

August 19-25, 2019

# 1 Corinthians 1–7

“Be Perfectly Joined Together”

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**Summary:** *True Saints are perfectly united in the same mind and in the same judgment—Preach the gospel and save souls—The gospel is preached by the weak and the simple.*

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

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

*Christ’s ministers must be faithful—The Apostles suffer, minister, and keep the faith—The kingdom of God is not in word but in power.*

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

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

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

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## **Supplemental Jewish and Holy Land Insights**

lesson is that of respect. We are taught that we must respect God, other people, and ourselves. Paul’s ancient teachings still remind us that there is no place for contention which leads to disrespect. Since there will always be reasons for differing points of view that prompt disagreement, disagreeable and contentious tendencies must be removed. This doctrine has been repeated by subsequent apostles and prophets and is recorded throughout the scriptures. “And he commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith and one baptism, having their hearts knit together in unity and in

## **Where does the doctrine of respect come from?**

The essence of information in this

love one towards another.” **(Mosiah 18:21)** This part of Jewish philosophy bases itself on the Torah (The Biblical Law).

## **What happens when respect falters?**

“In Resh Lakish’s addresses, both to academy pupils and to the general public, he would emphasize the importance of the *mitzvah* of studying Torah and of the great reward for supporting the poor members of the community. However, he also stressed that enormous effort must be expended in order to master the wisdom of the Torah, and that “the words of the Torah abide only with one who kills himself for them.” He enjoined scholars to be amiable to each other and to respect one another in their halakhic discussions for “if a sage becomes angry, his wisdom departs from him.”

**(Encyclopedia Judaica Jr.)**

### **What is better than an opinion?**

“Judaism is a way of life based, according to its own evidence, on a text --- the Torah --- which was revealed by God. This text was further enhanced by explanations believed to be divinely inspired. If this is accepted, then what further search for wisdom can possibly be required?

Furthermore, what should a man's attitude be if his logical reasoning leads him to conclusions which conflict with the revealed wisdom of the Torah? These questions are, in fact, the basic issues that Jewish philosophy is concerned with and different philosophers throughout the ages have suggested different solutions. Some Jewish thinkers negated the logical reasoning and insisted that the revealed knowledge always takes precedence. In effect, then, they negated philosophy.”

([Encyclopedia Judaica Jr.](#))

### **How can I measure wisdom?**

“The term "wisdom" (Hebrew *hokhmah*) has a wide range of meanings in different contexts, ranging from intelligence to an ethical and religious quality of life. As an historical phenomenon biblical wisdom designates a distinctive cultural tradition and scholarly activity in the history of ancient Israel, continuing in Judaism and early Christianity. It was a way of thinking and an attitude to life that emphasized experience, reasoning, morality, and the concerns of man as man rather than as Israelite. Wisdom, however, was not considered to be just intellectual ability or capacity; true wisdom had to be based on the fear of God and on a moral way of life.” ([Encyclopedia Judaica Jr.](#))

### **How can I demonstrate moral strength?**

An example of moral strength is found in ancient Joseph, the son of Jacob. He was a trusted servant of Potiphar yet refused the amorous overtures of Potiphar's wife. In a compromising situation he simply “got himself out.” “And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.”

([Genesis 39:11-12](#))

### **How does caring for the body affect the whole soul?**

The body has Godlike attributes. One serves God by respecting, caring, and nurturing the body. In LDS doctrine, the body with its spirit constitutes the soul. It is our responsibility to bring and maintain our bodies into a wholeness of physical, emotional, and spiritual health. “And the spirit and the body are the soul of man.”

([Doctrine & Covenants 88:15](#))

### **What is my soul?**

Judaism generally refers to the soul as only the spirit of a person, yet the lessons from Jewish thought are just quite revealing. “Judaism believes that man must serve God with his soul and his body. A person's soul is that part of him that loves God and His goodness and wants to be like Him, and a person's body is the physical container of his soul on earth. Nearly all the *mitzvot* which God gave are to be performed with the body. Thus the physical actions of man are sanctified. This applies to all the physical aspects of life: even sex when it is practiced in the proper framework, marriage, is in accordance with the will of God and is a *mitzvah*.” ([Encyclopedia Judaica Jr.](#))

### **How do the Laws of Purity apply in daily living?**

“The regulations concerning sexual relations between husband and wife (termed *tohorat ha-mishpahah*, literally, “family purity”), constitute another integral component of the laws of purity which still apply today. According to biblical law, a couple must abstain from sexual intercourse while the wife is a *niddah*, i.e., during her period of menstruation. The *halakhah* as it developed over the generations extended the biblical prohibition somewhat, and as it is presently codified, stipulates that sexual intercourse (as well as intimacies which may lead to it) is forbidden from the time the woman expects her menses until seven “clean” days (that is, days on which no blood whatsoever is seen) have elapsed. A minimum of five days is fixed for the menses themselves, so that the minimum period of separation is 12 days. In the evening of the seventh clean day, the woman immerses herself in a *mikveh* and normal marital relations are resumed until the next menses are expected.”

([Encyclopedia Judaica Jr.](#))

### **How do human desires affect a normal life?**

“Like other basic human desires, sex is regarded in a positive light in Jewish teaching, especially as it is the means of fulfilling the first biblical commandment: “Be fruitful and multiply.” Judaism does not encourage the unbridled fulfillment of desire, however, but rather imposes restrictions which raise the act to the level of holiness.” “Detailed legislation concerning sexual behavior can be found in the Bible as well as in the Talmud and subsequent rabbinic literature. Celibacy (complete abstinence from all sexual activity) is discouraged as an unnatural state and detrimental to the human personality. The primary restriction of sexual activity in Jewish law is that it should take place within marriage, as an

expression of love between husband and wife as well as out of a desire to fulfill God’s commandments. An element of holiness is added by the laws of *niddah* (separation during the period of menstruation which ensure that the couple does not indulge in sex on impulse but rather directs the act to holiness.”

### **How can the laws of chastity be better understood?**

“In general, moderation and self-control in sexual activity are encouraged. Chastity, the goal to be aimed for, does not mean the avoidance of all sex but of illegal sex. This includes adultery, incest, sodomy, rape and seduction. Adultery is defined as sexual relations between a married woman and any man other than her husband.” “Judaism encourages modesty as one of the means to chastity. Thus the Jewish woman is enjoined to dress and act modestly at all times. Furthermore, a man is forbidden to be alone with a woman with whom he is not permitted to have sexual relations from considerations of both chastity and modesty.”

([Encyclopedia Judaica Jr.](#))

### **How do Latter-day Saints more fully identify the Laws of Chastity?**

Latter-day Saint doctrine is more definitive in that any sexual contact or activity with any body, including your own body, that leads to improper sexual emotions is simply unwarranted. Obviously, the world’s mass media culture generally disagrees with such a standard.

### **What did the Lord teach about anger?**

The scriptures give us a guideline regarding disagreements and disputes. Too often, disagreements turn onto disputes and they generally result in anger. The Lord gave us a simple instruction in resolving disputes. “Therefore if thou bring thy gift to the altar, and thou rememberest that thy brother hath ought against thee; Leave there thy

gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly . . ." (Matthew 5:23-25)

### **What Biblical standard was established to reconcile disputes?**

Personal reconciliation sometimes requires arbitration and the judgement of disengaged persons; therefore, a judicial system was established in Biblical times. "The Hebrew word for court is *bet din* (plural: *battei din*), which literally means "house of judgment"; in rabbinic literature it is the term for a Jewish court of law. We find *battei din* which handle the legal problems of the Israelites from the times of Moses. The rule of the law is an important principle of Judaism. The Torah stresses that justice must not be meted out by the parties themselves but must be administered by impartial judges. Indeed, it was Moses who first organized courts on the advice of his father-in-law, Jethro. Upon Israel's entry into their land, they were obligated to establish courts in every town. According to the Talmud, towns with less than 120 inhabitants had to have courts consisting of three judges while larger towns had to have courts consisting of 23 judges. The court of three judges exercised jurisdiction over cases involving fines, divorce, conversion, and absolution from vows. The court of 23 judges exercised jurisdiction over cases including those involving capital punishment." (Encyclopedia Judaica Jr.)

### **What did the Biblical courts deal with?**

"The courts would deal with criminal law as well as all cases between two parties such as for damages and inheritance, decide on the status of individuals and objects as far as purity and kashrut (health laws) were concerned, besides clarifying such laws as those regarding the Sabbath and festivals." "Rabbinic courts continued to be established even

when the Jews went into exile. In those countries of exile where the Jews enjoyed judicial autonomy, the rabbinical courts dealt with all matters and also imposed the special regulations made by the community. In some countries, cases involving both Christians and Jews could be heard by the *bet din* as long as an equal number of Christian and Jewish witnesses, or an equal number of judges were involved. The *bet din* followed Jewish Law, except in such matters as taxes or pledges of loans, which were often disposed of according to the law of the land. In some countries the Jewish legal system was under the jurisdiction of an officially appointed chief rabbi. In the modern period when such autonomy has disappeared, the function of the *bet din* has been limited to purely religious matters. Nevertheless, throughout the ages Jews have been encouraged to bring their disputes before a *bet din* rather than a secular court, and in the Middle Ages any Jew turning to a secular court to decide a dispute with another Jew was considered a traitor to the Jewish people." (Encyclopedia Judaica Jr.)

### **How were Judges determined and chosen?**

"The *shofet*, or judge, had to meet strict qualifications, besides just knowing the law. Among these qualifications were piety, wisdom, humility, gentility and human understanding. When Moses set up the first courts, he looked for "able men such as fear God, men of truth, hating unjust gain" (Exodus 18:21) and "wise men, and understanding and full of knowledge" (Deuteronomy 1:13). They were charged to "hear the causes between your brethren and judge righteously between a man and his brother and the stranger," not to be partial in judgment but to "hear the small and the great alike, fear no man, for judgment is God's" (Deuteronomy 1:16--17)."

### **How can I determine true Justice and Shalom?**

“In the Talmud *shalom* (peace) is the most exalted ideal of the rabbis next to justice. The rabbis knew that only true justice could bring a true peace and that without justice peace could not be attained or preserved between nations or people. The prophet Zechariah (**Zechariah 8:16**) put it: “Speak truth to each other and judge judgments of equity (*shalom*) in your gates” --- only justice can completely settle disputes.” (**Encyclopedia Judaica Jr.**) Latter-day Saints are also advised to settle differences and disagreements before they develop into disputes. “Being the kingdom of God on earth and having a perfect organization, provision is made in the Church for the trial of transgressors against church standards and for the settlement of disputes between church members and groups. It is the practice of the Church for home teachers (or other specially assigned brethren) to investigate alleged transgression and then, if necessary, bring charges against accused persons, either before a bishops court or a stake presidency and high council.” (**Bruce R. McConkie, Mormon Doctrine, Page 134**)

### **What can I do to when my feelings are hurt or alienated?**

“High Councilors, do you have any trials before you? “Yes.” Have the brethren complained of each other? “Yes.”

Are their feelings alienated one from the other? Bishops, do you have any trials? Are the feelings of the brethren in your Wards alienated? “Yes.” What should they do in such cases? They should follow the rules laid down, and be reconciled to their brethren forthwith. I think that it can be shown that the great majority of difficulties between brethren arises from misunderstandings rather than from malice and a wicked heart, and instead of talking the matter over with each other in a saint-like spirit, they will contend with each other until a real fault is created, and they have brought a sin upon themselves. When we have done good ninety-nine times and then do an evil, how common it is, my brethren and sisters, to look at that one evil all the day long and never think of the good. Before we judge each other we should look at the design of the heart, and if it is evil, then chasten that individual, and take a course to bring him back again to righteousness.” (**Discourses of Brigham Young, Page.149 -150**)

### **How do I measure my morality?**

It may be that the principle of respect for our tabernacles of flesh, temples of God, governs the spiritual, emotional, and physical context of life. Our complete morality can be measured by the respect we have for ourselves, each other, and, thereby, our God.