

**Aug 26-Sep 1**  
**1 Corinthians 8-13**  
**“Ye Are the Body of Christ”**

**OVERVIEW:**

As you prayerfully read 1 Corinthians 8–13, the Holy Ghost may speak to you in subtle ways (see 1 Kings 19:11–12). Recording these impressions will help you recall the feelings and thoughts you had during your study.

Record your impressions:

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**SCRIPTURES:**

**1 Corinthians 8**

*There are gods many and lords many—To us there is one God (the Father) and one Lord, who is Christ.*

1 NOW <sup>a</sup>as touching (concerning) things offered unto <sup>b</sup>idols, we know that we all have knowledge. Knowledge puffeth up, but <sup>c</sup>charity (love) <sup>d</sup>edifieth (builds up, strengthens, establishes, repairs).

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to <sup>a</sup>know.

3 But if any man love God, the same is <sup>a</sup>known of him.

4 As concerning therefore the eating of those things <sup>a</sup>that (which) are (in the world) offered in sacrifice unto <sup>b</sup>idols, we know that an <sup>c</sup>idol is nothing ~~in the world~~, and that *there is* none other God but one.

(Eating food that had been offered to idols. How might it appear to a member of the Church to see another member eating something that he felt was forbidden? In what ways may nonmembers become offended by the unrighteous actions of members of the Church today? What forbidden things do some members partake of that could hinder a weaker Church member or a nonmember from learning more about the gospel?)

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) (Paul says there are Gods many and Lords many. I want to set it forth in a plain and simple manner; but to us there is but one God – that is pertaining to us; and he is in all and through all... You know and I testify that Paul had no allusion to the heathen gods. I have it from God, and get over it if you can. I have a witness of the Holy Ghost, and a testimony that Paul had no allusion to the heathen gods in the text. TPJS, p. 370-71)

6 But to us *there is but* one <sup>a</sup>God, the <sup>b</sup>Father, of whom *are* all things, and we in him; and one <sup>c</sup>Lord Jesus Christ, by whom *are* <sup>d</sup>all things, and we by him. (The Prophet Joseph Smith taught: that there is a god above the Father of our Lord Jesus Christ...If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that he had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly. Hence, if Jesus had a Father, can we not believe that he had a Father also? TPJS, p. 370-373)

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their <sup>a</sup>conscience being weak is defiled.

8 But <sup>a</sup>meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this <sup>a</sup>liberty of yours become a <sup>b</sup>stumblingblock to them that are <sup>c</sup>weak. (The first priority is unity, and while the eating of idol sacrifice may be in and of itself of no import, if it affects the fellowship of the saints, it is an important issue. David R. Seely, Studies in the Scriptures, 6:68)

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the <sup>a</sup>brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat <sup>a</sup>make my brother to <sup>b</sup>offend (cause my brother to stumble, falter), I will <sup>c</sup>eat no flesh while the world standeth, lest I make my brother to offend. (What did Paul say he would rather do than offend a brother. Why? What is more important: something that seems to benefit us or something that benefits the Lord and His kingdom? How can we better follow the spirit of Paul's teachings?)

## 1 Corinthians 9

*Paul rejoices in his Christian liberty—He preaches the gospel to all without cost—He is all things to all men to gain converts.*

1 AM I not an <sup>a</sup>apostle? am I not free? have I not <sup>b</sup>seen Jesus Christ our Lord? are not ye my <sup>c</sup>work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the <sup>a</sup>seal (certification, proof) of mine apostleship are ye in the Lord.

3 Mine <sup>a</sup>answer (defense) to them that do <sup>b</sup>examine (question, call into account, judge) me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a <sup>a</sup>wife, as well as other apostles, and *as* the <sup>b</sup>brethren of the Lord, and Cephas? (Do not Barnabas and I have the same right to be married as do Peter, and the other apostles, and the brothers of the Lord? DNTC, 2:350)

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a <sup>a</sup>warfare any time at his own charges? who planteth a <sup>b</sup>vineyard, and <sup>c</sup>eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not <sup>a</sup>muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is <sup>a</sup>written: that he that ploweth should plow in hope; and that he that thresheth in hope should be <sup>b</sup>partaker of his hope.

11 If we have sown unto you <sup>a</sup>spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this <sup>a</sup>power (authority); but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which <sup>a</sup>minister about holy things <sup>b</sup>live (eat) of the things of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which <sup>a</sup>preach the <sup>b</sup>gospel should <sup>c</sup>live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the <sup>a</sup>gospel, I have nothing to glory of: for <sup>b</sup>necessity is laid upon me; yea, woe is unto me, if I <sup>c</sup>preach not the gospel!

17 For if I do this thing <sup>a</sup>willingly, I have a <sup>b</sup>reward: but if against my will, a <sup>c</sup>dispensation of the gospel is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without <sup>a</sup>charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself <sup>a</sup>servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as <sup>a</sup>weak, that I might gain the weak: I am made <sup>b</sup>all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the <sup>a</sup>mastery is <sup>b</sup>temperate in all things. Now they *do it* to obtain a corruptible <sup>c</sup>crown; but we an <sup>d</sup>incorruptible. (Elder M. Russell Ballard: Let me explain why you young men and women must keep your covenants your have made with God. In the premortal world before we left the presence of Heavenly Father, He warned and cautioned us about new experiences we would have in mortality. We knew that we each would have a physical body of flesh and bone. Never having been mortal before, we had no experience dealing with the temptations of mortality. But Heavenly Father knew and understood. He charged us to control our mortal bodies and to make them subject to our spirits. Our spirits would have to master the physical temptations that our bodies would encounter in a temporal world. Spiritual power over the influence of Satan comes to us by keeping the commandments of our Lord, Jesus Christ. CR Apr 1993, 5)

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I <sup>a</sup>keep (rigorously discipline) under my <sup>b</sup>body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. (Have self discipline.)

## 1 Corinthians 10

*Christ is the God of Israel and the spiritual Rock that guided them—Ancient Israel rebelled against Christ—Paul contrasts true and false sacraments.*

1 MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the <sup>a</sup>cloud, and all passed through the <sup>b</sup>sea;

2 And were all <sup>a</sup>baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual <sup>a</sup>meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that <sup>a</sup>Rock was Christ. (Paul shows the miracles in the desert to be a type of the new covenant instituted by Jesus, made efficacious through baptism and the partaking of the spiritual meat and drink of the sacrament. David Seely, Studies in the Scriptures, 6:69)

5 But with many of them <sup>a</sup>God was not well <sup>b</sup>pleased: for they were <sup>c</sup>overthrown (strewn, buried) in the <sup>d</sup>wilderness.

6 Now these things were our <sup>a</sup>examples (types), to the intent we should not <sup>b</sup>lust (desire, long for) after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The <sup>a</sup>people sat down to eat and drink, and rose up to play. (Exodus 32:6-8; 17-20: 6 And they rose up early on the morrow, and offered burnt offerings, and brought <sup>a</sup>peace offerings; and the <sup>b</sup>people sat down to eat and to drink, and rose up to play. 7 ¶ And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have <sup>a</sup>corrupted *themselves*: 8 They have <sup>a</sup>turned aside <sup>b</sup>quickly out of the way

which I commanded them: they have made them a <sup>c</sup>molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt. 17 And when <sup>a</sup>Joshua heard the noise of the people as they <sup>b</sup>shouted, he said unto Moses, *There is a noise of war in the camp.* 18 And he said, *It is not the voice of them that <sup>a</sup>shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.* 19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he <sup>a</sup>saw the calf, and the dancing: and Moses' <sup>b</sup>anger waxed hot, and he cast the tables out of his hands, and <sup>c</sup>brake them beneath the mount. 20 And he took the <sup>a</sup>calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and <sup>b</sup>strawed *it* upon the <sup>c</sup>water, and made the children of Israel drink *of it*.)

8 Neither let us (to) commit <sup>a</sup>fornication, as some of them committed, and fell in one day three and twenty thousand. (Numbers 25:1-9: 1 AND Israel abode in Shittim, and the people began to commit <sup>a</sup>whoredom with the daughters of Moab. 2 And they <sup>a</sup>called the people unto the <sup>b</sup>sacrifices of their gods: and the people did eat, and bowed down to their gods. 3 And Israel joined himself unto <sup>a</sup>Baal-peor: and the anger of the LORD was kindled against Israel. 4 And the LORD said unto Moses, Take all the <sup>a</sup>heads of the people, and hang them up before the LORD <sup>b</sup>against the sun, that the <sup>c</sup>fierce anger of the LORD may be turned away from Israel. 5 And Moses said unto the judges of Israel, <sup>a</sup>Slay ye every one his men that were joined unto <sup>b</sup>Baal-peor. 6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were weeping before* the door of the <sup>a</sup>tabernacle of the congregation. 7 And when <sup>a</sup>Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand; 8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. 9 And those that died in the plague were twenty and four thousand.)

9 Neither let us <sup>a</sup>tempt Christ, as some of them also tempted, and were destroyed of serpents. (Numbers 21:1-9: 1 AND *when* <sup>a</sup>king <sup>b</sup>Arad the Canaanite, which dwelt in the <sup>c</sup>south, heard tell that Israel came by the way of <sup>d</sup>the spies; then he fought against Israel, and took *some* of them prisoners. 2 And Israel vowed a <sup>a</sup>vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. 3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly <sup>a</sup>destroyed them and their cities: and he called the name of the place <sup>b</sup>Hormah. 4 ¶ And they journeyed from mount <sup>a</sup>Hor by the way of the <sup>b</sup>Red sea, to <sup>c</sup>compass the land of Edom: and the soul of the people was much discouraged because of the way. 5 And the people <sup>a</sup>spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is no bread, neither is there any water; and our soul loatheth this light bread.* 6 And the LORD sent <sup>a</sup>fiery <sup>b</sup>serpents among the people, and they bit the people; and much people of Israel died. 7 ¶ Therefore the people came to Moses, and said, We have <sup>a</sup>sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses <sup>b</sup>prayed for the people. 8 And the LORD said unto Moses, <sup>a</sup>Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall <sup>b</sup>live. 9 And Moses made a <sup>a</sup>serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.)

10 Neither <sup>a</sup>murmur ye, as some of them also murmured, and were <sup>b</sup>destroyed of the destroyer. (Numbers 16:41-50: 41 ¶ But on the morrow all the congregation of the children of Israel <sup>a</sup>murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. 42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared. 43 And Moses and Aaron came before the tabernacle of the congregation. 44 ¶ And the LORD spake unto Moses, saying, 45 <sup>a</sup>Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. 46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them:

for there is wrath gone out from the LORD; the <sup>a</sup>plague is begun. 47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. 48 And he stood between the <sup>a</sup>dead and the living; and the <sup>b</sup>plague was stayed. 49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. 50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.)

11 Now all these things happened unto them for <sup>a</sup>ensamples (types): <sup>b</sup>and they are <sup>c</sup>written for our <sup>d</sup>admonition (also, and for an admonition for those), upon whom the ends of the world <sup>are</sup> (shall) come.

12 Wherefore let him that thinketh he <sup>a</sup>standeth take heed lest he <sup>b</sup>fall.

**Scripture Mastery:** 13 There hath no temptation <sup>a</sup>taken (seized upon) you but such as is common to man: but God is faithful, who will not suffer you to be <sup>b</sup>tempted above that ye are able; but will with the <sup>c</sup>temptation also make a way to <sup>d</sup>escape, that ye may be able to <sup>e</sup>bear it. (Neal A. Maxwell

said: "...it is not uncommon for individuals to feel that the temptations and the trials they face are simply too much for them to manage. Happily, we can feel overwhelmed and yet not be overwhelmed, but self-pity adds to our vulnerability. Paul gave us, therefore, a much-needed promise when he wrote this to the saints at Corinth: (quotes 1 Corinthians 10:13) Certain temptations are common to those who come to this earth. It is our task to deal with these common temptations in an uncommon manner. The Lord has promised to succor us in our temptations, reminding us that He 'knoweth the weakness of man and how to succor them who are tempted.' (D&C 62:1.) He truly knows our infirmities firsthand because He has actually borne them. (Alma 7:11-12.)" (*We Will Prove Them Herewith* [Salt Lake City: Deseret Book Co., 1982], 41.) Joseph Smith: All beings who have bodies have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power. TPJS, 181. Neal A. Maxwell: God has given us a guarantee that there will always be a way to escape, and/or that we will not be tempted above that which we are able to bear. This truth, echoed by different prophets in different dispensations, is vital to us; the very prophetic repetition is reassuring. Things As They Really Are, 88. George A. Smith: There is a line of demarcation well defined between the Lord's territory and the devil's territory. If you remain on the Lord's side of the line, the adversary cannot come there to tempt you. You are perfectly safe as long as you stay on the Lord's side of the line. But... if you cross onto the devil's side of the line, you are in his territory, and you are in his power, and he will work on you to get you just as far from that line as he possibly can, knowing that he can only succeed in destroying you by keeping you away from the place where there is safety. CR, Oct 1945, 145.)

14 Wherefore, my dearly beloved, flee from <sup>a</sup>idolatry.

15 I speak as to wise men; judge ye what I say.

16 The <sup>a</sup>cup of <sup>b</sup> blessing (Cup of wine drunk during the Feast of the Passover; used by Jesus to introduce the ordinance of the sacrament, as he and his apostles kept the paschal supper. DNTC, 2:359) which we bless, is it not the <sup>c</sup>communion (aid, fellowship, partnership) of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices <sup>a</sup>partakers (sharers, partners) of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to <sup>a</sup>idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they <sup>a</sup>sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the <sup>a</sup>cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to <sup>a</sup>jealousy? are we stronger than he?

23 <sup>a</sup>All things are (not) lawful for me, ~~but~~ (for) all things are not <sup>b</sup>expedient (advantageous, appropriate, beneficial): all things are (not) lawful ~~for me~~, ~~but~~ (for) all things <sup>c</sup>edify not.



24 Let ~~no~~ (not) man seek (therefore) his <sup>a</sup>own, but every man another's <sup>b</sup>~~wealth~~ (good).

25 Whatsoever is sold in the <sup>a</sup>shambles (market), *that* eat, asking no question for conscience sake: (There would be no way for a Christian to know whether the meat offered for sale came from animals slaughtered for food or for temple sacrifices. Some of Paul's converts were anxious about keeping the letter of the law and refused to buy anything from the local markets. Paul indicates that such scrupulousness is uncalled for. One can keep the letter of the law and still violate its spirit if he provides, by his example, an excuse for a weaker brother to sin. *New Testament Study Guide*, p. 290)

26 For the <sup>a</sup>earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a* <sup>a</sup>feast, and ye be disposed to (eat) ~~go~~; whatsoever is set before you, eat, asking no question(s) for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* <sup>a</sup>conscience?

30 For if I <sup>a</sup>by grace (with gratitude, graciousness) be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, <sup>a</sup>do all to the glory of God.

32 Give none <sup>a</sup>offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not <sup>a</sup>seeking mine own profit, but ~~the~~ <sup>b</sup>profit (benefit, advantage) of (the) many, that they may be <sup>c</sup>saved.

## 1 Corinthians 11

*Paul speaks of certain customs of hair and grooming—Heresies will arise which test and prove the faithful—Sacramental emblems are partaken in remembrance of the flesh and blood of Christ—Beware of partaking unworthily.*

1 BE ye <sup>a</sup>followers (imitators) of me, even as I also *am* of Christ.

2 Now I praise you, brethren, <sup>a</sup>that (because) ye remember me in all things, and keep the <sup>b</sup>ordinances, (precepts, doctrines, traditions) as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the <sup>a</sup>head of the <sup>b</sup>woman *is* the man; and the <sup>c</sup>head of Christ *is* God. (Rodney Turner noted, "Obviously, a wife's righteous submission to her husband should stem from her husband's righteous submission to Christ. When this occurs, a divine triangle exists with Christ at its apex. Husband and wife are one flesh with each other because they have become one flesh with Christ. This is the foundation of all eternal unions." (Robert L. Millet, ed., *Studies in Scripture, Vol. 6: Acts to Revelation* [Salt Lake City: Deseret Book Co., 1987], 117 - 118. Harold B. Lee: "I fear some husbands have interpreted erroneously the statement that the husband is to be the head of the house and that his wife is to obey the law of her husband. **Brigham Young's** instruction to husbands was this: 'Let the husband and father learn to bend his will to the will of his God, and then instruct his wives and children in this lesson of self-government by his example as well as by his precept.' (Discourses of Brigham Young, Deseret Book Co., 1925, pp. 306-307.) "This is but another way of saying that the wife is to obey the law of her husband only as he obeys the laws of God. **No woman is expected to follow her husband in disobedience to the commandments of the Lord.**" (*Ye Are the Light of the World: Selected Sermons and Writings of Harold B. Lee* [Salt Lake City: Deseret Book, 1974], chap. 34.))

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is <sup>a</sup>even (one and the same as) all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a <sup>a</sup>shame for a woman to be shorn or

shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man. (As the woman, Eve, was created for the man, Adam, and not the reverse, so women are subordinate to men and are subject to their control. Such is the practical rule that does and must exist between the sexes by virtue of the simple fact that there cannot be two equal heads. DNTC, 2:361. “The marriage sanctioned by God provides men and women with the opportunity to fulfill their divine potentials. ‘Neither is the man without the woman, neither the woman without the man, in the Lord’ (1 Cor. 11:11). Husbands and wives are unique in some ways and free to develop their eternal gifts, yet as coequals in the sight of their heavenly parents they are one in the divine goals they pursue, in their devotion to eternal principles and ordinances, in their obedience to the Lord, and in their divine love for each other. When a man and woman who have been sealed together in a temple are united spiritually, mentally, emotionally, and physically, taking full responsibility for nurturing each other, they are truly married. Together they strive to emulate the prototype of the heavenly home from which they came. The Church teaches them to complement, support, and enrich one another. . . . If a husband and wife are faithful to their temple marriage, they will continue as co-creators in God’s celestial kingdom through the eternities.” (*Encyclopedia of Mormonism*, 4 vols., Daniel H. Ludlow, ed. [New York: Macmillan, 1992], 2:487.))

10 For this cause ought the woman to have (a covering) ~~power~~ on *her* head because of the angels.

(According to custom, wearing a hat was a sign that the woman was in subjection to the man. DNTC, 2:362)

11 **Nevertheless neither is the <sup>a</sup>man without the woman, neither the <sup>b</sup>woman without the man, in the Lord.** Marion G. Romney said: “Husbands and wives should never forget these basic truths. They should remember their relationship and the purpose of it. They should be one in harmony, respect, and mutual consideration. Neither should plan or follow an independent course of action. They should consult, pray, and decide together. In the management of their homes and families, husbands and wives should counsel with each other in kindness, love, patience, and understanding . . . .Remember that neither the wife nor the husband is the slave of the other. Husbands and wives are equal partners, particularly Latter day Saint husbands and wives. They should so consider themselves and so treat each other in this life, and then they will do so throughout eternity. . . .The woman is not inferior to the man. It is true, of course, that the man holds the priesthood and in the righteous exercise thereof presides in the home. This he is to do, however, in the spirit with which Christ presides over His church.” (“In the Image of God,” *Ensign*, March, 1978: pp.2,4)

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God. (As eternal life grows out of the continuation of the family unit in eternity, and as a family unit consists of a husband and a wife, so – “in the Lord” – it takes a man and a woman together to gain the glorious state of exaltation. Such is the whole object and end of the gospel, and as such it forms a kind and degree of equality between the sexes, still, however, leaving the man to preside over the woman as God presides over the man. DNTC, 2:361)

13 Judge in yourselves: is it <sup>a</sup>comely (proper, fitting, becoming) that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long <sup>a</sup>hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering. (In connection with these basic gospel principles, Paul comments on local customs and traditions, for instance, that a woman should have her head covered when she prays or prophesies, lest she be as though her head were shaven, which according to local custom would identify her as an adulteress. In the eternal sense it is wholly immaterial whether a woman wears a hat or is bareheaded when she prays. In Paul’s day the bare head was irreverent; in ours, reverence and respect are shown by removing the

hat. In other words, gospel principles are eternal, and it is wise to adhere to the passing customs which signify adherence to that course which adds to rather than detracts from the great and important revealed truths. DNTC, 2:361)

16 But if any man seem to be <sup>a</sup>contentious, we have no such custom, neither the churches of God. (Even ancient people had controversy over hairstyles and potluck dinners as we do today. Paul addresses the problems of hairstyles first in this chapter (see verses 1-16).i [1] Apparently some of the women were wearing their hair in such a way at church that it was causing a general disturbance. Paul uses several arguments to overcome this problem (vv. 3-15), some of which are certainly culturally based. Perhaps today we would not use the same cultural measuring stick to judge if someone had a disruptive hairstyle. Nevertheless, in that culture the differences that were being manifested at church were sufficient to cause disturbance, so that the work of the Lord was impeded. Just in case anyone of us is wondering which types of hairstyles were so erroneous, let me explain. Apparently, it was not just the way the hair was styled that was the problem. Rather, it was the association those particular hair styles had with prostitution and licentiousness. In the days of Paul there was a Greek religion near Corinth that encouraged sexual liberty. The women who joined that religious movement and practiced the licentious behavior of that movement wore their hair in a distinct fashion. Apparently, some of the women of the Corinthian Church had similar hairstyles, which caused confusion and questioning among other members as to whether these Christian women were united to the licentious practices of a nearby Greek religion. So Paul addressed the issue by encouraging the members to not wear their hairstyles associated with perverse religions and beliefs. Taylor Halverson, Meridian Magazine, lesson 34)

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. (Paul then moved on in his epistle to address the confusion which reigned at the “ward dinner parties” at Corinth (see verses 17-34). Apparently, many members would come to church early before meetings to eat dinner (the church meetings were likely held in the evening). Some would begin eating before others arrived for the meal. And others yet would come just for the church meetings and be hungry. As a result, hurt feelings, jealousies, anger and division developed. Paul, using the symbol of the sacrament, taught the saints that they should all be alike in their common meals at church, just as all who are worthy can participate in the sacrament. He then urged the members to wait to eat together if they were going to have a “ward dinner party”, or to have everyone eat at home before church meetings in order to avoid having some members satiated while others went hungry. Taylor Halverson, Meridian Magazine, lesson 34)

18 For first of all, when ye come together in the <sup>a</sup>church, I hear that there be <sup>b</sup>divisions (dissensions, schisms) among you; and I partly believe it.

19 For there must be also <sup>a</sup>heresies (divisions) (sects, factions) among you, that they which are approved may be made manifest among you. (Heresies are found in the church today, even as in the meridian of time. For instance, what of the views of some on revelation, on the age of the earth, on the theories of organic evolution, on the resurrection of the sons of perdition, on a second chance for salvation, on whether God is progressing in truth and knowledge, and so forth? The fact is that a major part of the testing process of mortality is to determine how much of the truth the saints will believe while they are walking by faith rather than by sight. And the more truths they accept, the clearer will be their views on spiritual matters, and the more incentive and determination they will have to work out their salvation and gain eternal glory hereafter. Heresies and false teachings are thus used in the testing processes of this mortal probation. DNTC, 3:362)

20 When ye come together ~~therefore~~ into one place, <sup>a</sup>this is (it) not to eat the Lord's supper.(?) (The purpose of Sacrament meeting is to partake of the Sacrament and renew our covenants. Elder Jeffrey R. Holland said: “With so very much at stake, [the sacrament] should be taken more seriously than it sometimes is. It should be a powerful, reverent, reflective moment. It should encourage spiritual feelings and impressions. As such it should not be rushed. It is not something to get over so that the real purpose of a sacrament meeting can be pursued. This is the real purpose of the meeting. CR, Oct. 1995, p. 89)



21 For (But) in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the <sup>a</sup>church of God, and <sup>b</sup>shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took <sup>a</sup>bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in <sup>a</sup>remembrance of me. (D&C 27: 2 For, behold, I say unto you, that it mattereth not what ye shall <sup>a</sup>eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my <sup>b</sup>glory—<sup>c</sup>remembering unto the Father my <sup>d</sup>body which was laid down for you, and my <sup>e</sup>blood which was shed for the <sup>f</sup>remission of your sins.)

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this <sup>a</sup>bread, and drink this cup, ye do <sup>b</sup>shew (proclaim, announce) the Lord's <sup>c</sup>death till he come. (The sacrament is the only ordinance we experience ourselves more than once.)

27 Wherefore whosoever shall eat this <sup>a</sup>bread, and drink *this* cup of the Lord, <sup>b</sup>unworthily, shall <sup>c</sup>be (offend against) <sup>d</sup>guilty of the body and blood of the Lord. (This penalty applies only to those who partake of the sacrament in total and complete unworthiness and rebellion. It is only this class of damned souls upon whose hands, in the full sense of the word, the blood of Christ is found. DNTC, 2:365)

28 But let a man <sup>a</sup>examine himself, and so let him eat of *that* bread, and drink of *that* cup. (Personal worthiness is an essential prerequisite in all gospel ordinances; otherwise the performances are not sealed by the Holy Spirit of Promise, thus gaining efficacy, virtue, and force for this life and for the life to come. (D&C 76:53; 132:7) DNTC, 2:365)

29 For *he that eateth and drinketh* <sup>a</sup>unworthily, eateth and drinketh <sup>b</sup>damnation (condemnation) (judgment) to himself, not discerning the Lord's body. (If any of the members are not in good standing; if they have in their hearts any feeling of hatred, envy, or sin of any kind, they should not partake of these emblems. If there are any differences or feelings existing between brethren, these differences should be adjusted before the guilty parties partake; otherwise they will eat and drink unworthily and bring upon them the condemnation spoken of by Paul. (Joseph Fielding Smith Jr., *Doctrines of Salvation*, Vol.2, p.343))

30 For this cause many *are* weak and <sup>a</sup>sickly among you, and many sleep. (Note the JST change to 1 Cor. 11:20: "When ye come together into one place, is it not to eat the Lord's supper?" This suggests that the major purpose of our gathering in Sacrament meetings is to partake of the Sacrament. These verses suggest three great purposes for the Sacrament. • The first is in 11:25—"This do ye . . . in remembrance of me." The Sacrament is a MEMORIAL." • The second is in 11:26. When we partake, we "shew the Lord's death till he come." The Sacrament is a TESTIMONIAL." (See the footnote for the word shew. It means to proclaim or announce.) • The third is in 11:28-30. "But let a man examine himself . . ." The Sacrament is an EXAMINATION. Ted Gibbons, Lesson 34 LDS Living.)

31 For if we would <sup>a</sup>judge (scrutinize, examine) ourselves, we should not be judged.

32 But when we are judged, we are <sup>a</sup>chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come. (From the context of the text, it is apparent that the Corinthian saints ate much more than a bite-sized piece of bread and a teaspoon-sized sip of wine in conjunction with the sacrament. Evidently, a large quantity of bread and wine was provided, and some members, who had come to the meeting hungry, would gorge themselves on the bread and wine. External history tells us that on occasion full meals, called "feasts of charity" were provided in conjunction with the sacrament (see *Mosheim's Eccles. History*, p. 44). While this odd practice may be surprising at first, one must

remember that the Sacrament was originally instituted in association with the Passover feast. Hence, early Christians apparently had kept the practice of eating a full meal in conjunction with the sacrament. However, among the Corinthians, this had become a practical problem. Some were coming to meeting with the full expectation that they could fill up on the sacramental offering. They would eat to their hearts content but not leave enough for the other members. Hence, one member would be left hungry while another would be drunk with wine. Paul chastises the members for being inconsiderate and intemperate saying, ‘What? Have ye not houses to eat and to drink in?’ He meant that the members should eat at home before the meeting, declaring ‘if any man hunger, let him eat at home’ (v. 34.)

## 1 Corinthians 12

Relationship between men and women. Charity. All will be resurrected.

Which is the best gift of the Spirit?

*Holy Ghost reveals Jesus is the Christ—Spiritual gifts are present among the saints—Apostles, prophets, and miracles found in the true Church.* (“Good analysts have called 1 Corinthians 12 the ‘Constitution of the Church,’ for nothing in the New Testament better describes God’s plan for Church structure and operation. Two-thirds of the chapter develops the comparison of the parts of the ‘body,’ the institution all ‘members’ were baptized into (1 Cor. 12:12-13), and lists the officers that God has placed ‘in the church’ (1 Cor. 12:28)...In Paul’s illustration, the organization of the Church would be lifeless without the inspiration of God’s spirit. Thus 1 Corinthians 12 begins by surveying the power of the Holy Ghost within the Church.” (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 112))

1 NOW concerning spiritual ~~gifts~~, (things) brethren, I would not have you ignorant. (There were contentions and competition over whose gifts were more beautiful, useful, necessary, etc.)

2 Ye know that ye were Gentiles, <sup>a</sup>carried away (led astray) unto these dumb <sup>b</sup>idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can <sup>a</sup>say that Jesus is the <sup>b</sup>Lord, but by the <sup>c</sup>Holy Ghost. (Joseph Smith said that the latter part of verse three should read: “No man can know that Jesus is the Lord, but by the Holy Ghost.” TPJS, p.223, DNTC, 2:367)

4 Now there are diversities of <sup>a</sup>gifts, but the same Spirit. (Make a list of the spiritual gifts from the three scriptural sources below. Why are they given? Are there other gifts than these listed?) (...gifts of the spirit...are signs and miracles reserved for the faithful and for none else... Their purpose is to enlighten, encourage, and edify the faithful so that they will inherit peace in this life and be guided toward eternal life in the world to come. Their presence is proof of the divinity of the Lord’s work; where they are not found, there the Church and kingdom of God is not...From the writings of Paul (1 Cor 12-14) and of Moroni (Moroni 10: 8 And again, I exhort you, my brethren, that ye deny not the <sup>a</sup>gifts of God, for they are many; and they come from the same God. And there are <sup>b</sup>different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the <sup>c</sup>Spirit of God unto men, to profit them. 9 <sup>a</sup>For behold, to one is given by the Spirit of God, that he may <sup>b</sup>teach the word of wisdom; 10 And to another, that he may <sup>a</sup>teach the word of <sup>b</sup>knowledge by the same Spirit; 11 And to another, exceedingly great <sup>a</sup>faith; and to another, the gifts of <sup>b</sup>healing by the same Spirit; 12 And again, to another, that he may work mighty <sup>a</sup>miracles; 13 And again, to another, that he may prophesy concerning all things; 14 And again, to another, the beholding of angels and ministering spirits; 15 And again, to another, all kinds of tongues; 16 And again, to another, the interpretation of <sup>a</sup>languages and of divers kinds of tongues. 17 And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will. 18 And I would exhort you, my beloved brethren,

that ye remember that <sup>a</sup>every good <sup>b</sup>gift cometh of Christ. 19 And I would exhort you, my beloved brethren, that ye remember that he is the <sup>a</sup>same yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the <sup>b</sup>unbelief of the children of men.), and from the revelations received by Joseph Smith (D&C 46:11-26: 11 For all have not every <sup>a</sup>gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God. 12 To some is given one, and to some is given another, that all may be profited thereby. 13 To some it is given by the <sup>a</sup>Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. 14 To others it is given to <sup>a</sup>believe on their words, that they also might have eternal life if they continue faithful. 15 And again, to some it is given by the Holy Ghost to know the <sup>a</sup>differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his <sup>b</sup>mercies according to the conditions of the children of men. 16 And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the <sup>a</sup>Spirit may be given to every man to profit withal. 17 And again, verily I say unto you, to some is given, by the Spirit of God, the word of <sup>a</sup>wisdom. 18 To another is given the word of <sup>a</sup>knowledge, that all may be taught to be wise and to have knowledge. 19 And again, to some it is given to have <sup>a</sup>faith to be healed; 20 And to others it is given to have faith to <sup>a</sup>heal. 21 And again, to some is given the working of <sup>a</sup>miracles; 22 And to others it is given to <sup>a</sup>prophecy; 23 And to others the <sup>a</sup>discerning of spirits. 24 And again, it is given to some to speak with <sup>a</sup>tongues; 25 And to another is given the interpretation of tongues. 26 And all these <sup>a</sup>gifts come from God, for the benefit of the <sup>b</sup>children of God.), we gain a clear knowledge of spiritual gifts and how they operate. DNTC, 2:368-9)

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the <sup>a</sup>Spirit is given to every man to profit withal.

8 For to one is <sup>a</sup>given by the <sup>b</sup>Spirit the <sup>c</sup>word of <sup>d</sup>wisdom; to another the word of <sup>e</sup>knowledge by the same Spirit;

9 To another <sup>a</sup>faith by the same Spirit; to another the gifts of <sup>b</sup>healing by the same Spirit; (Joseph Smith said: "He said the reason of these remarks being made was, that some little foolish things were circulating in the society, against some sisters not doing right in laying hands on the sick. Said that if the people had common sympathies they would rejoice that the sick could be healed...No matter who believeth, these signs, such as healing the sick, casting out devils, etc., should follow all that believe, whether male or female. He asked the Society if they could not see by this sweeping promise, that wherein they are ordained, if it is the privilege of those set apart to administer in that authority, which is conferred on them; and if the sisters should have faith to heal the sick, let all hold their tongues, and let everything roll on. "...Respecting females administering for the healing of the sick he further remarked, there could be no evil in it, if God gave His sanction by healing; that there could be no more sin in any female laying hands on and praying for the sick, than in wetting the face with water; it is no sin for anybody to administer that has faith, or if the sick have faith to be healed by their administration." (Teachings of the Prophet Joseph Smith, 223-224)

10 To another the working of <sup>a</sup>miracles; to another <sup>b</sup>prophecy; to another <sup>c</sup>discerning of spirits (The gift of discerning spirits will be given to the presiding elder. Pray for him, that he may have this gift. Joseph Smith's Commentary on the Bible, p. 164); to another *divers* kinds of tongues; to another the interpretation of <sup>d</sup>tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

(Any truly converted person has, as one gift, a witness from the Spirit that the work is true; every person who has a testimony enjoys to one degree or another the companionship of the Spirit; and none can receive the Spirit without partaking of the gifts of the Spirit, for the fact of receiving revelation that the work is true is itself one of the gifts. DNTC, 2:373. Elder Marvin J. Ashton of the Quorum of the Twelve said some "less-conspicuous gifts" include "the gift of asking; the gift of listening; the gift

of hearing and using a still, small voice; ... the gift of avoiding contention; the gift of being agreeable; ... the gift of seeking that which is righteous; the gift of not passing judgment; the gift of looking to God for guidance; the gift of being a disciple; the gift of caring for others; the gift of being able to ponder; the gift of offering prayer; the gift of bearing a mighty testimony; and the gift of receiving the Holy Ghost” (in Conference Report, Oct. 1987, 23; or *Ensign*, Nov. 1987, 20).)

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. (Paul uses the metaphor of the body to show how all the gifts of the spirit are necessary for the good of all the church.)

13 For by one Spirit are we all baptized into one <sup>a</sup>body, whether *we be* Jews or <sup>b</sup>Gentiles (Greeks), whether *we be* <sup>c</sup>bond (slaves) or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the <sup>a</sup>head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be <sup>a</sup>more feeble (weaker), are necessary: (Jeffrey R. Holland said: “It is an immensely satisfying thing to be needed in the body of Christ.

Whether I function as an eye or arm is irrelevant; the fact is I am needed in this most majestic organism, and the body is imperfect without me. A popular singer made a small fortune reminding us that ‘people who need people are the luckiest people in the world.’ In The Church of Jesus Christ of Latter-day Saints—the restored ecclesiastical body of Christ—people do need people and everyone is welcomed. This includes (in Paul’s assertion) not only the attractive, talented, ‘comely’ members, but those of us who seem to have fewer gifts and face greater challenges, those who receive less honor and attention. In the Church of Jesus Christ ‘more abundant honor’ is given to these. Every member matters, and the less favored member most of all (see 1 Cor. 12:23–24).” (“Belonging: A View of Membership,” *Ensign*, Apr. 1980, 27-28))

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. (This church does not belong to its President. Its head is the Lord Jesus Christ, whose name each of us has taken upon ourselves. We are all in this great endeavor together. We are here to assist our Father in His work and His glory, ‘to bring to pass the immortality and eternal life of man’ (Moses 1:39). Your obligation is as serious in your sphere of responsibility as is my obligation in my sphere. No calling in this church is small or of little consequence. All of us in the pursuit of our duty touch the lives of others. To each of us in our respective responsibilities the Lord has said: Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees. President Gordon B. Hinckley, CR, Apr 1995, 94)

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same <sup>a</sup>care one for another.

26 And whether one member <sup>a</sup>suffer, all the members <sup>b</sup>suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of <sup>a</sup>Christ, and <sup>b</sup>members in particular.



28 And God hath set some in the church, first <sup>a</sup>apostles, secondarily <sup>b</sup>prophets, thirdly <sup>c</sup>teachers, after that miracles, then gifts of healings, helps, <sup>d</sup>governments, (Church organization. D&C 124: 143 The above <sup>a</sup>offices I have given unto you, and the keys thereof, for helps and for governments, for the work of the ministry and the <sup>b</sup>perfecting of my saints.) diversities of tongues. (Where all these things are, there is found the power of God unto salvation; where these things are not, whatever parades in the name of religion has no saving power. DNTC, 2:374)

29 Are all apostles? are all prophets? are all teachers? are all workers of <sup>a</sup>miracles? (Mormon 9: 7 And again I speak unto you who <sup>a</sup>deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the <sup>b</sup>interpretation of tongues; 8 Behold I say unto you, he that denieth these things knoweth not the <sup>a</sup>gospel of Christ; yea, he has not read the scriptures; if so, he does not <sup>b</sup>understand them. 9 For do we not read that God is the <sup>a</sup>same <sup>b</sup>yesterday, today, and forever, and in him there is no <sup>c</sup>variableness neither shadow of changing? 10 And now, if ye have imagined up unto yourselves a god who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles. 11 But behold, I will show unto you a God of <sup>a</sup>miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same <sup>b</sup>God who created the heavens and the earth, and all things that in them are.)

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 (I say unto you, Nay; for I have shown unto you a more excellent way.) ~~But~~ (Therefore) <sup>a</sup>covet earnestly (seek earnestly, be zealous for) the best <sup>b</sup>gifts: and yet shew I unto you a more <sup>c</sup>excellent way. (What is the best gift? 1 Cor 14:1. Bruce R. McConkie said: “We are commanded to seek the gifts of the Spirit; if we do not do so, we are not walking in that course which is pleasing to Him whose gifts they are... Why, for what purpose, and to whom are the gifts given? ‘Verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts.’ It is inherent in the whole plan of righteousness that those who seek the gifts of the Spirit do so for their own salvation and for the glory of God, and not for lustful and selfish and worldly reasons.’ And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church.’ (D&C 46:7-10.) Truly all of the Lord's saints should seek him, should seek his Spirit, should seek his gifts. Where these gifts are, there is the true and saving gospel, and where they are not, there is no hope of salvation.” *A New Witness for the Articles of Faith* [Salt Lake City: Deseret Book Co., 1985], 370.))

### GIFTS OF THE SPIRIT

1 Corinthians 12	Moroni 10	D&C 46
4 Now there are diversities of <sup>a</sup> gifts, but the same Spirit.	8 And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God.	8 Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given. 10 And again, verily I say unto you, I would that ye should always retain in your minds what those gifts are, that are given unto the church.
5 And there are differences of administrations, but the same Lord.	And there are different ways that these gifts are administered;	15 And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will,

		suiting his mercies according to the conditions of the children of men.
6 And there are diversities of operations, but it is the same God which worketh all in all.	but it is the same God who worketh all in all.	16 And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the Spirit may be given to every man to profit withal.
7 But the manifestation of the <sup>a</sup> Spirit is given to every man to profit withal.	And they are given by the manifestations of the Spirit of God unto men, to profit them.	9 For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts. 12 To some is given one, and to some is given another, that all may be profited thereby.
8 For to one is <sup>a</sup> given by the <sup>b</sup> Spirit the <sup>c</sup> word of <sup>d</sup> wisdom;	9 For behold, to one is given by the Spirit of God, that he may teach the word of wisdom.	17 And again, verily I say unto you, to some is given, by the Spirit of God, the word of wisdom.
to another the word of <sup>e</sup> knowledge by the same Spirit;	10 And to another, that he may teach the word of knowledge by the same Spirit.	18 To another is given the word of knowledge, that all may be taught to be wise and to have knowledge.
9 To another <sup>a</sup> faith by the same Spirit;	11 And to another, exceedingly great faith,	
to another the gifts of <sup>b</sup> healing by the same Spirit;	and to another, the gifts of healing by the same Spirit.	19 And again, to some it is given to have faith to be healed. 20 And to others it is given to have faith to heal.
10 To another the working of <sup>a</sup> miracles;	12 And again, to another, that he may work mighty miracles;	21 And again, to some is given the working of miracles;
to another <sup>b</sup> prophecy;	13 And again, to another, that he may prophesy concerning all things.	22 And to others it is given to prophesy;
to another <sup>c</sup> discerning of spirits	14 And again, to another, the beholding of angels and ministering spirits;	23 And to others the discerning of spirits.
to another <i>divers</i> kinds of tongues;	15 And again, to another, all kinds of tongues.	24 And again, it is given to some to speak with tongues.
to another the interpretation of <sup>d</sup> tongues:	16 And again, to another, the interpretation of languages and of <i>divers</i> kinds of tongues.	25 And to another is given the interpretation of tongues.
		13 To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.
		14 To others, it is given to believe on their words, that they also might have eternal life if they continue faithful.

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.	17 And all these gifts come by the Spirit of Christ, and they come unto every man severally, according as he will.	26 And all these gifts come from God, for the benefit of the children of God.
	18 And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.	11 For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God.
		27 And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to discern all those fits lest there shall be any among you professing and yet be not of God.
		28 And it shall come to pass that he that asketh in Spirit shall receive in Spirit;
		29 That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby.

### 1 Corinthians 13

*Paul extols the high status of charity—Charity, a pure love, excels and exceeds almost all else.* (Neal A. Maxwell said “Paul...after discussing the importance of gifts and the offices in the Church, says ‘... yet shew I unto you a more excellent way.’ (1 Cor. 12:31.) Paul then continues in the 13th Chapter of 1 Corinthians with his sublime writings about love. He boldly declares that love undergirds everything else; without love the other gifts don't really matter.” (*A More Excellent Way: Essays on Leadership for Latter-day Saints*, 1-2)

1 THOUGH I speak with the tongues of men and of angels, and have not <sup>a</sup>charity (love), I am become as sounding brass, or a tinkling cymbal. (Of all the attributes of godliness and perfection, charity is the one most devoutly to be desired. Charity is more than love, far more; it is everlasting love, perfect love, the pure love of Christ which endureth forever. It is love so centered in righteousness that the possessor has no aim or desire except for the eternal welfare of his own soul and for the souls of those around him. 2 Ne 26:30: Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment that all men should have <sup>a</sup>charity, which <sup>b</sup>charity is <sup>c</sup>love. And except they should have charity they were nothing. Wherefore, if they should have charity they would not suffer the laborer in Zion to perish., Moro 7:47: But <sup>a</sup>charity is the pure <sup>b</sup>love of Christ, and it endureth <sup>c</sup>forever; and whoso is found possessed of it at the last day, it shall be well with him., 8:25-26: 25 And the first fruits of <sup>a</sup>repentance is <sup>b</sup>baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth <sup>c</sup>remission of sins; 26 And the remission of sins bringeth <sup>a</sup>meekness, and lowliness of heart; and because of meekness and lowliness of heart cometh the visitation of the <sup>b</sup>Holy Ghost, which <sup>c</sup>Comforter <sup>d</sup>fileth with hope and perfect <sup>e</sup>love, which love endureth by <sup>f</sup>diligence unto <sup>g</sup>prayer, until the end shall come, when all the <sup>h</sup>saints shall dwell with God., DNTC, 2:378)

2 And though I have *the gift of* <sup>a</sup>prophecy, and understand all <sup>b</sup>mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. (What is charity then? Let us enhance our understanding by searching the Old Testament. The underlying Hebrew word

for charity is *hesed*. It is a word rich in beautiful meaning for it refers to loving kindness, loyalty, steadfastness, everlasting love, mercy and the bonds of covenant fidelity. Just as God will be forever loyal and faithful to the covenants he has made with us, we too should be loyal and faithful to him. Indeed, it is in the bonds of covenant relationships that true and pure *hesed* can be lived and experienced. Turning now to the New Testament we find that charity is translated from the Greek word *xaris* (*charis*). Before we look at the definition of this Greek word it is significant to note that the English words “charity” and “grace” both derive from the Greek word *xaris*. It means to have favor, good will, love, mercy and compassion upon another. Interestingly, this word is often used to describe the loving mercy and compassion given to those who do not deserve such acts. In this respect, the ultimate example of *xaris*-charity-grace is God, for none of us on our own efforts could ever be deserving of his boundless loving kindness. It is only through his *xaris* or grace that we are healed from the effects of a broken law. And so God indeed is the fullness of *xaris*-charity. *Xaris* is also used to describe the presence of God and his glory. With this understanding Moroni 7:48 takes on new meaning, for when we are filled with charity we are most like God, and most ready to “see him as he is.” Wherefore, my beloved brethren, <sup>a</sup>pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true <sup>b</sup>followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall <sup>c</sup>be like him, for we shall see him as he is; that we may have this hope; that we may be <sup>d</sup>purified even as he is pure. Amen. Taylor Halverson, Meridian Magazine, Lesson 34)

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. (These verses must be interpreted in the context of Paul’s whole presentation on charity and spiritual gifts. They are a form of reasoning and argumentation designed to dramatize the pre-eminent position of charity among the attributes of godliness, and standing alone they are not to be taken literally. It is not possible, for instance, to have faith without first giving charity, but by speaking as though faith to move mountains is as nothing compared to charity, the point is driven home that there is nothing so transcendent as having the pure love of Christ in one’s soul. DNTC, 2:380)

4 <sup>a</sup>Charity <sup>b</sup>suffereth long, and is <sup>c</sup>kind; charity <sup>d</sup>envieth not; charity vaunteth (Gr-braggart) not itself, is not puffed up,

5 Doth not behave itself <sup>a</sup>unseemly (indecently, unbecomingly), seeketh not her <sup>b</sup>own, is not easily <sup>c</sup>provoked, (irritable, or takes account of) thinketh no evil;

6 Rejoiceth not in <sup>a</sup>iniquity, (injustice, unrighteousness) but rejoiceth in the <sup>b</sup>truth;

7 Beareth (beareth comes from the word meaning “to cover” and is used of roofs and the hull of ships. It keeps out resentment as the ship keeps out water, or the roof the rain.) all things, believeth all things, hopeth all things, endureth all things.

8 Charity never <sup>a</sup>faileth (to fall off, and was used as leaves or flowers. Love is not removed out of its place.): but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. (When tongues and prophecies are finished in the eternal worlds, charity will still remain.)

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away. (Shall the gifts of the spirit cease? Is there to be a day when the saints shall no longer possess the gifts of prophecy and tongues? Or the gift of knowledge? Yes, in the sense that these shall be swallowed up in something greater, and shall no longer be needed in the perfect day. When the saints know all tongues, none will be able to speak in an unknown tongue. When the saints become as God and know all things – past, present and future – there will be no need or occasion to prophesy of the future. DNTC, 2:380)

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. (Neal A. Maxwell noted, “Then we will see the true story of mankind—and not through glass darkly. (See 1 Cor. 13:12.) The great military battles will appear as



mere bonfires which blazed briefly, and the mortal accounts of the human experience will be but graffiti on the walls of time.” (“O, Divine Redeemer,” *Ensign*, Nov. 1981, 10) In retrospect, we will declare of our own mortal experience, “I was just a child, ‘I spake as a child, I understood as a child, I thought as a child’ but now that I have finally reached my spiritual potential, I have no need for these childish things.” Then will all things mortal be done away, but charity will still abound. Thus **developing charity is clearly just as essential for admission to the upper realms of the celestial kingdom as is baptism!**” (*If Thou Endure It Well* [Salt Lake City: Bookcraft, 1996], 34.)

12 For now we see through a <sup>a</sup>glass, (mirror. The ancient mirrors were of polished metal and required constant polishing so that a sponge with pounded pumice stone was generally attached to it.) <sup>b</sup>darkly (obscurely, enigmatically); but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth <sup>a</sup>faith, <sup>b</sup>hope, <sup>c</sup>charity, these three; but the greatest of these *is* charity.

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