



Come Follow Me 2023

1 Corinthians 14-16



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Orderly Worship

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Guide to the Scriptures, “Prophecy, Prophecy”

“A prophecy consists of divinely
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which a person receives through
revelation from the Holy Ghost.
The testimony of Jesus is the
spirit of prophecy (Rev. 19:10).
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wants him to know, for his own
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NT Institute Manual

Although some people might assume that the gift of prophecy is reserved only for Church leaders, many scriptures teach that the gift is available to all faithful followers of Christ, including both men and women (see Numbers 11:24–29; 1 Nephi 10:17–19).

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New Testament Student Institute Manual

Paul said, “Let all things be done unto edifying” (1 Corinthians 14:26). Paul repeatedly used forms of the word *edify* in 1 Corinthians 14 (see verses 3–5, 12, 17, 26) to describe the purpose of spiritual gifts. The word edifying is a translation of the Greek *oikodomēn*, which literally means the process of building a house. Paul said that the members of the Church were God’s “building” (*oikodomē*; see 1 Corinthians 3:9). Therefore, one reason we should seek for spiritual gifts is to build up or strengthen the Church of God (see also D&C 46:11–12).

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CHAPTER 15

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

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5 And that he was ^aseen of ^bCephas, then of the twelve:

6 After that, he was ^aseen of ^babove five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was ^aseen of me also, as of one born out of due time.

9 For I am the least of the apostles,

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It is difficult to know the intent of Paul's counsel in 1 Corinthians 14:34–35 without knowing the actual question or circumstances that prompted it. From Paul's teachings earlier in this same epistle, it is clear that he did not forbid women from speaking in church meetings (see 1 Corinthians 11:5). Paul also reminded both men and women to be silent during meetings when others were speaking (see 1 Corinthians 14:28, 30).

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Perhaps we can best understand this passage when we see that the Joseph Smith Translation for 1 Corinthians 14:34–35 replaces the word *speak* with *rule* in both verses (see 1 Corinthians 14:34, footnote b; 14:35, footnote a). This word change suggests the possibility that Paul was trying to correct a situation in which some Corinthian women were either being disorderly during worship services or seeking to take the lead from priesthood leaders. In The Church of Jesus Christ of Latter-day Saints, women are called upon to teach, testify, exhort, and serve, but they should not usurp the authority given to priesthood leaders (see D&C 25:5–7; History of the Church, 4:579). The same can also be said of all male Church members who are not called to preside.



President Russell M. Nelson

“We ... need your strength, your conversion, your conviction, your ability to lead, your wisdom, and your voices. The kingdom of God is not and cannot be complete without women who make sacred covenants and then keep them, women who can speak with the power and authority of God!”

(“A Plea to My Sisters,” Oct 2015 GC, Ensign or Liahona, Nov. 2015, 96).



Elder Allen D. Haynie

“The doctrine and principles that we must follow to survive spiritually and endure physically are found in the words of a living prophet.”

He also reminded us that: “we should not seek to use the words of past prophets to dismiss the teachings of living prophets.”

(April 2023 General Conference)

1 Corinthians 15

39 Wherefore, brethren, ^acovet to prophesy, and forbid not to speak with tongues.
 40 Let all things be done decently and in ^aorder.

CHAPTER 15

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

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

2 By which also ye are ^asaved, if ye ^bkeep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ ^adied for our ^bsins according to the scriptures;

4 And that he was buried, and that he ^arose again the third day according to the scriptures:

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8 And last of all he was ^aseen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not ^ameet to be called an

apostle, because I ^bpersecuted the church of God.

10 But by the ^agrace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I ^blaboured more abundantly than they all: yet not I, but the grace of God which was with me.

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

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

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

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

15 Yea, and we are found false witnesses of God; because we have ^atestified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

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

17 And if Christ be not raised, your faith is ^avain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are ^aperished.

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

20 But now is ^aChrist ^brisen from

the dead, *and* become the ^cfirstfruits of them that slept.

21 For since by man *came* ^adeath, by man *came* also the ^bresurrection of the dead.

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

23 But every man in his own ^aorder: Christ the ^bfirstfruits; afterward they that are Christ's at his ^ccoming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have ^aput down all ^brule and all ^cauthority and ^apower.

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

26 The last ^aenemy *that* shall be ^bdestroyed is ^cdeath.

27 For he hath put all things under his feet. But when he saith all things are put under *him*, it is ^amanifest that he is excepted, which did put all things under him.

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

29 Else what shall they do which are ^abaptized ^bfor the dead, if the dead ^crise not at all? why are they then baptized for the ^adead?

30 And why stand we in ^ajeopardy every hour?

The Resurrection of Christ
 The Resurrection of the Dead

The Resurrection Body

31 ^aI protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us ^aeat and drink; for ^bto morrow we die.

33 Be not deceived: evil ^acommunications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your ^ashame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it ^adie: 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, ^ait may chance of wheat, or of some other *grain*:

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

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

40 ^aThere are also celestial bodies, and bodies terrestrial: but the glory of the ^bcelestial is one, and the glory of the ^cterrestrial is another.

41 *There is one* glory of the ^asun, and another glory of the moon, and another glory of the ^bstars: for *one* star ^cdiffereth from *another* star in ^aglory.

42 So also is the resurrection of the

9b Acts 8:3.
 10a TG Grace.
 b 2 Cor. 11:23.
 15a Acts 4:33.
 17a GR useless, empty, ineffective.
 18a GR lost, destroyed.
 19a TG Salvation for the Dead.
 b TG Hope.
 20a 1 Pet. 1:3.
 b Eph. 1:20.

through; Jesus Christ, Mission of; Jesus Christ, Resurrection; Salvation.
 23a GR rank. TG Order.
 b GR firstling. TG Resurrection.
 c TG Jesus Christ, Second Coming.
 24a GR brought to an end.

c Heb. 2:8.
 26a TG Enemies.
 b TG Death, Power over.
 c 2 Tim. 1:10; Rev. 20:14 (11-15).
 27a GR clear, plain, evident.
 28a Philip. 3:21; D&C 76:106.
 b TG Jesus Christ, Relationships with the Father.
 29a TG Baptism. Essential:

31a JST 1 Cor. 15:31 I protest unto you the resurrection of the dead; and this is my rejoicing which I have in Christ Jesus our Lord daily, though I die.
 32a Isa. 22:13; Luke 12:19; 2 Ne. 28:7.

bodies telesstial; but the glory of the celestial one; and the terrestrial another; and the teles another.
 b TG Celestial Glory.
 c TG Terrestrial Glory.
 41a TG Astronomy.
 b TG Telesstial Glory.

IE be eager, zealous.
 TG Covet.
 TG Order.
 TG Missionary Work.
 TG Gospel

Resurrection.
 5a TG Jesus Christ, Appearances, Postmortal.
 b Luke 24:34 (33-36)

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other that sitteth by, let the first hold his peace.

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

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the* ^aauthor of ^bconfusion, but of ^cpeace, as in all ^dchurches of the ^esaints.

34 Let your ^awomen keep silence in the churches: for it is not permitted unto them to ^bspeak; but *they are commanded* ^cto be under ^dobedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to ^aspeak in the church.

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

37 If any man think himself to be a prophet, or spiritual, let him

over again comes through Christ.

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

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apostle, because I ^bpersecuted the church of God.

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Resurrection.

5a TG Jesus Christ,

New Testament Student Institute Manual

We do not know which specific scriptures Paul had in mind when he stated that “Christ died for our sins according to the scriptures” (1 Corinthians 15:3); however, he elsewhere quoted from Deuteronomy 21:23 as he taught about the Crucifixion (see the commentary for Galatians 3:13), and he used phrases found in Isaiah 25:8 and Hosea 13:14 as he taught about the Resurrection (see 1 Corinthians 15:54–55). Paul’s statement that Jesus’s Resurrection on the third day was also “according to the scriptures” may allude to Hosea 6:2 and Jonah 1:17 (see Matthew 12:39–40). Another prophecy of the redeeming mission of Jesus Christ recognized by the early Saints was Isaiah 53 (see Matthew 8:17; Mark 15:28; Acts 8:27–35; 1 Peter 2:21–25).



President Thomas S. Monson

“With all my heart and the fervency of my soul, I lift up my voice in testimony as a special witness and declare that God does live. Jesus is His Son, the Only Begotten of the Father in the flesh. He is our Redeemer; He is our Mediator with the Father. He it was who died on the cross to atone for our sins. He became the firstfruits of the Resurrection. Because He died, all shall live again. ‘Oh, sweet the joy this sentence gives: “I know that my Redeemer lives!”’ May the whole world know it and live by that knowledge” (*“I Know That My Redeemer Lives!” Apr. 2007 GC, Ensign or Liahona, May 2007,25*).

but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

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30 And why stand we in ^ajeopardy every hour?

9^b Acts 8:3.

10^a TG Grace.

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17^a GR useless, empty, ineffective.

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Jesus Christ, Mission of;

Jesus Christ,

Resurrection;

Salvation.

23^a GR rank.

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The law of Moses dictated that when the yearly crop harvest began, each farmer was to dedicate his first sheaf of grain as an offering to the Lord in acknowledgment that He is the source of all blessings (see Leviticus 23:9–14; Deuteronomy 26:1–11). Paul drew upon the image of “the first of the firstfruits of thy land” (Exodus 23:19) as he described the resurrected Savior as “the firstfruits” of the dead (1 Corinthians 15:20, 23; see also 2 Nephi 2:8–9). Just as farmers’ firstfruits were the earliest of many crops to be harvested, Jesus Christ was the first of all beings to be resurrected, thereby opening the way for all of the inhabitants of the world to similarly be raised from the dead.

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New Testament Student Institute Manual

Jesus Christ was the first to be resurrected. Immediately following His Resurrection, there were righteous Saints who rose from the grave (see Matthew 27:52–53). At the Second Coming, the Resurrection will continue with the coming forth of other righteous Saints, who “are Christ’s at his coming” (1 Corinthians 15:23). Through latter-day revelation, we learn that these people will inherit the celestial kingdom (see D&C 76:50–70; 88:97–98). Then will come the resurrection of those who will receive terrestrial glory (see D&C 76:71–79; D&C 88:99). They will be followed at the end of the Millennium by those who will inherit telestial glory (see D&C 76:81–86; 88:100–101). Finally, the Resurrection will be concluded with the raising of those who are “filthy still”—the “sons of perdition” who will receive no degree of glory but will “return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received” (D&C 76:31–39, 43–44; 88:28–32, 35, 101–2).

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No baptisms for the dead were performed before the Savior visited the spirit world and bridged the gulf between paradise and the spirit prison. Vicarious baptisms were performed only after Jesus was resurrected. The only Bible passage that mentions vicarious baptism for the dead is 1 Corinthians 15:29, although other ancient texts attest that baptism for the dead was practiced by early Christians.



President Howard W. Hunter

“Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” (1 Cor. 15:29.)



President Howard W. Hunter

“This is a challenging question. Why are you performing vicarious baptisms for those who are dead if there is no resurrection? History bears out the facts of the practice of baptizing for those who had died without the benefit of this ordinance. It would seem certain, from the question that was asked by Paul, that this vicarious practice was followed in the branch of the church in Corinth. His query is well taken. There would be no sense in such ordinances except there be a resurrection. Nothing matters if there is not a resurrection; everything would end in the darkness of death” *(in Conference Report, Apr. 1969, 137).*



Gordon B. Hinckley

“I think that vicarious work for the dead more nearly approaches the vicarious sacrifice of the Savior Himself than any other work of which I know. It is given with love, without hope of compensation, or repayment or anything of the kind. What a glorious principle.”

(Gordon B. Hinckley, “Excerpts from Recent Addresses of President Gordon B. Hinckley,” Ensign, Jan. 1998, 73)



Baptism for the Dead Resources

Church History Topics, "Baptism for the Dead"

Answers to Temple Questions

**Encyclopedia of Mormonism,
"Baptism for the Dead: Ancient Sources"**

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34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your ^ashame.
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42 So also is the resurrection of the

dead. It is sown in ^acorruption; it is raised in incorruption:
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Mystery and Victory

53 For this ^acorruptible must put on incorruption, and this ^bmortal *must* put on immortality.
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55 O ^adeath, where *is* thy sting? O ^bgrave, where *is* thy victory?
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CHAPTER 16

Paul counsels, Stand fast in the faith; let all things be done with charity.

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6 And it
yea, and
may bring
ersoever I
7 For I w
way; but
with you,
8 But I w
Pentecost
9 For a g
is opened
many adv
10 Now
that he m
fear: for h
Lord, as I
11 Let n
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that he ma
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12 As tou
los, I grea
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time; but
shall have
13 ^aWate
^cfaith, ^dqu
14 Let al
^acharity.
15 I bes
know the
is the first
they have
the minis
16 That y
such, and
with us, a
17 I am
Stephana
Achaicus:
ing on you
18 For t

through;
Jesus Christ, Mission of;
Jesus Christ,
Resurrection;
Salvation.
GR rank.
TG Order.
GR firstling.
TG Resurrection.
TG Jesus Christ, Second
Coming.
GR brought to an end.

^c Heb. 2:8.
26a TG Enemies.
^b TG Death, Power over.
^c 2 Tim. 1:10;
Rev. 20:14 (11-15).
27a GR clear, plain, evident.
28a Philip. 3:21;
D&C 76:106.
^b TG Jesus Christ,
Relationships with
the Father.
29a TG Baptism. Essential:

31a JST 1 Cor. 15:31 I protest unto you the resurrection of the dead; and this is my rejoicing which I have in Christ Jesus our Lord daily, though I die.
32a Isa. 22:13; Luke 12:19; 2 Ne. 28:7.

bodies telestial; but the glory of the celestial, one; and the terrestrial, another; and the telestial, another.
^b TG Celestial Glory.
^c TG Terrestrial Glory.
41a TG Astronomy.
^b TG Telestial Glory.

^b TG Adam.
^c Rom. 5:14.
^d John 5:21.
46a D&C 29:32; 128:14 (13-14).
50a TG Flesh and Blood.
^b Lev. 17:14 (11, 14).
^c John 3:5; 1 Cor. 6:9.

53a Alma 41:4.
^b TG Mortality.
54a TG Immortality.
^b Isa. 25:8.

^b GR directed, arranged.
2a TG Sabbath.
^b Deut. 16:10.
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New Testament Student Institute Manual

Paul taught that the resurrected body differs in glory and quality from the mortal body. To illustrate this point, he spoke of planting “bare grain” and eventually harvesting a whole plant or “body” (1 Corinthians 15:37–38). The planted seed typifies the mortal body, which, after death and burial, will come forth in the Resurrection as a glorified, immortal body. The Savior taught a similar analogy in John 12:23–24. Paul highlighted this distinction in another way when he referred to the “natural body” that is buried at death and the “spiritual body” that is raised up in the Resurrection (see 1 Corinthians 15:42–44).

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Concerning the nature of resurrected bodies, Paul noted that there are differences between “celestial” bodies and “terrestrial” bodies, just as there are contrasts between the bodies of human beings and those of various kinds of animals. He also explained that in their glory and splendor, heavenly bodies differ from earthly bodies just as the sun, moon, and stars differ in glory.

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In February 1832 the Prophet Joseph Smith and Sidney Rigdon received a vision in which they saw those who receive each of the three degrees of glory, beginning with those who receive a celestial reward:

“These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all. ...

“And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn who have received the fulness of the Father, even as that of the moon differs from the sun. ...

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“And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon” (D&C 76:50, 70–71, 81).

After he received this vision, the Prophet Joseph Smith was inspired to modify 1 Corinthians 15:40 in this way: “Also celestial bodies, and bodies terrestrial, and bodies telestial; but the glory of the celestial, one; and the terrestrial, another; and the telestial, another” (Joseph Smith Translation, 1 Corinthians 15:40 [in 1 Corinthians 15:40, footnote a]).



President Thomas S. Monson

“It is the celestial glory which we seek. It is in the presence of God we desire to dwell. It is a forever family in which we want membership. Such blessings are earned through a lifetime of striving, seeking, repenting, and finally succeeding.”

(Thomas S. Monson, “The Race of Life,” Apr 2012 GC, Ensign or Liahona, May 2012, 93)



Dieter F. Uchtdorf

“My heart overflows with gratitude for my Heavenly Father. I realize that He has not doomed His children to stumble through mortality without hope for a bright and eternal future. He has provided instructions that reveal the way back to Him. And at the center of it all is His Beloved Son, Jesus Christ, and His sacrifice for us. ...

“We are all infants compared to the beings of glory and grandeur we are designed to become. No mortal being advances from crawling to walking to running without frequent stumbles, bumps, and bruises. That is how we learn.”

(Dieter F. Uchtdorf, “God among Us,” Liahona, May 2021, 8–9)

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b TG Predestination

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c D&C 76:68

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b Lev. 17:14 (11, 14).

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d Alma 41:4

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Years earlier, while writing to the Saints in Thessalonica, Paul had taught that when the Resurrection of the dead occurs at the Second Coming of Jesus Christ, all of the faithful then living on earth will be “caught up ... to meet the Lord in the air” (1 Thessalonians 4:17). Paul added another detail to his description of events related to the Second Coming that is recorded in 1 Corinthians 15:52. Paul taught that those who are alive when Jesus Christ returns will continue to live mortal lives but will not “sleep” (1 Corinthians 15:51) in the grave when they die during the Millennium. Instead, they will be resurrected quickly, “in the twinkling of an eye” (1 Corinthians 15:52). (See also D&C 63:50–51.)

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President Russell M. Nelson

“When death comes, we can move toward the celestial glory that Heavenly Father has prepared for His faithful children. Meanwhile, for sorrowing loved ones left behind ... the sting of death is soothed by a steadfast faith in Christ, a perfect brightness of hope, a love of God and of all men, and a deep desire to serve them [see 2 Nephi 31:20]. That faith, that hope, that love will qualify us to come into God’s holy presence and, with our eternal companions and families, dwell with Him forever.”

(“Now Is the Time to Prepare,” Ensign or Liahona, May 2005, 18).

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

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was ^alacking on your part they have supplied.

18 For they have refreshed my

spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. ^aAquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy ^akiss.

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

22 If any man love not the Lord Jesus Christ, let him be Anathema ^aMaran-atha.

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

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

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF
PAUL THE APOSTLE TO THE
CORINTHIANS

CHAPTER 1

*God comforts and cares for His Saints—
The Saints are sealed and given assurance by the Spirit in their hearts.*

PAUL, an ^aapostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of ^amercies, and the God of all ^bcomfort;

4 Who comforteth us in all our ^atribulation, that we may be able to comfort them which are in any trouble, by the ^bcomfort where-

with we ourselves are comforted of God.

5 For as the ^asufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is ^aeffectual in the ^benduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you is steadfast, knowing, that as ye are partakers of the ^asufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we ^adespaired even of life:

53a Alma 41:4.

b TG Mortality.

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b Isa. 25:8.

b GR directed, arranged.

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1 Thes. 3:2.

11a 1 Tim. 4:12.

12a Acts 18:24.

13a TG Watch.

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Paul instructed the Saints in Corinth that when they met each Sunday they should collect donations to be sent to the Church in Jerusalem (see 1 Corinthians 16:1–3; see also Acts 20:7). We learn from Romans 15:25–28 that the Saints in Achaia—a region that included Corinth—gladly made donations out of gratitude for the spiritual strength they received from the Church in Jerusalem. By asking for their donations, Paul encouraged the Gentile Saints to assist and identify with their fellow Jewish Saints. This is another example of Paul’s continuing efforts to build unity between the Jewish and Gentile members of the Church.

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20 All the brethren greet you. Greet ye one another with an holy ^akiss.

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

22 If any man love not the Lord Jesus Christ, let him be Anathema ^aMaran-atha.

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

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

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF
PAUL THE APOSTLE TO THE
CORINTHIANS

CHAPTER 1

*God comforts and cares for His Saints—
The Saints are sealed and given assurance by the Spirit in their hearts.*

PAUL, an ^aapostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of ^amercies, and the God of all ^bcomfort;

4 Who comforteth us in all our ^atribulation, that we may be able to comfort them which are in any trouble, by the ^bcomfort where-

with we ourselves are comforted of God.

5 For as the ^asufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is ^aeffectual in the ^benduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you is steadfast, knowing, that as ye are partakers of the ^asufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we ^adespaired even of life:

53a Alma 41:4.

b TG Mortality.

54a TG Immortality.

b Isa. 25:8.

b GR directed, arranged.

2a TG Sabbath.

b Deut. 16:10.

3a GR gift.

1 Thes. 3:2.

11a 1 Tim. 4:12.

12a Acts 18:24.

13a TG Watch.

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Paul concluded his epistle to the Saints in Corinth with a customary farewell, which he himself wrote rather than his scribe (see 1 Corinthians 16:21; see also Colossians 4:18; 2 Thessalonians 3:17; Philemon 1:19). Paul's farewell here is unusual because before he gave his customary blessing and farewell, he pronounced a curse on those who do not love the Lord (see 1 Corinthians 16:22). Perhaps Paul's warning and curse were directed at the Saints in Corinth who were creating problems and dissension in the Church (see 1 Corinthians 1:11).

Elder Bruce R. McConkie - "Anathema Maran-atha"

"*Anathema* is a Greek word meaning *accursed*. Hence, a person or thing cursed by God or his authority, as for instance one who has been excommunicated, is *anathema*. (Rom. 9:3.) 'Wo unto them who are cut off from my church, for the same are overcome of the world.' (D. & C. 50:8.)

"Paul's statement, 'If any man love not the Lord Jesus Christ, let him be *Anathema Maranatha*' (1 Cor. 16:22), probably means, '... let him be accursed until the Lord comes.' *Maranatha*, an Aramaic word meaning, O our Lord, come, appears to have been used by the primitive saints as a watchword or salutation by which they reminded each other of the promised Second Coming" (*Mormon Doctrine*, 2nd ed. [1966], 33–34).