

## NT 34: Charity and the gifts of the Spirit

Monte F. Shelley, 18 Sept 2011

### Quotes

- I am not contentious, and I will fight anyone who says I am.
- I was always the captain in my household. Unfortunately, I married a series of admirals. (Mickey Rooney)
- Two boys began to argue over who would get the first pancake. Their mother said, "If Jesus were sitting here, He would say, 'Let my brother have the first pancake, I can wait.'" One of them turned to the other and said, "You be Jesus!"

Codes: {} = JST; <> = NIV translation;  
[] = alternate translation or paraphrase

### 1. Paul's three epistles to the Corinthians

Corinth, the capital of the Roman province of Achaia, was one of the richest and most immoral cities in the world. According to the ancient geographer Strabo, the temple of Aphrodite ... boasted a thousand ritual prostitutes involved in aberrant rites of worship. ... First Corinthians is actually Paul's second letter to the Corinthian Saints (5:9). The first has not survived, and their reply (7:1) is also lost. ... 1 and 2 Corinthians represent part of a continuing dialogue. ... One-fourth of Paul's surviving writings was directed toward Corinth. (Ogden 128)

In the first stage of apostasy, Jewish Christians refused to abandon Jewish traditions (Acts 15). In the second stage, Greek ideas entered Christian theology. For example, some Corinthian Saints believed the physical body was disgusting, evil, and not eternal; believing that sex was evil led to asceticism—denying the body any pleasures (7:1). Others believed a person should have total license to satisfy whatever lusts the body craved. They justified this belief by claiming that God didn't care what people did with their bodies (5:1; 6:9–10). (Ogden 129)

#### Why Did Paul Write to the Corinthians?

Paul's letters "revealed that there were factions forming in the branch with different views regarding moral conduct and doctrine. Some of the converts were assuming a libertine or freethinking attitude with respect to the doctrines. ... Some were defending loose sexual standards that were rampant in the notorious city. ... In addition to rebuking the Corinthians for their loose manner of living, Paul wrote ... (1) to correct certain misapprehensions which had arisen from a former letter (5:9), now lost, and (2) to answer certain questions posed by the Corinthians in their return letter, also lost. Unfortunately we can only surmise from Paul's comments in First Corinthians as to the contents of his first letter or the reply thereto (1 Cor 7:1). We are thus in much the same position as one who has found an old letter: we are privileged to read only one side of the correspondence and must guess what the questions and issues were that prompted the reply given. (I-NT: 34-4)

### 2. Divisions (1 Cor 1, 3)

<sup>10</sup> I beseech you ... by the name of our Lord Jesus Christ, that ye all <agree with one another>, and *that* there be no divisions [or factions] among you; but *that* ye be perfectly joined <or united> together in the same mind and in the same judgment. ...

<sup>3</sup> <sup>4</sup> One saith, I am of Paul; and another, I am of Apollos? ... <sup>9</sup> We are labourers together with God: ye are God's [cultivated field], ye are God's building. ... <sup>16</sup> Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in [or among] you? <sup>17</sup> If any man <destroys> the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Ye and you in v. 16–17 are plural. Temple is singular.

v. 16-17 is the lead to "Dress and Appearance" in *For the Strength of youth* pamphlet. Take care of your body.

In a place where several temples were dedicated to Apollo, Aphrodite, and others, Paul taught about the temple of the true God, which is the Church of Jesus Christ. The temple of God spoken of in these verses is the body of believers in Christ—his Church—and "the Spirit of God dwelleth among or within you [plural]." If any man defiles the temple of God—meaning an apostate who distorts the doctrine and draws away disciples after him—he will be destroyed by God. (Ogden 132)

Almost always [Paul] used [temple] figuratively—occasionally the body is a temple for God's Spirit, but usually the Church is the temple of God. The members ("ye," older plural English for the plural Greek) are "God's building" (1 Cor. 3:9), with Christ its foundation (1 Cor. 3:11), or, in summary, "the temple of God" (1 Cor. 3:16). Elsewhere Paul teaches about Christ as cornerstone, apostles as foundation, and members fitting into their places as a "holy temple in the Lord" (Eph. 2:21). And in one of his last letters, Paul still spoke of "the house of God, which is the church of the living God" (1 Tim. 3:15). Paul ... was here referring to the Church." (Anderson, *Understanding Paul*)

### 3. Wisdom of man or God (1 Cor 1–2)

<sup>22</sup> The Jews require a sign, and the Greeks seek after wisdom: <sup>23</sup> But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; ... <sup>2</sup> <sup>4</sup> My speech and my preaching was not with <persuasive> words of man's wisdom, but in demonstration of the Spirit ... <sup>5</sup> That your faith should not stand in the wisdom of men, but in the power of God. ...

**Stumblingblock:** The word in the original Greek is *skandalon*, ... from which we derive our word *scandal*. The *skandalon* was the movable triggerstick of a trap or snare which, when struck by the foot, caused the striker to be caught by the trap. It is often used in the New Testament as a symbol of Christ because his appearance and brief sojourn among men was so different from that which the Jews anticipated. (I-NT)

<sup>11</sup> The things of God knoweth no man, {*except he has*} the Spirit of God. <sup>12</sup> Now we have received ... the spirit which is of God; that we might know the things that are freely given to us of God. <sup>13</sup> Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. <sup>14</sup> But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

**If ye receive not the Spirit ye shall not teach.** (D&C 42:14)

The Greeks used philosophical debate to find truth and wisdom, not revelation from the spirit of God. (1 Cor 2:1–7, 10–13)

**Foolish theology: resurrection, belief in unseen world or in things that were not academically correct according to their philosophers.**

### 4. Sexual immorality (1 Cor 5)

<sup>1</sup> It is reported commonly *that there is* <sexual immorality> among you, and such ... is not so much as named among the Gentiles, *that one should have his father's wife*. ...

**Fornication** is translated from the Greek word (*porneia*) which means any extramarital sexual relations or <sexual immorality>.

"His father's wife" was used instead of "his mother" suggesting that the woman was his stepmother. Such sexual relations were forbidden in the Law of Moses (Lev 18:8; Dt 22:30). (NIV Study)

In today's modern world, and in the Church as well, fornication has taken on a more technical meaning than it had during the time of the King James translation. Today it is defined as sexual intercourse between unmarried people. But the word which Paul used is *porneia* (the root word for our *pornography*) and meant any extramarital intercourse. Perhaps it might be well to point out here that Corinth had a worldwide reputation in the ancient world for its immorality. It was located very close to two major ports and therefore subject to many of the vices and evils which accompany centers of commerce and trade. In addition, Corinth was the site of the famous temple of Aphrodite (Venus), the goddess of love, where there were a thousand "priestesses." They were actually nothing more than prostitutes glorified by the cloak of religious worship. Anciently, Corinth's reputation was such that to "Corinthianize" meant to engage in reckless debauchery, and Corinthians were usually portrayed on the stage as drunkards. Even in modern English a person is sometimes called a Corinthian, meaning that he is given totally over to licentious desires. It is not surprising, then, that in this and the following chapter, Paul sharply condemns immorality and the lusts of the flesh. (I-NT)

<sup>9</sup> I wrote unto you in an epistle not to <associate with sexually immoral people>: ... <sup>11</sup> Now I <am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral>, or covetous, or an idolater, or a <slanderer>, or a drunkard, or an <swindler>; with such an one <do not even> eat. ... <sup>13</sup> Put away from among yourselves that wicked person.

Paul refers to a lost letter.

"Apparently a member ... married his stepmother, either because she was a widow or had been separated from her prior husband. Such marriages were forbidden by the Mosaic code under penalty of excommunication. (Lev. 18:6-8, 29) Paul endorses the Mosaic prohibition, describes the intimacies resulting from such unions as fornication, condemns his Corinthian brethren for winking at the offense, and directs the excommunication of the offender. If the sinner were left in the Church, ... his influence, as leaven, would spread throughout the whole Church. The Church must, therefore, purge out this old leaven of wickedness and replace it with a new influence or leaven of righteousness." (McConkie, *DNTC*, 2:335.) (I-NT)

## 5. Civil lawsuits among members (1 Cor 6)

<sup>1</sup> Dare any of you, having a <dispute> against another, go to law before the unjust, and not before the saints?

## 6. Marriage and chastity (1 Cor 7)

<sup>1</sup> Concerning the things ... ye wrote unto me, {saying,} It is good for a man not to touch a woman. <sup>2</sup> <But> {I say,} to avoid <sexual immorality>, let every man have his own wife, and let every woman have her own husband. <sup>3</sup> <The husband should fulfill his marital duty to his wife, and likewise the wife to her husband.>

The oldest NT Greek texts did not have any punctuation marks or any breaks between words, sentences, or paragraphs. Some translations put "it is good... woman" in quotation marks.

The question is based on the ascetic ideal, which holds that mortal, physical desires are to be absolutely suppressed in an effort to strengthen the soul. Here, the Saints wondered whether married couples ought to live celibate lifestyles even though they were married. (Senses 351) later celibacy for priests

Some Saints believed the physical body was disgusting, evil, and not eternal; believing that sex was evil led to asceticism—denying the body any pleasures (7:1). (Ogden 129)

<sup>25</sup> Now concerning virgins I have no commandment of the Lord: yet I give my judgment. ... <sup>26</sup> I suppose therefore that this is good for the present distress [or affliction], {for a man so to remain that he may do greater good}. ...

Paul's concern is that the return of the Lord in glory would soon be upon them and that calamities would befall the world. Almost everything he says in the last part of this chapter is colored by his perception of the immediacy of Christ's return (7:26, 29, 31). Because the Lord would soon return and the world would be enveloped in difficulty ("distress"), Paul counseled Saints not to seek a change in status (7:18, 21, 26). (Sense 352)

<sup>29</sup> But I speak unto you who are called unto the ministry. For ... the time that remaineth is but short, that ye shall be sent forth unto the ministry. Even they who have wives, shall be as though they had none; for ye are called and chosen to do the Lord's work. ...

<sup>32</sup> But I would, brethren, that ye magnify your calling. I would have you without [cares]. For he who is unmarried, careth for the things that belong to the Lord, how he may please the Lord; therefore he prevaieth. <sup>33</sup> But he who is married, careth for the things that are of the world, how he may please his wife; therefore there is a difference, for he is hindered. (JST 1 Cor 7:29-33)

It is likely that Paul was or had been married. In the early days of the Church, Brigham Young and others often left for long periods of time to do missionary work.

## 7. Food sacrificed to idols (1 Cor 8)

<sup>1</sup> About food sacrificed to idols: ... <sup>8</sup> <Food does not bring us near to God; we are no worse if we do not eat, and no better if we do. <sup>9</sup> Be careful, however, that the exercise of your freedom does not become a stumbling block to the weak. ... <sup>13</sup> Therefore, if what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall.> ... <sup>10</sup> <sup>27</sup> <If some unbeliever invites you to a meal and you want to go, eat whatever is put before you without raising questions of conscience.> <sup>28</sup> But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake ... and for conscience sake:

## 8. Temptation and trials (1 Cor 10)

<sup>13</sup> There hath no temptation [or trial] <seized> you but such as is common to man: but God ... will not <let you> be tempted [or tried] above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Temptation = The Greek word (peirasmos) does not distinguish between a trial and temptation. (Sense 356)

## 9. Ordinances: What and why (1 Cor 11)

<sup>2</sup> Now I praise you ... [because] ye remember me in all things, and keep the <sup>b</sup>ordinances, as I delivered *them* to you. ...

<sup>b</sup> GR precepts, doctrines, traditions.

<sup>5</sup> The earth also is defiled ... because they have transgressed the laws, changed the ordinance, broken the ... covenant. (Isa 24:5)

### What are ordinances?

SOED ordinance = 4. The action of ordering or regulating; 5. Authoritative direction how to act; 7. A practice or usage authoritatively enjoined or prescribed, esp. a religious or ceremonial observance.

## What is the purpose of ordinances?

Without the ordinances ..., and ... the authority of the [Melchizedek] priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father. (D&C 84:21-22)

- Transfer or give us some of God's heart, might, mind, or strength
- Offer us a gift of charity and a way/need to receive it
- Help us remember what Christ did for us (His acts of love/charity for us)
- Give us an opportunity to become more Christlike (marriage, callings) through responsibilities that require His help.

In sum, the ordinances of the Gospel are expressions of the Savior's love for us. Each ordinance bestows on us one of the blessings of the Atonement that He made possible for us.

Through each ordinance we accept His expression of love and covenant to return His love by obeying his commandments. (MM #34)

**Baptism:** Cleanse us spiritually that we might receive the Holy Ghost that we might know and do God's will as we love others as Christ did. We are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Romans 6:3-6)

**Sacrament:** Another gift of charity from our Savior is the ordinance of the sacrament. We take the sacrament in remembrance of the supreme act of Him "who so loved the world that he gave his own life." (D&C 34:3) Paul emphasizes that the Lord's body was broken *for us*, that His blood was shed to provide *a new promise for us*: (MM #34)

**Marriage Sealing:** we are sealed up to eternal life as co-heirs with Him and co-partakers of "all that the Father hath." (See John 16:15) It is His supreme charity because He literally gives it all; He can give each of us no more than all that He has. If you receive the sealing ordinance and remain faithful, He promises that you "shall receive your exaltation; that where I am ye shall be also." (D&C 132:23) The sealing ordinance also puts us into the ultimate relationship of charity: "Neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor 11:11) Paul teaches that husbands are to love their wives, "even as Christ also loved the church, and gave himself for it ... they two shall be one flesh." (Eph. 5:25, 31) (MM #34)

## 10. God, Christ, man and woman (1 Cor 10, 11)

10 <sup>32</sup> <Do not cause anyone to stumble.> ... <sup>33</sup> Even as I please all *men* in all *things*, not seeking mine own profit <or *advantage*>, but the profit of many, that they may be saved. 11 <sup>1</sup> Be ye followers [or imitators] of me, even as I also *am* of Christ. ... <sup>3</sup> The head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. ... <sup>11</sup> Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

Each relationship has a head or one who presides. The Father is the head of Christ. Christ is the head of the husband. The husband is the head of his wife.

<sup>25</sup> Husbands, love your wives, ... as Christ also loved the church, and gave himself for it. ... <sup>28</sup> So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. <sup>29</sup>

For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: (Eph 5:25–29)

**Harold B. Lee:** The wife is to obey the law of her husband only as he obeys the laws of God. No woman is expected to follow her husband in disobedience to the commandments of the Lord." (*Ye Are the Light of the World: Selected Sermons and Writings of Harold B. Lee*, chap. 34.)

**Stephen Covey:** "When we love God and Christ first, we will love our spouse more, not less—with more true love, more wisdom, and more charity. ... Divine-centeredness is the key to a celestial relationship. If we are true and faithful to the covenants we make with the Lord, we will have the security, guidance, wisdom, and power to deal with problems in the marriage" (*The Divine Center*, 90-91).

**Joseph Fielding Smith:** "The house of the Lord is a house of order and not a house of confusion; and that means that the man is not without the woman in the Lord, neither is the woman without the man in the Lord; and that no man can be saved and exalted in the kingdom of God without the woman, and no woman can reach the perfection and exaltation in the kingdom of God alone. That is what it means. God instituted marriage in the beginning. He made man in his own image and likeness, male and female, and in their creation it was designed that they should be united together in sacred bonds of marriage, and one is not perfect without the other. Furthermore, it means that there is no union for time and eternity that can be perfected outside of the law of God, and the order of his house. Men may desire it, they may go through the form of it, in this life, but it will be of no effect except it be done and sanctioned by divine authority, in the name of the Father and of the Son and of the Holy Ghost." (Smith, *Gospel Doctrine*, 272.)

## 11. Partake of sacrament worthily (1 Cor 11)

<sup>27</sup> Whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, ... <sup>29</sup> eateth and drinketh [condemnation or judgment.] to himself, not discerning the Lord's body.

**Who judges if I am worthy to take the sacrament?**

## 12. Spiritual gifts (1 Cor 12; Moro 10:8–18)

<sup>1</sup> Concerning spiritual *gifts*. ... <sup>5</sup> There are differences of administrations. ... <sup>6</sup> And ... diversities of operations. ... <sup>7</sup> But the manifestation of the Spirit is given to every man to profit withal. <sup>8</sup> For to one is given ... the word of wisdom; to another the word of knowledge ... <sup>9</sup> To another faith ... to another the gifts of healing ... <sup>10</sup> To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues; <sup>11</sup> But all these worketh ... the selfsame Spirit, dividing to every man severally as he will.

**See handout and notes for lesson 15 of the D&C for a discussion of the various gifts.**

**Boyd K. Packer:** I have thought that the last phrase, 'every man severally, according as he will,' [Moro. 10:17; 1 Cor 12:11] refers to the man himself. If a man wills that the gift should come to him, and he desires it, the gift shall be his. (*Teach Ye Diligently*, 20)

**What is the purpose of spiritual gifts?**

D&C 46 <sup>8</sup> That ye may not be deceived seek ye earnestly the best gifts. ... <sup>9</sup> They are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me ... and not for a sign that they may consume it upon their lusts. <sup>11</sup> For

*all have not every gift* given unto them; for there are many gifts, and *to every man is given a gift by the Spirit of God.*<sup>12</sup> To some is given one, and to some is given another, *that all may be profited thereby.*

**Knowledge:** “An endowment of knowledge, not random knowledge, not knowledge in general or as an abstract principle, but gospel knowledge, a knowledge of God and his laws” (DNTC, 2:370).

**Healing:** “to heal men physically and spiritually, even as the Lord Jesus did during his mortal ministry” (DNTC, 2:370).

**Spiritual Gifts:** “Christ wants to lift us to where he is. Do we desire to do the same for others?” (Ezra Taft Benson, “Beware of Pride,” *Ensign*, May 1989, 4) Paul teaches that spiritual gifts are given so that we might act toward each other as Christ acts. Jesus manifested all the spiritual gifts in His ministry to His beloved brothers and sisters, thus showing us the example of pure love. He blessed others with his wisdom and knowledge. He exemplified for us faith in His Father, and He healed and performed miracles to benefit others. Gifts are given to the Church so that “the members should have the same care for one another. And whether one member suffers, all the members suffer with it; or one member be honoured, all the members rejoice with it.” (1 Cor. 12:25-26) (MM #34)

<sup>8</sup> Deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them. <sup>9</sup> To one is given by the Spirit of God, that he may teach the word of wisdom; <sup>10</sup> And to another, that he may teach the word of knowledge by the same Spirit; <sup>11</sup> And to another, exceedingly great faith; and to another, the gifts of healing by the same Spirit; <sup>12</sup> And again, to another, that he may work mighty miracles; <sup>13</sup> And again, to another, that he may prophesy concerning all things; <sup>14</sup> And again, to another, the beholding of angels and ministering spirits; <sup>15</sup> And again, to another, all kinds of tongues; <sup>16</sup> And again, to another, the interpretation of languages and of divers kinds of tongues. <sup>17</sup> And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will. <sup>18</sup> ... Remember that every good gift cometh of Christ. (Moro 10:8–18)

#### Which gifts can be observed when they are given?

“There are several gifts mentioned here, yet which of them all could be known by an observer at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser of it? Or if he had the interpretation of tongues, unless someone spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible—the gift of tongues and the gift of prophecy. ... The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that a man might prophesy, which is a great gift, and one that Paul told the people—the Church—to seek after and to covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says that it ‘serveth only to those that

believe.’ But does not the Scriptures say that they spake in tongues and prophesied? Yes; but who is it that writes these Scriptures? Not the men of the world or mere casual observers, but the Apostles—men who knew one gift from another, and of course were capable of writing about it. . . .” (TPJS 246.)

- To help us avoid being deceived
- To strengthen and bless us individually

Elder Dallin H. Oaks taught that gifts of the Spirit “can lead us to God. They can shield us from the power of the adversary. They can compensate for our inadequacies and repair our imperfections” (“Spiritual Gifts,” *Ensign*, Sept. 1986, 72).

- To help us serve others

Elder Orson Pratt: “Spiritual gifts are distributed among the members of the Church, according to their faithfulness, circumstances, natural abilities, duties, and callings; that the whole may be properly instructed, confirmed, perfected, and saved” (*Masterful Discourses and Writings of Orson Pratt*, 571).

#### 13. One body, many parts (1 Cor 12)

<sup>14</sup> The body is not one member, but many. ... <sup>17</sup> If the whole body were an eye, where were the hearing? ... <sup>21</sup> The eye cannot say unto the hand, I have no need of thee. ... <sup>22</sup> Nay, much more those members of the body, which seem to be <weaker> are necessary: ... <sup>27</sup> Ye are the body of Christ, and members in particular. <sup>28</sup> And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. <sup>29</sup> Are all apostles ... prophets ... [or] teachers? are all workers of miracles? <sup>30</sup> Have all the gifts of healing? do all speak with tongues? ...

The body of Christ, the membership of the Church of Christ, is the temple of God. Every member is needed for proper functioning of the whole. However, some feel that some Church callings are more important. (See Monson poem in Ideas)

#### 14. A more excellent way (1 Cor 12, 13)

<sup>31</sup> But [seek] earnestly the best gifts: and yet [show] I unto you a more excellent way. <sup>13</sup> <sup>1</sup> Though I speak with the tongues of men and of angels, and have not charity [or love], I am become as sounding brass, or a tinkling cymbal. <sup>2</sup> And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. <sup>3</sup> And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

**Neal A. Maxwell:** Paul... after discussing the importance of gifts and the offices in the Church, says ‘... yet shew I unto you a more excellent way.’ 1 Cor. 12:31.) Paul then continues in the 13th Chapter of I Corinthians with his sublime writings about love. He boldly declares that love undergirds everything else; without love the other gifts don’t really matter.” (*A More Excellent Way: Essays on Leadership for Latter-day Saints*, 1-2)

The Greek *agape* and Latin *caritas*, both translated as “charity,” mean love—a selfless concern for others that is not evoked by any love on the part of the other. It is different from *eros* (“erotic love”) and *phileo* (“spontaneous, natural, unreasoned, familial love”). ... Love is not mere feeling but expressed feeling. We do not love if we do not show our love. (Ogden 141–2)

**Charity:** concern for the physical and spiritual welfare of others as expressed in words and deeds that are directed by the Spirit.

<sup>29</sup> *Priestcrafts* are that men preach and set themselves up for a light unto the world, that they may get gain and praise of the world; but they seek not the welfare of Zion. (2 Ne 26:29)

**Priesthood** → men preach and set Christ up for a light unto the world. They seek the welfare of Zion, not gain or praise. They seek to build up the kingdom of God [new members] and to establish his righteousness [Zion; perfect the Saints].

JST Matt. 6:38 *Seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness ...* (Mt 6:3a)

→ **missionary work, establish Zion (perfect the saints)**

I am Moroni. ... I seek not for power, but to pull it down. I seek not for honor of the world, but for the glory of my God, and the freedom and welfare of my country. (Alma 60:36)

**15. Charity** (1 Cor 13; Moro 7; see also Boor of Mormon lesson 48)

<sup>4</sup> Charity <is patient>, is kind, envieth not, <does not boast> [ <sup>-Moro</sup> ], is not <proud>, <sup>5</sup> <is not rude> [ <sup>-Moro</sup> ], seeketh not her own, is not easily <angered>, thinketh no evil <or keeps no record of wrongs>,	impatient; not put up with {patient} unkind {kind} jealous, envy (ill-will), {content} boastful {modest, reserved} proud {humble} rude {courteous, considerate} demand own way {helpful, welfare} irritable {calm, cheerful} hold grudges {forgive, friendly}
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<sup>6</sup> Rejoiceth not in iniquity [or *injustice*] but rejoiceth in the truth,

<sup>7</sup> Beareth all things, believeth all things, hopeth all things, endureth all things. <sup>8</sup> Charity never faileth.

*Beareth* comes from the word meaning “to cover” and is used of roofs and the hull of ships. “It keeps out resentment as the ship keeps out water, or the roof the rain.” (I-NT)

*Faileth* means “to fall off” and was used of leaves or flowers. In other words, love is not removed from its place. (I-NT)

<sup>46</sup> If ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—<sup>47</sup> But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him. Wherefore ... **pray** unto the Father with all the energy of heart, that ye may be filled with this love. (Moro 7)

**Relief Society motto**

**What does “of” mean?**

Phrase	Meaning	Pure love of Christ
House <i>of</i> God	= God’s house	Christ’s love
Gift <i>of</i> God	= Gift from God	Love from Christ
Fear <i>of</i> God	= Fear God	Love Christ

(See also C. Max Caldwell, *Ensign*, Nov. 1992, 29-30)

**How did Christ demonstrate charity by words and deeds?**

**Marriage and parenthood is a school of love.**

**How is charity demonstrated and developed in families?**

**How is charity developed and demonstrated in wards?**

“The phrase ‘love of Christ’ might have meaning in three dimensions: ... First, love *for* Christ. This concept proclaims Jesus as the object of our love, and our lives should be an external expression of our gratitude for him... A second dimension of the meaning of charity is love *from* Christ. (Ether 12:33-34) The Savior’s act of redemption for our sins is of no effect without our willingness to comply with the conditions of

his atonement... A third perception of charity is to possess a love that is *like* Christ. (2 Ne 33:7-9; Jn 13:34). Charity is not just... a word to describe actions or attitudes. Rather, it is an internal condition that must be developed and experienced in order to be understood ... People who have charity have a love for the Savior, have received of his love, and love others as he does.” (C. Max Caldwell, *Ensign*, Nov. 1992, 29-30)

**Hugh Nibley:** “Charity gives to those who don’t deserve and expects nothing in return: It is the love God has for us, and the love we have for little children, of whom we expect nothing but for whom we would give everything.” (*Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 524)

Consider the charity in the context of parenthood. These are the qualities of a good father or mother. Long suffering → patience with our children as they go through difficult times. We never give up on them. Charity is the “pure love of Christ” (Moro 7:47). Christ is like his Father and it is He who we aspire to become like. These are the qualities of a perfect Heavenly Father. These are the qualities that He, and His Beloved Son, demonstrate in their dealings with their children. And these are the qualities we should strive for as we seek to reach perfection. (Beardall #34)

C.S. Lewis uses a clever image to illustrate this in his novel, *The Great Divorce*. This “divorce” he describes is the gaping gulf between heaven and hell. The main character in the opening scenes is supposedly in hell, which he describes as a series of empty, dark streets stretching as far as the eye can see. Only an occasional light from a distant house punctuates the scene, but none of them are clustered together into a neighborhood. Why? Nobody in hell enjoyed living near each other. They built houses, all right, but soon would contend, and build a house far away from others. The result? Abandoned streets and hollow buildings where human society could not exist, because people could not bear each other.

**16. Prophecy is a greater gift than tongues** (1 Cor 14)

<sup>1</sup> Follow [eagerly] after charity, and desire spiritual gifts, but rather that ye may prophesy. ... <sup>3</sup> He that prophesieth speaketh unto men to edification, and exhortation, and comfort. ... <sup>12</sup> <Since> ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. ... <sup>26</sup> When ye come together, every one of you hath a psalm, ... doctrine, ... tongue, ... revelation, ... interpretation. Let all things be done unto edifying. <sup>39</sup> Wherefore ... <be eager> to prophesy.

**When was the last time you heard someone prophesy?**

**When was the last time you prophesied?**

*Prophet* = spokesman or interpreter for God (SOED); **messenger**  
*Prophecy* = speak by divine inspiration; interpret scripture (SOED)

I, Jacob, gave unto them these words as I taught them in the temple, having first obtained mine errand from the Lord. (Jac 1:17) *Errand* = something to say (message) or do (task)

<sup>2</sup> I said ... after ye had received the Holy Ghost ye could speak with the tongue of angels. ... <sup>3</sup> Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. (2 Ne 32:2-3)

<sup>2</sup> This is an ensample unto all those who were ordained unto this priesthood. ... <sup>4</sup> Whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (D&C 68:2-4)

<sup>17</sup> He that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth. ... <sup>21</sup> He that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth. ... <sup>22</sup> Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together. <sup>23</sup> And that which doth not edify is not of God, and is darkness. (D&C 50:17-23)

### 17. Resurrection of Christ (1 Cor 15)

<sup>3</sup> I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; <sup>4</sup> And that he was buried, and that he rose again the third day according to the scriptures: <sup>5</sup> And that he was seen of Cephas, then of the twelve: <sup>6</sup> After that, he was seen of [more than] five hundred brethren at once. ... <sup>7</sup> He was seen of James; then of all the apostles. <sup>8</sup> And last of all he was seen of me also.

### 18. Resurrection of the dead (1 Cor 15)

<sup>12</sup> Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

The Sadducees denied reality of resurrection. Many Greeks believed the body was evil and not eternal.

If there is no resurrection:

- Christ is dead (13)
- We are wasting our time and our faith is a joke (14)
- Apostles are liars (15)
- No redemption from spiritual or physical death (17-18)
- Why do baptisms for the dead? (29)
- Why do I work and suffer so much? Eat, drink, and be merry for tomorrow we die (30-32) (Ogden 145)

The Roman Catholic *Jerome Biblical Commentary* says that Christians at Corinth 'would undergo baptism in the name of their deceased non-Christian relatives and friends, hoping that this vicarious baptism might assure them a share in the redemption of Christ' (Ogden 146)

### 19. Resurrection of the body (1 Cor 15)

<sup>35</sup> Some *man* will say, How are the dead raised up? and with what body do they come? ... <sup>39</sup> All flesh is not the same flesh: but *there is* ... flesh of men, ... beasts, ... fishes, and ...birds. <sup>40</sup> There are also celestial <or *heavenly*> bodies, and bodies terrestrial <or *earthly*>: but the glory of the celestial <or *heavenly*> is one, and the glory of the terrestrial <or *earthly*> is another.

<sup>a</sup> JST 1 Cor. 15:40 Also celestial bodies, and bodies terrestrial, and bodies *testial*; but the glory of the celestial, one; and the terrestrial, another; and the *testial*, another.

Paul was teaching those who argued against the resurrection that there are earthly (terrestrial) bodies, namely the ones we now possess, and there are heavenly (celestial) bodies as well, namely the glorious bodies we shall receive in the resurrection. (Sense 365)

<sup>41</sup> *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. <sup>42</sup> So also *is* the resurrection of the dead. ... <sup>44</sup> It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. ... <sup>50</sup> Flesh and blood cannot inherit the kingdom of God. ...

"God ... dwells in eternal fire; flesh and blood cannot go there. ... When our flesh is quickened by the Spirit, there will be no blood in this tabernacle." (TPJS 367)

"Flesh and blood cannot go there [i.e., into God's presence]; but flesh and bones, quickened by the Spirit of God, can." (TPJS 326.)

"As concerning the resurrection, ... all will be raised by the power of God, having spirit in their bodies, and not blood." (TPJS 199-200.)

"There is a separation of the spirit and the body at the time of death. The resurrection will again unite the spirit with the body, and the body becomes a spiritual body, one of flesh and bones but quickened by the spirit instead of blood. Thus, our bodies after the resurrection, quickened by the spirit, shall become immortal and never die. This is the meaning of the statements of Paul that 'there is a natural body, and there is a spiritual body' and 'that flesh and blood cannot inherit the kingdom of God.' The natural body is flesh and blood, but quickened by the spirit instead of blood, it can and will enter the kingdom." (Howard W. Hunter in CR, Apr. 1969, p. 138.)

<sup>54</sup> When ... this mortal shall have put on immortality, then shall be brought to pass the saying ..., Death is swallowed up in victory. <sup>55</sup> O death, where is thy sting? O [Hades or spirit world] where is thy victory?

### 20. Things of God are foolishness to the natural man

<sup>14</sup> The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. (1 Cor 2:14)

**Foolishness** : Promptings rejected because they seem foolish.

**Elona prompted to marry me à foolishness**

**Story: Fast from faultfinding.**

Some people find fault with, blame, and punish themselves for finding fault in the past and present.

**TURNAROUNDS=Golden rule**

When we believe that someone should (not) do something, turn it around. For example (a) he should apologize to me → I should apologize to him, (b) she should not judge me → I should not judge her. Story of 2 men at each others' house to apologize)

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 16:25) Using water to put out a fire seems right, but people have died from explosions caused by throwing water on chemical fires. Lost hikers have died of dehydration even though they were carrying plenty of water because it seemed right to them to conserve their water.

**Traditions of men make things seem right**

Man took his wife of 20 years to the Stake President and said, "Tell her to obey my priesthood and all our problems will be solved!" The president said "according to D&C 121:37 you have no priesthood because how you are treating her." (It seemed right to use compulsory means but it destroyed the relationship!)

**Guilt trips OR change and do good:** Because of the traditions of men, Paul thought he was doing God's will by persecuting and killing Christians! When Christ appeared to him, he said, "Lord, what wilt thou have me to do?" (Acts 9:6) He then followed Christ's instructions with no evidence of guilt trips.

I *always* do the right thing! ... after exhausting *all* possible alternatives. Each alternative *seemed right* at the time and the right thing seemed foolish. However, "good judgment comes from experience and experience comes from bad judgment."

**Signs that I am resisting the Spirit:**

impatient, unkind, envy, boastful, proud, rude, easily angered,

hold grudges. Acting in these ways seems right under the circumstances and suggestions or promptings to the contrary seem foolish!

### How does the following relate to Charity?

<sup>19</sup> The natural man is an enemy to God ... unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. (Mos 3:19)

Every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God. But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil... (Moro 7:16-17).

When Heber J. Grant was called to be an apostle, he said he had two spirits striving with him for about five months. One said, "You are unworthy to be an apostle. You are not as good as the others. You should quit and resign." The other spirit said, "Continue your labor for good."

**Heber J. Grant:** When the call came to me to be an apostle, the spirit of the adversary pursued me day and night, from October until February, telling me that I was unfit to occupy that exalted office. Every time that I bore witness of my knowledge that Jesus was the Christ, the words would fly back in my face: "You lie; you have not seen him." I would wake up in the night feeling that I should resign, that I was unworthy. A relative of mine said to me one day: "Do you know that Brother \_\_\_ declared that no man was man was fit to be an apostle ... who had not seen the Lamb of God?" ... "Have you ever seen [Him]?" I said, "No." ... "How is it that you stand as an apostle?" I answered: "Which would you rather believe — the Lord Almighty or Elder \_\_\_?" He said: "The Lord." I said: "So would I; and he sent a revelation calling me, and I will take his word for it that I am fit to occupy the position." But, just the same, I did not confess that, day and night, there was a feeling upon me, calling upon me to resign. I took a trip, in January, 1883, with Brigham Young, Jr. ... [At one point on the trip]... I said, "... I want to be alone. Go ahead." ... I was oppressed, as I had never been before, even from October until that moment, with that awful feeling of dread and doubt and with the suggestion hammering away at my brain that I ought to resign as an apostle ..., that I had never done anything that entitled me to that distinction, that I had never performed any special labor, ... as an apostle ought to be; that my mind had been given to the ordinary affairs of life, and that I should step aside and let some other man be called who, I believed, was better qualified for the position than myself. ... After riding about a mile ... I communed with High Heaven. It was revealed to me there, sitting alone in the Navajo Indian Reservation, that I had done nothing to entitle me to the great honor of being an apostle, except that I had kept my life pure and sweet. It was revealed to me there that a council was held in heaven exactly the same as we hold councils here. Matters were discussed, and there was presented the question of filling the two vacancies existing in the quorum of the Twelve Apostles; that the conference had adjourned, and those two vacancies remained and ought to be filled. The question was: "Whom shall we call, in sending a revelation to fill those vacancies?" My father... asked God ... that his son, Heber J. Grant, be called as an apostle, and

Joseph Smith ... joined in the request ... and the revelation was sent calling me to be an apostle. (CR, Oct 1919, 123–125; <http://www.boap.org/LDS/Presidents/G-Heber-J-Grant.txt>)

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### If You Had Come Unto Me ...

[Concerned about her marriage, a woman read a self-help book and later wrote:]

As the author described the intense need we each have for love, I began to feel more and more deprived.... I decided to write all of this down for my husband to read, and [to list] the many times I had felt emotionally deprived.... The longer I wrote, the more I began to feel that what I was writing was false. "How could it be false?" ... "I saw and felt it...." But the feeling became so powerful.... [I] began to pray, saying, "If it is false, show me how...." And then a voice spoke to my mind and said, "***If you had come unto Me, it all would have been different.***"

I was astounded. I went to Church. I read the scriptures..., I prayed..., I tried to obey the commandments. "What do you mean, 'Come unto You?'" And then into my mind flashed pictures of me wanting to ***do things my own way***, of ***holding grudges***, of ***not forgiving***, of ***not loving*** as God had loved us. I had wanted my husband to "pay" for my... suffering. I had not let go of the past and had not loved God with all my heart....

I... did not mention to my husband anything.... But I gave up blaming.... I prayed more earnestly, and listened to His Spirit. I read my scriptures, and tried to come to know Him better. Two months passed, and one morning my husband... said, "...we find fault too much with each other. I am never going to find fault with [you] again." .... He did stop finding fault, and he began to compliment me.... Three years have passed.... We care deeply about one another, and share... thoughts and feelings, something we had not done for the first 16 years of marriage. (C. Terry Warner, *Honest, Simple, Solid, True*, BYU Devotional 1-16-96 [reworded somewhat for time and space])

### 21. Similarities of Jewish and LDS Marriage Customs

Often, ordinances represent a physical gesture of spiritual commitments. Jewish prophets likened the relationship between God and Israel to that of husband and wife. Unfaithful Israel was like an unfaithful wife. Both husband and wife have a commitment to each other that should be like God's and Israel's dedication to each other. Marriage in Judaism is considered without end; there is no statement, "Until death do you part." The canopy or huppah is reflective of the ancient temple. In some cases the huppah is a tallith, the garment that reminds a Jew of the covenants and commandments he has bound to himself. A minyan or "prayer circle" is formed at the marriage. Two witnesses are also present. As in all religious ceremonies, men are separated from women. Head covering is also required. Blessings are given to the bride and groom. Where polygamy was once accepted, it later was rescinded. ... "The day of their marriage is a solemn one for the bride and groom. They pray that their past sins will be forgiven and they can start their life together afresh. The white of their clothing symbolizes the purity and the forgiveness of sin for which they are hoping. For this reason a similar garment is used to clothe the dead for burial." ... 'In many religious Jewish families, the father blesses his wife and children on a weekly basis. Women and children are to be cherished and blessed. (EJ Jr.) (Rona #34)

# Conclusion

End with testimony.

I have learned by sad experience that murmuring about problems and finding fault with others like Laman seems like the right thing to do but leads to the death of relationships and unhappiness. Likewise, I have found much happiness when I try to solve problems like Nephi by seeking and following the promptings of the Spirit. If we come unto Christ, it all will be different.

That which the Spirit testifies unto you even so I would that ye should do. (D&C 46:7)

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## Quotes

**Gordon B. Hinckley:** When you are married, be fiercely loyal one to another. Selfishness is the great destroyer of happy family life. If you will make your first concern the comfort, the well-being, and the happiness of your companion, sublimating any personal concern to that loftier goal, you will be happy, and your marriage will go on throughout eternity” (“Excerpts from Recent Addresses of President Gordon B. Hinckley,” *Ensign*, Dec. 1995, 67; **BYU commencement, Provo, Utah, 27 Apr. 1995; TGBH 328–329**).

**Marvin J. Ashton:** Let us review some of these less-conspicuous gifts: the gift of asking; the gift of listening; the gift of hearing and using a still, small voice; the gift of being able to weep; the gift of avoiding contention; the gift of being agreeable; the gift of avoiding vain repetition; the gift of seeking that which is righteous; the gift of not passing judgment; the gift of looking to God for guidance; the gift of being a disciple; the gift of caring for others; the gift of being able to ponder; the gift of offering prayer; the gift of bearing a mighty testimony; and the gift of receiving the Holy Ghost. ... To every man is given a gift by the Spirit of God. It is our right and responsibility to accept our gifts and to share them. God’s gifts and powers are available to all of us. ...

What a majestic gift it is to be able to calm others! We thank God for those who are calm instead of contentious. “... He that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another” (3 Ne. 11:29). Contention is a tool of the adversary. Peace is a tool of our Savior. ... Where contention prevails, there can be no united effort in any purposeful direction. “Cease to contend one with another; cease to speak evil one of another” (D&C 136:23).

Argument and debate must be supplanted by calm discussion, study, listening, and negotiation. The gospel is one of harmony, unity, and agreement. It must be presented in love, and with glad tidings, by those who are calm. We should learn to talk together, listen together, pray together, decide together, and avoid all forms of possible contention. We must learn to curb anger. Satan knows that when contention begins, orderly progress is thwarted. ... “This is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away” (3 Ne 11:30). “Ye should live in peace one with another” (Mosiah 2:20). Those with the gift of being calm make lasting peace possible. (*Ensign*, Nov. 1987)

**Jeffrey R. Holland:** “With so very much at stake, [the sacrament] should be taken more seriously than it sometimes is. It should be a powerful, reverent, reflective moment. It should encourage spiritual feelings and impressions. As such it should not be rushed. It is not something to ‘get over’ so that the real purpose of a sacrament meeting can be pursued. This is the real purpose of the meeting.” (*Ensign*, Nov 1995, p68)

**Thomas S. Monson**

*Father, where shall I work today?  
And my love flowed warm and free.  
Then He pointed out a tiny spot  
And said, “Tend that for me.”  
I answered quickly, “Oh no; not that!  
Why, no one would ever see,  
No matter how well my work was done;  
Not that little place for me.”  
And the word He spoke, it was not stern;  
He answered me tenderly:  
“Ah, little one, search that heart of thine.  
Art thou working for them or for me?  
Nazareth was a little place,  
And so was Galilee.”*

(Meade McGuire quoted in “The Call of Duty,” *Ensign*, May 1986, 37)

**Ezra Taft Benson:** Christ wants to lift us to where he is. Do we desire to do the same for others?” (Ezra Taft Benson, “Beware of Pride,” *Ensign*, May 1989, 4)

That which the Spirit testifies unto you even so I would that ye should do. (D&C 46:7)

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## Sources:

- Wilcox = Brad Wilcox, *The Continuous Atonement*.
- FNT = *Footnotes to the New Testament for Latter-day Saints*, <http://feastupontheword.org/Site:NTFootnotes>
- I-NT = New Testament Institute manual, *The Life and Teachings of Jesus & his Apostles*, [institute.lds.org](http://institute.lds.org)
- Ogden = Ogden and Skinner, *Verses by Verse*
- Sense = *Holzappel and Wayment, Making Sense of the New Testament*
- JWNT = Holzappel, *Jehovah and the World of the New Testament*
- P-Hlsa = Donald Parry, *Harmonizing Isaiah*
- Pinegar = Pinegar and Allen, *Teachings and Commentaries on the New Testament*
- DNTC = Bruce R. McConkie, *Doctrinal New Testament Commentary*
- KJV King James Version of the Bible.
- NIV = New International Version of the Bible
- TPJS = *Teachings of the Prophet Joseph Smith*
- SOED = Shorter Oxford English Dictionary
- OED = Oxford English Dictionary
- BDB = *Brown, Driver, Briggs Hebrew and English Lexicon*
- Bauer = Walter Bauer, *Greek English Lexicon of the New Testament*
- SOSL = Trumbull, *Studies in Oriental Social Life*.
- EJ = *Encyclopedia Judaica*
- Rona = Daniel Rona, [www.israelrevealed.com/comp-sup-r.htm](http://www.israelrevealed.com/comp-sup-r.htm).
- DBlog = Donna Nielsen Blog, [donna-connections.blogspot.com](http://donna-connections.blogspot.com)
- DBI = *Dictionary of Biblical Imagery*
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