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2 Timothy 3

The Emerging Church Jerusalem at Time of Christ

Before we get into the teachings of the Apostle John in chapters 13-17 of his book, I'd like to introduce this short section found in 2 Timothy 3.

The question that always comes up is "Do you know God?" We say, "Yes, we read about Him, we study about Him, we go to church, and we talk about Him." However, the bigger question is, "Does God know you?"

As we move forward in the remainder of these sessions, we will look at what do we need to know God, and more importantly, what do we need to do for Him to know us? God knew Abraham, and even called Abraham His friend. (2 Chr. 20:7; Isa. 41:8; James 2:23) Not that God was Abraham's friend, but as we see in scripture, Abraham was a friend of God.

In 3 Nephi 14, we read:

- 20 Wherefore, **by their fruits** ye shall know them.
21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but **he that doeth the will of my Father** who is in heaven.
22 Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?
23 And then will I profess unto them: **I never knew you**; depart from me, ye that work iniquity. (3 Ne 14:20-23)

We can be completely active in Church, yet hardly active in the Gospel of Jesus Christ. Not only are we to be doing what we have to be doing, but we also need to be developing the character such that God knows us. It is possible this is also connected to being in the presence of God. Earlier we read that verse 1 Nephi 2 that said, "And inasmuch as ye rebel, ye shall be cut off from the presence of the Lord." Therefore, in this life, we can begin the process of being in the presence of God by being active in the Gospel of Jesus Christ and not just in the Church of Jesus Christ. Even though we think we know God, the bigger question becomes, does He know us?

The Emerging Church

Earlier I said we would be talking about a term called "The Emerging Church", and within this term is a word that needs a little explaining. The word is '**Perspicuity**'.

The word is dealing with one's self-expression, living according to your own rules, being politically correct, doubting whether or not the scriptures contain real or true doctrine, having no true standard, re-defining marriage between a man and a woman, and not believing in any eternal consequence. It all comes back to the philosophy taught by Korihor in Alma 30 — whatever a man did was no crime, or when a man was dead that was the end thereof. (see Alma 30:17-18)

The question becomes: How do we know if we might be part of this “emerging church”? How can we tell that we’re not part of this emerging church?

2 Timothy 3 is a good resource to determine our standard of truth in relation to philosophies of the emerging church. I wanted to share this in preparation to our discussion of John, chapters 13-17. Paul warns us about the necessary character we need to have rather than just our obedience to the church. He writes:

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

This verse is not talking about an apostasy of the church, but rather an apostasy of the people...you’ll see that within the context of the remaining verses. A second witness of these things is found in **2 Nephi 28**:

7 Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.

8 And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; [it’s just ‘good business’] and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

9 Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark.

This is Nephi talking about the days in which the Book of Mormon will be available to be read by members of the Church. We’re hearing many of these same things today: “We don’t have to worry too much, God really loves us; He will only beat us with a few stripes, but in the end, we’ll be saved in the kingdom of God.” Nephi warns that these vain and foolish doctrines will be evident in the last days. He is speaking to those who know and understand the Gospel. The Church itself does not experience an apostasy—it is the individuals within the Church who go through periods (perilous times) of apostasy. Paul continues:

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

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high-minded, lovers of pleasures **more than lovers of God**;

Our D&C, section 68, gives us the same warning as that of Paul:

31 Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. 32 These things ought not to be, and must be done away from among them;

The Prophet Isaiah, in Chapter 5:12-13, also provides an additional warning to the rising generation:

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

13 Therefore my people are gone into captivity, because they have no knowledge: and their honourable men *are* famished, and their multitude dried up with thirst.

Isaiah is warning that music will be more important to the rising generation than learning about the Lord and His ways, and because they are ignorant of the things of God, they will go into a spiritual captivity. They are spending their time listening to music rather than learning things of eternity. Thus, they experience a famine of truth.

Amos the Prophet said: (Amos 8: 10-13)

10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only *son*, and the end thereof as a bitter day. 11 Behold, the days come, saith the Lord GOD, that **I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:** 12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*. 13 In that day shall the fair virgins and young men faint for thirst. (Fainting and thirst come because of a lack of understanding and knowledge.)

2 Timothy 3:

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

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

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

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: **men of corrupt minds, reprobate concerning the faith.**

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

10 **But thou hast fully known my doctrine,** manner of life, purpose, faith, longsuffering, charity, patience,

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

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

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

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

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

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works. [Using the scriptures will bring about that change of character necessary to withstand evil in these perilous times; remember what you have learned from your youth; rely on the scriptures for truth and doctrine that ye may not be deceived!]

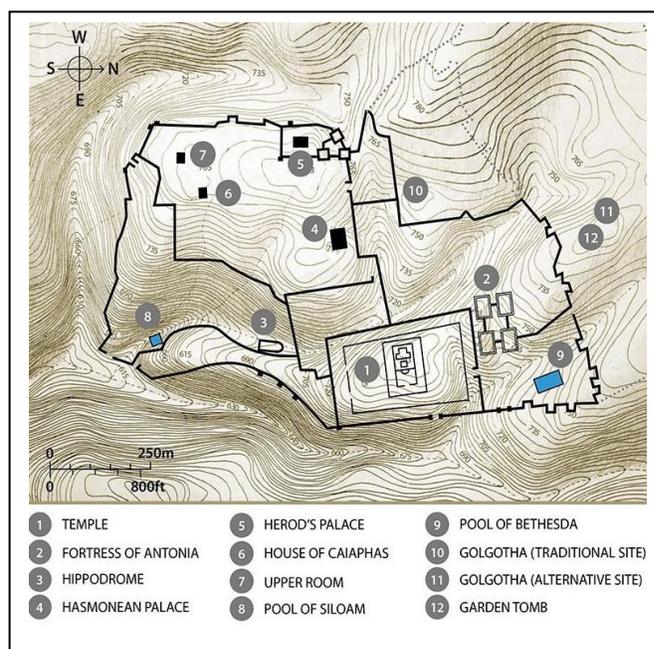
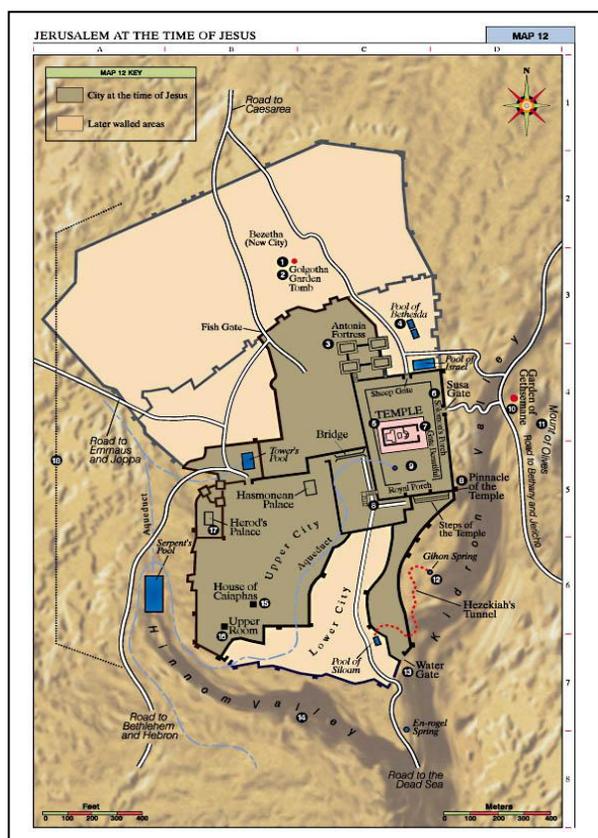
Some of you have heard me say, “The sins of Israel are the sins of Israel in every generation and in every dispensation.” We are foolish to think otherwise. It doesn’t matter if it’s in the Old Testament, the New Testament, or with the Nephites in any age of that thousand-year record, or the Jaredites. It doesn’t matter if it’s in our dispensation with the Saints in Missouri, Illinois, Utah or here in Arizona — the sins of Israel are the sins of Israel in every generation and in every single dispensation. Joseph Smith even said the nature and constitution of man has not changed since the fall of Adam (see TPJS, p 60), and a little later he said, “Where is the man that is free from vanity”. (TPJS, p 187) The sins are the same, no matter what. Paul is not only writing to his generation, he is writing to our generation, too.

What we see going on in the “emerging church”— people cheating people in business, doing what you want without fear of consequences, thinking God is a loving God, and as such in these modern times He will not condemn anyone for doing what they are doing; the scriptures, written in antiquity, are not meant for these modern times — all of these attitudes and beliefs are dealing with that word “perspicuity”; hence, the need to return to a standard of truth and doctrine. Paul’s letter to Timothy is a great resource to help measure our own works, and deeds, and thoughts in comparison to the snares of the emerging church. “From such turn away”, he warns. The scriptures become our standard for truth and doctrine. Just like Alma ends his discussion with his son, God’s doctrine cannot change. Mercy cannot rob justice; if so, God would cease to be God.

This leads us into our text in John Chapter 13.

John 13-17 is Christ's last lecture to His Apostles. It's one sermon, one talk, and one discussion that begins after their supper is over in the upper room, and it concludes at His arrest in the Garden of Gethsemane. This 'last lecture' is about the atonement. It's like the Thursday meeting in the Temple where the Prophet and the Apostles get together. He teaches them about the atonement and their contribution to the atonement, and what they need to do to come unto Him. He gives them an endowment of power of knowledge about Himself as well as the atonement and their relationship with God. In my opinion, these are some of the best chapters to read and study about the atonement. These chapters are Christ's explanation to His apostles.

Below are topographical maps giving context to the location of these events



No's **11** and **12** are outside the city walls, and are on or near the very top of the original threshing floor David purchased from the Jebusites, and where Solomon began to build the first Temple. (2 Sam 24:24; 2 Chr 3:1) During the first and second Temples periods, this same area became a quarry from which the stones were used to erect the Temples. It's is also the site where Abraham was commanded to bring Isaac for sacrifice. (Gen 22:2)



Upper Room

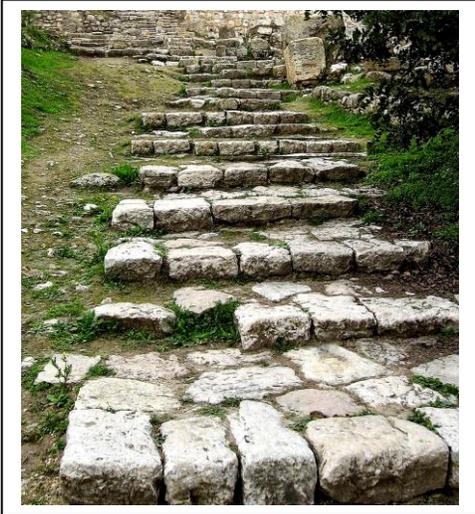
Caiaphas' House

Gethsemane (Garden of the Press)

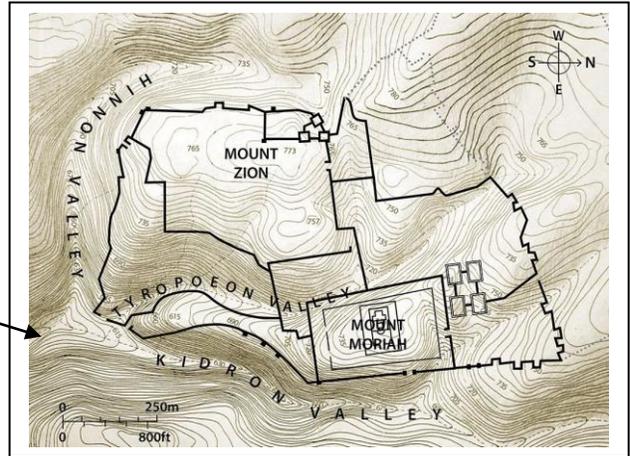


The Upper Room is near the top of Mt Zion, and part way down the mount is the House of Caiaphas the High Priest of the Aaronic Priesthood where Jesus is brought after His arrest and kept there overnight. The archeologists have discovered that along the house of Caiaphas are the stone steps that were there at the time of Christ — the very steps Christ and the apostles would have walked up Mt. Zion from the pool of Siloam. (See below)

When you visit Jerusalem or Israel, you will see a traditional site, or an actual site. For every event in scripture you might see up to three traditional sites for that event. There are a few real sites such as the Temple Mount, or the Mount of Olives, and the Sea of Galilee. We know the area of the Garden of Gethsemane (just not the actual location where Christ knelt down).



These are steps Christ and the Apostles would have used to walk up to the upper room, and then back down to the Garden of Gethsemane. Once arrested he would use these same steps when brought to the house of Caiaphas, and when He was brought to Pilate at the Antonia Fortress, Christ would have been led down these same steps. Within a 24-hour period, Jesus had gone up and down these steps at least four times. All the archeologists agree that these are the actual steps that existed during the time of Christ.



The King's Dale is where the three valleys intersect south of the city. It was here where Abraham met with Melchizedek and received his endowment of power. (Gen 14:17) It is from this place Solomon rode his mule into the City at his coronation, (1 Kings 1:33, 38, 44) and it is from this place Christ began his entry into the city on the donkey. (Matt 21:1-9; John 12:12-15) The people recognized Him as the King of Israel.

This gives a little background and physical context to Chapters 13-17 in the Book of John. Chapter 13 takes place in the Upper Room, and Chapter 17 ends with Christ and the Apostles in the Garden of Gethsemane.



Looking NE towards Temple Mount and the Mount of Olives — From an overlook at the House of Caiaphas.

Notice these same steps that Christ and the Apostles would have used after their meal in the Upper Room.