

Aug 28-Sep 3, 2023

# 1 Corinthians 8-13

“YE ARE THE BODY OF CHRIST”

---

**Summary:** *1 Corinthians 8. There are many gods and many lords—To us there is one God (the Father) and one Lord, who is Christ.*

*1 Corinthians 9. Paul rejoices in his Christian liberty—He preaches the gospel to all without charge—He is all things to all men to gain converts.*

*1 Corinthians 10. Christ is the God of Israel and the spiritual Rock that guided them—Ancient Israel rebelled against Christ—Paul contrasts true and false sacraments.*

*1 Corinthians 11. Paul speaks of certain customs of hair and grooming—Heresies will arise that test and prove the faithful—The sacramental emblems are partaken in remembrance of the flesh and blood of Christ—Beware of partaking unworthily.*

*1 Corinthians 12. The Holy Ghost reveals that Jesus is the Christ—Spiritual gifts are present among the Saints—Apostles, prophets, and miracles are found in the true Church.*

*1 Corinthians 13. Paul discusses the high status of charity—Charity, a pure love, excels and exceeds almost all else.*

---

## Supplemental Jewish and Holy Land Insights

### How can I better comprehend the meaning of one God?

There are many Christian religions claiming the concept of Trinity, three personages as one God. The Bible verses they use include; (**Genesis 1:1; Isaiah 43:10-12; 44:6, 8; 46:9**) However, these verses, stating that “In the beginning God created the heavens and the earth,” identify *Elohim* as the creator. In Hebrew, *El* means God or Deity. *Elohim* is the plural form of *El* and literally *Elohim* means the male-plural of Gods or Deities, Genesis could be translated: “In the beginning the Gods created the heavens and the earth.” The use of “us” and “our” in (**Genesis 1:26**) justifies this deduction. A modern-day Prophet, Joseph Fielding Smith (1876–1972) explained: “All revelation since the fall (of Adam and Eve) has come through Jesus Christ, who is the *Jehovah* of the

Old Testament . . . The Father [*Elohim*] has never dealt with man directly and personally since the fall, and he has never appeared except to introduce and bear record of the Son” (***Doctrines of Salvation, comp. Bruce R. McConkie, 3 vols. [1954–56], 1:27***). Under the direction of His Father, *Elohim, Jehovah* – His only begotten son, renewed His everlasting gospel through a covenant with Abraham known as the Abrahamic covenant. The Godhead includes the Eternal Heavenly Father – God, the Son of God called LORD, who is our Savior – Jesus the Messiah, and the Holy Ghost. Although the members of the Godhead are distinct beings with distinct roles, they are one in purpose. They are perfectly united in bringing to pass Heavenly Father’s plan of salvation. “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” (**John 17:21**)

## How does a sacrament relate to a covenant?

A covenant is a sacred promise between God and a person or group of people. God sets conditions, and He promises to bless us as we obey those conditions. When we choose not to keep covenants, we do not receive the blessings, and in some instances, we experience a penalty because of our disobedience. All the saving ordinances of the priesthood are accompanied by covenants. A sacrament can be considered as a sign or emblem of a covenant. A sacrament does not save, a covenant does. For example, we make a covenant when we are baptized, and we renew that covenant each time we partake of the emblems of the sacrament (see [Mosiah 18:8–10](#); [Doctrine and Covenants 20:37, 77, 79](#)). Those who have received the Melchizedek Priesthood have entered into the oath and covenant of the priesthood (see [Doctrine and Covenants 84:33–44](#)). The temple endowment and the sealing (marriage) ordinance also include sacred covenants. Covenants mark the path back to God. Sacraments remind us of covenants. An example of the adjustment of a sacrament representing an eternal covenant could be as follows. The Jews begin the Sabbath by a family partaking of the *Kiddush*, pouring and sipping a little wine, juice or water with the father or senior male partaking first and that is followed by a *Motzi*, breaking bread into pieces, again, father or the senior male parting first. It commemorates the creation and the deliverance or exodus from Egypt. The prayers said at this time plead for a future greater deliverance. That is like a “sacrament” looking forward to a future atonement. The Atoner, Jesus of Nazareth, changed the order of the sacrament by taking bread first, followed by wine with the words, “. . . Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when

he had supped, saying, this cup is the New Testament (covenant) in my blood: this do ye, as oft as ye drink it, in remembrance of me.” ([1 Corinthians 11:24–25](#)) Members of the Church of Jesus Christ of Latter-day Saints take part in the sacrament that represents an eternal ordinance or covenant.

## How important is Sabbath Observance?

“Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.” ([Exodus 31:16](#)) Included in Sabbath observance is a sacrament, a reminder-renewal of the covenant “Baptism for the Remission of Sins.” Notice the similar ideas in a Jewish description. “The idea of *Shabbat* is linked to repentance (*teshuva*), as attested by their phonetic similarity. Indeed, on *Shabbat* we are reminded of our faith in the Creator, and from that conviction we return (“*shavim*”) to all the good aspirations in our souls. One who recites *Va-yekhulu* on *Shabbat* eve expresses the profound significance of *Shabbat* and earns the opportunity for true repentance and atonement for his transgressions. The first principle we remember on *Shabbat* is the creation of the world, and the second is the Exodus.” ([Penninei Halakha, Chapter 22, https://ph.yhb.org.il/en/category/03/03-22/?gad=1&gclid=Cj0KCQjwib2mBhDWARIsAPZUn\\_mJnY4zeqiF8rEUhEgkwFOYnj8FxmoeBtPqmDoUMnZjVJt-hSuhJrgaAuOhEALw\\_wcB](#)) A Jewish prayer on the Sabbath includes these words; “Blessed are You God, King of the Universe, who made us holy with his commandments and favored us, and gave us His holy *Shabbat*, in love and favor, to be our heritage, as a reminder of the Creation. It is the foremost day of the holy festivals marking the Exodus from Egypt. For out of all the nations You chose us and made us holy, and You gave us Your holy *Shabbat*, in love and favor, as our

heritage. Blessed are you God, Who sanctifies *Shabbat*. ("Amen") (Lori Palatnik, <https://aish.com/48967396/>) With the restoration, we can recognize that the covenant of baptism for the remission of sins was represented by a reoccurring sacrament – first looking forward to a redeemer and then in remembrance. It was wine (representing blood-Gethsemane) and then bread (representing the body-crucifixion). Now in reverse, we look back, remembering the atonement.

### **How do Jews explain the functions of the Spirit of God, the Holy Ghost**

Teaching the reality of the Messiah can be known by the Holy Ghost. The Hebrew explanation of *Ruach HaKodesh*, the "Spirit of God" or the "Holy Ghost," is helpful. "In the *Tanakh* (Old Testament), the word *ruach* generally means wind, breath, mind, spirit. In a living creature (*nephesh chayah*), the *ruach* is the breath, whether of animals (Gen 7:15; Psa 104:25, 29) or mankind (Isa 42:5; Ezek 37:5) God is the creator of *ruach*: "The *ruach* of God (from God) is in my nostrils." (Job 27:3). In God's hand is the *ruach* of all mankind (Job 12:10; Isa 42:5). In mankind, *ruach* further denotes the principle of life that possesses reason, will, and conscience. The *ruach* imparts the divine image to man and constitutes the animating dynamic which results in man's *nephesh* (spirit) as the subject of personal life. When applied to God, the word *Ruach* indicates creative activity (Gen 1:2) and active power (Isa 40:13). The spirit of God also works in providence (Job 33:4; Psa 104:30), in redemption (Ezek 11:19; Ezek 36:26-27) in upholding and guiding his chosen ones (Neh 9:20; Psa 143:10; Hag 2:5), and in the empowering of the Messiah (Isa 11:2; Isa 42:1; Isa 61:1). In short, as the *ruach* is to the created *nephesh* (spirit), so the *Ruach Elohim* is to God Himself, part of God and identified with God. *Ruach* may be understood as

the Author of the animating dynamic of the created or the underlying Principle of creation, and the One that imparts the *nephesh* (spirit) to the entire universe. ([https://www.hebrew4christians.com/Names\\_of\\_G-d/Spirit\\_of\\_God/spirit\\_of\\_god.html](https://www.hebrew4christians.com/Names_of_G-d/Spirit_of_God/spirit_of_god.html))

### **How are charity and mercy connected?**

The Children of Israel have many traditions and values of mercy and charity. "The exercise of mercy is an obligation for all Jews. By this it is meant that they must act with compassion and forgiveness towards all mankind and perform deeds of charity and kindness. This quality is an essential characteristic of God who is known as *Rahum* ("Merciful") and, in accordance with the tradition which sets as man's goal the imitation of God: "As He is merciful, so be you merciful." Just as God is bound by His covenant of mercy with His people, so is the Jew bound by specific commandments to act mercifully to the oppressed, the alien, the orphan, the widow, and indeed, every living creature. "Although the idea of charity and almsgiving is spread throughout the whole of the Bible, there is no special term for it. The rabbis of the *Talmud*, however, adopted the word (*zedakah*) for charity and it is used (but not exclusively so) throughout rabbinic literature in the sense of helping the needy by gifts. The word has since passed into popular usage and is almost exclusively used for charity. The term *hesed* ("loving kindness"), which is used widely in the Bible, has taken on the meaning of physical aid, or lending money without interest." "Everybody is obliged to give charity; even one who himself is dependent on charity should give to those less fortunate than himself. The court can compel one who refuses to give charity --- or donates less than his means allow -- to give according to the court's assessment." "To give a tenth of one's wealth to charity is considered to be a "middling" virtue, to give a 20th or less is to be "mean"; but the rabbis decided that one should not give

more than a fifth lest he become impoverished himself and dependent on charity.” ([Encyclopedia Judaica Jr.](#))

### **How do I measure my level of charity?**

The 10<sup>th</sup> century Jewish scholar, Moses Maimonides (1138-1204) gave this description of levels of charity:

“[1] The greatest level, above which there is no greater, is to support a fellow Jew by endowing him with a gift or loan, or entering into a partnership with him, or finding employment for him, in order to strengthen his hand so that he will not need to be dependent upon others.

[2] A lesser level of charity than this is to give to the poor without knowing to whom one gives, and without the recipient knowing from who he received. For this is performing a mitzvah solely for the sake of Heaven. This is like the “anonymous fund” that was in the Holy Temple [in Jerusalem]. There the righteous gave in secret, and the good poor profited in secret. Giving to a charity fund in secret. Giving to a charity fund is similar to this mode of charity, though one should not contribute to a charity fund unless one knows that the person appointed over the fund is trustworthy and wise and a proper administrator.

[3] A lesser level of charity than this is when one knows to whom one gives, but the recipient does not know his benefactor. The greatest sages used to walk about in secret and put coins in the doors of the poor. It is worthy and truly good to do this, if those who are responsible for distributing charity are not trustworthy.

[4] A lesser level of charity than this is when one does not know to whom one gives, but the poor person does know his benefactor. The greatest sages used to tie coins into their robes and throw them behind their backs, and the poor would come up and pick the coins out of their robes, so that they would not be ashamed.

[5] A lesser level than this is when one gives to the poor person directly into his hand but gives before being asked.

[6] A lesser level than this is when one gives to the poor person after being asked.

[7] A lesser level than this is when one gives inadequately but gives gladly and with a smile.

[8] A lesser level than this is when one gives unwillingly.”

([https://www.chabad.org/library/article\\_cdo/aid/45907/jewish/Eight-Levels-of-Charity.htm](https://www.chabad.org/library/article_cdo/aid/45907/jewish/Eight-Levels-of-Charity.htm))