

Engaging Gospel Doctrine: 159

Lesson 33: Ye Are The Temple of God

Link to Online Lesson: [“Ye Are the Temple of God”](#)

**Class Member Reading: 1 Corinthians 1 - 6**

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**1 Co 1-6 NRSV**

1 Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes,

2 To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, **called to be saints**, I like this distinction—rather than “Saints”, we can think of ourselves as those “called to be saints” or “striving to be saints” together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours:

3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I **give thanks to my God always for you** because of the grace of God that has been given you in Christ Jesus, 5 for in every way **you have been enriched in him** *What great wording!*, in speech and knowledge of every kind— 6 just as the testimony of Christ has been strengthened among you— 7 so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. 8 **He will also strengthen you to the end**, so that you may be blameless on the day of our Lord Jesus Christ. 9 God is faithful; by him you were called into the **fellowship of his Son**, Jesus Christ our Lord.

10 Now I **appeal to you**, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there **be no divisions among you**, but that you **be united in the same mind and the same purpose** (or opinion, decision—so this isn’t the unity of sameness, but the *unity of coming together, focused on the same goals*). 11 For it has been reported to me by Chloe’s people that there are quarrels among you, my brothers and sisters. 12 What I mean is that each of you says, “I belong to Paul,” or “I belong to Apollos,” or “I belong to Cephas,” or “I belong to Christ.” 13 **Has Christ been divided?** (so many ways to apply this as we seek unity in our lives. I love the *idea that we are all one and must seek to become so*) Was Paul crucified for you? Or were you baptized in the name of Paul? 14 I thank God that I baptized none of you except Crispus and Gaius, 15 so that no one can say that you were baptized in my name. 16 (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) 17 For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

18 For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

19 For it is written,

“I will destroy the wisdom of the wise,  
and the discernment of the discerning I will thwart.”

20 Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? 21 For since, in the wisdom of God, the world did not know

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God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. 22 For Jews demand signs and Greeks desire wisdom (An admission of the counterintuitiveness of the Christian message), 23 but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, 24 but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 For **God's foolishness is wiser than human wisdom**, and God's weakness is stronger than human strength. But the problem is that God's wisdom is communicated/filtered through human wisdom/foolishness...

26 Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. (Which suggests that some were...) 27 But God chose what is foolish in the world to shame the wise; **God chose what is weak in the world** to shame the strong; 28 God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, 29 so that no one might boast in the presence of God. 30 He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, 31 in order that, as it is written, "Let the one who boasts, boast in the Lord." (Sometimes it is harder to be open to guidance, spiritual and otherwise, when we are overly comfortable and confident in our own abilities and circumstances)

## Chapter 2

1 When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. 2 For **I decided to know nothing among you except Jesus Christ, and him crucified.** 3 And I came to you in **weakness** and in **fear** and in much **trembling.** 4 My speech and my proclamation were not with plausible words of wisdom, but with a **demonstration of the Spirit and of power,** 5 so that your faith might rest not on human wisdom but on the power of God. The human element gets out of the way so to speak so the power of God can be manifest more clearly.

6 Yet **among the mature** (This is a very rich Greek word, "teleios", the same as where Jesus says "be therefore perfect, as your Father in Heaven is perfect") **we do speak wisdom**, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. 7 But we speak **God's wisdom**, secret and hidden, which God decreed before the ages for our glory. 8 None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory.

9 But, as it is written,

**"What no eye has seen, nor ear heard,  
nor the human heart conceived,  
what God has prepared for those who love him"**— Beautiful words

10 these things **God has revealed to us through the Spirit**; for the Spirit searches everything, even the depths of God. 11 For what human being knows what is truly human except the **human spirit** that is within? So also no one comprehends what is truly God's except the **Spirit of God.** (I actually appreciate both parts of this passage... because understanding what is human, connecting to the human, is important as well as understanding the things of God) 12 Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. 13 And we speak of these things in words not taught by human wisdom but taught by the

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Spirit, **interpreting spiritual things to those who are spiritual**. Describing communication as “interpretation” highlights our different perspectives that require translation and explanation.

14 Those who are unspiritual do not receive the gifts of God’s Spirit, for they are foolishness to them, and they are unable to understand them because they are **spiritually discerned**. 15 Those who are spiritual discern all things, and they are themselves subject to no one else’s scrutiny.

16 “For who has known the mind of the Lord so as to instruct him?”

But we have the mind of Christ.

### Chapter 3

1 And so, brothers and sisters, I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ. 2 I fed you with milk, not solid food, for you were not ready for solid food. Even now you are still not ready, 3 for you are still of the flesh. For as long as there is **jealousy and quarreling** among you, are you not of the flesh, and **behaving according to human inclinations**? 4 For when one says, “I belong to Paul,” and another, “I belong to Apollos,” are you not merely human?

5 What then is Apollos? What is Paul? **Servants** through whom you came to believe, as the Lord assigned to each. 6 I planted, Apollos watered, but **God gave the growth** ([Good perspective on our own gifts and strengths](#)). 7 So neither the one who plants nor the one who waters is anything, but only God who gives the growth. 8 The one who plants and the one who waters have a common purpose, and each will receive wages according to the labor of each. 9 For **we are God’s servants, working together**; you are God’s field, God’s building.

10 According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building on it. Each builder must choose with care how to build on it. 11 For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ. 12 Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— 13 the work of each builder will become visible, for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each has done. 14 If what has been built on the foundation survives, the builder will receive a reward. 15 If the work is burned up, the builder will suffer loss; the builder will be saved, but only as through fire.

16 **Do you not know that you are God’s temple and that God’s Spirit dwells in you?** 17 If anyone destroys God’s temple, God will destroy that person. For God’s temple is holy, and you are that temple. [Core passage of the lesson and worth discussion.](#)

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18 Do not deceive yourselves. If you think that you are wise in this age, you should **become fools so that you may become wise**. Becoming aware of how much we don't know and how limited what we do know remains indeed is the beginning of wisdom.

19 For the wisdom of this world is foolishness with God. For it is written,

“He catches the wise in their craftiness,”

20 and again,

“The Lord knows the thoughts of the wise,  
that they are futile.”

21 So let no one boast about human leaders. For all things are yours, 22 whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all belong to you, 23 and you belong to Christ, and Christ belongs to God. This issue of “belonging” deserves to be teased out, in part because our idea of “belonging” is so broad, ranging from owning a thing to belonging to a family or group or cause, or being where you are accepted and comfortable.

## Chapter 4

1 Think of us in this way, as **servants of Christ** and stewards of God's mysteries “steward” is a good word—someone assigned to take care of something on behalf of someone else. Our bodies, our agency, our lives—these are ours, but also in important ways they are bigger than us, and thus we are responsible to live according to principles that will bless us. 2 Moreover, it is required of stewards that they be found **trustworthy** (Trust—difficult to gain, easy to lose. To be trusted is more precious than to be loved). 3 But with me it is a very small thing that I should be judged by you or by any human court. I do not even judge myself. 4 I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. 5 Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive commendation from God.

6 I have applied all this to Apollos and myself for your benefit, brothers and sisters, so that you may learn through us the meaning of the saying, “Nothing beyond what is written,” so that none of you will be puffed up in favor of one against another. 7 For who sees anything different in you? What do you have that you did not receive? And if you received it, **why do you boast as if it were not a gift?** (I think there is a difference between appreciating and even celebrating, which both contain gratitude, and boasting, which takes credit and seeks to lift itself above others)

8 Already you have all you want! Already you have become rich! Quite apart from us you have become kings! Indeed, I wish that you had become kings, so that we might be kings with you! (Paul is mocking those who feel overly assured of their salvation and spiritual blessings (a belief called “Realized eschatology”), but he also condemns them for critique apostles from their places of comfort. 9 For I think that God has exhibited us apostles as last of all, as though sentenced to death, because we have become a spectacle to the world, to angels and to mortals. 10 We are fools for the sake of Christ, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. 11 To the present hour we are hungry and thirsty, we are poorly clothed and beaten

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and homeless, 12 and we grow weary from the work of our own hands. **When reviled, we bless; when persecuted, we endure; 13 when slandered, we speak kindly.** What a noble ideal, and literally Christlike. We have become like the rubbish of the world, the dregs of all things, to this very day.

14 I am not writing this to make you ashamed, but to **admonish you as my beloved children.** 15 For though you might have ten thousand guardians in Christ, you do not have many fathers. Indeed, in Christ Jesus I became your father through the gospel. 16 I appeal to you, then, be imitators of me. 17 For this reason I sent you Timothy, who is my beloved and faithful child in the Lord, to remind you of my ways in Christ Jesus, as I teach them everywhere in every church. 18 But some of you, thinking that I am not coming to you, have become arrogant. 19 But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power. 20 For the kingdom of God depends not on talk but on power. 21 What would you prefer? Am I to come to you with a stick, or with love in a spirit of gentleness?

### Chapter 5

1 It is actually reported that there is **sexual immorality** among you, and of a kind that is not found even among pagans; for a man is living with his father's wife. 2 And you are arrogant! (It is possible this member was applying to the ideal of Christian "freedom" to defend his sin) Should you not rather have mourned, so that he who has done this would have been removed from among you?

3 For though absent in body, I am present in spirit; and as if present I have already pronounced judgment 4 in the name of the Lord Jesus on the man who has done such a thing. When you are assembled, and my spirit is present with the power of our Lord Jesus, 5 you are to hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord. Paul is speaking of excommunication and expulsion from the community; it is not clear what "destruction of the flesh" means (physical harm? Hope that the physical judgment would lead to mastery of the spirit over the flesh?)

6 Your boasting is not a good thing. Do you not know that a little yeast leavens the whole batch of dough? 7 Clean out the old yeast so that you may be a new batch, as you really are unleavened. For our paschal lamb, Christ, has been sacrificed. 8 Therefore, let us celebrate the festival, not with the old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth.

9 I wrote to you in my letter not to associate with sexually immoral persons— 10 not at all meaning the immoral of this world, or the greedy and robbers, or idolaters, since you would then need to go out of the world. 11 But now I am writing to you not to associate with anyone who bears the name of brother or sister who is sexually immoral or greedy, or is an idolater, reviler, drunkard, or robber. Do not even eat with such a one (I think we need to balance this guidance with other scriptures such as 3 Ne. 18:22-23 . What is the balance? I suppose it is the kind of influence you are for each other more than what someone has done in the past). 12 For what have I to do with judging those outside? Is it not those who are inside that you are to judge? 13 God will judge those outside. "Drive out the wicked person from among you."

### Chapter 6

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1 When any of you has a grievance against another, do you dare to take it to court before the unrighteous, instead of taking it before the saints? 2 Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? 3 Do you not know that we are to judge angels—to say nothing of ordinary matters? 4 If you have ordinary cases, then, do you appoint as judges those who have no standing in the church? 5 I say this to your shame. Can it be that there is no one among you wise enough to decide between one believer and another, 6 but a believer goes to court against a believer—and before unbelievers at that?

7 In fact, to have lawsuits at all with one another is already a defeat for you. Why not rather be wronged? Why not rather be defrauded? 8 But you yourselves wrong and defraud—and believers at that.

9 Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes, sodomites, 10 thieves, the greedy, drunkards, revilers, robbers—none of these will inherit the kingdom of God. **(This is one of a few key passages that address homosexuality)** 11 And this is what some of you used to be. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

12 “All things are lawful for me,” but not all things are beneficial. “All things are lawful for me,” but I will not be dominated by anything. 13 “Food is meant for the stomach and the stomach for food,” and God will destroy both one and the other. The body is meant not for fornication but for the Lord, and the Lord for the body. 14 And God raised the Lord and will also raise us by his power. 15 Do you not know that **your bodies are members of Christ**? Should I therefore take the members of Christ and make them members of a prostitute? Never! 16 Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, “The two shall be one flesh.” 17 But anyone united to the Lord becomes one spirit with him. **Powerful metaphor with profound implications. What do we make Christ do with our daily actions? Gethsemane is present.** 18 Shun fornication! Every sin that a person commits is outside the body; but the fornicator **sins against the body itself**. 19 Or do you not know that **your body is a temple of the Holy Spirit within you**, which you have from God, and that **you are not your own** **(This requires some important nuancing, since it can be both empowering and disempowering)**? 20 For **you were bought with a price** **(It can be very motivating to think about how others have sacrificed for us and invested in us, with Jesus as the greatest example)**; therefore glorify God in your body

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**Additional Reading: 1 Corinthians 7–10; Bible Dictionary, “Pauline Epistles: Epistles to the Corinthians,” 743–44.**

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I am glad these remaining chapters are assigned. So much to unpack in this chapter. 1 Now concerning the matters about which you wrote: “It is well for a man not to touch a woman.” (The Greek is “hapto”, an intense kind of touch. Yes, they are talking about sex—there was a push toward celibacy in the early Church) 2 But because of cases of sexual immorality, each man should have his own wife and each woman her own husband. 3 The husband should give to his wife her conjugal rights, and likewise the wife to her husband. 4 For the wife does not have authority over her own body, but the husband does; likewise the husband does not have authority over his own body, but the wife does (This is a VERY important “challenge the scriptures” point. We have rights over our own body. Even spouses do not “owe” each other sex. Marital rape is a thing. Consent is a factor even in marriage). 5 Do not deprive one another except perhaps **by agreement** for a set time, to devote yourselves to prayer, and then **come together again**, so that Satan may not tempt you because of your lack of self-control. 6 This I say by way of concession, not of command. 7 I wish that all were as I myself am. But each has a particular gift from God, one having one kind and another a different kind.

8 To the unmarried and the widows I say that it is well for them to remain unmarried as I am (Possibly divorced or a widower; as a devout Jew it is highly unlikely Paul remained unmarried). 9 But if they are not practicing self-control, they should marry. For it is better to marry than to be aflame with passion.

10 To the married I give this command—not I but the Lord—that the wife should not separate from her husband 11 (but if she does separate, let her remain unmarried or else be reconciled to her husband), and that the husband should not divorce his wife (It is quite clear Jesus was unequivocally against divorce; see Mark 10:7-12 and Matt 5:31-32; it seems “except for reason of sexual immorality” is a later addition, not the words of Jesus).

12 To the rest I say—I and not the Lord—that if any believer has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. 13 And if any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. 14 For the **unbelieving husband is made holy through his wife, and the unbelieving wife is made holy through her husband** (I wish that we internalized this advice better in current LDS culture. There is so much that could and needs to be said on this topic of mixed faith marriages). Otherwise, your children would be unclean, but as it is, they are holy. 15 But if the unbelieving partner separates, let it be so; in such a case the brother or sister is not bound. It is to peace that God has called you. 16 Wife, for all you know, you might save your husband. Husband, for all you know, you might save your wife.

17 However that may be, **let each of you lead the life that the Lord has assigned**, to which God called you. This is my rule in all the churches. 18 Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. 19 Circumcision is nothing, and uncircumcision is nothing; but obeying the commandments of God is everything. 20 **Let each of you remain in the condition in which you were called.** Largely because Paul believed that Jesus was going to return almost immediately and fix all inequalities and problems. A longer timeline requires us to be more proactive...

21 Were you a slave when called? Do not be concerned about it. Even if you can gain your freedom, make use of your present condition now more than ever. 22 For whoever was called in the Lord as a

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slave is a freed person belonging to the Lord, just as whoever was free when called is a slave of Christ. 23 You were bought with a price; do not become slaves of human masters. 24 In whatever condition you were called, brothers and sisters, there remain with God.

25 Now concerning virgins, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy. 26 I think that, in view of the impending crisis, it is well for you to remain as you are. 27 Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. 28 But if you marry, you do not sin, and if a virgin marries, she does not sin. Yet those who marry will experience distress in this life, and I would spare you that. 29 I mean, brothers and sisters, the appointed time has grown short; from now on, let even those who have wives be as though they had none, 30 and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions, 31 and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

**32 I want you to be free from anxieties.** The unmarried man is anxious about the affairs of the Lord, how to please the Lord; 33 but the married man is anxious about the affairs of the world, how to please his wife, 34 and his interests are divided. And the unmarried woman and the virgin are anxious about the affairs of the Lord, so that they may be holy in body and spirit; but the married woman is anxious about the affairs of the world, how to please her husband. 35 I say this for your own benefit, not to put any restraint upon you, but to promote good order and unhindered devotion to the Lord.

36 If anyone thinks that he is not behaving properly toward his fiancée, if his passions are strong, and so it has to be, let him marry as he wishes; it is no sin. Let them marry. 37 But if someone stands firm in his resolve, being under no necessity but having his own desire under control, and has determined in his own mind to keep her as his fiancée, he will do well. 38 So then, he who marries his fiancée does well; and he who refrains from marriage will do better.

39 A wife is bound as long as her husband lives. But if the husband dies, she is free to marry anyone she wishes, only in the Lord. 40 But in my judgment she is more blessed if she remains as she is. And I think that I too have the Spirit of God.

## Chapter 8

1 Now concerning **food sacrificed to idols**: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. 2 Anyone who claims to know something does not yet have the necessary knowledge; 3 but **anyone who loves God is known by him.**

4 Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” 5 Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords— 6 yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

**7 It is not everyone, however, who has this knowledge.** Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their

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conscience, being weak, is defiled. 8 “Food will not bring us close to God.” We are no worse off if we do not eat, and no better off if we do. 9 But take care that this liberty of yours does not somehow become a stumbling block to the weak. 10 For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? 11 So by your knowledge those weak believers for whom Christ died are destroyed. 12 But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. 13 Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall. **This is a touching and gracious approach with abundant opportunities for application in our own lives.**

### Chapter 9

1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? 2 If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord. **Remember that Paul’s apostleship was hotly contested.**

3 This is my defense to those who would examine me. 4 Do we not have the right to our food and drink? 5 **Do we not have the right to be accompanied by a believing wife, as do the other apostles and the brothers of the Lord and Cephas?** **An important passage that proves the disciples were married! Whether Jesus was is a trickier question, but I think the answer is yes.** 6 Or is it only Barnabas and I who have no right to refrain from working for a living? 7 Who at any time pays the expenses for doing military service? Who plants a vineyard and does not eat any of its fruit? Or who tends a flock and does not get any of its milk?

8 Do I say this on human authority? Does not the law also say the same? 9 For it is written in the law of Moses, “You shall not muzzle an ox while it is treading out the grain.” Is it for oxen that God is concerned? 10 Or does he not speak entirely for our sake? It was indeed written for our sake, for whoever plows should plow in hope and whoever threshes should thresh in hope of a share in the crop. 11 If we have sown spiritual good among you, is it too much if we reap your material benefits? 12 If others share this rightful claim on you, do not we still more?

Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ. 13 Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in what is sacrificed on the altar? 14 In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.

15 But I have made no use of any of these rights, nor am I writing this so that they may be applied in my case. Indeed, I would rather die than that—no one will deprive me of my ground for boasting! 16 If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel! 17 For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. 18 What then is my reward? Just this: that in my proclamation I may make the gospel free of charge, so as not to make full use of my rights in the gospel.

19 For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. 20 To the Jews I became as a Jew, in order to win Jews. To those under the law I became as

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one under the law (though I myself am not under the law) so that I might win those under the law. 21 To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. 22 To the weak I became weak, so that I might win the weak. **I have become all things to all people, that I might by all means save some.** 23 I do it all for the sake of the gospel, so that I may share in its blessings. *As I have mentioned several times, I think these verses are powerful and radical, but defensible and loving.*

24 Do you not know that in a race the runners all compete, but only one receives the prize? Run in such a way that you may win it. 25 Athletes **exercise self-control** in all things; they do it to receive a perishable wreath, but we an imperishable one. 26 So I do not run aimlessly, nor do I box as though beating the air; 27 but I punish my body and enslave it, so that after proclaiming to others I myself should not be disqualified.

### Chapter 10

1 I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, 2 and all were baptized into Moses in the cloud and in the sea, 3 and all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. 5 Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

6 Now these things occurred as examples for us, so that we might not desire evil as they did. 7 Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." 8 We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. 9 We must not put Christ to the test, as some of them did, and were destroyed by serpents. 10 And do not complain as some of them did, and were destroyed by the destroyer. 11 These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. 12 So if you think you are standing, watch out that you do not fall. 13 No testing has overtaken you that is not common to everyone. God is faithful, and **he will not let you be tested beyond your strength**, but with the testing he will also provide the way out so that you may be able to endure it. *This requires considerable nuance.*

14 Therefore, my dear friends, **flee from the worship of idols.** *Even in our day there are more ways to worship idols that you might think. Anything that is put before God and the principles of the gospel functions as an idol. We can even idolize the status quo, or turn our conceptions of our loved ones into an idol that does not allow them to grow and change.* 15 I speak as to sensible people; judge for yourselves what I say. 16 The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? 17 Because there is one bread, we who are many are one body, for we all partake of the one bread. 18 Consider the people of Israel; are not those who eat the sacrifices partners in the altar? 19 What do I imply then? That food sacrificed to idols is anything, or that an idol is anything? 20 No, I imply that what pagans sacrifice, they sacrifice to demons and not to God. I do not want you to be partners with demons. 21 You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. 22 Or are we provoking the Lord to jealousy? Are we stronger than he?

23 "All things are lawful," but **not all things are beneficial.** "All things are lawful," but **not all things build up.** 24 Do not seek your own advantage, but that of the other. 25 Eat whatever is sold

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### Lesson 33: Ye Are The Temple of God

in the meat market without raising any question on the ground of conscience, 26 for “the earth and its fullness are the Lord’s.” 27 If an unbeliever invites you to a meal and you are disposed to go, **eat whatever is set before you without raising any question on the ground of conscience.** 28 But if someone says to you, “This has been offered in sacrifice,” then do not eat it, **out of consideration for the one who informed you, and for the sake of conscience**— 29 I mean **the other’s conscience**, not your own. For why should my liberty be subject to the judgment of someone else’s conscience? 30 If I partake with thankfulness, why should I be denounced because of that for which I give thanks?

31 So, whether you eat or drink, or whatever you do, **do everything for the glory of God.** 32 Give no offense to Jews or to Greeks or to the church of God, 33 just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, so that they may be saved **These verses touch me deeply. What an inspiring guide on how to consider others and treat them well.**

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## Bible Dictionary

### 1 Corinthians

These epistles were written between A.D. 55 and 56; 1 Cor. toward the end of Paul’s three years’ stay at Ephesus, 2 Cor. and perhaps Gal. during his journey through Macedonia; and Rom. from Corinth.

#### Epistles to the Corinthians

Corinth was the meeting point of many nationalities because the main current of the trade between Asia and western Europe passed through its harbors. Paul’s first visit lasted nearly two years; his converts were mainly Greeks, gifted with a keen sense of the joys of physical existence, a passion for freedom, and a genius for rhetoric and logic, but reared in the midst of the grossest moral corruption, undisciplined and self-conceited. Some time before 1 Cor. was written he paid them a second visit (2 Cor. 12:14; 13:1) to check some rising disorder (2 Cor. 2:1; 13:2) and wrote them a letter, now lost (1 Cor. 5:9). They had also been visited by Apollos (Acts 18:27), perhaps by Peter (1 Cor. 1:12), and by some Jewish Christians who brought with them letters of commendation from Jerusalem (1 Cor. 1:12; 2 Cor. 3:1; 5:16; 11:23).

#### Analysis of 1 Corinthians

Salutation and thanksgiving (1:1–9).

Rebuke of the Corinthian church for lack of unity (1:10–6:20): (a) The spirit of partisanship and insubordination (1:10–4:21). (b) The case of impurity (5:1–13; 6:9–20). (c) The lawsuits (6:1–9).

Paul’s reply to inquiries made by them as to: (a) Marriage (7:1–40). (b) Meat offered to idols (8:1–11:1). (c) The order of worship, with special reference to the Lord’s Supper and the use of spiritual gifts (11:2–14:40). This section contains a magnificent description of love (12:31–13:13), the greatest in the trio of things that abide forever.

Doctrine of the Resurrection: (a) Of Christ (15:1–19). (b) Of the dead (15:20–34). (c) Degrees of glory (15:35–58).

Directions about a collection for the Christian poor at Jerusalem; information about Paul’s, Timothy’s, and Apollos’s plans; final exhortations and salutation (16:1–24).

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Lesson 33: Ye Are The Temple of God

Scripture Chain: [1 Corinthians 3:16–17](#); [1 Corinthians 6:19–20](#); [Galatians 5:16](#); [3 Nephi 12:27–30](#);  
[D&C 42:22](#); [D&C 46:33](#)

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**1 Corinthians 3:16-17 NRSV**

Do you not know that **you are God’s temple and that God’s Spirit dwells in you?** 17 If anyone destroys God’s temple, God will destroy that person. For God’s temple is holy, and you are that temple

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**1 Corinthians 6:19-20 NRSV**

Or do you not know that **your body is a temple of the Holy Spirit within you**, which you have from God, and that **you are not your own?** 20 For you were bought with a price; therefore glorify God in your body

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**Galatians 5:16 NRSV**

**Live by the Spirit**, I say, and do not gratify the desires of the flesh

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**3 Ne. 12:27-30**

27 Behold, it is written by them of old time, that thou shalt not commit adultery;

28 But I say unto you, that whosoever looketh on a woman, to lust after her, hath committed adultery already in his heart.

29 Behold, I give unto you a commandment, that ye **suffer none of these things to enter into your heart;**

30 For it is better that ye should **deny yourselves of these things**, wherein ye will take up your cross, than that ye should be cast into hell.

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**D&C 42:22**

22 Thou shalt **love thy wife with all thy heart, and shalt cleave unto her and none else.**

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**D&C 46:33**

33 And ye must **practice virtue and holiness before me continually.** Even so. Amen.