

A Joyful Resurrection Requires Baptism and getting W.E.T.

by Matt Moody

"On Easter, we celebrate the gift of victory over every fall we have ever experienced, every sorrow we have ever known, every discouragement we have ever had, every fear we have ever faced -- to say nothing of our resurrection from death and forgiveness for our sins. That victory is available to us because of events that transpired on a weekend like this, two millennia ago in Jerusalem..."

"That first Easter sequence of Atonement and Resurrection constitutes the most consequential moment, the most generous gift, the most excruciating pain, and the most majestic manifestation of pure love ever in the history of the world. Jesus, the Only Begotten Son of God, suffered, died, and rose from death so that He could, like lightning in a summer storm, grasp us as we fall, hold us with His might, and lift us to eternal life."

~ Jeffrey R. Holland, April 2015

Christ's suffering in Gethsemane, His death at Calvary, and His glorious Resurrection all happened to bring to pass God's work and glory: Our immortality and eternal life, to include our Resurrection. In the gospel of John, here's what Jesus said about Mankind's Resurrection:

*"Marvel not at this: for the hour is coming, in the which
all that are in the graves shall hear his voice, And shall come forth;
they that have done good, unto the resurrection of life;
and they that have done evil, unto
the resurrection of damnation."
(John 5:28-29)*

If we will live worthy of the Resurrection of Life, and avoid the Resurrection of Damnation, we need to pay attention to 3 points of Gospel Living. We must watch our:

Words: *Speaking Godly and Kind WORDS, avoiding Bitter, Corrupt Communications*

Emotions: *Feeling Loving EMOTIONS, avoiding Hostile Antagonism of Anger*

Thoughts: *Looking to Christ in Every THOUGHT and Praying Always*

You can remember these 3 points with an Acronym associated with Baptism: To enter the Kingdom of God, we must be Baptized, and being Baptized means getting W.E.T.

*Speaking Kind and Godly **WORDS** of Purpose and Value*

The Savior taught:

*"Every idle word that men shall speak, they
shall give account thereof in the day of judgment.
For by thy words thou shalt be justified, and
by thy words thou shalt be condemned"
(Matt. 12:36-37).*

Idle words ... are words with no point, no purpose, nor lasting value.

The Apostle James taught:

*"Behold the ships, though they be great are turned about by a very small helm... Even so the tongue is a small member... Like a small spark sets a great forest on fire!
And the tongue is a fire... With the tongue we bless our Lord,
and with it we curse men... Out of the same mouth
proceeds blessing and cursing...
these things ought not to be..."*

*"Does a spring send forth from the same place sweet water and bitter?
Can the fig tree bear olive berries? ... Neither can a salt spring yield sweet water.
For where strife is, there is confusion and evil of every kind...
But the wisdom that is from above is peaceable,
gentle, open to reason, full of mercy,
without partiality and hypocrisy."
(James 3:5-17)*

In Proverbs, King Solomon says:

*"Meddle not with a babbling talebearer: a gossip who reveals secrets.
The words of a slanderer are as self-inflicted wounds,
for they come from a dark heart.
Where no wood is, there the fire goes out:
so where there is no gossip, contention and slander cease."
(Proverbs 26:17-22)*

In 1986 April Conference, three decades ago, Apostle Dallin H. Oaks said this about Words:

*"Vulgar expressions are offensive to the
Spirit of God. 'A wholesome tongue is a tree of life:
but perverseness is a breach in the spirit' (Proverbs 15:4).
Those who speak profane and vulgar words inevitably
relinquish the companionship of the Holy Ghost..."*

Profane Words ... are worldly words and NOT Godly words. The Apostle Paul cautioned Christians to avoid "profane" words:

*"But shun profane and vain babblings: for they
will increase unto more ungodliness."
(2 Tim. 2:16)*

Another teaching by Paul warns us to watch our words, and also advises to avoid dark and bitter emotions. Paul preached:

*"Let no corrupt communication proceed out of your mouth, And grieve not
the holy Spirit of God ... Let all bitterness, and wrath, and anger,
and evil speaking, be put away from you, with all malice."
(Ephesian 4:29-31)*

Bitterness, Wrath, Anger, and Malice -- all these are emotions we must *PUT AWAY* if we will live worthy of a Joyful, Celestial Resurrection.

*Feeling Loving and Kind **EMOTIONS** and Putting Away Anger*

Concerning the Emotion of "Anger," the Resurrected Christ taught the Nephites:

*"Ye have heard it said by them of old time, Thou shalt not kill ...
But I say unto you, that whosoever is angry
shall be in danger of the judgment."
(3 Nephi 12:21-22)*

The parallel verse in the King James Bible reads this way: *"That whosoever is angry WITHOUT A CAUSE shall be in danger of the judgment."* But the phrase "without a cause" was NOT spoken by the Savior to the [Nephites](#), and the phrase "without a cause" is also absent in the Joseph Smith Translation of the Bible.

There are 5,735 ancient manuscripts of all or part of the New Testament: all are copies because the Original Manuscripts no longer exist. Professor of Ancient Scripture, [Daniel K. Judd](#), [confirms](#) that the very earliest manuscript of Matthew 5:22 is dated 125 A.D., and that text does not include the phrase "without a cause." Whereas, manuscripts that include the phrase "without a cause" are dated from the 3rd and 4th centuries A.D. -- which means that phrase "without a cause" was added by someone other than the original author, the Apostle Matthew.

At [Biblehub.com](#) the phrase WITHOUT A CAUSE is omitted in 16 of 25 Bible translations. And the reason is clear: Because in the oldest and most accurate copies of New Testament text, there are [No Greek Words](#) from which to translate the English phrase *"without a cause."*

In the 1830's when Joseph Smith was working on the Inspired Translation of the Bible, he did not have access to any ancient manuscripts of the New Testament -- and even if he did, Joseph Smith couldn't read Greek. But centuries later, the very earliest New Testament text of Matthew 5:22 has proven Joseph Smith correct in omitting the phrase: "without a cause."

What all this means is that there is NO "cause" (or justification) for us to become angry; it means that Christ is inviting His followers to eliminate anger from their lives.

Another New Testament passage that Joseph Smith corrected is in Ephesians 4:26, where Paul seems to encourage becoming angry, but doing it is a way that is not sinful. The King James Bible reads:

"Be ye angry, and sin not: Let not the sun go down upon your wrath."

In contrast, the Joseph Smith Translation of Ephesians 4:26 reads:

"Can ye be angry, and not sin? Let not the sun go down upon your wrath."

In a 2009 General Conference, President Thomas S. Monson answered this question:

*"I ask, is it possible to feel the Spirit of our Heavenly Father when we are angry?
I know of no instance where such would be the case... To be angry is to yield
to the influence of Satan. No one can make us angry. It is our choice.
If we desire to have a proper spirit with us at all times, we must
refrain from becoming angry. I testify that such is possible.
Anger, Satan's tool, is destructive in so many ways."*

The common rebuttal to these clear admonitions is, that Jesus was allegedly angry when He drove the money changers out of the Temple, and we are to follow the example of Jesus! But the New Testament does not describe Jesus as being angry when cleansing the Temple.

Fact is, there is the only one instance in the New Testament where "anger" is attributed to Jesus. Mark chapter 3 verses 1 thru 5 reads:

"Jesus entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal on the sabbath day; that they might accuse him. And Jesus said unto the man which had the withered hand, Stand forth. And he said unto them, Is it lawful to do good on the sabbath days, or to do evil? ... But they held their peace.

*"And when Jesus had looked round about on them with **anger**, being grieved for the hardness of their hearts, He said unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other."
(Mark 3:1-5)*

Confusion about the Lord's Anger is clarified when we examine the original Greek Text of the New Testament. The Greek word used to represent what Jesus was feeling is **Orge**, (Or-gay), which means: "swelling up to constitutionally oppose" and "a passionate feeling against sin." The noun "Or-gay" comes from the Greek Verb "Orgizo" (Or-gid'-zo) meaning "to teem, to swell." The word "teem" means "to bring forth" or "to be full."

The very verse in Mark 3:5 echoes the Greek definition of "**Orge**" thus: *"Jesus ... looked round about on them with anger, being grieved for the hardness of their hearts"* -- meaning, Jesus had a controlled, passionate feeling in opposition to sin: "the hardness of their hearts."

There are at least three Greek Words for Anger:

1) **Orge**, (or-gay): swelling up to constitutionally oppose, and a passionate feeling against sin.

2) **Thumos**, (thoo-mos): Getting heated up, breathing violently, rage.

In Eph. 4:31 this is one of the emotions that the [Apostle Paul says to "put away"](#) or remove along with "orge."

3) **Cholao** (khol-ah'-o): bitter anger, mad, even violent.

In John 7:23 Christ cited this [emotion to describe His accusers](#), when he healed the man with a withered hand.

Because "orge" is the Greek word used to express Christ's emotions immediately before healing the man with a withered hand, we know that Christ did not experience the heated outburst of **Thumos**. Again, within moments of feeling *"grieved for the hardness of their hearts,"* he healed the man with a withered hand. The Greek word for "grieved" is "**sullupeo**" (sool-loop-eh'-o) which means *"moved to grief by sympathy."*

In Mark 3:5 the mention of "being grieved" softens the harsh impression that the word "anger" tends to imply; thus, Christ's "passionate opposition to sin" is within a context of feeling emotional sympathy for hard-hearted sinners.

Grief = means, a deep feeling of distress due to death, suffering, or disaster. To repeat, Christ's sympathetic grieving was for "the hardness of their hearts" (spiritual disaster).

Here are words that best characterize what Christ was "feeling" when he healed the man with a withered hand on the sabbath day:

- * *Swelling passion in opposition to sin (orge),*
- * *Grieving for the hardness of their hearts,*
- * *Moved to grief by sympathy for sinners.*

Hence the Greek word "orge" represents an emotion very different from contemporary definitions of "anger" in the English language. So whenever we read the English word "anger" in the Bible, we can easily get an incorrect impression of how God the Father and His Son "feel" and "perceive" when they passionately oppose sinful thoughts, words, and deeds.

But the Bible is crystal clear that all humanity is advised "put away" (Eph. 4:31) every form of anger: orge, thumos, and cholao. And even the mildest and "controlled" form of anger, "orge," is something the Bible advises against for at least four reasons:

1) Mortal man is not capable of making perfect judgments, and all "anger" begins with a Judgment; so when mortal judgments are wrong, then the anger that comes with it, is wrong!

2) Certain actions are God's prerogative and stewardship and not ours. For example, Christ commands His saints thus:

*"I say unto you, that ye ought to forgive one another; for he that forgives not his brother his trespasses stands condemned before the Lord; for there remains in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men. And ye ought to say in your hearts--let God judge between me and thee."
(D&C 64:9-11)*

Christ has commanded that we must "forgive all men." In contrast, because it is His divine stewardship to Judge all mankind, God will perfectly judge as He will -- and He will "forgive whom [He] will forgive."

3) Judgment and Vengeance are the Lord's. A scripture from the Book of Mormon explains:

*"Behold what the scripture says -- man shall not smite, neither shall he judge; for judgment is mine, saith the Lord, and vengeance is mine also, and I will repay."
(Mormon 8:20)*

4) Christ has admonished us to Love our enemies, to do good to them, pray for them, and bless them. Jerome, a fourth-century Catholic priest, scholar, and translator of the Latin Vulgate Bible, reasoned:

"In some codices [manuscripts] 'without cause' is added; however in the authentic codices the statement is unqualified and anger is completely forbidden, for if we are commanded to pray for those who persecute us, every occasion for anger is eliminated. 'Without cause' then should be deleted, since the anger of man does not work the justice of God."

In a 1980 Ensign article entitled "The Case Against Anger," the following is said about anger:

"Anger is the result of sin... Anger itself is sin... Anger causes sin."

The fact that mortal man's "*anger causes sin*," is something that Thomas S. Monson reinforced in his 2009 Conference talk, "School Thy Feelings. O My Brother." President Monson said:

"Recently as I watched the news on television, I realized that many of the lead stories were similar in nature in that the tragedies reported all basically traced back to one emotion: anger. The father of an infant had been arrested for physical abuse... A report of growing gang violence with the number of gang-related killings rising sharply... Another story involved the shooting... by an estranged spouse... Then, of course, there was the usual coverage of wars & conflicts throughout the world... I thought of the words of the Psalmist: 'Cease from anger, and forsake wrath.' (Psalm 37:8)"

*Looking to Christ in Every **THOUGHT** and Praying Always*

Angry actions will not arise in us as we purify our Thoughts. Jesus taught:

"Look unto me in every thought; doubt not, fear not" (D&C 6:36)

The Savior said, "*every thought*" ... Truth is, if *every thought* we think were centered upon Christ, it would be impossible for anger to arise in us; nor would worldly and vulgar words ever be spoken. Expressing the teachings of Mormon, his son Moroni records:

"Wherefore, a man being evil cannot do that which is good; neither will he give a good gift. For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore, a man being a servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil."

(Moroni 7:10-11)

In a teaching parallel to "Looking to Christ in every thought," the Lord taught His followers to "pray always." In fact, the admonition to "pray always" is repeated 20 times in the scriptures. Here are three examples:

"What I say unto one I say unto all; pray always lest that wicked one have power in you" (D&C 93:29) ... "Pray always, lest you enter into temptation and lose your reward" (D&C 31:12) ... I say unto you that ye must pray always, and not faint; that ye must not perform any thing ... save in the first place ye shall pray unto the Father in the name of Christ, that He will consecrate thy performance ... for the welfare of thy soul."

(2 Nephi 32:9)

But how is it possible to Pray Always? In the 34th Chapter of Alma, Amulek explains:

"Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening... Cry unto him over the crops of your fields, that ye may prosper in them. Cry over the flocks of your fields, that they may increase. But this is not all; ye must pour out your souls in ... your secret places, and in your wilderness..."

Now, Amulek explains the key to praying always:

"Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you."
(Alma 34:21-27)

Thus, we should *"let [our] hearts be full, drawn out in prayer."* This is called having a "Prayer in our Hearts" or an "Attitude of Prayer." Looking to Christ is every thought, means total consecration of every fiber of our being.

The first and great Commandment is this:

*"And thou shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind,
and with all thy strength: this
is the first commandment."
(Mark 12:30)*

Total consecration of Heart and Mind have parallels to ever-feeling loving and kind emotions, as well as pure and Christ-centered thoughts. And when the Heart is right with the Lord, "wholesome words" (1 Tim. 6:3-5) will follow:

*"A good man out of the good treasure of his heart
brings forth that which is good; and an evil man out of the
evil treasure of his heart brings forth that which is evil:
for of the abundance of the heart his mouth speaks."
(Luke 6:45)*

To become worthy of a joyful, Celestial resurrection, and to inherit the Kingdom of Heaven we must be baptized, and when we are baptized we must get W.E.T. To fully live Christ's New Covenant -- a covenant that fulfills and goes beyond the Law of Moses -- We must watch our:

Words: *Speaking Godly and Kind WORDS, avoiding Bitter, Corrupt Communications*
Emotions: *Feeling Loving EMOTIONS, avoiding Hostile Antagonism of Anger*
Thoughts: *Looking to Christ in Every THOUGHT and Praying Always*

King Benjamin gave a similar admonition of warning in 124 B.C.

*"And finally, I cannot tell you all the things whereby ye may commit sin;
for there are divers ways and means, even so many that I cannot number them.
But this much I can tell you, that if ye do not watch yourselves,
and your thoughts,
and your words,
and your deeds,
and observe the commandments of God, and continue in
the faith of what ye have heard concerning ... our Lord,
even unto the end of your lives, ye must perish.
And now, O man, remember, and perish not."
(Mosiah 4:29-30)*

In the name of Jesus Christ, amen.

ADDITIONAL THOUGHTS

Definition of Anger in the 1828 Dictionary:

ANGER, noun. Latin angere (Ahn-gah-air), to choke strangle, to squeeze, make narrow. A violent passion ... excited by a real or supposed injury; usually accompanied with a propensity to take vengeance... with a desire to scold the offender.

Anger is also excited by an injury offered to a relation or friend... and some degrees of anger may be excited by cruelty, injustice or oppression... Anger may be inflamed till it rises to rage and a temporary delirium.

Definition of Anger from a 2017 Dictionary:

Anger: a strong feeling of annoyance, displeasure, or hostile antagonism

Origin and Etymology of anger:

Old Norse, "angra" meaning grief; (parallel to the Greek word Orge)

Latin angere (Ahn-gah-air) meaning "to strangle" (parallel to the Greek word Cholao)

First Used in the English Language in the 14th century. Anger Synonyms in 2017: ire, rage, fury, wrath -- an intense emotional state induced by displeasure.

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According to the 1980 Ensign article, "[The Case Against Anger](#)," the Anger of the Natural Man is defined in at least 4 ways:

- 1) Anger is the result of sin; anger itself is sin; anger causes more sin.
- 2) Anger originates from an unrighteous judgment.
- 3) Anger is expressed to manipulate and control the behavior of others.
- 4) Anger is selfishly motivated.

Sometimes those who want to justify anger, they will cite D&C 121:43:

"reproving betimes with sharpness, when moved upon by the Holy Ghost."

Here's the problem with that faulty justification: The Revelation of D&C section 121 was given in 1839. And in the 1828 Wester's Dictionary, the word "sharpness" is defined thus:

SHARPNESS, noun

1. Keeness of an edge or penetrating point.
2. Not obtuse.

Obtuse means: Annoyingly insensitive and slow to understand; therefore "reproving with sharpness" includes [being pleasingly sensitive and quick to understand](#).

Inspired reproof is also given “betimes.” In the 1828 Webster’s Dictionary, “betimes” means: “in good season or time; before it is late.” Therefore, to reprove with sharpness -- with good timing and only “when moved upon by the Holy Ghost” -- means to reprove with a **keen edge that cuts to a penetrating point**; it is reproof that is “not obtuse,” meaning: not insensitive and slow to understand. So reproof that is inspired of God (D&C 121:43) **is pleasingly sensitive and quick to understand**, and is perfectly consistent with the admonition in verse 44:

*"showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; That he may know that thy faithfulness is stronger than the cords of death."
(D&C 121:44)*

Any anger that is laced with contention is of the devil. To the Nephites in the Western Hemisphere, the resurrected Christ declared:

*"He that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, ... Behold, this is not my doctrine, to stir up the hearts of men with anger, ... but this is my doctrine, that such things should be done away."
(3 Nephi 11:29-30)*

Problems of Translating the Word of God from Greek to English!

There are 3 words for Anger in the Greek Language:

1. Orge (or-gay) -- Controlled, swelling passion in opposition to sin
2. Thumos (thoo-mos) -- Outburst of wrath, getting heated up, breathing violently
3. Cholao (khol-ah'-o) -- Bitter anger, mad, even violent

There are 6 words for Love in the Greek Language:

1. Eros, or sexual passion
2. Philia, or deep friendship
3. Storge, love between parents and their children
4. Ludus, or playful love -- affection between young lovers
5. Agape, or love for everyone -- selfless love
6. Pragma, or long-standing, mature love
7. Philautia, or narcissistic love for self

These are two examples of translation problems, among others.

In order to accurately characterize each of 3 types of Greek Anger, in English adjectives would need to modify "Anger" -- like: Controlled Anger (passion in opposition to sin), Outburst Anger (heated wrath) , and Violent Anger (Bitterly Mad even to physical violence). Whereas, in Greek, these ideas are communicated in a single word.

And of course adjectives need to be added to the English word "Love" in order to communicate the equivalent idea expressed in each of seven Greek words for Love. For example: Romantic Love, Puppy Love, Parental Love, Selfless Love, Self-Serving Love, etc.