

Engaging Gospel Doctrine: 160

Lesson 34: Keep The Ordinances, As I Delivered Them

Link to Online Lesson: “[Keep the Ordinances, As I Delivered Them](#)”

Class Member Reading: 1 Corinthians 11 - 16

1 Co 11-16 NRSV

1 Be imitators of me, as I am of Christ. Heads up... Paul’s arguments are going to get pretty forced in a moment.

2 I commend you because you remember me in everything and maintain the traditions just as I handed them on to you (Here is a key translation issue. It is from this verse that the title is drawn. In an LDS context “ordinance” obviously makes us think of “priesthood ordinances”, specifically saving ordinances. And it is true that Paul is going to talk about the sacrament using similar language “what I also handed on to you” in verse 23... but “tradition” is a better translation of the Greek “paradosis” which means “something handed down”). 3 But I want you to understand that Christ is the head of every man, and the husband is the head of his wife, and God is the head of Christ. (Here is a “challenge the scriptures” opportunity, or nuance at the very least. This may sound fine on the surface, but demeans women) 4 Any man who prays or prophesies with something on his head disgraces his head, 5 but any woman who prays or prophesies with her head unveiled disgraces her head—it is one and the same thing as having her head shaved. 6 For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to have her hair cut off or to be shaved, she should wear a veil (Paul is appealing to cultural norms. Normally I would save the Oxford Bible Commentary for Part II, but this passage is so tricky and important that I will do so now). 7 For a man ought not to have his head veiled, since **he is the image and reflection of God; but woman is the reflection of man** We are so used to hearing things like this, but it is not ok, and I believe not true. Men and women both are the reflection of God, equal before God. On the other hand, hierarches are deeply ingrained in human nature. 8 Indeed, man was not made from woman, but woman from man. 9 Neither was man created for the sake of woman, but woman for the sake of man ???!. 10 For this reason a woman ought to have a symbol of authority on her head, because of the angels. 11 Nevertheless, **in the Lord woman is not independent of man or man independent of woman**. 12 For just as woman came from man, so man comes through woman; but all things come from God (he contradicts what he just said in verse 8). 13 Judge for yourselves: is it proper for a woman to pray to God with her head unveiled? 14 Does not **nature itself teach you** (When Paul says “nature” he really means “social norms”, which is what we also mean when we call something “unnatural”) that if a man wears long hair, it is degrading to him, 15 but if a woman has long hair, it is her glory? For her hair is given to her for a covering. 16 But if anyone is disposed to be contentious—we have no such custom, nor do the churches of God.

17 Now in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. 18 For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent I believe it. 19 Indeed, there have to be factions among you, for only so will it become clear who among you are genuine. 20 When you come together, it is not really to eat the Lord’s supper. 21 For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. 22 What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you! (At this time the “Lord’s Supper” was just that—a supper that incorporated but was not limited to bread and wine. It appears that some members, probably the wealthier, came early, ate

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more than their share, got drunk on the wine, leaving little or nothing for the members who had to work longer hours)

23 For **I received from the Lord what I also handed on to you**, that the Lord Jesus on the night when he was betrayed took a loaf of bread, 24 and when he had given thanks, he broke it and said, “This is my body that is for you. Do this in remembrance of me.” 25 In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” **This is actually our earliest evidence of the wording of the prayer over the Lord’s Supper (1 Cor. was written in about ; Mark in about 69). (This passage is most likely the origin of the scribal insertion in Luke 22:19-20—the wording is exactly the same in Greek)** 26 For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. 28 **Examine yourselves**, and only then eat of the bread and drink of the cup. 29 For all who eat and drink without **discerning the body**, eat and drink judgment against themselves. 30 For this reason many of you are weak and ill, and some have died **(Paul is probably interpreting technically unrelated deaths as God’s judgment)**. 31 But if we judged ourselves, we would not be judged. 32 But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

33 So then, my brothers and sisters, **when you come together to eat, wait for one another. 34 If you are hungry, eat at home**, **(Should this be applicable to spiritual hunger? I actually think that might not be a bad idea... if you have specific needs, make sure they are taken care of, so we all can “eat together” spiritually speaking)** so that when you come together, it will not be for your condemnation. About the other things I will give instructions when I come.

Chapter 12

1 Now concerning **spiritual gifts**, brothers and sisters, I do not want you to be uninformed. 2 You know that when you were pagans, you were enticed and led astray to idols that could not speak. 3 Therefore I want you to understand that no one speaking by the Spirit of God ever says “Let Jesus be cursed!” and no one can say “Jesus is Lord” except by the Holy Spirit. **(Judging spiritual gifts by their outcomes, wise approach)**

4 Now there are **varieties of gifts, but the same Spirit**; 5 and there are varieties of services, but the same Lord; 6 and there are varieties of activities, but it is the same God who activates all of them in everyone. 7 **To each is given the manifestation of the Spirit for the common good. (This is truly one of my favorite ideas in the gospel)** 8 To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, 9 to another faith by the same Spirit, to another gifts of healing by the one Spirit, 10 to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. 11 All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses. **(A discussion of strengths and gifts would be great—on the first day of class I asked my students what their favorite thing about themselves is—owning and expressing gratitude for our gifts is something we don’t do enough!)**

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12 For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. 13 For **in the one Spirit we were all baptized into one body**—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

14 Indeed, the body does not consist of one member but of many. 15 If the foot would say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. 16 And if the ear would say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body. 17 If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? 18 But as it is, God arranged the members in the body, each one of them, as he chose. 19 If all were a single member, where would the body be? 20 As it is, **there are many members, yet one body**. 21 The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” 22 On the contrary, **the members of the body that seem to be weaker are indispensable**, 23 and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; 24 whereas our more respectable members do not need this. But **God has so arranged the body**, giving the greater honor to the inferior member, 25 that there may be no dissension within the body, but the members may have the same care for one another. 26 **If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.** Sublime, powerful principle worth meditating on, discussing, internalizing. How do we deal with our own weaknesses? We need to be gentle with ourselves, too. How do we deal with each other in our hard moments? How do we deal with those we consider inferior? **One of the very best ways we can encourage cooperation is to put ourselves “in the same boat”, working together toward a single goal.**

27 Now **you are the body of Christ and individually members of it**. 28 And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. 29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles? 30 Do all possess gifts of healing? Do all speak in tongues? Do all interpret? 31 But **strive for the greater gifts** (I like the KJV here “Seek ye earnestly the best gifts”). And I will show you a **still more excellent way**.

Chapter 13

1 If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. 2 And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. 3 If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. **One of the most important passages of scripture I think. No other gift matters if we do not demonstrate and prioritize love. This is “agapé”, the love that puts aside ego and cares for another’s needs.**

4 Love is patient; love is kind; love is not envious or boastful or arrogant 5 or rude. It does not insist on its own way; it is not irritable or resentful; 6 it does not rejoice in wrongdoing, but rejoices in the truth. 7 It bears all things, believes all things, hopes all things, endures all things. **Each of these descriptions is worth meditating on.**

8 Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. 9 For we know only in part, and we prophesy only in part; 10

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but when the complete comes, the partial will come to an end. 11 When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. 12 **For now we see in a mirror, dimly, but then we will see face to face.** Another deeply important idea... our current understanding is radically limited—realizing this actually helps us to increase our awareness. Now I know only in part; then I will know fully, even as I have been fully known. 13 And now faith, hope, and love abide, these three; and the **greatest of these is love.**

Chapter 14

1 **Pursue love and strive for the spiritual gifts**, and especially that you may prophesy. 2 For those who speak in a tongue do not speak to other people but to God; for **nobody understands them**, since they are speaking mysteries in the Spirit. 3 On the other hand, those who prophesy speak to other people for their **upbuilding and encouragement and consolation**. 4 Those who speak in a tongue build up themselves, but those who prophesy **build up the church** (Helpful criteria for the use of our gifts. Do we use our gifts to build up and encourage and help others?). 5 Now I would like all of you to speak in tongues, but even more to prophesy. One who prophesies is greater than one who speaks in tongues, unless someone interprets, so that the **church may be built up**. Does this build up and edify? Is this constructive? Such vital tools for self-examination.

6 Now, brothers and sisters, if I come to you speaking in tongues, how will I benefit you unless I speak to you in some revelation or knowledge or prophecy or teaching? 7 It is the same way with lifeless instruments that produce sound, such as the flute or the harp. If they do not give distinct notes, how will anyone know what is being played? 8 And if the bugle gives an indistinct sound, who will get ready for battle? 9 So with yourselves; if in a tongue you utter speech that is not intelligible, how will anyone know what is being said? For you will be speaking into the air. 10 There are doubtless many different kinds of sounds in the world, and nothing is without sound. 11 If then I do not know the meaning of a sound, I will be a foreigner to the speaker and the speaker a foreigner to me. 12 So with yourselves; since you are eager for spiritual gifts, **strive to excel in them for building up the church**.

13 Therefore, one who speaks in a tongue should pray for the power to interpret. 14 For if I pray in a tongue, my spirit prays but my mind is unproductive. 15 What should I do then? I will pray with the spirit, but I will pray **with the mind also**; I will sing praise with the spirit, but I will sing praise **with the mind also**. 16 Otherwise, if you say a blessing with the spirit, how can anyone in the position of an outsider say the “Amen” to your thanksgiving, since the outsider does not know what you are saying? 17 For you may give thanks well enough, but the other person is not built up. 18 I thank God that I speak in tongues more than all of you; 19 nevertheless, in church I would rather speak five words with my mind, in order to instruct others also, than ten thousand words in a tongue (Paul is talking about glossolalia, speaking a “spiritual language”; this is common among Pentecostals and some others but not as much as it used to be. Paul is saying that five understandable words are more valuable than 10,000 seemingly impressive but unintelligible words.

20 Brothers and sisters, **do not be children in your thinking; rather, be infants in evil, but in thinking be adults**. What great wording.

21 In the law it is written,

“By people of strange tongues

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and by the lips of foreigners
I will speak to this people;
yet even then they will not listen to me,”

says the Lord. 22 Tongues, then, are a sign not for believers but for unbelievers, while prophecy is not for unbelievers but for believers. 23 If, therefore, the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your mind? 24 But if all prophesy, an unbeliever or outsider who enters is reproved by all and called to account by all. 25 After the secrets of the unbeliever’s heart are disclosed, that person will bow down before God and worship him, declaring, “God is really among you.”

26 What should be done then, my friends? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. **Let all things be done for building up.** *Note the repetition—constructive edification is a theme of this letter.* 27 If anyone speaks in a tongue, let there be only two or at most three, and each in turn; and let one interpret. 28 But if there is no one to interpret, let them be silent in church and speak to themselves and to God. 29 Let two or three prophets speak, and let the others weigh what is said. 30 If a revelation is made to someone else sitting nearby, let the first person be silent. 31 For you can all prophesy one by one, so that all may learn and all be encouraged. 32 And the spirits of prophets are subject to the prophets, 33 for **God is a God not of disorder but of peace.**

(As in all the churches of the saints, 34 women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says. 35 If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church. (Verses 34-35 appear to be an insertion influenced by 1 Timothy 2:8-15. These verses appear out of order in some manuscripts, suggesting they may have originated with a marginal note later incorporated into the text, and they also contradict Paul’s words elsewhere in this letter that presuppose women teaching and prophesying, such as 11:2-16) 36 Or did the word of God originate with you? Or are you the only ones it has reached?)

37 Anyone who claims to be a prophet, or to have spiritual powers, must acknowledge that what I am writing to you is a command of the Lord. 38 Anyone who does not recognize this is not to be recognized (*Bit heavy handed; “Don’t listen to anyone who doesn’t agree with me”*). 39 So, my friends, be eager to prophesy, and do not forbid speaking in tongues; 40 but **all things should be done decently and in order.**

Chapter 15

1 Now I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, 2 through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain.

3 For **I handed on to you as of first importance what I in turn had received:** that Christ died for our sins in accordance with the scriptures, 4 and that he was buried, and that he was raised on the third day in accordance with the scriptures (*This is our earliest written witness to the resurrection of Jesus; Paul rarely appeals to tradition but this is one of those times*), 5 and that he appeared to Cephas, then to the twelve. 6 Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. 7 Then he appeared to

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James, then to all the apostles. 8 Last of all, as to one untimely born, he appeared also to me. 9 For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. (Paul cleverly acknowledges his contested place among the apostles while also seeking to validate his right to that place) 11 Whether then it was I or they, so we proclaim and so you have come to believe.

12 Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? 13 If there is no resurrection of the dead, then Christ has not been raised; 14 and **if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain.** 15 We are even found to be misrepresenting God, because we testified of God that he raised Christ—whom he did not raise if it is true that the dead are not raised. 16 For if the dead are not raised, then Christ has not been raised. 17 If Christ has not been raised, your faith is futile and you are still in your sins. 18 Then those also who have died in Christ have perished. 19 If for this life only we have hoped in Christ, we are of all people most to be pitied.

20 But in fact Christ has been raised from the dead, the **first fruits of those who have died** (“first fruits” is a harvest metaphor that suggests the resurrection of the rest of the dead is at hand). 21 For since death came through a human being, the resurrection of the dead has also come through a human being; 22 for as all die in Adam, so all will be made alive in Christ. 23 But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. 24 Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. 25 For he must reign until he has put all his enemies under his feet. 26 The **last enemy to be destroyed is death.** 27 For “God has put all things in subjection under his feet.” But when it says, “All things are put in subjection,” it is plain that this does not include the one who put all things in subjection under him. 28 When all things are subjected to him, then the Son himself will also be subjected to the one who put all things in subjection under him, so that God may be all in all.

29 Otherwise, what will those people do who receive baptism on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf? (An otherwise unknown practice of obvious significance to members. Of course, historically speaking, this verse itself could be the inspiration for the LDS practice...)

30 And why are we putting ourselves in danger every hour? 31 I die every day! That is as certain, brothers and sisters, as my boasting of you—a boast that I make in Christ Jesus our Lord.

32 If with merely human hopes I fought with wild animals at Ephesus (Wow, Paul alluding to an intense personal experience!), what would I have gained by it? If the dead are not raised,

“Let us eat and drink,
for tomorrow we die.”

33 Do not be deceived:

“Bad company ruins good morals.”

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34 Come to a **sober and right mind**, and sin no more; for some people have no knowledge of God. I say this to your shame.

35 But someone will ask, “How are the dead raised? With what kind of body do they come?” 36 Fool! What you sow does not come to life unless it dies. 37 And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. 38 But God gives it a body as he has chosen, and to each kind of seed its own body. 39 Not all flesh is alike, but there is one flesh for human beings, another for animals, another for birds, and another for fish. 40 **There are both heavenly bodies and earthly bodies**, but the glory of the heavenly is one thing, and that of the earthly is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; indeed, star differs from star in glory.

42 So it is with the resurrection of the dead. What is sown is perishable, what is raised is **imperishable**. 43 It is sown in dishonor, it is raised in **glory**. It is sown in weakness, it is raised in **power**. 44 It is sown a physical body, it is raised a **spiritual body**. If there is a physical body, there is also a spiritual body. 45 Thus it is written, “The first man, Adam, became a living being”; the last Adam became a life- giving spirit. 46 But it is not the spiritual that is first, but the physical, and then the spiritual. 47 The first man was from the earth, a man of dust; the second man is from heaven. 48 As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. 49 Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

50 What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. 51 Listen, I will tell you a mystery! We will not all die, but **we will all be changed**, 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and **the dead will be raised imperishable**, and we will be changed. 53 **For this perishable body must put on imperishability, and this mortal body must put on immortality.**

54 When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled:

“Death has been swallowed up in victory.”

55 “Where, O death, is your victory?
Where, O death, is your sting?”

56 The sting of death is sin, and the power of sin is the law. 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.

58 Therefore, my beloved, be steadfast, immovable, always **excelling in the work of the Lord**, because you know that in the Lord your labor is not in vain.

Chapter 16

1 Now concerning the collection for the saints: you should follow the directions I gave to the churches of Galatia. 2 On the first day of every week, each of you is to **put aside and save whatever extra you earn**, so that collections need not be taken when I come. 3 And when I arrive, I will send any

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whom you approve with letters to take your gift to Jerusalem. 4 If it seems advisable that I should go also, they will accompany me.

5 I will visit you after passing through Macedonia—for I intend to pass through Macedonia— 6 and perhaps I will stay with you or even spend the winter, so that you may send me on my way, wherever I go. 7 I do not want to see you now just in passing, for I hope to spend some time with you, if the Lord permits. 8 But I will stay in Ephesus until Pentecost, 9 for a wide door for effective work has opened to me, and there are many adversaries.

10 If Timothy comes, see that he has nothing to fear among you, for he is doing the work of the Lord just as I am; 11 therefore let no one despise him. Send him on his way in peace, so that he may come to me; for I am expecting him with the brothers.

12 Now concerning our brother Apollos, I strongly urged him to visit you with the other brothers, but he was not at all willing to come now ([Interesting little detail](#)). He will come when he has the opportunity.

13 Keep **alert**, stand **firm in your faith**, be **courageous**, be **strong**. 14 **Let all that you do be done in love.** [Good summation of the gospel right there.](#)

15 Now, brothers and sisters, you know that members of the household of Stephanas were the first converts in Achaia, and they have **devoted themselves to the service of the saints**; 16 I urge you to **put yourselves at the service of such people**, and of everyone who works and toils with them. [This is a good guideline for us as well.](#) 17 I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; 18 for they refreshed my spirit as well as yours. So give recognition to such persons.

19 The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, **greet you warmly** in the Lord. 20 All the brothers and sisters send greetings. Greet one another with a holy kiss.

21 I, Paul, **write this greeting with my own hand**. 22 Let anyone be accursed who has no love for the Lord. **Our Lord, come!** [An early Christian prayer, in Aramaic “Maran Etha”](#) 23 The grace of the Lord Jesus be with you. 24 **My love be with all of you in Christ Jesus.**

Additional Reading: [3 Nephi 18:1–14](#); [Moroni 7:44–48](#); [10:8–18](#); [Doctrine and Covenants 46:1–26](#); [76:50–119](#); [88:27–32](#), [95–102](#).

3 Ne. 18:1-14

[Sacrament, love/charity, and spiritual gift passages...](#)

1 And it came to pass that Jesus commanded his disciples that they should bring forth some bread and wine unto him.

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

3 And when the disciples had come with bread and wine, he took of the bread and brake and blessed

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it; and he gave unto the disciples and commanded that they should eat.

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

5 And when the multitude had eaten and were filled, he said unto the disciples: Behold there shall one be ordained among you, and to him will I give power that he shall break bread and bless it and give it unto the people of my church, unto all those who shall believe and be baptized in my name.

6 And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and given it unto you.

7 And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.

8 And it came to pass that when he said these words, he commanded his disciples that they should take of the wine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it.

9 And it came to pass that they did so, and did drink of it and were filled; and they gave unto the multitude, and they did drink, and they were filled.

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

11 And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.

12 And I give unto you a commandment that ye shall do these things. And if ye shall always do these things blessed are ye, for ye are built upon my rock.

13 But whoso among you shall do more or less than these are not built upon my rock, but are built upon a sandy foundation; and when the rain descends, and the floods come, and the winds blow, and beat upon them, they shall fall, and the gates of hell are ready open to receive them.

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

Moroni 7:44-48

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

45 And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. (Word for word the same as the KJV of 1 Cor 13)

46 Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth.

Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—

47 But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

48 Wherefore, my beloved brethren, **pray unto the Father with all the energy of heart, that ye may be filled with this love,** which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like

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him, for **we shall see him as he is**; that we may have this hope; that we may be purified even as he is pure. Amen.

Moroni 10:8-18

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

9 For behold, to one is given by the Spirit of God, that he may teach the word of wisdom;

10 And to another, that he may teach the word of knowledge by the same Spirit;

11 And to another, exceedingly great faith; and to another, the gifts of healing by the same Spirit;

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

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

14 And again, to another, the beholding of angels and ministering spirits;

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

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

17 And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will. (An interesting question: is the “he” the Spirit, Christ, or “every man”?)

18 And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.

D&C 46:1-26

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

2 But notwithstanding those things which are written, it always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit.

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

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

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

6 And again I say unto you, concerning your confirmation meetings, that if there be any that are not of the church, that are earnestly seeking after the kingdom, ye shall not cast them out.

7 But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

8 Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

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9 For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and **him that seeketh so to do**; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts.

10 And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church.

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

12 To some is given one, and to some is given another, that all may be profited thereby.

13 To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.

14 To others it is given to believe on their words, that they also might have eternal life if they continue faithful.

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

16 And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the Spirit may be given to every man to profit withal.

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

18 To another is given the word of knowledge, that all may be taught to be wise and to have knowledge.

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

20 And to others it is given to have faith to heal.

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

22 And to others it is given to prophesy;

23 And to others the discerning of spirits.

24 And again, it is given to some to speak with tongues;

25 And to another is given the interpretation of tongues.

26 And all these gifts come from God, for the benefit of the children of God.

D&C 76:50-119

50 And again we bear record—for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just—

51 They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given—

52 That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

53 And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

54 They are they who are the church of the Firstborn.

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

56 They are they who are priests and kings, who have received of his fulness, and of his glory;

57 And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

58 Wherefore, as it is written, they are gods, even the sons of God—

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59 Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's.

60 And they shall overcome all things.

61 Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet.

62 These shall dwell in the presence of God and his Christ forever and ever.

63 These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people.

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

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

66 These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.

67 These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.

68 These are they whose names are written in heaven, where God and Christ are the judge of all.

69 These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.

70 These are they whose **bodies are celestial**, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

71 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 in the firmament.

72 Behold, these are they who died without law;

73 And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh;

74 Who received not the testimony of Jesus in the flesh, but afterwards received it.

75 These are they who are honorable men of the earth, who were blinded by the craftiness of men.

76 These are they who receive of his glory, but not of his fulness.

77 These are they who receive of the presence of the Son, but not of the fulness of the Father.

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

79 These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God.

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

81 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 in the firmament.

82 These are they who received not the gospel of Christ, neither the testimony of Jesus.

83 These are they who deny not the Holy Spirit.

84 These are they who are thrust down to hell. *Interesting idea, that the telestial kingdom is "hell", especially since the temple teaches that *earth* is the telestial kingdom. I agree it is far too often hell for too many.*

85 These are they who **shall not be redeemed from the devil until the last resurrection**, until the Lord, even Christ the Lamb, shall have finished his work.

86 These are they who receive not of his fulness in the eternal world, but of the **Holy Spirit through the ministration of the terrestrial;**

87 And the terrestrial through the ministration of the celestial.

88 And also the telestial receive it of the **administering of angels** who are appointed to minister

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for them, or who are appointed to be ministering spirits for them; for they shall be heirs of salvation.

89 And thus we saw, in the heavenly vision, the **glory of the telestial, which surpasses all understanding**; This is an incredibly profound section. The telestial kingdom is “hell”, but has the presence of God (Holy Ghost) and is still a kingdom of glory beyond understanding.

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

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

92 And thus we saw the glory of the celestial, which excels in all things—where God, even the Father, reigns upon his throne forever and ever;

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

94 They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fulness and of his grace;

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

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

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

98 And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so differs one from another in glory in the telestial world; I have always found this detail interesting. (See other notes in Episode 049).

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

100 These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch;

101 But received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant.

102 Last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the Firstborn, and received into the cloud.

103 These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie.

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

105 These are they who suffer the vengeance of eternal fire.

106 These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work;

107 When he shall deliver up the kingdom, and present it unto the Father, spotless, saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God.

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

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

110 And heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever;

111 For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared;

112 And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end.

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

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

115 Which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter;

116 Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him;

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

118 That through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory.

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

D&C 88:27-32, 95-102

27 For notwithstanding they die, they also shall rise again, a spiritual body.

28 They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

29 Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness.

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

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

32 And they who remain shall also be quickened; nevertheless, they shall 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.

....

95 And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled;

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

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

98 They are Christ's, the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God.

99 And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.

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

101 And these are the rest of the dead; and they live not again until the thousand years are ended, neither again, until the end of the earth.

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102 And another trump shall sound, which is the fourth trump, saying: There are found among those who are to remain until that great and last day, even the end, who shall remain filthy still.

Scripture Chain: **1 Corinthians 12:1–11; 1 Corinthians 12:31; James 1:17; 3 Nephi 29:5–6; Moroni 10:8–19; D&C 46:8–26**

1 Corinthians 12:1-11 NRSV

1 Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. 2 You know that when you were pagans, you were enticed and led astray to idols that could not speak. 3 Therefore I want you to understand that no one speaking by the Spirit of God ever says “Let Jesus be cursed!” and no one can say “Jesus is Lord” except by the Holy Spirit.

4 Now there are varieties of gifts, but the same Spirit; 5 and there are varieties of services, but the same Lord; 6 and there are varieties of activities, but it is the same God who activates all of them in everyone. 7 To each is given the manifestation of the Spirit for the common good. 8 To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, 9 to another faith by the same Spirit, to another gifts of healing by the one Spirit, 10 to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. 11 All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses

1 Corinthians 12:31 NRSV

But strive for the greater gifts. And I will show you a still more excellent way

James 1:17 NRSV

Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change

3 Ne. 29:5-6

5 Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his works!

6 Yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost!

Moroni 10:8-19

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

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9 For behold, to one is given by the Spirit of God, that he may teach the word of wisdom;
10 And to another, that he may teach the word of knowledge by the same Spirit;
11 And to another, exceedingly great faith; and to another, the gifts of healing by the same Spirit;
12 And again, to another, that he may work mighty miracles;
13 And again, to another, that he may prophesy concerning all things;
14 And again, to another, the beholding of angels and ministering spirits;
15 And again, to another, all kinds of tongues;
16 And again, to another, the interpretation of languages and of divers kinds of tongues.
17 And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will.
18 And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.
19 And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.

D&C 46:8-26

8 Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;
9 For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts.
10 And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church.
11 For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God.
12 To some is given one, and to some is given another, that all may be profited thereby.
13 To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.
14 To others it is given to believe on their words, that they also might have eternal life if they continue faithful.
15 And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men.
16 And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, that the manifestations of the Spirit may be given to every man to profit withal.
17 And again, verily I say unto you, to some is given, by the Spirit of God, the word of wisdom.
18 To another is given the word of knowledge, that all may be taught to be wise and to have knowledge.
19 And again, to some it is given to have faith to be healed;
20 And to others it is given to have faith to heal.
21 And again, to some is given the working of miracles;
22 And to others it is given to prophesy;
23 And to others the discerning of spirits.
24 And again, it is given to some to speak with tongues;
25 And to another is given the interpretation of tongues.