

LESSON 33
“Ye Are The Temple Of God”
1 Corinthians 1-6

OVERVIEW:

Paul’s epistle to the saints in Corinth.

Corinth has been called the Las Vegas of the ancient world. It was a city of 250,000 citizens and another 400,000 slaves. 1 Corinthians 5:9 indicates that he had already written an epistle to the saints in Corinth. This epistle is in response to specific questions asked as a result of his first letter. This epistle was written in the early summer of 57 AD. Then it appears he wrote another letter (which we also don’t have), which was quite harsh to the saints and calling them to repentance. Many heeded his counsel and repented, which prompted him to write 2 Corinthians, to express his love for the saints and his joy at their repentance. Unity is the main theme running through 1 Corinthians. Elder McConkie said, “One cannot learn the doctrine of eternal marriage by studying First Corinthians, for it is not there recorded. What one does find is an application of the doctrine to a special situation, which application cannot be understood without a prior knowledge of the doctrine itself. In addition to his personal knowledge and to these other documents unknown to us but available to him, Paul had received detailed oral reports about conditions in Corinth from members of the household of Chloe. Here again we are without background information which would be most helpful in putting First Corinthians into its proper perspective.” (DNTC, 2:310)

How quickly we can depart from the ordinances of the Church without close supervision by church leaders. This is what was happening to the saints in Corinth.

SCRIPTURES:

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE
CORINTHIANS
CHAPTER 1

True saints are perfectly united in the same mind and in the same judgment—Preach the gospel and save souls—The gospel is preached by the weak and the simple.

1 PAUL, (an apostle) called ~~to be an apostle~~ of Jesus Christ through the will of God, and Sosthenes our brother (A fellow member of the Church. He was converted by Paul in Corinth, beaten for his conversion and migrated to Ephesus seven years later when Paul wrote his epistle to the Corinthians.),

2 Unto the church of God which is at Corinth, to them that are ^asanctified in Christ Jesus, called *to be* ^bsaints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace *be* unto you, and ^apeace, from God our Father, and *from* the Lord Jesus Christ. (Grace – Greek salutation. Peace – Hebrew salutation. Greetings to Jew and Gentile.)

4 I thank my God always on your behalf, for the grace of God which is given you ~~by~~ (of) Jesus Christ;

5 That in every thing ye are enriched ~~by~~ (of) him, in all utterance, and *in* all knowledge;

6 Even as the ^atestimony of Christ was ^bconfirmed (establish, strengthen) in you:

7 So that ye ^acome behind (come short, miss, need) in no gift; waiting for the ^bcoming (revelation) of our Lord Jesus Christ:

8 Who shall also ^aconfirm (secure, establish, strengthen) you unto the end, *that ye may be* ^bblameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the ^afellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, ~~by~~ (in) the name of our Lord Jesus Christ, that ye all speak the same

thing, and *that* there be no ^adivisions (factions, schisms) among you; but *that* ye be perfectly joined together in the same ^bmind and in the same judgment. (The contentions and divisions among the members of the church had been manifested by the division into groups, each proclaiming their allegiance to Paul, Apollos, or Cephas. “Among the faithful saints there is only one mind and one judgment and these are the Lord’s; those with the full enjoyment of the Spirit learn the Lord’s views on all things and conform their minds and hearts to his, becoming one with him. “Be one, and if ye are not one, ye are not mine,” (D&C 38.27.) is his everlasting decree to his saints. DNTC, 2:313)

11 For it hath been declared unto me ^aof (about, concerning) you, my brethren, by them *which are of the house of Chloe*, that there are ^bcontentions among you. (Oneness is at the very heart of the atonement, which literally means at-one-ment. Its transcendent purpose is to provide a means whereby mortals, utterly divided from their Father by sin and mortality, can become one with him again. Through the atonement they are reconciled to their previous relationship, at home with their Father. The atonement is also the only means whereby people, divided by their selfish interests, can become united in a glorious relationship of harmony. If oneness is God’s goal for us, then, we can be certain that its very opposite is division, the grabbing territory and self-protection, the dissension that is so often part of life in mortality. When Lucifer is on the loose, he scatters people and disintegrates relationships. Maurine Proctor, Meridian Magazine, Lesson 33.)

12 Now this I say, that ~~every one~~ (many) of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of ^aChrist. (In D&C the Lord spoke of those who obtain the telestial inheritance: “These are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one and some of another – some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; But received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. D&C 76: 99-101.)

13 Is Christ ^adivided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, ^abut (except) ^bCrispus (the chief of the Synagogue. He and his household were baptized by Paul.) and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of ^aStephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize (not just to baptize), but to preach the gospel: not with ^awisdom of words, lest the cross of Christ should be made of none effect.

18 For the ^apreaching of the cross is to them that perish foolishness; but unto us which are saved it is the ^bpower of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the ^aunderstanding of the ^bprudent.

20 Where *is* the wise? where *is* the ^ascribe? where *is* the ^bdisputer of this ^cworld (age)? hath not God made foolish the ^dwisdom of this ^eworld?

21 For after that in the wisdom of God the world ^aby (by means of, through) wisdom knew not God, it pleased God by the foolishness of ^bpreaching to save them that believe. (President Spencer W. Kimball taught: “There is opportunity to get both [secular and spiritual learning] simultaneously...If we spend our mortal days in accumulating secular knowledge to the exclusion of the spiritual then we are in a dead-end street, for this is the time for man to prepare to meet God; this is the time for faith to be built, for baptism to be effected, for the Holy Ghost to be received, for the ordinances to be performed. Contemporary with this program can come the secular knowledge, for even in the spirit world after death our spirits can go on learning.” The Teachings of Spencer W. Kimball, p. 390)

22 For the Jews require a ^asign, and the Greeks seek after wisdom:

23 But we ^apreach Christ ^bcrucified, unto the Jews a ^cstumblingblock, and unto the Greeks foolishness;

24 But unto them ~~which are called~~ (who believe), both Jews and Greeks, Christ the ^bpower of God, and the ^cwisdom of God.

25 Because the ^afoolishness of God is wiser than men; and the weakness of God is stronger than men.

(The fact is that those who measure life only with the intellect will always find the gospel of Christ ridiculous [or foolish]. The idea of angels and gold plates and revelation and healings and visions and prophets will bring an indulgent smirk to the faces of hard-hearted intellectuals. These are those whom the Lord said in Moses 6:27, “their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off.” Ted Gibbons, Lesson 33, LDS Living.)

26 For ye see your calling, brethren, how that not many wise men after the ^aflesh, not many mighty, not many noble, are ^bcalled (chosen):

27 ~~But~~ (For) God hath chosen the ^afoolish things of the world to ^bconfound (shame, frustrate) the wise; and God hath chosen the ^cweak things of the world to confound the things which are mighty; (How is it that weak and untried persons have spiritual powers and understanding which is often denied the learned and worldly wise? It is in large measure a matter of pre-existent preparation. Some people developed in the pre-mortal life the talents to recognize truth, to comprehend spiritual things, to receive revelation from the Spirit; others did not. Those so endowed spiritually were foreordained and sent to earth to serve at God’s command as his ministers. Hence, we find Paul extolling the spiritual powers of the weak and simple and decrying the foolishness of the worldly wise who seek religious preferment and status on the basis of intellectuality and persuasive powers. In our day the Lord has taken the same approach. “I call upon the weak things of the world, those who are unlearned and despised, to thrash the nations by the power of my Spirit. (D&C 35:13) To Joseph Smith he said: “I have raised you up, that I might show forth my wisdom through the weak things of the earth.” (D&C 124:1, 17-24) DNTC, 2:317)

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought (a) things that are (mighty): (In the English of the 1600s, base meant lowly or humble.)

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and ^asanctification, and redemption:

31 That, according as it is written, He that glorieth, let him ^aglory in the Lord.

CHAPTER 2

The gospel is preached by the power of the Spirit—The Spirit reveals all things to the saints—The unregenerated ‘natural man’ cannot receive the things of the Spirit of God.

1 AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the ^atestimony of God.

2 For I determined not to know any thing among you, ^asave (except) Jesus Christ, and him ^bcrucified.

3 And I was with you in ^aweakness, and in fear, and in much trembling.

4 And my ^aspeech and my preaching was not with ^benticing (persuasive) words of man’s wisdom, but in demonstration of the ^cSpirit and of ^dpower:

5 That your faith should not stand in the wisdom of men, but in the ^apower of God. (The gospel is only preached in one effective way, by the power of the Spirit. In a revelation to Joseph Smith, God commanded his ministers: “If ye receive not the Spirit ye shall not teach.” Then he gave them this promise: “As ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; For, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son.” (D&C 42:14-17) DNTC, 3:318)

6 Howbeit we speak wisdom among them that are ^aperfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the ^awisdom of God in a ^bmystery, even the hidden ^cwisdom, which God ^dordained (foreordained) before the world unto our glory:

8 Which none of the princes of this world knew: for had they known it, they would not have ^acrucified

the Lord of glory.

9 But as it is written, ^aEye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath ^bprepared for them that love him. (Revelation is for everyone in the Church. “Thus saith the Lord” – to every member of his Church – “I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end. Great shall be their reward and eternal shall be their glory. And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom. Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations. And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught. For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will – yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.”

(D&C 76:5-10; 121:26-28) Joseph Smith said: “God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the least saint may know all things as fast as he is able to bear them. TPJS, p. 149. DNTC, 3:320-21. Neal A. Maxwell said: “We are not now ready for all things the Lord has prepared in the City of God for them that love Him. (See 1 Cor. 2:9.) Our present eyes are unready for things which they have not yet seen, and our ears are not prepared for the transcending sounds and music of that city. “The trek will be proving and trying. Faith, patience, and obedience are essential (see Mosiah 23:21; Abr. 3:25), but he who completes the journey successfully will be immeasurably added upon. (see Abr. 3:26.) And he who does not will have subtracted from the sum of his possibilities. “When we arrive home, we shall be weary and bruised. But at last our aching homesicknesses will cease. Meanwhile, our mortal homecomings are but faint foreshadowings of that Homecoming!” (“Called and Prepared from the Foundation of the World,” Ensign, May 1986, 36)

10 But God hath ^arevealed them unto us by his ^bSpirit: for the ^cSpirit ^dsearcheth (explores, investigates) all things, yea, the deep things of God.

11 For what man ^aknoweth the things of a man, save the spirit of man which is in him? even so the things of God ^bknoweth no man, ^cbut (except he has) the ^dSpirit of God.

12 Now we have received, not the ^aspirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. (We can never comprehend the things of God and of heaven, except by revelation. TPJS, p. 292)

13 Which things also we speak, not in the words which man’s ^awisdom teacheth, but which the Holy Ghost ^bteacheth; comparing spiritual things with spiritual. (Elder Bruce R. McConkie taught: “Pure religion is a thing of the Spirit and not of the intellect alone, and its truths must be carried into the hearts of hearers by the power of the Spirit, otherwise the human soul is not changed...and the seeker after salvation does not become alive in Christ.” DNTC, 2:318)

14 But the ^anatural man (The natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit. Mosiah 3:19) ^breceiveth not the things of the ^cSpirit of God: for they are ^dfoolishness unto him: neither can he ^eknow them, because they are ^fspiritually ^gdiscerned (examined, tried, judged). (The man who neglects the whisperings of the Spirit will never understand the salient truths of the universe.)

15 But he that is spiritual ^ajudgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may ^ainstruct him? But we have the ^bmind of Christ. (Joseph Smith taught that the Father and the Son possess “the same mind, the same wisdom, glory, power, and fullness,” and that “all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint-heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fullness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.” Lectures on Faith, p. 50-51, DNTC, 2:322)

CHAPTER 3

Milk comes before meat in the Church—Men's works shall be tried by fire—The saints are the temple of God, and if faithful they shall inherit all things.

1 AND I, brethren, could not speak unto you as unto spiritual [men and women] but as unto carnal [men and women], *even* as unto babes in Christ.

2 I have fed you with ^amilk, and not with meat: for hitherto ye were not able *to bear* (receive) *it*, neither yet now are ye able. (God's earthly kingdom is a school in which his saints learn the doctrines of salvation. Some members of the Church are being taught elementary courses; others are approaching graduation and can do independent research where the deep and hidden things are concerned. All must learn line upon line and precept upon precept. Alma said: "It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him. And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he knows them in full." Alma 12:9-10, DNTC, 2:324)

3 For ye are yet ^acarnal: for whereas *there is* among you ^benvying, and ^cstrife, and ^ddivisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ^aministers (servants) by whom ye believed, even as the Lord gave to every man?

6 I have ^aplanted, Apollos watered; but God ^bgave (caused, gave growth) the ^cincrease.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own ^areward according to his own labour.

9 For we are ^alabourers together with God: ye are God's ^bhusbandry (cultivated field, farm), *ye are* God's building.

10 According to the ^agrace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. (Paul, as a wise masterbuilder, laid the foundation for the Corinthian Church on Christ and his atoning sacrifice. Similarly, in this day, Joseph Smith said: "The fundamental principles of our religion are the testimony of the apostles and prophets, concerning Jesus Christ, that he died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it." TPJS, p. 121. DNTC, 2:325)

11 For other ^afoundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the ^afire shall ^btry (test, put to proof) every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself ^ashall (may) be saved; yet so as by fire.

16 Know ye not that ye are the ^atemple of God, and *that* the ^bSpirit of God dwelleth ^cin (in, within, among) you?

17 If any man ^adefile (spoil, corrupt, deprave) the temple of God, him shall God destroy; for the temple of God is ^bholy, which *temple* ye are. (To be clean is to be saved; to be filthy is to be damned. "No unclean thing can inherit the kingdom of heaven." (Alma 11:37; Moses 6:57-61) The whole plan and system of salvation is designed to enable men to take the worldly souls they now possess and to cleanse

and perfect them through baptism of water and of the Spirit. Indeed, the very purpose of baptism is to empower men to “be sanctified by the reception of the Holy Ghost,” that they “may stand spotless” before the Lord at the last day. (3 Ne. 27:19-21) How apt then for Paul speaking to the saints, to those who have already been cleansed by fire, to remind them that their bodies have thus become a temple in which the Spirit of God resides. “Be ye clean that bear the vessels of the Lord” (D&C 133:5), he is saying in effect, for your bodies are the temple of the Holy Ghost which is in you. (1 Cor 6:19) DNTC, 2: 326)

18 Let no man deceive himself. If any man among you ^aseemeth to be wise in this world, let him become a ^bfool, that he may be ^cwise.

19 For the ^awisdom of this ^bworld is ^cfoolishness with God. For it is written, He taketh the wise in their own ^dcraftiness (cunning, villainy).

20 And again, The Lord ^aknoweth the thoughts of the wise, that they are ^bvain (deceptive, fruitless).

21 Therefore let no man ^aglory in men. For all things are yours;

22 Whether ^aPaul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; ^ball are yours;

23 And ye are ^aChrist's; and Christ is God's.

CHAPTER 4

Christ's ministers must be faithful—The apostles suffer, minister, keep the faith—The kingdom of God is not in word but in power.

1 LET a man so account of us, as of the ministers of Christ, and stewards of the ^amysteries of God. (True ministers receive revelation and know the mysteries of God. “Salvation cannot come without revelation,” the Prophet said. “It is in vain for anyone to minister without it. No man is a minister of Jesus Christ without being a prophet... Men of the present time testify of heaven and hell, and have never seen either; and I will say that no man knows these things without this.” TPJS, p. 160. DNTC, 2:330)

2 Moreover it is required ~~in~~ (of) ^astewards, that a man be found ^bfaithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing ^aby (against) myself; yet am I not hereby justified: but he ~~that~~ (who) ^bjudgeth me is the Lord.

5 Therefore (I) judge nothing before the time, until the Lord come, who both will bring to light the ^ahidden things of darkness, and will make ^bmanifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be ^apuffed up (proud, arrogant) for one against another.

7 For who maketh thee ^ato differ from another? (different from, superior to) and what hast thou that thou didst not ^breceive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? (We should not boast of the talents we have in this life. They were given in the pre-mortal life. “All men trained themselves for an infinite period in the schools of eternity before birth into mortality. Men came here with the talents and capacities developed there.” DNTC, 2:330)

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. (Reign as kings and priests in God's hierarchy. “Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.” D&C 6:7. DNTC, 2:330-331)

9 For I think that God hath set forth us the ^aapostles (last apostles) last, as it were ^bappointed to death:

for we are made a spectacle unto the world, and to angels, and to men. (In verses 1, 6, 8, and 9 Paul uses the word “us” in referring to “us the apostles.” Who? Paul and Apollos are named, and all of the apostles are included. Does this, then, mean that Apollos had become one of the Council of the Twelve? Such appears to be the case. The whole context of Paul’s presentation here indicates he is speaking of members of the Twelve as the ministers of Christ, and not of witnesses in general. DNTC, 2:332)

10 We *are* fools for Christ’s sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are ^abuffeted (roughly treated, afflicted), and have no certain dwellingplace;

12 And ^alabour, working with our ^bown ^chands: being ^dreviled, we bless; being ^epersecuted, we ^fsuffer it (endure patiently):

13 Being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day. (In all ages the saints have been persecuted by the world, but in the days of Jesus and Paul the world went wild; persecution was perfected; and the blood of the martyrs under the altar cried unto the Lord for vengeance. DNTC, 2:333)

14 I write not these things to ^ashame you, but as my beloved ^bsons I ^cwarn you.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the ^agospel.

16 Wherefore I beseech you, be ye ^afollowers (imitators) of me. (Follow me, for I follow Christ.)

17 For this cause have I sent unto you ^aTimotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are ^apuffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in ^apower. (Of course men must have the word, of course they must learn the doctrines of salvation. But men do not gain the kingdom of God, the Church, or the gospel until they possess the power. There must be priesthood, the gift of the Holy Ghost, revelation, visions, miracles, glorious manifestations of God’s power, or there is no kingdom of God, no Church of Jesus Christ, no saving gospel. DNTC, 2:333)

21 ^aWhat will ye? (i.e. what do you choose?) shall I come unto you with a rod, or in love, and *in* the spirit of ^bmeekness?

CHAPTER 5

The Church cannot fellowship sinners—Christ our passover is sacrificed for us.

1 IT is reported commonly *that there is* ^afornication (sexual immorality) among you, (this meant any sexual relations outside of marriage.) and such fornication as is not so much as named among the Gentiles, that one should have his father’s wife. (Apparently a member of the Church in Corinth had married his stepmother, either because she was a widow or had been separated from her prior husband. Such marriages were forbidden by the Mosaic code under penalty of excommunication. (Lev 18:6-8, 29) Paul endorses the Mosaic prohibition, describes the intimacies resulting from such unions as fornication, condemns his Corinthian brethren for winking at the offense, and directs the excommunication of the offender. If the sinner were left in the Church, Paul reasons, his influence, as leaven, would spread throughout the whole Church. The Church must, therefore, purge out this old leaven of wickedness and replace it with a new influence or leaven of righteousness. DNTC, 2:335)

2 And ye are ^apuffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. (They are proud of the fact that they have shown tolerance for a serious sinner.)

3 For I verily, ^aas (as it were) absent in body, but present in spirit, (I) have judged already, as though I were present, *concerning* him that hath so done this deed (as though I were present),

4 In the name of our Lord Jesus Christ, when ye are gathered together, ^aand ~~my~~ (have the) Spirit, with the power of our Lord Jesus Christ,

5 To ^adeliver such an one unto Satan for the ^bdestruction of the flesh, that the spirit may be saved in the ^cday of the Lord Jesus. (This fellow needs to be excommunicated. From latter-day revelation we learn that following celestial marriage, a man may make his calling and election sure; that is, he may progress in righteousness until he is sealed up unto eternal life and his exaltation is guaranteed. Such is the state to which Isaiah, Ezekiel, Joseph Smith, Paul himself, and others attained. A person in this state is subject to the law to which Paul here merely alludes, but which is given in more amplified form in the Doctrine and Covenants in these words: “Verily, verily, I say unto you, if a man marry a wife according to my word, [and if their calling and election is made sure], and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.” D&C 132:26, DNTC, 2:335)

6 Your ^aglorying (boasting) is not good. Know ye not that a little leaven leaveneth the whole lump?

7 ^aPurge out therefore the old leaven, that ye may be a new lump, as ye are ^bunleavened. For even Christ our ^cpassover is sacrificed for us:

8 Therefore let us keep the ^afeast, not with old ^bleaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of ^csincerity and truth.

9 I wrote unto you in an ^aepistle (He already had written an epistle which has been lost to us. This epistle is in response to specific questions that arose from his first letter.) not to ^bcompany with ^cfornicators (sexually immoral persons, male prostitutes):

10 Yet not altogether with the fornicators of this world, or with the ^acovetous, or ^bextortioners (swindlers, robbers), or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep ^acompany, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a ^bdrunkard, or an extortioner; with such an one ^cno (not even) not to ^deat.

12 For what have I to do to judge them also that are ^awithout (outside, foreign, not belonging)? do not ye (they) ^bjudge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person. (Paul wrote the Corinthians, in an epistle since lost and unknown, not to company with fornicators. Here he qualifies his previous command. What he intended to forbid was the fellowshipping of such persons in the Church. They should be handled for their membership, unless of course they repent. Now also he extends his instructions to include members of the Church who are covetous, idolaters, railers, drunkards, or extortioners. Manifestly, he explains, to avoid all such who are in the world, would require us to “go out of the world” itself. DNTC, 2:336)

CHAPTER 6

Brethren should not go to law with each other—The unrighteous shall not be saved—True saints are the temple of the Holy Ghost.

1 DARE any of you, having a ^amatter against another, go to ^blaw before the unjust, and not before the saints? (Judges and courts are and always have been part of the kingdom of God on earth. Whenever that kingdom has been set up in its fullness, glory and power, the church court system has been empowered to handle both civil and ecclesiastical matters. All such cases rested in the hands of the Lord’s judges

from the day of Adam to the time Saul was chosen to rule in Israel. Since then the perfect law has been modified to fit into world conditions. In Paul's day there were both church courts and civil courts, as there are today. If the saints go to law with each other, they may choose to do so under either state or church jurisdiction. Paul is here counseling them to handle their own affairs in their own courts, and his counsel is good and might well be followed by church members today. Manifestly where grievances involve nonmembers of the Church, redress must be sought before civil tribunals. D&C 134:11. DNTC, 2:337.)

2 Do ye not know that the saints shall ^ajudge the ^bworld? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life? (Being the kingdom of God on earth and having a perfect organization, provision is made in the Church for the trial of transgressors against church standards and for the settlement of disputes between church members and groups. It is the practice of the Church for home teachers (or other specially assigned brethren) to investigate alleged transgression and then, if necessary, bring charges against accused persons, either before a bishop's court or a stake presidency and high council. [These are now called disciplinary councils.] MD, p. 134. Brigham Young said: "I think that it can be shown that the great majority of difficulties between brethren arises from misunderstandings rather than from malice and a wicked heart, and instead of talking the matter over with each other in a saint-like spirit, they will contend with each other until a real fault is created, and they have brought a sin upon themselves. When we have done good ninety-nine times and then do an evil, how common it is, my brethren and sisters, to look at that one evil all the day long and never think of the good. Before we judge each other we should look at the design of the heart, and if it is evil, then chasten that individual, and take a course to bring him back again to righteousness. Discourses of Brigham Young, p. 149-150.)

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your ^ashame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take ^awrong? why do ye not rather ^bsuffer yourselves to be ^cdefrauded?

8 Nay, ye do wrong, and ^adefraud, and that *your* brethren.

9 Know ye not that the ^aunrighteous shall not ^binherit the kingdom of God? Be not deceived: neither ^cfornicators (sexually immoral persons, male prostitutes), nor idolaters, nor ^dadulterers, nor ^eeffeminate (catamites), nor ^fabusers of themselves with mankind (male homosexuals), (Elder Richard G. Scott said: "Any sexual intimacy outside the bonds of marriage – I mean any intentional contact with the sacred, private parts of another's body, with or without clothing – is a sin and is forbidden by God. It is also a transgression to intentionally stimulate these emotions within your own body." CR, Oct. 1994, p. 51)

10 Nor ^athieves, nor covetous, nor ^bdrunkards, nor ^crevilers, nor ^dextortioners (robbers), shall inherit the kingdom of God.

11 And such were some of you: but ye are ^awashed, (baptized) but ye are ^bsanctified, (pure and spotless) but ye are justified (God by his Spirit seals, ratifies, and approves your post-baptismal conduct, because it now conforms to his standards. DNTC, 2:340) in the ^cname of the Lord Jesus, and by the ^dSpirit of our God. (The atonement of Jesus Christ is what cleanses, sanctifies, and justifies us.)

12 ^aAll things are (not) lawful unto me, ~~but~~ (and) all things are not ^bexpedient (beneficial, advantageous): all things are (not) lawful for me, ~~but~~ (therefore) I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for ^afornication (sexual immorality), but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also ^araise up us by his own power.

15 Know ye not that your bodies are the ^amembers of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be ^aone flesh.

17 But he that is joined unto the Lord is ^aone spirit.

18 Flee fornication. Every sin that a man ~~doeth~~ (committeth) is ~~without~~ (against) the body (of Christ); ~~but~~ (and) he ~~that~~ (who) committeth fornication sinneth against his own body.

19 What? know ye not that your ^abody is the ^btemple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your ^cown? (The body belongs to God.)

20 For ye are ^abought with a price: therefore glorify God in your body, and in your spirit, which are God's. Jeffrey R. Holland said: "May I quote a 1913 sermon by **Elder James E. Talmage** on this doctrinal point: "We have been taught . . . to look upon these bodies of ours as gifts from God. We Latter-day Saints do not regard the body as something to be condemned, something to be abhorred. . . . We regard [the body] as a sign of our royal birthright. . . . We recognize the fact that those who kept not their first estate . . . were denied that inestimable blessing. . . . We believe that these bodies . . . may be made, in very truth, the temple of the Holy Ghost. . . ." "It is peculiar to the theology of the Latter-day Saints that we regard the body as an essential part of the soul. Read your dictionaries, the lexicons, and encyclopedias, and you will find that nowhere, outside of the Church of Jesus Christ, is the solemn and eternal truth taught that the soul of man is the body and the spirit combined.' (*Conference Report*, October 1913, p. 117.) "So...one who toys with the God-given—and satanically coveted—body of another toys with the very soul of that individual, toys with the central purpose and product of life, 'the very key' to life, as **Elder Boyd K. Packer** once called it. In trivializing the soul of another (please include the word *body* there) we trivialize the atonement which saved that soul and guaranteed its continued existence. And when one toys with the Son of Righteousness, the Day Star himself, one toys with white heat and a flame hotter and holier than the noonday sun. You cannot do so and not be burned. You cannot with impunity 'crucify . . . the Son of God afresh.' (Hebrews 6:6.) Exploitation of the body (please include the word *soul* there) is, in the last analysis, an exploitation of him who is the Light and the Life of the world. Perhaps here, Paul's warning to the Corinthians takes on newer, higher meaning: "Now the body is not for fornication, but for the Lord; and the Lord for the body. . . . Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. . . . Flee fornication. . . . He that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and *ye are not your own?* . . . For ye are bought with a price: therefore glorify God *in your body, and in your spirit*, which are God's.' (1 Corinthians 6:13-20. Italics added.) "Our soul is what is at stake here—our spirit *and* our body. Paul understood that doctrine of the soul every bit as well as James E. Talmage did, because it is gospel truth. The purchase price for our fullness of joy—body and spirit eternally united—is the pure and innocent blood of the Savior of the world. We cannot then say in ignorance or defiance, 'Well, it's my life' or worse yet, 'It's my body.' It is *not*. 'Ye are not your own,' Paul said. 'Ye are bought with a price.' So in answer to the question, 'Why does God care so much about sexual transgression?' it is partly because of the precious gift offered by and through his Only Begotten Son to redeem the souls—bodies *and* spirits—we too often share and abuse in such cheap and tawdry ways. Christ restored the very seeds of eternal lives (see D&C 132:19, 24), and we desecrate them at our peril. The first key reason for personal purity? Our very souls are involved and at stake." (Jeffrey R. Holland and Patricia T. Holland, *On Earth As It Is in Heaven* [Salt Lake City: Deseret Book Co., 1989], 187-188.)

Additional Reading:

CHAPTER 7

Paul answers special questions about marriage among those called on missions—Paul extols self-discipline.

1 NOW concerning the things whereof ye wrote unto me, (saying,) ^a*It is good for a man not to touch a woman.* (The Corinthians said that in some unusual situation, marriage was improper. This was in their reply to Paul's first epistle to them.)

2 Nevertheless (I say), ^a*to avoid* ^bfornication, let every man have his own ^cwife, and let every woman have her own husband. (Some of Paul's answers involved exceptions to the general rules of the Church. DNTC, 2:343)

3 Let the ^ahusband render unto the ^bwife due ^cbenevolence: and likewise also the wife unto the husband.
4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 ^aDefraud (Depart) ye not one (from) the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that ^bSatan ^ctempt you not for your incontinency. (His sensitive treatment of sexual responsiveness in marriage suggests that Paul was or had been married.)

6 ~~But~~ (And now what) I speak ~~this~~ (is) by permission, *and* not ~~of~~ (by) commandment. (This is just my opinion.)

7 For I would that all men were even as I myself. (I would that all men understood the law of marriage, that all had self-mastery over their appetites, and that all obeyed the laws of God in these respects. DNTC, 2:344) But every man hath his ^aproper (own) ^bgift of God, one after this manner, and another after that. (It is possible that Paul, who had once been married, was a widower at the time of his writing of First Corinthians. His heart was thoroughly set on missionary work, and thus he might have chosen not to remarry. Hence his counsel to those in similar circumstances was "I would that all men were even as I myself. New Testament Study Guide, p. 288. President Kimball said: "Taking such statements in conjunction with others [Paul] made it is clear that he is not talking about celibacy, but is urging the normal and controlled sex living in marriage and total continence outside marriage. (There is no real evidence that Paul was never married, as some students claim, and there are in fact indications to the contrary.)" Miracle of Forgiveness, p. 64)

8 I say therefore to the unmarried and ^awidows, It is good for them if they abide even as I.

9 ^aBut if they cannot ^bcontain (abide) (use self control), let them marry: for it is better to marry than ~~to~~ ^cburn (burn with lust) (that any should commit sin). (Paul here gives a personal opinion that in some cases, about which the Corinthians had asked, unmarried persons and widows should not marry. We do not know to whom the instructions here given apply. In any event, they are an exception to the law, and do not apply, even as a personal opinion, to others than those involved. DNTC, 2:344)

10 And unto the married I command, *yet* not I, but the Lord, Let not the ^awife ^bdepart from *her* husband:
11 But ~~and~~ if she depart, let her remain unmarried, or be ^areconciled to *her* husband: ~~and~~ (but) let not the husband ^bput away *his* wife. (In whatever cases are involved, the Lord counsels against divorce, and Paul gives a personal opinion that should divorces occur, women should remain unmarried. DNTC, 2:344)

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an ^ahusband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving ^ahusband is ^bsanctified by the wife, and the unbelieving wife is ^csanctified (cleansed) by the husband: else were your children unclean; but now are they holy. (Paul is referring here to marriages where the husband or wife has converted to Christianity but the other partner has not. Though in this context, unbelieving refers to Jewish parents who wanted to continue circumcising their children, the principle of spiritual damage to children from such marriages holds true in all generations.)

New Testament Study Guide, p. 289. The Prophet Joseph Smith was troubled by this verse and inquired of the Lord as to its meaning. He received section 74: For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. Now in the days of the apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ. And it came to pass that there arose a great contention among the people concerning the law of circumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the law of Moses, which law was fulfilled. And it came to pass that the children, being brought up in subjection to the law of Moses, gave heed to the traditions of their fathers and believed not the gospel of Christ, wherein they became unholy. Wherefore, for this cause the apostle wrote unto the church, giving unto them a commandment, not of the Lord, but of himself, that a believer should not be united to an unbeliever; except the law of Moses should be done away among them, That their children might remain without circumcision; and that the tradition might be done away, which saith that little children are unholy; for it was had among the Jews; But little children are holy, being sanctified through the atonement of Jesus Christ; and this is what the scriptures mean.)

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us ^ato (in) peace.

16 For what knowest thou, O wife, whether thou shalt ^asave *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as ^aGod hath distributed to every man, as the Lord hath called every one, so let him walk. And so ^bordain (order, prescribe) I in all churches.

18 Is any man called being circumcised? let him not ^abecome uncircumcised (conceal, obliterate circumcision). Is any called in uncircumcision? let him not be circumcised.

19 ^aCircumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's ^afreeman: likewise also he that is called, *being* free, is Christ's ^bservant.

23 Ye are ^abought with a price; be not ye the ^bservants (slaves) of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, (this is my opinion) as one that hath obtained ^amercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present ^adistress (trial, affliction), ^b~~I say, that it is good for a man so to be~~ (for a man so to remain that he may do greater good).

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But ~~and~~ if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: ~~but~~ (For) I spare you (not).

29 ^aBut (I speak unto you who are called unto the ministry. For) this I say, brethren, the time (that remaineth) is (but) short: ~~it remaineth, that both~~ (that ye shall be sent forth unto the ministry. Even) they ~~that~~ (who) have wives, (shall) be as though they had none; (for ye are called and chosen to do the Lord's work.) (This counsel is given to those who would serve as missionaries.)

30 And ~~they that~~ (it shall be with them who) weep, as though they wept not; and ~~they that~~ (them who) rejoice, as though they rejoiced not; and ~~they that~~ (them who) buy, as though they possessed not;

31 And ~~they that~~ (them who) use this world, as not ~~abusing~~ (using) *it*: for the ^afashion of this ^bworld passeth away.

32 But I would, (brethren, that ye magnify your calling. I would) have you without ^acarefulness (cares) (Have no anxiety about anything.). ~~He that~~ (For he who) is unmarried careth for the things that belong to the Lord, how he may please the Lord: (therefore he prevaieth.)

33 But he (who) ~~that~~ is married careth for the things that are of the world, how he may please *his* wife; therefore there is a difference, for he is hindered).

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin (whom he hath espoused), if she pass the flower of ~~her~~ age, and need so require, let him do what he will (hath promised), he sinneth not: let them marry.

37 Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 ^aSo then he that giveth ~~her~~ (himself) in marriage doeth well; but he that giveth ~~her~~ (himself) not in marriage doeth better. (It is clear from the Inspired Version corrections and additions that ministerial service of a missionary nature was involved, and the main questions seemed to be: Should engaged persons who are called on missions marry first, or go out on the Lord's errand while single? And if they should serve while single, should certain ones who were already married, receive divorces prior to such service? In our day when an elder who is engaged to be married is called on a mission, more often than not he fulfills his mission prior to his marriage; occasionally he marries first and leaves his wife for the assigned period of ministerial service. In the earlier days of this dispensation recently married brethren were frequently called to leave their wives and perform missionary service. Obviously the same rule need not and should not apply in every case. A host of personal circumstances and situations are always involved. Ordinarily, and Paul specified this as his opinion, marriage should be deferred. DNTC, 2:346-7)

39 The ^awife is bound by the ^blaw as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAPTER 8

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

1 NOW ^aas touching (concerning) things offered unto ^bidols, we know that we all have knowledge. Knowledge puffeth up, but ^ccharity (love) ^dedifieth (builds up, strengthens, establishes, repairs).

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to ^aknow.

3 But if any man love God, the same is ^aknown of him.

4 As concerning therefore the eating of those things ^athat (which) are (in the world) offered in sacrifice unto ^bidols, we know that an ^cidol is nothing in the world, and that *there is* none other God but one.

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 ^aGod, the ^bFather, of whom *are* all things, and we in him; and one ^cLord Jesus Christ, by whom *are* ^dall 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 ^aconscience being weak is defiled.

8 But ^ameat 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 ^aliberty of yours become a ^bstumblingblock to them that are ^cweak. (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 ^abrethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat ^amake my brother to ^boffend (cause my brother to stumble, falter), I will ^ceat no flesh while the world standeth, lest I make my

CHAPTER 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 ^aapostle? am I not free? have I not ^bseen Jesus Christ our Lord? are not ye my ^cwork in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the ^aseal (certification, proof) of mine apostleship are ye in the Lord.

3 Mine ^aanswer (defense) to them that do ^bexamine (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 ^awife, as well as other apostles, and *as* the ^bbrethren 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 ^awarfare any time at his own charges? who planteth a ^bvineyard, and ^ceateth 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 ^amuzzle 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 ^awritten: that he that ploweth should plow in hope; and that he that thresheth in hope should be ^bpartaker of his hope.

11 If we have sown unto you ^aspiritual 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 ^apower (authority); but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which ^aminister about holy things ^blive (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 ^apreach the ^bgospel should ^clive 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 ^agospel, I have nothing to glory of: for ^bnecessity is laid upon me; yea, woe is

unto me, if I ^cpreach not the gospel!

17 For if I do this thing ^awillingly, I have a ^breward: but if against my will, a ^cdispensation 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 ^acharge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself ^aservant 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 ^aweak, that I might gain the weak: I am made ^ball 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 ^amastery is ^btemperate in all things. Now they *do it* to obtain a corruptible ^ccrown; but we an ^dincorruptible.

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

27 But I ^akeep (rigorously discipline) under my ^bbody, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

CHAPTER 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 ^acloud, and all passed through the ^bsea;

2 And were all ^abaptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual ^ameat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that ^aRock 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 ^aGod was not well ^bpleased: for they were ^coverthrown (strewn, buried) in the ^dwilderness.

6 Now these things were our ^aexamples (types), to the intent we should not ^blust (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 ^apeople sat down to eat and drink, and rose up to play.

8 Neither let us (to) commit ^afornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us ^atempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither ^amurmur ye, as some of them also murmured, and were ^bdestroyed of the destroyer.

11 Now all these things happened unto them for ^aensamples (types): ^band they are ^cwritten for our ^dadmonition (also, and for an admonition for those), upon whom the ends of the world ~~are~~ (shall) come.

12 Wherefore let him that thinketh he ^astandeth take heed lest he ^bfall.

13 There hath no temptation ^ataken (seized upon) you but such as is common to man: but God *is* faithful,

who will not suffer you to be ^btempted above that ye are able; but will with the ^ctemptation also make a way to ^descape, that ye may be able to ^ebear 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.)

14 Wherefore, my dearly beloved, flee from ^aidolatry.

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

16 The ^acup of ^b 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 ^c 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 ^apartakers (sharers, partners) of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to ^aidols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they ^asacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the ^acup 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 ^ajealousy? are we stronger than he?

23 ^aAll things are (not) lawful for me, ~~but~~ (for) all things are not ^bexpedient (advantageous, appropriate, beneficial): all things are (not) lawful for me, ~~but~~ (for) all things ^cedify not.

24 Let ~~no~~ (not) man seek (therefore) his ^aown, but every man another's ^bwealth (good).

25 Whatsoever is sold in the ^ashambles (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 ^aearth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a 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* ^aconscience?

30 For if I ^aby 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, ^ado all to the glory of God.

32 Give none ^aoffence, 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 ^aseeking mine own profit, but the ^bprofit (benefit, advantage) of (the) many, that they may be ^csaved.