

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)

2. Divisions (1 Cor 1, 3)

¹⁰ 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. ...

³ ⁴ One saith, I am of Paul; and another, I *am* of Apollos? ... ⁹ We are labourers together with God: ye are God's [cultivated field], ye are God's building. ... ¹⁶ Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in [or among] you? ¹⁷ 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.

3. Wisdom or man or God (1 Cor 1–2)

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

¹¹ The things of God knoweth no man, {*except he has*} the Spirit of God. ¹² Now we have received ... the spirit ... of God; that we might know the things ... of God. ¹³ Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. ... ¹⁴ 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)

4. Sexual immorality (1 Cor 5)

¹ 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. ...

⁹ I wrote unto you in an epistle not to <associate with sexually immoral people>: ... ¹¹ 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. ... ¹³ Put away from among yourselves that wicked person.

5. Civil lawsuits among members (1 Cor 6)

¹ 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)

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

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)

²⁵ Now concerning virgins I have no commandment of the Lord: yet I give my judgment. ... ²⁶ 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)

²⁹ 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.* ...

³² 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.* ³³ 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)

7. Food sacrificed to idols (1 Cor 8)

¹ About food sacrificed to idols: ... ⁸ <Food does not bring us near to God; we are no worse if we do not eat, and no better if we do. ⁹ Be careful, however, that the exercise of your freedom does not become a stumbling block to the weak. ... ¹³ 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.> ... ¹⁰ ²⁷ <If some unbeliever invites you to a meal and you want to go, eat whatever is put before you without raising questions of conscience.> ²⁸ 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)

¹³ 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.

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

² Now I praise you ... [because] ye remember me in all things, and keep the ^bordinances, as I delivered *them* to you. ...

^b GR precepts, doctrines, traditions.

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

What are ordinances?

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)

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

10 ³² <Do not cause anyone to stumble.> ... ³³ 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 ¹ Be ye followers [or imitators] of me, even as I also *am* of Christ. ... ³ The head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. ... ¹¹ 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.

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

11. Partake of sacrament worthily (1 Cor 11)

²⁷ Whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, ... ²⁹ 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)

¹ Concerning spiritual *gifts*. ... ⁵ There are differences of administrations. ... ⁶ And ... diversities of operations. ... ⁷ But the manifestation of the Spirit is given to every man to profit withal. ⁸ For to one is given ... the word of wisdom; to another the word of knowledge ... ⁹ To another faith ... to another the gifts of healing ... ¹⁰ 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. ¹¹ 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 ⁸ That ye may not be deceived seek ye earnestly the best gifts. ... ⁹ 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. ¹¹ 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. ¹² To some is given one, and to some is given another, that all may be profited thereby.

Which gifts can be observed when they are given?

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

¹⁴ The body is not one member, but many. ... ¹⁷ If the whole body *were* an eye, where *were* the hearing? ... ²¹ The eye cannot say unto the hand, I have no need of thee. ... ²² Nay, much more those members of the body, which seem to be <weaker> are necessary: ... ²⁷ Ye are the body of Christ, and members in particular. ²⁸ 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. ²⁹ *Are* all apostles ... prophets ... [or] teachers? *are* all workers of miracles? ³⁰ Have all the gifts of healing? do all speak with tongues? ...

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

³¹ But [seek] earnestly the best gifts: and yet [show] I unto you a more excellent way. 13 ¹ 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. ² 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. ³ 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.

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

²⁹ **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)

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)

⁴ Charity <is patient>, is kind, envieth not, <does not boast> ^[-Moro] is not <proud>, ⁵ <is not rude> ^[-Moro] seeketh not her own, is not easily <angered>, thinketh no evil <or *keeps no record of wrongs*>,

impatience; 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}

⁶ Rejoiceth not in iniquity [or *injustice*] but rejoiceth in the truth,

⁷ Beareth all things, believeth all things, hopeth all things, endureth all things. ⁸ 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)

⁴⁶ 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—⁴⁷ 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)

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?

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

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

When was the last time you heard someone prophesy?

When was the last time you prophesied?

² This is an ensample unto all those who were ordained unto this priesthood. ... ⁴ 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)

17. Resurrection of Christ (1 Cor 15)

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

18. Resurrection of the dead (1 Cor 15)

¹² 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)

³⁵ Some *man* will say, How are the dead raised up? and with what body do they come? ... ³⁹ All flesh *is* not the same flesh: but *there is* ... flesh of men, ... beasts, ... fishes, *and* ... birds. ⁴⁰ 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.

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)

⁴¹ *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. ⁴² So also *is* the resurrection of the dead. ... ⁴⁴ It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. ... ⁵⁰ 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)

⁵⁴ When ... this mortal shall have put on immortality, then shall be brought to pass the saying ..., Death is swallowed up in victory. ⁵⁵ 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

¹⁴ 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)

“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.

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.”

How does the following relate to Charity?

¹⁹ 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.”

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)

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).

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)