



**Come Follow Me 2023**  
**1 Corinthians 1-7**



## **New Testament Seminary Manual**

**The opening verse of the First Epistle to the Corinthians indicates that it was sent by the Apostle Paul and a disciple named Sosthenes. Sosthenes may have served as Paul's scribe (see 1 Corinthians 1:1). While the details of Sosthenes's role are unknown, it is clear that Paul was the author of the epistle's content (see 1 Corinthians 16:21–24).**

## **New Testament Seminary Manual**

**This epistle was written to Church members in the city of Corinth in southern Greece. Paul had preached the gospel in Corinth for nearly two years (see Acts 18:1–18) and organized a branch of the Church there (see Bible Dictionary, “Pauline Epistles”). Later, while Paul was preaching in Ephesus during his third missionary journey, he received communication from Church members in Corinth. He wrote a response to the branch (as it mentions in 1 Corinthians 5:9), but unfortunately this epistle was lost and is therefore not found in our scriptures. Later, Paul received another report from Church members in Corinth concerning problems in the Church there (see 1 Corinthians 1:11), which he responded to by writing another epistle, which became known as 1 Corinthians. Hence, 1 Corinthians is actually Paul’s second letter to members in Corinth.**

## **New Testament Seminary Manual**

**In Paul's day, Corinth was the capital of the Roman province Achaia, which covered most of ancient Greece south of Macedonia. As a wealthy trade center, Corinth attracted people from throughout the Roman Empire, making it one of the most diverse cities in the area. Idol worship dominated Corinthian religious culture, and there were numerous temples and shrines throughout the city. At the time of Paul's ministry, the Corinthians had a reputation for being grossly immoral. For instance, ritual prostitution was reportedly practiced at the temple of Aphrodite, the Greek goddess of love and fertility.**

## **New Testament Seminary Manual**

**Paul's First Epistle to the Corinthians makes it clear that Church members lacked unity and that some pagan beliefs and practices had begun to influence their observance of gospel principles and ordinances (see 1 Corinthians 1:11; 6:1–8; 10:20–22; 11:18–22). Paul wrote to Church members in Corinth to help them with their questions and problems and to strengthen the converts who struggled with abandoning their past beliefs and practices.**

1 Corinthians 1

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23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The <sup>a</sup>grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to <sup>a</sup>stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the <sup>b</sup>mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the <sup>a</sup>everlasting God, made known to all nations for the <sup>b</sup>obedience of faith:

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.

# FIRST EPISTLE OF THE APOSTLE TO THE CORINTHIANS

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**P**AUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother, 2 Unto the church of God which is at Corinth, to them that are <sup>a</sup>sanctified in Christ Jesus, called *to be* <sup>b</sup>saints, with all that in every place

crush.  
Gen. 3:15

42:65 (61–65);  
121:27 (25–27)

Greeting

Divisions in the Church

Thanksgiving

call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace *be* unto you, and <sup>a</sup>peace, from God our Father, and *from* the Lord Jesus Christ.

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

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

6 Even as the <sup>a</sup>testimony of Christ was <sup>b</sup>confirmed in you:

7 So that ye <sup>a</sup>come behind in no gift; waiting for the <sup>b</sup>coming of our Lord Jesus Christ:

8 Who shall also <sup>a</sup>confirm you unto the end, *that ye may be* <sup>b</sup>blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the <sup>a</sup>fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no <sup>a</sup>divisions among you; but *that* ye be perfectly joined together in the same <sup>b</sup>mind and in the same judgment.

11 For it hath been declared unto me <sup>a</sup>of you, my brethren, by them *which are of the house* of Chloe, that there are <sup>b</sup>contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of <sup>a</sup>Christ.

13 Is Christ <sup>a</sup>divided? was Paul

3a TG Peace of God.

6a TG Testimony.

b GR established, strengthened.

7a GR come short, miss, need.

b GR revelation.

1 Thes. 3:13; D&C 45:44 (25–44).

8a GR secure, establish

3 Ne. 11:28 (28–30).

TG Church.

b 1 Cor. 12:25; 2 Cor. 13:11; D&C 38:27.

TG Mind.

11a GR about, concerning.

b TG Apostasy of the Early Christian Church; Contention

b TG Prudence.

20a TG Scribe.

b TG Disputations.

c GR age.

d Isa. 44:25; Jer. 8:8 (8–9); D&C 133:58.

e TG Worldliness.

21a GR by means of, through

crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, <sup>a</sup>but <sup>b</sup>Crispus and Gaius;

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

16 And I baptized also the household of <sup>a</sup>Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with <sup>a</sup>wisdom of words, lest the cross of Christ should be made of none effect.

18 For the <sup>a</sup>preaching of the cross is to them that perish foolishness; but unto us which are saved it is the <sup>b</sup>power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the <sup>a</sup>understanding of the <sup>b</sup>prudent.

20 Where *is* the wise? where *is* the <sup>a</sup>scribe? where *is* the <sup>b</sup>disputer of this <sup>c</sup>world? hath not God made foolish the <sup>a</sup>wisdom of this <sup>e</sup>world?

21 For after that in the wisdom of God the world <sup>a</sup>by wisdom knew not God, it pleased God by the foolishness of <sup>b</sup>preaching to save them that believe.

22 For the Jews require a <sup>a</sup>sign, and the Greeks seek after wisdom:

23 But we <sup>a</sup>preach Christ <sup>b</sup>crucified, unto the Jews a <sup>c</sup>stumblingblock, and unto the Greeks foolishness;

24 But unto them <sup>a</sup>which are

called, both Jews and Greeks, Christ the <sup>b</sup>power of God, and the <sup>c</sup>wisdom of God.

25 Because the <sup>a</sup>foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the <sup>a</sup>flesh, not many mighty, not many noble, *are* <sup>b</sup>called:

27 But God hath chosen the <sup>a</sup>foolish things of the world to <sup>b</sup>confound the wise; and God hath chosen the <sup>c</sup>weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and <sup>a</sup>sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him <sup>a</sup>glory in the Lord.

## CHAPTER 2

*The gospel is preached by the power of the Spirit—The Spirit reveals all things to the Saints—The unrepentant natural man cannot receive the things of the Spirit of God.*

AND I, brethren, when I came to you, came not with excellency of speech

24b TG God, Power of.

c TG Jesus Christ, Relationships with the Father.

25a TG Foolishness.

26a TG Man, Natural, Not Spiritually Reborn.

b JST 1 Cor. 1:26 . . .

30a TG Sanctification.

31a Jer. 9:24 (23–24); 1 Cor. 5:6; Alma 26:16 (16, 35)

2 1a TG Testimony.

2a GR except.

b TG Jesus Christ, Crucifixion of.

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en. 3:15.  
G Jesus Christ,  
prophecies about;  
redemption.

42:65 (61–65);  
121:27 (25–27).  
26a Gen. 21:33.  
b TG Obedience.

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

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

6 Even as the <sup>a</sup>testimony of Christ was <sup>b</sup>confirmed in you:

7 So that ye <sup>a</sup>come behind in no gift; waiting for the <sup>b</sup>coming of our Lord Jesus Christ:

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b TG Prudence.

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25 Because the <sup>a</sup>foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the <sup>a</sup>flesh, not many mighty, not many noble, *are* <sup>b</sup>called:

27 But God hath chosen the <sup>a</sup>foolish things of the world to <sup>b</sup>confound the wise; and God hath chosen the <sup>c</sup>weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus,

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30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and <sup>a</sup>sanctification, and redemption:

2 For I determined not to know any thing among you, <sup>a</sup>save Jesus Christ, and him <sup>b</sup>crucified.

3 And I was with you in <sup>a</sup>weakness, and in fear, and in much trembling.

4 And my <sup>a</sup>speech and my preaching *was* not with <sup>b</sup>enticing words of man's wisdom, but in demonstration of the <sup>c</sup>Spirit and of <sup>d</sup>power:

5 That your faith should not stand in the wisdom of men, but in the <sup>a</sup>power of God.

6 Howbeit we speak wisdom among them that are <sup>a</sup>perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the <sup>a</sup>wisdom of God in a <sup>b</sup>mystery, *even* the hidden <sup>c</sup>wisdom, which God <sup>d</sup>ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have <sup>a</sup>crucified the



## President Boyd K. Packer

**“The Church has no professional clergy. The call to leadership positions worldwide is drawn from the congregation. We have no seminaries for the training of professional leaders.**

**“Everything that is done in the Church—the leading, the teaching, the calling, the ordaining, the praying, the singing, the preparation of the sacrament, the counseling, and everything else—is done by ordinary members, the ‘weak things of the world’” (*“The Weak and the Simple of the Church,” Oct 2007 GC, Ensign or Liahona, Nov. 2007, 6–7*).**

1 Corinthians 2



## **President Boyd K. Packer**

**“I sat on a plane next to a professed atheist who pressed his disbelief in God so urgently that I bore my testimony to him. ‘You are wrong,’ I said, ‘there is a God. I know He lives!’**

**“He protested, ‘You don’t know. Nobody knows that! You can’t know it!’ When I would not yield, the atheist, who was an attorney, asked perhaps the ultimate question on the subject of testimony. ‘All right,’ he said in a sneering, condescending way, ‘you say you know. Tell me how you know.’**





## President Boyd K. Packer

**“When I attempted to answer, even though I held advanced academic degrees, I was helpless to communicate. ...**

**“When I used the words Spirit and witness, the atheist responded, ‘I don’t know what you are talking about.’ The words prayer, discernment, and faith, were equally meaningless to him. ‘You see,’ he said, ‘you don’t really know. If you did, you would be able to tell me how you know.’**

**“I ... was at a loss as to what to do.”**

*(“The Candle of the Lord,” Ensign, Jan. 1983, 51).*

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### CHAPTER 2

*The gospel is preached by the power of the Spirit—The Spirit reveals all things to the Saints—The unrepentant natural man cannot receive the things of the Spirit of God.*

AND I, brethren, when I came to you, came not with excellency of speech

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2 For I determined not to know any thing among you, <sup>a</sup>save Jesus Christ, and him <sup>b</sup>crucified.

3 And I was with you in <sup>a</sup>weakness, and in fear, and in much trembling.

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8 Which none of the princes of this world knew: for had they known *it*, they would not have <sup>a</sup>crucified the Lord of glory.

9 But as it is written, <sup>a</sup>Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath <sup>b</sup>prepared for them that love him.

10 But God hath <sup>a</sup>revealed *them* unto us by his <sup>b</sup>Spirit: for the <sup>c</sup>Spirit <sup>a</sup>searcheth all things, *yea*, the deep things of God.

11 For what man <sup>a</sup>knoweth the things of a man, save the spirit of man which is in him? even so the

Proclaiming Christ Crucified

Wisdom from the Spirit

things of God <sup>b</sup>knoweth no man, <sup>c</sup>but the <sup>a</sup>Spirit of God.

12 Now we have received, not the <sup>a</sup>spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's <sup>a</sup>wisdom teacheth, but which the Holy Ghost <sup>b</sup>teacheth; comparing spiritual things with spiritual.

14 But the <sup>a</sup>natural man <sup>b</sup>receiveth not the things of the <sup>c</sup>Spirit of God: for they are <sup>a</sup>foolishness unto him: neither can he <sup>e</sup>know *them*, because they are <sup>f</sup>spiritually <sup>g</sup>discerned.

15 But he that is spiritual <sup>a</sup>judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may <sup>a</sup>instruct him? But we have the <sup>b</sup>mind of Christ.

### CHAPTER 3

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

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with <sup>a</sup>milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet <sup>a</sup>carnal: for whereas *there is* among you <sup>b</sup>envying, and <sup>c</sup>strife, and <sup>a</sup>divisions, are ye not carnal, and walk as men?

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

5 Who then is Paul, and who is Apollos, but <sup>a</sup>ministers by whom ye believed, even as the Lord gave to every man?

6 I have <sup>a</sup>planted, Apollos watered; but God <sup>b</sup>gave the <sup>c</sup>increase.

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

8 Now he that planteth and he that watereth are one: and every man shall receive his own <sup>a</sup>reward according to his own labour.

9 For we are <sup>a</sup>labourers together with God: ye are God's <sup>b</sup>husbandry, *ye are* God's building.

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

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Divisions in the Church

24b TG God, Power of.  
c TG Jesus Christ, Relationships with the Father.  
25a TG Foolishness.  
26a TG Man, Natural, Not Spiritually Reborn.  
b JST 1 Cor. 1:26 . . .

30a TG Sanctification.  
31a Jer. 9:24 (23–24); 1 Cor. 5:6; Alma 26:16 (16, 35).  
2 1a TG Testimony.  
2a GR except.  
b TG Jesus Christ, Crucifixion of.

7a TG Wisdom.  
b TG Mysteries of Godliness.  
c Col. 2:3.  
d GR foreordained.  
8a TG Jesus Christ, Crucifixion of.  
9a Isa. 64:4; D&C 76:10.

11b Mark 6:52; John 1:5; Jacob 4:8 (8–10, 13); Alma 26:21 (21–22).  
c JST 1 Cor. 2:11 . . . *except he has* the Spirit of God.  
d TG Holy Ghost, Source of Testimony.  
12a D&C 50:15.  
13a 2 Cor. 1:12.  
b TG Holy Ghost

about; Knowledge.  
f TG Spirituality.  
g GR examined, tried, judged.  
TG Discernment, Spiritual.  
15a GR examines, tries, judges.  
16a Rom. 11:34; D&C 22:4

Spiritually Reborn.  
b TG Envy.  
c TG Strife.  
d TG Apostasy of the Early Christian Church.  
5a GR servants.  
2 Cor. 3:6.  
6a John 4:37 (36–38); 1 Cor. 9:1.  
b GR caused, gave growth

among them that are <sup>a</sup>perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the <sup>a</sup>wisdom of God in a <sup>b</sup>mystery, *even* the hidden <sup>c</sup>wisdom, which <sup>c</sup>the world un-

### Isaiah 64:4

8 Which none of this world knew: for had they known *it*, they would not have <sup>a</sup>crucified the Lord of glory.

9 But as it is written, <sup>a</sup>Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath <sup>b</sup>prepared for them that love him.

10 But God hath <sup>a</sup>revealed *them* unto us by his <sup>b</sup>Spirit: for the <sup>c</sup>Spirit <sup>a</sup>searcheth all things, yea, the deep things of God.

11 For what man <sup>a</sup>knoweth the things of a man, save the spirit of man which is in him? even so the

things of God <sup>b</sup>knoweth no man, <sup>c</sup>but the <sup>a</sup>Spirit of God.

12 Now we have received, not the <sup>a</sup>spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's <sup>a</sup>wisdom teacheth, but which the Holy Ghost <sup>b</sup>teacheth; comparing spiritual things with spiritual.

14 But the <sup>a</sup>natural man <sup>b</sup>receiveth not the things of the <sup>c</sup>Spirit of God: for they are <sup>a</sup>foolishness unto him: neither can he <sup>e</sup>know *them*, because they are <sup>f</sup>spiritually <sup>g</sup>discerned.

15 But he that is spiritual <sup>a</sup>judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may <sup>a</sup>instruct him? But we have the <sup>b</sup>mind of Christ.

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10a TG Sanctification.

11a Jer. 9:24 (23–24);

7a TG Wisdom.

b TG Mysteries of

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## **President Boyd K. Packer**

**“Something came into my mind..., and I said to the atheist,  
“Let me ask if you know what salt tastes like.”**

**“Of course I do,” was his reply.**

**“When did you taste salt last?”**

**“I just had dinner on the plane.”**

**“You just think you know what salt tastes like,” I said.**

**He insisted, “I know what salt tastes like as well as I know anything.”**

**“If I gave you a cup of salt and a cup of sugar and let you**



He insisted, "I know what salt tastes like as well as I know anything."

"If I gave you a cup of salt and a cup of sugar and let you taste them both, could you tell the salt from the sugar?"

"Now you are getting juvenile," was his reply. "Of course I could tell the difference. I know what salt tastes like. It is an everyday experience—I know it as well as I know anything."

"Then," I said, "assuming that I have never tasted salt, explain to me just what it tastes like."

After some thought, he ventured, "Well-I-uh, it is not sweet and it is not sour."

"You've told me what it isn't, not what it is."



**“You’ve told me what it isn’t, not what it is.”**

**“After several attempts, of course, he could not do it. He could not convey, in words alone, so ordinary an experience as tasting salt. I bore testimony to him once again and said, ‘I know there is a God. You ridiculed that testimony and said that if I did know, I would be able to tell you exactly how I know. My friend, spiritually speaking, I have tasted salt. I am no more able to convey to you in words how this knowledge has come than you are to tell me what salt tastes like. But I say to you again, there is a God! He does live! And just because you don’t know, don’t try to tell me that I don’t know, for I do!’**

**“As we parted, I heard him mutter, ‘I don’t need your religion for a crutch! I don’t need it.’**

**“From that experience forward, I have never been**



know there is a God. You ridiculed that testimony and said that if I did know, I would be able to tell you exactly how I know. My friend, spiritually speaking, I have tasted salt. I am no more able to convey to you in words how this knowledge has come than you are to tell me what salt tastes like. But I say to you again, there is a God! He does live! And just because you don't know, don't try to tell me that I don't know, for I do!

**"As we parted, I heard him mutter, 'I don't need your religion for a crutch! I don't need it.'"**

**"From that experience forward, I have never been embarrassed or ashamed that I could not explain in words alone everything I know spiritually."**

*("The Candle of the Lord," Ensign, Jan. 1983, 52).*





## President Dallin H. Oaks

**“The Lord’s prescribed methods of acquiring sacred knowledge are very different from the methods used by those who acquire learning exclusively by study. For example, a frequent technique of scholarship is debate or adversarial discussion, a method with which I have had considerable personal experience. But the Lord has instructed us in ancient and modern scriptures that we should not contend over the points of his doctrine. (See 3 Ne. 11:28–30; D&C 10:63.) ... Gospel truths and testimony are received from the Holy Ghost through reverent personal study and quiet contemplation”**  
*(“Alternate Voices,” Apr 1989 GC, Ensign, May 1989, 29).*

1 Corinthians 3

things of God <sup>b</sup>knoweth no man, <sup>c</sup>but the <sup>a</sup>Spirit of God.

12 Now we have received, not the <sup>a</sup>spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

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

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with <sup>a</sup>milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet <sup>a</sup>carnal: for whereas *there is* among you <sup>b</sup>envying, and <sup>c</sup>strife, and <sup>d</sup>divisions, are ye not carnal, and walk as men?

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

5 Who then is Paul, and who *is* Apollos, but <sup>a</sup>ministers by whom ye believed, even as the Lord gave to every man?

6 I have <sup>a</sup>planted, Apollos watered; but God <sup>b</sup>gave the <sup>c</sup>increase.

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

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11 For other <sup>a</sup>foundation can no man lay than that is laid, which is Jesus Christ.

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13 Every man's work shall be made manifest: for the day shall

### Divisions in the Church

declare it, because it shall be revealed by fire; and the <sup>a</sup>fire shall <sup>b</sup>try every man's work of what sort it is.

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

15 If any man's work shall be burned, he shall suffer loss: but he himself <sup>a</sup>shall be saved; yet so as by fire.

16 Know ye not that ye are the <sup>a</sup>temple of God, and *that* the <sup>b</sup>Spirit of God dwelleth <sup>c</sup>in you?

17 If any man <sup>a</sup>defile the temple of God, him shall God destroy; for the temple of God is <sup>b</sup>holy, which *temple* ye are.

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19 For the <sup>a</sup>wisdom of this <sup>b</sup>world is <sup>c</sup>foolishness with God. For it is written, He taketh the wise in their own <sup>a</sup>craftiness.

20 And again, The Lord <sup>a</sup>knoweth the thoughts of the wise, that they are <sup>b</sup>vain.

21 Therefore let no man <sup>a</sup>glory in men. For all things are yours;

22 Whether <sup>a</sup>Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; <sup>b</sup>all are yours;

23 And ye are <sup>a</sup>Christ's; and Christ *is* God's.

### CHAPTER 4

*Christ's ministers must be faithful—The*

*Apostles suffer, minister, and keep the faith—The kingdom of God is not in word but in power.*

LET a man so account of us, as of the ministers of Christ, and stewards of the <sup>a</sup>mysteries of God.

2 Moreover it is required in <sup>a</sup>stewards, that a man be found <sup>b</sup>faithful.

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

4 For I know nothing <sup>a</sup>by myself; yet am I not hereby justified: but he that <sup>b</sup>judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the <sup>a</sup>hidden things of darkness, and will make <sup>b</sup>manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be <sup>a</sup>puffed up for one against another.

7 For who maketh thee <sup>a</sup>to differ *from another?* and what hast thou that thou didst not <sup>b</sup>receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

### The Ministry of Apostles

11 <sup>b</sup> Mark 6:52; John 1:5; Jacob 4:8 (8–10, 13); Alma 26:21 (21–22).  
<sup>c</sup> JST 1 Cor. 2:11 . . . *except he has the Spirit of God.*  
<sup>d</sup> TG Holy Ghost, Source of Testimony.  
12 <sup>a</sup> D&C 50:15.  
13 <sup>a</sup> 2 Cor. 1:12.  
<sup>b</sup> TG Holy Ghost

about; Knowledge.  
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16 <sup>a</sup> Rom. 11:34; D&C 22:4

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<sup>d</sup> TG Apostasy of the Early Christian Church.  
5 <sup>a</sup> GR servants.  
2 Cor. 3:6.  
6 <sup>a</sup> John 4:37 (36–38); 1 Cor. 9:1.  
<sup>b</sup> GR caused, gave growth

13 <sup>a</sup> Mal. 3:2 (2–3).  
<sup>b</sup> GR test, put to proof. TG Test.  
15 <sup>a</sup> JST 1 Cor. 3:15 . . . *may . . .*  
16 <sup>a</sup> TG Body, Sanctity of; Life, Sanctity of; Temple.  
<sup>b</sup> TG God, Spirit of.  
<sup>c</sup> GR in, within, among.  
17 <sup>a</sup> GR spoil, corrupt, deprave.

<sup>b</sup> TG Holiness; Sacred.  
18 <sup>a</sup> TG Boast.  
<sup>b</sup> 2 Ne. 9:42 (42–43).  
<sup>c</sup> TG Learn.  
19 <sup>a</sup> TG God, Wisdom of; Knowledge; Wisdom.  
<sup>b</sup> TG World; Worldliness.  
<sup>c</sup> TG Foolishness.  
<sup>d</sup> GR cunning, villainy.  
20 <sup>a</sup> TG God, Omniscience of.

4 1 <sup>a</sup> TG God, Knowledge about; Mysteries of Godliness.  
2 <sup>a</sup> TG Delegation of Responsibility; Stewardship.  
<sup>b</sup> TG Trustworthiness.  
4 <sup>a</sup> JST 1 Cor. 4:4 . . . *against myself . . .*  
<sup>b</sup> TG Jesus Christ, Judge.  
5 <sup>a</sup> D&C 123:13.

## Guide to the Scriptures, “Natural Man,”

the natural man is “a person who chooses to be influenced by the passions, desires, appetites, and senses of the flesh rather than by the promptings of the Holy Spirit. Such a person can comprehend physical things but not spiritual things.”

neither can he <sup>e</sup>know *them*, because they are <sup>f</sup>spiritually <sup>g</sup>discerned.

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11 b Mark 6:52; John 1:5;  
Jacob 4:8 (8, 10, 13):

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f. TC Spirituality

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## Helaman 5:12

**And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; ... a foundation whereon if men build they cannot fall.**



## NT Institute Manual

In this verse [16], Paul used *ye*, a plural pronoun, to refer to the Corinthian Saints collectively as God's temple. Paul's point was that the congregations of the Church functioned as temples where the Spirit of God could dwell (see 2 Corinthians 6:16; Ephesians 2:21). This analogy is subtly different from the one that Paul used later in 1 Corinthians 6:19, in which he compared a person's physical body to a temple.

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

15 If any man's work shall be burned, he shall suffer loss: but he himself <sup>a</sup>shall be saved; yet so as by fire

16 Know ye not that ye are the <sup>a</sup>temple of God, and *that* the <sup>b</sup>Spirit of God dwelleth <sup>c</sup>in you?

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things of God <sup>b</sup>knoweth no man, <sup>c</sup>but the <sup>a</sup>Spirit of God.

12 Now we have received, not the <sup>a</sup>spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's <sup>a</sup>wisdom teacheth, but which the Holy Ghost <sup>b</sup>teacheth; comparing spiritual things with spiritual.

14 But the <sup>a</sup>natural man <sup>b</sup>receiveth not the things of the <sup>c</sup>Spirit of God: for they are <sup>a</sup>foolishness unto him: neither can he <sup>e</sup>know *them*, because they are <sup>f</sup>spiritually <sup>g</sup>discerned.

15 But he that is spiritual <sup>a</sup>judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may <sup>a</sup>instruct him? But we have the <sup>b</sup>mind of Christ.

### CHAPTER 3

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

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with <sup>a</sup>milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet <sup>a</sup>carnal: for whereas *there is* among you <sup>b</sup>envying, and <sup>c</sup>strife, and <sup>d</sup>divisions, are ye not carnal, and walk as men?

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

5 Who then is Paul, and who *is* Apollos, but <sup>a</sup>ministers by whom ye believed, even as the Lord gave to every man?

6 I have <sup>a</sup>planted, Apollos watered; but God <sup>b</sup>gave the <sup>c</sup>increase.

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

8 Now he that planteth and he that watereth are one: and every man shall receive his own <sup>a</sup>reward according to his own labour.

9 For we are <sup>a</sup>labourers together with God: ye are God's <sup>b</sup>husbandry, *ye are* God's building.

10 According to the <sup>a</sup>grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other <sup>a</sup>foundation can no man lay than that is laid, which is Jesus Christ.

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

13 Every man's work shall be made manifest: for the day shall

### Divisions in the Church

declare it, because it shall be revealed by fire; and the <sup>a</sup>fire shall <sup>b</sup>try every man's work of what sort it is.

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

15 If any man's work shall be burned, he shall suffer loss: but he himself <sup>a</sup>shall be saved; yet so as by fire.

16 Know ye not that ye are the <sup>a</sup>temple of God, and *that* the <sup>b</sup>Spirit of God dwelleth <sup>c</sup>in you?

17 If any man <sup>a</sup>defile the temple of God, him shall God destroy; for the temple of God is <sup>b</sup>holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you <sup>a</sup>seemeth to be wise in this world, let him become a <sup>b</sup>fool, that he may be <sup>c</sup>wise.

19 For the <sup>a</sup>wisdom of this <sup>b</sup>world is <sup>c</sup>foolishness with God. For it is written, He taketh the wise in their own <sup>a</sup>craftiness.

20 And again, The Lord <sup>a</sup>knoweth the thoughts of the wise, that they are <sup>b</sup>vain.

21 Therefore let no man <sup>a</sup>glory in men. For all things are yours;

22 Whether <sup>a</sup>Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; <sup>b</sup>all are yours;

23 And ye are <sup>a</sup>Christ's; and Christ *is* God's.

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*Apostles suffer, minister, and keep the faith—The kingdom of God is not in word but in power.*

LET a man so account of us, as of the ministers of Christ, and stewards of the <sup>a</sup>mysteries of God.

2 Moreover it is required in <sup>a</sup>stewards, that a man be found <sup>b</sup>faithful.

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

4 For I know nothing <sup>a</sup>by myself; yet am I not hereby justified: but he that <sup>b</sup>judgeth me is the Lord.

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8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

### The Ministry of Apostles

11 *b* Mark 6:52; John 1:5; Jacob 4:8 (8–10, 13); Alma 26:21 (21–22).  
*c* JST 1 Cor. 2:11 . . . *except he has* the Spirit of God.  
*d* TG Holy Ghost, Source of Testimony.  
12 *a* D&C 50:15.  
13 *a* 2 Cor. 1:12.  
*b* TG Holy Ghost

about; Knowledge.  
*f* TG Spirituality.  
*g* GR examined, tried, judged.  
TG Discernment, Spiritual.  
15 *a* GR examines, tries, judges.  
16 *a* Rom. 11:34; D&C 22:4

Spiritually Reborn.  
*b* TG Envy.  
*c* TG Strife.  
*d* TG Apostasy of the Early Christian Church.  
5 *a* GR servants.  
2 Cor. 3:6.  
6 *a* John 4:37 (36–38); 1 Cor. 9:1.  
*b* GR caused, gave growth

13 *a* Mal. 3:2 (2–3).  
*b* GR test, put to proof. TG Test.  
15 *a* JST 1 Cor. 3:15 . . . *may* . . .  
16 *a* TG Body, Sanctity of; Life, Sanctity of; Temple.  
*b* TG God, Spirit of.  
*c* GR in, within, among.  
17 *a* GR spoil, corrupt, deprave.

*b* TG Holiness; Sacred.  
18 *a* TG Boast.  
*b* 2 Ne. 9:42 (42–43).  
*c* TG Learn.  
19 *a* TG God, Wisdom of; Knowledge; Wisdom.  
*b* TG World; Worldliness.  
*c* TG Foolishness.  
*d* GR cunning, villainy.  
20 *a* TG God, Omniscience of.

4 1 *a* TG God, Knowledge about; Mysteries of Godliness.  
2 *a* TG Delegation of Responsibility; Stewardship.  
*b* TG Trustworthiness.  
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1 Corinthians 4

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#### The Ministry of Apostles

9 For I think that God hath set forth us the <sup>a</sup>apostles last, as it were <sup>b</sup>appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

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

11 Even unto this present hour we both hunger, and thirst, and are naked, and are <sup>a</sup>buffeted, and have no certain dwellingplace;

12 And <sup>a</sup>labour, working with our <sup>b</sup>own <sup>c</sup>hands: being <sup>a</sup>reviled, we bless; being <sup>e</sup>persecuted, we <sup>f</sup>suffer it:

13 Being defamed, we entreat: we are made as the filth of the world, and *are* the offscouring of all things unto this day.

14 I write not these things to <sup>a</sup>shame you, but as my beloved <sup>b</sup>sons I <sup>c</sup>warn you.

15 For though ye have ten thousand instructors in Christ, yet *have* ye not many fathers: for in Christ Jesus I have begotten you through the <sup>a</sup>gospel.

16 Wherefore I beseech you, be ye <sup>a</sup>followers of me.

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

18 Now some are <sup>a</sup>puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not

the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in <sup>a</sup>power.

21 <sup>a</sup>What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of <sup>b</sup>meekness?

#### CHAPTER 5

*The Church cannot fellowship sinners—Christ, our passover, was sacrificed for us.*

IT is reported commonly *that there is* <sup>a</sup>fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are <sup>a</sup>puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, <sup>a</sup>as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, <sup>a</sup>and my spirit, with the power of our Lord Jesus Christ,

5 To <sup>a</sup>deliver such an one unto Satan for the <sup>b</sup>destruction of the flesh, that the spirit may be saved in the <sup>c</sup>day of the Lord Jesus.

6 Your <sup>a</sup>glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 <sup>a</sup>Purge out therefore the old leaven, that ye may be a new lump, as ye are <sup>b</sup>unleavened. For even

#### Sexual Immorality Defiles the Church

13a Mal. 3:2 (2–3).

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3a GR as it were.

4a JST 1 Cor. 5:4 . . . and *have the Spirit*, with . . .

5a 1 Tim. 1:20; D&C 78:12 (11–12).

b TG Punish.

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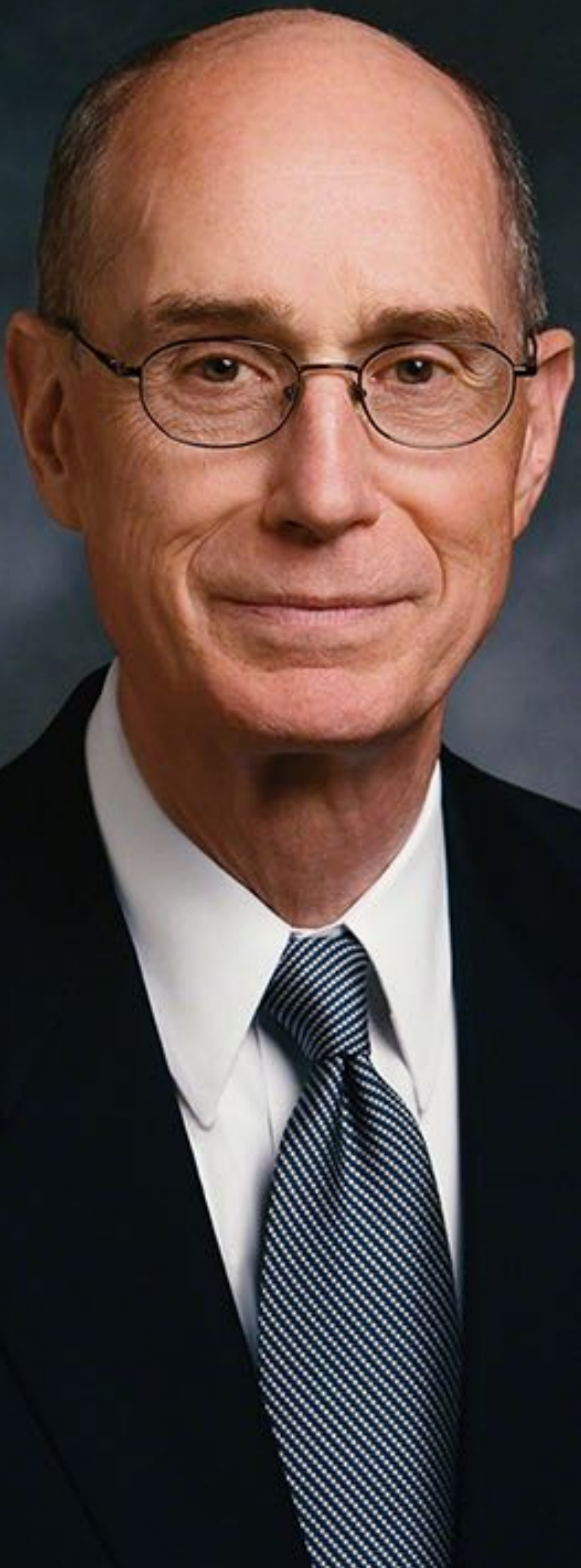
b TG Punish.

c D&C 2:1; 19:3; 39:21; 45:12 (12-34);

## **New Testament Student Institute Manual**

**When Paul taught that the Apostles “were appointed to death” (1 Corinthians 4:9), he hinted that his calling as an Apostle would lead to his death. He also related that many in Corinth viewed themselves as being wise and strong while considering Paul and other Apostles to be foolish, weak, and despised (see 1 Corinthians 4:10). These two factors—the Apostles’ death and Church members’ rejection of apostolic authority—would ultimately contribute to the Great Apostasy.**





## President Henry B. Eyring

**“...if the Saints who heard Paul had possessed a testimony of the value and the power of the keys he held, perhaps the Apostles would not have had to be taken from the earth. ... Paul wanted the people to feel the value of the chain of priesthood keys reaching from the Lord through His Apostles to them, the members of the Lord’s Church.”**

*(“Faith and Keys,” Oct. 2004 GC, Ensign or Liahona, Nov. 2004, 27).*

1 Corinthians 5

9 For I think that God hath set forth us the <sup>a</sup>apostles last, as it were <sup>b</sup>appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

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

11 Even unto this present hour we both hunger, and thirst, and are naked, and are <sup>a</sup>buffeted, and have no certain dwellingplace;

12 And <sup>a</sup>labour, working with our <sup>b</sup>own <sup>c</sup>hands: being <sup>d</sup>reviled, we bless; being <sup>e</sup>persecuted, we <sup>f</sup>suffer it:

13 Being defamed, we entreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

14 I write not these things to <sup>a</sup>shame you, but as my beloved <sup>b</sup>sons I <sup>c</sup>warn you.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the <sup>a</sup>gospel.

16 Wherefore I beseech you, be ye <sup>a</sup>followers of me.

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

18 Now some are <sup>a</sup>puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not

the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in <sup>a</sup>power.

21 <sup>a</sup>What will ye? shall I come unto you with a rod, or in love, and in the spirit of <sup>b</sup>meekness?

## CHAPTER 5

*The Church cannot fellowship sinners—Christ, our passover, was sacrificed for us.*

It is reported commonly *that there is* <sup>a</sup>fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are <sup>a</sup>puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, <sup>a</sup>as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, <sup>a</sup>and my spirit, with the power of our Lord Jesus Christ,

5 To <sup>a</sup>deliver such an one unto Satan for the <sup>b</sup>destruction of the flesh, that the spirit may be saved in the <sup>c</sup>day of the Lord Jesus.

6 Your <sup>a</sup>glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 <sup>a</sup>Purge out therefore the old leaven, that ye may be a new lump, as ye are <sup>b</sup>unleavened. For even

Christ our <sup>c</sup>passover is sacrificed for us:

8 Therefore let us keep the <sup>a</sup>feast, not with old <sup>b</sup>leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of <sup>c</sup>sincerity and truth.

9 I wrote unto you in an <sup>a</sup>epistle not to <sup>b</sup>company with <sup>c</sup>fornicators:

10 Yet not altogether with the fornicators of this world, or with the <sup>a</sup>covetous, or <sup>b</sup>extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep <sup>a</sup>company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a <sup>b</sup>drunkard, or an extortioner; with such an one <sup>c</sup>no not to <sup>d</sup>eat.

12 For what have I to do to judge them also that are <sup>a</sup>without? do not ye <sup>b</sup>judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

## CHAPTER 6

*Church members should not fight one another in the courts—The unrighteous will not be saved—True Saints are the temple of the Holy Ghost.*

DARE any of you, having a <sup>a</sup>matter against another, go to <sup>b</sup>law before the unjust, and not before the saints?

2 Do ye not know that the saints shall <sup>a</sup>judge the <sup>b</sup>world? and if the

world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

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

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take <sup>a</sup>wrong? why do ye not rather <sup>b</sup>suffer yourselves to be <sup>c</sup>defrauded?

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10 Nor <sup>a</sup>thieves, nor covetous, nor <sup>b</sup>drunkards, nor <sup>c</sup>revilers, nor <sup>d</sup>extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are <sup>a</sup>washed, but ye are <sup>b</sup>sanctified, but ye are justified in the <sup>c</sup>name

### Sexual Immorality Defiles the Church

9a GR last apostles. Rom. 1:1; 1 Ne. 11:34 (33–34).

b D&C 42:48.

11a GR roughly treated, afflicted.

12a TG Labor.

b TG Self-Sacrifice.

c D&C 38:40.

c TG Warn.

15a TG Gospel.

16a GR imitators.

1 Cor. 11:1.

17a Acts 16:1;

1 Tim. 1:2.

18a TG Apostasy of the

Early Christian Church.

20a 1 Cor. 1:18 (17–18);

2a Alma 5:53 (53–56); 6:3.

3a GR as it were.

4a JST 1 Cor. 5:4 . . . and *have the Spirit*, with . . .

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c D&C 2:1; 19:3; 39:21;

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but ye *are* strong; ye *are* honourable, but we *are* despised.

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# **New Testament Student Institute Manual**

**One instance of fornication that Paul had learned of involved a Church member in Corinth who was in a sexual relationship with his stepmother. Such a relationship was forbidden in Old Testament law (see Leviticus 18:8, 29; Deuteronomy 22:30; 27:20) and was viewed as being wrong even among non-Christians (see 1 Corinthians 5:1). Paul reproved the Church in Corinth for failing to take disciplinary measures against the sinning member, and he counseled that the sinner be “put away” or excommunicated from the congregation (1 Corinthians 5:13). Paul reasoned that if the transgressor were left in the Church, the influence of wickedness would spread throughout the Church (1 Corinthians 5:6–8).**

**As in Paul’s day, Church members today are sometimes excommunicated for sinful behavior. Formal Church councils carry out disciplinary actions, always with the goal of helping and saving the sinner by assisting him or her in the repentance process.**



## **President M. Russell Ballard**

**“In the scriptures, the Lord has given direction concerning Church disciplinary councils. (See D&C 102.) The word council brings to mind a helpful proceeding—one of love and concern, with the salvation and blessing of the transgressor being the foremost consideration.**

**“Members sometimes ask why Church disciplinary councils are held. The purpose is threefold: to save the soul of the transgressor, to protect the innocent, and to safeguard the Church’s purity, integrity, and good name. ...**



## President M. Russell Ballard

**“... The miracle of the gospel is that we all can repent. Church government calls for Church disciplinary councils. But the Lord’s system also calls for restoration following repentance. Disfellowshipment or excommunication is not the end of the story, unless the member so chooses”**

*(“A Chance to Start Over: Church Disciplinary Councils and the Restoration of Blessings,” Ensign, Sept. 1990, 15, 18).*

## Elder Neal A. Maxwell

**“Do not company with fornicators—not because you are too good for them but, as [C. S.] Lewis wrote, because you are not good enough. Remember that bad situations can wear down even good people”** (*“The Stern but Sweet Seventh Commandment,” New Era, June 1979, 42*).

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14 And God hath both raised up the Lord, and will also <sup>a</sup>raise up us by his own power.

15 Know ye not that your bodies are the <sup>a</sup>members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be <sup>a</sup>one flesh.

17 But he that is joined unto the Lord is <sup>a</sup>one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your <sup>a</sup>body is the <sup>b</sup>temple of the Holy Ghost *which is in you*, which ye have of God, and ye are not your <sup>c</sup>own?

20 For ye are <sup>a</sup>bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

## CHAPTER 7

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

Now concerning the things whereof ye wrote unto me: <sup>a</sup>It is good for a man not to touch a woman.

2 Nevertheless, <sup>a</sup>to avoid <sup>b</sup>fornication, let every man have his own <sup>c</sup>wife, and let every woman have her own husband.

3 Let the <sup>a</sup>husband render unto the <sup>b</sup>wife due <sup>c</sup>benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 <sup>a</sup>Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that <sup>b</sup>Satan <sup>c</sup>tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man hath his <sup>a</sup>proper <sup>b</sup>gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and <sup>a</sup>widows, It is good for them if they abide even as I.

9 <sup>a</sup>But if they cannot <sup>b</sup>contain, let them marry: for it is better to marry than to <sup>c</sup>burn.

### Lawsuits Against Believers

### Flee Sexual Immorality

7c TG Jesus Christ, Types of, in Anticipation; Passover.

8a Ex. 12:14 (14–17).

b TG Leaven.

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11d TG God, Spirit of.

12a JST 1 Cor. 6:12 All *these things are not lawful unto me, and all these things are not expedient. All things are not lawful for me, therefore I will not . . .*

b GR beneficial,

b TG Temple.

c 1 Cor. 7:23.

20a Ex. 15:16; 1 Pet. 1:18 (17–21); 2 Pet. 2:1.

7 1a JST 1 Cor. 7:1 . . . *saying, It is good . . .*

2a JST 1 Cor. 7:2 . . . *I say, to avoid . . .*

ye not one *from* the other . . .

TG Family, Love within; Fraud.

b TG Devil.

c TG Test.

7a GR own.

b TG God, Gifts of; Holy Ghost, Gifts of.

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## Elder D. Todd Christofferson

**“Acknowledging these truths [from 1 Corinthians 6:19–20] ... , we would certainly not deface our body, as with tattoos; or debilitate it, as with drugs; or defile it, as with fornication, adultery, or immodesty. ... As our body is the instrument of our spirit, it is vital that we care for it as best we can. We should consecrate its powers to serve and further the work of Christ”** (*Reflections on a Consecrated Life,* Oct 2010 GC, *Ensign* or *Liahona*, Nov. 2010, 17).

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*c* 1 Cor. 7:23.

20 *a* Ex. 15:16; 1 Pet. 1:18 (17–21)

## Elder Jeffrey R. Holland

**“Please, never say: ‘Who does it hurt? Why not a little freedom? I can transgress now and repent later.’ Please don’t be so foolish and so cruel. You cannot with impunity ‘crucify Christ afresh’ [see Hebrews 6:6]. ‘Flee fornication’ [1 Corinthians 6:18], Paul cries, and flee ‘anything like unto it’ [D&C 59:6; emphasis added], the Doctrine and Covenants adds. Why? Well, for one reason because of the incalculable suffering in both body and spirit endured by the Savior of the world so that we could flee [see especially Doctrine and Covenants 19:15–20]. We owe Him something for that. Indeed, we owe Him everything for that.”**

*(“Personal Purity,” Oct. 1998 GC, Ensign, Nov. 1998, 76).*

1 Corinthians 7



## 1 Corinthians 7:1-5 [with JST]

1 Now concerning the things whereof ye wrote unto me: **saying** It is good for a man not to touch a woman.

2 Nevertheless, **I say**, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence [which refers to the love and intimacy expressed between husband and wife]: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 **Depart** ye not one **from** the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

## **New Testament Student Institute Manual**

**We do not know all of the questions Paul was answering in 1 Corinthians 7:1–5. However, it is evident that some people whom Paul taught thought that celibacy was preferable to marriage (see 1 Corinthians 7:1). It seems that some also believed that complete abstinence should be practiced even by married people. In response, Paul taught that sexual intimacy in marriage is an important way for husbands and wives to show love and affection. This principle is also taught today in the Church: “Physical intimacy between husband and wife is beautiful and sacred. It is ordained of God for the creation of children and for the expression of love between husband and wife.” [True to the Faith, “Chastity”].**

stones—*Paul praises self-discipline.*

Now concerning the things whereof ye wrote unto me: <sup>a</sup>*It is good for a man not to touch a woman.*

2 Nevertheless, <sup>a</sup>*to avoid* <sup>b</sup>fornication, let every man have his own <sup>c</sup>wife, and let every woman have her own husband.

3 Let the <sup>a</sup>husband render unto the <sup>b</sup>wife due <sup>c</sup>benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 <sup>a</sup>Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that <sup>b</sup>Satan <sup>c</sup>tempt you not for your incontinency.

6 But I speak this by permission, *and not of commandment.*

## President Howard W. Hunter

**“Tenderness and respect—never selfishness—must be the guiding principles in the intimate relationship between husband and wife. Each partner must be considerate and sensitive to the other’s needs and desires. Any domineering, indecent, or uncontrolled behavior in the intimate relationship between husband and wife is condemned by the Lord”** (*Teachings of Presidents of the Church: Howard W. Hunter [2015], 216*).

CHAPTER 7

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

Now concerning the things whereof ye wrote unto me: *“It is good for a man not to touch a woman.*

2 Nevertheless, *“to avoid* <sup>b</sup>*fornication, let every man have his own* <sup>c</sup>*wife, and let every woman have her own husband.*

3 Let the <sup>a</sup>husband render unto the <sup>b</sup>wife due <sup>c</sup>benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 *“Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that* <sup>b</sup>Satan <sup>c</sup>tempt you not for your incontinency.

6 But I speak this by permission, *and not of commandment.*

7 For I would that all men were even as I myself. But every man hath his <sup>a</sup>proper <sup>b</sup>gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and <sup>a</sup>widows, It is good for them if they abide even as I.

9 *“But if they cannot* <sup>b</sup>contain, let them marry: for it is better to marry than to <sup>c</sup>burn.

Principles for Marriage

Live as You Are Called

10 And unto the married I command, yet not I, but the Lord, Let not the <sup>a</sup>wife <sup>b</sup>depart from her husband:

11 But and if she depart, let her remain unmarried, or be <sup>a</sup>reconciled to her husband: and let not the husband <sup>b</sup>put away his wife.

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

13 And the woman which hath an <sup>a</sup>husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 *“For the unbelieving* <sup>b</sup>husband is <sup>c</sup>sanctified by the wife, and the unbelieving wife is <sup>a</sup>sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us <sup>a</sup>to peace.

16 For what knowest thou, O wife, whether thou shalt <sup>a</sup>save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 But as <sup>a</sup>God hath distributed to every man, as the Lord hath called every one, so let him walk. And so <sup>b</sup>ordain I in all churches.

18 Is any man called being circumcised? let him not <sup>a</sup>become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 *“Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.*

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

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

22 For he that is called in the Lord, *being* a servant, is the Lord’s <sup>a</sup>free-man: likewise also he that is called, *being* free, is Christ’s <sup>b</sup>servant.

23 Ye are <sup>a</sup>bought with a price; be not ye the <sup>b</sup>servants of men.

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

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained <sup>a</sup>mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present <sup>a</sup>distress, *I say, that it is good for a man so to be.*

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

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

29 *“But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;*

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it*: for the <sup>a</sup>fashion of this <sup>b</sup>world passeth away.

The Unmarried and the Widowed

32 But I would have you without <sup>a</sup>carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

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

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

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

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

38 *“So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.*

39 The <sup>a</sup>wife is bound by the <sup>b</sup>law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide,

<sup>b</sup> TG Temple.  
<sup>c</sup> 1 Cor. 7:23.  
<sup>10a</sup> Ex. 15:16;  
1 Pet. 1:18 (17–21);  
2 Pet. 2:1.  
<sup>1a</sup> JST 1 Cor. 7:1 . . . saying,  
It is good . . .  
<sup>2a</sup> JST 1 Cor. 7:2 . . . I say, to avoid . . .

ye not one *from* the other . . .  
TG Family, Love within; Fraud.  
<sup>b</sup> TG Devil.  
<sup>c</sup> TG Test.  
<sup>7a</sup> GR own.  
<sup>b</sup> TG God, Gifts of; Holy Ghost, Gifts of.

<sup>10a</sup> Matt. 5:32.  
TG Chastity;  
Family, Patriarchal.  
<sup>b</sup> TG Divorce.

<sup>15a</sup> GR in.  
<sup>16a</sup> TG Family, Love within.  
<sup>17a</sup> Rom. 12:3.  
<sup>b</sup> GR order, prescribe.

<sup>b</sup> GR slaves.  
<sup>25a</sup> 1 Tim. 1:13.  
<sup>26a</sup> GR trial, affliction.  
JST 1 Cor. 7:26 . . .

<sup>32a</sup> GR cares.  
<sup>38a</sup> JST 1 Cor. 7:38 So then he that giveth *himself* in marriage doeth well;

<sup>d</sup> GR builds up, strengthens, establishes, repairs.  
TG Edification.

## **New Testament Student Institute Manual**

**While sexual immorality was common in ancient Corinth, some people there held the opposite belief—that it was “good for a man not to touch a woman,” and therefore one should refrain from all sexual relations, even in marriage (1 Corinthians 7:1).**

## **New Testament Student Institute Manual**

**Paul's words of counsel—"I would that all men were even as I myself" and "It is good for them if they abide even as I" (1 Corinthians 7:7–8)—have led some to mistakenly believe that Paul was unmarried and promoted the celibate lifestyle as being superior to marriage. However, Paul probably was married or had been at some point. Most scholars acknowledge that Paul was either a member of the Jewish ruling body—the Sanhedrin—or a close associate of the group (see Acts 8:3; 9:1–2; 22:5; 26:10). To comply with the Sanhedrin's membership requirements, Paul would have had to be married. Even if Paul was simply a representative of the Sanhedrin, he would have been expected to be in harmony with all accepted Jewish customs and therefore be married. In addition, Paul clearly taught the importance of marriage and family life (see 1 Corinthians 7:2; 11:11; Ephesians 5:21–6:4; 1 Timothy 3:2).**

## **New Testament Student Institute Manual**

**Many of Paul's instructions in this chapter were likely meant to help Church members understand that marriage was appropriately delayed for full-time missionary service. The Joseph Smith Translation supports this conclusion:**

**"But I speak unto you who are called unto the ministry. For this I say, brethren, the time that remaineth is but short, that ye shall be sent forth unto the ministry. Even they who have wives, shall be as though they had none; for ye are called and chosen to do the Lord's work. ..."**

## **New Testament Student Institute Manual**

**“But I would, brethren, that ye magnify your calling. I would have you without carefulness. For he who is unmarried, careth for the things that belong to the Lord, how he may please the Lord; therefore he prevaieth.**

**“But he who is married, careth for the things that are of the world, how he may please his wife; therefore there is a difference, for he is hindered” (Joseph Smith Translation, 1 Corinthians 7:29, 32–33 [in the Bible appendix]).**