

NT 42: Epistle of James
Monte F. Shelley, 20 Nov 2011

Quotes

- Now there are those among us who are trying to serve the Lord without offending the devil. (Marion G. Romney)
- Faith and prayer are gifts that enable me to do the will of God. They are not tools for me to have God do my will.

Codes: {} = JST; <> = NIV translation;

[] = alternate translation or paraphrase; GR = Greek work

1. James (James 1)

¹ James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

James is almost universally recognized as the brother of Jesus (Mk 6:3). He was active in Jerusalem from [AD 40 to 62], when he was martyred. Tradition ascribes to him the office of bishop of the Jerusalem Church, and Acts 15:13 places him in a pivotal position in the Jerusalem Conference of AD 49. ... The letter is largely a collection of short statements emphasizing principles and truths. ... It gives advice for living life as a Christian in a world where faith and piety were under siege. (Sense 460)

2. Martin Luther

“Many sweat to reconcile St. Paul and St. James, but in vain. ‘Faith justifies’ and ‘faith does not justify’ contradict each other flatly. If any one can harmonize them I will give him my doctor’s hood and let him call me a fool. Let us banish this epistle from the university, for it is worthless. It has no syllable about Christ, not even naming him except once at the beginning. I think it was written by some Jew who had heard of the Christians but not joined them.” (ML, 269)

Which New Testament books did he consider apocrypha?
What was the prevailing theology of Luther’s day?
What did works mean to Paul, Luther, James, Protestants?

3. Trials, temptations, afflictions (James 1)

² My brethren, count it all joy when ye fall into {*many afflictions*} <or *trials*>; ³ Knowing *this*, that the trying <or *testing*> of your faith worketh patience. ⁴ But let patience have *her* perfect work, that ye may be perfect and <*complete*, lacking> nothing.

Trials : temptations and afflictions are two types of trials
Patience : GR patience, endurance, perseverance, steadfastness

Brigham Young: Those who do right, and seek the glory of the Father in heaven, whether their knowledge be little or much, or whether they can do little or much, if they do the very best they know how, they are perfect. ... “Be ye as perfect as ye can,” for that is all we can do. ... To be as perfect as we possibly can, according to our knowledge, is to be just as perfect as our Father in heaven is. He cannot be any more perfect than He knows how, any more than we. (JD 2:129–130.)

¹² Blessed is the man that endureth {or *resisteth*} temptation <or *perseveres under trial*>: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. ¹³ Let no man say ... I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: ¹⁴ But every man is tempted, when he is drawn away of his own lust <or *evil desire*>, and enticed. ¹⁵ Then when lust hath conceived, it bringeth forth sin: and sin, when it is <full-grown>, bringeth forth death.

The word translated as *drawn out* was used to describe how hunters lured wild game out of thick brush into an area set with snares. The word *entice* came from fishing and meant ‘to bait, or to catch with bait.’ The lusts or desires of the flesh are used to lure us out from the safety of our covenants. (I-NT, 408)

4. If you lack wisdom, ask God (James 1)

⁵ If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and [reproaches] not; and it shall be given him. ⁶ But let him ask in faith, nothing wavering [or *doubting*]. For he that wavereth is like a wave of the sea driven with the wind and tossed. ... ⁸ A double minded man is unstable in all his ways.

What wisdom did Joseph lack when he read this verse?

5. Hearing and Doing (James 1)

¹⁹ Let every man be swift to hear, slow to speak, slow to wrath: ²⁰ For the wrath of man worketh not the righteousness of God. ... ²² But be ye doers of the word, and not hearers only, deceiving your own selves. ²³ For if any be a hearer of the word, and not a doer, he is like unto a man <who looks at his face in a mirror ²⁴ and, after looking at himself, goes away and immediately forgets what he looks like.> ... ²⁶ If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain <or *worthless*>.

6. Pure religion (James 1)

²⁷ Pure religion ... is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

⁹ And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; (D&C 59:9)

“**Sacraments** are sacred oaths or covenants. Anciently, a sacrament was a ceremony in which a soldier swore an oath of allegiance to his king. ... A sacrament is a ceremony associated with a covenant in which we pledge loyalty to Christ and the standards of his gospel. Thus a sacrament is a formal expression of commitment and loyalty to our divinely sent King. (McC 432)

Fatherless :GR *orphanóús* orphan, (KJV fatherless, comfortless)

¹⁸ I will not leave you comfortless [orphans]: I will come to you. (Jn 14:18)

Widow : OED woman whose husband is dead, a wife separated from or deserted by her husband;

GR “a woman whose husband is dead,” or “a woman living without a husband.” (TDNT 9:440–442) The Bible uses marriage metaphors to represent the covenant relationship between God and his people. “When the people is unfaithful to God, its marriage with God breaks up and it becomes a [‘widow’ or] ‘a desolate woman abandoned by her husband.’” Jerusalem represents people with God (the bride) and Babylon represents people without God (the widow). (TDNT 9:459)

Visit: GR *episképtomai*: to look upon or after, visit (Bauer)

From: *epi* (upon or over) + *skopos* (look, English=scope);

epískopos = *bishop, overseer*. [Episcopal church.]

The Greek word for *visit* denotes visitation plus active concern out of a sense of responsibility (TDNT 9:458) like a bishop.

7. The royal law (James 2)

¹ {Ye cannot have the faith of our Lord ... and yet have respect to persons.} ² For if there come unto your <meeting> a man with a gold ring, in <fine clothes>, and ... a poor man in <shabby clothes>; ³ And ye have respect to him that weareth the gay [or *splendid*] clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there ...: ⁴ {Are ye not then in yourselves *partial judges*, and become *evil in your thoughts*?} ... ⁸ If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: ⁹ But if ye have respect to persons, ye commit sin, and are <convicted by> the law.

The Royal law (AKA Golden Rule, law of the Gospel, more excellent way) is the principle behind many commandments.

8. Faith and works (James 2)

¹⁴ What doth it profit ... {for} a man {to} say he hath faith, and have not works? can faith save him? ¹⁵ If a brother or sister be naked, and destitute of daily food, ¹⁶ And ... you say ..., Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it profit?* ¹⁷ Even so faith, if it hath not works, is dead, being alone. ¹⁸ ... [Show] me thy faith without thy works, and I will [show] thee my faith by my works. ¹⁹ Thou believest that there is one God; thou doest well: the devils also believe, and tremble. ²⁰ But wilt thou know, O vain man, that faith without works is dead?

²¹ Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? ²² Seest thou how faith wrought with his works, and by works was faith made perfect? ²³ ... Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. ...

²⁵ Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? ²⁶ For as the body without the spirit is dead, so faith without works is dead also.

Paul used these same examples in Hebrews to show that we are saved by faith in God, not by the works of the law of Moses.

Paul: ¹⁸ If ye be led of the Spirit, ye are not under the law [of Moses]. ¹⁹ Now the works of the flesh ... are *these*; Adultery, fornication, uncleanness, lasciviousness, ²⁰ Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹ Envyings, murders, drunkenness, revellings, and such like: ... they which do such things shall not inherit the kingdom of God.

²² But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³ Meekness, temperance: against such there is no law. ... ²⁵ If we live in the Spirit, let us also walk in the Spirit. (Gal 5:18-25)

9. Controlling the tongue (James 3)

² <We all stumble in many ways.> If any man [*stumbles* or *errs*] not in word, the same *is* a perfect man, *and* able also to bridle <or *keep in check*> the whole body. ... ³ We put bits in the horses' mouths, that they may obey us; and we turn about their whole body. ⁴ ... Ships ... [are] turned about with a very small <rudder>, whithersoever the *<pilot wants to go>*. ⁵ Likewise the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark.> ⁶ And the tongue *is* a fire, a world of iniquity: ... it defileth the whole body. ...

In 2002 Forest Service employee Terry Barton accidentally started a forest fire. She burned a letter from her estranged husband in a no fire area. She could not stop the fire, and it became the largest fire in Colorado history. The cost: 140,000 acres, \$40,000,000, 600 structures lost including 133 homes. Terry pled guilty to arson and began a 6 year prison term. All because she was angry and started a fire. (Beardall #42)

Joseph Smith: If you know anything calculated to disturb the peace or injure the feelings of your brother or sister, hold your tongues, and the least harm will be done. (HC, 5:140)

Dale Carnegie: There is one way ... to get the best of an argument--and that is to avoid it. Avoid it as you would avoid rattlesnakes and earthquakes. (Win, 122)

If you want to gather honey, don't kick over the beehive. (3)

Ben Franklin: If you argue and rankle and contradict, you may achieve a victory sometimes; but it will be an empty victory because you will never get your opponent's good will. (Win 124)

Abraham Lincoln: Better give your path to a dog than be bitten by him in contesting for the right. Even killing the dog would not cure the bite. (Win, 126)

⁷ Every kind of ... [animal has] been tamed... ⁸ But the tongue can no man tame; *it is* an [uncontrollable] evil, full of deadly poison. ⁹ Therewith bless we God ... and therewith curse we men, which are made after the similitude of God. ¹⁰ Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. ¹¹ <Can both fresh water and salt [or bitter] water flow from the same spring?> ¹² ... Can a fig tree bear olives, or a grapevine bear figs? Neither can a salt spring produce fresh water.>

10. Submit to God (James 4)

¹ <What causes fights and quarrels among you? Don't they come from your desires that battle within you?> ² Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. ³ Ye ask, and receive not, because ye ask [wrongly], that ye may <spend> it upon your lusts <or pleasures>.

Neal A. Maxwell: When our prayers are uninspired, we petition for things we should not ask for, even though we do so innocently. ... When we ask amiss, God, being perfect, must reject our petitions. ... The task is to draw close enough to the Lord that we progress to the point where we petition Him according to His will, not ours. "... if we ask any thing according to his will, he heareth us." (1 Jn 5:14) ... The Lord has declared His willingness to grant us the requests ... *if* what we ask for is *expedient* for us. (D&C 88:64-65) (*All These Things*, 94)

⁴ Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. ... ⁷ Submit yourselves therefore to God. Resist the devil, and he will flee from you. ⁸ Draw nigh to God, and he will draw nigh to you. ... ¹⁰ Humble yourselves in the sight of the Lord, and he shall lift you up.

11. No envy or contention (James 3)

¹⁴ If ye have bitter envying and strife [or *contention*] in your hearts, <boast> not. ... ¹⁶ For where envying and strife *is*, there *is* confusion and every evil work.

Marvin J. Ashton: If the adversary can influence us to pick on each other, to find fault, bash, and undermine, to judge or humiliate or taunt, half his battle is won. Why? Because though this sort of conduct may not equate with succumbing to grievous sin, it nevertheless neutralizes us spiritually. The Spirit of the Lord cannot dwell where there is bickering, judging, contention, or any kind of bashing. (*Ensign*, May 1992, 20)

12. No evil speaking of or judging others (James 4)

¹¹ Speak not evil one of another. ... He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. ¹² There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

²⁰ Keep all your pledges one with another; and covet not that which is thy brother's. ... ²³ Cease to contend one with another; cease to speak evil one of another. ²⁴ ... and let your words tend to edifying one another. (D&C 136:20-24)

See that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking; (D&C 20:54)

²⁷ Thou shalt not speak evil of thy neighbor, nor do him any harm. (D&C 42:27)

13. Boasting about tomorrow (James 4)

¹³ <Listen> ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: ¹⁴ <Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes.> ¹⁵ ... Ye *ought* to say, If the Lord will, we shall live, and do this, or that. ¹⁶ But now ye rejoice in your boastings: all such rejoicing is evil. ¹⁷ Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

14. Patiently endure (James 5)

⁷ Be patient. ... <See how the farmer waits for the land to yield its valuable crop and how patient he is for the autumn and spring rains.> ⁸ Be ye also patient. ... ⁹ <Don't grumble against each other>, ... lest ye be condemned: behold, the judge standeth before the door. ¹⁰ Take ... the prophets ... for an example of suffering affliction, and of patience. ¹¹ Behold, we count them happy which endure. Ye have heard of the patience of Job.

Neal A. Maxwell: Enduring 'well' means passing the breaking point without breaking, having cause to be bitter—as men measure cause—without being bitter. Enduring 'well' means the disciple in the very trough of his difficulties avoids, as Job wisely did, having 'charged God foolishly.' (*Time to Choose*, 42)

15. Don't swear. Keep your word. Yes=yes. (James 5)

¹² Swear not ... by heaven, ... earth, ... [or] any other oath: but let your yea be yea; and ... nay, nay; lest ye fall into condemnation.

16. Prayer of faith (James 5)

¹³ Is any among you afflicted? let him pray. Is any merry? let him sing psalms [or *hymns*]. ¹⁴ Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

Olive oil was used to anoint temple objects, kings, and priests to make them sacred or holy. Oil was used by the Good Samaritan for medicinal purposes. Oil and wine were believed to have curative and antiseptic properties. The laying on of hands and the oil do not heal. It is faith in Christ that heals. Pure olive oil is the symbol of the greatest healing agent—Christ and his atonement. (Ogden 271–274)

¹⁵ And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. ¹⁶ ... pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. ¹⁷ <Elijah> was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of [3½ years]. ¹⁸ And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

17. Fellow citizens with the saints (Eph 2)

¹⁹ Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

To become a citizen of a kingdom (or country now), one must:

- Prepare and qualify (age, lineage)
- Take an oath of allegiance to the king or Lord.
- Sustain the kingdom with tribute (money, food, animals)
- Be willing to defend the kingdom as soldiers or with goods,
- Obey laws regarding other people in the kingdom (crimes) not kill, steal, lie, adultery, false witness in courts; harm; New Law: Golden rule = love neighbor as if he were your own flesh and blood → nourish; seek welfare
- Law of chastity (not commit adultery or fornication)
- Law of consecration: Build up kingdom and establish his righteousness or Zion (Mt 6:33 JST), see my D&C lesson #14

18. Becoming a Scout

Scout Oath: On my honor, I will do my best To do my duty to God and my country and to obey the Scout Law; To help other people at all times; To keep myself physically strong, mentally awake and morally straight.

Scout Law: A Scout is: Trustworthy, Loyal, Helpful, Friendly, Courteous, Kind, Obedient, Cheerful, Thrifty, Brave, Clean, and Reverent.

19. Organizing a royal priesthood (Hugh W. Nibley)

To organize a race of priests in ancient as in modern days, God processed all volunteers by a series of preparatory steps. First, there is an initiatory stage in which one is physically set apart from the world: actually washed, anointed, given a protective garment, and clothed in sanctified robes. ...

[Then] the candidates are ... asked (and this we find in the Dead Sea Scrolls ... [and] other ancient works): “**Do you agree ... to do things his way rather than your way—to follow the law of God?**” ...

“**Will you be obedient to him no matter what he asks...?**”

“**Will you willingly sacrifice anything he asks for, including your own life?**” ...

“**Will you at all times behave morally and soberly?**” ...

Your determination must be confirmed by your department at all times. This is the law of the gospel.

Finally God says, “... **this is what I want you to do.**” ... The Ten Commandments are standing orders. What follows are the necessary steps to implement the law [of Moses] ... the Torah. The prophets ... don't add to the law; they appeal to the people to observe it, to return to it, because the people ... haven't been observing it. (*Approaching Zion*; Law of Consecration)

20. Law of the Gospel

⁷⁸ Teach ye diligently ... that you may be instructed more perfectly ... in the law of the gospel, ... (D&C 88:78)

¹⁸ If any man shall take of the abundance ... and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell. (104:18)

Stephen E. Robinson: “The law of the gospel in its most basic form is the new commandment given by the Savior to his disciples anciently and repeated to his modern disciples, that we love one another. This love inspires obedience and selflessness, which is the opposite of covetousness. Thus, when we obey the law of the gospel, we ‘cease to be covetous’ and impart ‘as the gospel requires’ (D&C 88:123). James, the brother of Jesus, called this ‘the royal law.’ Observing it brings obedience to the other commandments (Rom 13:8–10).” (CD&C 300) Paul calls charity or the pure love of Christ “a more excellent way” (1 Cor 12:31).

¹²³ See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires. ¹²⁴ Cease to be idle; cease to be unclean; cease to find fault one with another. ... ¹²⁵ And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace. (D&C 88:123–125)

The Law of the Church (D&C 42; see my D&C lesson #14)

² Obey the law which I shall give. ... ¹⁸ Thou shalt not kill; ... ²⁰ steal; ... ²¹ [or] lie; ... ²² Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else. ... ²⁴ Thou shalt not commit adultery; ... ²⁷ Thou shalt not speak evil of thy neighbor, nor do him any harm. ²⁸ ... He that sinneth and repenteth shall not be cast out [excommunicated]. ²⁹ If thou lovest me thou shalt serve me and keep all my commandments. ³⁰ ... Remember the

poor, and consecrate of thy properties for their support that which thou hast to impart unto them. ...⁴² Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. ...⁴⁵ Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die. ...⁵⁴ Thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother. ...⁸⁴ And if a man or woman shall rob, ...⁸⁵ steal, ...⁸⁶ [or] lie, he or she shall be delivered up unto the law of the land.⁸⁷ And if he or she do any manner of iniquity, he or she shall be delivered up unto the law... of God. (D&C 42)

Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God. (82:19)

Baptism is a witness that we “are willing to bear one another's burdens, ...⁹ to mourn with those that mourn ... and comfort those that stand in need ... and to stand as witnesses of God at all times ... [and] that ye have entered into a covenant ... [to] keep his commandments, that he may pour out his Spirit more abundantly upon you?” (Mos 18:8–10)

The rules or models of loving one's neighbor, turning the other cheek, suffering humiliation, going the extra mile, giving up one's time and personal belongings, giving the poor more than is asked, loving one's enemies, and doing good to all people are given [in the Sermon on the Mount]: ... Although the law of the gospel is never expressly defined in scripture, I understand this law to be the law of love and generosity: “Thou shalt love the Lord thy God ... [and] Thou shalt love thy neighbour as thyself” (Mt 22:37–39; quoting Dt 6:5; see D&C 59:5–6). (Welch, Nibley)

21. James and the Sermon on the Mount

James	Matt	Teachings
1:2–4, 12	5:11, 12	Trials can be blessings for our good
1:5–9	7:7–11	If you lack wisdom, ask God
1:17	6:33; 7:11	Good gifts come from God.
1:22–25	7:21, 24–27	Be doers not just hearers of the word
1:27	6:1–4	Help widows, orphans, poor, needy
2:8	7:12; 5:38+	Royal law: love neighbor= Golden Rule
3:2–10	5:21–26	Control the tongue
3:10–12	7:17–20	Good springs bring forth good water
4:2–4	5:27–30	Lust or evil desire is destroys the soul
4:11–12	7:1–5	No evil speaking or judging of others
5:1–5	6:19–21	Ye cannot serve God and money or riches
5:10	5:10, 11	Follow prophets' words/lives (3 Ne 12:1)
5:12	5:33–37	Swear not. Keep your word. Yes=yes.
5:14–15	3 Ne 12:2	Gospel ordinances essential (JST Mt 5:4)
5:15–18	6:5–15	Righteous prayers can be powerful

Like the Sermon on the Mount, James focuses on the law of the Gospel. My lesson #9 shows how the Sermon on the Mount relates to the temple.

Quotes

Joseph Fielding Smith: James said pure religion is to visit the fatherless and the widows. “This may be interpreted as meaning that a person who is religious is thoughtful to the unfortunate, and has an inner spirit that prompts to deeds of kindness and to the leading of a blameless life; who is just, truthful; who does not, as Paul says, think more highly of himself than he ought to think; who is affectionate, patient in tribulation, diligent, cheerful, fervent in spirit, hospitable, merciful, and who abhors evil and cleaves to that which is good. The possession of such a spirit and feeling is a true sign that a person is naturally religious.

“The Church's outward ordinances and requirements are but necessary ... aids to the inner spiritual life. The Church itself, the

organization, meetings, ordinances, requirements, are... necessary helps, to the practice of true religion—schoolmasters to direct us in the way of eternal light and truth.” (*Gospel Doctrine*, 121)

Bruce R. McConkie: The tongue is the mirror of the soul. Spoken words reveal the intents, desires, and feelings of the heart. ... What better test can there be of a godly self-control than the ability to tame the tongue! (*DNTC* 3: 263)

Hugh B. Brown: A middle-aged couple on the farm had a violent quarrel at breakfast time. Later ... they started for town in the buggy with a fine team of horses to sell their vegetables and eggs. As the horses trotted along, Mary said, ‘John, why can't we travel together like these horses do? They don't quarrel and fight.’ John said, ‘Mary, we could if there was only one tongue between us.’

Oh, the unkind things we say to those we love.

We have kind words for the stranger

And smiles for the sometime guest,

While oft to our own the bitter tone,

Though we love our own the best! (*The Eternal Quest*, 310.)

Theodore M. Burton: Whenever you get red in the face, ... raise your voice, ... get “hot under the collar,” or angry, rebellious, or negative in spirit, then know that the Spirit of God is leaving you and the spirit of Satan is beginning to take over. At times we may feel justified in arguing or fighting for truth by contentious words and actions. Do not be deceived. Satan would rather have you contend for evil if he could, but he rejoices when we contend with one another even when we think we are doing it in the cause of righteousness. He knows and recognizes the self-destructive nature of contention under any guise. You can recognize the Spirit of Christ within you when you speak to one another or speak of another person with a warm smile instead of with a frown or scowl. (*Ensign*, Nov 1974, 56)

Ezra Taft Benson: “A priesthood holder who would curse his wife, abuse her with words or actions, or do the same to one of his own children is guilty of grievous sin. ‘Can ye be angry, and not sin?’ asked the Apostle Paul (JST Eph 4:26)” (*Ensign*, Nov. 1983, 42).

“If a man does not control his temper, it is a sad admission that he is not in control of his thoughts. He then becomes a victim of his own passions and emotions, which lead him to actions that are totally unfit for civilized behavior, let alone behavior for a priesthood holder” (*Ensign*, Nov. 1986, 47).

“What does it mean to love someone with all our hearts? It means with all our emotional feelings and our devotion. Surely when you love your wife with all your heart, you cannot demean her, criticize her, find fault with her, nor abuse her by words, sullen behavior, or actions” (*Ensign*, Nov. 1983, 43).

Howard W. Hunter: “Any man who abuses or demeans his wife physically or spiritually is guilty of grievous sin and in need of sincere and serious repentance” (*Ensign*, Nov. 1994, 51).

Gordon B. Hinckley: We are doing all we know how to do to stamp out this terrible evil [spouse and child abuse]. When there is recognition of equality between the husband and the wife, when there is acknowledgment that each child born into the world is a child of God, then there will follow a greater sense of responsibility to nurture, to help, to love with an enduring love those for whom we are responsible. No man who abuses his wife or children is worthy to hold the priesthood of God. No man who abuses his wife or children is worthy to be a member in good standing in this Church. The abuse of one's spouse and children is a most serious offense before God, and any who indulge in it may expect to be disciplined by the Church (*Ensign*, Nov. 1998, 72).