

**Sep 2-8**  
**1 Corinthians 14-16**  
**“God Is Not the Author of Confusion but of Peace”**

**OVERVIEW:**

Record your impressions while you read 1 Corinthians 14–16. Pray about what the Spirit has taught you, and ask Heavenly Father if there is more He would like you to learn.

Record your impressions:

---

---

---

---

**SCRIPTURES:**

**1 Corinthians 14**

*Desire spiritual gifts—Tongues and prophecy compared—Prophecy is the greater gift—‘Ye may all prophesy’—‘Covet to prophesy.’*

1 <sup>a</sup>FOLLOW (pursue, follow eagerly, earnestly) after charity, and desire spiritual <sup>b</sup>gifts, but rather that ye may prophesy. (Prophecy is greater than charity, because in order to prophesy a man must first have the pure love of Christ in his soul, and then he must attune himself to the Holy Spirit so as to receive the spirit of revelation and of prophecy. Chiefly the gift of prophecy is to know by revelation from the Holy Ghost of the divine Sonship of our Lord. TPJS.)

2 For he that speaketh in <sup>a</sup>an-unknown (another) tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that <sup>a</sup>prophesieth speaketh unto men *to* <sup>b</sup>edification, and exhortation, and comfort. (Bruce R. McConkie “‘The testimony of Jesus is the spirit of prophecy.’ (Rev. 19:10.) That is, every person who receives revelation so that he knows, independent of any other source, of the divine Sonship of the Savior, has, by definition and in the very nature of things, the spirit of prophecy and is a prophet.” (*The Promised Messiah: The First Coming of Christ* [Salt Lake City: Deseret Book Co., 1978], 23.) “A true prophet is one who has the testimony of Jesus; one who knows by personal revelation that Jesus Christ is the Son of the living God, and that he was to be—or has been—crucified for the sins of the world; one to whom God speaks and who recognizes the still small voice of the Spirit. A true prophet is one who holds the holy priesthood; who is a legal administrator; who has power and authority from God to represent him on earth. A true prophet is a teacher of righteousness to whom the truths of the gospel have been revealed and who presents them to his fellowmen so they can become heirs of salvation in the highest heaven. A true prophet is a witness, a living witness, one who knows, and one who testifies. Such a one, if need be, foretells the future and reveals to men what the Lord reveals to him.” (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 2: 169.))

4 He that speaketh in an-unknown (another) tongue edifieth himself; but he that prophesieth edifieth the church.

5 I <sup>a</sup>would (wish) that ye all spake with tongues, but rather that ye <sup>b</sup>prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, <sup>a</sup>except (unless) I

shall speak to you either by <sup>b</sup>revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of <sup>a</sup>voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, <sup>a</sup>forasmuch (since) as ye are zealous of spiritual <sup>b</sup>gifts, seek that ye may excel to the <sup>c</sup>edifying of the church.

13 Wherefore let him that speaketh in an ~~unknown~~ (another) tongue pray that he may interpret.

14 For if I pray in an ~~unknown~~ (another) tongue, my spirit prayeth, but my <sup>a</sup>understanding (mind) is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather <sup>a</sup>speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an ~~unknown~~ (another) tongue.

20 Brethren, be not <sup>a</sup>children in <sup>b</sup>understanding: howbeit in <sup>c</sup>malice (wickedness, depravity) be ye children, but in <sup>d</sup>understanding be men.

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not <sup>a</sup>hear (listen to, heed) me, saith the Lord.

22 Wherefore <sup>a</sup>tongues are for a <sup>b</sup>sign, not to them that believe, but to them that believe not: but <sup>c</sup>prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or <sup>a</sup>unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the <sup>a</sup>secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto <sup>a</sup>edifying. (testimony meeting)

27 If any man speak in an ~~unknown~~ (another) tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep <sup>a</sup>silence in the church; and let him speak to himself, and to God. (Be not so curious about tongues. Do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues [that is, in the tongues of the foreigners]. TPJS, p. 247-8. Any man that has the Holy Ghost, can speak of the things of God in his own tongue as well as to speak in another; for faith comes not by signs, but by hearing the word of God. TPJS, p. 148-9. If anything is taught by the gifts of tongues, it is not to be received for doctrine. TPJS, p. 229. Speak not in the gift of tongues without understanding it, or without interpretation. The devil can speak in tongues; the adversary will come with his work; he can tempt all classes; can speak in English or Dutch. Let no

one speak in tongues unless he interpret, except by the consent of the one who is placed to preside; then he may discern or interpret, or another may. TPJS, p. 162, 212.)

29 Let the prophets speak two or three, and let the other judge. (Now Paul comes to the Spirit directed climax: “Let the prophets speak...Ye may all prophesy...Covet to prophesy.” **Prophecy stands supreme, the greatest of all the gifts of the Spirit. Prophecy is revelation; it is testimony; it is Spirit speaking to spirit; it is knowing by revelation that Jesus is the Lord, that salvation is in Christ, that he has redeemed us by his blood. Prophecy is walling in paths of truth and righteousness; it is living and doing the will of Him whose we are; and in its final and perfect form – known as, “the more sure word of prophecy” – it consists in a “man’s knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood.” D&C 131:5.** And while one prophet speaks, all others present shall give rapt attention to his words, that they, partaking of the same Spirit with which the speaker is endowed, may judge the testimony and doctrine to be good; thus, “he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together. D&C 50:22. DNTC, 2:386-7.)

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets. (Bruce R. McConkie: “The true Church is or should be made up of prophets without number...Every man should be a prophet for his family and for those over whom he is called to preside in the Church and kingdom of God on earth. But there is to be no diversity of views, no differences of opinion, among the prophets. A prophet is a prophet only because he receives revelation from the Holy Ghost and is in tune with the Spirit of God. Anarchy is foreign to a heaven-sent organization. The Lord's house is a house of order and not a house of confusion. And so ‘the spirits of the prophets are subject to the prophets.’ (1 Cor. 14:29-32.) “There is only one presiding prophet on earth at any one time, and he is the President of the Church. All other prophets are subject to him and his direction. There is not now on earth and there shall not be—as long as the earth shall stand or there is one man on the face thereof—a prophet who is not subject to and whose acts are not governed by the presiding prophet.” (*The Millennial Messiah: The Second Coming of the Son of Man* [Salt Lake City: Deseret Book Co., 1982], 326.)

33 For God is not *the* <sup>a</sup>author of <sup>b</sup>confusion, but of <sup>c</sup>peace, as in all <sup>d</sup>churches of the <sup>e</sup>saints. (Meetings are conducted as led by the Spirit.)

34 Let your <sup>a</sup>women keep silence in the churches: for it is not permitted unto them to <sup>b</sup>speak (rule); but <sup>c</sup>they are commanded to be under <sup>d</sup>obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to <sup>a</sup>speak (rule) in the church. (May women speak in Church? Yes, in the sense of teaching, counseling, testifying, exhorting, and the like; no, in the sense of assuming rule over the Church as such, and in attempting to give direction as to how God’s affairs on earth shall be regulated. “A woman has no right to found or organize a church – God never sent them to do it.” TPJS, p. 212. Paul is here telling sisters they are subject to the priesthood, that it is not their province to rule and reign. DNTC, 2:388)

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, <sup>a</sup>covet (ie, eager, zealous) to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in <sup>a</sup>order. (The unwritten order of things.)

## 1 Corinthians 15

*Christ died for our sins—He rose from the dead and was seen by many—All men will be resurrected—Paul speaks of baptism for the dead—The three degrees of glory—Victory over death comes through*

*Christ.* (The Apostle now expounds on the reality, glories, and mysteries of the resurrection, that glorious doctrine that all men shall live again in immortality. DNTC, 2:389. Joseph Fielding Smith: In the resurrection there will be different kinds of bodies; they will not all be alike. The body a man receives will determine his place hereafter. There will be celestial bodies, terrestrial bodies, and telestial bodies, and these bodies will differ as distinctly as do bodies here... Some will gain celestial bodies with all the powers of exaltation and eternal increase. These bodies will shine like the sun as our Savior's does, as described by John. Those who enter the terrestrial kingdom will have terrestrial bodies, and they will not shine like the sun, but they will be more glorious than the bodies of those who receive the telestial glory. Doctrines of Salvation, 2:286-87)

1 MOREOVER, brethren, I <sup>a</sup>declare unto you the <sup>b</sup>gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are <sup>a</sup>saved, if ye <sup>b</sup>keep (hold fast to, retain) in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ <sup>a</sup>died for our <sup>b</sup>sins according to the scriptures;

4 And that he was buried, and that he <sup>a</sup>rose again the third day according to the scriptures: (The fundamental principles of our religion are the testimony of the apostles and prophets concerning Jesus Christ, that he died, was buried, rose again the third day, and ascended up into heaven. And all other things are only appendages to these, which pertain to our religion. Joseph Smith's Commentary on the Bible, p. 167)

5 And that he was <sup>a</sup>seen of <sup>b</sup>Cephas, then of the twelve:

6 After that, he was <sup>a</sup>seen of <sup>b</sup>above (more than, over) five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; (The Lord's brother. DNTC, 2:390) then of all the apostles.

8 And last of all he was <sup>a</sup>seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not <sup>a</sup>meet (adequate, sufficient, competent) to be called an apostle, because I <sup>b</sup>persecuted the church of God.

10 But by the <sup>a</sup>grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; ~~but~~ (for) I <sup>b</sup>laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have <sup>a</sup>testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* <sup>a</sup>vain; (useless, empty, ineffective) ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are <sup>a</sup>perished (lost, destroyed).

19 If in this <sup>a</sup>life only we have <sup>b</sup>hope in Christ, we are of all men most miserable.

**Scripture Mastery:** 20 But now is <sup>a</sup>Christ <sup>b</sup>risen from the dead, *and* become the <sup>c</sup>firstfruits (firstling) of them that slept. (The fact of our Lord's resurrection, and the consequent immortality thereby passed on to all men, lies at the heart and core and center of Christianity. Unless Christ was resurrected he was not the Son of God; unless he inherited from an Immortal Father the power of immortality, he was as other men, incapable of bursting the bands of death for himself and for all men. The resurrection proves the divine Sonship, and the divine Sonship is established by the fact of resurrection; the two are inseparably connected; both are true or neither is. DNTC,

2:391)

21 For since by man *came* <sup>a</sup>death, by man *came* also the <sup>b</sup>resurrection of the dead.

22 For as in <sup>a</sup>Adam all <sup>b</sup>die, even so in <sup>c</sup>Christ shall all be made <sup>d</sup>alive. (Will everyone be resurrected?)

Joseph F. Smith: Every creature that is born in the image of God will be resurrected from the dead... by the power of Jesus Christ. It matters not whether we have done well or ill, whether we have been intelligent or ignorant, or whether we have been bondsmen or slaves or freemen, all men will be raised from the dead. *The Second Death, Collected Discourses: Delivered by President Wilford Woodruff, His Two Counselors, the Twelve Apostles and Others, 4:224-25*

23 But every man in his own <sup>a</sup>order (rank): Christ the <sup>b</sup>firstfruits (firstling); afterward they that are Christ's at his <sup>c</sup>coming. (The most righteous man was first, the most wicked shall be the last; Christ was first, the sons of perdition shall be last. DNTC, 2:394. The order of resurrection will be the following: At the Second Coming of Christ: D&C 88: 97 And they who have slept in their graves shall <sup>a</sup>come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the <sup>b</sup>pillar of heaven— 98 They are Christ's, the <sup>a</sup>first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God. *The next group:* 99 And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his <sup>a</sup>coming; who have received their part in that <sup>b</sup>prison which is prepared for them, that they might receive the gospel, and be <sup>c</sup>judged according to men in the flesh. These are they who lived a terrestrial law. They include the heathen nations who died without the law of the gospel; others who rejected the gospel in this life, but received it in the spirit world; others who were honorable men by the standards of the world, but who were blinded spiritually; and yet others who were numbered with the saints of God, but who did not endure to the end and were not valiant in defense of truth and righteousness. They shall come forth in the latter part of the first resurrection and enter a terrestrial kingdom. D&C 76:71-78. Afterward cometh the resurrection of damnation. In the fore part of this final resurrection shall come forth those whose inheritance is the telestial world, and in the latter part those who as sons of perdition shall be cast out with Lucifer and his rebel hosts forever. D&C 88: 100 And again, another trump shall sound, which is the third trump; and then come <sup>a</sup>the spirits of men who are to be judged, and are found under <sup>b</sup>condemnation; 101 And these are the rest of the <sup>a</sup>dead; and they live not again until the <sup>b</sup>thousand years are ended, neither again, until the end of the earth. 102 And another trump shall sound, which is the fourth trump, saying: There are found among those who are to remain until that great and last day, even the end, who shall <sup>a</sup>remain <sup>b</sup>filthy still.)

24 ~~Then~~ (Afterward) *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have <sup>a</sup>put down (brought to an end, abolished) all <sup>b</sup>rule and all <sup>c</sup>authority and <sup>d</sup>power.

25 For he must <sup>a</sup>reign, till he hath put all <sup>b</sup>enemies under his <sup>c</sup>feet.

26 The last <sup>a</sup>enemy(, death) ~~that~~ shall be <sup>b</sup>destroyed ~~is~~ <sup>e</sup>death.

27 For (he saith, When it is manifest that) he hath put all things under his feet. ~~But when he saith~~ (and that) all things are put under *him, it is* <sup>a</sup>manifest that he is excepted, which (he is excepted of the Father who) did put all things under him.

28 And when all things shall be <sup>a</sup>subdued unto him, then shall the Son also himself be <sup>b</sup>subject unto him that put all things under him, that God may be all in all.

**Scripture Mastery:** 29 Else what shall they do which are <sup>a</sup>baptized <sup>b</sup>for (in behalf of, for the sake of) the dead, if the dead <sup>c</sup>rise not at all? why are they then baptized for the <sup>d</sup>dead? (If there is no resurrection, why perform baptisms for the dead? Joseph Smith: Every man that has been baptized and belongs to the kingdom has a right to be baptized for those who have gone before; and as soon as the law of the Gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free. TPJS, 367. Joseph Fielding Smith: Salvation for the dead was understood in the days of the primitive Christian Church, and to some extent baptisms for the dead continued to be

performed until A.D. 379, when the Council of Carthage forbade any longer the administration of this ordinance and holy communion for the dead. Doctrines of Salvation, 2:163. **An article in the Belfast Telegraph 28 August 2008 by Eamonn McCann: What if Mormons are right and Catholics and Protestants wrong?** Given Christian teaching, does it make more sense to baptize dead adults rather than live babies? Why are Catholic bishops so concerned about Mormons baptizing dead parishioners? The Mormons didn't invent baptism of the dead. The practice has a significant history within mainstream Christianity. The decision to order its abandonment was taken only after heated debate, and was a close-run thing. What's the difference, anyway, between baptizing the dead and baptizing babies? A tiny infant will have as much understanding as a dead person – none at all – of the complex philosophical belief-system it's being inducted into when baptized, say, a Catholic. Transubstantiation? There's daily communicants go to their deaths without any clear understanding of the concept. So what chance the mewling tot? Indeed, given that all Christian Churches believe that the soul lives on after death and retains understanding and consciousness of self, doesn't it make more sense to baptize dead adults than live babies? Apart from which, if the Catholic bishops hold that the beliefs of the Mormons are pure baloney (as they must), and their rituals therefore perfectly meaningless, how can it matter to them what mumbo-jumbo Mormons might mutter over Catholic cadavers? The current controversy has been prompted by Archbishop Demot Clifford and Bishop Bill Murphy complaining to the National Library in Dublin about record handed over by the Church being made available to all and sundry. The Mormons are believed to have taken advantage of this facility to comb through parish records and baptize the souls enumerated therein, a batch at a time. The bishops stepped in after the Vatican warned all national churches earlier this year about Mormons misusing diocesan records. I have heard it suggested that the alarm of the Holy See had escalated after reports that Mormon multiple baptisms were regularly breaking the official record set by General Liu Kung Lee who, in one afternoon, baptized seven regiments of Chinese soldiers into Christianity with a fire-hose. Let's look at the facts as understood by the early followers of Christ. For more than 300 years after the Crucifixion, baptism of the dead was widely accepted, its biblical basis located in 1 Corinthians 15:29: Otherwise, what shall they do who are baptized for the dead if the dead rise not at all? Why are they then baptized for them. In other words, a deceased person could be baptized by proxy: otherwise, how could such a person be included in the Resurrection? A good question! The radical Corinthians and the Marcionites were especially energetic baptizers of the dead. It was to wrong-foot these sects, seen as competitors with the official Church at a time when it was consolidating its position as the State religion of the Roman Empire, that the Synods of Hoppo (A.D. 393) and Carthage (A.D. 397) voted, after bitter debate, to condemn the practice. Interestingly, a clear trace of baptism of the dead has lingered in official practice to the present day, in the form of prayers for divine intercession on behalf of the unbaptized souls. Prayers of intervention were encouraged in Catholic schools in the 1950s. For all I know, this remains, the case. Baptizing the dead might be seen as analogous, too, to the Jewish prayer of intercession. Which serves as a reminder that US Jews put a halt to galloping post-mortem Mormonism a couple of years ago by arguing that de Jadaising those who'd perished in the concentration camps constituted a profound insult to Holocaust victims. Following talks in New York between leaders of the two religions, the Mormons backed off. The key point is, surely, that all religions believe that the soul, after death, at last knows what's what – whether Hinduism, Free Presbyterianism, Jainism, Judaism, Islam, Catholicism or whatever is the true religion. What if it's Mormonism? What if it's an everyday occurrence on the other side that Catholics and Protestants are left standing dumbstruck at the Gates, gasping: "Mormons! Who'd have believed it? And maybe a wife berating her husband: There! I told you it would be the Mormons! But would you listen?! Now it's eternal hellfire for the two of us, I hope you're satisfied. In that scenario, shouldn't all members of all other religions be literally eternally grateful to the Mormons for sharing their saving grace even unto and after death? If, on the other hand, it isn't the Mormons at all, those who turn out to have been right can wave a merry farewell to the crestfallen followers of Brigham Young as they trundle downwards to their eternal comeuppance. What's the problem?)

30 And why stand we in <sup>a</sup>jeopardy (danger, peril) every hour? (Why allow persecutions if there is no hope of a better life in the resurrection?)

31 <sup>a</sup>I protest ~~by your~~ (unto you the resurrection of the dead; and this is my) rejoicing which I have in Christ Jesus our Lord (daily, though), I die ~~daily~~.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us <sup>a</sup>eat and drink; for <sup>b</sup>to morrow we die.

33 Be not deceived: evil <sup>a</sup>communications (conversations, associations) corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your <sup>a</sup>shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come? (They must rise just as they died; we can there hail our lovely infants with the same glory the same loveliness in the celestial glory, where they all enjoy alike. They differ in status, in size, the same glorious spirit gives them the likeness of glory and bloom; the old man with his silvery hairs will glory in bloom and beauty. No man can describe it to you – no man can write it. Joseph Smith, DHC 6:366. There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come. I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If anyone supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken. Joseph Smith, DHC 5:339.)

36 *Thou* fool, that which thou sowest is not quickened, except it <sup>a</sup>die:

37 And that which thou sowest, thou sowest not that body ~~that~~ (which) shall be, but ~~bare~~ grain, <sup>a</sup>it may (whether it be) ~~change~~ (be) of wheat, or ~~of~~ some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

**Scripture Mastery:** 40 ~~<sup>a</sup>There are~~ Also celestial bodies, (D&C 76:50 And again we bear record—for we <sup>a</sup>saw and heard, and this is the <sup>b</sup>testimony of the <sup>c</sup>gospel of Christ concerning them who shall come forth in the resurrection of the <sup>d</sup>just— 51 They are they who **received the <sup>a</sup>testimony of Jesus**, and <sup>b</sup>believed on his name and were <sup>c</sup>baptized after the <sup>d</sup>manner of his burial, being <sup>e</sup>buried in the water in his name, and this according to the commandment which he has given— 52 That by <sup>a</sup>keeping the commandments they might be <sup>b</sup>washed and <sup>c</sup>cleansed from all their sins, and **receive the Holy Spirit** by the laying on of the <sup>d</sup>hands of him who is <sup>e</sup>ordained and sealed unto this power; 53 And who <sup>a</sup>overcome by faith, and are <sup>b</sup>sealed by the Holy Spirit of <sup>c</sup>promise, which the Father <sup>d</sup>sheds forth upon all those who are just and true. 54 They are they who are the <sup>a</sup>church of the <sup>b</sup>Firstborn (Sealed to a spouse in the temple). 55 They are they into whose hands the Father has given <sup>a</sup>all things— 56 They are they who are <sup>a</sup>priests and <sup>b</sup>kings, who have **received of his fulness**, and of his glory; 57 And are <sup>a</sup>priests of the Most High, after the order of Melchizedek, which was after the order of <sup>b</sup>Enoch, which was after the <sup>c</sup>order of the Only Begotten Son. 58 Wherefore, as it is written, they are <sup>a</sup>gods, even the <sup>b</sup>sons of <sup>c</sup>God— 59 Wherefore, <sup>a</sup>all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's. 60 And they shall <sup>a</sup>overcome all things. 61 Wherefore, let no man <sup>a</sup>glory in man, but rather let him <sup>b</sup>glory in God, who shall <sup>c</sup>subdue all enemies under his feet. 62 These shall <sup>a</sup>dwell in the <sup>b</sup>presence of God and his Christ forever and ever. 63 These are they whom he shall bring with him, when he shall <sup>a</sup>come in the <sup>b</sup>clouds of heaven to <sup>c</sup>reign on the earth over his people. 64 These are they who shall have part in the <sup>a</sup>first resurrection. 65 These are they who shall come forth in the resurrection of the <sup>a</sup>just. 66 These are they who are come unto <sup>a</sup>Mount <sup>b</sup>Zion, and unto the city of the living God, the heavenly place, the holiest of all. 67 These are they who have come to an innumerable company of <sup>a</sup>angels, to the general assembly and church of <sup>b</sup>Enoch, and of the <sup>c</sup>Firstborn. 68 These are they whose names are <sup>a</sup>written in heaven, where God and Christ are the <sup>b</sup>judge of all. 69 These are they who are <sup>a</sup>just men made <sup>b</sup>perfect through Jesus the mediator of the new <sup>c</sup>covenant, who wrought out this perfect <sup>d</sup>atonement through the shedding of his own <sup>e</sup>blood. 70 These are they whose

bodies are <sup>a</sup>celestial, whose <sup>b</sup>glory is that of the <sup>c</sup>sun, even the glory of God, the <sup>d</sup>highest of all, whose glory the sun of the firmament is written of as being typical.) **and bodies terrestrial: (D&C 76: 71** And again, we saw the <sup>a</sup>terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the <sup>b</sup>Firstborn who have received the fulness of the Father, even as that of the <sup>c</sup>moon differs from the sun in the firmament. 72 Behold, these are they who **died <sup>a</sup>without <sup>b</sup>law**; 73 And also they who are the <sup>a</sup>spirits of men kept in <sup>b</sup>prison, whom the Son visited, and <sup>c</sup>preached the <sup>d</sup>gospel unto them, that they might be judged according to men in the flesh; 74 Who **<sup>a</sup>received not the <sup>b</sup>testimony of Jesus in the flesh**, but afterwards received it. 75 These are they who are **<sup>a</sup>honorable men** of the earth, who were <sup>b</sup>blinded by the craftiness of men. 76 These are they who receive of his glory, but not of his fulness. 77 These are they who receive of the <sup>a</sup>presence of the Son, but not of the fulness of the Father. 78 Wherefore, they are <sup>a</sup>bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun. 79 These are they who are **not <sup>a</sup>valiant in the <sup>b</sup>testimony of Jesus**; wherefore, they obtain not the crown over the kingdom of our God. 80 And now this is the end of the <sup>a</sup>vision which we saw of the terrestrial, that the Lord commanded us to <sup>b</sup>write while we were yet in the Spirit.) **(, and bodies telesial) (D&C 76: 81** And again, we <sup>a</sup>saw the glory of the <sup>b</sup>telesial, which glory is that of the lesser, even as the <sup>c</sup>glory of the stars differs from that of the glory of the moon in the firmament. 82 These are they who received not the gospel of Christ, neither the <sup>a</sup>testimony of Jesus. 83 These are they who **<sup>a</sup>deny not the Holy Spirit**. 84 These are they who are thrust down to <sup>a</sup>hell. 85 These are they who shall not be redeemed from the <sup>a</sup>devil until the <sup>b</sup>last resurrection, until the Lord, even Christ the <sup>c</sup>Lamb, shall have finished his work. 86 These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; 87 And the terrestrial through the <sup>a</sup>ministration of the celestial. 88 And also the telesial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be <sup>a</sup>ministering spirits for them; for they shall be <sup>b</sup>heirs of salvation. 89 And thus we saw, in the heavenly vision, the glory of the <sup>a</sup>telesial, which surpasses all understanding; 90 And no man knows it except him to whom God has revealed it.)**but the glory of the <sup>b</sup>celestial is one, and the ~~glory of the~~ <sup>c</sup>terrestrial is another (; and the telesial, another).** (D&C 88: 14 Now, verily I say unto you, that through the <sup>a</sup>redemption which is made for you is brought to pass the resurrection from the dead. 15 And the <sup>a</sup>spirit and the <sup>b</sup>body are the <sup>c</sup>soul of man. 16 And the <sup>a</sup>resurrection from the dead is the redemption of the soul. 17 And the redemption of the soul is through him that <sup>a</sup>quickeneth all things, in whose bosom it is decreed that the <sup>b</sup>poor and the <sup>c</sup>meeek of the <sup>d</sup>earth shall inherit it. 18 Therefore, it must needs be <sup>a</sup>sanctified from all <sup>b</sup>unrighteousness, that it may be prepared for the celestial <sup>c</sup>glory; 19 For after it hath filled the measure of its creation, it shall be crowned with <sup>a</sup>glory, even with the presence of God the Father; 20 **That bodies who are of the <sup>a</sup>celestial kingdom may <sup>b</sup>possess it forever and ever**; for, for this <sup>c</sup>intent was it made and created, and for this intent are they <sup>d</sup>sanctified. 21 And they who are not <sup>a</sup>sanctified through the <sup>b</sup>law which I have given unto you, even the law of Christ, must inherit <sup>c</sup>another kingdom, even that of a terrestrial kingdom, or that of a telesial kingdom. 22 **For he who is not able to abide the <sup>a</sup>law of a celestial kingdom cannot <sup>b</sup>abide a <sup>c</sup>celestial glory. 23 And he who cannot abide the law of a <sup>a</sup>terrestrial kingdom cannot abide a terrestrial glory. 24 And he who cannot abide the law of a <sup>a</sup>telesial <sup>b</sup>kingdom cannot abide a telesial <sup>c</sup>glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.** 25 And again, verily I say unto you, the <sup>a</sup>earth abideth the law of a celestial kingdom, for it filleth the <sup>b</sup>measure of its creation, and transgresseth not the law— 26 Wherefore, it shall be <sup>a</sup>sanctified; yea, notwithstanding it shall <sup>b</sup>die, it shall be <sup>c</sup>quickeneth again, and shall abide the power by which it is quickened, and the <sup>d</sup>righteous shall <sup>c</sup>inherit it. 27 For notwithstanding they die, they also shall <sup>a</sup>rise again, a <sup>b</sup>spiritual body. 28 **They who are of a celestial <sup>a</sup>spirit shall receive the same <sup>b</sup>body which was a natural body; even ye shall receive your bodies, and your <sup>c</sup>glory shall be that glory by which your bodies are <sup>d</sup>quickeneth.** 29 **Ye who are <sup>a</sup>quickeneth by a portion of the celestial <sup>b</sup>glory shall then receive of the same, even a fulness.** 30 **And they who are quickened by a portion of the <sup>a</sup>terrestrial glory shall then receive of**



the same, even a fulness. 31 And also they who are quickened by a portion of the <sup>a</sup>telesstial glory shall then receive of the same, even a fulness. 32 And they who remain shall also be <sup>a</sup>quickened; nevertheless, they shall return again to their own place, to enjoy that which they are <sup>b</sup>willing to receive, because they were not willing to enjoy that which they might have received. 33 For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.)

41 *There is one glory of the <sup>a</sup>sun, and another glory of the moon, and another glory of the <sup>b</sup>stars: for one star <sup>c</sup>differeth from another star in <sup>d</sup>glory.*

42 *So also is the resurrection of the dead. It is sown in <sup>a</sup>corruption; it is raised in incorruption:* (All men shall gain physical perfection in the resurrection. DNTC, 2:401. Alma 40:23 The <sup>a</sup>soul shall be <sup>b</sup>restored to the <sup>c</sup>body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a <sup>d</sup>hair of the head shall not be lost; but all things shall be restored to their proper and <sup>c</sup>perfect frame.)

43 It is sown in dishonour; it is raised in <sup>a</sup>glory: it is sown in weakness; it is raised in power:

44 It is sown a <sup>a</sup>natural body; it is raised a <sup>b</sup>spiritual body. There is a natural body, and there is a spiritual body. (immortal)

45 And so it is written, The <sup>a</sup>first man <sup>b</sup>Adam was made a living soul; the last <sup>c</sup>Adam (Christ) *was made* a <sup>d</sup>quickening spirit.

46 Howbeit ~~that was not <sup>a</sup>first which is spiritual, but that which is natural~~ (, first, and not that which is spiritual); ~~and~~ (but) afterward(s) that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy (Adam), we shall also bear the image of the heavenly (Christ).

50 Now this I say, brethren, that <sup>a</sup>flesh and <sup>b</sup>blood cannot <sup>c</sup>inherit the kingdom of God; neither doth <sup>d</sup>corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all <sup>a</sup>sleep (die, sleep in death), but we shall all be <sup>b</sup>changed,

52 In a moment, in the <sup>a</sup>twinkling of an eye, at (the sound of) the last trump: for the <sup>b</sup>trumpet shall sound, and the <sup>c</sup>dead shall be raised incorruptible, and we shall be <sup>d</sup>changed.

53 For this <sup>a</sup>corruptible must put on incorruption, and this <sup>b</sup>mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on <sup>a</sup>immortality, then shall be brought to pass the saying that is written, <sup>b</sup>Death is swallowed up in victory.

55 O <sup>a</sup>death, where *is* thy sting? O <sup>b</sup>grave, (Hades, hell) where *is* thy victory?

56 *The sting of <sup>a</sup>death is sin; and the <sup>b</sup>strength (power) of sin is the law.* (Spencer W. Kimball: Paul says, the sting of death is sin, meaning that if men die in their sins, they will suffer the prescribed penalty and gain a lesser glory in the realms ahead. CR, Oct 1978, 109. **How do we avoid the sting of death?** Gordon B. Hinckley: The pain of death is swallowed up in the peace of eternal life... Whenever the cold hand of death strikes, there shines through the gloom and the darkness of that hour the triumphant figure of the Lord Jesus Christ, He, the Son of God, who by His matchless and eternal power overcame death. He is our comfort, our only true comfort, when the dark shroud of earthly night closes about us as the spirit departs the human form. CR, Apr 1996, 92.)

57 But <sup>a</sup>thanks *be* to God, which giveth us the <sup>b</sup>victory through our Lord Jesus Christ. (Keep the commandments.)

58 Therefore, my beloved brethren, be ye <sup>a</sup>stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

## 1 Corinthians 16

*Paul counsels: Stand fast in the faith; let all things be done with charity.* (Chapter 16 is Paul's farewell part of the epistle.)

1 NOW concerning the <sup>a</sup>collection for the saints, as I have <sup>b</sup>given order (directed, arranged) to the churches of Galatia, even so do ye. (Paul is letting the Saints know that he will be collecting their donations to take to the poor in Jerusalem.)

2 Upon the <sup>a</sup>first *day* of the week let every one of you lay by him in store, as *God* hath <sup>b</sup>prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters (recommends, certificates of ordination, documents certifying membership), them will I send to bring your <sup>a</sup>liberality (gift) unto Jerusalem.

4 And if it be <sup>a</sup>meet (suitable, worthwhile) that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now <sup>a</sup>by the way (passing); but I <sup>b</sup>trust (hope) to <sup>c</sup>tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great <sup>a</sup>door and <sup>b</sup>effectual (energetic, efficient) is opened unto me, and *there are* many adversaries.

10 Now if <sup>a</sup>Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore <sup>a</sup>despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother <sup>a</sup>Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 <sup>a</sup>Watch ye (behave like men), <sup>b</sup>stand fast in the <sup>c</sup>faith, <sup>d</sup>quit you like <sup>e</sup>men, be strong.

14 Let all your things be done with <sup>a</sup>charity.

15 I beseech you, brethren, (ye know the house of <sup>a</sup>Stephanas, that it is the firstfruits of Achaia, and *that* they have <sup>b</sup>addicted (devoted, appointed) themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was <sup>a</sup>lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. <sup>a</sup>Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy <sup>a</sup>kiss (salutation).

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema <sup>a</sup>Maran-atha (Aramaic meaning, "The Lord will come!" or "Come, O Lord!") Bruce R. McConkie said: "Anathema is a Greek word meaning accursed. Hence, a person or thing cursed by God or his authority, as for instance one who has been excommunicated, is anathema. (Rom. 9:3.) 'Wo unto them who are cut off from my church, for the same are overcome of the world.' (D. & C. 50:8.) "Paul's statement, 'If any man love not the Lord Jesus Christ, let him be Anathema Maranatha' (1 Cor. 16:22), probably means, let him be accursed until the Lord comes. Maranatha, an Aramaic word meaning, O our Lord, come, appears to have been used by the primitive saints as a watchword or salutation by which they reminded each other of the promised second Coming. Paul's statement, 'The Lord is at hand' (Philip. 4:5), and John's, 'Even so, come, Lord Jesus'

(Rev. 22:20), carry the same hope and encouragement.” (*Mormon Doctrine*, 2d ed. [Salt Lake City: Bookcraft, 1966], 34.)).

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

Evidence suggests that 1 Corinthians was really written from Ephesus not Philippi. The footnotes at the end of each Pauline epistle are not always reliable. “One may be misled by the King James Version notes at the end of every letter. These little postscripts are called ‘subscriptions’ from the fact that copyists wrote them underneath or after the letters. But the sentence notes appear very late—their earliest form is fourth century, so they are merely scribes’ opinions.” (Richard Lloyd Anderson, *Understanding Paul* [Salt Lake City: Deseret Book Co., 1983], 72.)