

LESSON 34
“Keep the Ordinances, As I Delivered Them”
1 Corinthians 11-16

OVERVIEW:

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

Which is the best gift of the Spirit?

SCRIPTURES:

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE
CORINTHIANS
CHAPTER 11

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

1 BE ye ^afollowers (imitators) of me, even as I also *am* of Christ.

2 Now I praise you, brethren, ^athat (because) ye remember me in all things, and keep the ^bordinances (precepts, doctrines, traditions), as I delivered *them* to you.

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

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

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is ^aeven (one and the same as) all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a ^ashame for a woman to be shorn or shaven, let her be covered.

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

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

9 Neither was the man created for the woman; but the woman for the man. (As the woman, Eve, was created for the man, Adam, and not the reverse, so women are subordinate to men and are subject to their control. Such is the practical rule that does and must exist between the sexes by virtue of the simple fact that there cannot be two equal heads. DNTC, 2:361. “The marriage sanctioned by God provides

men and women with the opportunity to fulfill their divine potentials. 'Neither is the man without the woman, neither the woman without the man, in the Lord' (1 Cor. 11:11). Husbands and wives are unique in some ways and free to develop their eternal gifts, yet as coequals in the sight of their heavenly parents they are one in the divine goals they pursue, in their devotion to eternal principles and ordinances, in their obedience to the Lord, and in their divine love for each other. When a man and woman who have been sealed together in a temple are united spiritually, mentally, emotionally, and physically, taking full responsibility for nurturing each other, they are truly married. Together they strive to emulate the prototype of the heavenly home from which they came. The Church teaches them to complement, support, and enrich one another. . . . If a husband and wife are faithful to their temple marriage, they will continue as co-creators in God's celestial kingdom through the eternities." (*Encyclopedia of Mormonism*, 4 vols., Daniel H. Ludlow, ed. [New York: Macmillan, 1992], 2:487.))

10 For this cause ought the woman to have (a covering) ~~power~~ on *her* head because of the angels. (According to custom, wearing a hat was a sign that the woman was in subjection to the man. DNTC, 2:362)

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

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

13 Judge in yourselves: is it ^acomely (proper, fitting, becoming) that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long ^ahair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering. (In connection with these basic gospel principles, Paul comments on local customs and traditions, for instance, that a woman should have her head covered when she prays or prophesies, lest she be as though her head were shaven, which according to local custom would identify her as an adulteress. In the eternal sense it is wholly immaterial whether a woman wears a hat or is bareheaded when she prays. In Paul's day the bare head was irreverent; in ours, reverence and respect are shown by removing the hat. In other words, gospel principles are eternal, and it is wise to adhere to the passing customs which signify adherence to that course which adds to rather than detracts from the great and important revealed truths. DNTC, 2:361)

16 But if any man seem to be ^acontentious, we have no such custom, neither the churches of God. (Even ancient people had controversy over hairstyles and potluck dinners as we do today. Paul addresses the problems of hairstyles first in this chapter (see verses 1-16).i [1] Apparently some of the women were wearing their hair in such a way at church that it was causing a general disturbance. Paul uses several arguments to overcome this problem (vv. 3-15), some of which are certainly culturally based. Perhaps

today we would not use the same cultural measuring stick to judge if someone had a disruptive hairstyle. Nevertheless, in that culture the differences that were being manifested at church were sufficient to cause disturbance, so that the work of the Lord was impeded. Just in case anyone of us is wondering which types of hairstyles were so erroneous, let me explain. Apparently, it was not just the way the hair was styled that was the problem. Rather, it was the association those particular hair styles had with prostitution and licentiousness. In the days of Paul there was a Greek religion near Corinth that encouraged sexual liberty. The women who joined that religious movement and practiced the licentious behavior of that movement wore their hair in a distinct fashion. Apparently, some of the women of the Corinthian Church had similar hairstyles, which caused confusion and questioning among other members as to whether these Christian women were united to the licentious practices of a nearby Greek religion. So Paul addressed the issue by encouraging the members to not wear their hairstyles associated with perverse religions and beliefs. Taylor Halverson, Meridian Magazine, lesson 34)

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

18 For first of all, when ye come together in the ^achurch, I hear that there be ^bdivisions (dissensions, schisms) among you; and I partly believe it.

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

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

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

22 What? have ye not houses to eat and to drink in? or despise ye the ^achurch of God, and ^bshame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took ^abread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in ^aremembrance of me.

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

26 For as often as ye eat this ^abread, and drink this cup, ye do ^bshew (proclaim, announce) the Lord's ^cdeath till he come.

27 Wherefore whosoever shall eat this ^abread, and drink *this* cup of the Lord, ^bunworthily, shall ^cbe (offend against) ^dguilty of the body and blood of the Lord. (This penalty applies only to those who partake of the sacrament in total and complete unworthiness and rebellion. It is only this class of damned souls upon whose hands, in the full sense of the word, the blood of Christ is found. DNTC, 2:365)

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

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

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

31 For if we would ^ajudge (scrutinize, examine) ourselves, we should not be judged.

32 But when we are judged, we are ^achastened of the Lord, that we should not be condemned with the world.

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

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come. (From the context of the text, it is apparent that the Corinthian saints ate much more than a bite-sized piece of bread and a teaspoon-sized sip of wine in conjunction with the sacrament. Evidently, a large quantity of bread and wine was provided, and some members, who had come to the meeting hungry, would gorge themselves on the bread and wine. External history tells us that on occasion full meals, called "feasts of charity" were provided in conjunction with the sacrament (see *Mosheim's Eccles. History*, p. 44). While this odd practice may be surprising at first, one must remember that the Sacrament was originally instituted in association with the Passover feast. Hence, early Christians apparently had kept the practice of eating a full meal in conjunction with the sacrament. However, among the Corinthians, this had become a practical problem. Some were coming to meeting with the full expectation that they could fill up on the sacramental offering. They would eat to their hearts content but not leave enough for the other members. Hence, one member would be left hungry while another would be drunk with wine. Paul chastises the members for being inconsiderate and intemperate saying, 'What? Have ye not houses to eat and to drink in?' He meant that the members should eat at home before the meeting, declaring 'if any man hunger, let him eat at home' (v. 34).)

CHAPTER 12

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

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

2 Ye know that ye were Gentiles, ^acarried away (led astray) unto these dumb ^bidols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can ^asay that Jesus is the ^bLord, but by the ^cHoly Ghost. (Joseph Smith said that the latter part of verse three should read: “No man can know that Jesus is the Lord, but by the Holy Ghost.” TPJS, p.223, DNTC, 2:367)

4 Now there are diversities of ^agifts, but the same Spirit. (...gifts of the spirit...are signs and miracles reserved for the faithful and for none else... Their purpose is to enlighten, encourage, and edify the faithful so that they will inherit peace in this life and be guided toward eternal life in the world to come. Their presence is proof of the divinity of the Lord's work; where they are not found, there the Church and kingdom of God is not...From the writings of Paul (1 Cor 12-14) and of Moroni (Moroni 10), and from the revelations received by Joseph Smith (D&C 46), we gain a clear knowledge of spiritual gifts and how they operate. DNTC, 2:368-9)

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

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

7 But the manifestation of the ^aSpirit is given to every man to profit withal.

8 For to one is ^agiven by the ^bSpirit the ^cword of ^dwisdom; to another the word of ^eknowledge by the same Spirit;

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

10 To another the working of ^amiracles; to another ^bprophecy; to another ^cdiscerning of spirits (The gift of discerning spirits will be given to the presiding elder. Pray for him, that he may have this gift. Joseph Smith's Commentary on the Bible, p. 164); to another *divers* kinds of tongues; to another the interpretation of ^dtongues;

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

(Any truly converted person has, as one gift, a witness from the Spirit that the work is true; every person who has a testimony enjoys to one degree or another the companionship of the Spirit; and none can receive the Spirit without partaking of the gifts of the Spirit, for the fact of receiving revelation that the work is true is itself one of the gifts. DNTC, 2:373)

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

13 For by one Spirit are we all baptized into one ^abody, whether *we be* Jews or ^bGentiles (Greeks), whether *we be* ^cbond (slaves) or free; and have been all made to drink into one Spirit.

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

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

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

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

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

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

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

21 And the eye cannot say unto the hand, I have no need of thee: nor again the ^ahead to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be ^amore feeble (weaker), are necessary: (Jeffrey R. Holland said: "It is an immensely satisfying thing to be needed in the body of Christ.

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

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

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

25 That there should be no schism in the body; but *that* the members should have the same ^acare one for another.

26 And whether one member ^asuffer, all the members ^bsuffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of ^aChrist, and ^bmembers in particular.

28 And God hath set some in the church, first ^aapostles, secondarily ^bprophets, thirdly ^cteachers, after that miracles, then gifts of healings, helps, ^dgovernments, (Church organization. D&C 124: 143 The above ^aoffices I have given unto you, and the keys thereof, for helps and for governments, for the work of the ministry and the ^bperfecting of my saints.) diversities of tongues. (Where all these things are, there is found the power of God unto salvation; where these things are not, whatever parades in the name of religion has no saving power. DNTC, 2:374)

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of ^amiracles? (Mormon 9: 7 And again I speak unto you who ^adeny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the ^binterpretation

of tongues; 8 Behold I say unto you, he that denieth these things knoweth not the ^agospel of Christ; yea, he has not read the scriptures; if so, he does not ^bunderstand them. 9 For do we not read that God is the ^asame ^byesterday, today, and forever, and in him there is no ^cvariableness neither shadow of changing? 10 And now, if ye have imagined up unto yourselves a god who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles. 11 But behold, I will show unto you a God of ^amiracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same ^bGod who created the heavens and the earth, and all things that in them are.)

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

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

CHAPTER 13

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

1 ~~THOUGH~~ I speak with the tongues of men and of angels, and have not ^acharity (love), I am become *as* sounding brass, or a tinkling cymbal. (Of all the attributes of godliness and perfection, charity is the one most devoutly to be desired. Charity is more than love, far more; it is everlasting love, perfect love, the pure love of Christ which endureth forever. It is love so centered in righteousness that the possessor has no aim or desire except for the eternal welfare of his own soul and for the souls of those around him. 2 Ne 26:30, Moro 7:47, 8:25-26, DNTC, 2:378)

2 And though I have *the gift of* ^aprophecy, and understand all ^bmysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. (What is charity then? Let us enhance our understanding by searching the Old Testament. The underlying Hebrew word for charity is *hesed*. It is a word rich in beautiful meaning for it refers to loving kindness, loyalty, steadfastness, everlasting love, mercy and the bonds of covenant fidelity. Just as God will be forever loyal and faithful to the covenants he has made with us, we too should be loyal and faithful to him. Indeed, it is in the bonds of covenant relationships that true and pure *hesed* can be lived and experienced. Turning now to the New Testament we find that charity is translated from the Greek word *xaris* (*charis*). Before we look at the definition of this Greek word it is significant to note that the English words “charity” and “grace” both derive from the Greek word *xaris*. It means to have favor, good will, love, mercy and compassion upon another. Interestingly, this word is often used to describe

the loving mercy and compassion given to those who do not deserve such acts. In this respect, the ultimate example of *xaris*-charity-grace is God, for none of us on our own efforts could ever be deserving of his boundless loving kindness. It is only through his *xaris* or grace that we are healed from the effects of a broken law. And so God indeed is the fullness of *xaris*-charity. *Xaris* is also used to describe the presence of God and his glory. With this understanding Moroni 7:48 takes on new meaning, for when we are filled with charity we are most like God, and most ready to “see him as he is.” (Taylor Halverson, Meridian Magazine, Lesson 34)

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

4 ^aCharity ^bsuffereth long, and is ^ckind; charity ^denvieth not; charity vaunteth (Gr-braggart) not itself, is not puffed up,

5 Doth not behave itself ^aunseemly (indecently, unbecomingly), seeketh not her ^bown, is not easily ^cprovoked (irritable, or takes account of), thinketh no evil;

6 Rejoiceth not in ^ainiquity (injustice, unrighteousness), but rejoiceth in the ^btruth;

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

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

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

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

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. (Neal A. Maxwell noted, “Then we will see the true story of mankind—and not through glass darkly. (See 1 Cor. 13:12.) The great military battles will appear as mere bonfires which blazed briefly, and the mortal accounts of the human experience will be but graffiti on the walls of time.” (“O, Divine Redeemer,” *Ensign*, Nov. 1981, 10) In retrospect, we will declare of our own mortal experience, “I was just a child, ‘I spake as a child, I understood as a child, I thought as a child’ but now that I have finally reached my spiritual potential, I have no need for these childish things.” Then will all things mortal be done away, but charity will still abound. Thus **developing charity is clearly just as essential for admission to the upper realms of the celestial kingdom as is baptism!**” (*If Thou Endure It Well* [Salt Lake City: Bookcraft, 1996], 34.)

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

am known.

13 And now abideth ^afaith, ^bhope, ^ccharity, these three; but the greatest of these *is* charity.

CHAPTER 14

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

1 ^aFOLLOW (pursue, follow eagerly, earnestly) after charity, and desire spiritual ^bgifts, 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 ^aan-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 ^aprophesieth speaketh unto men *to* ^bedification, 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 ^awould (wish) that ye all spake with tongues, but rather that ye ^bprophesied: 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, ^aexcept (unless) I shall speak to you either by ^brevelation, 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 ^avoices 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, ^aforasmuch (since) as ye are zealous of spiritual ^bgifts, seek that ye may excel to the ^cedifying 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 ^aunderstanding (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 ^aspeak 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 ^achildren in ^bunderstanding: howbeit in ^cmalice (wickedness, depravity) be ye children, but in ^dunderstanding 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 ^ahear (listen to, heed) me, saith the Lord.

22 Wherefore ^atongues are for a ^bsign, not to them that believe, but to them that believe not: but ^cprophesying *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 ^aunbelievers, 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 ^asecrets 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 ^aedifying. (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 ^asilence 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* ^aauthor of ^bconfusion, but of ^cpeace, as in all ^dchurches of the ^esaints. (Meetings are conducted as led by the Spirit.)

34 Let your ^awomen keep silence in the churches: for it is not permitted unto them to ^bspeak (rule); but ^e~~they are commanded~~ to be under ^dobedience, 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 ^aspeak (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, ^acovet (ie, eager, zealous) to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in ^aorder. (The unwritten order of things.)

CHAPTER 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)

1 MOREOVER, brethren, I ^adeclare unto you the ^bgospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are ^asaved, if ye ^bkeep (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 ^adied for our ^bsins according to the scriptures;

4 And that he was buried, and that he ^arose 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 ^aseen of ^bCephas, then of the twelve:

6 After that, he was ^aseen of ^babove (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 ^aseen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not ^ameet (adequate, sufficient, competent) to be called an apostle, because I ^bpersecuted the church of God.

10 But by the ^agrace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; ~~but~~ (for) I ^blaboured 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 ^atestified 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* ^avain (useless, empty, ineffective); ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are ^aperished (lost, destroyed).

19 If in this ^alife only we have ^bhope in Christ, we are of all men most miserable.

20 But now is ^aChrist ^brisen from the dead, *and* become the ^cfirstfruits (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* ^adeath, by man *came* also the ^bresurrection of the dead.

22 For as in ^aAdam all ^bdie, even so in ^cChrist shall all be made ^dalive.

23 But every man in his own ^aorder (rank): Christ the ^bfirstfruits (firstling); afterward they that are Christ's at his ^ccoming. (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 ^acome forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the ^bpillar of heaven— 98 They are Christ's, the ^afirst 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 ^acoming; who have received their part in that ^bprison which is prepared for them, that they might receive the gospel, and be ^cjudged 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 ^athe spirits of men who are to be judged, and are found under ^bcondemnation; 101 And these are the rest of the ^adead; and they live not again until the ^bthousand 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 ^aremain ^bfilthy still.)

24 ~~Then~~ (Afterward) *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have ^aput down (brought to an end, abolished) all ^brule and all ^cauthority and ^dpower.

25 For he must ^areign, till he hath put all ^benemies under his ^cfeet.

26 The last ^aenemy(, death) ~~that~~ shall be ^bdestroyed *is* ^cdeath.

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* ^amanifest that he is ^bexcepted, which (he is excepted of the Father who) did put all things under him.

28 And when all things shall be ^asubdued unto him, then shall the Son also himself be ^bsubject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are ^abaptized ^bfor (in behalf of, for the sake of) the dead, if the dead ^crise not at all? why are they then baptized for the ^ddead? (If there is no resurrection, why perform baptisms for the dead?)

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

31 ^aI 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 ^bdaily.

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 ^aeat and drink; for ^bto morrow we die.

33 Be not deceived: evil ^acommunications (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 ^ashame.

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 ^adie:

37 And that which thou sowest, thou sowest not that body ~~that~~ (which) shall be, but ~~bare~~ grain, ^ait may (whether it be) ~~chance~~ (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.

40 ~~There are~~ Also celestial bodies, and bodies terrestrial(, and bodies telestial): but the glory of the ^bcelestial *is* one, and the ~~glory of the~~ ^cterrestrial *is* another(; and the telestial, another). (D&C

88: 14 Now, verily I say unto you, that through the ^aredemption which is made for you is brought to pass the resurrection from the dead. 15 And the ^aspirit and the ^bbody are the ^csoul of man. 16 And the ^aresurrection from the dead is the redemption of the soul. 17 And the redemption of the soul is through him that ^aquickeneth all things, in whose bosom it is decreed that the ^bpoor and the ^cmeekest of the ^dearth shall inherit it. 18 Therefore, it must needs be ^asanctified from all ^bunrighteousness, that it may be

prepared for the celestial ^cglory; 19 For after it hath filled the measure of its creation, it shall be crowned with ^aglory, even with the presence of God the Father; 20 **That bodies who are of the ^acelestial kingdom may ^bpossess it forever and ever**; for, for this ^cintent was it made and created, and for this intent are they ^dsanctified. 21 And they who are not ^asanctified through the ^blaw which I have given unto you, even the law of Christ, must inherit ^canother kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. 22 **For he who is not able to abide the ^alaw of a celestial kingdom cannot ^babide a ^ccelestial glory.** 23 **And he who cannot abide the law of a ^aterrestrial kingdom cannot abide a terrestrial glory.** 24 **And he who cannot abide the law of a ^atelestial ^bkingdom cannot abide a telestial ^cglory; 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 ^aearth abideth the law of a celestial kingdom, for it filleth the ^bmeasure of its creation, and transgresseth not the law— 26 Wherefore, it shall be ^asanctified; yea, notwithstanding it shall ^bdie, it shall be ^cquickened again, and shall abide the power by which it is quickened, and the ^drighteous shall ^cinherit it. 27 For notwithstanding they die, they also shall ^arise again, a ^bspiritual body. 28 **They who are of a celestial ^aspirit shall receive the same ^bbody which was a natural body; even ye shall receive your bodies, and your ^cglory shall be that glory by which your bodies are ^dquickened.** 29 **Ye who are ^aquickened by a portion of the celestial ^bglory shall then receive of the same, even a fulness.** 30 **And they who are quickened by a portion of the ^aterrestrial glory shall then receive of the same, even a fulness.** 31 **And also they who are quickened by a portion of the ^atelestial glory shall then receive of the same, even a fulness.** 32 **And they who remain shall also be ^aquickened; nevertheless, they shall return again to their own place, to enjoy that which they are ^bwilling 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 ^asun, and another glory of the moon, and another glory of the ^bstars: for one star ^cdiffereth from another star in ^dglory.* 42 *So also is the resurrection of the dead. It is sown in ^acorruption; it is raised in incorruption: (All men shall gain physical perfection in the resurrection. DNTC, 2:401. Alma 40:23 The ^asoul shall be ^brestored to the ^cbody, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a ^dhair of the head shall not be lost; but all things shall be restored to their proper and ^eperfect frame.)* 43 It is sown in dishonour; it is raised in ^aglory: it is sown in weakness; it is raised in power: 44 It is sown a ^anatural body; it is raised a ^bspiritual body. There is a natural body, and there is a spiritual body. (immortal) 45 And so it is written, The ^afirst man ^bAdam was made a living soul; the last ^cAdam *was made a ^dquickening spirit.* 46 Howbeit ~~that was not ^afirst 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 ^aflesh and ^bblood cannot ^cinherit the kingdom of God; neither doth ^dcorruption inherit incorruption. 51 Behold, I shew you a mystery; We shall not all ^asleep (die, sleep in death), but we shall all be ^bchanged, 52 In a moment, in the ^atwinkling of an eye, at (the sound of) the last trump: for the ^btrumpet shall sound, and the ^cdead shall be raised incorruptible, and we shall be ^dchanged.

53 For this ^acorruptible must put on incorruption, and this ^bmortal *must* put on immortality.
54 So when this corruptible shall have put on incorruption, and this mortal shall have put on ^aimmortality, then shall be brought to pass the saying that is written, ^bDeath is swallowed up in victory.
55 O ^adeath, where *is* thy sting? O ^bgrave (Hades, hell), where *is* thy victory?
56 The sting of ^adeath *is* sin; and the ^bstrength (power) of sin *is* the law.
57 But ^athanks *be* to God, which giveth us the ^bvictory through our Lord Jesus Christ. (Keep the commandments.)
58 Therefore, my beloved brethren, be ye ^astedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER 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 ^acollection for the saints, as I have ^bgiven 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 ^afirst *day* of the week let every one of you lay by him in store, as *God* hath ^bprospered 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 ^aliberality (gift) unto Jerusalem.
4 And if it be ^ameet (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 ^aby the way (passing); but I ^btrust (hope) to ^ctarry a while with you, if the Lord permit.
8 But I will tarry at Ephesus until Pentecost.
9 For a great ^adoor and ^beffectual (energetic, efficient) is opened unto me, and *there are* many adversaries.
10 Now if ^aTimotheus 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 ^adespise 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 ^aApollos, 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 ^aWatch ye (behave like men), ^bstand fast in the ^cfaith, ^dquit you like ^emen, be strong.
14 Let all your things be done with ^acharity.
15 I beseech you, brethren, (ye know the house of ^aStephanas, that it is the firstfruits of Achaia, and *that* they have ^baddicted (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 ^alacking* 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. ^aAquila 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 ^akiss (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 ^aMaran-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.)

Additional Readings:

THIRD NEPHI
THE BOOK OF NEPHI
THE SON OF NEPHI, WHO WAS THE SON OF HELAMAN
CHAPTER 18

Jesus institutes the sacrament among the Nephites—They are commanded to pray always in his name—Those who eat his flesh and drink his blood unworthily are damned—The disciples are given power to confer the Holy Ghost. [A.D. 34]

1 AND it came to pass that Jesus commanded his Disciples (Apostles) that they should bring forth some ^abread and wine unto him.

2 And while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth.

3 And when the Disciples had come with ^abread and wine, he took of the bread and brake and blessed it; and he gave unto the Disciples and commanded that they should eat. (As sacrifice was thus to cease with the occurrence of the great event toward which it pointed, there must needs be a new ordinance to replace it, an ordinance which also would center the attention of the saints on the infinite and eternal atonement. And so Jesus...initiated the sacrament of the Lord’s Supper. Sacrifice stopped and sacrament started. It was the end of the old era, the beginning of the new. Sacrifice looked forward to the shed blood and bruised flesh of the Lamb of God. The sacrament was to be in remembrance of his spilt blood and broken flesh, the emblems, bread and wine, typifying such as completely as had the shedding of the blood of animals in their days. Bruce R. McConkie, DNTC, 1:719-20)

4 And when they had eaten and were filled, he commanded that they should give unto the multitude.

5 And when the multitude had eaten and were filled, he said unto the Disciples: Behold there shall one be ^aordained among you, and to him will I give power that he shall ^bbreak ^cbread and bless it and give it unto the people of my ^dchurch, unto all those who shall believe and be baptized in my name. (The

ordinance of the sacrament of the Lord's supper must be done under the direction of the proper priesthood authority. Merely breaking the bread, reciting the prayers, and partaking of the ordinances – even if done by someone who holds the priesthood – does not mean it is a valid sacramental ordinance. Authority or permission to perform this sacred rite can only be given by the one who holds the keys of the priesthood. On a ward level, this means that only the bishop has the right and authority to grant permission for the sacrament to be administered. Through his keys of priesthood authority, priesthood holders are thus empowered to perform this important ordinance and make its emblems available to members of the ward. DCBM, 4:121-122)

6 And this shall ye always (until the end of mortal time) observe to ^ado, even as I have done, (We are supposed to administer the sacrament exactly the same way the Savior did. That's why the priests must say the prayers exactly as written.) even as I have broken bread and blessed it and given it unto you.

7 And this shall ye do in ^aremembrance of my ^bbody, (They have just handled the Savior's body and have felt the nail marks in his hands and feet. This is still the first day of Jesus' visit which started in chapter 11.) which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you. (The Spirit is the earnest money of our salvation. Neal A. Maxwell: "We partake 'in remembrance,' so that we may 'always remember' what Jesus has done for us (3 Nephi 18:11; Moroni 4, 5). If we fail to stir remembrance of blessings received, the human tendency is to say, in effect, whether to one's God or to one's fellows, 'What have you done for me lately?' Indeed, prophets of the Lord have asked directly whether their people had 'sufficiently retained in remembrance' His deliverances and blessings (Alma 5:6-7). It is best to cultivate our 'remembering' capacity now and to be guided accordingly, since at judgment day we will have 'perfect remembrance' (Alma 5:18).") (A Wonderful Flood of Light, p. 51))

8 And it came to pass that when he said these words, he commanded his Disciples that they should take of the ^awine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it. (Some have assumed that neither Christ nor the Nephites really drank wine—that it was unfermented grape juice. If such was the case, Joseph Smith should have translated it "grape juice" instead of "wine." Clearly, the wine among the Nephites was an alcoholic beverage (Mosiah 11:15; 22:7-10; Alma 55:8-14). Christ also contrasted the wine he drank at the last supper with the grape juice which he will drink with the righteous in the kingdom of God, But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it *new* with you in my Father's kingdom (Matt 26:29, italics added). The *new* fruit of the vine is grape juice; the *old* fruit of the vine is wine. Other scriptures which speak of grape juice are as follows: Deut 32:14, Mark 14:25, Lu 22:18, DC 27:5, and DC 89:16. Bryan Richards, Gospel Doctrine, Book of Mormon, 3 Nephi 18:8)

9 And it came to pass that they did so, and did drink of it and were filled; and they gave unto the multitude, and they did drink, and they were filled. (Jeffrey R. Holland: "We no longer include a supper with this ordinance, but it is a feast nevertheless. We can be fortified by it for whatever life requires of us, and in so doing we will be more compassionate to others along the way." (Conference Report, Oct. 1995, "This Do in Remembrance of Me") Melvin J. Ballard: "We must come, however, to the sacrament table hungry. If we should repair to a banquet where the finest of earth's providing may be had, without hunger, without appetite, the food would not be tempting, nor do us any good. If we repair to the sacrament table, we must come hungering and thirsting after righteousness, for spiritual growth." ("The Sacramental Covenant," *Improvement Era*, October 1919, pp. 1025))

10 And when the Disciples had done this, Jesus said unto them: Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are ^awilling to do that which I have commanded you.

11 And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in ^aremembrance of my ^bblood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you. (Jeffrey R. Holland: "...every ordinance of the gospel focuses in one way or another on the atonement of the

Lord Jesus Christ, and surely that is why this particular ordinance with all its symbolism and imagery comes to us more readily and more repeatedly than any other in our life. It comes in what has been called 'the *most sacred*, the *most holy*, of all the meetings of the Church' (Joseph Fielding Smith, *Doctrines of Salvation*, 2:340). Perhaps we do not always attach that kind of meaning to our weekly sacramental service. How 'sacred' and how 'holy' is it? Do we see it as *our* Passover, remembrance of *our* safety and deliverance and redemption? With so very much at stake, this ordinance commemorating our escape from the angel of darkness should be taken more seriously than it sometimes is. It should be a powerful, reverent, reflective moment. It should encourage spiritual feelings and impressions. As such it should not be rushed. It is not something to 'get over' so that the real purpose of a sacrament meeting can be pursued. This *is* the real purpose of the meeting. And everything that is said or sung or prayed in those services should be consistent with the grandeur of this sacred ordinance." (*Conference Report*, Oct. 1995, "This Do in Remembrance of Me"))

12 And I give unto you a commandment that ye shall do these things. And if ye shall always do these things blessed are ye, for ye are built upon my ^arock. (The rock of personal revelation.)

13 But whoso among you shall do ^amore or less (Do the ordinances exactly as they are supposed to be done. That's why we insist on having the priests read the Sacrament prayers exactly correct.) than these are not built upon my rock, but are built upon a sandy foundation; and when the rain descends, and the floods come, and the winds blow, and beat upon them, they shall ^bfall, and the ^cgates of hell are ready open to receive them.

14 Therefore blessed are ye if ye shall keep my commandments, which the Father hath commanded me that I should give unto you.

THE BOOK OF MORONI CHAPTER 7

44 If so, his ^afaith and hope is vain, for none is ^bacceptable before God, save the ^cmeek and lowly in heart; and if a man be meek and lowly in heart, and ^dconfesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity; for if he have not charity he is nothing; wherefore he must needs have charity.

45 And ^acharity suffereth long, and is ^bkind, and ^cenvieth not, and is not puffed up, seeketh not her own, is not easily ^dprovoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. (Elder Bruce R. McConkie said: "Both Paul and Mormon expounded with great inspiration about faith, hope, and charity, in many verses using the same words and phrases. If there is any difference between them it is that Mormon expounds the doctrines more perfectly and persuasively than does Paul. It does not take much insight to know that Mormon and Paul both had before them the writings of some Old Testament prophet on the same subjects." ("The Doctrinal Restoration," in *The Joseph Smith Translation: The Restoration of Plain and Precious Things*, p. 18.) DCBM, 4:343)

46 Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—

47 But ^acharity is the pure ^blove of Christ, (Hugh Nibley: "Charity gives to those who don't deserve and expects nothing in return: It is the love God has for us, and the love we have for little children, of whom we expect nothing but for whom we would give everything." (*Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 524)) and it endureth ^cforever; and whoso is found possessed of it at the last day, it shall be well with him. (Above all the attributes of godliness and perfection, charity is the one most devoutly to be desired. Charity is more than love, far more; it is everlasting love, perfect love, the pure love of Christ which endureth forever. It is love so centered in righteousness that the possessor has no aim or desire except for the eternal welfare of his own soul and for the souls of those around him. Bruce R. McConkie, *Mormon Doctrine*, p. 121)

48 Wherefore, my beloved brethren, ^apray unto the Father with all the energy of heart, that ye may be filled with this love, (His love for us) which he hath bestowed upon all who are true ^bfollowers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall ^cbe like him, (Christ carries the scars and wounds from his crucifixion. Maybe we too will carry our scars that were necessary to keep the commandments. Maybe we will be like him in our small versions of suffering) for we shall see him as he is; that we may have this hope; that we may be ^dpurified even as he is pure. Amen.

CHAPTER 10

A testimony of the Book of Mormon comes by the power of the Holy Ghost—The gifts of the Spirit are dispensed to the faithful—Spiritual gifts always accompany faith—Moroni's words speak from the dust—Come unto Christ, be perfected in him, and sanctify your souls. [About A.D. 421]

1 NOW I, Moroni, write somewhat as seemeth me good (Moroni is saying goodbye to us for the third time. This is his last chance to say one more thing to us.); and I write unto my brethren, the ^aLamanites; and I would that they should know that *more than ^bfour hundred and twenty years have passed away since the sign was given of the coming of Christ.

2 And I ^aseal up ^bthese records, after I have spoken a few words by way of exhortation unto you.

3 Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how ^amerciful the Lord hath been unto the children of men, from the creation of Adam (The Bible) even down until the time that ye shall receive these things (The Book of Mormon), and ^bponder it in your ^chearts. (Neal A. Maxwell: "Pondering, for most of us, is not something we do easily. It is much more than drifting or daydreaming, for it focuses and stirs us, not lulls us. We must set aside time, circumstances, and attitude in order to achieve it. In Alma's words, we must 'give place' (Alma 32:27). The length of time involved in pondering is not as important as the intensity given to it. Reflection cannot be achieved in the midst of distraction." (That Ye May Believe, p. 184)

4 And when ye shall receive these things, I would exhort you that ye would ^aask God, the Eternal Father, in the name of Christ, if these things are not ^btrue; and if ye shall ask with a ^csincere heart, with ^dreal intent, (To act upon the truth we know.) having ^efaith in Christ, he will ^fmanifest the ^gtruth of it (The Book of Mormon) unto you, by the power of the Holy Ghost. (Bruce R. McConkie: "Now I am one who knows by the power of the Spirit that this book is true, and as a consequence I also know, both by reason and by revelation from the Spirit, of the truth and divinity of all the great spiritual verities of this dispensation. For instance: I know that the Father and the Son appeared to Joseph Smith -- because the Book of Mormon is true. I know that the gospel has been restored and that God has established his Church again on earth -- because the Book of Mormon is true. I know that Joseph Smith is a prophet, that he communed with God entertained angels, received revelations, saw visions, and has gone on to eternal glory -- because the Book of Mormon is true. I know that the Bible is the word of God as far as it is translated correctly -- because the Book of Mormon is true. I know that The Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth, the one kingdom with legal administrators who can seal men up unto eternal life -- because the Book of Mormon is true. To my testimony of the Book of Mormon I add that of the Lord God himself, who said Joseph Smith 'has translated the book, . . . and as your Lord and your God liveth it is true.' (D&C 17:6.) In the name of Jesus Christ. Amen." (Conference Report, Apr. 1968, p. 21) Joseph Smith: "Search the scriptures...and ask your Heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory nothing doubting, He will answer you by the power of His Holy Spirit. You will then know for yourselves and not for another. You will not then be dependent on man for the knowledge of God; nor will there be any room for speculation." (Teachings, p. 11-12 as taken from Latter-day Commentary on

the Book of Mormon compiled by K. Douglas Bassett, p. 531))

5 And by the power of the Holy Ghost ye may ^aknow the ^btruth of all things. (In what may be one of the finest explanations of the place of pondering in this process, Elder Bruce R. McConkie explained to the Church: "May I be so bold as to propose a test and issue a challenge. It is hoped that all who take this test will have a knowledge of the Holy Bible, because the more people know about the Bible, the greater their appreciation will be of the Book of Mormon. This test is for saint and sinner alike; it is for Jew and Gentile, for bond and free, for black and white, for all of our Father's children. We have all been commanded to search the scriptures, to treasure up the Lord's word, to live by every word that proceedeth forth from the mouth of God (see D&C 84:44 For you shall ^alive by every word that proceedeth forth from the mouth of God.) This, then, is the test. Let every person make a list of from one hundred to two hundred doctrinal subjects, making a conscious effort to cover the whole field of gospel knowledge. The number of subjects chosen will depend on personal inclination and upon how broad the spectrum will be under each subject. "Then write each subject on a blank piece of paper. Divide the paper into two columns; at the top of one, write 'Book of Mormon,' and at the top of the other, 'Bible.' "Then start with the first verse and phrase of the Book of Mormon, and continuing verse by verse and thought by thought, put the substance of each verse under its proper heading. Find the same doctrine in the Old and New Testaments, and place it in the parallel columns. "Ponder the truths you learn, and it will not be long before you know that Lehi and Jacob excel Paul in teaching the Atonement; that Alma's sermons on faith and on being born again surpass anything in the Bible; that Nephi makes a better exposition of the scattering and gathering of Israel than do Isaiah, Jeremiah, and Ezekiel combined; that Mormon's words about faith, hope, and charity have a clarity, a breadth, and a power of expression that even Paul did not attain; and so on and so on. "There is another and simpler test that all who seek to know the truth might well take. It calls for us simply to read, ponder, and pray—all in the spirit of faith and with an open mind. To keep ourselves alert to the issues at hand—as we do read, ponder, and pray—we should ask ourselves a thousand times, 'Could any man have written this book?' "And it is absolutely guaranteed that sometime between the first and thousandth time this question is asked, every sincere and genuine truth seeker will come to know by the power of the Spirit that the Book of Mormon is true, that it is the mind and will and voice of the Lord to the whole world in our day." (CR, October 1983, p. 106.) DCBM, 4:363-64)

6 And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

7 And ye may ^aknow that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, ^baccording to the faith of the children of men, the same today and tomorrow, and forever. (*Daniel H. Ludlow*, director of Church Correlation Review. To understand the promise found in Moroni 10:4, a person should read and ponder the verses immediately before and after. In the first edition of the Book of Mormon (1830), Moroni chapter 10 was all written as one paragraph. Let us examine carefully and individually verses 1-5: Verse 1: "Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ." Although Moroni is addressing himself specifically to "the Lamanites," these words, as well as all of the words in the Book of Mormon, apply also to the Jews and the Gentiles. (See title page.) Verse 2: "And I seal up these records, after I have spoken a few words by way of exhortation unto you." The words *these records* refer to the records upon which Moroni was then writing (the plates of Mormon), which were later received by Joseph Smith and translated as the Book of Mormon. Verse 3: "Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts." Too frequently this verse is not quoted in connection with verse four and, when quoted, is often misinterpreted. However, it is a key verse to understanding the full promise of Moroni 10:1-5.

When analyzed thoroughly, this verse indicates that the honest seeker after truth must do two things: 1. Read the Book of Mormon. The words these things in verse three refer back to the words these records in verse two—the records from which our present Book of Mormon was translated. 2. “Ponder” the dealings of God with men as recorded in the Book of Mormon, and then compare them with the dealings of God with men as recorded in the Bible. Although the word Bible is not found in this verse, Moroni indicates that the person should “remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things.” The Bible provides a story of the Creation and the history of events from that time forward. However, the account of the Creation and subsequent happenings are not contained in the Book of Mormon. In fact, Moroni had earlier acknowledged that the Book of Mormon would not include this information. In explaining his abridgement of the Book of Ether, Moroni wrote: “And now I, Moroni ... take mine account from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether. “And as I suppose that the first part of this record, which speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great tower, and whatsoever things transpired among the children of men until that time, is had among the Jews— “Therefore I do not write those things which transpired from the days of Adam until that time.” (Ether 1:1-4; italics added.) Thus, if a sincere person hasn’t gained a testimony of the Book of Mormon after reading it, he should—as Moroni seems to suggest here—read the Bible as well, pondering in his heart both scriptural accounts of God’s dealings with his children. Verse 4: “And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.” Note that the word read is not even included in this verse; rather, the verb is receive. In other words, after the person has (1) read the Book of Mormon and (2) pondered the dealings of God with the peoples of the Book of Mormon and the Bible, he must then put himself in a frame of mind where he would be willing to “receive” or “accept” all these things. Then he must ask “with a sincere heart, with real intent, having faith in Christ.” Sincere pondering of the scriptures helps put a person in an appropriate frame of mind to ask for—and receive—divine guidance. The things we should be in a position to receive (accept) may refer not only to the Book of Mormon, but also to everything mentioned in verses two and three. Similarly, the word it near the end of verse four (“he will manifest the truth of it unto you”) may refer to the process of God’s dealing with men, along with referring to the Book of Mormon itself. In either case, if a person receives “the truth of it,” he will believe in (accept) the Book of Mormon. Verse 5: “And by the power of the Holy Ghost ye may know the truth of all things.” This verse indicates that the principles contained in the formula for learning truth as explained in verses one through four can also be applied to areas other than learning the truth of the Book of Mormon. As to whether this promise is Moroni’s or the Lord’s, Doctrine and Covenants 68:4 reads: “And whatsoever they [the Lord’s chosen servants] shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.” When Moroni “speaks” or writes by the power of the Holy Ghost, his writings represent the “will ... mind ... word ... [and] voice of the Lord.” Thus it is appropriate to say this promise comes from the Lord through the writings of Moroni. When a person follows this divine formula, the results are certain: He will gain a testimony of the Book of Mormon. God cannot and does not lie, and his promises made through his prophets are sure. Therefore, any person who claims to have followed the various requirements but says he has not gained a testimony should check to see which step he has not followed faithfully or completely: 1. He should read and ponder the Book of Mormon—all of it. 2. He should remember the methods God has used in working with the peoples of both the Book of Mormon and the Bible—and ponder these things in his heart. 3. He should put himself in a frame of mind where he would be willing to accept (receive) all of “these things”—the Book of Mormon, the Bible, and the way God works with men. 4. “With a sincere heart, with real intent, having faith in Christ,” he should ask God, the Eternal Father, in the name

of Jesus Christ "if these things are not true." 5. He should be able to recognize the promptings and feelings which will be evidences to him of the truth of "these things" (including the Book of Mormon) as they are made manifest unto him "by the power of the Holy Ghost." I Have a Question, Ensign, Mar 1986, p. 50-51)

8 And again, I exhort you, my brethren, that ye deny not the ^agifts of God, for they are many; and they come from the same God. And there are ^bdifferent ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the ^cSpirit of God unto men, to profit them.

9 ^aFor behold, to one is given by the Spirit of God, that he may ^bteach the word of wisdom;

10 And to another, that he may ^ateach the word of ^bknowledge by the same Spirit;

11 And to another, exceedingly great ^afaith; and to another, the gifts of ^bhealing by the same Spirit;

12 And again, to another, that he may work mighty ^amiracles;

13 And again, to another, that he may prophesy concerning all things;

14 And again, to another, the beholding of angels and ministering spirits; ("If a man has power to part the veil and converse with angels and with the ministering spirits who dwell in the realms of light, surely this is a gift of the Spirit. Also, how can anyone discern between the spirits sent of God and the evil spirits that do the devil's bidding except by revelation? Among us there are those so endowed." (Bruce R. McConkie, New Witness , p. 374). DCBM, 4:368)

15 And again, to another, all kinds of tongues;

16 And again, to another, the interpretation of ^alanguages and of divers kinds of tongues.

17 And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will. (We are counseled in modern revelation to seek earnestly after the best gifts (D&C

46:8 Wherefore, beware lest ye are deceived; and that ye may not be deceived ^aseek ye earnestly the best gifts, always remembering for what they are given;), meaning to plead with God in prayer for the gifts of the Spirit, both to avoid deception and to enjoy the sweet fruits of gospel living. President George Q. Cannon scolded the Latter-day Saints for their complacency in this regard. "We find, even among those who have embraced the Gospel," he observed, "hearts of unbelief. "How many of you, my brethren and sisters, are seeking for these gifts that God has promised to bestow? How many of you, when you bow before your Heavenly Father in your family circle or in your secret places, contend for these gifts to be bestowed upon you? How many of you ask the Father, in the name of Jesus, to manifest Himself to you through these powers and these gifts? Or do you go along day by day like a door turning on its hinges, without having any feeling on the subject, without exercising any faith whatever; content to be baptized and be members of the Church, and to rest there, thinking that your salvation is secure because you have done this? I say to you, in the name of the Lord, as one of His servants, that you have need to repent of this. You have need to repent of your hardness of heart, of your indifference, and of your carelessness. There is not that diligence, there is not that faith, there is not that seeking for the power of God that there should be among a people who have received the precious promises we have I say to you that it is our duty to avail ourselves of the privileges which God has placed within our reach.... I feel to bear testimony to you, my brethren and sisters,... that God is the same to-day as He was yesterday; that God is willing to bestow these gifts upon His children.... If any of us are imperfect, it is our duty to pray for the gift that will make us perfect. Have I imperfections? I am full of them. What is my duty? To pray to God to give me the gifts that will correct these imperfections. If I am an angry man, it is my duty to pray for charity, which suffereth long and his kind. Am I an envious man? It is my duty to seek for charity, which envieth not. So with all the gifts of the Gospel. They are intended for this purpose. No man ought to say, 'Oh, I cannot help this; it is my nature.' He is not justified in it, for the reason that God has promised to give strength to correct these things, and to give gifts that will eradicate them. If a man lack wisdom, it is his duty to ask God for wisdom. The same with everything else. That is the design of God concerning His Church. He wants His Saints to be perfected in the truth. For this purpose He gives these gifts, and bestows them upon those who seek after them, in order that they may be a perfect people upon

the face of the earth, notwithstanding their many weaknesses, because God has promised to give the gifts that are necessary for their perfection." (Millennial Star, vol. 56 [1894], pp. 260-61.) DCBM, 4:369-70)

18 And I would exhort you, my beloved brethren, that ye remember that ^aevery good ^bgift cometh of Christ. (By the grace of God — following devotion, faith, and obedience on man's part — certain special spiritual blessings called gifts of the Spirit are bestowed upon men. Their receipt is always predicated upon obedience to law, but because they are freely available to all the obedient, they are called gifts. They are signs and miracles reserved for the faithful and for none else. Moroni says that the gifts of God come from Christ, by the power of the Holy Ghost and by the Spirit of Christ. (Moro. 10.) In other words, the gifts come by the power of that Spirit who is the Holy Ghost, but the Spirit of Christ (or light of Christ) is the agency through which the Holy Ghost operates. Their purpose is to enlighten, encourage, and edify the faithful so that they will inherit peace in this life and be guided toward eternal life in the world to come. Their presence is proof of the divinity of the Lord's work; where they are not found, there the Church and kingdom of God is not. The promise is that they shall never be done away as long as the earth continues in its present state, except for unbelief (Moro. 10:19), but when the perfect day comes and the saints obtain exaltation, there will be no more need for them. As Paul expressed it, "When that which is perfect is come, then that which is in part shall be done away." (1 Cor. 13.) Faithful persons are expected to seek the gifts of the Spirit with all their hearts. They are to "covet earnestly the best gifts" (1 Cor. 12:31; D. & C. 46:8), to "desire spiritual gifts" (1 Cor. 14:1), "to ask of God, who giveth liberally." (D. & C. 46:7; Matt. 7:7-8.) To some will be given one gift; to others, another; and "unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby." (D. & C. 46:29.) From the writings of Paul (1 Cor. 12; 13; 14), and of Moroni (Moro. 10), and from the revelations received by Joseph Smith (D. & C. 46), we gain a clear knowledge of spiritual gifts and how they operate. Among others, we find the following gifts named either in these three places or elsewhere in the scriptures: the gift of knowing by revelation "that Jesus Christ is the Son of God, and that he was crucified for the sins of the world" (D. & C. 46:13), and also the gift of believing the testimony of those who have gained this revelation; the gifts of testimony, of knowing that the Book of Mormon is true, and of receiving revelations; the gifts of judgment, knowledge, and wisdom; of teaching, exhortation, and preaching; of teaching the word of wisdom and the word of knowledge; of declaring the gospel and of ministry; the gift of faith, including power both to heal and to be healed; the gifts of healing, working of miracles, and prophesy; the viewing of visions, beholding of angels and ministering spirits, and the discerning of spirits; speaking with tongues, the interpretation of tongues, the interpretation of languages, and the gift of translation; the differences of administration in the Church and the diversities of operation of the Spirit; the gift of seership, "and a gift which is greater can no man have." (Mosiah 8:16; Alma 9:21; D. & C. 5:4; 43:3-4; Rom. 12:6-8.) And these are by no means all of the gifts. In the fullest sense, they are infinite in number and endless in their manifestations. Bruce R. McConkie, Mormon Doctrine, p. 314. The fact that this information is included in three separate sets of scriptures ought to make us aware of how important these principles are.)

THE DOCTRINE AND COVENANTS SECTION 46

Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, March 8, 1831. HC 1: 163—165. In this early time of the Church, there had not yet developed a unified pattern for the conducting of Church services. However, a custom of admitting only members and earnest investigators to the sacrament meetings and other assemblies of the Church had become somewhat general. This revelation expresses the will of the Lord relative to governing and conducting meetings.

1—2, Elders are to conduct meetings as guided by the Holy Spirit; 3—6, Truth seekers should not be excluded from sacramental services; 7—12, Ask of God and seek the gifts of the Spirit; 13—26, An enumeration of some of these gifts; 27—33, Church leaders are given power to discern the gifts of the Spirit.

1 HEARKEN, O ye people of my church; for verily I say unto you that these things were spoken unto you for your ^aprofit and learning.

2 But notwithstanding those things which are written, it always has been given to the ^aelders of my church from the beginning, and ever shall be, to ^bconduct all meetings as they are directed and guided by the Holy Spirit. (The presiding officer in the meeting should always conduct the meeting according to the promptings of the Spirit.)

3 Nevertheless ye are commanded never to ^acast any one out from your public ^bmeetings, which are held before the world.

4 Ye are also commanded not to cast any one who belongeth to the church out of your sacrament meetings; nevertheless, if any have trespassed, let him ^anot ^bpartake until he makes reconciliation.

5 And again I say unto you, ye shall not cast any out of your sacrament meetings who are earnestly ^aseeking the kingdom—I speak this concerning those who are not of the church.

6 And again I say unto you, concerning your ^aconfirmation meetings, (Sec 20: members were confirmed several weeks after baptism. Confirmation meetings were different from sacrament meetings in the 1830's.) that if there be any that are not of the church, that are earnestly seeking after the kingdom, ye shall not cast them out.

7 But ye are commanded in all things to ^aask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do (There is a way by which persons can keep their consciences clear before God and man, and that is to preserve within them the Spirit of God, which is the spirit of revelation to every man or woman. It will reveal to them even in the simplest matters, what they shall do by making suggestions to them. We should try to learn the nature of this spirit, that we may understand its suggestions, and then we will always be able to do right. This is the grand privilege of every Latter-day Saint. . . . From the time we receive the Gospel, go down into the waters of baptism and have hands laid upon us afterwards for the gift of the Holy Ghost, we have a friend, if we do not drive it from us by doing wrong. That friend is the Holy Spirit, the Holy Ghost, which partakes of the things of God and shows them unto us. This is the grand means that the Lord has provided for us, that we may know the light, and not be groveling continually in the dark. (CR, October 1899, p. 52.)) in all ^bholiness of heart, walking uprightly before me, ^cconsidering the end of your salvation, (In all of our choices and decisions we might well ask, Is this in harmony with the covenants I have made, does this lead me closer to God? If our answer is in the affirmative, we have, in the language of this revelation, considered the end of our salvation. Revelations of the Restoration, p. 362) doing all things with prayer and ^dthanksgiving, that ye may not be ^eseduced by evil ^fspirits, or doctrines of devils, or the ^gcommandments of men; for some are of men, and others of devils.

8 Wherefore, beware lest ye are deceived; and that ye may not be deceived ^aseek ye earnestly the best gifts, (Well might it be asked, Of all the gifts of the Spirit which are the "best" or the ones most to be desired? To which we readily answer, The gift or gifts most needed in your circumstances and situation. The best gift is the gift best suited to enable you to bless those with whom you have been called to labor. To the young mother, it may be patience, love, and understanding; to the aged woman, the ability to endure; to the newly called missionary, the gift of tongues; to the bishop, the gift of discernment; to the teacher, knowledge; to the priesthood leader, the gift of administration, and so forth. Revelations of the Restoration, p. 363-64. George Q. Cannon: If any of us are imperfect, it is our duty to pray for the gift that will make us perfect. Have I imperfections? I am full of them. What is my duty? To pray to God to give me the gifts that will correct these imperfections. If I am an angry man, it is my duty to pray for charity, which suffereth long and is kind. Am I an envious man? It is my duty to seek for charity, which

envieth not. So with all the gifts of the gospel. They are intended for this purpose. No man ought to say, "Oh, I cannot help this; it is my nature." He is not justified in it, for the reason that God has promised to give strength to correct these things, and to give gifts that will eradicate them. If a man lack wisdom, it is his duty to ask God for wisdom. The same with everything else. That is the design of God concerning His Church. He wants His Saints to be perfected in the truth. For this purpose He gives these gifts, and bestows them upon those who seek after them, in order that they may be a perfect people upon the face of the earth, notwithstanding their many weaknesses, because God has promised to give the gifts that are necessary for their perfection. (MS, April 23, 1894, 56:260-61.) always remembering for what they are given;

9 For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do (Who has rightful claim to the gifts of the Spirit? The Lord teaches us that it is those who love him and keep all of his commandments. The difficulty here is that none of us keep all of the commandments; at least we do not keep them perfectly. Attesting to the mercy and grace of heaven comes this phrase, which extends hope to all: "And him [or her] that seeketh so to do." Each of heaven's gifts is within our grasp, if we will but reach. Revelations of the Restoration, p. 364); that all may be benefited that seek or that ask of me, that ask and not for a^asign that they may^bconsume it upon their lusts. (There are no private gifts, each is given that we might aid and serve others. To seek gifts for self-gratification is contrary to the Spirit from which they come and the purpose for which they have been ordained. Similarly, Joseph F. Smith said: "Show me Latter-day Saints who have to feed upon miracles, signs and visions in order to keep them steadfast in the Church, and I will show you members of the Church who are not in good standing before God, and who are walking in slippery paths. It is not by marvelous manifestations unto us that we shall be established in the truth, but it is by humility and faithful obedience to the commandments and laws of God" (Conference Report, April 1900, 40). Revelations of the Restoration, p. 364)

10 And again, verily I say unto you, I would that ye should always remember, and always retain in your^aminds what those^bgifts are, that are given unto the church. (Gifts are given for the benefit of individuals and the church.)

11 For all have not every^agift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God.

12 To some is given one, and to some is given another, that all may be profited thereby. (Spiritual gifts are given by the Holy Ghost to those who have rightful claim upon his companionship through the waters of baptism and by the laying on of hands. Thus they are the exclusive providence of members of the Church (v. 10). These are spiritual talents given to bless those of the household of faith and to aid in the declaration of the gospel. They find their manifestation in service to others. By contrast, the myriad of talents with which the generality of humankind have been blessed can be used in a host of ways and for a great variety of purposes. Talents can be used in any cause, be it good or evil. Spiritual gifts are talents given and consecrated for the Lord's purpose. All spiritual gifts edify the soul and testify of Christ. The talents of men may or may not be used for such purposes. In the world, artists, musicians, and writers labor for different masters and for different rewards. Whereas righteousness and obedience are requisites for the use of spiritual gifts, this is not always the case with other talents. Talents may find expression without the attendant aid of the Spirit, and even in opposition to it. Certainly, there are gifted artists in many fields outside of the Church who have responded to the light of Christ and to revelation from the Holy Ghost. We would liken the expression of such gifts to the labors of the great reformers who paved the way for the Restoration. We can only suppose that their offering will find acceptance by the God of heaven. We would further suppose that such gifts, as marvelous as they may be, will in a future day be enhanced by the greater light and power that the fulness of the gospel brings with it. Revelations of the Restoration, p. 364-65)

13 To some it is given by the^aHoly Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. ((Testimony) Joseph Fielding Smith: We all have a right to know the

truth. It is a requirement the Lord makes of every member of the Church that he know for himself and have a testimony of the truth in his own heart and not be under the necessity of depending upon anyone else to know that Jesus Christ is the Son of God or that Joseph Smith is a prophet of God. (CR, October 1952, p. 60.))

14 To others it is given to ^abelieve on their words, that they also might have eternal life if they continue faithful. (For those without a testimony, believe on the testimony of another until yours is strengthened. Every member of the Church is expected to have a personal assurance or testimony that Jesus is the Christ, the Son of the living God. Such a testimony comes only by the spirit of revelation; and thus when shared with others in company with the Spirit by which it came it may have a very electrifying effect. Nevertheless, there are those who are specially gifted in the bearing of testimony, who, like the soloists in a great choir, thrill our souls and raise the level of our faith beyond that which others can do. In like manner, to some it has been given to testify with special power of the mission and ministry of the Prophet Joseph Smith, of the truthfulness of the Book of Mormon, or of some particular gospel principle in such a manner that it has a more powerful effect upon our souls than that which we normally experience when others bear like testimony. Revelations of the Restoration, p. 365)

15 And again, to some it is given by the Holy Ghost to know the ^adifferences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his ^bmercies according to the conditions of the children of men.

16 And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the ^aSpirit may be given to every man to profit withal. (The diversity of gifts found in the community of Saints suggests that there are a host of tasks that need doing and a variety of ways in which they can be done. It is expected that all faithful Saints will labor in their callings, using the gifts that God has given them. For this reason people are called to serve in various capacities for a time when their gift or gifts are particularly needed. We find the apostle Paul saying, "I have planted, Apollos watered" (1 Corinthians 3:6), to which it might be added, another pruned, and still another harvested, each doing that for which he was best suited. Surely, this has been true with those men called to stand at the head of the Church. Each has been endowed with the particular gifts needed during the time of his administration. The Prophet Joseph laid the foundation of this dispensation as no other man could. Yet, perhaps he would not have been Brigham's match in leading the Saints across the plains and colonizing the Great Basin. And so it has been with one prophet after another, each specially prepared to meet the challenges of that time for which he was called. The "diversity of operations" could also be understood to embrace different ways particular gifts are manifest. The gift of healing, for instance, finds expression in one person's ability to administer healing herbs, the ability of another to heal through a priesthood blessing, and in still another the power to say, "Rise up and walk" (Acts 3:6). Indeed, we read of one who was healed by simply touching the hem of the Master's garment (Matthew 9:20-23). Revelations of the Restoration, p. 366)

17 And again, verily I say unto you, to some is given, by the Spirit of God, the word of ^awisdom.

18 To another is given the word of ^aknowledge, that all may be taught to be wise and to have knowledge. (The question has often been asked, Are teachers born, or are they made? Some are born to teach just as others are born to a thousand other things: some to sing, others to write, still others to lead, to heal, to build, to nurture, and so on, each with talents enhanced by good training but not originating in that training. Gifts do not originate in books or in classes. True it is that such efforts may well improve a particular person's ability to do one thing or another, but they cannot grant them that ability in the first place. So it is in the realm of spiritual things. Teaching is a spiritual gift and, as this revelation suggests, some have received it and others have not. Teaching this principle, Moroni said, "For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit" (Moroni 10:9-10). Similarly, we might say to one it is given to teach children of Primary age, to another to teach teenagers, and to yet another to teach adults. What then happens when we are called to labor in an assignment in which we have no gift? We can but

respond that if the call came from the Lord—and such calls do—and if we thrust in our sickle with all our might, he will sustain us and bless our efforts so that his purposes will be accomplished. Revelations of the Restoration, p. 366-67)

19 And again, to some it is given to have ^afaith to be healed;

20 And to others it is given to have faith to ^aheal. (It is expected that every member of the Church have sufficient faith to be healed and that every holder of the Melchizedek Priesthood have sufficient faith to utilize the power of that priesthood to heal those who are sick. To say that some have the gift to be healed and others the gift to heal is to say that they have power beyond that known to the generality of faithful Saints. It is supposed among some that the higher the office one holds in the priesthood the greater the blessing they can give. This is simply not the case. To illustrate this principle Brigham Young said that he was hounded constantly by people asking if he would come and give a blessing; "I only go occasionally, because it is the privilege of every father, who is an Elder in Israel, to have faith to heal his family, . . . and if he does not do it he is not living up to his privilege. It is just as reasonable for him to ask me to cut his wood and maintain his family, for if he had faith himself he would save me the trouble of leaving other duties to attend to his request" (Journal of Discourses, 3:46). Revelations of the Restoration, p. 367)

21 And again, to some is given the working of ^amiracles;

22 And to others it is given to ^aprophesy; (According to Elder McConkie, this is the greatest gift of the Spirit. See below for further comment.)

23 And to others the ^adiscerning of spirits. ("Nothing is a greater injury to the children of men," said Joseph Smith, "than to be under the influence of a false spirit when they think they have the Spirit of God" (Teachings of the Prophet Joseph Smith, 205). A bishop is called to be "a judge" in Israel (D&C 64:40) and thus by virtue of his office has a special right to importune the heavens for this gift in order that he judge wisely and not be deceived by counterfeit gifts. Revelations of the Restoration, p. 367-68)

24 And again, it is given to some to speak with ^atongues; ("Be not so curious about tongues," the Prophet Joseph Smith counseled, "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. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare and a curse instead of a blessing" (History of the Church, 5:31-32).

25 And to another is given the interpretation of tongues. (The gift of tongues is given for the purpose of testifying of Christ and teaching the gospel. The interpretation of tongues is given in order that language will not be a barrier to hearing and understanding the heaven-sent message. Joseph F. Smith said: "There is perhaps no gift of the spirit of God more easily imitated by the devil than the gift of tongues. Where two men or women exercise the gift of tongues by the inspiration of the spirit of God, there are a dozen perhaps who do it by the inspiration of the devil. . . . I believe in the gifts of the Holy Spirit unto men, but I do not want the gift of tongues, except when I need it. . . . So far as I am concerned, if the Lord will give me ability to teach the people in my native tongue, or in their own language to the understanding of those who hear me, that will be sufficient gift of tongues to me. Yet if the Lord gives you the gift of tongues, do not despise it, do not reject it. For if it comes from the Spirit of God, it will come to those who are worthy to receive it, and it is all right" (Conference Report, April 1900, 41). Revelations of the Restoration, p. 368. David O. McKay: The occasion was a conference held at Huntley, New Zealand, a thousand people assembled. Before that time I had spoken through interpreters in China, Hawaii, Holland, and other places, but I felt impressed on that occasion to speak in the English language. In substance I said, "I have never been much of an advocate of the necessity of tongues in our Church, but today I wish I had that gift. But I haven't. However, I am going to speak to you . . . in my native tongue and pray that you may have the gift of interpretation of tongues. We will ask Brother Stuart Meha, who is going to interpret for me, to make notes, and if necessary he may give us a summary of my talk afterwards." Well, the outpouring of the gift of tongues on that occasion was most

remarkable. Following the end of my sermon Brother Sid Christy, who was a student of Brigham Young University, a Maori, who had returned to New Zealand, rushed up and said, "Brother McKay, they got your message!" Well, I knew they had by the attention and the nodding of their heads during the talk. I said, "I think they have but for the benefit of those who may not have understood or had that gift, we shall have the sermon interpreted." While Brother Meha was interpreting that or giving a summary of it in the Maori language some of the natives, who had understood it, but who did not understand English, arose and corrected him in his interpretations. President George Albert Smith and Brother Rufus K. Hardy visited New Zealand several years after that event, and Brother Hardy, hearing of the event, brought home testimonies of those who were present, and he took the occasion to have those testimonies notarized. So it is the gift of interpretation rather than the gift of tongues, that was remarkable. (Gospel Interpretations, 1958, p. 352.)

26 And all these ^agifts come from God, for the benefit of the ^bchildren of God. (The working of miracles, prophecy, the discernment of spirits, and speaking in tongues are here listed as illustrations of spiritual gifts. It is not to be supposed that these, with the other gifts mentioned in this revelation, constitute an exhaustive list of the gifts that God has chosen to give his children. That is not the design or purpose of the revelation. The gifts of God are as diverse as are those to whom they have been given. Like fingerprints, they are individual and distinctive. The genius of this is that it binds us together as a community of Saints, everyone having something to contribute that no one else can do as well. Each of us is in a position to bless and to be blessed. For this reason we have been commanded to "meet together often" that we might succor and strengthen each other. It is not intended in the gospel plan that we be saved separate and singly. Salvation is in many respects a community affair. Revelations of the Restoration, p. 368-69)

SECTION 76

50 And again we bear record—for we ^asaw and heard, and this is the ^btestimony of the ^cgospel of Christ concerning them who shall come forth in the resurrection of the ^djust— ("We are not preaching a salvation for the inhabitants of the terrestrial or the telestial kingdoms. All of the ordinances of the gospel pertain to the celestial kingdom, and what the Lord will require by way of ordinances, if any, in the other kingdoms he has not revealed" (Smith, Doctrines of Salvation, 2:329). Two great resurrections await the inhabitants of the earth: the resurrection of the just and the resurrection of the unjust. These could also correctly be called the resurrection of the justified and the resurrection of the unjustified. The justified are those who stand approved of God and are thus heirs of his kingdom and his glory. Revelations of the Restoration, p. 527. More is mentioned regarding the celestial kingdom than the other kingdoms.)

51 They are they who received the ^atestimony of Jesus, and ^bbelieved on his name (Two separate concepts are mentioned here. First, those who obtain a place in the celestial world will do so on the strength of their testimony of Christ. In addition to that testimony, they must also believe on the name of Christ. That is, they must also accept and reverence those who come in the authority, or the name, of Christ. They must respect the authority of the priesthood and all of its offices. Not only must they have accepted Christ, but they must also have complied with all the laws and ordinances of his gospel. They must accept and sustain the president of the Church, the Twelve Apostles, and all those who have been called to preside over them in the government of the kingdom of God. In the true and proper sense of things, one cannot accept Christ and at the same time reject those he has sent to act in his name. In the meridian day one could not truly profess to accept Christ while rejecting Peter, James, and John. Similarly, in our day people cannot genuinely profess to accept Christ but reject the testimony of Joseph Smith or his lawful successors in the presidency of the Church, nor can they reject the ordinances of salvation as they are found in that Church. Only by accepting these things can one take upon themselves the name of Christ or truly believe in his name. Revelations of the Restoration, p. 527) and were

^cbaptized after the ^dmanner of his burial (by immersion), being ^cburied in the water in his name, and this according to the commandment which he has given—

52 That by ^akeeping the commandments they might be ^bwashed and ^ccleansed from all their sins, (It is supposed by many that the remission of sins comes in the waters of baptism. Independent of keeping the commandments, this is not and cannot be the case. Moroni said in teaching this principle, "Baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins" (Moroni 8:25). Baptism of water precedes the baptism of the Spirit, in which we are sanctified or cleansed. "Be baptized in my name," the Savior said, "that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day" (3 Nephi 27:20). Revelations of the Restoration, p. 528) and receive the Holy Spirit by the laying on of the ^dhands of him who is ^cordained and sealed unto this power;

53 And who ^aovercome by faith, (Only those of proven faith will inhabit the celestial kingdom. They will have met and conquered the great challenges of this mortal probation through faith in Christ (JST Genesis 14:30-32). Revelations of the Restoration, p. 528) and are ^bsealed by the Holy Spirit of ^cpromise, (It is not enough to receive an ordinance. For any ordinance to be valid, it must be ratified by the Holy Ghost, making it of efficacy, virtue, or force in and after the resurrection. For an ordinance and its promised blessings to stand approved in the eternal world it must pass a threefold test. First, it must have a divine origin—it must be of God's making, not of man's; second, it must be performed by one in authority, under the direction of the keys or presidency of the appropriate priesthood; third, it must receive the seal of the Holy Spirit of promise. That is, the Holy Ghost—who cannot be deceived—must attest that the one seeking the promised blessing lived in compliance with the terms of the covenant he or she made. "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" that we desire to have in a future world must be approved by the Holy Ghost (D&C 132:7). This principle assures that there will be no unearned blessings in the heavenly realms. One might deceive a bishop or other ecclesiastical leader and thereby obtain the promise to a blessing in mortality for which he or she is not worthy (for instance, baptism, priesthood, the endowment, temple marriage), but no one will deceive the Holy Ghost. The promises given to those unworthy to receive them will have no effect on the other side of the veil, for the performance involved will not bear the approving seal of the Holy Ghost. On the other hand, those who have received all the ordinances of salvation—each of them bearing the seal of the Holy Spirit of promise— have the sure promise of salvation. The Holy Ghost may place his approving seal on the various ordinances of salvation as we enter into them; then when we have received all the ordinances of salvation and have received the seal on all those ordinances, we have essentially received the sure promise of exaltation. Revelations of the Restoration, p. 528-29) which the Father ^dsheds forth upon all those who are just and true.

54 They are they who are the ^achurch of the ^bFirstborn. (As baptism is the gate to the Church, celestial marriage is the gate to the Church of the Firstborn. Its membership is spoken of as "the inner circle of faithful saints who are heirs of exaltation and the fulness of the Father's kingdom" (McConkie, Mormon Doctrine, 139). Revelations of the Restoration, p. 529)

55 They are they into whose hands the Father has given ^aall things—

56 They are they who are ^apriests and ^bkings, ("Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, until through the fulness of the ordinances of the temple they receive the fulness of the priesthood and are ordained kings and priests. Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father (Rev. 1:6; 5:10)" (McConkie, Mormon Doctrine, 425). It naturally follows that if such privileges are accorded to men, women of similar faith will be endowed with similar blessings. Indeed, no man can become a king and priest without an eternal companion at his side, a wife who is a queen and priestess. President Joseph Fielding Smith observed

that "women do not hold the priesthood, but if they are faithful and true, they will become priestesses and queens in the kingdom of God, and that implies that they will be given authority" (Doctrines of Salvation, 3:178). See commentary on Doctrine and Covenants 132:20. It is in the house of the Lord that a husband and wife are prepared for such offices and callings, though the realization of the blessings will not come until after the resurrection. Revelations of the Restoration, p. 530) who have received of his fulness, and of his glory;

57 And are ^apriests of the Most High, after the order of Melchizedek, which was after the order of ^bEnoch, which was after the ^corder of the Only Begotten Son.

58 Wherefore, as it is written, they are ^agods, even the ^bsons of ^cGod—

59 Wherefore, ^aall 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 ^aovercome all things. (In and through the atonement of Christ, the faithful and obedient will overcome all that is not rightfully a part of the celestial kingdom. Christ reconciles us not only to God but also to the fulness of his glory. Thus it is said of the man and woman who obtain that glory, "Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them" (D&C 132:20). Revelations of the Restoration, p. 532)

61 Wherefore, let no man ^aglory in man, but rather let him ^bglory in God, who shall ^csubdue all enemies under his feet.

62 These shall ^adwell in the ^bpresence of God and his Christ forever and ever. (Heber C. Kimball: As for my going into the immediate presence of God when I die, I do not expect it, but I expect to go into the world of spirits and associate with my brethren, and preach the Gospel in the spiritual world, and prepare myself in every necessary way to receive my body again, and then enter through the wall into the celestial world. I never shall come into the presence of my Father and God until I have received my resurrected body, neither will any other person; and I doubt whether all those who profess to be Saints will ever be gathered with the spirits of the just in the spiritual world; but they will be left where they attain to. The righteous are gathered to the spirit world to prepare for the resurrection of their bodies. [Alma 40:12.] (JD, March 19, 1854, 3:112-13.))

63 These are they whom he shall bring with him, when he shall ^acome in the ^bclouds of heaven to ^creign on the earth over his people.

64 These are they who shall have part in the ^afirst resurrection.

65 These are they who shall come forth in the resurrection of the ^ajust.

66 These are they who are come unto ^aMount ^bZion, 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 ^aangels, (It is a false notion, one not worthy of the gospel of Jesus Christ, that only a few of God's children will be saved in the kingdom of God. In his vision of the redemption of the dead, President Joseph F. Smith saw an "innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality" (D&C 138:12). All these awaited a glorious resurrection—and their number was limited to those who had lived from the days of Adam to the time of the crucifixion of Christ. Similarly, Alma spoke of "many, exceedingly great many, who were made pure and entered into the rest of the Lord their God" (Alma 13:12). Paul told the faithful of his day that they would join "an innumerable company of angels" in the heavenly place (Hebrews 12:22), while Daniel numbered the righteous who would stand before God as a "thousand thousands" who ministered to him, "and ten thousand times ten thousand" who stood before him (Daniel 7:10). When Christ said, "In my Father's house [kingdom] are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2; see also Smith, History of the Church, 4:184), he was not suggesting that there were various degrees of glory. At that moment he was speaking to the Twelve, and though one of them would betray him, he was giving

them the assurance that there was room for them and as many as would believe on their word in his Father's kingdom. There is no boundary to the heavenly city, no limit that needs to be put on its population. There is room in his Father's kingdom for every one of his children, if they will but choose to abide there. Were this not the case, were it true that God did not desire to save all of his children, Christ said, "I would have told you" (John 14:2). Revelations of the Restoration, p. 533) to the general assembly and church of ^bEnoch, and of the ^cFirstborn.

68 These are they whose names are ^awritten in heaven, where God and Christ are the ^bjudge of all.

69 These are they who are ^ajust men made ^bperfect through Jesus the mediator of the new ^ccovenant, who wrought out this perfect ^datonement through the shedding of his own ^eblood.

70 These are they whose bodies are ^acelestial, whose ^bglory is that of the ^csun, even the glory of God, the ^dhighest of all, whose glory the sun of the firmament is written of as being typical.

71 And again, we saw the ^aterrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the ^bFirstborn who have received the fulness of the Father, even as that of the ^cmoon differs from the sun in the firmament.

72 Behold, these are they who died ^awithout ^blaw; (Melvin J. Ballard: Now, I wish to say to you that those who died with out law, meaning the pagan nations, for lack of faithfulness, for lack of devotion, in the former life, are obtaining all that they are entitled to. I don't mean to say that all of them will be barred from entrance into the highest glory. Any one of them who repents and complies with the conditions might also obtain celestial glory, but the great bulk of them will only obtain terrestrial glory. (Sermons . . . of Melvin J. Ballard, 1949, p. 251.))

73 And also they who are the ^aspirits of men kept in ^bprison, whom the Son visited, and ^cpreached the ^dgospel unto them, that they might be judged according to men in the flesh;

74 Who ^areceived not the ^btestimony of Jesus in the flesh, but afterwards received it. (Those who rejected the gospel in mortality will have the opportunity to hear it again in the spirit world. Thus they receive a second chance to accept it. By so doing they are, of course, blessed—but not with the fulness of the Father. Rather, they receive the glory of the terrestrial order. Revelations of the Restoration, p. 534. Those who reject the gospel in this life and then receive it in the spirit world go not to the celestial, but to the terrestrial kingdom. Bruce R. McConkie, BYU Speeches, 1981, p. 77-78.)

75 These are they who are ^ahonorable men of the earth, who were ^bblinded 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 ^apresence of the Son, but not of the fulness of the Father.

78 Wherefore, they are ^abodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.

79 These are they who are not ^avaliant in the ^btestimony of Jesus (It is one thing to know the truth and quite another to accord one's life with it. In like manner, it is one thing to have a testimony of Christ and quite another to live true and faithful to that knowledge. There will be those with testimonies who fail to live up to them and who find place in the terrestrial kingdom. To be valiant is to be courageous, brave, and bold in the testimony of Jesus. It is to be valorous, gallant, and intrepid in that testimony. It is to be fully committed to the doctrines of the kingdom and the cause of Zion. Those who are not willing to give all their heart, might, mind, and strength in the service of their God will not be numbered in the worlds to come with those who do. Revelations of the Restoration, p. 535-36. Spencer W. Kimball: What is being valiant? . . . There are many people in this Church today who think they live, but they are dead to the spiritual things. And I believe even many who are making the pretenses of being active are also spiritually dead. Their service is much of the letter and less of the spirit. (CR, April 1951, pp. 104-5.)); wherefore, they obtain not the crown over the kingdom of our God.

80 And now this is the end of the ^avision which we saw of the terrestrial, that the Lord commanded us to ^bwrite while we were yet in the Spirit.

81 And again, we ^asaw the glory of the ^btestial, which glory is that of the lesser, even as the ^cglory 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 ^atestimony of Jesus.

83 These are they who ^adeny not the Holy Spirit.

84 These are they who are thrust down to ^ahell. (Bruce R. McConkie: That part of the spirit world inhabited by wicked spirits who are awaiting the eventual day of their resurrection is called hell. Between their death and resurrection, these souls of the wicked are cast out into outer darkness, into the gloomy depression of sheol, into the hades of waiting wicked spirits, into hell. There they suffer the torments of the damned; there they welter in the vengeance of eternal fire; there is found weeping and wailing and gnashing of teeth; there the fiery indignation of the wrath of God is poured out upon the wicked. (Alma 40:11-14; D. & C. 76:103-106.) Hell will have an end. Viewing future events, John saw that "death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. 20:13.) Jacob taught that this escape from death and hell meant the bringing of the body out of the grave and the spirit out of hell. "And this death of which I have spoken, which is the spiritual death," he said, "shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other." (2 Ne. 9:10-12.) It was in keeping with this principle for David to receive the promise: "Thou wilt not leave my soul in hell." (Ps 16:10; Acts 2:27.) Mormon Doctrine, p. 349-50)

85 These are they who shall not be redeemed from the ^adevil until the ^blast resurrection, until the Lord, even Christ the ^cLamb, shall have finished his work. ("You cannot take a murderer, a suicide, an adulterer, a liar, or one who was or is thoroughly abominable in his life here, and simply by the performance of an ordinance of the gospel, cleanse him from sin and usher him into the presence of God," explained President Joseph F. Smith. "God has not instituted a plan of that kind, and it cannot be done. He has said you shall repent of your sins. The wicked will have to repent of their wickedness. Those who die without the knowledge of the gospel will have to come to the knowledge of it, and those who sin against light will have to pay the uttermost farthing for their transgression and their departure from the gospel, before they can ever get back to it. Do not forget that. Do not forget it, you elders in Israel, nor you, mothers in Israel, either; and, when you seek to save either the living or the dead, bear it in mind that you can only do it on the principle of their repentance and acceptance of the plan of life. That is the only way in which you can succeed" (Gospel Doctrine, 95).)

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 ^aministration of the celestial.

88 And also the celestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ^aministering spirits for them; for they shall be ^bheirs of salvation. (Melvin J. Ballard: We must not overlook the fact that those who attain to the higher glories may minister unto and visit and associate with those of the lesser kingdoms. [Sec. 76:86-88.] While the lesser may not come up [Sec. 76:112], they may still enjoy the companionship of their loved ones who are in higher stations. Sermons of Melvin J. Ballard, p. 257)

89 And thus we saw, in the heavenly vision, the glory of the ^atelestial, which surpasses all understanding;

90 And no man knows it except him to whom God has revealed it.

91 And thus we saw the glory of the ^aterrestrial which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion.

92 And thus we saw the ^aglory of the celestial, which ^bexcels in all things—where God, even the Father, reigns upon his ^cthrone forever and ever;

93 Before whose throne all things bow in humble ^areverence, and give him glory forever and ever.

94 They who dwell in his ^apresence are the church of the ^bFirstborn; and they see as they are seen, and ^cknow as they are known, having received of his fulness and of his ^dgrace;

95 And he makes them ^aequal in power, and in might, and in dominion.

96 And the glory of the celestial is one, even as the glory of the ^asun is one.

97 And the glory of the terrestrial is one, even as the glory of the moon is one.

98 And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so differs one from another in glory in the telestial world;

99 For these are they who are of ^aPaul, and of Apollos, and of Cephas.

100 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 ^aEsaias, and some of Isaiah, and some of Enoch;

101 But ^areceived not the gospel, neither the testimony of Jesus, neither the prophets, neither the ^beverlasting covenant.

102 Last of all, these all are they who will not be ^agathered with the saints, to be ^bcaught up unto the ^cchurch of the Firstborn, and received into the cloud.

103 These are ^athey who are ^bliars, and ^csorcerers, and ^dadulterers, and ^ewhoremongers, and whosoever loves and makes a lie.

104 These are they who suffer the ^awrath of God on earth.

105 These are they who suffer the ^avengeance of eternal fire.

106 These are they who are cast down to ^ahell and ^bsuffer the wrath of ^cAlmighty God, until the ^dfulness of times, when Christ shall have ^esubdued all enemies under his ^ffeet, and shall have ^gperfected his work;

107 When he shall ^adeliver up the ^bkingdom, and present it unto the Father, spotless, saying: I have ^covercome and have ^dtrodden the ^ewine-press ^falone, even the wine-press of the fierceness of the wrath of Almighty God.

108 Then shall he be ^acrowned with the crown of his glory, to sit on the ^bthrone of his power to reign forever and ever.

109 But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as ^ainnumerable as the stars in the firmament of heaven, or as the sand upon the seashore;

110 And heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall ^aconfess to him who sits upon the throne forever and ever; (Charles W. Penrose: The time is to come, so we read, when every knee will bow and every tongue confess that Jesus is the Lord, the Christ, to the glory of God the Father. [Phil. 2:9-11.] What a splendid prospect to have in view! What a grand goal to reach, to aid in bringing about redemption of the human family. Before that time can come, those that are wicked and corrupt and evil-minded, and who will not be obedient will have to reap the consequences of their own acts. I might repeat the words of the Apostle Paul: "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap", [Gal. 6:7], and although forgiveness may some time come to the disobedient, first of all they will have to pay the penalty of their disobedience, that they might be brought fully to understand the necessity of implicit obedience to the right and the truth; for everything that God reveals is right and true and beneficial. But the time is to come, away in the distant future, when the inhabitants of the earth, all who have dwelt upon it, with the exception of a few who are unredeemable, will be brought to bow the knee willingly; not by compulsion, not by coercion, not by constraint, but willingly bow the knee to King Immanuel and worship God, the true God, the Father, in Christ's holy name, and be willing, perfectly willing, to render obedience to his commandments. Of course, the condition in which they will dwell will be consequent upon their doings when they were in the flesh. They cannot all be in the same class; that is impossible. (CR, October 1913, p. 19.))

111 For they shall be judged according to their ^aworks, and every man shall receive according to his own ^bworks, his own ^cdominion, in the ^dmansions which are prepared; (Melvin J. Ballard: Those whose lives have entitled them to terrestrial glory can never gain celestial glory. One who gains possession of the lowest degree of the telestial glory may ultimately arise to the highest degree of that glory, but no provision has been made for promotion from one glory to another. Let us be reasonable about it. (Sermons . . . of Melvin J. Ballard, 1949, p. 255.) James E. Talmage: Born into the flesh with diverse

capacities, subjected here to varied environment, which may be favorable or opposed to the development of inherent tendencies toward either good or evil, we as a race are creatures of disparity, inequality, and heterogeneous circumstance. But all color of injustice disappears in the light of assurance that, in the judgment of souls, every condition shall be weighed in the accurate balances of Justice and Mercy. But what of the hereafter—shall we not be made equal there? Not in the sense that our individuality shall be subverted or radically changed. We shall find beyond more gradations in society than we have ever known on earth. But the basis of classification will be essentially different. Here we are rated according to what we have—of wealth, learning, political or other influence due to circumstance; there we shall find our place according to what we really are. Ponder the significance of our Lord's assurance of the "many mansions" in the Father's kingdom [John 14:1-3] and consider Paul's summary of varied glories. [1 Cor. 15:40-41.] Through later Scripture we are told of distinct kingdoms or worlds of graded order, comparable to the sun, moon, and stars respectively. There are the Celestial, the Terrestrial, and the Telesstial kingdoms, in which the souls of men shall abide and serve as their attainments in righteousness or their disqualification through sin shall determine. Concerning the inhabitants of the Telesstial world, the lowest of the specified kingdoms of glory, we read: "For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared." (Doctrine and Covenants 76:111.) (The Vitality of Mormonism, 1919, pp. 322-23.))

112 And they shall be ^aservants of the Most High; but ^bwhere God and Christ ^cdwell they ^dcannot come, ^eworlds without end. (The question is often asked, Throughout the endless expanses of eternity will there eventually be advancement from degree to degree? That is, can those whose glory is telesstial progress to a terrestrial order, while those of a terrestrial order become celestial? Though conflicting opinions have been given by men in positions of authority, the question is answered, in the judgment of the writers, by the very nature of the resurrection itself. If the resurrection is the inseparable union of body and spirit (Alma 11:45; D&C 138:17), then that which is telesstial cannot be changed so that it could endure or abide a terrestrial law, "worlds without end," and that which is terrestrial for the same reason could not become celestial. Revelations of the Restoration, p. 539. George Albert Smith: There are some people who have supposed that if we are quickened telesstial bodies that eventually, throughout the ages of eternity, we will continue to progress until we will find our place in the celestial kingdom, but the scriptures and revelations of God have said that those who are quickened telesstial bodies cannot come where God and Christ dwell, worlds without end. (CR, October 1945, p. 172.))

113 This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

114 But ^agreat and marvelous are the works of the Lord, and the ^bmysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion;

115 Which he commanded us we should not write ("I could explain a hundred fold more than I ever have of the glories of the kingdoms manifested to me in vision, were I permitted, and were the people prepared to receive them" (Teachings of the Prophet Joseph Smith, 305).) while we were yet in the Spirit, and are not ^alawful for man to utter;

116 Neither is man ^acapable to make them known, for they are only to be ^bseen and ^cunderstood by the power of the Holy Spirit, which God bestows on those who ^dlove him, and purify themselves before him;

117 To whom he grants this privilege of ^aseeing and knowing for themselves;

118 That through the power and manifestation of the Spirit, while in the flesh, they may be able to ^abear his ^bpresence in the world of glory. (This revelation, which began with the promise that the faithful Saints may have the "wonders of eternity" (v. 8) revealed to them now, concludes with the promise that they might stand in the presence of God "while in the flesh." It is fundamental to our faith that if the God of heaven extends the promise of salvation to so much as a single soul he must in justice extend it to every soul on the same terms and conditions. If one can receive a remission of sins through faith,

repentance, and baptism, so can all; if one can receive an answer to his prayers, so can all; if one can entertain angels, so can all; if one can stand in his presence while in the flesh, so can all. Such is the promise of the restored gospel; such is the declaration of this text. We do not have one gospel for prophets and another for their followers. There is but one gospel, and its covenants and promised blessings are alike for all. Revelations of the Restoration, p. 540)

119 And to God and the Lamb be ^aglory, and honor, and dominion forever and ever. Amen.

SECTION 88

27 For notwithstanding they die, they also shall ^arise again, a ^bspiritual body.

28 They who are of a celestial ^aspirit shall receive the same ^bbody which was a natural body; even ye shall receive your bodies, and your ^cglory shall be that glory by which your bodies are ^dquickened.

29 Ye who are ^aquickened by a portion of the celestial ^bglory shall then receive of the same, even a fulness.

30 And they who are quickened by a portion of the ^aterrestrial glory shall then receive of the same, even a fulness.

31 And also they who are quickened by a portion of the ^atelestial glory shall then receive of the same, even a fulness.

32 And they who remain shall also be ^aquickened; nevertheless, they shall return again to their own place, to enjoy that which they are ^bwilling to receive, because they were not willing to enjoy that which they might have received.

95 And there shall be ^asilence in ^bheaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a ^cscroll is unfolded after it is rolled up, and the ^dface of the Lord shall be unveiled;

96 And the saints that are upon the earth, who are alive, shall be quickened and be ^acaught up to meet him.

97 And they who have slept in their graves shall ^acome forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the ^bpillar of heaven—

98 They are Christ's, the ^afirst 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.

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 ^acoming; who have received their part in that ^bprison which is prepared for them, that they might receive the gospel, and be ^cjudged according to men in the flesh.

100 And again, another trump shall sound, which is the third trump; and then come ^athe spirits of men who are to be judged, and are found under ^bcondemnation;

101 And these are the rest of the ^adead; and they live not again until the ^bthousand 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 ^aremain ^bfilthy still.

BIBLE PHOTOGRAPHS
CORINTH



Paul wrote his epistle to the Romans from this city.

Chief town of the Roman province of Achaia. It was located on the isthmus connecting the Peloponnesus with the mainland of Greece, possessing a harbor on both eastern and western sides. It was a port city of wealth and influence.

Significant Events:

Paul lived in Corinth for a year and six months and established the Church there (Acts 18:1-18). Paul wrote several letters to members of the Church in the area of Corinth, two of which are now in the New Testament (1 and 2 Corinthians). (See Bible Dictionary, "Corinth.")

GIFTS OF THE SPIRIT

1 Corinthians 12	Moroni 10	D&C 46
4 Now there are diversities of ^a gifts, but the same Spirit.	8 And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God.	8 Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given. 10 And again, verily I say unto you, I would that ye should always retain in your minds what those gifts are, that are given unto the church.
5 And there are differences of administrations, but the same Lord.	And there are different ways that these gifts are administered;	15 And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men.
6 And there are diversities of operations, but it is the same God which worketh all in all.	but it is the same God who worketh all in all.	16 And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the Spirit may be given to every man to profit withal.
7 But the manifestation of the ^a Spirit is given to every man to profit withal.	And they are given by the manifestations of the Spirit of God unto men, to profit them.	9 For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts. 12 To some is given one, and to some is given another, that all may be profited thereby.
8 For to one is ^a given by the ^b Spirit the ^c word of ^d wisdom;	9 For behold, to one is given by the Spirit of God, that he may teach the word of wisdom.	17 And again, verily I say unto you, to some is given, by the Spirit of God, the word of wisdom.
to another the word of ^e knowledge by the same Spirit;	10 And to another, that he may teach the word of knowledge by the same Spirit.	18 To another is given the word of knowledge, that all may be taught to be wise and to have knowledge.
9 To another ^a faith by the same Spirit;	11 And to another, exceedingly great faith,	
to another the gifts of ^b healing by the same Spirit;	and to another, the gifts of healing by the same Spirit.	19 And again, to some it is given to have faith to be healed. 20 And to others it is given to have faith to heal.
10 To another the working of ^a miracles;	12 And again, to another, that he may work mighty miracles;	21 And again, to some is given the working of miracles;
to another ^b prophecy;	13 And again, to another, that he may prophesy concerning all things.	22 And to others it is given to prophesy;

to another ^c discerning of spirits	14 And again, to another, the beholding of angels and ministering spirits;	23 And to others the discerning of spirits.
to another <i>divers</i> kinds of tongues;	15 And again, to another, all kinds of tongues.	24 And again, it is given to some to speak with tongues.
to another the interpretation of ^d tongues:	16 And again, to another, the interpretation of languages and of <i>divers</i> kinds of tongues.	25 And to another is given the interpretation of tongues.
		13 To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.
		14 To others, it is given to believe on their words, that they also might have eternal life if they continue faithful.
11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.	17 And all these gifts come by the Spirit of Christ, and they come unto every man severally, according as he will.	26 And all these gifts come from God, for the benefit of the children of God.
	18 And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.	11 For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God.
		27 And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to discern all those fits lest there shall be any among you professing and yet be not of God.
		28 And it shall come to pass that he that asketh in Spirit shall receive in Spirit;
		29 That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby.
