

## Introduction

### Part 1

# The Need for Healing

Prepared by

Elder Dwight Burford

<http://www.hisworkmanship.net>

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A particular sin is often listed prominently in scriptures that identify the works (*deeds* or *fruits*) of the flesh, namely adultery (e.g. Mark 7:20 & Matthew 15:8; cf. Luke 18:20, Mark 10:17 & Romans 13:9).

*Now the works of the flesh are manifest, which are these, **Adultery**, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that **they which do such things shall not inherit the kingdom of God.** (Galatians 5:19)*

We have been admonished that such works should not be *once named* among us, *as becometh saints* (Ephesians 5:3-7). Unfortunately, the fruits born of fleshly lusts are evidently present within the membership of the church at large. This booklet has been prepared as a call for healing in the body of Christ, His church, and to provide assistance in recovering those *overtaken* in this *fault* based upon God's word (cf. Galatians 6:1 with II Timothy 2:24-26).

Since first publishing this testimony in booklet form in January of 1998, the Lord has guided me to prepare further instruction to plainly demonstrate the seriousness of the sin of adultery by highlighting various scriptures addressing adultery and the broader sin of fornication. The following two sections are excerpts from this extended study, which are presented under the general heading of *Instruction*. They illustrate the great need for healing in both the individual and corporate lives of the members of the church.

### **Are Ye Not Carnal?**

Why are there so many divisions in the church? Is it not because we are *yet carnal*? This was the reason the apostle Paul identified for the divisions in the church at Corinth (I Corinthians 1:10).

*For **ye are yet carnal**; for whereas there is among you envying, and strife, and **divisions**, **are ye not carnal**, and walk as men? For while one saith, I am of Paul, and another, I am of Apollos; **are ye not carnal**? (I Corinthians 3:3,4; Emphasis added)*

Though the Lord had *much people in this city* of Corinth (Acts 18:8-10), certain members of the church there had allowed the *old leaven* of their flesh to pollute the body of Christ (cf. I Corinthians 5:1-8 with D&C 98:3a & 100:3c). Instead of walking in the Spirit, there were

those among them who walked *as men* in seeking to fulfill the lusts of the flesh (cf. I Corinthians 6:9-18 with Galatians 5:16). Instead of *sowing* to the Spirit, they had *sown* to their flesh and reaped a harvest of corruption manifest through, among other things, **divisions** (cf. I Corinthians 1:11-15 with Galatians 6:8). Even though it was not everyone who had done so, the apostle Paul warned the whole body of the seriousness of this sin by reminding them that it only takes a little leaven to leaven the whole lump (I Corinthians 5:6 & 6:18).<sup>1</sup>

In an effort to bring healing to the body at Corinth, the apostle Paul sought to minister to its members according to the power and wisdom of God so that they might not be *ignorant of spiritual things* nor *come behind in no gift* (I Corinthians 1:7, 2:1-16 & 12:1). He taught them to *no longer live after the flesh*, but to live as *new creatures* in Christ (II Corinthians 5:16-21). And, as he had done in other churches, the apostle labored long among the Corinthian saints to impart spiritual gifts unto them whereby the whole body might be edified (built-up) in the Lord through *the mind of Christ* (cf. I Corinthians 1:3-10, 2:9-16 & 12:4-14:1 with Romans 1:11 & Ephesians 4:7-16).

From the writings of Paul and the other apostles and prophets preserved in scripture, it is rather evident that the members in the church at Corinth were not, nor would they be, the only ones in need of being admonished concerning the enmities born of the carnal mind and manifest by division.<sup>2</sup> The present day conditions in the church attest to the fact that we presently have an urgent need to be admonished in these matters as well (cf. Acts 14:15 & James 5:16,17 with II Timothy 3:1-9 & 4:1-3).

Whether in Paul's day or in our day, the effect of the carnal mind, i.e. of living according to the *dictates* of our own wills and carnal desires, is the same: disunity among ourselves and between us and our God (cf. Galatians 5:17-21, Romans 8:5 & D&C 2:2 with I John 1:7-9 & Ether 4:55). The carnal mind vigorously opposes the unifying work of the Spirit of our Lord (cf. Romans 8:5-8 & Ephesians 4:1-6 with John 17:20,21). Therefore, we have been admonished to *walk worthy* of our calling in Christ Jesus by *walking* in the Spirit, i.e. by walking by faith, so that we might not fulfill the lust of the flesh (Ephesians 4:1).

*There is therefore now no condemnation to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit.** ... Because the carnal mind is enmity against God ... **So then they that are after the flesh cannot please God.*** (Romans 8:1,7,8)

*... without faith it is impossible to **please him** ...* (Hebrews 11:6)

*(For we walk by faith, not by sight;)* (II Corinthians 5:7)

*This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law [i.e. you are under grace].* (Galatians 5:16-18)

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<sup>1</sup>Similarly, it only takes a little blood poisoning to infect the whole body.

<sup>2</sup>Romans 1:18-2:1, 6:11-19 & 8:1-17; Galatians 5:13-21 & 6:1-10; Ephesians 4:17-5:12; Philippians 2:3,4,14; Colossians 3:5-14; I Thessalonians 4:1-8 & II Thessalonians 3:10-15, James 4:1-5:12, I Peter 4:1-7,15, II Peter 2:9-3:3, I John 1:5 & 2:15-17, etc.

### **It is Not Lawful for Thee**

Marriage is ordained of God (cf. Ephesians 5:31 with I Timothy 4:1-3). He has said that it is **lawful** for a man to have **one wife**.

*And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, **for marriage is ordained of God** unto man; wherefore **it is lawful** that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made. (D&C 49:3a-c)*

Nevertheless, there are those among us who have been **unlawful** toward God by committing adultery in their hearts, if not also in very deed, and thereby do not have His Spirit (cf. Matthew 5:29,30 with D&C 43:7d & 63:5a). To such the Spirit of the Lord speaks expressly now as He did in days of old to King Herod through John the Baptist,

***It is not lawful for thee to have thy brother's wife*** [imagined or otherwise] (Mark 6:17-19; [cf. Matthew 5:29,30]).

Those who heed the Lord's admonition to repent and forsake their sins may obtain mercy and healing through being restored to the Lord's fellowship (cf. James 5:16 & I John 1:3-2:3 with Joel 2:12-14 & Isaiah 1:16-20). Those who do not – by remaining unrepentant in this *probationary state* – stay as they are, *without God in this world* and eventually die unto *things pertaining unto righteousness*, both in this life and in eternity (cf. Alma 9:15-32, 16:228-238, 19:75,84 & Mosiah 11:196-199 with Ephesians 2:12).

*For the day should come that they must be judged of their works, yea, even the **works** which were done **by the temporal body** in their days of probation; Wherefore, if they should die in their wickedness, they must be cast off also, as to the things which are spiritual, which are pertaining to righteousness; Wherefore, they must be brought to stand before God to be judged of their works: And if their works have been filthiness, they must needs be filthy: And if they be filthy, it must needs be that they can not dwell in the kingdom of God. (I Nephi 4:52-56)*

*Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (I Corinthians 6:9,10)*

The Lord is able to grant us eternal life in His kingdom or to cast our souls into hell with the damned (cf. Romans 14:4, Hebrews 7:24 & II Corinthians 9:8 with Luke 12:1-5 & D&C 63:1). Which of these two will be our end depends upon our response to God's will for our lives (cf. John 6:44,65, Mark 3:30 & Romans 8:12-17 with I Peter 4:2-7, I John 2:17, Ephesians 6:6, I Thessalonians 4:3 & 5:18).

*Verily I say unto you, it is not every one that saith unto me, Lord, Lord, that shall enter unto*

*the kingdom of heaven; but he that doeth the **will** of my Father who is in heaven. (Matthew 7:30)*

*Wherefore, my beloved brethren, reconcile yourselves to the **will** of God, and not to the **will** of the devil and the flesh; And remember after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved. (II Nephi 7:41,42)*

Remember, it is as unlawful for one person to imagine having another's spouse, i.e. to commit adultery in one's own heart, as it is to commit the physical act of adultery (Matthew 5:29,30 & III Nephi 5:76,77). Oh then my brethren, I urge you to be wise and heed the *godly* counsel given by Alma to his son, Coreanton, and do not *risk one more offense against your God* lest your former sins return and you become worse than if you had not known Christ (D&C 28:1b, 81:1c,2 & Alma 14:58).

[72] *And now behold, my son, **do not risk one more offense against your God** upon those points of doctrine, which ye have hitherto risked to commit sin. [73] Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. [74] Behold, I say unto you, Wickedness never was happiness. [75] And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness, and in the bonds of iniquity; **they are without God in the world**, and they have gone contrary to the nature of God; therefore they are in a state contrary to the nature of happiness. [76] And now behold, is the meaning of the word restoration, to take a thing of a natural state, and place it in an unnatural state, or to place it in a state opposite to its nature? [77] O, my son, this is not the case; but **the meaning of the word restoration, is to bring back again evil for evil, or carnal for carnal, or devilish for devilish; good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful;** [78] Therefore, my son, see that ye are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things, then shall ye receive your reward; [79] Yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; [80] And ye shall have good rewarded unto you again; **for that which ye do send out, shall return unto you again, and be restored;** therefore the word restoration,<sup>3</sup> more fully condemneth the sinner, and justifieth him not at all. (Alma 19:72-80)*

Note how in his letter to his son Alma testifies that the Lord will *restore* each of us to a state that is consistent with the way in which we have lived our lives in this world (cf. Mormon 4:24 & I John 4:17). This same witness is found in the closing chapter of *the book of the Lamb of God*, the Bible, and thus represents the final state of all men (cf. I Nephi 3:190).

*He that is unjust, let him be unjust still; and he which is filthy; let him be filthy still; and he that is righteous let him be righteous still; and he that is holy, let him be holy still. And,*

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<sup>3</sup> The word *restoration* is often associated with the bringing forth of the ancient records, priesthood, church, ordinances, etc., in these latter days. However, the *restored* scriptures associate this word with a very specific and personal principle described in Alma 19:72-80. That is, what we have sown, we will reap (cf. Galatians 6:7,8). Those of us who profess faith in the restoration would be wise, then, to understand this principle and live accordingly, for, as it is written, *the word restoration more fully condemneth the sinner and justifieth him not at all.*

*behold, I come quickly; and my reward is with me to give every man according as his work shall be.* (Revelation 22:11,12)

Except we repent by turning away from (i.e. by dying to, by putting off) *the works of the flesh*, including adultery, and repent and bring forth the fruits which are by Christ Jesus the Lord, we will be restored to a carnal state and, thereby, do that which is *unlawful* in the sight of God unto our own condemnation and destruction (cf. Romans 6:1-16, 8:7,8, Ephesians 4:22, Philippians 1:11 & I Corinthians 6:12 with John 8:44).

*For after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed. Ye can not say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye can not say this; for that same spirit which doeth possess your bodies at the time that you go out of this life, that same spirit will have power to possess your body in the eternal world.* (Alma 16:230-232).

At the end of our life in this world, those in whom the Spirit of the Lord abides, who have continued to bear the fruit of the same, i.e. *all godliness and righteousness and truth*, will inherit the kingdom of God (Ephesians 5:9 & Galatians 5:22,23 with D&C 83:8b,c & 98:13d). On the other hand, those in whom a spirit bearing fleshly fruit resides will have their reward with that spirit in eternity and, therefore, must go unto *their own place* (cf. Jacob 4:4 with Hebrews 6:6-8). The reason?

*Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?* (Romans 6:16)

May we, therefore, yield our whole souls unto the Lord's will by coming unto Him to be healed and to bear Him the fruit of His Spirit (Matthew 11:29,30 with Alma 16:195-200)

*O all ye that are spared ... will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? Yea, verily I say unto you, If ye will come unto me, ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me.* (III Nephi 4:41-43)

*And now my beloved brethren, I would that ye should come unto Christ, which is the Holy One of Israel, and partake of His salvation and the power of His redemption; Yea, come unto Him, and offer your whole souls as an offering unto Him, and endure to the end; and as the Lord liveth, ye will be saved.* (Omni 1:46,47)

*... for as ye have in times past yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.* (Romans 6:19)