

**LESSON 38**  
**“Old Things Are Done Away, and All Things Have Become New”**  
**3 Nephi 12-15**

**OVERVIEW:**

Jesus teaches the Beatitudes to the Nephites. Jesus declares that His followers are to be the salt of the earth and a light to other people. Jesus declares that He has fulfilled the law of Moses. He teaches the people a higher law. Jesus teaches the Nephites how they must live to be His true disciples.

(The Sermon on the Mount is the most significant "testimony" of our Lord ever recorded. It is a blueprint for exaltation because it bears witness of the Savior's celestial character. It is an invitation from the Redeemer of all mankind to "Come watch me. Listen to my words. Do what you see me do. Learn of me, and receive eternal life." In this magnificent sermon, the Savior taught the Nephites about his magnificent character and what it really means to become "even as He is." Latter-day Saints are fortunate to have an inspired version of the Sermon on the Mount and an additional version, the Sermon at the temple in the land Bountiful. Both sermons add much light and understanding to what Jesus really taught.)

The LDS Bible Dictionary says the following about the Beatitudes: Beatitudes: Name given to certain declarations of blessedness in the Sermon on the Mount (Matt. 5:3-11, cf. Luke 6:20-22). They describe certain elements that go to form the refined and spiritual character, and all of which will be present whenever that character exists in its perfection. Rather than being isolated statements, **the Beatitudes are interrelated and progressive in their arrangement.** A more comprehensive and accurate listing is found in 3 Ne. 12 and JST Matt. 5:, where a greater spiritual emphasis is given.

The scriptures in Matthew that are similar to the 3 Nephi account, include the Joseph Smith Translation noted in purple. Those words in the JST that have been changed from the KJV are noted with strikeouts.

**SCRIPTURES:**

THIRD NEPHI  
THE BOOK OF NEPHI  
THE SON OF NEPHI, WHO WAS THE SON OF HELAMAN  
CHAPTER 12

*Jesus calls and commissions the Twelve—He delivers to the Nephites a discourse similar to the Sermon on the Mount—He speaks the Beatitudes—His teachings transcend and take precedence over the law of Moses—Men are commanded to be perfect even as he and his Father are perfect—Compare Matthew 5. [A.D. 34]*

CHAPTER 13

*Jesus teaches the Nephites the Lord's Prayer—They are to lay up treasures in heaven—The Twelve in their ministry are commanded to take no thought for temporal things—Compare Matthew 6. [A.D. 34]*

CHAPTER 14

*Jesus commands: Judge not; ask of God; beware of false prophets—He promises salvation to those who do the will of the Father—Compare Matthew 7. [A.D. 34]*

## 3 NEPHI 12

1 <sup>a</sup>AND it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to <sup>b</sup>baptize, was <sup>c</sup>twelve) (These are Apostles. Though the word disciples is used throughout 3 Nephi to describe those chosen to minister to the Nephite multitudes, there seems to be no question but that they were Apostles. They were, in fact, disciples, followers of the Christ, before Jesus appeared in America. These were called to be special witnesses and were granted apostolic power. DCBM, 4:63) and behold, he stretched forth his hand unto the multitude, (Jesus' sermon in Galilee was directed almost exclusively to the Twelve. Though there were no doubt other disciples present, the Sermon on the Mount was essentially an apostolic preparation address, a type of missionary training center for special witnesses. The Bountiful sermon in 3 Nephi was delivered both to the twelve Nephite Apostles and to a multitude of other faithful people. In Bountiful whenever Jesus desired to deliver a special message to the multitude or to the Twelve, Mormon's account makes special notice of it. DCBM, 4:63) and cried unto them, saying: <sup>d</sup>Blessed are ye (This is a beatitude that is not in the Matthew version. It is in the JST version. We will be blessed if we follow the living prophets.) if ye shall give heed unto the words of these twelve whom I have <sup>e</sup>chosen from among you to minister unto you, and to be your servants; and unto them I have given power that they may baptize you with water; and after that ye are baptized with water, behold, I will baptize you with fire and with the Holy Ghost; (Joseph Smith: "You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost." (*Teachings of the Prophet Joseph Smith*, p. 366 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 166) "There is but one baptism; it takes the baptism of water, of the Holy Ghost, and of fire to constitute one

## MATTHEW 5

1 <sup>a</sup>AND (Jesus) seeing the multitudes (It looks like he wanted to just speak to the Twelve and selected others.), ~~he~~ went up into a mountain: and when he was set (down), his disciples came unto him: (The sermon takes place after the apostles have been called and ordained. It is given to the 12, the 70 and other Church members. It takes place on a mountain, similar to Moses receiving the law on the mountain. It is symbolic of a higher law. Moses came down from the mount, here the people go up on the mount. Only those that were serious about hearing Jesus went up the mountain. The rest were left behind. Symbolic of leaving the world behind and living at a higher level. Jesus is inviting us up to a higher way of life. Beatitudes are how to be happy, fortunate. They are interrelated and progressive. The Sermon on the Mount evokes temple imagery. When He delivered this sermon to the Nephites, it was at the temple in Bountiful. Elder Bruce R. McConkie said: "Salvation comes by living the doctrines proclaimed in the Sermon on the Mount! That sermon – properly understood – is far more than a recitation of ethical principles; rather, it summarizes the Christian way of life, and it charts the course true saints must pursue to become even as He is. MM 4:308. "This sermon is a recapitulation, a summary, and a digest of what men must do to gain salvation; and the eternal concepts in it are so stated that hearers and readers will get out of it as much as their personal spiritual capacity permits. To some it will point the way to further investigation; to others it will confirm and reconfirm eternal truths already learned from the scriptures and from the preachers of righteousness of their day; and to those few whose souls burn with the fires of testimony, devotion, and valiance, it will be as the rending of the heavens; light and knowledge beyond carnal comprehension will flow into their souls in quantities that cannot be measured." "The Sermon on the Mount has never been recorded in its entirety as far as we know; at least no such scriptural account is available to us. What has come to us is a digest; the words in each account that are attributed to Jesus are, in fact, verbatim recordings of what he said, but they are not all that he said by any means. It is rather selected sayings, all spoken on one day, following the ordination of the Twelve; it is that portion of his words, spoken on that occasion, which the Spirit

<p>full baptism.” (Hyrum L. Andrus and Helen Mae Andrus, <i>They Knew the Prophet</i>, p. 51) It is the policy of the Church that a baptism is not recorded until the person has been confirmed a member of the Church and is given the gift of the Holy Ghost.) therefore blessed are ye (Here is the second Beatitude that is not in the Matthew version.) if ye shall believe in me and be baptized, after that ye have seen me and know that I am. (Blessedness is defined as being higher than happiness. Happiness comes from without and is dependent on circumstances; blessedness is an inward fountain of joy in the soul itself, which no outward circumstances can seriously affect. Harold B. Lee, <i>Decisions for Successful Living</i>, 56-57)</p>	<p>knew should be preserved for us and for all men who seek truth. It may well be that the sealed portion of the Book of Mormon contains more of the sermon than is now found in Third Nephi, and it may well be that future revelations – accounts of others of the apostles, for instance – will bring to light more that was said on the mountainous plain near Capernaum where Jesus spoke the Spirit-guided words to his Jewish friends.” MM 2:116-118. In the incomplete way that the Beatitudes are listed in the King James Version, the first category (a person’s relationship to God) is missing. It was, therefore, quite essential that the Joseph Smith Translation add two beatitudes about faith, repentance, baptism, and the Holy Ghost. It was equally significant that these were placed at the beginning of the list in their proper doctrinal sequence. Robert J. Matthews, <i>CES Book of Mormon Symposium</i>, 86.)</p>
<p>2 And again, more blessed are they (Here is the third Beatitude not mentioned in the Matthew version.) who shall <sup>a</sup>believe in your words because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall <sup>b</sup>believe in your <sup>c</sup>words, and <sup>d</sup>come down into the depths of humility and be baptized, (This is the evidence that we believe that Christ came; by being baptized into His true church.) for they shall be visited <sup>e</sup>with fire and with the Holy Ghost, and shall receive a remission of their sins. (J. Reuben Clark, Jr.: “There are two kinds of testimony, one which comes from the senses, the eye, the ear, the touch. So far as I am concerned, because I know how uncertain is the eye and the ear and the touch, I have felt that the other testimony, the testimony of the Spirit, was for me the truer one...And that is the testimony...which must come to most of us, the testimony of believing without seeing...And this testimony is the testimony of the Spirit. We should all seek for it. If the Lord wishes to add the testimony of the senses, we should be grateful; but the testimony of the spirit is within the call of all of us. All we need to do to get it is to live for it and seek it; and that testimony when it comes will be in us a burning testimony, a testimony that will be as a fire, if we so live that we keep it.” <i>Improvement Era</i>, Aug. 1949, pp. 495, 539-540))</p>	<p>2 And he opened his mouth, and taught them, saying, (Instruction directed at the 12. Elder McConckie said: “The Sermon on the Mount, including the Beatitudes, was delivered to true believers; to the Twelve Apostles of the Lamb (it was their ordination sermon), to the saints of the Most High God; to members of the Church of Jesus Christ; to people who had been baptized and who were in process of seeking the riches of eternity.” MM 2:127) (Blessed are they who shall believe on me; and again, more blessed are they who shall believe on your words, when ye shall testify that ye have seen me and that I am. Yea, blessed are they who shall believe on your words, and come down into the depth of humility, and be baptized in my name; for they shall be visited with fire and the Holy Ghost, and shall receive a remission of their sins.)</p>
<p>3 Yea, blessed are the <sup>a</sup>poor in spirit who <sup>b</sup>come</p>	<p>3 (Yea) <sup>a</sup>Blessed are the <sup>b</sup>poor in spirit (who come</p>

unto me, for theirs is the kingdom of heaven. (Robert E. Wells: “To be poor in spirit means to be humble, teachable, contrite, meek, obedient. As the Phillips Modern Translation states, the meek are those who ‘know their need for God.’ To be poor in spirit is to recognize that we are not self-sufficient spiritually (or materially, for that matter), but rather that we are always in debt to our Heavenly Father, from who all blessings flow. In fact, our posture before our God is as the needy, even as beggars. President Harold B. Lee spoke on this subject in the following way: “To be poor in spirit is to feel yourselves as the spiritually needy, even dependent upon the Lord for your clothes, your food, the air you breathe...It is indeed a sad thing for one, because of his wealth or learning or worldly position, to think himself independent of this spiritual need. [Poor in spirit] is the opposite of pride or self-conceit. To the worldly rich it is that ‘he must possess his wealth as if he possessed it not’ and be willing to say without regret, if he were suddenly to meet financial disaster, as did Job, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord (Job 1:21). (*Stand Ye in Holy Places*, pp. 343-4)” (Robert E. Wells, *The Mount and the Master*, pp. 4-5) Jeffrey R. Holland: “...the Book of Mormon sermon added the phrase ‘who come unto me...’ Obviously in the 3 Nephi rendering, being poor in spirit is not in itself a virtue, but it will be so if such humility brings one to claim the blessings of the kingdom through the waters of baptism, making covenants, and moving toward all the promises given to covenant-making disciples. It is significant that the phrase ‘come unto me’ is used at least four more times in the twenty or so verses that follow this one.” (*Christ And The New Covenant*, p. 263))

4 And again, blessed are all they that <sup>a</sup>mourn, for they shall be <sup>b</sup>comforted. (“...No mortal can cry out, ‘he does not understand my plight for my trials are unique.’ There is nothing outside the scope of the Savior’s experience. As Elder Maxwell observed, ‘None of us can tell Christ anything about depression.’ As a result of his mortal experience, culminating in the Atonement, the Savior knows, understands, and feels every human condition, every human woe,

unto me): for theirs is the <sup>c</sup>kingdom of heaven. (Faith in the Lord Jesus Christ.)

4 (And again,) Blessed *are* they that <sup>a</sup>mourn: for they shall be <sup>b</sup>comforted. (Broken heart and contrite spirit, Repentance. Ultimately the mission of the Savior will end all mourning. Revelation 21:4 promises us that at the end of time, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.")

and every human loss. He can comfort as no other. He can lift burdens as no other. He can listen as no other.” (Tad Callister, *Infinite Atonement*, pp. 207-9) Russell M. Nelson: “My heart goes out to each individual who bears the burden of mourning. I share my feelings of empathy and sympathy. The separation imposed by the departure of a loved one evokes pangs of sorrow and shock among those left behind. The hurt is real. Only its intensity varies. Even though we understand the doctrine—even though we dearly love God and his eternal plan—mourning remains. It is not only normal; it is a healthy reaction. Mourning is one of the purest expressions of deep love. It is a perfectly natural response—in complete accord with divine commandment: ‘Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die.’ (D&C 42:45.) Moreover, we can’t fully appreciate joyful reunions later without tearful separations now. The only way to take sorrow out of death is to take love out of life. ...Where can we turn for peace? We can come unto the Lord Jesus Christ. With consummate love, he said: ‘Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.’ (John 14:27.) His peace differs from that offered by any other. His is the peace provided by our knowledge of the resurrection. His gift of life after death applies to all mankind. ...Grief is assuaged as his peace enters our lives. It brings true understanding and calm assurance that all is well. ‘The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.’ (Philippians 4:7.) Peace comes when we go directly to our best friend—the Prince of Peace. We find solace when we lose ourselves in service to him and to our neighbors.” (*The Gateway We Call Death*, p. 22-24))

5 And blessed are the <sup>a</sup>meek, for they shall inherit the <sup>b</sup>earth. (Spencer W. Kimball stated: “If the Lord was meek and lowly and humble, then to become humble one must do what he did in boldly denouncing evil, bravely advancing righteous work, courageously meeting every problem, becoming the master of himself and the situations about him and being...oblivious to

5 (And) Blessed *are* the <sup>a</sup>meek: for they shall inherit the <sup>b</sup>earth. (Baptism by immersion for the remission of sins. Elder Maxwell defined meekness in the following way: In daily discipleship, the many ways to express selfishness are matched by many ways to avoid it. Meekness is the real cure, for it does not merely mask selfishness but dissolves it! Smaller steps could include asking ourselves inwardly before

personal credit. Humility is not pretentious, presumptuous, or proud. It is not weak, vacillating, or servile...Humble and meek properly suggest virtues, not weaknesses. They suggest a consistent mildness of temper and an absence of wrath...Humility is teachableness...It is not boastful, because when one becomes conscious of his great humility, he has already lost it." (*Improvement Era*, Aug. 1963, pp. 656-7, 704) Neal A. Maxwell: "Meekness ranks low on the mortal scale of things, yet high on God's: 'For none is acceptable before God, save the meek and lowly in heart.' (Moroni 7:44.) The rigorous requirements of Christian discipleship are clearly unattainable without meekness. In fact, meekness is needed in order to be spiritually successful, whether in matters of the intellect, in the management of power, in the dissolution of personal pride, or in coping with the challenges of daily life. Jesus, the carpenter—who, with Joseph, 'undoubtedly had experience making yokes' —gave us that marvelous metaphor: 'Take my yoke upon you, and learn of me; for I am meek and lowly in heart.' (Matthew 11:29.) The yoke of obedience to Him is far better than servitude to sin, but the demands are real. ...meekness has a metabolism that actually requires very little praise or recognition-of which there is usually such a shortage anyway. Meekness also protects us from the fatigue of being easily offended. There are so many just waiting to be offended. They are so alerted to the possibility that they will not be treated fairly, they almost invite the verification of their expectations! The meek, not posted on such a fatiguing alert, find rest from this form of fatigue....Bruising as the tumble off the peak of pride is, it may be necessary...Meekness enables us, after a tumble, to pick ourselves up but without putting others down blamefully. ...The deserving and blessed meek will not only eventually inherit the earth, they will do so when this planet is really worth inheriting! ...If meek, we will place all we have on the altar of the Lord and will not ask for a receipt!" (*Meek and Lowly*, pp. ix, 55, 57, 58, 95, 207) Neal A. Maxwell: "Human suffering does not automatically produce sweetness and character unless meekness is present. Meekness is the mulch that

undertaking an important action, Whose needs am I really trying to meet? Or in significant moments of self-expression, we can first count to 10. Such thoughtful filtering can multiply our offering by 10 as a mesh of reflective meekness filters out destructive and effusive ego (Neal A. Maxwell, "Repent of [Our] Selfishness" [D&C 56:8]," *Ensign*, May 1999, 230.)

<p>must go in the soil of adversity in order for empathy to grow and in order for character to grow. Jesus could not have become the most empathetic person had he not been the most meek person.” (<i>The Neal A. Maxwell Quote Book</i>, compiled by Cory H. Maxwell, p. 209))</p>	
<p>6 And blessed are all they who do <sup>a</sup>hunger and <sup>b</sup>thirst after <sup>c</sup>righteousness, for they shall be <sup>d</sup>filled with the Holy Ghost. (Bruce R. McConkie: “Filled with the Holy Ghost! As starving men crave a crust of bread, as choking men thirst for water, so do the righteous yearn for the Holy Ghost. The Holy Ghost is a Revelator: he is a Sanctifier; he reveals truth, and he cleanses human souls. He is the Spirit of Truth, and his baptism is one of fire; he burns dross and evil out of repentant souls as though by fire. The gift of the Holy Ghost is the greatest of all the gifts of God, as pertaining to this life; and those who enjoy that gift here and now, will inherit eternal life hereafter, which is the greatest of all the gifts of God in eternity.” (<i>The Mortal Messiah</i>, Book 2, p. 122))</p>	<p>6 (And) Blessed are (all) they <del>which (that)</del> do <sup>a</sup>hunger and thirst after <sup>b</sup>righteousness: for they shall be filled (with the Holy Ghost). (The gift of the Holy Ghost. The first 4 Beatitudes reflect the first four principles and ordinances of the gospel. These bring one into a proper relationship with God.)</p>
<p>7 And blessed are the <sup>a</sup>merciful, for they shall obtain mercy. (Joseph Smith: “Ever keep in exercise the principles of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before he repent or ask forgiveness, our heavenly Father would be equally as merciful unto us. ...Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness. When persons manifest the least kindness and love to me, O what power it has over my mind, while the opposite course has a tendency to harrow up all the harsh feelings and depress the human mind....The nearer we get to our heavenly Father, the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs. My talk is intended for all this [relief] society; if you would have God have mercy on you, have mercy on one another. (<i>Teachings of the Prophet Joseph Smith</i>, pp.155, 240-1) Harold B. Lee: “Our salvation rests upon the mercy we show to others. Unkind and cruel words, or wanton acts of cruelty</p>	<p>7 (And) Blessed are the <sup>a</sup>merciful: for they shall obtain mercy. (Our receiving grace and mercy is dependant upon our extending grace and mercy to others. This is fully realized in the ordinances of the Temple. (Harold B. Lee) Redeem the dead. Someone has said "He who refuses to forgive burns the bridge over which he himself must one day pass.")</p>

toward man or beast, even though in seeming retaliation, disqualify the perpetrator in his claims for mercy when he has need of mercy in the day of judgment before earthly or heavenly tribunals. Is there one who has never been wounded by the slander of another whom he thought to be his friend? Do you remember the struggle you had to refrain from retribution? Blessed are all you who are merciful, for you shall obtain mercy!" (*Stand Ye In Holy Places*, p. 347))

8 And blessed are all the <sup>a</sup>pure in heart, for they shall <sup>b</sup>see God. (Bruce R. McConkie: "*We have the power—and it is our privilege—so to live, that becoming pure in heart, we shall see the face of God while we yet dwell as mortals in a world of sin and sorrow.* This is the crowning blessing of mortality. It is offered by that God who is no respecter of persons to all the faithful in his kingdom. 'Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am.' (D&C 93:1.)" (*Conference Report*, Oct. 1977, p. 52) Dallin H. Oaks: "The issue is not what we have *done* but what we have *become*. And what we have become is the result of more than our actions. It is also the result of our attitudes, our motives, and our desires. Each of these is an ingredient of the pure heart... To become pure in heart--to achieve exaltation--we must alter our attitudes and priorities to a condition of spirituality, we must control our thoughts, we must reform our motives, and we must perfect our desires." (*Pure in Heart*, pp. 139-40 as taken from *The Mount and the Master*, by Robert E. Wells, p. 79) After the true saints receive and enjoy the gift of the Holy Ghost; after they know how to attune themselves to the voice of the Spirit; after they mature spiritually so that they see visions, work miracles, and entertain angels; after they make their calling and election sure and prove themselves worthy of every trust – after all this and more – it becomes their right and privilege to see the Lord and commune with him face to face. Revelations, visions, angelic visitations, the rending of the heavens, and appearances among men of the

8 (And) Blessed *are* (all) the <sup>a</sup>pure in <sup>b</sup>heart: for they shall <sup>c</sup>see God. (Honor temple covenants. Perfect the Saints. "This promise is to be understood literally. Every living soul who is pure in heart shall see God, literally and personally, in this life, to say nothing of the fact that he shall dwell with and see him frequently in the celestial world hereafter." TPJS, p. 149-151. D&C 93:1 – Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am. Hugh Nibley offered this interesting observation about Zion. Zion is the pure in heart--the pure in heart, not merely the pure in appearance. It is not a society or religion of forms and observances, of pious gestures and precious mannerisms: it is strictly a condition of the heart. Above all, Zion is pure, which means "not mixed with any impurities, unalloyed"; it is all Zion and nothing else. It is not achieved wherever a heart is pure or where two or three are pure, because it is all pure--it is a society, a community, and an environment into which no unclean thing can enter. "Henceforth there shall no more come into thee the uncircumcised and the unclean" (3 Nephi 20:36). It is not even pure people in a dirty environment, or pure people with a few impure ones among them; it is the perfectly pure in a perfectly pure environment. "I . . . will contend with Zion . . . and chasten her until she overcomes and is clean before me" (D&C 90:36). (Collected Works of Hugh Nibley, Vol.9, Ch.2, p.27).)



<p>Lord himself – all these things are for all of the faithful. They are not reserved for apostles and prophets only. God is no respecter of persons. They are not reserved for one age only, or for a select lineage of people. We are all our Father’s children. All are welcome. Bruce R. McConkie, <i>The Promised Messiah</i>, p. 575.)</p>	
<p>9 And blessed are all the <sup>a</sup>peacemakers, for they shall be called the <sup>b</sup>children of God. (Bruce R. McConkie: “The gospel of peace makes men children of God! Christ came to bring peace—peace on earth and good will to men. His gospel gives peace in this world and eternal life in the world to come. He is the Prince of peace. How beautiful upon the mountains are the feet of them who preach the gospel of peace, who say unto Zion: Thy God reigneth! Let there be peace on earth, and let it begin with his saints. By this shall all men know the Lord’s disciples: They are peacemakers; they seek to compose difficulties; they hate war and love peace; they invite all men to forsake evil, overcome the world, flee from avarice and greed, stand in holy places, and receive for themselves that peace which passeth understanding, that peace which comes only by the power of the Spirit.” (<i>The Mortal Messiah</i>, Book 2, p. 123))</p>	<p>9 (And) Blessed <i>are</i> (all) the <sup>a</sup>peacemakers: for they shall be called the <sup>b</sup>children of God. (Proclaim the gospel. These last three include the three-fold mission of the Church. Proclaim, Perfect, Redeem.)</p>
<p>10 And blessed are all they who are <sup>a</sup>persecuted for my name’s sake, for theirs is the kingdom of heaven. (Joseph Smith: “Those who cannot endure persecution, and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of His Father, with all the holy angels.” (<i>Teachings of the Prophet Joseph Smith</i>, p. 42) Neal A. Maxwell: “The straight and narrow is the path of perspiration and is too arduous to be free from adversity. There are many ways in which the disciple can suffer as a Christian, and for righteousness’ sake. Practical, perceptive Peter said, ‘For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, <i>when ye do well</i>, and suffer for it, ye take it patiently, this is acceptable with God.’ (1 Peter 2:20. Italics added.) ...those who have suffered most, and for the right reasons, will have stretched their capacity for joy and happiness. Peter says, ‘If ye be reproached for the name of Christ, happy are ye, . . . but let none of you</p>	<p>10 Blessed <i>are</i> (all) they <del>which</del> (that) are <sup>a</sup>persecuted for <sup>b</sup>righteousness’ (my name’s) sake: for <sup>c</sup>theirs is the kingdom of heaven.</p>

<p>suffer as a murderer or as a thief. . . .’ (1 Peter 4:14) To ‘suffer as a Christian’ or for ‘righteousness’ sake’ is a consequence to be considered as separate and apart from the self-inflicted misery that too often grows out of our failures to be Christian.” (A Time To Choose, p. 43))</p>	
<p>11 And blessed are ye when men shall <sup>a</sup>revile you and persecute, and shall say all manner of evil against you falsely, for my sake;</p>	<p>11 (And) Blessed are ye, when <i>men</i> shall <sup>a</sup>revile you, and persecute <i>you</i>, and shall say all manner of <sup>b</sup>evil against you falsely, <sup>c</sup>for my sake.</p>
<p>12 For <sup>a</sup>ye shall have great joy and be exceedingly glad, for great shall be your <sup>b</sup>reward in heaven; for so <sup>c</sup>persecuted they the prophets who were before you.</p>	<p>12 <sup>a</sup>Rejoicee, (For ye shall have great joy,) and be exceeding glad: for great <i>is</i> your <sup>b</sup>reward in heaven: for so <sup>c</sup>persecuted they the prophets which were before you. (Endure to the end. The beatitudes are the New Testament counterpart of the Ten Commandments, and that they “present to us, not the observance of the Law written on stone, but the realization of that Law which, by the Spirit, is written on the fleshly tables of the heart.” Edersheim 1:529)</p>
<p>13 Verily, verily, I say unto you, I give unto you to be the <sup>a</sup>salt of the earth; but if the salt shall lose its savor wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out and to be trodden under foot of men. (James E. Talmage: “Salt is the great preservative; as such it has had practical use since very ancient times. Salt was prescribed as an essential addition to every meat offering under the Mosaic law. Long before the time of Christ, the use of salt had been accorded a symbolism of fidelity, hospitality, and covenant. To be of use salt must be pure; to be of any saving virtue as salt, it must be salt indeed, and not the product of chemical alteration or of earthy admixture, whereby its saltiness or ‘savor’ would be lost; and, as worthless stuff, it would be fit only to be thrown away. Against such change of faith, against such admixture with the sophistries, so-called philosophies, and heresies of the times, the disciples were especially warned.” (Jesus the Christ, p. 232))</p>	<p>13 ¶ Ye are (Verily, verily, I say unto you, I give unto you (the children of Abraham) to be) the <sup>a</sup>salt (Preservative, purifying qualities) of the earth: but if the salt <del>have lost his</del> (shall lose its) savour, wherewith shall <del>it</del> (the earth) be salted? <del>it is</del> (The salt shall) thenceforth (be) good for nothing, but to be cast out, and to be trodden under foot of men. (D&amp;C 101:39-40 - 39 <b>When men are called unto mine <sup>a</sup>everlasting gospel, and covenant with an everlasting covenant, they are accounted as the <sup>b</sup>salt of the earth and the savor of men;</b> 40 They are called to be the savor of men; therefore, if that <sup>a</sup>salt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men. D&amp;C 103:9-10 - 9 For they (Church members) were set to be a <sup>a</sup>light unto the world, and to be the <sup>b</sup>saviors of men; 10 And inasmuch as they are not the saviors of men, they are as <sup>a</sup>salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men. Consider some of the attributes of salt. 1. Salt only loses its savor through contamination, never through age. Salt will maintain its flavor over hundreds of years. 2. Salt that is contaminated is useless ("good for nothing"). 3. Restoring salt to a useful condition after contamination is a difficult proposition. 4. Salt is a powerful preservative and curative. 5. A little salt goes a long way. <b>Notice the Lord does not say, you</b></p>

	<b>are like salt and light; you are the salt and light.)</b>
14 Verily, verily, I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid.	14 <del>Ye are</del> (Verily, verily, I say unto you, I give unto you to be) the <sup>a</sup> light of the world. A city that is set on <del>an</del> hill cannot be hid.
15 Behold, do men light a <sup>a</sup> candle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house;	15 <del>Neither</del> (Behold) do men light a <sup>a</sup> candle, and put it under a bushel, (? Nay,) but on a candlestick; and it giveth light <del>unto</del> all that are in the house.
16 Therefore let your <sup>a</sup> light so shine before this people, that they may see your good works and <sup>b</sup> glorify your Father who is in heaven. (Gordon B. Hinckley: "I wish to say that none of us ever need hesitate to speak up for this Church, for its doctrine, for its people, for its divine organization and divinely given responsibility. It is true. It is the work of God. The only things that can ever embarrass this work are acts of disobedience to its doctrine and standards by those of its membership. That places upon each of us a tremendous responsibility. This work will be judged by what the world sees of our behavior. God give us the will to walk with faith, the discipline to do what is right at all times and in all circumstances, the resolution to make of our lives a declaration of this cause before all who see us. ( <i>Ensign</i> , November 1996, p. 51.) Franklin D. Richards: "Our light should not be hid under the bed or under a bushel, but it ought to be lit up here in these mountains, and it has got to shine so that this whole nation shall see it. And all nations must see and have a chance of accepting or rejecting the Gospel. We must fraternize with them, as far as is right and proper, so that we may show them the excellency there is in the knowledge of God...Now, then, we ought to understand that our labors and our conduct individually and collectively are open before the world, our conduct and attitude as a people before the nation, should be according to the dignity of our position, that the nations of the earth may see and know we are true to our God, to our professions of faith, and that we are honestly pushing forward the kingdom of God. This should be the spirit of the whole people. We should be ready to make any sacrifice, and discharge every obligation necessary for the advancement of His kingdom." ( <i>Collected Discourses</i> , Vol.1, Franklin D. Richards, April 8, 1888))	16 (Therefore,) Let your <sup>a</sup> light (Christ is the light.) so shine before <del>men</del> (this world), that they may see your good <sup>b</sup> works, and <sup>c</sup> glorify your Father <del>which</del> (who) is in heaven. (Living up to your covenants, is letting your light shine. "Ye are the choicest and best people on earth; and ye must now be an example to all men, that others, seeing your good works, shall come unto me and glorify your Father who is in heaven." MM 2:127)
17 Think not that I am come to destroy the law	17 ¶ Think not that I am come to <sup>a</sup> destroy the <sup>b</sup> law,

<p>or the prophets. I am not come to destroy but to fulfil;</p>	<p>or the prophets: I am not come to destroy, but to fulfil. (“He is saying: Jehovah of old – through Moses – said such and such;’ but now I say unto you something more or something different. He is placing himself on a par with the God of Israel; he is saying: God Almighty did or said thus and so, but I, Jesus, add to, amend, alter, delete from, and change the word of God.” MM 2:135)</p>
<p>18 For verily I say unto you, one jot nor one tittle <sup>a</sup>hath not passed away from the <sup>b</sup>law, but in me it hath all been fulfilled. (Notice that the Book of Mormon version shows that the law has been fulfilled because it is after the atonement.)</p>	<p>18 For verily I say unto you, <del>¶</del> heaven and earth (must) pass (away, but) one jot (?refers to the yodh... the smallest letter in the Hebrew alphabet.) or one tittle (? is an apex or little horn, and refers to the horn-like points which are seen on Hebrew letters.) shall in no wise pass from the <sup>a</sup>law, <del>¶</del> (until) all be <sup>b</sup>fulfilled.</p>
<p>19 And behold, I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a <sup>a</sup>broken heart and a contrite spirit. Behold, ye have the commandments before you, and the <sup>b</sup>law is fulfilled. (Jeffrey R. Holland: “Clearly the Nephite congregation understood this more readily than did the Jewish world, partly because the Nephite prophets had been so careful to teach the transitional nature of the law. Abinadi had said, ‘It is expedient that ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses’ (Mosiah 13:27). In that same spirit Nephi emphasized, ‘We speak concerning the law that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him when the law ought to be done away’ (2 Ne 25:27).” (Christ And The New Covenant, p. 156 – 157))</p>	<p>19 Whosoever therefore shall <sup>a</sup>break one of these least commandments, <sup>b</sup>and shall <sup>c</sup>teach men so (to do), he shall <del>be called the least</del> (in no wise be saved) in the kingdom of heaven: but whosoever shall do and <sup>d</sup>teach <del>them</del> (these commandments of the law until it be fulfilled), the same shall be called great (and shall be saved) in the kingdom of heaven.</p>
<p>20 Therefore <sup>a</sup>come unto me and be ye saved; for verily I say unto you, that except ye shall keep my <sup>b</sup>commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.</p>	<p>20 For I say unto you, <del>That</del> except your <sup>a</sup>righteousness shall exceed <del>the righteousness</del> (that) of the <sup>b</sup>scribes and Pharisees, (They were strict to obey the law, but their hearts were not in it. They focused on the outward performances, not in the inward righteousness. It is not enough to do, but to be. Elder Dallin H. Oaks taught: “That the final judgment is not just an evaluation of a sum total of good and evil acts – what we have done. It is an</p>

	<p>acknowledgement of the final effect of our acts and thoughts – what we have become. It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become.” Ensign, Nov 2000, p. 32) ye shall in no case enter into the kingdom of heaven. <b>We have commandments and we must obey, but the purpose of the commandments is not to obey, but to bring us worthily back into the presence of God through the atonement of the Savior.)</b></p>
<p>21 Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not <sup>a</sup>kill, and whosoever shall kill shall be in danger of the judgment of God;</p>	<p>21 ¶ (1. Murder and Anger) Ye have heard that it was (hath been) said by them of old time (The Law of Moses) (that), Thou <sup>a</sup>shalt not <sup>b</sup>kill; and whosoever shall kill shall be <sup>c</sup>in danger of the judgment (of God):</p>
<p>22 But I say unto you, that whosoever is <sup>a</sup>angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raca, (This is an Aramaic word meaning literally “empty head” a statement of derision and abuse.) shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire. (Joseph Smith: If you have evil feelings, and speak of them to one another, it has a tendency to do mischief.... I now counsel you, that if you know anything calculated to disturb the peace or injure the feelings of your brother or sister, hold your tongues, and the least harm will be done. History of the Church, 5:140 A gossip is a person who will never tell a lie if the truth will do the damage. Anonymous.)</p>	<p>22 But I say unto you, That whosoever is <sup>a</sup>angry with his brother <sup>b</sup>without a cause shall be <sup>c</sup>in danger of the (his) judgment: (2. Profanity) and whosoever shall say to his brother, <sup>d</sup>Raca, (or Rabcha,) (The Greek word is translated as “empty one,” “brainless,” or “stupid.”) shall be <sup>e</sup>in danger of the council: <del>but</del> (3. Reconciliation between brethren.) (and) whosoever shall say (to his brother), Thou fool, shall be in danger of hell fire. (control yourself)</p>
<p>23 Therefore, <sup>a</sup>if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee— (He said: “Before you come unto me, if you should discover that another has unkind feelings toward you, then first go to that person and resolve them.” We might be prone to respond, “But that’s his problem!” No, the Lord answers, it is our problem as well. I am my brother’s keeper, and if one has aught against me (and I know about it) then I have a Christian responsibility to do what I can to humbly set things straight, to apologize if I am somehow at fault, and in general to rectify the situation. Should the</p>	<p>23 Therefore if (ye shall come unto me, or shall desire to come unto me, or if) thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; (Those who have bad feelings toward you.)</p>

<p>offended one refuse my hand of fellowship, I have done what is expected of me. DCBM, 4:73)</p>	
<p>24 Go thy way unto thy brother, and first be <sup>a</sup>reconciled to thy brother, and then come unto me with full <sup>b</sup>purpose of heart, and I will receive you.</p>	<p>24 Leave <del>there</del> (thou) thy gift before the altar, and go thy way (unto thy brother, and) first be <sup>a</sup>reconciled to thy brother, and then come and offer thy gift.</p>
<p>25 <sup>a</sup>Agree with thine adversary quickly while thou art in the way with him, lest at any time he shall get thee, and thou shalt be cast into prison. (Dallin Oaks used to be in my priesthood quorum; he was in my ward when he was the president here. He used to tell us in the priesthood quorum that any settlement out of court is better than any settlement in court. Whatever you do stay out of court! That's what the Lord is telling you here. When you put things on that basis, you don't do that [go to court]. Hugh Nibley, Teachings of the Book of Mormon, 3:338)</p>	<p>25 (4. Avoiding legal entanglements) <sup>a</sup>Agree with thine adversary quickly, while thou art in the way with him; lest at any time <del>the</del> (thine) adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. (This was directed at the apostles and missionaries. Joseph F. Smith: Be reconciled to each other. Do not go to the courts of the Church nor to the courts of the land for litigation. Settle your own troubles and difficulties;... there is only one way in which a difficulty existing between man and man can be truly settled and that is when they get together and settle it between them. The courts cannot settle troubles between me and my brother. Gospel Doctrine, 257.)</p>
<p>26 Verily, verily, I say unto thee, thou shalt by no means come out thence until thou hast paid the uttermost senine. And while ye are in prison can ye pay even one <sup>a</sup>senine? Verily, verily, I say unto you, Nay.</p>	<p>26 Verily I say unto thee, Thou shalt by no means come out thence, <del>th</del> (until) thou hast paid <sup>a</sup>the uttermost farthing. ("It was more important, in the social and political circumstances then prevailing, for the Lord's servants to suffer legal wrongs than that their ministries be hindered or halted by legal processes." MM 2:137)</p>
<p>27 Behold, it is written by them of old time, that thou shalt not commit <sup>a</sup>adultery;</p>	<p>27 ¶ <del>Ye have heard that it was said</del> (5. Adultery) (Behold, it was written) by them of old time, Thou shalt not commit <sup>a</sup>adultery: (In the gospel view all marriages should be eternal, and divorce should never enter the picture. MD, p. 203)</p>
<p>28 But I say unto you, that whosoever looketh on a woman, to <sup>a</sup>lust after her, hath committed adultery already in his heart. (Neal A. Maxwell: "Further, the presence of the Holy Ghost in one's life, insofar as it reshapes our desires and our appetites, can move us from a position in which, at first, we wisely avoid temptations, to a point finally from which the things alien to the Spirit of God are diminished in their attractiveness. Just as what is at first a duty can later become a delight, so the dangerous things for which we may now hunger can be replaced by desires for things that are not only harmless, but that will also help us." (That My Family Should Partake, p. 83 – 84) David O. McKay: "The greatest battles in life are fought within the silent</p>	<p>28 But I say unto you, That whosoever <sup>a</sup>looketh on a <sup>b</sup>woman to <sup>c</sup>lust after her hath committed <sup>d</sup>adultery with her already in his heart. (control your thoughts. Byron R. Merrill: Not committing adultery would bring one to a terrestrial plateau; but only by eradicating lust could one come to harmony with celestial law. The Book of Mormon: Fourth Nephi through Moroni; from Zion to Destruction, 171)</p>

<p>chambers of the soul.” (<i>Latter-day Commentary on the Book of Mormon</i> compiled by K. Douglas Bassett, p. 415) Howard W. Hunter: “A man who holds the priesthood shows perfect moral fidelity to his wife and gives her no reason to doubt his faithfulness. A husband is to love his wife with all his heart and cleave unto her and none else (see D&amp;C 42:22-26). President Spencer W. Kimball explained: “The words <i>none else</i> eliminate everyone and everything. The spouse then becomes pre-eminent in the life of the husband or wife and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse” (<i>The Miracle of Forgiveness</i>, Salt Lake City: Bookcraft, 1969, p. 250). The Lord forbids and his church condemns any and every intimate relationship outside of marriage. Infidelity on the part of a man breaks the heart of his wife and loses her confidence and the confidence of his children (see Jacob 2:35). Be faithful in your marriage covenants in thought, word, and deed. Pornography, flirtations, and unwholesome fantasies erode one’s character and strike at the foundation of a happy marriage. Unity and trust within a marriage are thereby destroyed. One who does not control his thoughts and thus commits adultery in his heart, if he does not repent, shall not have the Spirit, but shall deny the faith and shall fear.” (<i>Conference Report</i>, Oct. 1994))</p>	
<p>29 Behold, I give unto you a commandment, that ye suffer <sup>a</sup>none of these things to enter into your <sup>b</sup>heart;</p> <p>30 For it is better that ye should deny yourselves of these things, wherein ye will take up your <sup>a</sup>cross, than that ye should be cast into hell.</p>	<p>(Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart,</p> <p>for it is better that ye deny yourselves of these things, where in ye will take up your cross, than ye should be cast into hell.) (Control your thoughts, actions, habits, character, destiny.)</p>
	<p>29 <b>And</b> (6. Casting sins away) (Wherefore) if thy right eye (Those we look to as leaders or those we follow. Friends that lead us astray.) <sup>a</sup>offend thee, pluck it out, and cast <i>it</i> from thee: for it is profitable for thee that one of thy members should perish, and not <i>that</i> thy whole body should be cast into <sup>b</sup>hell. (If there is anything in our surroundings that cause us to have immoral thoughts, we must pluck it out.)</p>
	<p>30 <b>And</b> (Or) if thy right hand offend thee (Those we give allegiance to.), cut it off, and cast <i>it</i> from thee:</p>

	<p>for it is profitable for thee that one of thy members should perish, and not <i>that</i> thy whole body should be cast into <sup>a</sup>hell. (And now, this I speak, a parable concerning your sins; wherefore, cast them from you, that ye may not be hewn down and cast into the fire.) (These are not literal amputations, but emphasizing the importance of casting away our sins far from us.)</p>
<p>31 It hath been written, that whosoever shall put away his wife, let him give her a writing of <sup>a</sup>divorcement.</p>	<p>31 (7. Divorce) It hath been said (written that), Whosoever shall put away his wife, let him give her a writing of <sup>a</sup>divorcement:</p>
<p>32 Verily, verily, I say unto you, that whosoever shall <sup>a</sup>put away his wife, saving for the cause of <sup>b</sup>fornication, causeth her to commit <sup>c</sup>adultery; and whoso shall marry her who is divorced committeth adultery. (“Elder Bruce R. McConkie has commented, “Divorce is not part of the gospel plan no matter what kind of marriage is involved. But because men [and women] in practice do not always live in harmony with gospel standards, the Lord permits divorce [as in Moses’ time] for one reason or another, depending upon the spiritual stability of the people involved... In this day divorces are permitted in accordance with civil statutes, and the divorced persons are permitted by the Church to marry again without the stain of immorality which under a higher system would attend such a course.’ (<i>Doctrinal New Testament Commentary</i>, 1:547) If our societies were on a higher plane, then, marriage covenants would be held in great, sacred trust; essentially, divorce would not exist or be considered except for truly serious reasons such as adultery. I would also suggest that in a higher system, with individuals living in harmony with all the Lord’s teachings, there would be no such serious problems and thus no divorce. Unfortunately, our societies are less than ideal. Some persons do live in unbearably difficult marital circumstances, suffering as victims of spouse abuse, substance abuse, promiscuity, and other evils that are sometimes addressed through divorce as a last resort. In such cases, the Lord in his mercy ‘permits his agents to exercise the power to loose [to authorize divorce] as well as the power to bind.’ (Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 204) “President David O. McKay stated, ‘In the light of scripture, ancient and modern, we are justified</p>	<p>32 <del>But</del> (Verily, verily,) I say unto you, <i>That</i> whosoever shall <sup>a</sup>put away his <sup>b</sup>wife, saving for the cause of <sup>c</sup>fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. (As President Kimball said, if both marriage partners were unselfish, there would be no divorce. “Every divorce is the result of selfishness on the part of one or the other or both parties to a marriage contract.” Marriage and Divorce, p. 19. Elder McConkie said: “If husbands and wives lived the law as the Lord would have them live it, they would neither do nor say the things that would even permit the fleeting thought of divorce to enter the mind of their eternal companions. Though we today have the gospel, we have yet to grow into that high state of marital association where marrying a divorced person constitutes adultery. The Lord has not yet given us the high standard he here named as that which ultimately will replace the Mosaic practice of writing a bill of divorcement.” MM 2:139. Except in cases of infidelity or other extreme conditions, the Church frowns upon divorce. David O. McKay, CR, Apr 1969, 8.)</p>



<p>in concluding that Christ’s ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teachings... There may be circumstances which make the continuance of the marriage state a greater evil than divorce. But these are extreme cases—they are the mistakes, the calamities in the realm of marriage. If we could remove them I would say there never should be a divorce. It is Christ’s ideal that home and marriage should be perpetual—eternal.’ (<i>Treasures of Life</i>, p. 66)” Jonathan M. Chamberlain, “I Have A Question,” <i>Ensign</i>, Jan. 1993, pp. 59-60))</p>	
<p>33 And again it is written, thou shalt not <sup>a</sup>forswear thyself, but shalt <sup>b</sup>perform unto the Lord thine <sup>c</sup>oaths;</p>	<p>33 ¶ (8. Gospel oaths) Again, <del>ye have heard that it hath been (written) said</del> by them of old time, Thou shalt not <sup>a</sup>forswear (break your oath or perjure yourself) thyself, but shalt <sup>b</sup>perform unto the Lord thine <sup>c</sup>oaths:</p>
<p>34 But verily, verily, I say unto you, <sup>a</sup>swear not at all; neither by heaven, for it is God’s throne; (Gordon B. Hinckley: “In our dialogues with others we must be an example of the believer. Conversation is the substance of friendly social activity. It can be happy. It can be light. It can be earnest. It can be funny. But it must not be salty, or uncouth, or foul if one is in sincerity a believer in Christ. . . . It is a tragic and unnecessary thing that boys and girls use foul language. It is inexcusable for a girl so to speak. It is likewise serious for the boy who holds the priesthood. This practice is totally unacceptable for one authorized to speak in the name of God. To blaspheme His holy name or to speak in language that is debauched is offensive to God and man. The man or the boy who must resort to such language immediately says that he is poverty-ridden in his vocabulary. He does not enjoy sufficient richness of expression to be able to speak effectively without swearing or using foul words.” (<i>Ensign</i>, Nov. 1987, pp. 45, 47-48.))</p>	<p>34 But I say unto you, <sup>a</sup>Swear not at all; neither by heaven; for it is God’s <sup>b</sup>throne: (You shouldn’t have to swear to someone that you’ll do something, your word should be good enough. The Pharisees taught that there were two kinds of oaths – the violation of one being perjury, and that of the other an innocent matter, or at most but a slight offense. If the name of God was in the oath it was binding: this the Savior refers to in [Matt 5:33]. If the name of God was not in the oath it need not be kept. Jesus, on the other hand, objects to this distinction; and further teaches that it is wrong to indulge in profanity. James M. Freeman, <i>Manners and Customs of the Bible</i>, 338)</p>
<p>35 Nor by the earth, for it is his footstool;</p>	<p>35 Nor by the earth; for it is his <sup>a</sup>footstool: neither by Jerusalem; for it is the <sup>b</sup>city of the great King.</p>
<p>36 Neither shalt thou swear by thy head, because thou canst not make one hair black or white;</p>	<p>36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.</p>
<p>37 But let your <sup>a</sup>communication be <sup>b</sup>Yea, yea; Nay, nay; for whatsoever cometh of more than these is evil.</p>	<p>37 But let your <sup>a</sup>communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh <sup>b</sup>of evil. (President John Taylor said: “We should be strictly honest, one with another, and with all men;</p>

	<p>let our word always be as good as our bond.” The Gospel Kingdom, p. 61 The fact that you said "yes" or "no" should be as binding to you as the most solemn oath you can swear. Be honorable and full of integrity. You don't need a contract or the threat of legal action to get you to do what is right. Keep your promises and your covenants and your agreements.)</p>
<p>38 And behold, it is written, an <sup>a</sup>eye for an eye, and a tooth for a tooth;</p>	<p>38 ¶ (9. Retaliation) Ye have heard that it hath been said, An <sup>a</sup>eye for an eye, and a tooth for a tooth:</p>
<p>39 But I say unto you, that ye shall not <sup>a</sup>resist evil, but whosoever shall smite thee on thy right <sup>b</sup>cheek, <sup>c</sup>turn to him the other also; (Why doesn't God smite those who are evil? Because He is still giving them a chance to repent, just like He's giving you a chance to repent. As long as you are here you can still repent, so don't take it upon yourself to punish the wicked. If you try to punish the wicked, you are wicked, too. Hugh Nibley, Teachings of the Book of Mormon, 3:430-41)</p>	<p>39 But I say unto you, That ye resist not <sup>a</sup>evil: (Christ definitely opposes evil, but here commands longsuffering with a person in error.) but whosoever shall smite thee on thy right <sup>b</sup>cheek, <sup>c</sup>turn to him the other also. (This refers to a backhanded slap on the right cheek with the intent of drawing another into a fight. To turn to him the other also, means to walk away (turning the "other cheek") from the insulting confrontation. Sometimes such backhanded slaps are not intentional. In fact, we often are given a backhanded slap by a situation not intended to injure us. But it does! We should let the hurt go! If we give in to our natural desires, then we want the situation made right with vengeance exacted. But good never comes from such desires or actions. In D&amp;C 98:23,24, the Lord teaches this principle in this way: Now, I speak unto you concerning your families--if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded. But if ye bear it not patiently, it shall be accounted unto you as being meted out as a just measure unto you.)</p>
<p>40 And if any man will sue thee at the law and take away thy coat, <sup>a</sup>let him have thy cloak also; (The outer garment which the Palestinian villager wears, is a large cloak which would serve the purpose of a Westerner's overcoat. It is made of wool or goat's hair and sometimes of cotton. It serves as a shelter from the wind and rain, and as a blanket at night. <b>The Law of Moses contained an explicit commandment regarding this outer garment.</b> This is the way the law reads: "<b>If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only, it is his raiment for his skin: wherein shall he sleep? And it shall come to pass, when he crieth unto me, that I will hear; for I am gracious</b>"</p>	<p>40 (10. Persecution by legal process) And if any man will sue thee at the law, and take away thy coat, (let him have it, and if he sue thee again,) let him have thy cloke also. ("To his apostles and ministers – those whose talents and strength must be devoted without hindrance, to the preaching of the gospel and the building up of the kingdom – Jesus had this special counsel...Nothing is so important as the spread of truth and the establishment of the cause of righteousness. The petty legal processes of that day must not be permitted to impede the setting up of the new kingdom." MM 2: 141)</p>

<p>(Exodus 22:26, 27). The need for this commandment is easily understood when it is known how the mantle is used at night. Going to bed at night is a very simple matter for the Bedouins or peasants. Mats, rugs, or mattresses are used to lie upon, but the host does not provide any covering. Each person provides his own which consists of his mantle. Being closely woven, it is warm, and if he sleeps out-of-doors, this covering is even waterproof. It was because this outer garment was a man's covering by night that the law did not allow anybody taking this as a pledge or security, for this would deprive him of his means of keeping warm while sleeping. Such a garment if taken at all had to be returned by sunset. A knowledge of this law and its purpose is an aid in understanding certain statements of CHRIST. On one occasion He said: "<b>Him that taketh away thy cloak forbid not to take thy coat [undergarment] also</b>" (Luke 6:29). This order is understood easily, because the outer garment would be the one most easily seized by a robber. But on another occasion He said. "<b>If any man will sue thee at the law, and take away thy coat [undergarment], let him have thy cloak [outer garment] also</b>" (Matthew 5:40). A Jewish court would not award an outer garment as judgment, because of the rule of the Law of Moses already referred to, but could award an undergarment. In such a case JESUS advocated going the "second mile" by giving the outer garment also. Fred H. Wight, <i>Manners and Customs of Bible Lands</i>, 96)</p>	
<p>41 And whosoever shall compel thee to <sup>a</sup>go a mile, go with him twain.</p>	<p>41 And whosoever shall compel thee to go a mile, (go with him a mile; and whosoever shall compel thee to go with him twain, thou shalt) go with him twain. (Obey the laws, pay your taxes.)</p>
<p>42 <sup>a</sup>Give to him that asketh thee, and from him that would <sup>b</sup>borrow of thee turn thou not away.</p>	<p>42 <sup>a</sup>Give to him that asketh thee, and from him that would <sup>b</sup>borrow of thee turn not thou away. (Don't seek for revenge.)</p>
<p>43 And behold it is written also, that thou shalt love thy neighbor and hate thine enemy; (It is not known where this is written. It does not seem to be in our present Old Testament, nor does it appear to be consistent with the spirit of what we would expect in the brass plates. DCBM, 4:76)</p>	<p>43 ¶ (11. The law of love) Ye have heard that it hath been said, Thou shalt <sup>a</sup>love thy <sup>b</sup>neighbour, and hate thine enemy. (This was an inaccurate teaching, not supported by the scriptures.)</p>
<p>44 But behold I say unto you, love your <sup>a</sup>enemies, bless them that curse you, do <sup>b</sup>good to them that hate you, and <sup>c</sup>pray for them who</p>	<p>44 But I say unto you, <sup>a</sup>Love your <sup>b</sup>enemies, <sup>c</sup>bless them that <sup>d</sup>curse you, do <sup>e</sup>good to them that <sup>f</sup>hate you, and <sup>g</sup>pray for them which despitely use you,</p>

<p>despitefully use you and persecute you; (Gordon B. Hinckley “It is not always easy to live by these doctrines when our very natures impel us to fight back...Most of us have not reached that stage of compassion and love and forgiveness. It is not easy. It requires a self-discipline almost greater than we are capable of. But as we try, we come to know that there is a resource of healing, that there is a mighty power of healing in Christ, and that if we are to be his true servants, we must not only exercise that healing power in behalf of others, but, perhaps more important, inwardly. I would that the healing power of Christ might spread over the earth and be diffused through our society and into our homes, that it might cure men's hearts of the evil and adverse elements of greed and hate and conflict. I believe it could happen. I believe it must happen. If the lamb is to lie down with the lion, then peace must overcome conflict; healing must mend injury.” <i>(Faith, The Essence of True Religion, p. 35)</i> How do you confront evil? By doing good. If your enemy knows you are praying for him, this is something your enemy can't prevent you from doing, no matter how strong he is. He can't prevent you from exercising this powerful prerogative of prayer on his behalf, if necessary. You have him in your power, so to speak. You have an influence on him. If you pray for them who despitefully use you, you have the ascendant position. You are in the dominant position if you can pray for them, knowing that the Lord will answer your prayers. Hugh Nibley, <i>Teachings of the Book of Mormon, 3:341</i>)</p>	<p>and <sup>h</sup>persecute you; (President Kimball said: “We are a warlike people, easily distracted from our assignment of preparing for the coming of our Lord. When enemies rise up, we commit vast resources to the fabrication of gods of stone and steel-ships, planes, missiles, fortifications – and depend on them for protection and deliverance. When threatened, we become anti-enemy instead of pro-kingdom of God; we train a man in the art of war and call him a patriot, thus, in the manner of Satan’s counterfeit of true patriotism, perverting the Savior’s teaching: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; That ye may be the children of your Father which is in heaven.” <i>The Teachings of Spencer W. Kimball, p. 417</i> Brigham Young said: “Do I say, Love your enemies? Yes, upon certain principles. But you are not required to love their wickedness; you are only required to love them so far as concerns a desire and effort to turn them from their evil ways, that they may be saved through obedience to the Gospel.” <i>Discourses of Brigham Young, p. 272.</i> When we hate our enemies, we are giving them power over us: power over our sleep, our appetites, our blood pressure, our health, and our happiness... Our hate is not hurting them at all, but our hate is turning our own days and nights into a hellish turmoil. According to Life magazine, it may even wreck your health. “The chief personality characteristic of persons with hypertension [high blood pressure] is resentment.” So you see that when Jesus said, “Love your enemies,” He was not only preaching sound ethics. He was also preaching twentieth century medicine... Jesus was telling you and me how to keep from having high blood pressure, heart trouble, stomach ulcers, and many other ailments... One sure way to forgive and forget our enemies is to become absorbed in some cause infinitely bigger than ourselves. Dale Carnegie, <i>How to Stop Worrying and Start Living, 101-105.</i>)</p>
<p>45 That ye may be the children of your Father who is in heaven; for he maketh his sun to rise <sup>a</sup>on the evil and on the good. (That is, that you may become the sons and daughters of God the Father, reinstated in the royal family through the blessings of the Atonement and by means of the ordinances of the Melchizedek Priesthood. <i>DCBM, 4:77.</i>)</p>	<p>45 That ye <sup>a</sup>may be the <sup>b</sup>children of your Father <del>which</del> (who) is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth <sup>c</sup>rain on the just and on the unjust. (Neal A. Maxwell: Too many of us seem to expect that life will flow ever smoothly, featuring an unbroken chain of green lights with empty parking places just in front of our destinations... How can it rain on the just and the</p>

	<p>unjust alike without occasionally raining on our parades? In the midst of this mortal experience we will even see the unrighteous succeed – at least temporarily and in worldly terms. On occasion we might be tempted to complain, as some did anciently, that the wicked seem to get away with it (Malachi 5). Such conditions in our days thus call for spiritual spunk in each of us. One More Strain of Praise, 26-27)</p>
<p>46 Therefore those things which were of old time, which were under the law, in me are all <sup>a</sup>fulfilled.</p>	<p>46 For if ye <sup>a</sup>love them which love you, what reward have ye? do not even the publicans the same?</p>
<p>47 <sup>a</sup>Old things are done away, and all things have become <sup>b</sup>new.</p>	<p>47 And if ye salute your brethren only, what do ye more <i>than others</i>? do not even the publicans s<sup>e</sup> (the same)?</p>
<p>48 Therefore I would that ye should be <sup>a</sup>perfect even as I, or your Father who is in heaven is perfect. (James E. Talmage said, “Our Lord’s admonition to men to become perfect, even as the Father is perfect (Matt. 5:48) cannot rationally be construed otherwise than as implying the possibility of such achievement. Plainly, however, man cannot become perfect in mortality in the sense in which God is perfect as a supremely glorified Being. It is possible, though, for man to be perfect in his sphere in a sense analogous to that in which superior intelligences are perfect in their several spheres; yet the relative perfection of the lower is infinitely inferior to that of the higher.” (<i>Jesus the Christ</i>, p. 232) Bruce R. McConkie: “<i>Finite perfection</i> may be gained by the righteous saints in this life. It consists in living a godfearing life of devotion to the truth, of walking in complete submission to the will of the Lord, and of putting first in one’s life the things of the kingdom of God. <i>Infinite perfection</i> is reserved for those who overcome all things and inherit the fullness of the Father in the mansions hereafter. It consists in gaining eternal life, the kind of life which God has in the highest heaven within the celestial world.” (<i>Mormon Doctrine</i>, p. 567) C.S.Lewis: The command Be ye perfect is not idealistic gas. Nor is it a command to do the impossible. He is going to make us into creatures that can obey that command. He said (in the Bible) that we were “gods” and He is going to make good his words. If we let Him — for we can prevent Him, if we choose — He will make the feeblest and</p>	<p>48 (12. Perfection) <sup>a</sup>Be ye therefore (Ye are therefore commanded to be) <sup>b</sup>perfect, (the Greek word <i>teleios</i> translated perfect means complete, brought to an end, finished, full grown, mature.) even as your <sup>c</sup>Father which is in heaven is <sup>d</sup>perfect. (To be perfect is to be mature, ripe, complete, whole, finished. When Christ spoke in Israel He had not yet been completed. After His resurrection He was finished. Moroni 10 tells us to be “perfect in Christ. Being perfect is to submit our will to God’s. It is not a checklist, but a lifestyle. Elder McConckie said: “We do not work out our salvation in a moment; it doesn’t come to us in an instant, suddenly. Gaining salvation is a process. We have to become perfect to be saved in the Celestial Kingdom. But nobody becomes perfect in this life...As members of the Church, if we chart a course leading to eternal life; if we begin the process of spiritual rebirth, and are going in the right direction; if we chart a course of sanctifying our souls, and degree by degree are going in that direction; and if we chart a course of becoming perfect, and, step by step and phase by phase, are perfecting our souls by overcoming the world, then it is absolutely guaranteed – there is no question whatever about it – we shall gain eternal life. Even though we have a spiritual rebirth ahead of us, perfection ahead of us, the full degree of sanctification ahead of us, if we chart a course and follow it to the best of our ability in this life, then when we go out of this life, we’ll continue in exactly that same course. We will no longer be subject to the passions and the appetites of the flesh. We will have passed successfully the tests of this mortal probation and in due course we’ll get the fullness of our</p>

<p>filthiest of us into a god or goddess, dazzling, radiant, immortal creature, pulsating all through with such energy and joy and wisdom and love as we cannot now imagine, a bright stainless mirror which reflects back to God perfectly . . . His own boundless power and delight and goodness. The process will be long and in parts very painful; but that is what we are in for. Nothing less. He meant what he said. [Mere Christianity (New York, Macmillan, 1952) pp. 172-175) We all occupy diversified stations in the world and in the kingdom of God. Those who do right, and seek the glory of the Father in heaven, whether they can do little or much, if they do the very best they know how, they are perfect...Be ye as perfect as ye can, for that is all we can do...To be as perfect as we possibly can according to our knowledge is to be just as perfect as our Father in Heaven is. He cannot be any more perfect than he knows how, any more than we. When we are doing as well as we know in the sphere and station which we occupy here we are justified. Brigham Young, Deseret News Weekly, 31 August 1854, p. 37, DCBM, 4:78. Grant C. Anderson: There are some who I think struggle with despair and discouragement because they struggle with a feeling of never measuring up, feeling like they can never fulfill that mandate to be perfect. They wrestle with this idea of perfectionism... That word "perfect" has the idea in the original language of being complete. What the Lord is inviting us to do is to eventually arrive at the measure of our creation or potential, which is to become like He is. Is that going to happen in this life? Never! I think people who struggle with perfectionism who may think that they are trying to fill the Lord's mandate to be ye therefore perfect, aren't struggling really because of trying to fulfill what God wants, but are really trying to fulfill what they think others are expecting of them. In other words, their quest for perfectionism isn't about pleasing God. It's about trying to maintain an image for other people. Discouragement and Depression, Orem Institute Friday Forum, 24 Feb 2006, 4-5.)</p>	<p>Father's kingdom – and that means life in his everlasting presence.” Writings of Bruce R. McConkie, p. 51-54. You ask, must we be that perfect? To be perfect is to do all you can at your level – to carry out everything you can carry out. If there is anything that you haven't done that you could have done [you are not perfect]. Remember, in this life we can't do a great deal because we are so limited. But if there is anything you deliberately left out, then you are not perfect. Then you are responsible because you could have done it; it was within your scope. You say, Well, that's impossible. If it's impossible you won't be responsible for that. Hugh Nibley, Teachings of the Book of Mormon, 3:342. Daniel H. Ludlow: In closing a major part of the Sermon on the Mount on the eastern continent, the Savior said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48.) To the Nephites, the Savior makes a significant addition: "Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect." (3 Nephi 12:48.) When the Savior delivered this sermon on the eastern continent, he was just beginning his ministry; he had not yet brought about the atonement in the Garden of Gethsemane nor had he been resurrected from the dead. Thus, at that time he was not perfect in every sense. However, when he appeared to the Nephites as a glorified, resurrected God of glory, then he could rightfully counsel them to be perfect "even as I.")</p>
<p>3 NEPHI 13</p>	<p>MATTHEW 6</p>
<p>1 <sup>a</sup>VERILY, verily, I say that I would that ye should do alms unto the poor; but take heed that</p>	<p>1 (And it came to pass that, as Jesus taught his disciples, he said unto them,) <sup>a</sup>TAKE heed that ye do</p>

<p>ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven.</p>	<p>not your <sup>b</sup>alms before men, to be seen of them: otherwise ye have no reward of your Father <del>which</del> (who) is in heaven.</p>
<p>2 Therefore, when ye shall do your alms do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets, that they may have <sup>a</sup>glory of men. Verily I say unto you, they have their reward. (We can either get our reward here on earth for our good deeds, or we can receive them in the next life, but we can't have it in both places.)</p>	<p>2 Therefore when thou doest <del>thine</del> alms, do not sound a trumpet before thee, as the <sup>a</sup>hypocrites (actor, mask of religious life, role playing but not genuine) do in the synagogues and in the streets, that they may have <sup>b</sup>glory of men. Verily I say unto you, They have their reward. (We only get paid once for giving alms, or fasting, or praying.)</p>
<p>3 But when thou doest alms let not thy left hand know what thy right hand doeth; (Henry B. Eyring: "...the Lord said, 'Do not your alms before men.' (Matthew 6:1.) And the best people don't. They do good very privately. Now and then I get a glimpse, always by accident, of the way some people live the simple commandments of the gospel of Jesus Christ. They don't know more than you and I know; they just do more of the simple things you and I have already been taught as children in a Primary class. I discover acts of kindness, of forgiveness, or of moral endurance beyond what I had thought we could do." (To Draw Closer To God, pp. 67-68))</p>	<p>3 But when thou doest alms, let <del>not thy left hand know</del> (it be unto thee as thy left hand not knowing) what thy right hand doeth:</p>
<p>4 That thine alms may be in secret; and thy Father who seeth in secret, himself shall reward thee openly. (Prayers are answered for those who freely give alms to the poor, but the heavens are sealed where the petitions of those who do not give alms are concerned. Bruce R. McConkie, Mormon Doctrine, 31)</p>	<p>4 That thine <sup>a</sup>alms may be in secret: and thy Father <del>which</del> (who) seeth in secret himself shall <sup>b</sup>reward thee openly. (According to Jewish custom: "To give one tenth of one's wealth to charity is considered to be a middling virtue, to give a 20<sup>th</sup> or less is to be mean; but the rabbis decided that one should not give more than a fifth lest he become impoverished himself and dependent on charity." Encyclopedia Judaica, Jr.)</p>
<p>5 And when thou <sup>a</sup>prayest thou shalt not do as the <sup>b</sup>hypocrites, for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. (Charles W. Penrose: "Now, prayer is not acceptable for its rhetoric. It is that which comes from the heart, the sincere sentiment, the secret feeling, which ascends to our Father and which He, who sees in secret, will reward openly. It is not a multitude of words and repetitions that is pleasing to the Lord, but the earnest desire of a humble heart. And this will be answered, no matter how broken or ungrammatical the language may be. On the other hand, no matter how flowery the language</p>	<p>5 ¶ And when thou prayest, thou shalt not be as the <sup>a</sup>hypocrites <del>are</del>: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. (For) Verily I say unto you, They have their reward.</p>

<p>of the petition may be, if it does not convey the feelings of the heart, it is not true prayer.” (<i>Collected Discourses 1886-1898</i>, ed. by Brian Stuy, vol. 2, Charles W. Penrose, March 22, 1891))</p>	
<p>6 But thou, when thou prayest, enter into thy closet, and when thou hast <sup>a</sup>shut thy door, pray to thy Father who is in secret; and thy Father, who <sup>b</sup>seeth in secret, shall reward thee openly.</p>	<p>6 But thou, when thou prayest, enter into thy <sup>a</sup>closet, (our prayers should generally be private) and when thou hast <sup>b</sup>shut thy (the) door, <sup>c</sup>pray to thy Father which (who) is in <sup>d</sup>secret; and thy Father which (who) <sup>e</sup>seeth in secret shall <sup>f</sup>reward thee openly.</p>
<p>7 But when ye pray, use not <sup>a</sup>vain repetitions, as the <sup>b</sup>heathen, for they think that they shall be heard for their much speaking. (How often do we hear people who was eloquent in their prayers to the extent of preaching a complete sermon? The hearers tire and the effect is lost, and I sometimes wonder if perhaps the dial of the heavenly radio is not turned off when long and wordy prayers are sent heavenward. The Teachings of Spencer W. Kimball, 119-120. Dallin H. Oaks: Be wise in your public prayers. Keep them short, and remember to give a prayer, not a speech. Be Wise, BYU Idaho Devotion, 2-3.)</p>	<p>7 But when ye pray, use not vain <sup>a</sup>repetitions, as the <sup>b</sup>heathen (hypocrites) do: for they think that they shall be heard for their much speaking. (The Prophet Joseph Smith said: “It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with him as one converses with another.” TPJS, p. 345. No deed motivated by self-enhancement is acceptable to the Lord, for it does not have the power to enlarge the soul. Looking good and being important is a full-time job, draining our energies for other concerns like serving God and our fellows. Only deeds motivated by an eye single to God can fill our souls with light to overflowing. Maurine Jensen Procter, Meridian Magazine, Lesson 9, p.1)</p>
<p>8 Be not ye therefore like unto them, for your Father <sup>a</sup>knoweth what things ye have need of before ye <sup>b</sup>ask him.</p>	<p>8 <del>Be not ye therefore</del> (Therefore be ye not) like unto them: for your Father <sup>a</sup>knoweth what things ye have <sup>b</sup>need of, before ye ask him. (Our purpose in prayer is not to get his attention, but for him to get ours. It is the process of prayer that gets us ready to hear his answers.)</p>
<p>9 After this <sup>a</sup>manner therefore <sup>b</sup>pray ye: Our <sup>c</sup>Father who art in heaven, hallowed be thy name. (David O. McKay: “Our Father which art in heaven, hallowed be thy name . . .’ <i>Hallow</i> --to make holy -- to hold in reverence. ’Reverence,’ wrote Ruskin, ‘is the noblest state in which a man can live in the world. Reverence is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be revered or they will be foresworn in the day of trial.’ “Charles Jefferson, the author of “The Character of Jesus” writes: ‘Men in many circles are clever, interesting, brilliant, but they lack one of the three dimensions of life. They have no reach upward. Their conversation sparkles, but it is frivolous and often flippant. Their talk is witty,</p>	<p>9 (Therefore) <sup>a</sup>After this manner <del>therefore</del> <sup>b</sup>pray ye (shall ye pray, saying): Our <sup>c</sup>Father which (who) art in heaven, <sup>d</sup>Hallowed (reverential) be thy <sup>e</sup>name. (According to Elder Talmage: “This is the earliest Biblical scripture giving instruction, permission, or warrant, for addressing God directly as “Our Father.” Therein is expressed the reconciliation which the human family, estranged through sin, may attain by the means provided through the well beloved Son. This instruction is equally definite in demonstrating the brotherhood between Christ and humanity. As He prayed so pray we to the same Father, we as brethren and Christ as our Elder Brother.” Jesus the Christ, p. 223)</p>



<p>but the wit is often at the expense of high and sacred things.” (<i>Conference Reports</i>, Oct. 1950, p. 164))</p>	
<p>10 (Notice that “thy kingdom come” is missing from the sermon to the Nephites. That’s because the kingdom had come to them.) Thy will be done on earth as it is in heaven. (Orson Pratt: “When I reflect that in heaven there is a perfect union of spirit and feeling among the celestial throng,—when I reflect that in that happy place there is no disunion one with another—no different views, but that all will have the same mind and feeling in regard to the things of God; and then reflect that the day is to come when the same order of things is to be established here upon the earth; and then look at the present condition of mankind, I am constrained to acknowledge that there must be a great revolution on the earth. Where are there two men abroad in the world that see eye to eye—that have the same view in regard to doctrine and principle—that are of the same mind? They can scarcely be found. I doubt whether they can be found in the world. How is it among us, the Latter-day Saints?...I will say many of them: they do actually, in the great fundamental principles of the doctrine of Jesus Christ, see eye to eye. I cannot suppose that in our infancy and childhood we can attain to all this great perfection in a moment, and be brought to see and understand alike. But there is one great heavenly standard or principle? It is the restoration of the holy Priesthood, the living oracles of God, to the earth; and that Priesthood, dictated, governed, and directed by the power of revelation, through the gift of the Holy Ghost,—that is the standard to which all the Latter-day Saints and the kingdom of God must come, in order to fulfil the prophecy I have read in your hearing.” (<i>Journal of Discourses</i>, 7:371) Francis M. Lyman: “What a splendid condition would obtain among the Latter-day Saints today, what an improvement there would be among us, if we were to do the will of our Father as it is in heaven! It is possible for us to do the will of our Father. We know what His will is, and we beseech our Father that we may do His will as His will is done in heaven; and when we pray with faith we will be enabled to live up to that</p>	<p>10 Thy <sup>a</sup>kingdom come. Thy <sup>b</sup>will be done <sup>c</sup>in (on) earth, as <i>it is</i> (done) in heaven. (God’s will will be done, when His children choose, willingly, to obey Him. Dallin H. Oaks: <i>What is the language of prayer?</i> When we go to worship in a temple or a church, we put aside our working clothes and dress ourselves in something better. This change of clothing is a mark of respect. Similarly, when we address our Heavenly Father, we should put aside our working words and clothe our prayers in special language of reverence and respect. ...In our day the English words <i>thee</i>, <i>thou</i>, <i>thy</i>, and <i>thine</i> are suitable for the language of prayer, not because of how they were used anciently but because they are currently obsolete in common English discourse. Being unused in everyday communications, they are now available as a distinctive form of address in English, appropriate to symbolize respect, closeness, and reverence for the one being addressed. I hope this renewal of counsel that we use special language in our prayers will not be misunderstood. Literary excellence is not our desire. We do not advocate flowery and wordy prayers. We do not wish to be among those who “pray to be heard of men, and to be praised for their wisdom.” (<b>Alma 38:13</b>.) We wish to follow the Savior’s teaching, “When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.” (<b>Matt. 6:7</b>; see also <b>3 Ne. 13:7</b>.) Our prayers should be simple, direct, and sincere. I am sure that our Heavenly Father, who loves all of his children, hears and answers all prayers, however phrased. If he is offended in connection with prayers, it is likely to be by their absence, not their phraseology. <i>Ensign</i>, May 1993, 17)</p>

<p>prayer and that petition, and this should be the endeavor of every member of this Church. Our thoughts should be brought to that point upon every occasion when we approach the Lord, that his will in us may be done as it is done in heaven.” (<i>Collected Discourses 1886-1898</i>, ed. by Brian Stuy, vol. 2, Francis M. Lyman, Oct. 6, 1895))</p>	
<p>(The phrase “Give us this day our daily bread” is missing from the Book of Mormon account, because this direction was given to the Twelve in the Old World. The sermon to the Nephites was to all present, not just the Twelve. The Nephites had to work for their food, as we do.)</p>	<p>11 Give us this day our daily <sup>a</sup>bread. (Not in the BofM.) (Talmage: “We are taught to pray day by day for the food we need, not for a great store to be laid by for the distant future. Israel in the desert received manna as a daily supply, and were kept in mind of their reliance upon Him who gave it. The man with much finds it easier to forget his dependence than he who must ask with each succeeding day of need.” Jesus the Christ, p. 224)</p>
<p>11 And forgive us our debts, as we forgive our debtors.</p>	<p>12 And forgive us our <sup>a</sup>debts, (trespasses) as we <sup>b</sup>forgive our debtors. (those who trespass against us.) (Talmage: “If others owe us, either in actual money or goods as suggested by debts and debtors, or though some infringement as a trespass, our mode of dealing with them will be taken into righteous account in the judgment of our own offenses.” Jesus the Christ, p. 224)</p>
<p>12 And <sup>a</sup>lead us not into temptation, but deliver us from evil. (James E. Talmage: “The first part of this petition has occasioned comment and question. We are not to understand that God would ever lead a man into temptation except, perhaps, by way of wise permission, to test and prove him, thereby affording him opportunity of overcoming and so of gaining spiritual strength ...How inconsistent then to go, as many do, into the places where the temptations to which we are most susceptible are strongest; for the man beset with a passion for strong drink to so pray and then resort to the dramshop; for the man whose desires are lustful to voice such a prayer and then go where lust is kindled; for the dishonest man, though he say the prayer, to then place himself where he knows the opportunity to steal will be found! Can such souls as these be other than hypocrites in asking God to deliver them from the evils they have sought? Temptation will fall in our way without our seeking, and evil will present itself even when we desire most to do right; for deliverance from such we may pray with righteous expectation and assurance.”)</p>	<p>13 <sup>a</sup>And <sup>b</sup>lead (suffer) us not (to be led) into <sup>c</sup>temptation, <sup>d</sup>but deliver us from evil: (Talmage: “The intent of the supplication appears to be that we be preserved from temptation beyond our weak powers to withstand; that we be not abandoned to temptation without the divine support that shall be as full a measure of protection as our exercise of choice will allow.” Jesus the Christ, p. 225)</p>

<i>(Jesus the Christ, p. 225)</i>	
13 For thine is the kingdom, and the power, and the glory, forever. Amen.	For thine is the kingdom, and the power, and the <sup>c</sup> glory, for(ever) and ever. Amen.
14 For, if ye <sup>a</sup> forgive men their trespasses your heavenly Father will also forgive you;	14 For if ye <sup>a</sup> forgive men their trespasses, (who trespass against you,) your heavenly Father will also forgive you:
<p>15 But if ye forgive not men their trespasses neither will your Father forgive your trespasses. (Jeffrey R. Holland: “Life is too short to be spent nursing animosities or in keeping a box score of offenses against us... We don’t want God to remember our sins, so there is something fundamentally wrong in our relentlessly trying to remember those of others. When we have been hurt, undoubtedly God takes into account what wrongs were done to us and what provocations there are for our resentments, but clearly the more provocation there is and the more excuse we can find for our hurt, all the more reason for us to forgive and be delivered from the destructive hell of such poisonous venom and anger. It is one of those ironies of godhood that in order to find peace, the offended as well as the offender must engage the principle of forgiveness.” (Ensign, Nov. 1996, p. 83 as taken from <i>Latter-day Commentary on the Book of Mormon</i> compiled by K. Douglas Bassett, p. 423) We are to forgive to be forgiven. To wait for them to repent before we forgive and repent is to allow them to choose for us a delay which could cost us happiness here and hereafter. Henry B. Eyring, Ensign, Nov 1999, 34.)</p>	<p>15 But if ye <sup>a</sup>forgive not men their trespasses, neither will your (heavenly) Father forgive (you) your trespasses. (Ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. D&amp;C 64:1-14. Spencer W. Kimball: Remember that we must forgive even if our offender did not repent and ask forgiveness. It frequently happens that offenses are committed when the offender is not aware of it. Something he has said or done is misconstrued or misunderstood. The offended one treasures in his heart the offense, adding to it such other things as might give fuel to the fire and justify his conclusions. Do we follow that command or do we sulk in our bitterness, waiting for our offender to learn of it and to kneel to us in remorse? And this reconciliation suggests also forgetting. Unless you forget, have you forgiven? No bitterness of past frictions can be held in memory if we forgive with all our hearts. CR, Oct 1949, 132-33. B.H. Roberts: Since the Lord requires so much mercy, such a generous spirit of forgiveness in his children, may it not be reasonably concluded—inasmuch as every noble quality that man possesses, is, in Deity, enlarged and perfected—that God is infinitely more forgiving than he has commanded his children to be? Man may drive compassion from his heart, God never will. ...Because of the loving kindness of our Father in heaven, as abundantly manifested in his willingness to pardon our transgressions, let us not lay the flattering unction to our souls that we can go on sinning, carelessly and recklessly, without making an effort to resist evil. <i>The Gospel and Man’s Relationship to Deity</i>, 134-35)</p>
16 Moreover, when ye <sup>a</sup> fast be not as the <sup>b</sup> hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward.	16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to <sup>a</sup> fast. Verily I say unto you, They <sup>b</sup> have their reward.
17 But thou, when thou fastest, anoint thy head, and <sup>a</sup> wash thy face;	17 But thou, when thou fastest, anoint thine head, and wash thy face;
18 That thou appear not unto men to fast, but	18 That thou appear not unto men to <sup>a</sup> fast, but unto

<p>unto thy Father, who is in <sup>a</sup>secret; and thy Father, who seeth in secret, shall reward thee openly. (Dietrich Bonhoeffer wrote: How is this paradox to be resolved?...From whom are we to hide the visibility of our discipleship?...We are to hide it from ourselves...We must be unaware of our own righteousness, and see it only insofar as we look unto Jesus...The Christian is a light unto the world, not because of any quality of his own, but only because he follows Christ and looks solely to him...All that the follower of Jesus has to do is to make sure that his obedience, following, and love are entirely spontaneous and unpremeditated. If you do good, you must not let your left hand know what your right hand is doing...Christ's virtue, the virtue of discipleship, can only be accomplished so long as you are entirely unconscious of what you are doing. The genuine work of love is always a hidden work. Thus hiddenness has its counterpart in manifestation. For there is nothing hidden that shall not be revealed...God will show us the hidden and make it visible. Manifestation is the appointed reward for hiddenness, and the only question is where we shall receive it and who will give it us. If we want publicity in the eyes of men we have our reward...If the left hand knows what the right hand is doing, if we become conscious of our hidden virtue, we are forging our own reward, instead of that which God had intended to give us in his own good time. The Cost of Discipleship, p. 176-77.)</p>	<p>thy Father <del>which</del> (who) is in secret: and thy Father, <del>which</del> (who) seeth in secret, shall <sup>b</sup>reward thee openly. (“There is no limit to the good that you can do, if you don’t care who gets the credit.” Antoine Ivins, CR, April 1946, p. 42)</p>
<p>19 Lay not up for yourselves treasures upon earth, where <sup>a</sup>moth and rust doth corrupt, and thieves break through and steal;</p>	<p>19 ¶ Lay not up for yourselves <sup>a</sup>treasures upon earth, where moth and rust doth corrupt, and where thieves <sup>b</sup>break through and steal:</p>
<p>20 But lay up for yourselves <sup>a</sup>treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. (Bruce R. McConkie: “While yet on earth men may lay up treasures in heaven. These treasures, earned here and now in mortality, are in effect deposited to our eternal bank account in heaven where eventually they will be reinherited again in immortality. Treasures in heaven are the character, perfections, and attributes which men acquire by obedience to law. Thus, those who gain such attributes of godliness as knowledge, faith, justice, judgment, mercy, and truth, will find these same attributes restored to them again</p>	<p>20 But lay up for yourselves <sup>a</sup>treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor <sup>b</sup>steal: (President Charles W. Penrose said: “Oh my brethren and sisters, why waste your time, your talents, your means, your influence in following something that will perish and pass away, when you could devote yourselves to a thing that will stand forever? For this Church and kingdom, to which you belong, will abide and continue in time, in eternity, while endless ages roll along, and you with it will become mightier and more powerful, while the things of this world will pass away and perish, and will not abide in nor after the resurrection, saith the Lord our God.” CR,</p>

<p>in immortality. (Alma 41:13-15.) ‘Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.’ (D. &amp; C. 130:18.)” (<i>Doctrinal New Testament Commentary</i>, 1:239) Orson Hyde: “Whenever I see the hungry and feed him, the naked and clothe him, the sick and distressed and administer to their wants I feel that I am laying up treasure in heaven. When I am educating my children and embellishing their minds and fitting them for usefulness, I am laying up treasures in heaven. I would ask that little boy, who is well educated and well trained, ‘What thief can enter in and steal the knowledge you have got?’ It is beyond the power of the thief to steal, it is out of his reach, that treasure is laid up in heaven, for where is there a place more sacred than the hearts of the rising generation which beat with purity, and with love to their parents, and with love to God and his kingdom? What better place can you find in which to deposit treasures than that? But all our obligations are not pointing to one source or quarter, there are many ways in which we can lay up treasures in heaven by doing good here on the earth.” (<i>Journal of Discourses</i>, vol. 17, p. 11))</p>	<p>1919, p. 36-37)</p>
<p>21 For where your treasure is, there will your heart be also.</p>	<p>21 For where your treasure is, there will your heart be also. (What is your greatest treasure on earth? Your family.)</p>
<p>22 The <sup>a</sup>light of the body is the <sup>b</sup>eye; if, therefore, thine eye be <sup>c</sup>single, thy whole body shall be full of light. (Gordon B. Hinckley: “If you concentrate on the work of the Lord, if you give it everything you have, your whole body shall be filled with light, and there shall be no darkness in you. Gone will be the darkness of sin. Gone will be the darkness of laziness. Gone will be all of these negative things. That’s the word of the Lord to you and to me.” (<i>Teachings of Gordon B. Hinckley</i>, “Missionary Service, Full-time”) Orson Hyde: “Have you that control and dominion over your own minds that they cannot be caught away by anything that is foreign to the purpose or object that engages your attention? For instance, while we call upon the Lord for his blessings, is it not sometimes the case that we think the old ox may be in the stockyard? Do we not sometimes think we shall be cheated here, and lose that amount of money</p>	<p>22 The light of the body is the eye: if therefore thine <sup>a</sup>eye be <sup>b</sup>single, (to the glory of God,) thy whole body shall be full of <sup>c</sup>light.</p>

<p>there? If you have never been aware of this, when you go home and pray again, see if you have power to control your mind and keep it from wandering on something else. Until we discipline our minds, and have the complete control of them, we cannot make that advancement that we ought. If we cannot discipline and control our own minds, how can we discipline and control kingdoms, nations, tongues, and people? “If thine eye were single, thou mightest sometimes see through the veil.” (<i>Journal of Discourses</i>, 7:153)</p>	
<p>23 But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!</p>	<p>23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light <del>that</del> (which) is in thee be darkness, how great <del>is</del> (shall) that <sup>a</sup>darkness (be)!</p>
<p>24 No man can <sup>a</sup>serve <sup>b</sup>two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon. (An Aramiac word for riches or money. Neal A. Maxwell: ‘Some would never <i>sell</i> Jesus for thirty pieces, but they would not <i>give</i> Him their all either! Unfortunately, we tend to think of consecration only in terms of property and money. But there are so many ways of keeping back part. One might be giving of money and time and yet hold back a significant portion of himself... One might accept a Church calling but have his heart more set on maintaining a certain role in the world... Each of us is an innkeeper who decides if there is room for Jesus! Consecration is the only surrender which is also a victory. It brings release from... selfishness and emancipation from the dark prison of pride... Consecration may not require giving up worldly possessions so much as being less possessed by them... Brother and sisters, whatever we embrace instead of Jesus and His work will keep us from qualifying to enter His kingdom and therefore from being embraced by Him.’ (<i>Ensign</i>, Nov. 1992, pp. 66-67 as taken from <i>Latter-day Commentary on the Book of Mormon</i> compiled by K. Douglas Bassett, p. 424))</p>	<p>24 ¶ <sup>a</sup>No man can <sup>b</sup>serve two <sup>c</sup>masters: for either he will <sup>d</sup>hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and <sup>e</sup>mammon. (Worldly goods, riches.)</p>
<p>25 And now it came to pass that when Jesus had spoken these words he looked upon the <sup>a</sup>twelve whom he had chosen, (He is now speaking to the 12) and said unto them: Remember the words which I have spoken. For behold, ye are they</p>	<p>25 (He turns to the 12 and the 70.) (And again, I say unto you, go ye into the world, and care not for the world; for the world will hate you, and will persecute you, and will turn you out of their synagogues. Nevertheless, ye shall go forth from</p>

whom I have chosen to <sup>b</sup>minister unto this people. Therefore I say unto you, <sup>c</sup>take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than <sup>d</sup>raiment? (Jeffrey R. Holland: "In a general sense these verses can apply to all believers, but at their most literal level they apply to those the Lord has called as his full-time witnesses. Most people must give some thought to what they will eat and what they will wear; the necessities of life require it. But the twelve disciples were not to do so, for they were chosen "to minister unto [the] people." Their call was to give complete devotion to their spiritual ministry and to trust in God's—and the people's—providence for their temporal needs." (*Christ And The New Covenant*, p. 265) Hugh Nibley: "We have been permitted to come here to go to school, to acquire certain knowledge and take a number of tests to prepare us for greater things hereafter. This whole life, in fact, is 'a state of probation' (2 Nephi 2:21). While we are at school our generous patron has provided us with all the necessities of living that we will need to carry us through. Imagine, then, that at the end of the first school year your kind benefactor pays the school a visit. He meets you and asks you how you are doing. 'Oh,' you say, 'I am doing very well, thanks to your bounty.' 'Are you studying a lot?' 'Yes, I am making good progress.' 'What subjects are you studying?' 'Oh, I am studying courses in how to get more lunch.' 'You study that? All the time?' 'Yes. I thought of studying some other subjects. Indeed I would love to study them—some of them are so fascinating!—but after all it's the bread-and-butter courses that count. This is the real world, you know. There is no free lunch.' 'But my dear boy, I'm providing you with that right now.' 'Yes, for the time being, and I am grateful—but my purpose in life is to get more and better lunches; I want to go right to the top—the executive suite, the Marriott lunch.' ...I once had a university fellowship for which I had to agree not to accept any gainful employment for the period of a year—all living necessities were supplied: I was actually forbidden to work for lunch. Was it free lunch? I never worked so hard

house to house, teaching the people; and I will go before you. And your heavenly Father will provide for you, whatsoever things ye need for food, what ye shall eat; and for raiment, what ye shall wear or put on. <sup>a</sup>Therefore I say unto you, Take no <sup>b</sup>thought (don't be anxious about – He invites us to sacrifice our anxiety over the many elements of our lives that are beyond our control.) for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? McConckie: "This portion of the Sermon on the Mount was delivered to the apostles and such of the disciples as were called to forsake their temporal pursuits and carry the message of salvation to the world. There is not now and never has been a call to the saints generally to "sell that ye have," give alms to the poor, and then to take no thought for the temporal needs of the present or future... Those called into missionary service are to have no concern about business enterprises or temporal pursuits. They are to be free of the encumbering obligations that always attend those who manage temporal affairs. Their whole attention and all of their strength and talents are to be centered on the work of the ministry, and they have the Father's promise that he will look after their daily needs." DNTC, 1:243)

<p>in my life—but I never gave lunch a thought. I wasn't supposed to. I was eating only so that I could do my work; I was not working only so that I could eat. And that is what the Lord asks us: to forget about lunch, and do his work, and the lunch will be taken care of.” (<i>Approaching Zion</i>, p. 211-12))</p>	
<p>26 Behold the <sup>a</sup>fowls of the air, for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?</p>	<p>26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? (How much more will he not feed you? Wherefore, take no thought for these things, but keep my commandments wherewith I have commanded you.)</p>
<p>27 Which of you by taking thought can add one cubit unto his stature?</p>	<p>27 (For) Which of you by taking thought can add one cubit unto his stature?</p>
<p>28 And why take ye thought for raiment? Consider the <sup>a</sup>lilies of the field how they grow; they toil not, neither do they spin;</p>	<p>28 And why take ye thought for raiment? <sup>a</sup>Consider the lilies of the field, how they grow; they toil not, neither do they spin:</p>
<p>29 And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.</p>	<p>29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.</p>
<p>30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, even so will he clothe you, if ye are not of little faith.</p>	<p>30 <del>Wherefore</del>-(Therefore), if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, <sup>a</sup>shall he not much more clothe you (how much more will he not provide for you,) <del>Ye</del> (if ye are not) of little <sup>b</sup>faith?</p>
<p>31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?</p>	<p>31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?</p>
<p>32 For your heavenly Father knoweth that ye have need of all these things.</p>	<p>32 (<del>For</del>-(Why is it that ye murmur among yourselves, saying, We cannot obey thy word because ye have not all these things, and seek to excuse yourselves, saying that,) after all these things do the Gentiles seek:). (Behold I say unto you that) <del>for</del> your heavenly Father <sup>a</sup>knoweth that ye have need of all these things.</p>
<p>33 But <sup>a</sup>seek ye first the <sup>b</sup>kingdom of God and his righteousness, and all these things shall be added unto you.</p>	<p>33 (Wherefore, seek not the things of this world) <sup>a</sup>But <sup>b</sup>seek ye first (to build up) the <sup>c</sup>kingdom of God, and (to establish) his <sup>d</sup>righteousness; and all these <sup>e</sup>things shall be <sup>f</sup>added unto you. (This does not designate order in time – first seek God and then you can seek worldliness. It designates the complete focus of the soul; worldliness with its burdens is abandoned, and God's way embraced.)</p>
<p>34 Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. <sup>a</sup>Sufficient is the day unto the evil thereof. (Harold B. Lee: “...the only day you have to worry about is today. There is nothing you can</p>	<p>34 Take therefore no thought for the morrow: for the morrow shall take <sup>a</sup>thought (Those words of Jesus, translated over three hundred years ago, don't mean today what they meant during the reign of King James. Three hundred years ago the word thought</p>



<p>do about yesterday except repent. That means if you made mistakes yesterday, don't be making them today. Don't worry about tomorrow, because you may have no tomorrows. This is the masterpiece you ought to be thinking about today. And if you can always witness honestly that whatever you did, you did to the best of your ability, and next day try improvement on that, when your life's end comes, of you it can be said in truth, his was a successful life because he lived to the best that was in him. That's all the Lord expects of any one of His children. We are all born with different capacities, some to do one thing, some to do the other, and all He asks is that we do our best; and that's the measure by which we'll be judged when that time comes.” (<i>The Teachings of Harold B. Lee</i>, p. 64-5))</p>	<p>frequently meant anxiety. By all means take thought for the tomorrow, yes, careful thought and planning and preparation. But have no anxiety. Dale Carnegie, <i>How to Stop Worrying and Start Living</i>, 2-3) for the things of itself. Sufficient unto the day <del>is</del> (shall be) the evil thereof. (Hugh B. Brown: Worry involves no reason, no judgment, no plannings for future contingencies. It is just plain worry and it is as pernicious as it is widespread - and unnecessary. Habitual worrying makes a person miserable in the midst of happiness... Worry is 90% fear, which is the opposite of faith... The worrier is self-centered, preoccupied, and gloomy... He seems to enjoy being miserable and insists on others sharing his despair. He refuses to be comforted as that would rob him of his cherished pastime. Worry is a daytime nightmare and often has no more substance than a dream... Worry and discontent, fretting and stewing, ceaseless anxiety, unhappy dispositions, all tend to obscure the sun of happiness and life the fog and smog in some cities, shut out the sunlight and change daytime into night. Let us throw open the windows of the soul, let in the sunshine of faith, take a deep breath, and tell all about us it is good to be alive. Truly “A merry heart doeth good like a medicine,” ... Worry is more exhausting than work... The best antidote for worry is hard work, which is invigorating and health-giving. You and Your Marriage, 175-179)</p>
<p>3 NEPHI 14</p>	<p>MATTHEW 7</p>
<p>1 <sup>a</sup>AND now it came to pass that when Jesus had spoken these words he turned again to the multitude, (He is now speaking again to the multitude) and did open his mouth unto them again, saying: Verily, verily, I say unto you, Judge not, that ye be not judged. (Elder Dallin H. Oaks of the Quorum of the Twelve Apostles observed there are two kinds of judging, including "final judgments, which we are forbidden to make, and intermediate judgments which we are directed to make, but upon righteous principles." Latter-day Saints understand the final judgment as the time when all men will receive their personal dominions in the mansions prepared for them in various kingdoms of glory. " I believe that the scriptural command to judge not refers most clearly to this final judgment." With Full Purpose of Heart, 191-199.)</p>	<p>1 (Now these are the words which Jesus taught his disciples that they should say unto the people.) <sup>a</sup>JUDGE not (unrighteously), that ye be not <sup>b</sup>judged. (but judge righteous judgment.(Condemn not – a final judgment. When the Lord warned against judging, he was counseling his people against condemning someone for his sins as well as against seeking to attribute motivation to a person when the observer cannot really know what is in that person's heart. DCBM, 4:89. Most of us think we see the world as it is, but I believe this is not the case. We each see not with the eye but with the soul. Each person sees the world not as it is but as he or she is. When he opens his mouth to describe what he sees, he in effect describes himself, that is, his perception. Stephen R. Covey, <i>The Divine Center</i>, 2. Our acts are recorded, and at a future day they will be laid before us, and if we should fail to judge right and injure our fellow beings, they may there, perhaps,</p>

<p>2 <sup>a</sup>For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. (Jeffrey R. Holland: “Remember that whatever you toss out mentally or verbally comes back to you according to God’s plan of compensation: ‘For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.’ (Matthew 7:2.) A critical, petty, or vicious remark is simply an attack on our own self-worth. On the other hand, if our minds are constantly seeing good in others, that, too, will return, and we will truly feel good about ourselves.” (On Earth As It Is In Heaven, p. 29))</p>	<p>condemn us. Joseph Smith, DHC, 2:26.)</p> <p>2 For with what <sup>a</sup>judgment ye (shall) judge, ye shall be judged: and with what <sup>b</sup>measure ye mete, it shall be <sup>c</sup>measured to you again. (We will be judged according to our standard of judging others. Moroni 7: 14 Wherefore, take heed, my beloved brethren, that ye do not judge that which is <sup>a</sup>evil to be of God, or that which is good and of God to be of the devil. 15 For behold, my brethren, it is given unto you to <sup>a</sup>judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night. 16 For behold, the <sup>a</sup>Spirit of Christ is given to every <sup>b</sup>man, that he may <sup>c</sup>know good from evil; wherefore, I show unto you the way to judge; for 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. 17 But whatsoever thing persuadeth men to do <sup>a</sup>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; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him. 18 And now, my brethren, seeing that ye know the <sup>a</sup>light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same <sup>b</sup>judgment which ye judge ye shall also be judged. D&amp;C 1:10 - Unto the <sup>a</sup>day when the Lord shall come to <sup>b</sup>recompense unto every man according to his <sup>c</sup>work, and <sup>d</sup>measure to every man according to the measure which he has measured to his fellow man.)</p>
<p>3 And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?</p>	<p>3 <sup>a</sup>And (again, ye shall say unto them,) why (is it that thou) beholdest <del>thou</del> the <sup>b</sup>mote (a splinter, or a small dry twig or stalk, here used to mean a lesser fault as contrasted with a beam. The Greek word means a stick, chip or straw.) that is in thy brother’s eye, but considerest not the <sup>c</sup>beam that is in thine own eye? (a roof-beam, a piece of timber so large that it holds up the whole house, here used to signify a grievous offense. DNTC, 1:246)</p>
<p>4 Or how wilt thou say to thy brother: Let me pull the mote out of thine eye—and behold, a beam is in thine own eye?</p>	<p>4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, (canst not behold) a beam <del>is</del> in thine own eye? (And Jesus said unto his disciples, Behold thou the scribes, and the Pharisees, and the Priests, and the Levites? They teach in their synagogues, but do not observe the</p>

	<p>law, nor the commandments; and all have gone out of the way, and are under sin. Go thou and say unto them, Why teach ye men the law and the commandments, when ye yourselves are the children of corruption?)</p>
<p>5 Thou <sup>a</sup>hypocrite, first cast the <sup>b</sup>beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye</p>	<p>5 Thou <sup>a</sup>hypocrite; (Say unto them, Ye hypocrites,) first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.</p>
<p>6 Give not that which is <sup>a</sup>holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. (Boyd K. Packer: "A teacher must be wise also in the use of his own spiritual experiences. I have come to believe that deep spiritual experiences are given to individuals for the most part for their own instruction and edification, and they are not ordinarily to be talked about. I heard one member of the First Presidency say once, 'I do not tell all I know. I have not told my wife all I know. I have found that if I tell everything I know and explain every experience that I have had, the Lord will not trust me.' There is also a scripture that says: 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.' (Matthew 7:6.) Sacred personal experiences are to be related only on rare occasions. I made a rule for myself a number of years ago with reference to this subject. When someone relates a spiritual experience to me, personally or in a small, intimate group, I make it a rigid rule not to talk about it thereafter. I assume that it was told to me in a moment of trust and confidence, and therefore I never talk about it. If, however, on some future occasion I hear that individual talk about it in public in a large gathering, or where a number of people are present, then I know that it has been stated publicly and I can feel free under the right circumstances to relate it. But I know many, many sacred and important things that have been related to me by others that I will not discuss unless I am privileged to do so under the rule stated above. I know that others of the Brethren have the same feeling." (<i>Teach Ye Diligently</i>, p. 326))</p>	<p>6 ¶ <sup>a</sup>Give not (Go ye into the world, saying unto all, Repent, for the kingdom of heaven has come nigh unto you. And the mysteries of the kingdom ye shall keep within yourselves; for it is not meet to give) that which is <sup>b</sup>holy unto the dogs, neither cast ye your <sup>c</sup>pearls before (unto) swine, lest they trample them under their feet, and (. For the world cannot receive that which ye, yourselves, are not able to bear; wherefore ye shall not give your pearls unto them, lest they) turn again and rend you. (Be led by the Spirit as you teach the Gospel to others. Missionary discussions are systematic but don't give everything, just the basics. After they have been baptized and received the gift of the Holy Ghost, then they can understand the deeper things pertaining to exaltation. In this final dispensation the Savior has instructed us: That which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit; and in this there is no condemnation. D&amp;C 63:64)</p>
<p>7 <sup>a</sup>Ask, and it shall be given unto you; <sup>b</sup>seek, and ye shall find; knock, and it shall be opened unto</p>	<p>7 ¶ (Say unto them, Ask of God;) <sup>a</sup>Ask, and it shall be <sup>b</sup>given you; <sup>c</sup>seek, and ye shall find; <sup>d</sup>knock, and it</p>

<p>you. (In English, this scripture provides its own acronym:  <b>A</b>sk, and it shall be given you;  <b>S</b>eek, and ye shall find;  <b>K</b>nock, and it shall be opened unto you.)</p>	<p>shall be opened unto you:</p>
<p>8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.</p>	<p>8 For every one that asketh receiveth; and he that <sup>a</sup>seeketh findeth; and to him that knocketh it shall be opened.</p>
<p>9 Or what man is there of you, who, if his son ask bread, will give him a stone?</p>	<p>9 (And then said his disciples unto him, They will say unto us, We ourselves are righteous, and need not that any man should teach us. God, we know, heard Moses and some of the prophets; but us he will not hear, and they will say, We have the law for our salvation, and that is sufficient for us. Then Jesus answered, and said unto his disciples, thus shall ye say unto them, What man among you, having a son, and he shall be standing out, and shall say, Father, open thy house that I may come in and sup with thee, will not say, Come in, my son; for mine is thine, and thine is mine?) Or what man is there <del>of</del> (among) you, who<del>m</del> if his son ask <sup>a</sup>bread, will he give him a stone?</p>
<p>10 Or if he ask a fish, will he give him a serpent?</p>	<p>10 Or if he ask a fish, will <del>he</del> give him a serpent?</p>
<p>11 If ye then, being evil, (in our fallen state) know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? (He seeks opportunities among his children to make known sacred things. God desires that we become as he is. He is not possessive of his status, of his standing. He seeks opportunities among his children to endow them with power from on high. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Nor is God's knowledge and power reserved for those called to lead the Church. "God hath not revealed anything to Joseph but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them." TPJS, p. 149. We have but to ask, at the same time bringing our lives into harmony with the truths we already know. DCBM, 4:92)</p>	<p>11 If ye then, <sup>a</sup>being evil, know how to give good gifts unto your children, how much more shall your Father <del>which</del> (who) is in heaven give good things to them that ask him? (God is an abundant giver. Luke 6:38 <sup>a</sup>Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same <sup>b</sup>measure that ye mete withal it shall be measured to you again.)</p>
<p>12 Therefore, all things whatsoever ye would that men should do to you, <sup>a</sup>do ye even so to them, for this is the law and the prophets.</p>	<p>12 Therefore all things <sup>a</sup>whatsoever ye would that <sup>b</sup>men should <sup>c</sup>do to you, <sup>d</sup>do ye even so to them: for this is the <sup>e</sup>law and the prophets. ("The golden rule is treating others not only as we would be treated, but as the Father himself would treat them. If we assume that our desire always correspond to the desires of</p>

	<p>others, we have simply used a mechanical form of the Golden Rule to avoid empathy, instead of using empathy as a necessary step in understanding others' special needs. Everyone has the deepest desire to be understood on his own level. Reaching out to envision another's situation is the first step in applying the Golden Rule. This means giving serious attention and committed listening – thinking beyond your own sex, beyond your own age group, beyond your geographical area, beyond your family and social background, and even beyond your religious views...So Jesus asks you to treat others righteously before you can expect them to do the same. In other words, take the first responsibility and set the example for the way others should treat you.” Richard Lloyd Anderson, Guide to the Life of Christ, p. 46)</p>
<p>13 Enter ye in at the <sup>a</sup>strait gate; for wide is the gate, and <sup>b</sup>broad is the way, which leadeth to destruction, and many there be who go in thereat; (Bruce R. McConkie: “The course leading to eternal life is both strait and straight. It is straight because it has an invariable direction -- always it is the same. There are no diversions, crooked paths, or tangents leading to the kingdom of God. It is strait because it is narrow and restricted, a course where full obedience to the full law is required. Straightness has reference to direction, straitness to width. The gate is strait; the path is both strait and straight. (2 Ne. 9:41; 31:9, 17-18; 33:9; Alma 37:44-45; Hela. 3:29-30; 3 Ne. 14:13-14; 27:33; D. &amp; C. 22; 132:22; Matt. 7:13-14; Luke 13:23-24; Heb. 12:13; Jer. 31:9.) Thus by entering in at the strait gate (which is repentance and baptism) a person gets on the ‘straight and narrow path which leads to eternal life.’ (2 Ne. 31:17-18.)” (Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 769))</p>	<p>13 ¶ (Repent, therefore, and) Enter ye in at the <sup>a</sup>strait (<sup>b</sup>narrow) <sup>b</sup>gate (<sup>c</sup>baptism): for wide <i>is</i> the gate, and broad <i>is</i> the way, that leadeth to <sup>c</sup>destruction, (McConkie: “The destruction of the soul consists in the inheritance of spiritual death in hell and not in the annihilation of the spirit. There is no such thing in all the economy of God as a soul or spirit ceasing to exist as such.” MD, 178) and many there be <del>which</del> (<sup>d</sup>who) go in thereat:</p>
<p>14 Because strait is the <sup>a</sup>gate, and <sup>b</sup>narrow is the way, which leadeth unto life, and <sup>c</sup>few there be that find it. (In the long run, we must ever keep in mind that our God and Father is a successful parent, one who will save far more of his children than he will lose! If these words seem startling at first, let us reason for a moment. In comparison to the number of wicked souls at any given time, perhaps the numbers of faithful followers seem small. But we must keep in mind how many of our spirit brothers and sisters –</p>	<p>14 Because <sup>a</sup>strait <i>is</i> the <sup>b</sup>gate, and narrow <i>is</i> the way, <del>which</del> (<sup>c</sup>that) leadeth unto <sup>c</sup>life, and few there be that find it. (<sup>d</sup>Exaltation)</p>

almost an infinite number – will be saved. What of the children who died before the age of accountability – billions of little ones from the days of Adam to the time of the Millennium? What of the billions of those who never had opportunity to hear the gospel message in mortality, but who afterwards received the glad tidings, this because of a disposition which hungered and thirsted after righteousness? And, might we ask, what of the innumerable hosts who qualified for exaltation from Enoch’s city, from Melchizedek’s Salem, or from the golden era of the Nephites? What of the countless billions of those children to be born during the great millennial era – during a time when disease and death have no sting nor victory over mankind? This is that time...when children shall grow up without sin unto salvation (D&C 45:58) Given the renewed and paradisiacal state of the earth, it may well be that more persons will live on the earth during the thousand years of our Lord’s reign – persons who are of at least a terrestrial nature – than the combined total of all who have lived during the previous six thousand years of the earth’s temporal continuance. Indeed, who can count the number of saved beings in eternity? Our God, who is triumphant in all battles against the forces of evil, will surely be victorious in the numbers of his children who will be saved. Millet, McConkie, *The Life Beyond*, p. 136-37)

15 Beware of <sup>a</sup>false prophets, who come to you in sheep’s clothing, but inwardly they are ravening wolves. (Hugh Nibley: “The regular scriptural term to describe the leaders of all unauthorized congregations is *false prophets*. The fatal defect of such congregations is that they are led by false prophets, and we are told that these would abound in the earth, all claiming to be followers of Christ. What is a false prophet? He is one who usurps the prerogatives and the authority which by right belong only to a prophet of God. The false prophet need not claim to be a prophet; indeed, most false prophets do not believe in prophecy or even in God, nor do they want anyone else to...we still live in a world of false prophets. Anyone whose work competes with God's work, who makes claims on the time and energies of men which rightly

15 ¶ (And, again,) Beware of <sup>a</sup>false prophets, (there will be true prophets among you) ~~which~~ (who) come to you in <sup>b</sup>sheep’s clothing, but <sup>c</sup>inwardly they are ravening <sup>d</sup>wolves. (These are commanded to judge carefully.)

<p>belong to God, who puts the word of God in second place to the theories of men, or forces the teachings of true prophets to yield precedence to his own discourses--anyone, in a word, who puts his own knowledge above or on a level with revelation from heaven is a false prophet." (<i>The World and the Prophets</i>, pp. 254-5) Joseph Smith: "If any person should ask me if I were a prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or a preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and impostors may be detected." (<i>Teachings of the Prophet Joseph Smith</i>, p. 269) "False prophets always arise to oppose the true prophets and they will prophesy so very near the truth that they will deceive almost the very chosen ones." (<i>Teachings of the Prophet Joseph Smith</i>, p. 365.) J. Reuben Clark, Jr.: "The ravening wolves are amongst us, from our own membership, and they, more than any others, are clothed in sheep's clothing, because they wear the habiliments of the priesthood; they are they [who are] distorting the truth. We should be careful of them." (<i>Conference Report</i>, Apr. 1949, p. 163) Neal A. Maxwell: "Following the Brethren can be more difficult when in some settings wolves are sent among the flock. False prophets will arise, enticing some to follow them, and by their evil works they deceive careless observers into discounting any and all who claim to be prophets. Satan's order of battle is such that if it is necessary to encourage a hundred false prophets in order to obscure the validity of one true prophet, he will gladly do so." (<i>All These Things Shall Give Thee Experience</i>, p. 115))</p>	
<p>16 Ye shall know them by their <sup>a</sup>fruits. Do men gather grapes of thorns, or figs of thistles?</p>	<p>16 Ye shall <sup>a</sup>know them by their <sup>b</sup>fruits. (For) Do men gather grapes of thorns, or figs of thistles?</p>
<p>17 Even so every <sup>a</sup>good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.</p>	<p>17 Even so every good tree bringeth forth <sup>a</sup>good <sup>b</sup>fruit; but a <sup>c</sup>corrupt tree bringeth forth <sup>d</sup>evil fruit.</p>
<p>18 A good tree cannot bring forth evil fruit,</p>	<p>18 A good tree cannot bring forth evil fruit, neither</p>

neither a corrupt tree bring forth good fruit.	<i>can</i> a corrupt tree bring forth good fruit.
19 Every tree that <sup>a</sup> bringeth not forth good fruit is hewn down, and cast into the fire.	19 Every tree that bringeth not forth good <sup>a</sup> fruit is <sup>b</sup> hewn down, and cast into the fire.
20 Wherefore, by their <sup>a</sup> fruits ye shall know them. (Elder M. Russell Ballard catalogs some of the fruits which result from true discipleship: “—the fruits of confidence, security, and community that come from belonging to a church that cares about its people enough to assign home teachers and visiting teachers to make regular monthly visits to every home to make sure that everyone who lives there is healthy, happy, and spiritually well; —the positive fruits that come from living balanced, healthy lives, with as much attention paid to spiritual growth and development as to physical, economic, and social concerns; —and the collective fruits of lives guided by traditional values of honesty, integrity, morality, sacrifice, and faithfulness. With these few examples, does it sound like I'm bragging? If so, please forgive me. We don't claim to have a corner on the goodness market. Nor would we pretend to profess that Latter-day Saints live lives free of worldly care and concern. But we honestly and sincerely feel that God has given us something special, something infinitely worth sharing. And that's why I ask you to consider the fruits that come from the lives of members of The Church of Jesus Christ of Latter-day Saints, for as the Savior Himself said: ‘Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?’ ( <i>Our Search For Happiness</i> , p. 115-6))	20 Wherefore by their <sup>a</sup> fruits ye shall know them. (McConckie: “Nothing more than the testimony of Jesus is needed to make a person a prophet; and if this revealed knowledge has not been received, a person is not a prophet, no matter how many other talents or gifts he may have. But when a person has received revelation from the Spirit certifying to the divinity of Christ, he is then in a position to press forward in righteousness and gain other revelations including those which foretell future events. On this basis, should the necessity arise, those who are prophets are in a position where they could prophesy of all things...The mission of the prophets is not alone to foretell the future. Even more important is the witness they bear to the living of the divinity of Christ, the teachings they give of the plan of salvation, and the ordinances which they perform for their fellowmen. <b>All of the great prophets are possessors of the Melchizedek Priesthood; (This includes John the Baptist.)</b> as legal administrators some have possessed keys enabling them to administer the fullness of gospel ordinances.” MD, p. 544-547 The Prophet Joseph Smith said: “Any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and imposters may be detected. TPJS, p. 269)
21 Not every one that saith unto me, Lord, Lord, shall <sup>a</sup> enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.	21 ¶ (Verily I say unto you, it is) Not every one that <sup>a</sup> saith unto me, <sup>b</sup> Lord, Lord, (that) shall enter into the kingdom of heaven; but he that <sup>c</sup> doeth the <sup>d</sup> will of my Father <del>which</del> (who) is in <sup>e</sup> heaven. (For the day soon cometh, that men shall come before me to judgment, to be judged according to their works.)
22 Many will <sup>a</sup> say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?	22 (And) Many will say to me in that day, Lord, Lord, have we not <sup>a</sup> prophesied in thy name? and in thy <sup>b</sup> name have cast out devils? and in thy name done many wonderful works? (McConckie: These are false ministers and, “Those of the elders of Israel who are true ministers and prophets; who have been on missions for the Church, for instance; who have healed the sick and performed great miracles; but who did not magnify their callings all their lives and thereby endure in righteousness to the end. DNTC



	<p>1:255 John Taylor said: “You say, that means the outsiders. No, it does not. Do they do many wonderful works in the name of Jesus? This means you, Latter-day Saints, who heal the sick, cast out devils...that become careless...yet they think they are going...into the Kingdom of God. But I tell you, unless they are righteous and keep their covenants they will never go there.” <i>Journal of Discourses</i> 20:120)</p>
<p>23 And then will <sup>a</sup>I profess unto them: I never <sup>b</sup>knew you; (Notice in the JST that it is rendered “Ye never knew me.) <sup>c</sup>depart from me, ye that work iniquity. (John Taylor: “I think that Scripture is just as true today as it was eighteen hundred years ago, just as binding, and we shall find the results of it just as true, and when the secrets of all hearts are revealed, when the judgment is set and the books are opened, these things will be known and understood. How will it be then with Latter-day Saints? Why those who are doing right and are full of integrity, and have kept their covenants, observed the law of God and walked in obedience to his commands will hear Jesus say—‘Thou hast been faithful over a few things and I will make thee ruler over many things.’ And then there are some others mentioned. Who are they, and what are they? ‘Why, many will come to me and say, Lord, have we not prophesied in thy name? Have we not cast out devils in thy name, and in thy name done many wonderful works? Then he will say to them—‘Depart from me, for I never knew you.’ How will that fit on some of us do you think? That belongs a little closer to some of us than we imagine; for I do not think that Gentiles do much prophesying in the name of God; I do not think they cast out many devils in the name of God, or do any wonderful works in his name. Jesus was speaking to a people that had done these things, the same, perhaps, as some of you have, and yet you have become careless and indifferent, and in many instances have made shipwreck of a good conscience and failed to keep the covenants you have made.” (<i>Journal of Discourses</i>, 18:201))</p>	<p>23 And then will I (say) <del>profess unto them, I never</del> <sup>a</sup>knew you (<b>Ye never knew me</b>) (not just being active, but knowing Jesus.): <sup>b</sup>depart from me, ye that work <sup>c</sup>iniquity. (“Ye never knew me so fully as to be sealed up unto eternal life with your callings and elections made sure, and since you did not magnify your callings in the priesthood, you shall be cast out and be as though I never knew you.: DNTC 1:255)</p>
<p>24 Therefore, whoso heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a <sup>a</sup>rock— (The rock of revelation. TPJS, p. 274)</p>	<p>24 ¶ Therefore whosoever <sup>a</sup>heareth these sayings of mine, and <sup>b</sup>doeth them, <sup>c</sup>I will liken him unto a <sup>d</sup>wise man, <del>which</del> (who) <sup>e</sup>built his house upon <sup>f</sup>a rock:</p>

25 And the <sup>a</sup> rain descended, and the floods came, and the winds blew, and beat upon that house; and it <sup>b</sup> fell not, for it was founded upon a rock.	25 And the <sup>a</sup> rain descended, and the floods came, and the winds blew, and <sup>b</sup> beat upon that house; and it fell not: for it was founded upon a <sup>c</sup> rock. (Those that are inwardly righteous, cannot fall. “Keep the commandments so as to be able to withstand the trials and tests that are ahead.” MM 2:171)
26 And every one that heareth these sayings of mine and doeth them not shall be likened unto a <sup>a</sup> foolish man, who built his house upon the <sup>b</sup> sand—	26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a <sup>a</sup> foolish man, <del>which</del> (who) built his house upon the sand:
27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it. (We must follow the living prophets.)	27 And the rain descended, and the floods came, and the winds blew, and beat upon that <sup>a</sup> house; and it <sup>b</sup> fell: and great was the fall of it.
	28 And it came to pass, when Jesus had ended <sup>a</sup> these sayings (with his disciples), the people were <sup>b</sup> astonished at his <sup>c</sup> doctrine:
	29 For he taught them as <i>one</i> having <sup>a</sup> authority, (from God,) and not as (having authority from) <sup>b</sup> the scribes.

## CHAPTER 15

*Jesus announces that the law of Moses is fulfilled in him—The Nephites are the other sheep of whom he spake in Jerusalem—Because of iniquity the Lord’s people in Jerusalem do not know of the scattered sheep of Israel. [A.D. 34]*

1 AND now it came to pass that when Jesus had ended these sayings he cast his eyes round about on the multitude, and said unto them: Behold, ye have heard the things which I <sup>a</sup>taught before I ascended to my Father; therefore, whoso remembereth these sayings of mine and <sup>b</sup>doeth them, him will I <sup>c</sup>raise up at the last day. (Why is that? Because we will have become like Jesus.)

2 And it came to pass that when Jesus had said these words he perceived that there were some among them who marveled, and wondered what he would concerning the law of Moses; for they understood not the saying that <sup>a</sup>old things had passed away, and that all things had become new.

3 And he said unto them: Marvel not that I said unto you that old things had passed away, and that all things had become <sup>a</sup>new.

4 Behold, I say unto you that the <sup>a</sup>law is fulfilled that was given unto Moses.

5 Behold, <sup>a</sup>I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to <sup>b</sup>fulfil the law; therefore it hath an end.

6 Behold, I do <sup>a</sup>not destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled.

7 And because I said unto you that old things have passed away, I do not destroy that which hath been spoken concerning things which are to come.

8 For behold, the <sup>a</sup>covenant which I have made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me. (The underlying purpose or doctrine of the law of Moses was not being done away with – there was still the need to come unto Christ and partake of the Atonement. The means or procedures by which men embraced the eternal gospel were all that were being changed. The covenant which I have made with my people is not all fulfilled. The covenant he was referring to was the eternal gospel, the new and everlasting covenant – those unchanging principles of salvation. DCBM,

4:100)

9 Behold, I am the <sup>a</sup>law, and the <sup>b</sup>light. Look unto me, and endure to the end, and ye shall <sup>c</sup>live; for unto him that <sup>d</sup>endureth to the end will I give eternal life. (Patient endurance is to be distinguished from merely being 'acted upon.' Endurance is more than pacing up and down within the cell of our circumstance; it is not only acceptance of the things allotted to us, but to act for ourselves by magnifying what is allotted to us... True enduring represents not merely the passage of time, but the passage of the soul. Neal A. Maxwell, CR, Apr 1990, p. 43)

10 Behold, I have given unto you the <sup>a</sup>commandments; therefore keep my commandments. And this is the law and the prophets, for they truly <sup>b</sup>testified of me. (The preceding verses are showing Christ's authority as God, Jehovah.)

11 And now it came to pass that when Jesus had spoken these words, he <sup>a</sup>said unto those twelve whom he had chosen: (Now he again turns to the Twelve.)

12 Ye are my <sup>a</sup>disciples (Apostles); and ye are a <sup>b</sup>light unto this people, who are a remnant of the house of <sup>c</sup>Joseph.

13 And behold, this is the <sup>a</sup>land of your inheritance; and the Father hath given it unto you. (The Nephites and Lamanites are promised the Americas for their lands of inheritance.)

14 And not at any time hath the Father given me commandment that I should <sup>a</sup>tell it unto your brethren at Jerusalem.

15 Neither at any time hath the Father given me commandment that I should tell unto them concerning the <sup>a</sup>other tribes of the house of Israel, whom the Father hath led away out of the land.

16 This much did the Father <sup>a</sup>command me, that I should tell unto them:

17 That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one <sup>a</sup>shepherd. (John 10: 16 And <sup>a</sup>other <sup>b</sup>sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be <sup>c</sup>one fold, and one shepherd.)

18 And now, because of <sup>a</sup>stiffneckedness and <sup>b</sup>unbelief they <sup>c</sup>understood not my word; therefore I was commanded to say no more of the <sup>d</sup>Father concerning this thing unto them.

19 But, verily, I say unto you that the Father hath commanded me, and I tell it unto you, that ye were <sup>a</sup>separated from among them because of their iniquity; therefore it is because of their iniquity that they know not of you.

20 And verily, I say unto you again that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them. (In the next chapter, we learn that there are still other sheep. Joseph Fielding Smith: there are many members of the Church who think that these "lost tribes" were scattered among the nations and are now being gathered out and are found through all the stakes and branches of the Church. They reach this conclusion because the general opinion is that these tribes went into the North, and it is the northern countries from whence most of gathered Israel has been found. Then again, explorers presumably have been to the north pole; they have passed over the pole in their air ships and no land or people comparable to the ten tribes has been discovered. Whether these tribes are in the north or not, I am not prepared to say. As I said before, they are "lost" and until the Lord wishes it, they will not be found. All that I know about it is what the Lord has revealed, and He declares that they will come from the North. He has also made it very clear and definite that these lost people are separate and apart from the scattered Israelites now being gathered out. If this be not true, then the commission of Moses to the Prophet Joseph Smith is without meaning, wherein we read: \* \* Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north." The statement that the tribes are to be led from the north harmonizes perfectly with the words of Jeremiah (Jer. 16:14-15) and Section 133, verses 26 to 34. Surely there must be a time when this great body of people will come to the children of Ephraim to receive their blessings. At their presence the mountains will tremble; they shall smite the rocks, and the ice shall flow down. They will bring forth their rich treasures to the children of Ephraim,

at whose hands they shall receive the rich blessings which the Gospel and its ordinances offer them. Speaking of this, Elder Orson F. Whitney has said: "It is maintained by some that the lost tribes of Israel—those carried into captivity about 725 B. C.—are no longer a distinct people; that they exist only in a scattered condition, mixed with the nations among which they were taken by their captors, the conquering Assyrians. If this be true, and those tribes were not intact at the time Joseph and Oliver received the keys of the gathering why did they make so pointed a reference to 'the leading of the ten tribes from the land of the north?' This too, after a general allusion to the 'gathering of Israel from the four parts of the earth.' What need to particularize as to the Ten Tribes, if they were no longer a distinct people? And why do our Articles of Faith give these tribes a special mention?" (See Saturday Night Thoughts, p. 174.) Another striking statement pointing to the fact that these people are now in a body in preparation for their return is the statement by the Prophet Joseph Smith at the conference held in Kirtland, June 3 to 6, 1831. At this conference the Prophet said: "John the Revelator was then among the ten tribes of Israel who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion." The Savior also bore witness that these tribes were in a body like the Nephites and he would visit them. (3 Nephi 15:20 and 16:1-4.) The Signs of the Times, 185-188)

21 And verily I say unto you, that ye are they of whom I said: <sup>a</sup>Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one <sup>b</sup>shepherd.

22 And they (the Jews) understood me not, for they supposed it had been the <sup>a</sup>Gentiles; for they understood not that the Gentiles should be <sup>b</sup>converted through their preaching.

23 And they understood me not that I said they shall hear my voice; and they understood me not that the <sup>a</sup>Gentiles should not at any time hear my voice—that I should not manifest myself unto them save it were by the <sup>b</sup>Holy Ghost. (James E. Talmage: "Even the Jewish apostles had wrongly supposed that those 'other sheep' were the Gentile nations, not realizing that the carrying of the gospel to the Gentiles was part of their particular mission, and oblivious to the fact that never would Christ manifest Himself in person to those who were not of the house of Israel. Through the promptings of the Holy Ghost and under the ministrations of men commissioned and sent would the Gentiles hear the word of God; but to the personal manifestation of the Messiah they were ineligible. Great, however, will be the Lord's mercies and blessings to the Gentiles who accept the truth, for unto them the Holy Ghost shall bear witness of the Father and of the Son; and all of them who comply with the laws and ordinances of the gospel shall be numbered in the house of Israel. Their conversion and enfoldment with the Lord's own will be as individuals, and not as nations, tribes, or peoples." (*Jesus the Christ*, p. 728-9))

24 But behold, ye have both heard <sup>a</sup>my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath <sup>b</sup>given me.