



Come Follow Me 2023
1 Corinthians 8-13





Elder L. Tom Perry

"I spent my career in the department store business. Because I was part of a management team, it was important for me to interact socially with local business organizations. The meetings with most of these organizations always started with a cocktail hour [during which alcoholic drinks are traditionally served]. It was a time to mix and get acquainted with the men who belonged to the organization. I have always felt uncomfortable in these social hours. At first I started asking for a lemon-lime soda. I soon discovered that lemon-lime soda looks like many of the other drinks. I could not build the impression I was a nondrinker with a clear soda in my hands." (*"The Tradition of a Balanced, Righteous Life," Ensign, Aug. 2011, 48–49*).

1 Corinthians 8

32 But I would have you without ^acarefulness. 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 ^aSo then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

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

40 But she is happier if she so abide,

after my judgment: and I think also that I have the Spirit of God.

CHAPTER 8

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

Now ^aas touching things offered unto ^bidols, we know that we all have knowledge. Knowledge puffeth up, but ^ccharity ^dedifieth.

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

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

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

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one ^aGod, the ^bFather, of whom *are* all things, and we in him; and one ^cLord Jesus Christ, by whom *are* ^dall things, and we by him.

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

8 But ^ameat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this ^aliberty of yours become a

^bstumblingblock to them that are ^cweak.

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

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

12 But when ye sin so against the ^abrethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat ^amake my brother to ^boffend, I will ^ceat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER 9

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

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

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

3 Mine ^aanswer to them that do ^bexamine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a ^awife, as well as other apostles, and *as* the ^bbrethren of the Lord, and Cephas?

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

7 Who goeth a ^awarfare any time at his own charges? who planteth a ^bvineyard, and ^ceateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

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

9 For it is written in the law of Moses, Thou shalt not ^amuzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is ^awritten: that he that ploweth should plow in hope; and that he that thresheth in hope should be ^bpartaker of his hope.

11 If we have sown unto you ^aspiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this ^apower; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which ^aminister about holy things ^blive of *the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which ^apreach the ^bgospel should ^clive of the gospel.

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

16 For though I preach the ^agospel, I have nothing to glory of: for

32a GR cares.

38a JST 1 Cor. 7:38 So then he that giveth *himself* in marriage doeth well;

d GR builds up, strengthens, establishes, repairs.
TG Edification.

TG Idolatry.
c 1 Cor. 10:19 (19–20).
6a TG Godhead.
b Dan. 2:47;

9b Rom. 14:13;
1 Cor. 10:32 (24–33).
c Rom. 14:1.
12a 1 Jn. 3:14 (10–18).

Gal. 1:12.
c 1 Cor. 3:6.
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English Standard Version:
Now concerning food offered to
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11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the ^abrethren, and wound their weak conscience, ye sin against Christ.

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AM I not an ^aapostle? am I not free? have I not ^bseen Jesus Christ our

7 Who goeth at his own charge a ^bvineyard, and eateth thereof? and eateth not of the flock?

8 Say I the Lord? saith not the Lord?

9 For it is written, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God love the ox?

10 Or saith he of the ox? For our sakes? For our sakes is ^awritten: that the ox should plow, and the ass should thresh, that the ox should be ^bpartaker of the threshing.

11 If we have sown unto you ^aspiritual things, shall we reap you carnal things?

12 If others share with you in your gifts, shall we not share with you in your gifts? Nevertheless we should not use ^apower; but we should be as Christ

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12 If others be partakers of *this*
power over you, *are not we rather?*
Nevertheless we have not used this



Elder L. Tom Perry

“I decided I had to have a drink that would clearly mark me as a nondrinker. I went to the bartender and requested a glass of milk. The bartender had never had such a request. He went into the kitchen and found a glass of milk for me. Now I had a drink that looked very different from the alcoholic beverages the others were drinking. ...

“Milk became my drink of choice at the cocktail hours. It soon became common knowledge I was a Mormon. The respect I received really surprised me, as did an interesting event that started to occur. Others soon joined me in a pure milk cocktail!” (*“The Tradition of a Balanced, Righteous Life,”* 49).

1 Corinthians 9

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17 For if I do this thing ^awillingly, I have a ^breward: but if against my will, a ^cdispensation of *the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without ^acharge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself ^aservant unto all, that I might gain the more.

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

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

22 To the weak became I as ^aweak, that I might gain the weak: I am made ^ball things to all *men*, that I might by all means save some.

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

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

25 And every man that striveth for the ^amastery is ^btemperate in all things. Now they *do it* to obtain a corruptible ^ccrown; but we an ^aincorruptible.

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

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

CHAPTER 10

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

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the ^acloud, and all passed through the ^bsea;

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

3 And did all eat the same spiritual ^ameat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that ^aRock was Christ.

5 But with many of them ^aGod was not well ^bpleased: for they were ^coverthrown in the ^awilderness.

6 Now these things were our ^aexamples, to the intent we should not ^blust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The ^apeople sat down to eat and drink, and rose up to play.

8 Neither let us commit ^afornication, as some of them committed,

Paul Surrenders His Rights

9b Rom. 14:13;
1 Cor. 10:32 (24–33).
c Rom. 14:1.
12a 1 Jn. 3:14 (10–18).

Gal. 1:12.
c 1 Cor. 3:6.
2a GR certification, proof, token.

c Prov. 27:18.
9a Deut. 25:4.
10a Rom. 15:4.
b 2 Tim. 2:6 (5–6).

16b TG Duty.
c TG Missionary Work; Preaching.
17a TG Initiative.
b TG Reward.
c Gal. 2:7.

TG Self-Mastery.
b TG Temperance.
c TG Reward.
d 1 Pet. 1:4 (1–16).
27a GR rigorously discipline.
b TG Chastity.

Jesus Christ, Types of, in Anticipation; Rock.
5a Num. 21:5; Ezek. 20:13 (10–26).
b D&C 68:31.

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19 For though I be free from all *men*, yet have I made myself ^aservant unto all, that I might gain the more.

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

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

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2 And were all baptized unto mo- ses in the cloud and in the sea;

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4 And did all drink the same spiri- tual drink: for they drank of that spiritual Rock that followed them: and that ^aRock was Christ.

5 But with many of them ^aGod was not well ^bpleased: for they were ^coverthrown in the ^dwilderness.

6 Now these things were our ^aex- amples, to the intent we should not ^blust after evil things, as they also lusted.

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New Testament Student Institute Manual

Paul was committed to sharing the gospel of Jesus Christ with all people, regardless of whether they were Jews or Gentiles, and he willingly adapted his behavior in order to minister more effectively to people from various cultural backgrounds. His allegiance was not to any culture or country but to the preaching of the gospel of Jesus Christ. Referring to this passage, **Elder Bruce R. McConkie explained: “Paul here says he made himself all things to all men in an effort to get them to accept the gospel message; that is, he adapted himself to the conditions and circumstances of all classes of people, as a means of getting them to pay attention to his teachings and testimony. And then, lest any suppose this included the acceptance of their false doctrines or practices, or that it in any way involved a compromise between the gospel and false systems of worship, he hastened to add that he and all men must obey the gospel law to be saved” (Doctrinal New Testament Commentary, 2:353).**

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

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President Brigham Young

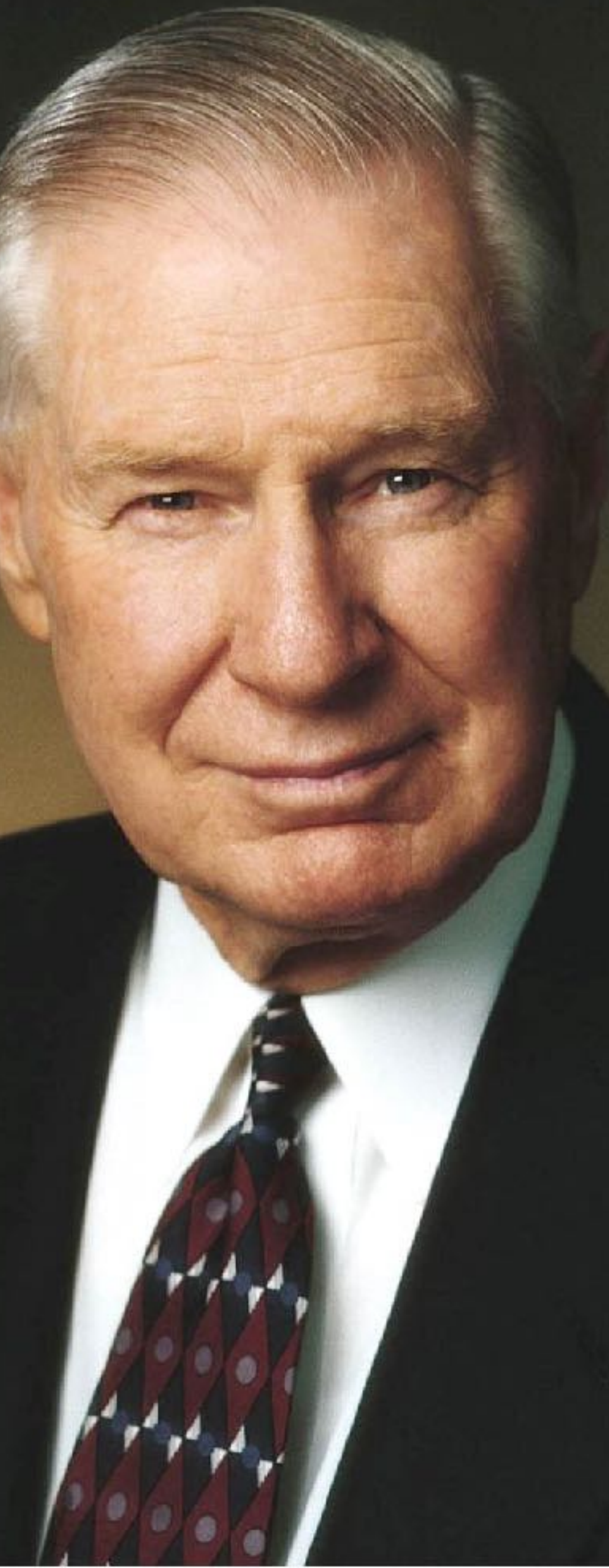
“You cannot inherit eternal life, unless your appetites are brought in subjection to the spirit that lives within you, that spirit which our Father in Heaven gave. I mean the Father of your spirits, of those spirits which he has put into these tabernacles. The tabernacles must be brought in subjection to the spirit perfectly, or your bodies cannot be raised to inherit eternal life. ... Seek diligently, until you bring all into subjection to the law of Christ. ...

“... If the spirit yields to the body, [the spirit] becomes corrupt; but if the body yields to the spirit [the body] becomes pure and holy” (*Teachings of Presidents of the Church: Brigham Young [1997], 204–5*).

New Testament Student Institute Manual

Greeks and Romans placed great importance on athletic contests. The ancient Olympic games were highly anticipated every four years throughout the Mediterranean area. In Corinth, the Isthmian games were held every two years. Athletes competed for honor and for the winner's crown made of natural olive, laurel, or pine branches. When Paul pointed out that athletes were "temperate in all things" (1 Corinthians 9:25), he was probably alluding to the strict diets and training regimens that athletes adopted as they trained for competition. Paul suggested that followers of Jesus Christ should strive for victory in a similar manner, working to overcome temptation and achieve spiritual self-mastery. Saints run a race not against others, but against sin and the challenges of mortal life. And the reward is not a "corruptible" or perishable crown, but a crown of eternal life that lasts forever (1 Corinthians 9:25; see also 2 Timothy 4:7–8; Hebrews 12:1–2; Mosiah 4:27).

1 Corinthians 10



President James E. Faust

“One of the great myths in life is when [individuals] think they are invincible. Too many think that they are [made] of steel, strong enough to withstand any temptation. They delude themselves into thinking, ‘It cannot happen to me.’”

(“It Can’t Happen to Me,” Apr 2002 GC, Ensign, May 2002, 46).



Elder Ulisses Soares

“Metaphorically speaking, yielding to temptation is like approaching a magnet with a metal object. The magnet’s invisible force attracts the metal object and holds it tightly. The magnet loses its power over it only when the metal object is placed far from it. Therefore, just as the magnet is unable to exercise power over a faraway metal object, as we resist temptation, it fades away and loses its power over our mind and heart and, consequently, over our actions.”

(“Seek Christ in Every Thought,” Oct 2020 GC, Ensign or Liahona, Nov. 2020, 83)

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6 Now these things were our ^aexamples, to the intent we should not ^blust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The ^apeople sat down to eat and drink, and rose up to play.

8 Neither let us commit ^afornication, as some of them committed,

and fell in one day three and twenty thousand.

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

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

11 Now all these things happened unto them for ^aensamples: ^band they are ^cwritten for our ^aadmonition, upon whom the ends of the world are come.

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

13 There hath no temptation ^ataken you but such as is common to man: but God is faithful, who will not suffer you to be ^btempted above that ye are able; but will with the ^ctemptation also make a way to ^aescape, that ye may be able to ^ebear *it*.

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

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

16 The ^acup of ^bblessing which we bless, is it not the ^ccommunion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

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

18 Behold Israel after the flesh: are not they which eat of the sacrifices ^apartakers of the altar?

Warning Against Idolatry

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

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

21 Ye cannot drink the ^acup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to ^ajealousy? are we stronger than he?

23 ^aAll things are lawful for me, but all things are not ^bexpedient: all things are lawful for me, but all things ^cedify not.

24 Let no man seek his ^aown, but every man another's ^bwealth.

25 Whatsoever is sold in the ^ashambles, *that* eat, asking no question for conscience sake:

26 For the ^aearth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a* ^afeast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

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

29 Conscience, I say, not thine own, but of the other: for why is my

liberty judged of another *man's* ^aconscience?

30 For if I ^aby grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, ^ado all to the glory of God.

32 Give none ^aoffence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not ^aseeking mine own profit, but the ^bprofit of many, that they may be ^csaved.

CHAPTER 11

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

BE ye ^afollowers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, ^athat ye remember me in all things, and keep the ^bordinances, 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.

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

Do All to the Glory of God

Head Coverings

TG Self-Mastery.
TG Temperance.
TG Reward.
1 Pet. 1:4 (1-16).
GR rigorously discipline.
TG Chastity.

Jesus Christ, Types of, in Anticipation; Rock.
5a Num. 21:5; Ezek. 20:13 (10-26).
b D&C 68:31.

9a TG Test.
10a TG Murmuring.
b Num. 14:37.
11a GR types.
TG Example.
b JST 1 Cor. 10:11 . . . and they were written for our admonition also, and for an admonition for

b Job 4:7 (1, 2, 7); 37:23; Ps. 34:17 (17, 19); 1 Ne. 22:19; Alma 14:11.
TG Test.
c TG Temptation.
d D&C 95:1.
e TG Strength.
14a TG Idolatry

21a 2 Cor. 6:16 (14-17).
22a TG Jealous.
23a JST 1 Cor. 10:23 All things are *not* lawful for me, *for* all things are not expedient; all things are *not* lawful, *for* all things edify not.
b GR advantageous

29a TG Conscience.
30a GR with gratitude, graciousness.
31a Col. 3:17 (17-23).
32a Rom. 14:13 (11-21); 1 Cor. 8:9 (7-13).

2a GR because.
b GR precepts, doctrinal traditions.
TG Ordinance.
3a TG Marriage, Husbands

men, yet have I made myself ^aservant unto all, that I might gain the more.

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

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

22 To the weak became I as ^aweak, that I might gain the weak: I am made ^ball things to all *men*, that I might by all means save some.

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

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

25 And every man that striveth

Ancient Israel rebelled against Christ
—Paul contrasts true and false sacraments.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the ^acloud, and all passed through the ^bsea;

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

3 And did all eat the same spiritual ^ameat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that ^aRock was Christ.

5 But with many of them ^aGod was not well ^bpleased: for they were ^coverthrown in the ^dwilderness.

6 Now these things were our ^aexamples, to the intent we should not ^blust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The

Alma 13:28

But that ye would humble yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long-suffering;

11 Now all these things happened unto them for ^aensamples: ^band they are ^cwritten for our ^dadmonition, upon whom the ends of the world are come.

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

13 There hath no temptation ^ataken you but such as is common to man: but God *is* faithful, who will not suffer you to be ^btempted above that ye are able; but will with the ^ctemptation also make a way to ^descape, that ye may be able to ^ebear *it*.

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

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

16 The ^acup of ^bblessing which we bless, is it not the ^ccommunion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

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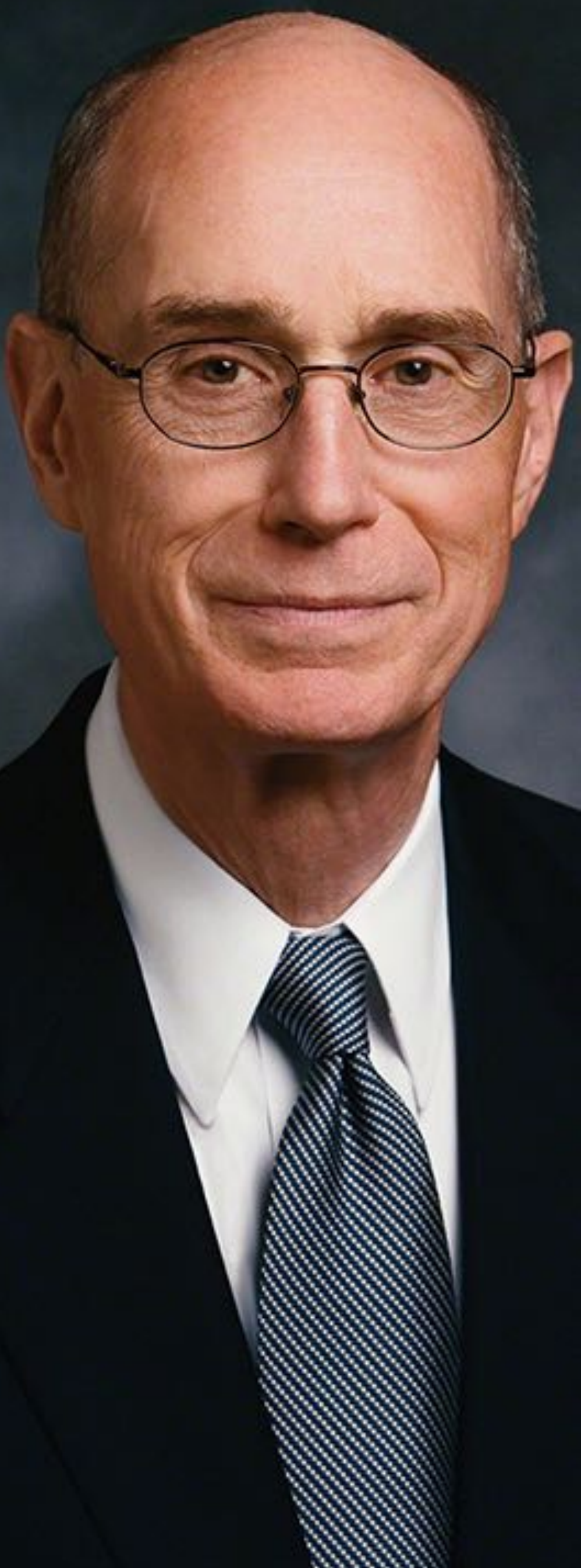
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New Testament Student Institute Manual

Paul recounted that many of the ancient Israelites gave in to temptation as they wandered in the wilderness, despite the numerous blessings they received from God. Paul urged the Corinthian Saints to “take heed” of the examples of those who fell to temptation (1 Corinthians 10:12). The Joseph Smith Translation makes clear that Paul’s admonition to the Corinthian Saints is also directed to us: “These things ... were written for our admonition also, and for an admonition for those upon whom the end of the world shall come” (Joseph Smith Translation, 1 Corinthians 10:11 [in 1 Corinthians 10:11, footnote b]). Paul also reassured his readers that if they would rely on the Lord, they would not be tempted beyond their strength to endure (compare 2 Peter 2:9; Alma 13:28). Although God cannot always shield His people from wicked enticements, Paul promised that God will provide them with strength and “a way to escape” temptation (1 Corinthians 10:13).



President Henry B. Eyring

“With the help of the Holy Ghost, we can watch over ourselves. We can pray to recognize and reject the first thoughts of sin. ... And we can, when we must, pray for the humility and the faith to repent.

“There will surely be some who hear my voice who will have this thought come into their minds: ‘But the temptations are too great for me. I have resisted as long as I can. For me, the commandments are too hard. The standard is too high.’

“That is not so. The Savior is our Advocate with the Father. He knows our weaknesses. He knows how to succor those who are tempted” (*“As a Child,” Apr 2006 GC, Ensign or Liahona, May 2006, 17*).

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26 I therefore so run, not as un-
certainly; so fight I, not as one that
beateth the air:
27 But I ^akeep under my ^bbody,
and bring it into subjection: lest
that by any means, when I have
preached to others, I myself should
be a castaway.

CHAPTER 10

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

MOREOVER, brethren, I would not
that ye should be ignorant, how that
all our fathers were under the ^acloud,
and all passed through the ^bsea;
2 And were all ^abaptized unto Mo-
ses in the cloud and in the sea;
3 And did all eat the same spiri-
tual ^ameat;
4 And did all drink the same spiri-
tual drink: for they drank of that
spiritual Rock that followed them:
and that ^aRock was Christ.
5 But with many of them ^aGod
was not well ^bpleased: for they were
^coverthrown in the ^awilderness.
6 Now these things were our ^aex-
amples, to the intent we should not
^blust after evil things, as they also
lusted.
7 Neither be ye idolaters, as *were*
some of them; as it is written, The
^apeople sat down to eat and drink,
and rose up to play.
8 Neither let us commit ^afornica-
tion, as some of them committed,

TG Self-Mastery.
TG Temperance.
TG Reward.
1 Pet. 1:4 (1–16).
GR rigorously discipline.
TG Chastity.

Jesus Christ, Types of,
in Anticipation;
Rock.
5a Num. 21:5;
Ezek. 20:13 (10–26).
b D&C 68:31.

and fell in one day three and twenty
thousand.
9 Neither let us ^atempt Christ, as
some of them also tempted, and
were destroyed of serpents.
10 Neither ^amurmur ye, as some
of them also murmured, and were
^bdestroyed of the destroyer.
11 Now all these things happened
unto them for ^aensamples: ^band they
are ^cwritten for our ^dadmonition,
upon whom the ends of the world
are come.
12 Wherefore let him that think-
eth he ^astandeth take heed lest he
^bfall.
13 There hath no temptation ^ataken
you but such as is common to man:
but God is faithful, who will not
suffer you to be ^btempted above
that ye are able; but will with the
^ctemptation also make a way to
^aescape, that ye may be able to
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14 Wherefore, my dearly beloved,
flee from ^aidolatry.
15 I speak as to wise men; judge
ye what I say.
16 The ^acup of ^bblessing which we
bless, is it not the ^ccommunion of the
blood of Christ? The bread which
we break, is it not the communion
of the body of Christ?
17 For we *being* many are one bread,
and one body: for we are all partak-
ers of that one bread.
18 Behold Israel after the flesh: are
not they which eat of the sacrifices
^apartakers of the altar?

Warning Against Idolatry

9a TG Test.
10a TG Murmuring.
b Num. 14:37.
11a GR types.
TG Example.
b JST 1 Cor. 10:11 . . . and
they were written for
our admonition also,
and for an admonition for

b Job 4:7 (1, 2, 7); 37:23;
Ps. 34:17 (17, 19);
1 Ne. 22:19;
Alma 14:11.
TG Test.
c TG Temptation.
d D&C 95:1.
e TG Strength.
14a TG Idolatry

19 What say I then? that the idol
is any thing, or that which is of-
fered in sacrifice to ^aidols is any
thing?
20 But *I say*, that the things which
the Gentiles sacrifice, they ^asacri-
fice to devils, and not to God: and I
would not that ye should have fel-
lowship with devils.
21 Ye cannot drink the ^acup of the
Lord, and the cup of devils: ye can-
not be partakers of the Lord's table,
and of the table of devils.
22 Do we provoke the Lord to ^ajeal-
ousy? are we stronger than he?
23 ^aAll things are lawful for me,
but all things are not ^bexpedient:
all things are lawful for me, but all
things ^cedify not.
24 Let no man seek his ^aown, but
every man another's ^bwealth.
25 Whatsoever is sold in the ^asham-
bles, *that* eat, asking no question for
conscience sake:
26 For the ^aearth is the Lord's, and
the fulness thereof.
27 If any of them that believe not
bid you *to a* ^afeast, and ye be dis-
posed to go; whatsoever is set be-
fore you, eat, asking no question for
conscience sake.
28 But if any man say unto you,
This is offered in sacrifice unto idols,
eat not for his sake that shewed it,
and for conscience sake: for the
earth is the Lord's, and the fulness
thereof:
29 Conscience, I say, not thine
own, but of the other: for why is my

21a 2 Cor. 6:16 (14–17).
22a TG Jealous.
23a JST 1 Cor. 10:23 All
things are *not* lawful
for me, *for* all things
are not expedient; all
things are *not* lawful,
for all things edify not.
b GR advantageous

Do All to the Glory of God

Head Coverings

liberty judged of another *man's*
^aconscience?
30 For if I ^aby grace be a partaker,
why am I evil spoken of for that for
which I give thanks?
31 Whether therefore ye eat, or
drink, or whatsoever ye do, ^ado all
to the glory of God.
32 Give none ^aoffence, neither to
the Jews, nor to the Gentiles, nor
to the church of God:
33 Even as I please all *men* in all
things, not ^aseeking mine own profit,
but the ^bprofit of many, that they
may be ^csaved.

CHAPTER 11

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

BE ye ^afollowers of me, even as I
also *am* of Christ.
2 Now I praise you, brethren, ^athat
ye remember me in all things, and
keep the ^bordinances, 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.
4 Every man praying or prophe-
syng, having *his* head covered, dis-
honoureth his head.
5 But every woman that prayeth
or prophesieth with *her* head un-
covered dishonoureth her head: for

29a TG Conscience.
30a GR with gratitude,
graciousness.
31a Col. 3:17 (17–23).
32a Rom. 14:13 (11–21);
1 Cor. 8:9 (7, 13).

2a GR because.
b GR precepts, doctri-
traditions.
TG Ordinance.
3a TG Marriage,
Husbands

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b 4:7 (1, 2, 7); 37:23;

. 34:17 (17, 19);

Ne. 22:19;

ma 14:11.

g Test.

g Temptation.

&C 95:1.

g Strength.

g Idolatry.

att. 26:27 (26–29).

g Blessing.

R aid, fellowship,

partnership.

R sharers, partners.

21 a 2 Cor. 6:16 (14–17).

22 a TG Jealous.

23 a JST 1 Cor. 10:23 All things are *not* lawful for me, *for* all things are not expedient; all things are *not* lawful, *for* all things edify not.

b GR advantageous, appropriate, beneficial.

c TG Edification.

24 a Philip. 2:21 (17–30).

b JST 1 Cor. 10:24 . . . *good*.

25 a GR market.

New Testament Student Institute Manual

Paul spoke of Church members eating and drinking together as “partakers of that one bread” (1 Corinthians 10:16–17). In the culture of the ancient Near East, dining together at the same table was an expression of unity, peace, and friendship. If there had been problems or disagreements among individuals before they sat down to eat, these were resolved, and all parties were reconciled. Paul reminded the Saints of this idea when he spoke of the sacrament, which he referred to as “communion.” The word translated as “communion” in 1 Corinthians 10:16 denotes close fellowship, partnership, and sharing. Therefore, when members partake of “one bread” (loaf) during the ordinance of the sacrament, they affirm oneness or unity not only with Christ but also with one another (1 Corinthians 10:17). They are “partakers of the Lord’s table” (1 Corinthians 10:21) and have the opportunity to be reconciled with Christ and enjoy greater communion with Him.

A brown paper bag or envelope is positioned in the center of the image, partially obscured by the text. The text is written in a blue, cursive font.

1 Corinthians 11

liberty judged of another *man's* ^aconscience?

30 For if I ^aby grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, ^ado all to the glory of God.

32 Give none ^aoffence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not ^aseeking mine own profit, but the ^bprofit of many, that they may be ^csaved.

CHAPTER 11

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

BE ye ^afollowers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, ^athat ye remember me in all things, and keep the ^bordinances, 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.

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 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.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless neither is the ^aman without the woman, neither the ^bwoman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

13 Judge in yourselves: is it ^acomely 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.

16 But if any man seem to be ^acontentious, we have no such custom, neither the churches of God.

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.

18 For first of all, when ye come

The Lord's Supper

together in the ^achurch, I hear that there be ^bdivisions among you; and I partly believe it.

19 For there must be also ^aheresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, ^athis is not to eat the Lord's supper.

21 For 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 the Lord's ^cdeath till he come.

27 Wherefore whosoever shall eat this ^abread, and drink *this* cup of the Lord, ^bunworthily, shall ^cbe ^aguilty of the body and blood of the Lord.

28 But let a man ^aexamine himself,

and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh ^aunworthily, eateth and drinketh ^bdamnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and ^asickly among you, and many sleep.

31 For if we would ^ajudge 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.

CHAPTER 12

The Holy Ghost reveals that Jesus is the Christ—Spiritual gifts are present among the Saints—Apostles, prophets, and miracles are found in the true Church.

Now concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, ^acarried away 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.

4 Now there are diversities of ^agifts, but the same Spirit.

29a TG Conscience.
30a GR with gratitude, graciousness.
31a Col. 3:17 (17–23).
32a Rom. 14:13 (11–21); 1 Cor. 8:9 (7–13)

2a GR because.
b GR precepts, doctrines, traditions.
TG Ordinance.
3a TG Marriage, Husbands

11a TG Family, Eternal; Marriage, Celestial; Marriage, Continuing
Courtship in; Marriage, Husbands.
b TG Marriage, Wives

18a TG Assembly for Worship; Meetings.
b GR dissensions, schisms.
TG Apostasy of the Early Christian Church;
Church.
19a GR sects, factions

26a TG Sacrament.
b GR proclaim, announce.
c TG Jesus Christ, Death of.
27a TG Bread of Life.
b 3 Ne. 18:29 (28–32); Morm. 9:29

31a GR scrutinize, examine.
32a TG Chastening.
12 2a GR led astray.
b TG Idolatry.
3a TG Revelation; Testimony.
b TG Jesus Christ Lord

Seminary Manual (2016)

The word translated as “man” can also be translated as “husband” and the word translated as “woman” can also be translated as “wife.”

that test and prove the faithful—The sacramental emblems are partaken in remembrance of the flesh and blood of Christ—Beware of partaking unworthily.

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5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for

29a TG Conscience.

30a GR with gratitude, graciousness

2a GR because.

b GR precepts, doctrines, traditions



President Howard W. Hunter

“The Lord intended that the wife be a helpmeet for man (meet means equal)—that is, a companion equal and necessary in full partnership. Presiding in righteousness necessitates a shared responsibility between husband and wife; together you act with knowledge and participation in all family matters. For a man to operate independent of or without regard to the feelings and counsel of his wife in governing the family is to exercise unrighteous dominion.

“... You are to love your wife as Christ loved the Church and gave himself for it (see Eph. 5:25–31)” (*“Being a Righteous Husband and Father,” Oct 1994 GC, Ensign, Nov. 1994, 51*).

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.

10 For this cause ought the woman to have power on *her* head because of the angels

11 Nevertheless neither is the ^aman without the woman, neither the ^bwoman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

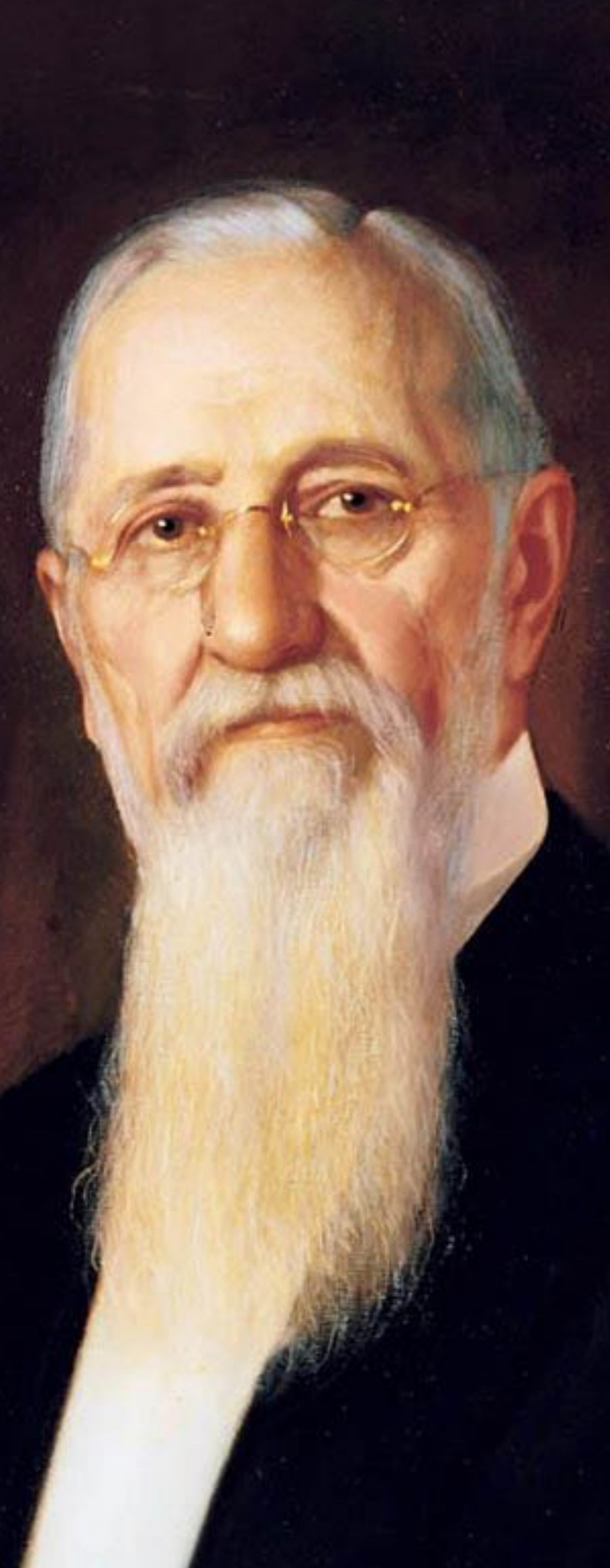
14 Doth not even nature itself teach you, that, if a man have long ^ahair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But if any man seem to be ^acontentious, we have no such custom.

NT Institute Manual

Paul affirmed to the Saints in Corinth that men and women are mutually dependent and are meant to work together as they follow the Lord. This truth applies to worshipping and serving together in the Church, and particularly to growing together in marriage relationships.



President Joseph F. Smith

“No man can be saved and exalted in the kingdom of God without the woman, and no woman can reach the perfection and exaltation in the kingdom of God alone. ... God instituted marriage in the beginning. He made man in his own image and likeness, male and female, and in their creation it was designed that they should be united together in sacred bonds of marriage, and one is not perfect without the other.”

(Gospel Doctrine [1939], 272).



Elder David A. Bednar

“After the earth was created, Adam was placed in the Garden of Eden. Importantly, however, God said ‘it was not good that the man should be alone’ (Moses 3:18; see also Genesis 2:18), and Eve became Adam’s wife and helpmeet. The unique combination of spiritual, physical, mental, and emotional capacities of both males and females was needed to enact the plan of happiness. ‘Neither is the man without the woman, neither the woman without the man, in the Lord’ (1 Corinthians 11:11). The man and the woman are intended to learn from, strengthen, bless, and complete each other.”

(“We Believe in Being Chaste,” Apr 2013 GC, Ensign or Liahona, May 2013, 41–42).



Jean B. Bingham

The adversary has been quite successful in his goal to divide men and women in his attempts to conquer our souls. Lucifer knows that if he can damage the unity men and women feel, if he can confuse us about our divine worth and covenant responsibilities, he will succeed in destroying families, which are the essential units of eternity.



Jean B. Bingham

Satan incites comparison as a tool to create feelings of being superior or inferior, hiding the eternal truth that men's and women's innate differences are God given and equally valued. He has attempted to demean women's contributions both to the family and in civil society, thereby decreasing their uplifting influence for good. His goal has been to foster a power struggle rather than a celebration of the unique contributions of men and women that complement one another and contribute to unity.

(Jean B. Bingham, "United in Accomplishing God's Work," Apr 2020 GC, Ensign or Liahona, May 2020, 60–61)

liberty judged of another *man's* ^aconscience?

30 For if I ^aby grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, ^ado all to the glory of God.

32 Give none ^aoffence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not ^aseeking mine own profit, but the ^bprofit of many, that they may be ^csaved.

CHAPTER 11

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

BE ye ^afollowers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, ^athat ye remember me in all things, and keep the ^bordinances, 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.

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 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.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless neither is the ^aman without the woman, neither the ^bwoman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

13 Judge in yourselves: is it ^acomely 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.

16 But if any man seem to be ^acontentious, we have no such custom, neither the churches of God.

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.

18 For first of all, when ye come

together in the ^achurch, I hear that there be ^bdivisions among you; and I partly believe it.

19 For there must be also ^aheresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, ^athis is not to eat the Lord's supper.

21 For 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 the Lord's ^cdeath till he come.

27 Wherefore whosoever shall eat this ^abread, and drink *this* cup of the Lord, ^bunworthily, shall ^cbe ^aguilty of the body and blood of the Lord.

28 But let a man ^aexamine himself,

and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh ^aunworthily, eateth and drinketh ^bdamnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and ^asickly among you, and many sleep.

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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.

CHAPTER 12

The Holy Ghost reveals that Jesus is the Christ—Spiritual gifts are present among the Saints—Apostles, prophets, and miracles are found in the true Church.

Now concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, ^acarried away 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.

4 Now there are diversities of ^agifts, but the same Spirit.

29a TG Conscience.
30a GR with gratitude, graciousness.

31a Col. 3:17 (17-23).
32a Rom. 14:13 (11-21); 1 Cor. 8:9 (7-13).

2a GR because.
b GR precepts, doctrines, traditions.

TG Ordinance.
3a TG Marriage, Husbands.

11a TG Family, Eternal; Marriage, Celestial; Marriage, Continuing

Courtship in; Marriage, Husbands.
b TG Marriage, Wives.

18a TG Assembly for Worship; Meetings.

b GR dissensions, schisms.
TG Apostasy of the Early Christian Church; Church.

19a GR sects, factions.

26a TG Sacrament.
b GR proclaim, announce.

c TG Jesus Christ, Death of.

27a TG Bread of Life.
b 3 Ne. 18:29 (28-32); Morm. 9:29.

31a GR scrutinize, examine.
32a TG Chastening.

12 2a GR led astray.
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b TG Jesus Christ Lord

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Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

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and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh ^aunworthily, eateth and drinketh ^bdamnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and ^asickly among you, and many sleep.

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NT Institute Manual

In 1 Corinthians 11:27–29, Paul emphasized the importance of personal worthiness when partaking of the sacrament. He encouraged his readers to make their sacrament worship a time of personal examination.

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NT Seminary Manual (2016)

We “do not need to be perfect in order to partake of the sacrament, but [we] should have a spirit of humility and repentance in [our] heart” (True to the Faith: A Gospel Reference [2004], 148). If we partake of the sacrament while living in serious sin or with an unrepentant heart, having no desire to remember and follow the Savior, we are partaking of the sacrament unworthily.

Elder Tad R. Callister

“The sacrament is ... a time of deep introspection and self-examination. Paul exhorted, ‘Let a man examine himself, and so let him eat of that bread, and drink of that cup’ (1 Corinthians 11:28). The sacrament is a time when we not only remember the Savior, but we match our life against that of the Great Exemplar. It is a time to put aside all self-deception; it is a time of absolute sublime truth. All excuses, all facades must fall by the wayside, allowing our spirit, as it really is, to commune spirit to Spirit with our Father. At this moment we become our own judge, contemplating what our life really is and what it really should be. David must have felt this way when he pleaded, ‘Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting’ (Psalm 139:23–24).

...

Elder Tad R. Callister

“... [The Savior] knows that in our weakness we need to commit not just once at baptism, but frequently thereafter. Each week, each month, each year as we stretch forth our hand to partake of his emblems we commit with our honor, for whatever it is worth, to serve him, keep his commandments, and put our life in harmony with the divine standard” (The Infinite Atonement [2000], 291–92).

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The Lord's Supper

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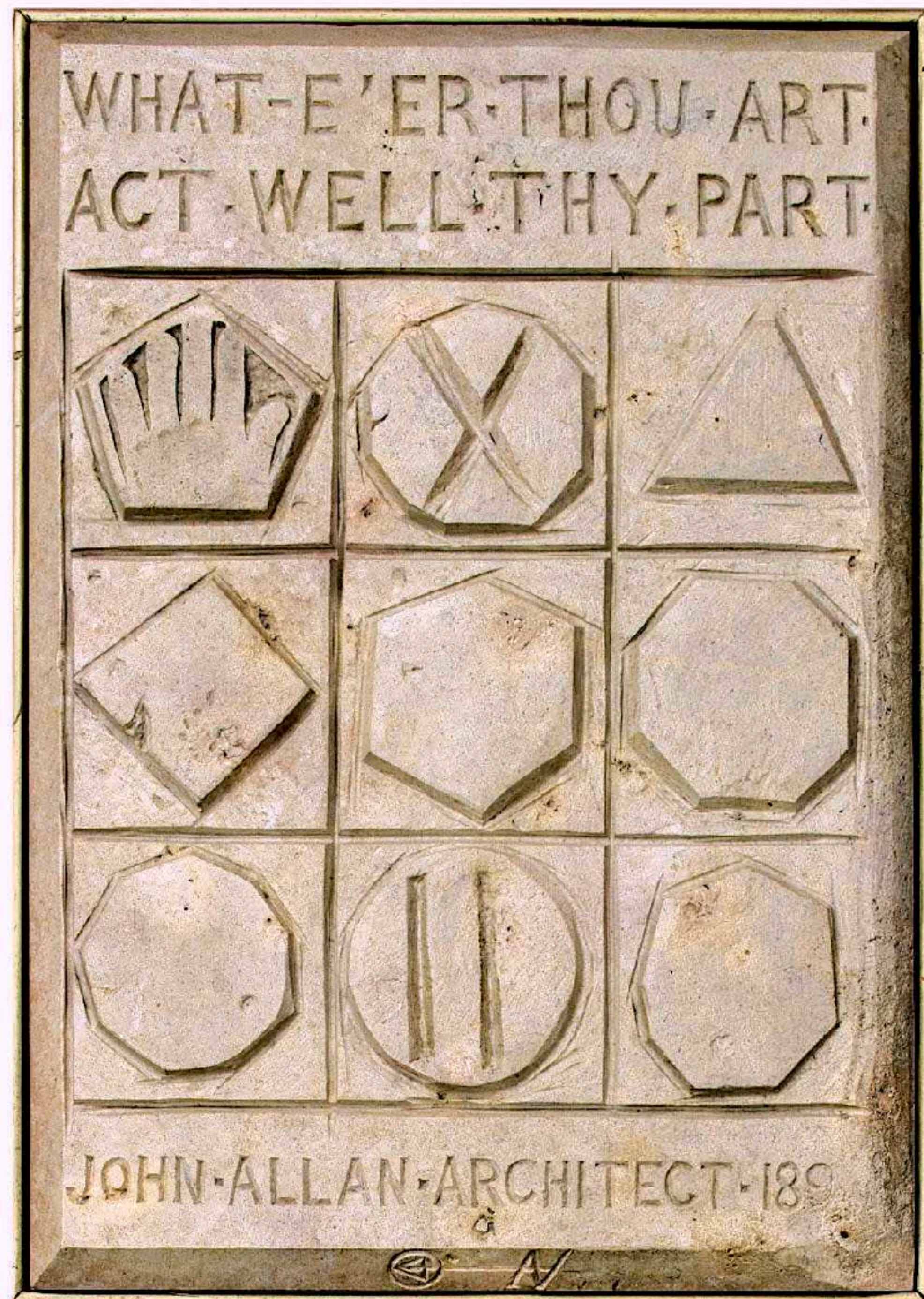
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1 Corinthians 12



Elder Quentin L. Cook

“This message was so important and had such an impact on him that President McKay used it as inspiration for the rest of his life. He determined that whatever responsibility he had, he would do his very best.”

(“Act Well Your Part,” CES devotional BYU–Idaho on March 4, 2012.)

and so let him eat of *that* bread, and drink of *that* cup.

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Spiritual Gifts

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 ^awisdom; 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;

10 To another the working of ^amiracles; to another ^bprophecy; to another ^cdiscerning of spirits; to another *divers* kinds of tongues; to another the interpretation of ^atongues:

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

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.

13 For by one Spirit are we all baptized into one ^abody, whether *we be* Jews or ^bGentiles, whether *we be* ^cbond 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, are necessary:

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, ^agovernments, diversities of tongues.

29 *Are* all apostles? *are* all prophets?

One Body with Many Members

The Way of Love

are all teachers? *are* all workers of ^amiracles?

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

31 But ^acovet earnestly the best ^bgifts: and yet shew I unto you a more ^cexcellent way.

CHAPTER 13

Paul discusses the high status of charity—Charity, a pure love, excels and exceeds almost all else.

THOUGH I speak with the tongues of men and of angels, and have not ^acharity, I am become *as* sounding brass, or a tinkling cymbal.

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.

3 And though I bestow all my goods to feed *the* ^apoor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 ^aCharity ^bsuffereth long, *and* is ^ckind; charity ^denvieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself ^aunseemly, ^bseeketh not her own, is not easily ^cprovoked, thinketh no evil;

6 Rejoiceth not in ^ainiquity, but rejoiceth in the ^btruth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never ^afaileth: but whether *there be* prophecies, they

29a TG Miracle.

31a GR seek earnestly, be zealous for. D&C 46:8 (8–9). TG Covet.

b TG Holy Ghost, Gifts of.

c TG Benevolence.

d TG Envy.

5a GR indecently, unbecomingly.

b TG Selfishness.

c TG Anger;

OG Sacrament.
GR proclaim, announce.
OG Jesus Christ,
Death of.
OG Bread of Life.
Ne. 18:29 (28–32);
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3a TG Revelation;
Testimony.
b TG Jesus Christ Lord

7a D&C 46:16 (8–18).
TG God, Spirit of.
8a D&C 35:23

b TG Prophecy.
c TG Discernment,
Spiritual

25a 1 Cor. 1:10 (10–15).
26a TG Suffering.
b TG Compassion

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NT Institute Manual

Paul noted that before the Saints in Corinth had converted to the gospel, they were “carried away unto these dumb [voiceless] idols, even as ye were led” (1 Corinthians 12:2). In contrast to powerless and voiceless idols, the Saints could rely on the powerful influence of the Holy Ghost as a source of testimony (see 1 Corinthians 12:3).

TG Sacrament.

GR proclaim, announce.

TG Jesus Christ,

Death of

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The Prophet Joseph Smith taught that the word say in 1 Corinthians 12:3 should be understood as “know,” thus clarifying that “no man can know that Jesus is the Lord, but by the Holy Ghost” (in History of the Church, 4:603).

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b TG Idolatry



President M. Russell Ballard

“A testimony is a witness or confirmation of eternal truth impressed upon individual hearts and souls through the Holy Ghost, whose primary ministry is to testify of truth, particularly as it relates to the Father and the Son. . . .

“Simply stated, testimony—real testimony, born of the Spirit and confirmed by the Holy Ghost—changes lives. It changes how you think and what you do. It changes what you say. It affects every priority you set and every choice you make.”

(“Pure Testimony,” Oct 2004 GC, Ensign or Liahona, Nov. 2004, 40).

eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAPTER 12

The Holy Ghost reveals that Jesus is the Christ—Spiritual gifts are present among the Saints—Apostles, prophets, and miracles are found in the true Church.

Now concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, ^acarried away 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.

4 Now there are diversities of ^agifts, but the same Spirit.

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 ^cSpirit 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;

10 To another the working of ^amiracles; to another ^bprophecy; to another ^cdiscerning of spirits; 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.

12 For as the body is one, and hath

whole smelling

18 But members even as it hath

19 And member, which

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21 And hand, again

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22 Numbers of

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23 And which able, u abund comely comeli

24 For need:

TG Sacrament.
GR proclaim, announce.
TG Jesus Christ,
Death of

31 *a* GR scrutinize, examine.
32 *a* TG Chastening.
12 2*a* GR led astray.
b TG Idolatry



Elder Robert D. Hales

“To find the gifts we have been given, we must pray and fast. Often patriarchal blessings tell us the gifts we have received and declare the promise of gifts we can receive if we seek after them. I urge you each to discover your gifts and to seek after those that will bring direction to your life’s work and that will further the work of heaven.”

(“Gifts of the Spirit,” Ensign, Feb. 2002, 16).

NT Institute Manual

Paul explained that the gifts of the Spirit enable disciples to effectively administer and serve in God's kingdom and meet the needs of others (see 1 Corinthians 12:5–7). By using the terms “the same Spirit,” “the same Lord,” and “the same God” (1 Corinthians 12:4–6), Paul recognized that spiritual gifts are manifestations of the united work of all three members of the Godhead.

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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.

13 For by one Spirit are we all baptized into one ^abody whether

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“The word of wisdom” (v. 8) refers to good judgment and the appropriate application of knowledge

The “word of knowledge” (v. 8) refers to a knowledge of God and his laws

“Discerning of spirits” (v. 10) refers to recognizing truth and untruth and perceiving the good and evil in others

“Divers kinds of tongues” (v. 10) refers to the ability to speak in foreign or unknown languages.

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Elder Marvin J. Ashton

“Let me mention a few gifts that are not always evident or noteworthy but that are very important ... : the gift of asking; the gift of listening; the gift of hearing and using a still, small voice; the gift of being able to weep; the gift of avoiding contention; ... the gift of seeking that which is righteous; the gift of not passing judgment; the gift of looking to God for guidance; ... the gift of caring for others; the gift of being able to ponder; the gift of offering prayer; the gift of bearing a mighty testimony.”

(Marvin J. Ashton, “There Are Many Gifts,” Oct 1987 GC, Ensign, Nov. 1987, 20)

Elder Joseph B. Wirthlin

“in the body of the Church, all of the spiritual gifts are present.”

(“Life’s Lessons Learned,” Apr. 2007 GC, Ensign or Liahona, May 2007, 47).

...to another prophecy; to another
discerning of spirits; to another
divers kinds of tongues; to another
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13 For by one Spirit are we all
baptized into one ^abody, whether
we be Jews or ^bGentiles, whether
we be ^cbond or free; and have been all
made to drink into one Spirit.

14 For the body is not one mem-
ber, 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, Be-
cause I am not the eye, I am not of
the body; is it therefore not of the
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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

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, diversities of tongues.

29 *Are* all apostles? *are* all prophets?

7a D&C 46:16 (8–18).

TG God, Spirit of.

8a D&C 25:22

b TG Prophecy.

c TG Discernment,

Spiritual

25a 1 Cor. 1:10 (10–15).

26a TG Suffering.

b TG Compassion

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

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12 For as the body is one, and hath

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, are necessary:

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.

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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.

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29 *Are all apostles? are all prophets?*

are all teachers? are all workers of ^amiracles?

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

31 But ^acovet earnestly the best ^bgifts: and yet shew I unto you a more ^cexcellent way.

CHAPTER 13

Paul discusses the high status of charity—Charity, a pure love, excels and exceeds almost all else.

THOUGH I speak with the tongues of men and of angels, and have not ^acharity, I am become *as* sounding brass, or a tinkling cymbal.

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.

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^b TG Prophecy.

^c TG Discernment,
Spiritual.

25^a 1 Cor. 1:10 (10–15).

26^a TG Suffering.

^b TG Compassion.

New Testament Student Institute Manual

Paul used the analogy of the human body to show how each individual Church member is essential to the entire body of the Church. Paul noted that the human body operates as one whole but is made up of many parts or members, each of which is important. Paul pointed out that the body would not work properly if the whole body were only the eye or the ear.

When people are baptized, they become members of the body of Christ, meaning Christ's Church. Because each member is given unique offices, duties, and spiritual gifts, each can play an important role in the Church, just as every member of the body is important. When members perform responsibilities and minister to the needs of others with their gifts and talents, the Church as a whole is blessed.



President Gordon B. Hinckley

“Your obligation is as serious in your sphere of responsibility as is my obligation in my sphere. No calling in this church is small or of little consequence. All of us in the pursuit of our duty touch the lives of others. To each of us in our respective responsibilities the Lord has said: ‘Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees’ (D&C 81:5).”

(“This Is the Work of the Master,” Apr 1995 GC, Ensign, May 1995, 71).



President Dieter F. Uchtdorf

“You may feel that there are others who are more capable or more experienced who could fulfill your callings and assignments better than you can, but the Lord gave you your responsibilities for a reason. There may be people and hearts only you can reach and touch. Perhaps no one else could do it in quite the same way.”

(“Lift Where You Stand,” Oct 2008 GC, Ensign or Liahona, Nov. 2008, 56).



Jeffrey R. Holland

“Whether we function as an eye or arm is irrelevant; the fact is we are needed in this most majestic structure, and the body is imperfect without us. In the Church of Jesus Christ of Latter-day Saints... people need people, and everyone is welcomed. This includes... those of us who seem to have fewer gifts and face greater challenges, those who receive less honor and attention. Every member matters and all are invited to serve, even as they are served by others.”

(Our Day Star Rising, 2022, p. 190)

1 Corinthians 13

are all teachers? are all workers of ^amiracles?

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3 And though I bestow all my goods to feed *the* ^apoor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 ^aCharity ^bsuffereth long, *and* is ^ckind; charity ^denvieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself ^aunseemly, ^bseeketh not her own, is not easily ^cprovoked, thinketh no evil;

6 Rejoiceth not in ^ainiquity, but rejoiceth in the ^btruth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never ^afaileth: but whether *there be* prophecies, they

shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

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.

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.

12 For now we see through a ^aglass, ^bdarkly; 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

People should desire spiritual gifts—Tongues and prophecy are compared—Prophecy is the greater gift—Paul says, You may all prophesy; covet to prophesy.

^aFOLLOW after charity, and desire spiritual ^bgifts, but rather that ye may prophesy.

2 For he that speaketh in ^aan *unknown* 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.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

29a TG Miracle.

31a GR seek earnestly, be zealous for

c TG Benevolence.

d TG Envy.

5a GR indecently

enigmatically.

13a TG Faith.

b TG Hope

Bible Dictionary, "Charity"

"Charity is the highest, noblest, strongest kind of love, not merely affection."

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President Dallin H. Oaks

Charity, “the pure love of Christ” [Moroni 7:47], is not an act but a condition or state of being. Charity is attained through a succession of acts that result in a conversion. Charity is something one becomes.

(“The Challenge to Become,” Oct 2000 GC, Ensign, Nov. 2000, 34)

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Prophecy is the greater gift—Paul says,
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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.

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.

12 For now we see through a ^aglass, ^bdarkly; 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

People should desire spiritual gifts—



Jeffrey R. Holland

“True charity ... is shown perfectly and purely in Christ’s unfailing, ultimate, and atoning love for us. ... It is that charity—his pure love for us—without which we would be nothing, hopeless, of all men and women most miserable. ...

“Life has its share of fears and failures. Sometimes things fall short. Sometimes people fail us, or economies or businesses or governments fail us. But one thing in time or eternity does not fail us—the pure love of Christ.”

(Christ and the New Covenant [1997], 337).

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CHAPTER 14

People should desire spiritual gifts—Tongues and prophecy are compared



NET

For now we see in a mirror indirectly, but then we will see face to face. Now I know in part, but then I will know fully, just as I have been fully known.

New Testament Student Institute Manual

Paul observed that the knowledge available in this life is incomplete as compared with the perfect knowledge we will enjoy in eternity (see 1 Corinthians 13:12; 2 Nephi 9:13–14). He compared our current, imperfect knowledge to viewing a person’s image in the imperfect reflection of a metal mirror. He then compared perfect eternal knowledge to the clarity of seeing that same person “face to face” (1 Corinthians 13:12).



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Tongues and prophecy are compared*

NT Institute Manual

One way of understanding Paul's statement that "charity never faileth" (1 Corinthians 13:8) is that charity never ends; thus, it stands in contrast to even the wonderful gifts of prophecy, tongues, and knowledge, which Paul said would end (see 1 Corinthians 13:8–10).



President M. Russell Ballard

“The Apostle Paul taught that three divine principles form a foundation upon which we can build the structure of our lives. They are faith, hope, and charity. (See 1 Cor. 13:13.) Together they give us a base of support like the legs of a three-legged stool. Each principle is significant within itself, but each also plays an important supporting role. Each is incomplete without the others. Hope helps faith develop. Likewise, true faith gives birth to hope. When we begin to lose hope, we are faltering also in our measure of faith. The principles of faith and hope working together must be accompanied by charity, which is the greatest of all. According to Mormon, ‘charity is the pure love of Christ, and it endureth forever.’ (Moro. 7:47.) It is the perfect manifestation of our faith and hope.



President M. Russell Ballard

“Working together, these three eternal principles will help give us the broad eternal perspective we need to face life’s toughest challenges, including the prophesied ordeals of the last days. Real faith fosters hope for the future; it allows us to look beyond ourselves and our present cares. Fortified by hope, we are moved to demonstrate the pure love of Christ through daily acts of obedience and Christian service.”

(“The Joy of Hope Fulfilled,” Oct 1992 GC, Ensign, Nov. 1992, 33).