

I BELIEVE

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A good friend once asked: “How can I know for sure what I believe?” Without much thought I suggested the answer was quite simple: Observe your behavior. As I reflected on my answer I found myself asking: “Is it possible for behavior to be inconsistent with belief?” Are there times in my life when I act inconsistently with what I believe? As I have puzzled this out, I have decided every action or behavior is ultimately a statement of belief. I may say I believe a particular idea over another, but unless my behavior affirms this thinking it is simply not the case.

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In response, my friend suggested: “Isn’t it possible that humankind is spiritually flawed and despite knowing the correct doctrines, teachings, moral exhortations, and commandments we are unable to consistently practice or live these virtues perfectly—not because we don’t believe them but because we are inherently fallen, lost—unable to live them—thus the need for Christ’s grace and redemption?” While I certainly agree with his observation that we are lost and fallen and most definitely in need of a redeemer, I am not prepared to ascribe my inability to live gospel truths wholly to my fallen nature. Especially when I allow myself to declare privately and publicly that I should. If I really believe the gospel is true, wouldn’t I live it fully?

At those moments when I behave contrary to *what I know to be true*, I am acting in concert with *what I believe about the truth*. My behavior will align to the belief from which it springs. I will act consistent with my persistent, passionate, perception of what I believe about the truth. The clearest indicator of what I truly believe about any given truth is found in my actions—my behavior as it pertains to that truth. Unwillingness to change my belief to conform to the truth inevitably leads to a life of rationalization and self-deception.

BELIEF AND BEHAVIOR

Can I say I believe the principles of the gospel and not live them? Wrestling with this question, I have bounced back and forth between two different theological explanations. The first is that we participate in behavior that is inconsistent with our stated belief. The supporting argument proposes that because of our fallen natures we are unable to live the ideal, not because we don’t believe, but because we lack spiritual capacity. Hence the need for a redeemer who covers for our failures and over time helps us overcome weakness (see Ether 12:27).

The second explanation counters the first. It is that actions, being motivated by beliefs, therefore reveal the state of belief. The supporting

argument is that we are sovereign individuals, free to choose, endowed with the capacity to choose and act and live in accordance with gospel truths. And after all we can do (see 2 Nephi 2:23) to overcome our fallen natures through the atonement of Jesus Christ, we qualify for His enabling grace. Endowed with grace we are able to perform acts that would otherwise be impossible to achieve. Therefore, if we truly believe, grace will enable us to act in accordance with our belief.

To clarify, then, I am defining belief as “thinking that is driven by passion,” that commands my affection and devotion. I am not describing some abstract notion about what seems plausible or implausible to me. For the sake of discussion, I will use the word “belief” in direct identification with behavior. Likewise, I am distinguishing between belief and testimony. Testimony is a conviction, born of the Spirit, that a particular idea is eternal, unchanging, and true; belief, on the other hand, constitutes my persistent, passionate, perception of the truth. I am not declaring this to be a definition of “belief” in a theological sense, but an operational definition used here for the sake of discussion.

Dependent on this provisional definition, my paper attempts to analyze the gap between our fallen natures and the “all you can do” to qualify for the enabling power of the atonement. Because the goal of mortality is to become like the Savior, this paper specifically addresses the hard doctrine of charity and what we must do to inherit a charitable nature. At the end of the paper is an inventory designed to help measure the depth of our charity.

BELIEF AND BEHAVIOR DILEMMA IN THE CHURCH

**As Latter-day Saints,
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As Latter-day Saints, we sometimes bear witness to certain truths we neither live nor fully understand. We begin this pattern early in the Church with little children testifying in fast and testimony meetings; we build on it by sending young adults into the mission field via the Holy Temple where covenants are made that take a lifetime and beyond to understand. To a degree, because of assignments to teach or bear witness, we find ourselves testifying of truths we have not yet developed the ability to live. Can you imagine what fast and testimony meetings or Sunday school lessons would be like if the only thing we could teach was a reflection of our behavior? This is a frightening thought.

Thankfully, we are all offered sufficient grace to fulfill difficult assignments where our behavior obviously falls short of the particular truth we are teaching but not fully living. And yet, do we accept too readily our inability to live the way we *say* we believe? This dilemma creates a moral schizophrenia that leads to a confused understanding of who and what we are.

We may promote self-deception by testifying of one thing publicly but privately allowing ourselves to act very differently. The Lord, however, isn't as accepting of this behavior as we are. In the law governing teaching, He states:

And the teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel. And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.¹

A BRUSH WITH BELIEF/BEHAVIOR CONFLICT

Teaching the Sermon on the Mount one day, I came face to face with this dilemma. I had just finished teaching the higher laws of no divorce, not getting angry, turning the other cheek, walking the extra mile, not suing, and loving our enemies. Actually, it is not just loving our enemies, but praying for them, doing good to them, loving those who *despitefully* (such an ugly word) use us. Sometimes I struggle to live this doctrine—but want to say I believe is true.

But if I am not living it can I say I believe it to be true? I could stand it no longer. I had to ask: “Who among us does all these?” I knew for sure I didn't. That day I had clearly and emphatically testified I *knew* the Sermon on the Mount is true. But did I *believe* it is true? This is such basic doctrine for the saint who calls himself a saint that it is almost impossible to say otherwise. Being a religion teacher by profession, I was haunted brushing against this dilemma. Can I testify I believe this sermon while allowing myself to act inconsistently with what it teaches? If I accept the conclusion that behavior aligns to the belief from which it springs, then I must admit to believing something quite different from the Sermon on the Mount.

The natural man in me wants to believe there is this “belief dead zone,” where I know and believe a truth with all my heart; but because I have not yet developed the self-discipline, I am unable or incapable of living what I know to be true. While this may be partially true, it doesn't take into account the simple fact that in the gap between fallen nature and the command to be obedient swirls passionate belief.

That day I was left to answer the painful question: If I don't believe the Sermon on the Mount, what do I believe in lieu of it? What passionate beliefs are swirling around in the gap driving my behavior? After significant and painful introspection, I could only conclude that the Sermon on the Mount is great doctrine, and I do believe it—until I have to live it. And to be truthful, at the same time I am required to live this lofty, inspired doctrine, I think it is the most outdated, ridiculous sermon I have ever heard. Love my enemies? Do good to those who despitefully use me? Pray

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for them? Frankly, in moments when I am required to live this doctrine, it not only seems absurd but impossible.

For one thing, I usually am more concerned with the sting of the first cheek and being treated unfairly than with the need for doctrinal congruity by turning the other cheek for additional pain—not only additional pain, but the added opportunities of praying, loving, and seeking blessings for those who somehow seem to be benefiting from my hurt. Apparently I believe far too passionately in not being taken advantage of and in my right to be treated fairly and with kindness. Honestly, does anyone’s behavior align to this doctrine? If you are out there, please help me—show me it can be done. No wonder sainthood is hard to obtain. Clearly, this is one of the distinguishing features between me and Christ. I wonder: is this charity—the pure love of Christ—knowing, believing, and living the doctrine taught in the Sermon on the Mount and other places in scripture?

Well, I did testify of the divinity of the Sermon on the Mount that day during my lesson. I bore witness to the truthfulness of the doctrine. I even said I believe it is true. However, it became very clear to me that knowing it is true is one thing—believing it is true is yet another. My daily conviction, born by the Holy Spirit, may allow me to say I know it is true, but my belief and behavior speak volumes to the contrary. Even more painful, as long as I can say I believe the Sermon on the Mount is true without living it, will I ever acquire the ability to live it? It is only when I admit to myself a belief in something lesser, earthy, different, even unacceptable, that I gain sufficient understanding and desire to change my belief.

If I say I love my family, neighbor, or colleagues but treat them poorly, you can know for certain that my belief in love of family, neighbors, colleagues has been supplanted by a more passionate belief: I love my family, neighbors, colleagues when they treat me right or when I am in a particular frame of mind. You ask: “Is it possible to believe both?” Can I believe I love my family and simultaneously feel they are a pain in the neck? Perhaps, but in the end, the way I behave toward my family, neighbors, colleagues, and enemies, shows my deepest belief. I am only fooling myself when I express love to them but allow myself to mistreat them. Even they know down deep the truth of the matter.

It is only when I admit to myself just how little I do love them, based on my treatment of them, that I am on the threshold of changing my belief and, consequently, my behavior. Shakespeare intoned: “To thine own self be true.” The irony of his placing this proverb on the lips of the foolish Polonius does not diminish its truth: I cannot begin to change myself until I accept the truth of what I believe about the truth as demonstrated by my behavior.

**Knowing it is
true is one thing—
believing it is true
is yet another.**

President Brigham Young confirms this thinking:

It is evident that many who understand the truth do not govern themselves by it; consequently, no matter how true and beautiful truth is, you have to take the passions of the people and mould them to the law of God.... Do you think that people will obey the truth because it is true, unless they love it? No, they will not. Truth is obeyed when it is loved. Strict obedience to the truth will alone enable people to dwell in the presence of the Almighty.²

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Clearly, if I am to develop a charitable nature, I must abandon any and all beliefs that justify giving or taking offense—opportunities for which abound in our most intimate relationships of marriage, family, wards, workplace, small communities. It is true that “the more intimate the relationship the deeper the wound, the easier to wound and be wounded.”

DEVELOPING CHRIST-LIKE BEHAVIOR

Elder Boyd K. Packer taught: “True doctrine, understood, changes attitudes and behavior.”³ When I seek self discovery according to accepted gospel standards, I begin to see divinity within myself and others. I begin to see I am a child of God with divine potential. This is why a study of the doctrines of the restoration is so important—I begin to see with “restoration eyes,” a sight that begins to inform my theology. We will all one day both see and be seen as we really are. Moroni taught: “that when he shall appear we shall be like him, for we shall see him as he is.”⁴ At that day I suspect we will also see ourselves as we are seen. I will be forced to see what I have become—a Day of Judgment. And scripturally, this day is referred to either as an “awful day,” “that awful monster death and hell and the devil,” or “a day of deliverance” (see 2 Nephi 9:19, 26).

This is the challenge: to admit to ourselves that behavior grows out of our deepest sense of what we *believe* is right rather than what we *know* is right. Recognizing the connection between what we say we believe and how we act, then making the necessary changes to conform to the truth: this is the key to happiness. President James E. Faust said:

This refinement of the soul is part of the reinforcing steel of a personal testimony. If there is no witness in the heart and in the mind, there can be no testimony. Let us study, learn, and *live* the hard doctrines the Savior taught, that *our Christlike behavior* may move us up to a much higher spiritual attainment.⁵

These are hard doctrines—doctrines I know are true, through the witness of the Holy Ghost, but allow myself the luxury (sorry, no such thing as a belief dead-zone) of not living because I believe more deeply something less noble, something easier and less painful to live.

THE HARD DOCTRINE OF CHARITY

For me there is not a harder doctrine or measurement of character than the simple standard of charity as taught in Holy Scripture (Ether 12; Moroni 7): “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal” (1 Corinthians 13:1). The Apostle Paul notes at the beginning of his powerful sermon on charity the possibility of a mismatch between word and action. That is to say, I can declare with the tongue of men and angels that I have charity—but if charitable behavior doesn’t follow, according to Paul it isn’t charity.

To further illustrate his point, he suggests that one may even possess the spiritual gifts of prophecy, all mysteries, all knowledge, even the ability to remove mountains, and still not have charity—a striking mismatch. I am nothing, Paul says. Knowing how hard it is to possess such gifts as prophecy, all knowledge, all mysteries, faith sufficient to move mountains, is Paul suggesting that charity is next to impossible to obtain? Or is he engaging in a little friendly hyperbole to help us understand that ultimately a charitable nature is measured by behavior, not words?

Nephi teaches, “Angels speak by the power of the Holy Ghost” (2 Nephi 32:1-3). Shall I conclude that Paul is teaching that we can even know by the power of the Holy Ghost what it means to possess a charitable nature and yet live far beneath the expectation charity requires? Either way, we are left without any question—it isn’t enough to know only; we must demonstrate our belief by Christ-like behavior.

Paul’s fourteen attributes of charity seem to be a general list of characteristics one must possess to be considered a charitable person. Paul’s list can be ordered into six basic groupings: patience, virtue, kindness, hope, contentment, and commitment, as shown in the chart below.

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Attributes of Charity	Description of Each Grouping
1. "Suffereth long" (1 Corinthians 13:4) 2. "Is not easily provoked" (1 Corinthians 13:5) 3. "Beareth all things" (1 Corinthians 13:7) 4. "Endureth all things" (1 Corinthians 13:7)	Charity is Patience: How patient are you with others? These four attributes of charity share in one form or other characteristics of the virtue patience. How patiently we react to others or events that are negative, how willingly or patiently we embrace the challenging times of our lives with tolerance, courage, and determination, are truly a measure of our charity.
5. "Thinketh no evil" (1 Corinthians 13:5) 6. "Rejoiceth not in iniquity, but rejoiceth in the truth" (1 Corinthians 13:6)	Charity is Virtue: Are you clean and virtuous? Charity is clean and pure. It is offended by the thinking of the carnal natural man. It abhors evil and shuns wickedness. It is the source of confidence in the presence of God. (See D&C 121:45)
7. "Is kind" (1 Corinthians 13:4) 8. "Doth not behave itself unseemly" (1 Corinthians 13:5) 9. "Seeketh not her own" (1 Corinthians 13:5)	Charity is Kindness: Are you kind and thoughtful to others? These three characteristics of charity focus our attention on how we treat others. Charity requires us to be kind, thoughtful, courteous, and tender in our relationship with others.
10. "Believeth all things" (1 Corinthians 13:7) 11. "Hopeth all things" (1 Corinthians 13:7)	Charity is Hope: Are you optimistic and positive? Charity requires us to have a positive view of the world. These two characteristics invite us to see the good in others, the world in which we live, and to approach each day with hope and faith.
12. "Envieth not" (1 Corinthians 13:4) 13. "Is not puffed up" (1 Corinthians 13:4)	Charity is Contentment: Are you content, grateful, and secure in your relationships with others? These two characteristics teach us how we must view ourselves in relationship to others.
14. "Charity never faileth" (1 Corinthians 13:8)	Charity is Commitment: How committed are you to treating others as Christ would? This attribute of charity suggests staying power—it compels us to hang in there in spite of life's circumstances. It recognizes the process of learning to love others, especially those who are closest to us, is not an easy task, but can be learned over time through the things we suffer.

HOW CHARITABLE IS MY BEHAVIOR?

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I can measure my belief by matching the way I conduct my life on a daily basis with how patient, virtuous, kind, hopeful, contented, and committed I am in my closest relationships. In fact, the more I can display correct behavior in difficult circumstances, the more I can say I believe. Elder Maxwell has taught: “If it is fair it isn’t a true trial. That is, without the added presence of some inexplicableness and some irony and injustice, the experience may not stretch us or lift us sufficiently.”⁶ On another occasion he taught: “Your lives...your marriages, your families...currently constitute the samples of humanity which God has given you.”⁷

We are each other’s clinical material, and we make a mistake when we disregard that sober fact. No wonder, therefore, we feel stress at times. President Brigham Young said this: “There are no two faces alike, no two persons tempered alike...; we are tried with each other, and large drafts are made upon our patience, forbearance, good will, in short, upon all the higher and Godlike qualities of our nature.”⁸

Over the past few years I have been working on an inventory to assess how well our beliefs and behavior match the standard of charity (Appendix). Many of the survey items originate from an article written by Elder Lynn G. Robbins of the Seventy,⁹ which I have organized according to the fourteen attributes of charity listed above. This exercise is not for the spiritually faint-hearted. But I have found it very helpful in providing snapshots from time to time of how I am doing with the hard doctrine of charity.

CHANGING BELIEFS AND BEHAVIOR

In the gap between fallen man and enabled man swirls passionate belief. Identifying beliefs that are contrary to the doctrine of charity and actively redefining them is the key to changing behavior. Nephi taught: “For we labor diligently to...persuade our children...to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do.”¹⁰

Nephi’s suggestion to “believe in Christ” translates in this model as making an honest effort to align belief with doctrine—believe Christ, believe the things He taught. His counsel to be “reconciled to God” constitutes putting forth an honest effort to abandon false beliefs, which produce uncharitable behavior. The “after all ye can do” is being determined to humbly submit to the process of being painfully honest with oneself.

Moroni adds:

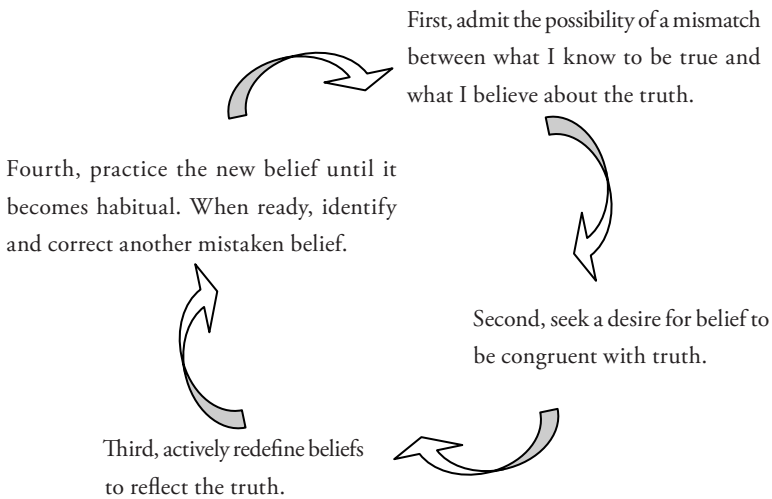
And if men come unto me I will show unto them their weakness. I give unto men weakness that they may be humble; and my grace is sufficient for all men

that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them.¹¹

Accordingly, a willingness to analyze beliefs and behavior is entailed in the “all we can do” to qualify for the grace of Christ. That is to say, after I have made every effort to abandon belief and behavior driven by the natural man, I can expect the Savior through the atonement to step in and help me change my nature. But I must exert my own agency first. I have to demonstrate to the Lord that I love the truth, His truth, more than my own tidy, convenient, perception of the truth.

He cannot step in until after I have expended my own best efforts to reconcile myself—identifying beliefs and behaviors in conflict with the truths of the gospel and changing them for new beliefs. The “all I can do” includes a resolve to be congruent with those truths even in my most difficult relationships. Having carefully adopted a new belief, I practice it until it becomes second nature.

CLOSING THE GAP



Though the fourth step in the model is where behavior changes, the first three steps are probably more difficult than the fourth. Determining why we act the way we do or why we believe as we do is a Gordian Knot. Remember, our operational definition suggested that behavior is driven by passion and loyalty. We are loyal to our thinking because we have developed it over time—we come to own our beliefs. The longer we have believed passionately about a particular concept, the more difficult it will be to change our perceptions of it. Untangling false beliefs that swirl around in the gap and swapping them for new and congruent beliefs can be a difficult process. But through humility and honesty it can be done. Let me illustrate this idea with an experience and an observation.

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The experience is one from my service as a bishop; the observation from my role as a parent and teacher.

A young woman came in to confess a transgression. We agreed that a period of time was needed to establish trust and redevelop the desire to be clean. After the appointed time elapsed, she qualified for full privileges, taking the sacrament and enjoying other blessings. She avoided dating for some time due to a lack of confidence in being able to keep the law of chastity. After a while the desire to date returned, and for a few months she enjoyed dating.

But in a weak moment she found herself returning to the same transgression. It was heartbreaking, and once again she found herself in the bishop's office confessing.

I was puzzled how this could have recurred in so short a time. After some thought I suggested that perhaps the reason for these problems had less to do with lack of discipline and more to do with certain beliefs regarding the law—perhaps there was a stronger belief countering what she knew she should believe. With some frustration she quipped, “If I didn't believe the law of chastity, I wouldn't be in your office trying to fix things.”

That sounded fair enough. But I persisted: “I really don't think you believe in the law of chastity as it has been taught by latter-day prophets and scriptures.”

After becoming a little irritated with me, she finally demanded, “If I don't believe in the law of chastity, then what do I believe?”

I said, “Well, I am not sure what you believe, but let me take a shot at it.”

I then suggested what seemed likely: “Is it possible your belief says you can break the law of chastity, repent, and it is the same as if you never broke the law in the first place?”

Taken aback, she looked at me and said, “Isn't that true?”

There it was—an easy mistake to make if one does not understand the atonement and the seriousness of moral cleanliness. With a bit of luck and some inspiration, the belief behind the behavior had been identified. I now had the opportunity to teach that once one has repented forgiveness is available and that once the Lord has forgiven He remembers it no more. However, this is not the same as having never broken the law in the first place.

While serving as a member of the Quorum of the Twelve, President Kimball taught:

Another error into which some transgressors fall, because of the availability of God's forgiveness, is the illusion that they are somehow stronger for having committed sin and then lived through the period of repentance. This simply is not true. That man who resists temptation and lives without sin is far better off than the man who has fallen, no matter how repentant the latter may

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be.... His sin and repentance have certainly not made him stronger than the consistently righteous person.... How much better it is never to have committed the sin!¹²

As long as she believed the law of chastity could be broken and repented of without consequence, she was vulnerable to violating the law over and over again.

With effort on her part and instruction from the Spirit she was able to adopt a new belief. She learned to recognize the blessings associated with keeping the law and consequences that accompany breaking the law. New thinking led to changed behavior, and a law once easily broken now seemed essential to keep.

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An observation on the power of belief has also come to me as a parent and teacher. I have been fascinated with the MTC's ability to change behavior so quickly. They are able to do in a few hours, days, or weeks, what many parents have spent eighteen or nineteen years trying to accomplish. Why is it that in such a short time, the MTC has young men and women acting in ways most parents only dreamed of for their sons and daughters who are getting ready to serve missions?

Either the MTC has some super-charged routine or secret ingredient in the food to make scripture study and gospel learning come alive—or something else is taking place. There is no question that the MTC has a special spirit about it—no one doubts that. But something happens before the missionary ever enters the MTC and feels that spirit. It is so subtle and yet so fundamental to the success of the MTC that it happens without fanfare. There is a shift in the thinking of the pre-MTC missionary and the newly arrived MTC missionary. For many a candidate this rite of passage takes place almost as unremarkably as opening the car door and stepping onto the pavement of the MTC parking lot. For others it may take a few days or even a few weeks. For an unfortunate few it may not occur at all. The old belief of enjoying life until I enter the MTC is discarded for a new a belief: "When I get to the MTC, I will be obedient: I will serve the Lord fulltime, true and faithful."

I have come to understand that the MTC's ability to change behavior has less to do with buildings, programs, and ways of learning, and more to do with the expectations and beliefs of the missionaries themselves as they enter. Just a thought: what would happen if young men and women would change their belief well in advance of entering the MTC? Elder Bednar provides us an answer:

The issue is not going...on a mission; rather, the issue is becoming a missionary and serving throughout our entire life with all of our heart, might, mind, and strength.... My earnest hope for each of you young men is that you will not simply go on a mission—but that you will become missionaries long before

you submit your mission papers, long before you receive a call to serve, long before you are set apart by your stake president, and long before you enter the MTC.¹³

WORKING TOWARD CHARITY

While working on it over the years, I have shared my pursuit to understand “belief and behavior” with half a dozen people. They all had the same frustration: the definition of the word “belief.” We have belief that is a profession of what we consider reasonable, likely, and predictable. But then we have human passion—what is real, what we feel, what defines our wishes and needs, what we sooner or later act on.

I recognize that my definition of “belief” poses challenges. However, this approach is helping me eliminate some of the incongruity that exists in the gap between what is charitable behavior and what is my behavior. I do not think the phenomenon of human imperfection entirely explains the gap. By identifying specific behaviors and deciding whether or not they align with doctrine, I am developing the ability to live what I know to be true. I am recognizing beliefs swirling in the gap between the fallen man and the enabled man. A willingness to change my beliefs to conform with my knowledge is leading me toward freedom from rationalization and self-deception.

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This paper is not attempting to answer the question of how we achieve perfection in this mortal existence. It offers one systematic way of becoming more genuine and authentic in the attempt. In spite of our best efforts to identify and eradicate false beliefs we will come up short in the end—even with our very best efforts to overcome.

The Prophet Joseph Smith understood this:

When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave.¹⁴

I also appreciate the hope Elder McConkie offers with this insight:

Everyone in the Church who is on the straight and narrow path, who is striving and struggling and desiring to do what is right, though is far from perfect in this life; if he passes out of this life while he's on the straight and narrow, he's going to go on to eternal reward in his Father's kingdom. We don't need to get a complex or get a feeling that you have to be perfect to be saved. You don't. There's only been one perfect person, and that's the Lord Jesus.... I'm not saying

that you don't have to keep the commandments. I'm saying you don't have to be perfect to be saved. If you did, no one would be saved.... If you're on that path and pressing forward, and you die, you'll never get off the path...and, for all practical purposes, your calling and election is made sure.¹⁵

As I learn to live with more authenticity, the gap narrows between the fallen and the enabled man. In the end, through the atonement of Jesus Christ, I become a more charitable member of the Church. ☺

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NOTES

1. Doctrine and Covenants 42:12-13 (emphasis added).
2. *Journal of Discourses*, 7:55.
3. Boyd K. Packer, "Little Children," *Ensign* (November 1986): 16-9.
4. Moroni 7:48.
5. James E. Faust, "The Surety of a Better Testament," *Ensign* (September 2003): 2-6.
6. Neal A. Maxwell, *All These Things Shall Give Thee Experience* (Salt Lake City, Deseret Book), 31.
7. Maxwell, "Jesus, the Perfect Mentor," *Ensign* (February 2001): 8-18.
8. Ibid.
9. Lynn G. Robbins, "Agency and Love in Marriage," *Ensign* (October 2000): 16-22.
10. 2 Nephi 25:23.
11. Ether 12:27.
12. Spencer W. Kimball, *The Miracle of Forgiveness*. Salt Lake City: Deseret Book, 1965. 357.
13. David A. Bednar, "Becoming a Missionary" *Ensign* (November 2005): 44-7.
14. Joseph Smith, "King Follett Sermon," DHC Volume 6:302-317.
15. Bruce R. McConkie, "The Probationary Test of Mortality," (Address at University of Utah, Jan. 1982), p II; See also JD 1:6.

APPENDIX:
CHARITY INVENTORY

The easiest way to score the following inventory is to calculate an average for each of the six categories. When honest in our responses, we cause a “face to face” confrontation between belief and behavior and the doctrine of charity. Left exposed are beliefs swirling in the gap. At the bottom is a key for interpreting numerical values.

Patience	Almost		Some		Never
	Always	Always	Often	times	
Patience—Christlike love	5	4	3	2	1
1. Is patient and tolerant, does not criticize.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Recognizes that others are progressing.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Is patient with imperfections in self and others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Is forgiving, patient, calm, gentle, and respectful.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Understands that anger is a decision and can be controlled.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Is a peacemaker.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Has moral courage, is bold in truth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Turns the other cheek, is calm.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Doesn't complain or murmur.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Is responsible & gladly accepts callings.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. Sees growth in adversity.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. Has a desire to learn and progress.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Is steadfast, knows life is a test.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Patience—NOT obvious Christlike love	1	2	3	4	5
14. Is impatient, complains, and gives the silent treatment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. Argues over every silly little thing, is not open minded.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. Disciplines or responds with anger.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. Does not bridle passions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. Is ungrateful.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. Yields to peer-pressure in compromising situations.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. Is apathetic.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. Is weary in well-doing.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. Is lukewarm or gives half-hearted effort.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. Is lazy or spends too much time on hobbies, TV, etc.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Patience—Obviously NOT Christlike love	1	2	3	4	5
24. Is intolerant, ill-tempered, critical, and cranky.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. Have very few or no close relationships.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26. Is irritable.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27. Is spiteful, and vengeful.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28. Is easily angered, often hostile and abusive.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29. Is defensive, responds with disgust or contempt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30. Swears, has a bad temper.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31. Is insulting, defensive, irritable, and touchy.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32. Is grouchy and moody.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33. Is a coward.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34. Is ashamed of righteousness.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35. Is always complaining, murmuring.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36. Shirks or avoids responsibility.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37. Can't keep a job.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38. Is afflicted with self-pity.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
		Almost		Some	
Virtue	Always	Always	Often	times	Never
Virtue—Christlike love	5	4	3	2	1
39. Is nonjudgmental, respectful, helpful, pure, and obedient.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40. Has “no more disposition to do evil.”	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
41. Is modest in dress, thought, and speech.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42. Virtue garnishes thoughts unceasingly.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
43. Stays close to the Spirit through regular scripture study, prayer, and obedience.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
44. Has discovered that truth leads to joy and happiness.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Virtue—NOT obvious Christlike love	1	2	3	4	5
45. Is judgmental, prejudiced, faultfinding.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
46. Participates in jokes about intimate or sacred things.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
47. Seeks improper intimacy with self and others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
48. Tolerates evil influences.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
49. Is light-minded.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
50. Is casual with prayers.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
51. Not diligent in gospel teaching/scripture reading in the home.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Virtue—Obviously NOT Christlike love	1	2	3	4	5
52. Is cruel, conniving, deceitful, and dishonest.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
53. Indulges in pornography and inappropriate music.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
54. Dresses immodestly.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
55. Is an inventor of “evil things.”	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
56. Has an “eat, drink, and be merry” mentality.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
57. Is indulgent, unfaithful, and disobedient.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
58. Is addicted to vices.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
59. Justifies self, makes excuses.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
		Almost		Some	
Kind	Always	Always	Often	times	Never
Kind—Christlike love	5	4	3	2	1
60. Is nice, thoughtful, interested in others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
61. Good Samaritan, comforts, is merciful.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
62. Is courteous, well mannered, tactful, tasteful, and reverent.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
63. Is respectful and mindful of others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
64. Is clean, neat, and orderly.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
65. Is tender-hearted, sensitive.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
66. Is compassionate, merciful, and generous.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
67. Seeks unity, kneels together in prayer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
68. Listens with empathy, and avoids contention.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
69. Thinks “we” and “ours.”	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
70. Is approachable.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
71. Seeks to please God.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kind—NOT obvious Christlike love	1	2	3	4	5
72. Is indifferent.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
73. Is remote, unconcerned, uninterested, and unresponsive.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
74. Doesn't say “please” or “thank you.”	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
75. Has forgotten everyday courtesies.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
76. Is disorderly and unkempt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
77. Doesn't say “I'm sorry.”	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
78. Is reluctant to render help (as with household chores).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
79. Is guilty of self-pity and advertises it.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
80. Is uncaring.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Kind—Obviously NOT Christlike love	1	2	3	4	5
81. Is mean, miserly, cruel, inconsiderate, and unmerciful.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
82. Has a scowling countenance.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
83. Is discourteous, disrespectful.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
84. Is crude, indecent, improper, and irreverent.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
85. Enjoys dirty jokes.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
86. Is boisterous: loud laughter.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
87. Leaves a place worse than it was found.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
88. Is demanding, controlling.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
89. Is selfish, manipulative, blaming.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
90. Lacks unity—is contentious.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
91. Thinks “I” and “mine.”	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
92. Seldom listens, is aloof.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
93. Seeks self-gratification, is self-indulgent.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
94. Seeks the praise of men.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
		Almost		Some	
Hope	Always	Always	Often	times	Never
Hope—Christlike love	5	4	3	2	1
95. Clearly sees the eternal potential in others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
96. Sees others as Christ sees them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
97. Holds fast to the gospel of Jesus Christ.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
98. Is an optimist.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
99. Looks for the best.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
100. Praises, builds up, and expresses affection.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hope—NOT obvious Christlike love	1	2	3	4	5
101. Is distanced, remote, inattentive, and insensitive.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
101. Is a hypocrite, lives a lie.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
102. Goes to church, but wishes to be elsewhere.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
103. Is a fatalist.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
104. Is bored.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
105. Is neglectful.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
106. Doesn't feel worthy to pray for forgiveness.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Hope—Obviously NOT Christlike love	1	2	3	4	5
107. Doubts others' potential, is critical and cynical.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
108. Is unfriendly to those closest to them: family, friends, roommates, companions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
109. Is condescending, intolerant.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
110. Has let go of the iron rod, is not active in the Church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
111. Is a pessimist.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
112. Is a nagger.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
113. Is a faultfinder.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
114. Is unrepentant, in denial.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
		Almost		Some	
Contentment	Always	Always	Often	times	Never
Contentment—Christlike love	5	4	3	2	1
115. Is content, grateful for blessings.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
116. Rejoices in another's gifts, talents, success.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
117. Is generous and offers help to those in need.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
118. Lives frugally.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
119. Knows the difference between needs and wants.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
120. Avoids unnecessary debt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
121. Is humble, meek, and teachable.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
122. Does not speak vainly or seek attention.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
123. Happily serves wherever called.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
124. Lifts, praises, and builds others up.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
125. Seeks the will of God.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Contentment—NOT obvious Christlike love	1	2	3	4	5
126. Is ungrateful.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
127. Is a partial tithe-payer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
128. Is vain, heart set on costly apparel.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
129. Lives beyond income.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
130. Allows interest on credit cards to accumulate.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
131. Does not try to save for future needs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
132. Does not praise or give due credit to others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
133. Aspires to positions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
134. Is a know-it-all, is untouchable.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
135. Puffed up because of knowledge, talents, or wealth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Contentment—					
Obviously NOT Christlike love	1	2	3	4	5
136. Is resentful, jealous, greedy, and covetous.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
137. Fails to pay an honest tithe.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
138. Is selfish and withholds help.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
139. Has a “my,” not “our,” money mentality.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
140. Incurs excessive debt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
141. Has a spirit of speculation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
142. Is proud, eager for attention, self-centered.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
143. Is pompous and boastful.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
144. Murmurs against leaders.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
145. Is condescending with others— “holier than thou.”	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
146. Is offended when advice is given.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
		Almost		Some	
Commitment	Always	Always	Often	times	Never
Commitment—Christlike love	5	4	3	2	1
147. Loves as Christ loves us.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
148. Is supportive.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
149. Keeps Covenants during hard times.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
150. Seeks growth through committed relationships.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Commitment—					
NOT obvious Christlike love	1	2	3	4	5
151. More concerned with “fairness” than “patience” when trying to make relationships work.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
152. Views others more as a burden than a blessing.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
153. Holds back when relationship challenges arise.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Commitment—					
Obviously NOT Christlike love	1	2	3	4	5
154. Always asking “what’s in it for me?”	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
155. Use others to get what I want.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
156. Sees others as objects.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
157. Abandons relationships when challenges arise.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
158. Justifies the breaking of covenants when times are difficult.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Scoring the Inventory	Average Value
My belief/behavior always conforms to the doctrine of charity. I am charitable and see others as Christ sees them.	5
My belief/behavior almost always conforms to the doctrine of charity—what do I believe in those circumstances where it doesn't? Look closely at your responses to each question to pinpoint specific behavior in conflict with the doctrine of charity.	4
My belief/behavior often conforms to the doctrine of charity—what do I believe in those circumstances where it doesn't? Look closely at your responses to each question to pinpoint specific behavior in conflict with the doctrine of charity.	3
My belief/behavior sometimes conforms to the doctrine of charity—I believe living a charitable life is not required at all times, in all places—it is situational. Look at your responses to determine where you feel charitable behavior is not necessary.	2
My belief/behavior never conforms to the doctrine of charity—I do not believe I am required to live a charitable life.	1