their church. I want the liberty of believing as I please. It feels so good not to be trammelled. It does not prove that a man is not a good man because he errs in doctrine.”</p> <p>— Words of Joseph Smith, p. 183-184</p>	
II Tim 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.	But the firm foundation of (laid by) God stands, sure and unshaken, bearing this seal (inscription): The Lord knows those who are His, and, Let everyone who names [himself by] the name of the Lord give up all iniquity and stand aloof from it. (AMP)  The Lord knows His sheep, and His sheep know His voice.
II Tim 2:20 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.	But in a great house there are not only vessels of gold and silver, but also [utensils] of wood and earthenware, and some for honorable and noble [use] and some for menial and ignoble [use]. (AMP)

	He is comparing the vessels of the Lord's Spirit with eating utensils in a household.
II Tim 2:21 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.	So whoever cleanses himself [from what is ignoble and unclean, who separates himself from contact with contaminating and corrupting influences] will [then himself] be a vessel set apart and useful for honorable and noble purposes, consecrated and profitable to the Master, fit and ready for any good work. (AMP)
II Tim 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.	Shun youthful lusts and flee from them, and aim at and pursue righteousness (all that is virtuous and good, right living, conformity to the will of God in thought, word, and deed); [and aim at and pursue] faith, love, [and] peace (harmony and concord with others) in fellowship with all [Christians], who call upon the Lord out of a pure heart. (AMP)
II Tim 2:23 But foolish and unlearned questions avoid, knowing that they do gender strifes.	But refuse (shut your mind against, have nothing to do with) trifling (ill-informed, unedifying, stupid) controversies over ignorant questionings, for you know that they foster strife and breed quarrels. (AMP)
II Tim 2:24 And the servant of the Lord must not strive; but be gentle unto all [men], apt to teach, patient,	And the servant of the Lord must not be quarrelsome (fighting and contending). Instead, he must be kindly to everyone and mild-tempered [preserving the bond of peace]; he must be a skilled and suitable teacher, patient and forbearing and willing to suffer wrong. (AMP)  The true servant of the Lord must conduct himself so as to always represent the Lord in the best way possible.
II Tim 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;	He must correct his opponents with courtesy and gentleness, in the hope that God may grant that they will repent and come to know the Truth [that they will perceive and recognize and become accurately acquainted with and acknowledge it], (AMP)  Foremost in his thoughts is that he must attract people to Christ, instead of driving them away.
II Tim 2:26 And [that] they may recover themselves out of the snare of the devil, who are taken captive by him at his will.	And that they may come to their senses [and] escape out of the snare of the devil, having been held captive by him, [henceforth] to do His [God's] will. (AMP)

	Teaching and reproving with love have a great persuasive effect, and it may be that the person in error will repent. We must always allow for that possibility.
II Tim 3:1 This know also, that in the last days perilous times shall come.	<p>But understand this, that in the last days will come (set in) perilous times of great stress and trouble [hard to deal with and hard to bear]. (AMP)</p> <p>But, realistically, in the last days (which Paul considered to the times in which he lived), the apostasy will rage, and times will be difficult.</p>
II Tim 3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly,	For people will be lovers of self and [utterly] self-centered, lovers of money and aroused by an inordinate [greedy] desire for wealth, proud and arrogant and contemptuous boasters. They will be abusive (blasphemous, scoffing), disobedient to parents, ungrateful, unholly and profane. (AMP)
II Tim 3:3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,	[They will be] without natural [human] affection (callous and inhuman), relentless (admitting of no truce or appeasement); [they will be] slanderers (false accusers, troublemakers), intemperate and loose in morals and conduct, uncontrolled and fierce, haters of good. (AMP)
II Tim 3:4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;	[They will be] treacherous [ betrayers], rash, [and] inflated with self-conceit. [They will be] lovers of sensual pleasures and vain amusements more than and rather than lovers of God. (AMP)
I remember studying these words in my high school seminary class, back in 1960, and the teacher telling us that these days would shortly come. This was hard to believe back then in those “innocent” days, but each to see now, what is happening right before our very eyes.	
II Tim 3:5 Having a form of godliness, but denying the power thereof: from such turn away.	For [although] they hold a form of piety (true religion), they deny and reject and are strangers to the power of it [their conduct belies the genuineness of their profession]. Avoid [all] such people [turn away from them]. (AMP)
This was part of the answer that the Lord gave Joseph Smith when he asked which church to join. But now this description fits the very church he organized! They have a form of godliness, but deny the power thereof. And we think things are normal!	
Moroni 7:35 And now, my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will show unto you, with power and great glory at the last day, that they are true, and if they are true has the day of miracles ceased?	

Moroni 7:36 Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?

Moroni 7:37 Behold I say unto you, Nay; for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; **wherefore, if these things have ceased wo be unto the children of men, for it is because of unbelief, and all is vain.**

II Tim 3:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,	For among them are those who worm their way into homes and captivate silly and weak-natured and spiritually dwarfed women, loaded down with [the burden of their] sins [and easily] swayed and led away by various evil desires and seductive impulses. (AMP)
II Tim 3:7 Ever learning, and never able to come to the knowledge of the truth.	[These weak women will listen to anybody who will teach them]; they are forever inquiring and getting information, but are never able to arrive at a recognition and knowledge of the Truth. (AMP)
II Tim 3:8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.	Now just as Jannes and Jambres were hostile to and resisted Moses, so these men also are hostile to and oppose the Truth. They have depraved and distorted minds, and are reprobate and counterfeit and to be rejected as far as the faith is concerned. (AMP)
By Jewish tradition and apocryphal sources, Jannes and Jambres are the Egyptian magicians who mimicked Moses in turning their staffs into serpents. But Aaron's staff consumed theirs and thereby 'their folly [was] manifest unto all men.' (Ex. 7:10-13)	
"For assuredly Moses, being sent by God into Egypt, did many miracles, which the Lord commanded him to do before Pharaoh king of Egypt. And there were there Jannes and Jambres, servants of Pharaoh, and they also did not a few of the miracles which Moses did; and the Egyptians took them to be gods--this Jannes and this Jambres. But, since the miracles which they did were not of God, both they and those who believed in them were destroyed." (New Testament Pseudepigrapha, The Gospel of Nicodemus, The Acts of Pilate, chap. 5)	
II Tim 3:9 But they shall proceed no further: for their folly shall be manifest unto all [men], as theirs also was.	But they will not get very far, for their rash folly will become obvious to everybody, as was that of those [magicians mentioned]. (AMP)
II Tim 3:10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,	Now you have closely observed and diligently followed my teaching, conduct, purpose in life, faith, patience, love, steadfastness, (AMP)
II Tim 3:11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what	Persecutions, sufferings--such as occurred to me at Antioch, at Iconium, and at Lystra,

<p>persecutions I endured: but out of [them] all the Lord delivered me.</p>	<p>persecutions I endured, but out of them all the Lord delivered me. (AMP)</p>
<p>II Tim 3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.</p>	<p>You have watched me, and you know me.</p> <p>Indeed all who delight in piety and are determined to live a devoted and godly life in Christ Jesus will meet with persecution [will be made to suffer because of their religious stand]. (AMP)</p>
<p>"And ye shall be hated of all men for my names sake.' (Matt. 10:22.) 'If they have persecuted me they will also persecute you.' (John 15:20.) 'In the world ye shall have tribulation.' (John 16:33.) 'Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake.' (Matt. 5:11.) 'Yea and all that will live godly in Christ Jesus shall suffer persecution.' (2 Tim. 3:12.) Therefore, 'Marvel not my brethren if the world hate you.' (1 John 3:13.) 'Yea the time cometh that whoever killeth you will think that he doeth God service.' (John 16:2.) This was the nature of the legacy the Savior left his disciples and followers. Is it strange that we should inherit the same? Certainly not, if we are the disciples and followers of Christ, for the same warfare continues between him and Belial, and will until Satan is bound and righteousness triumphs upon the earth." Joseph F. Smith (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 19: 25 - 26.)</p>	
<p>II Tim 3:13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.</p>	<p>But wicked men and impostaers will go on from bad to worse, deceiving and leading astray others and being deceived and led astray themselves. (AMP)</p>
<p>II Tim 3:14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned [them];</p>	<p>But as for you, continue to hold to the things that you have learned and of which you are convinced, knowing from whom you learned [them], (AMP)</p>
<p>II Tim 3:15 And that from a child thou hast known the holy scriptures, which are <b>able to make thee wise unto salvation through faith</b> which is in Christ Jesus.</p>	<p>And how from your childhood you have had a knowledge of and been acquainted with the sacred Writings, which are able to instruct you and give you the understanding for salvation which comes through faith in Christ Jesus [through the leaning of the entire human personality on God in Christ Jesus in absolute trust and confidence in His power, wisdom, and goodness]. (AMP)</p>
<p>Hold fast to the scriptures. They will help you gain the vital knowledge you must know in order to be saved. You must also seek revelation directly from the Lord. Have you ever noticed somebody who truly spoke or wrote with power and seemed to know more than you do? I have, and I wondered where they received their knowledge because I wanted to have it too? Did the Lord reveal it to them? In some cases, yes, but every one of these people had a solid background in the scriptures. And, if the Lord revealed something to them, it was likely on connection with reading and pondering the scriptures.</p>	<p>Joseph Smith knew and taught a great deal. Much was revealed to him, but much he gained from his prodigious knowledge of the scriptures.</p>

II Tim 3:16 All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:	Every Scripture is God-breathed (given by His inspiration) and profitable for instruction, for reproof and conviction of sin, for correction of error and discipline in obedience, [and] for training in righteousness (in holy living, in conformity to God's will in thought, purpose, and action), (AMP)
II Tim 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.	So that the man of God may be complete and proficient, well fitted and thoroughly equipped for every good work. (AMP)
II Tim 4:1 I charge [thee] therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;	I charge [you] in the presence of God and of Christ Jesus, Who is to judge the living and the dead, and by (in the light of) His coming and His kingdom: (AMP)
II Tim 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.	Herald and preach the Word! Keep your sense of urgency [stand by, be at hand and ready], <b>whether the opportunity seems to be favorable or unfavorable.</b> [Whether it is convenient or inconvenient, whether it is welcome or unwelcome, you as preacher of the Word are to show people in what way their lives are wrong.] And convince them, rebuking and correcting, warning and urging and encouraging them, being unflagging and inexhaustible in patience and teaching. (AMP)
	Preach the word, whether it's convenient or not. Stand as a witness for Christ at all times and at all places.
II Tim 4:3 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;	For the time is coming when [people] will not tolerate (endure) sound and wholesome instruction, but, having ears itching [for something pleasing and gratifying], they will gather to themselves one teacher after another to a considerable number, chosen to satisfy their own liking and to foster the errors they hold, (AMP)
	Soon people will turn to fables and stories about the sensational.
II Tim 4:4 And they shall turn away [their] ears from the truth, and shall be turned unto fables.	And will turn aside from hearing the truth and wander off into myths and man-made fictions. (AMP)
II Tim 4:5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.	As for you, be calm and cool and steady, accept and suffer unflinchingly every hardship, do the work of an evangelist <b>[Preacher of</b>

	<p>righteousness.], fully perform all the duties of your ministry. (AMP)</p> <p>So, Timothy is a bishop and an evangelist. Or at least performing the duties of an evangelist.</p>
II Tim 4:6 For I am now ready to be offered, and the time of my departure is at hand.	<p>For I am already about to be sacrificed [my life is about to be poured out as a drink offering]; the time of my [spirit's] release [from the body] is at hand and I will soon go free. (AMP)</p> <p>Paul is in prison and knows that he is about to die.</p>
II Tim 4:7 I have fought a good fight, I have finished [my] course, I have kept the faith:	<p>I have fought the good (worthy, honorable, and noble) fight, I have finished the race, I have kept (firmly held) the faith. (AMP)</p> <p>“Oh, that we in the day of His coming may say. ‘I have fought my way through. I have finished the work thou didst give me to do.’”</p>
II Tim 4:8 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.	<p>[As to what remains] henceforth there is laid up for me the [victor's] crown of righteousness [for being right with God and doing right], which the Lord, the righteous Judge, will award to me and recompense me on that [great] day--and not to me only, but also to all those who have loved and yearned for and welcomed His appearing (His return). (AMP)</p> <p>“Oh, that we from the Lord, may receive this glad word, ‘Well and faithfully done. Enter into my joy and sit down on my throne.’”</p>
II Tim 4:9 Do thy diligence to come shortly unto me:	<p>Make every effort to come to me soon. (AMP)</p> <p>Come visit me in jail.</p>
II Tim 4:10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.	<p>For Demas has deserted me for love of this present world and has gone to Thessalonica; Crescens [has gone] to Galatia, Titus to Dalmatia. (AMP)</p> <p>His co-workers have left him.</p>
II Tim 4:11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.	<p>Luke alone is with me. Get Mark and bring him with you, for he is very helpful to me for the ministry. (AMP)</p> <p>All except for Luke.</p>
II Tim 4:12 And Tychicus have I sent to Ephesus.	Tychicus I have sent to Ephesus. (AMP)

II Tim 4:13 The cloak that I left at Troas with Carpus, when thou comest, bring [with thee], and the books, [but] especially the parchments.	[When] you come, bring the cloak that I left at Troas with Carpus, also the books, especially the parchments. (AMP)
II Tim 4:14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:	Alexander the coppersmith did me great wrongs. The Lord will pay him back for his actions. (AMP)  Paul mentioned Alexander, previously, as a blasphemer.
II Tim 4:15 Of whom be thou ware also; for he hath greatly withheld our words.	Beware of him yourself, for he opposed and resisted our message very strongly and exceedingly. (AMP)
II Tim 4:16 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.	At my first trial no one acted in my defense [as my advocate] or took my part or [even] stood with me, but all forsook me. May it not be charged against them! (AMP)  Paul was alone at his first trial. Nobody showed up to defend him. He forgives them.
II Tim 4:17 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.	But the Lord stood by me and strengthened me, so that through me the [Gospel] message might be fully proclaimed and all the Gentiles might hear it. So I was delivered out of the jaws of the lion. (AMP)  But the Lord stood by him.
II Tim 4:18 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.	[And indeed] the Lord will certainly deliver and draw me to Himself from every assault of evil. He will preserve and bring me safe unto His heavenly kingdom. To Him be the glory forever and ever. Amen (so be it). (AMP)  This Lord is with me, even unto death.
II Tim 4:19 Salute Prisca and Aquila, and the household of Onesiphorus.	Give my greetings to Prisca and Aquila and to the household of Onesiphorus. (AMP)
II Tim 4:20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.	Erastus stayed on at Corinth, but Trophimus I left ill at Miletus. (AMP)
II Tim 4:21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.	Do hasten and try your best to come to me before winter. Eubulus wishes to be remembered to you, as do Pudens and Linus and Claudia and all the brethren. (AMP)
II Tim 4:22 The Lord Jesus Christ [be] with thy spirit. Grace [be] with you. Amen.	The Lord Jesus Christ be with your spirit. Grace (God's favor and blessing) be with you. Amen (so be it). (AMP)

## Titus

Titus

<p>Titus 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;</p>	<p>Paul, a bond servant of God and an apostle (a special messenger) of Jesus Christ (the Messiah) to stimulate and promote the faith of God's chosen ones and to lead them on to accurate discernment and recognition of and acquaintance with the Truth which belongs to and harmonizes with and tends to godliness, (AMP)</p> <p>Sent from Paul to Titus, who was directing the church in Crete.</p>
<p>"Titus was an early convert from the Greek world who became a trusted associate in Paul's missionary work and direction of the Church...</p>	
<p>"Out of many inevitable conflicts over the gospel, Titus's trial at the Jerusalem Council stood out. Jewish brethren teaching circumcision insisted that Titus become a full Jewish proselyte in addition to becoming a Christian. But Paul would not even consider such a compromise for a Gentile (Gal. 2:3), and Titus was not 'compelled to be circumcised' (Gal. 2:3). Further presiding or missionary assignments surely followed, though there is no record of such service. But Titus emerges as a seasoned assistant in disciplining the Corinthian branch of the Church. The story is found here and there in 2 Corinthians. Paul had expected to meet Titus to hear his report in Asia Minor (2 Cor. 2:12-13) but crossed to Northern Greece, where his fears were replaced with the comforting news that the branch as a whole had repented (2 Cor. 7:7). Titus obviously had done his work with courage and capacity, but Paul goes further to show another critical ingredient in his success-his love for the people that he sought to help. 'And his heart goes out all the more to you, as he remembers the obedience of you all, and the fear and trembling with which you received him' (2 Cor. 7:15, RSV). Paul says literally that Titus was not covetous toward the Corinthians-that he sincerely worked for their interests and not his own (2 Cor. 12:18).</p>	
<p>"...The opening chapter of Titus shows that confused conditions in Crete demanded strong leadership and that Paul had complete confidence that Titus would measure up to the task. Some five years earlier, Titus had well earned Paul's solid description of him as 'my partner and fellow worker' (2 Cor. 8:23, NKJB)." (Richard Lloyd Anderson, <i>Understanding Paul</i> [Salt Lake City: Deseret Book Co., 1983], 341-342.)</p>	
<p>Titus 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began;</p>	<p>[Resting] in the hope of eternal life, [life] which the ever truthful God Who cannot deceive promised before the world or the ages of time began. (AMP)</p> <p>The Everlasting Covenant was established in the pre-earth life. Those who were to be born into or adopted into Israel made a covenant with Christ that they would seek out and embrace the Gospel.</p>
<p>Titus 1:3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;</p>	<p>And [now] in His own appointed time He has made manifest (made known) His Word and revealed it as His message through the preaching entrusted to me by command of God our Savior; (AMP)</p>

Titus 1:4 To Titus, [mine] own son after the common faith: Grace, mercy, [and] peace, from God the Father and the Lord Jesus Christ our Saviour.	To Titus, my true child according to a common (general) faith: Grace (favor and spiritual blessing) and [heart] peace from God the Father and the Lord Christ Jesus our Savior. (AMP)
Titus 1:5 For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:	For this reason I left you [behind] in Crete, that you might set right what was defective and finish what was left undone, and that you might appoint elders and set them over the churches (assemblies) in every city as I directed you. (AMP)  Paul left Titus behind to set the church in Crete in order. For all these letters, it appears that Paul was running his own organization independent of the apostles in Jerusalem.
Titus 1:6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.	[These elders should be] men who are of unquestionable integrity and are irreproachable, the husband of [but] one wife, whose children are [well trained and are] believers, not open to the accusation of being loose in morals and conduct or unruly and disorderly. (AMP)  Qualifications for leaders in the church.
Titus 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;	For the bishop (an overseer) as God's steward must be blameless, not self-willed or arrogant or presumptuous; he must not be quick-tempered or given to drink or pugnacious (brawling, violent); he must not be grasping and greedy for filthy lucre (financial gain); (AMP)
Titus 1:8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;	But he must be hospitable (loving and a friend to believers, especially to strangers and foreigners); [he must be] a lover of goodness [of good people and good things], sober-minded (sensible, discreet), upright and fair-minded, a devout man and religiously correct, temperate and keeping himself in hand. (AMP)  These are qualities that Titus should look for in a bishop.
Titus 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.	He must hold fast to the sure and trustworthy Word of God as he was taught it, so that he may be able both to give stimulating instruction and encouragement in sound (wholesome) doctrine and to refute and convict those who contradict and oppose it [showing the wayward their error]. (AMP)

	Among his duties to counsel with members who stray, and get them back on the path. He doesn't say anything about asserting unrighteous control, pulling rank, or threatening with excommunication – only exhortation and persuasion.
Titus 1:10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:	For there are many disorderly and unruly men who are idle (vain, empty) and misleading talkers and self-deceivers and deceivers of others. [This is true] especially of those of the circumcision party [who have come over from Judaism]. (AMP)  Most of the wayward one and trouble-makers are the Jews who converted. Old habits and traditions die hard. We are seeing the same thing among multi-generational Mormons.
Titus 1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.	Their mouths must be stopped, for they are mentally distressing and subverting whole families by teaching what they ought not to teach, for the purpose of getting base advantage and disreputable gain. (AMP)  Stop teaching this stuff.
Titus 1:12 One of themselves, [even] a prophet of their own, said, The Cretians [are] alway liars, evil beasts, slow bellies.	One of their [very] number, a prophet of their own, said, Cretans are always liars, hurtful beasts, idle and lazy gluttons. (AMP)
Titus 1:13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;	And this account of them is [really] true. Because it is [true], rebuke them sharply [deal sternly, even severely with them], so that they may be sound in the faith and free from error, (AMP)
Titus 1:14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.	[And may show their soundness by] ceasing to give attention to Jewish myths and fables or to rules [laid down] by [mere] men who reject and turn their backs on the Truth. (AMP)  Stop teaching the traditions of Judaism as if it were part of the Gospel.
Titus 1:15 Unto the pure all things [are] pure: but unto them that are defiled and unbelieving [is] nothing pure; but even their mind and conscience is defiled.	To the pure [in heart and conscience] all things are pure, but to the defiled and corrupt and unbelieving nothing is pure; their very minds and consciences are defiled and polluted. (AMP)
Have you ever noticed that those who denounce the sins of others the loudest have serious problems in their own lives? When your heart is pure and you have the Spirit, you will not require a detail list of rules for how to conduct your life. Good people do good – naturally.	
"The person who is bothered by evil thoughts may see others as being evil... Some people... look so hard for faults and evil that they can see them in almost everything. As with projection, the faults lie	

in the eye of the judge more than in the person being judged. The apostle Paul recognized that faults may lie in the mind of the perceiver as much as in the person being perceived. (Rom. 14:14; Titus 1:14.) Similarly, President David O. McKay noted, 'It is a deplorable fact that the eye of the gossip and the slanderer sees not only no good in others, but sees 'evil where no evil exists.' Ofttimes, many evil, vicious things that are circulated exist only in the imagination of ignorant and evil-thinking minds.' (Instructor, June 1960, p. 178.)" (Kenneth L. Higbee, "Judge Not," Ensign, Sept. 1973, 9)

<p><b>Titus 1:16 They profess that they know God; but in works they deny [him], being abominable, and disobedient, and unto every good work reprobate.</b></p>	<p>They profess to know God [to recognize, perceive, and be acquainted with Him], but deny and disown and renounce Him by what they do; they are detestable and loathsome, unbelieving and disobedient and disloyal and rebellious, and [they are] unfit and worthless for good work (deed or enterprise) of any kind. (AMP)</p>
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You know the kind. They preach up a list of ordinances and performances, claiming that it is the higher law, and some kind of secret code which we must obey in addition to the Gospel in order to truly prove our love for the Lord. But the reality is they do not know the Lord, or they would never speak of such things, and they likely disobey the very rules that they would enforce upon others.

Orson Pratt offers a summary of the false teachings that Paul has been denouncing throughout all his letters:

The great apostasy of the Christian church commenced in the first century, while there were yet inspired apostles and prophets in their midst; hence Paul, just previous to his martyrdom, enumerates a great number who had "made shipwreck of their faith," and "turned aside unto vain jangling;" teaching "that the resurrection was already past," giving "heed to fables and endless genealogies," "doting about questions and strifes of words, whereof came envyings, railings, and evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness."

This apostasy had become so general that Paul declares to Timothy, "that all they which are in Asia be turned away from me;" **[Paul is speaking of his co-workers, not the members]** and again he says, "At my first answer, no man stood with me, but all men forsook me;" he further states, that "there are many unruly and vain talkers and deceivers," "teaching things which they ought not, for filthy lucre's sake." These apostates, no doubt, pretended to be very righteous; for, says the apostle, "they profess that they know God; but in works they deny Him, being abominable and disobedient, and unto every good work reprobate." Near the close of the first century, the apostasy had become so universal that only seven churches throughout all Asia, Africa, and Europe, were considered worthy of being either reproved or blessed by the voice of revelation. (Orson Pratt's Works [Salt Lake City: Deseret News Press, 1945], 139 - 140.)

<p><b>Titus 2:1</b> But speak thou the things which become sound doctrine:</p>	<p>But [as for] you, teach what is fitting and becoming to sound (wholesome) doctrine [the character and right living that identify true Christians].</p>
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<p><b>Titus 2:2</b> That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.</p>	<p>Urge the older men to be temperate, venerable (serious), sensible, self-controlled, and sound in the faith, in the love, and in the steadfastness and patience [of Christ]. (AMP)</p>
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	These next few verses are similar to what Paul taught Timothy.
Titus 2:3 The aged women likewise, that [they be] in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;	Bid the older women similarly to be reverent and devout in their deportment as becomes those engaged in sacred service, not slanderers or slaves to drink. They are to give good counsel and be teachers of what is right and noble, (AMP)
Titus 2:4 That they may teach the young women to be sober, to love their husbands, to love their children,	So that they will wisely train the young women to be sane and sober of mind (temperate, disciplined) and to love their husbands and their children, (AMP)
Titus 2:5 [To be] discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.	To be self-controlled, chaste, homemakers, good-natured (kindhearted), adapting and subordinating themselves to their husbands, that the word of God may not be exposed to reproach (blasphemed or discredited). (AMP)
I wish there were some way we could communicate to women that there is nothing demeaning about being a homemaker. And I don't mean just cooking, and cleaning, and being a general maid and slave. The husband should bear an equal share. But I am talking about setting the atmosphere and tone, making the home a literal heaven on earth. I hope I am getting this message across, in an inspiring way so people catch the vision. Are you just stacking stones, or are you building a cathedral?	
Titus 2:6 Young men likewise exhort to be sober minded.	In a similar way, urge the younger men to be self-restrained and to behave prudently [taking life seriously]. (AMP)
Titus 2:7 In all things showing thyself a pattern of good works: in doctrine [showing] uncorruptness, gravity, sincerity,	And show your own self in all respects to be a pattern and a model of good deeds and works, teaching what is unadulterated, showing gravity [having the strictest regard for truth and purity of motive], with dignity and seriousness. (AMP)
Titus 2:8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.	And let your instruction be sound and fit and wise and wholesome, vigorous and irrefutable and above censure, so that the opponent may be put to shame, finding nothing discrediting or evil to say about us. (AMP)
Titus 2:9 [Exhort] servants to be obedient unto their own masters, [and] to please [them] well in all [things]; not answering again;	[Tell] bond servants to be submissive to their masters, to be pleasing and give satisfaction in every way. [Warn them] not to talk back or contradict, (AMP)
Titus 2:10 Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.	Nor to steal by taking things of small value, but to prove themselves truly loyal and entirely reliable and faithful throughout, so that in everything they may be an ornament and do credit to the teaching [which is] from and about God our Savior. (AMP)
Titus 2:11 For the grace of God that bringeth salvation hath appeared to all men,	For the grace of God (His unmerited favor and blessing) has come forward (appeared) for the

	deliverance from sin and the eternal salvation for all mankind. (AMP)
Titus 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;	It has trained us to reject and renounce all ungodliness (irreligion) and worldly (passionate) desires, to live discreet (temperate, self-controlled), upright, devout (spiritually whole) lives in this present world, (AMP)
Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;	Awaiting and looking for the [fulfillment, the realization of our] blessed hope, even the glorious appearing of our great God and Savior Christ Jesus (the Messiah, the Anointed One), (AMP)
Titus 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.	Who gave Himself on our behalf that He might redeem us (purchase our freedom) from all iniquity and purify for Himself a people [to be peculiarly His own, people who are] eager and enthusiastic about [living a life that is good and filled with] beneficial deeds. (AMP)
Titus 2:15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.	<b>Tell [them all] these things. Urge (advise, encourage, warn) and rebuke with full authority.</b> Let no one despise or disregard or think little of you <b>[conduct yourself and your teaching so as to command respect].</b> (AMP)  There is a difference between commanding respect and demanding respect.
Titus 3:1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,	Remind people to be submissive to [their] magistrates and authorities, to be obedient, to be prepared and willing to do any upright and honorable work, (AMP)
Titus 3:2 To speak evil of no man, to be no brawlers, [but] gentle, showing all meekness unto all men.	To slander or abuse or speak evil of no one, to avoid being contentious, to be forbearing (yielding, gentle, and conciliatory), and to show unqualified courtesy toward everybody. (AMP)
Titus 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, [and] hating one another.	For we also were once thoughtless and senseless, obstinate and disobedient, deluded and misled; [we too were once] slaves to all sorts of cravings and pleasures, wasting our days in malice and jealousy and envy, hateful (hated, detestable) and hating one another. (AMP)
Titus 3:4 But after that the kindness and love of God our Saviour toward man appeared,	But when the goodness and loving-kindness of God our Savior to man [as man] appeared, (AMP)
Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;	He saved us, not because of any works of righteousness that we had done, but because of His own pity and mercy, by [the] cleansing [bath] of the new birth (regeneration) and renewing of the Holy Spirit, (AMP)

Titus 3:6 Which he shed on us abundantly through Jesus Christ our Saviour;	Which He poured out [so] richly upon us through Jesus Christ our Savior. (AMP)
Titus 3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life.	[And He did it in order] that we might be justified by His grace (by His favor, wholly undeserved), [that we might be acknowledged and counted as conformed to the divine will in purpose, thought, and action], and that we might become heirs of eternal life according to [our] hope. (AMP)
Titus 3:8 [This is] a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.	<p>This message is most trustworthy, and concerning these things I want you to insist steadfastly, so that those who have believed in (trusted in, relied on) God may be careful to apply themselves to honorable occupations and to doing good, for such things are [not only] excellent and right [in themselves], but [they are] good and profitable for the people. (AMP)</p> <p>Paul is referring to our occupation. Good works do not save us, but are evidence of our having been saved.</p>
Titus 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.	<p>But avoid stupid and foolish controversies and genealogies and dissensions and wrangling about the Law, for they are unprofitable and futile. (AMP)</p> <p>Similar to the warning in Timothy. Don't be swayed by those trying to impress you or gain authority over you by virtue of long church pedigrees.</p>
Titus 3:10 A man that is an heretic after the first and second admonition reject;	<p>[As for] a man who is <b>factious [a heretical sectarian and cause of divisions]</b>, after admonishing him a first and second time, reject [him from your fellowship and have nothing more to do with him], (AMP)</p> <p>This is more than just a person with unorthodox views. Orthodoxy suppresses the search for truth. But Paul is talking about using false doctrines to create division.</p>
Titus 3:11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.	<p>Well aware that such a person has utterly changed (is perverted and corrupted); he goes on sinning [though he] is convicted of guilt and self-condemned. (AMP)</p> <p>This is a sin against the entire congregation.</p>

Titus 3:12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.	When I send Artemas or [perhaps] Tychicus to you, lose no time but make every effort to come to me at Nicopolis, for I have decided to spend the winter there. (AMP)
Titus 3:13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.	Do your utmost to speed Zenas the lawyer and Apollos on their way; see that they want for (lack) nothing. (AMP)
Titus 3:14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.	And let our own [people really] learn to apply themselves to good deeds (to honest labor and honorable employment), so that they may be able to meet necessary demands whenever the occasion may require and not be living idle and uncultivated and unfruitful lives. (AMP)
Titus 3:15 All that are with me salute thee. Greet them that love us in the faith. Grace [be] with you all. Amen.	All who are with me wish to be remembered to you. Greet those who love us in the faith. Grace (God's favor and blessing) be with you all. Amen (so be it). (AMP)

## Philemon

<b>Philemon</b>	
Philem 1:1 Paul, a prisoner of Jesus Christ, and Timothy [our] brother, unto Philemon our dearly beloved, and fellowlabourer,	Paul, a prisoner [for the sake] of Christ Jesus (the Messiah), and our brother Timothy, to Philemon our dearly beloved sharer with us in our work,
<p>“I have always been uplifted by reading the short epistle of Paul to Philemon; it teaches us a principle and a spirit concerning gospel brotherhood. Philemon's servant, Onesimus, had run away from his master and joined Paul in Rome. Paul converted Onesimus to the gospel and in sending him, a changed man, back to Philemon. Paul took the occasion to teach both men some important truths. Paul wanted to teach Onesimus, the servant, the necessity of being obedient to law, and he wanted to teach Philemon the need for greater love, a love sufficient to make his servant free, even his equal: I beseech thee for my son Onesimus, whom I have begotten in my bonds:</p> <p>(Quotes Philem. 1:10-12, 15-18, 20-21.)</p> <p>“What a spirit of brotherhood is taught by this great missionary, this apostle of Jesus who also spoke elsewhere to the Corinthians that he would even change his eating habits if that would mean the difference between keeping someone with the Lord or turning him away through misunderstanding! (See 1 Cor. 8.) (Spencer W. Kimball, "Always a Convert Church: Some Lessons to Learn and Apply This Year," Ensign, Sept. 1975, 4)</p>	
Philem 1:2 And to [our] beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:	And to Apphia our sister and Archippus our fellow soldier [in the Christian warfare], and to the church [assembly that meets] in your house: (AMP)
Philem 1:3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.	Grace (spiritual blessing and favor) be to all of you and [heart] peace from God our Father and the Lord Jesus Christ (the Messiah). (AMP)
Philem 1:4 I thank my God, making mention of thee always in my prayers,	I give thanks to my God for you always when I mention you in my prayers, (AMP)
Philem 1:5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;	Because I continue to hear of your love and of your loyal faith which you have toward the Lord Jesus and [which you show] toward all the saints (God's consecrated people). (AMP)
Philem 1:6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.	[And I pray] that the participation in and sharing of your faith may produce and promote full recognition and appreciation and understanding and precise knowledge of every good [thing] that is ours in [our identification with] Christ Jesus [and unto His glory]. (AMP)
Philem 1:7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.	For I have derived great joy and comfort and encouragement from your love, because the hearts of the saints [who are your fellow Christians] have been cheered and refreshed through you, [my] brother. (AMP)
Philem 1:8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,	Therefore, though I have abundant boldness in Christ to charge you to do what is fitting and required and your duty to do, (AMP)

Philem 1:9 Yet for love's sake I rather beseech [thee], being such an one as Paul the aged, and now also a prisoner of Jesus Christ.	Yet for love's sake I prefer to appeal to you just for what I am--I, Paul, an ambassador [of Christ Jesus] and an old man and now a prisoner for His sake also-- (AMP)  Paul is buttering up Philemon.
Philem 1:10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:	I appeal to you for my [own spiritual] child, Onesimus [meaning profitable], whom I have begotten [in the faith] while a captive in these chains. (AMP)  Onesimus very name meant "profitable".
Philem 1:11 Which in time past was to thee unprofitable, but now profitable to thee and to me:	Once he was unprofitable to you, but now he is indeed profitable to you as well as to me. (AMP)
A play on words.  "Onesimus had indeed wronged his master (Philem. 1:18) but providentially had 'ministered unto [Paul] in the bonds of the gospel' (Philem. 1:13). If Philemon had lost for Paul's gain, now Paul was reluctantly returning Onesimus for restitution to Philemon. Paul plays on the name Onesimus, which means 'profitable'; with another adjective Paul says Onesimus had not been useful to Philemon but now was useful to both his master and the Church leader (Philem. 1:11)." (Richard Lloyd Anderson, <i>Understanding Paul</i> [Salt Lake City: Deseret Book Co., 1983], 239 - 240.)	
Philem 1:12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:	I am sending him back to you in his own person, [and it is like sending] my very heart. (AMP)  Legally, Paul was obligated to return Onesimus to his master.
Philem 1:13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:	I would have chosen to keep him with me, in order that he might minister to my needs in your stead during my imprisonment for the Gospel's sake. (AMP)
Philem 1:14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.	But it has been my wish to do nothing about it without first consulting you and getting your consent, in order that your benevolence might not seem to be the result of compulsion or of pressure but might be voluntary [on your part]. (AMP)
Philem 1:15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;	Perhaps it was for this reason that he was separated [from you] for a while, that you might have him back as yours forever, (AMP)
Philem 1:16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?	Not as a slave any longer but as [something] more than a slave, as a brother [Christian], especially dear to me but how much more to you, both in the flesh [as a servant] and in the Lord [as a fellow believer]. (AMP)

	Since he has been converted and is a changed man, please welcome him back not as a slave, but as a brother,
Philem 1:17 If thou count me therefore a partner, receive him as myself.	If then you consider me a partner and a comrade in fellowship, welcome and receive him as you would [welcome and receive] me. (AMP)
Philem 1:18 If he hath wronged thee, or oweth [thee] ought, put that on mine account;	And if he has done you any wrong in any way or owes anything [to you], charge that to my account. (AMP)
Philem 1:19 I Paul have written [it] with mine own hand, I will repay [it]: albeit I do not say to thee how thou owest unto me even thine own self besides.	I, Paul, write it with my own hand, I promise to repay it [in full]--and that is to say nothing [of the fact] that you owe me your very self! (AMP)
Philem 1:20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.	Yes, brother, let me have some profit from you in the Lord. Cheer and refresh my heart in Christ. (AMP)
Philem 1:21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.	I write to you [perfectly] confident of your obedient compliance, <b>knowing that you will do even more than I ask.</b> (AMP)  Paul must have thought very highly of Philemon. And, think of it, never missing an opportunity to preach the Gospel, Paul, who made himself a servant (slave) for Christ, teaching a man who had been forced to be a slave.
Philem 1:22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.	At the same time prepare a guest room [in expectation of extending your hospitality] to me, for I am hoping through your prayers to be granted [the gracious privilege of coming] to you. (AMP)  Paul must have been close friends with Philemon so as to be able to invite himself over and to expect to have a guest room waiting.
Philem 1:23 There salute thee Epaphras, my fellowprisoner in Christ Jesus;	Greetings to you from Epaphras, my fellow prisoner here in [the cause of] Christ Jesus (the Messiah), (AMP)
Philem 1:24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.	And [from] Mark, Aristarchus, Demas, and Luke, my fellow workers. (AMP)
Philem 1:25 The grace of our Lord Jesus Christ [be] with your spirit. Amen.	The grace (blessing and favor) of the Lord Jesus Christ (the Messiah) be with your spirit. Amen (so be it). (AMP)
Footnote Written from Rome to Philemon, by Onesimus, a servant  "The problem in the subscription at the end of Philemon is caused by the translation of the Greek word dia-rendered as 'by' in English-which suggests that Onesimus may have composed the letter. Actually, in the context of this Greek passage and in its genitive case, dia means 'through' or 'by'	

means of' Onesimus. Hence, the subscription in Greek does not state that Onesimus composed the letter (which would contradict verse nineteen), but that the letter was written by means of or through Onesimus-as Paul's... messenger who delivered it." (Max H Parkin, "I Have a Question," Ensign, Sept. 1991, 61)