

## LESSON 17

### “The Law of Tithing and the Law of the Fast”

**D&C 59:13-14, 21; 119; 120; Isaiah 58:6-12; Malachi 3:8-12 or 3 Nephi 24:8-12; Matthew 6:16-18 or 3 Nephi 13:16-18**

#### OVERVIEW:

The Lord has commanded us to pay tithing. He has promised great blessings to those who obey this commandment. The Lord has commanded us to fast and to pay generous fast offerings.

#### SCRIPTURES:

**D&C 59:** 13 And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart (This is not a commandment precluding nice meals on the Lord's day, but rather that those that prepare meals and those that receive of the bounty of the Lord recognize the hand from whom all blessings flow. This was the practice of the meridian-day Church of whom we read, "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart" (Acts 2:46). Revelations of the Restoration, p. 434) that thy <sup>a</sup>fasting may be perfect, (Each Sabbath day is a day of fasting. This has no reference to abstaining from food. Rather, it refers to abstaining from the things of the world, including the good things of the world. Similar to the fact that we must eat good food to maintain the strength of the body, yet on occasions we fast from that nourishment; likewise, the Sabbath is a day to refrain from worldly activities regardless of how wholesome they may be. To justify participating in worldly activities on the Sabbath because they are good activities is to have an imperfect fast. The Savior's reference to doing well on the Sabbath day dealt with loosing spiritual burdens, healings by the power of God (Matthew 12:10-12 10 ¶ And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.; John 5:16-17, 21 16 And therefore did the Jews <sup>a</sup>persecute Jesus, and <sup>b</sup>sought to slay him, because he had done these things on the sabbath day. 17 ¶ But Jesus answered them, My Father <sup>a</sup>worketh hitherto, and I <sup>b</sup>work. 21 For as the Father <sup>a</sup>raiseth up the dead, and <sup>b</sup>quickeneth *them*; even so the Son quickeneth whom he will.), and ultimately the resurrection during the great Sabbath of the earth— the Millennium. Revelations of the Restoration, p. 434. Joseph F. Smith: Now, while the law requires the Saints in all the world to fast from "even to even" and to abstain both from food and drink, it can easily be seen from the Scriptures, and especially from the words of Jesus, that it is more important to obtain the true spirit of love for God and man, "purity of heart and simplicity of intention," than it is to carry out the cold letter of the law. The Lord has instituted the fast on a reasonable and intelligent basis, and none of his works are vain or unwise. His law is perfect in this as in other things. Hence, those who can are required to comply thereto; it is a duty from which they cannot escape; but let it be remembered that the observance of the fast day by abstaining twenty-four hours from food and drink is not an absolute rule, it is no iron-clad law to us, but it is left with the people as a matter of conscience, to exercise wisdom and discretion. Many are subject to weakness, others are delicate in health, and others have nursing babies; of such it should not be required to fast. Neither should parents compel their little children to fast. I have known children to cry for something to eat on fast day. In such cases, going without food will do them no good. Instead, they dread the day to come, and in place of hailing it, dislike it; while the compulsion engenders a spirit of rebellion in them, rather than a love for the Lord and their fellows. Better teach them the principle, and let them observe it when they are old enough to choose intelligently, than to so compel them. But those should fast who can, and all classes among us should be taught to save the meals which they would eat, or their equivalent, for the poor. None are exempt from this; it is required of the Saints, old and young, in every part of the Church. It is no excuse

that in some places there are no poor. In such cases the fast donation should be forwarded to the proper authorities for transmission to such stakes of Zion as may stand in need. Gospel Doctrine, p. 243-44. Upon the Sabbath, even the food should be prepared "with singleness of heart"; that is to say, in simplicity. Our hearts, our desires, on that day should not be elaborate feasts, whereby some are prevented from having a Sabbath. A simple meal should suffice. To that extent every Sabbath should be a fast day, one bringing perfect joy. Our Lord, on one occasion, entered the house of Martha and Mary. Martha was cumbered about much serving, desirous of giving the Master many courses, and all in grand style. Mary was anxious to listen to the Master. To Martha's rebuke of her younger sister, our Lord gently replied, "But one thing is needful." This might well be always remembered on our Lord's day. Smith, Sjodahl, Doctrine and Covenants Commentary, p. 352) or, in other words, that thy<sup>b</sup> joy may be full.

14 Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

21 And in nothing doth man<sup>a</sup> offend God, or against none is his<sup>b</sup> wrath<sup>c</sup> kindled, save those who<sup>d</sup> confess not his hand in all things, and<sup>e</sup> obey not his commandments.

## SECTION 119

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, in answer to his supplication: "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing." HC 3: 44. The law of tithing, as understood today, had not been given to the Church previous to this revelation. The term "tithing" in the prayer just quoted and in previous revelations (64: 23; 85: 3; 97: 11) had meant not just one-tenth, but all free-will offerings, or contributions, to the Church funds. The Lord had previously given to the Church the law of consecration and stewardship of property, which members (chiefly the leading elders) entered into by a covenant that was to be everlasting. Because of failure on the part of many to abide by this covenant, the Lord withdrew it for a time, and gave instead the law of tithing to the whole Church. The Prophet asked the Lord how much of their property he required for sacred purposes. The answer was this revelation.*

*1—5, The saints are to pay their surplus property and then give, as tithing, one-tenth of their interest annually; 6—7, Such a course will sanctify the land of Zion.*

1 VERILY, thus saith the Lord, I require all their<sup>a</sup> surplus property (What is surplus property? In more recent times the Church has not called upon the members to give all their surplus property to the Church, but it has been the requirement according to the covenant, that they pay the tenth. It is remarkable how many excuses can be made and interpretations given as to what constitutes the tenth, by many members of the Church. It is written, however, that as we measure it shall be measured to us again. If we are stingy with the Lord, he may be stingy with us, or in other words, withhold his blessings. Then again, we have those among us who are hoping for the coming of the law of consecration thinking that in that day they are going to profit by the equalizing of the wealth of other members of the Church. It is definitely true, however, that all those who will not obey the law of tithing, will not be entitled to enter into the covenants of consecration, but when the day comes for the establishing of Zion and the redemption of the earth, such people will find themselves removed. Joseph Fielding Smith, Church History and Modern Revelation, 2:92. President Brigham Young described the response of the Saints to this revelation as follows: "The brethren wished me to go among the Churches, and find out what surplus property the people had, with which to forward the building of the Temple we were commencing at Far West. I accordingly went from place to place through the country. Before I started, I asked brother Joseph, 'Who shall be the judge of what is surplus property?' Said he, 'Let them be the judges themselves, for I care not if they do not give a single dime. So far as I am concerned, I do not want

anything they have.' "Then I replied, 'I will go and ask them for their surplus property;' and I did so; I found the people said they were willing to do about as they were counselled, but, upon asking them about their surplus property, most of the men who owned land and cattle would say, 'I have got so many hundred acres of land, and I have got so many boys, and I want each one of them to have eighty acres, therefore this is not surplus property.' Again, 'I have got so many girls, and I do not believe I shall be able to give them more than forty acres each.' 'Well, you have got two or three hundred acres left.' 'Yes, but I have a brother-in-law coming on, and he will depend on me for a living; my wife's nephew is also coming on, he is poor, and I shall have to furnish him a farm after he arrives here.' I would go on to the next one, and he would have more land and cattle than he could make use of to advantage. It is a laughable idea but is nevertheless true, men would tell me they were young and beginning the world, and would say, 'We have no children, but our prospects are good, and we think we shall have a family of children, and if we do, we want to give them eighty acres of land each; we have no surplus property.' 'How many cattle have you?' 'So many.' 'How many horses, &c?' 'So many, but I have made provisions for all these, and I have use for every thing I have got.' "Some were disposed to do right with their surplus property, and once in a while you would find a man who had a cow which he considered surplus, but generally she was of the class that would kick a person's hat off, or eyes out, or the wolves had eaten off her teats. You would once in a while find a man who had a horse that he considered surplus, but at the same time he had the ringbone, was broken-winded, spavined in both legs, had the pole evil at one end of the neck and a fistula at the other, and both knees sprung" (Journal of Discourses, 2:306-7.) to be put into the hands of the bishop of my church in Zion,

2 (What is the purpose of tithing?) For the building of mine <sup>a</sup>house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church. (The Law of Tithing was given to supersede, for the time being, a greater law known as the Law of Consecration, the object of which was and is to sanctify the Lord's people and "prepare them for a place in the celestial world." To that end it was designed to do away with selfishness, greed, pride, envy, poverty, and all the ills that spring from such conditions. For none of these things can be admitted into the kingdom of heaven. It was to institute an order of equality and consequent, unity, in which every man, employed at that for which he was best fitted, would be "seeking the interest of his neighbor and doing all things with an eye single to the glory of God." It is an ancient law. It was practised by Enoch and his people, and later by the Apostles and their proselytes at Jerusalem, and by the followers of Christ, both Nephites and Lamanites, upon this chosen land. A brave attempt to practise it was made by the Latter-day Saints, soon after this Church was organized. But they lacked experience, and did not completely rise to the occasion. Selfishness within, and persecution without, prevented a perfect achievement. So the Lord withdrew the Law of Consecration and gave to his people a lesser law, one easier to live, but pointing forward, like the other, to something grand and glorious in the future. That lesser law, the Law of Tithing, is as a schoolmaster, a disciplinary agent, to bring the Saints eventually up to the practise 'of the higher law, and meanwhile to keep their hearts open for its reception when it returns. Those who obey the Law of Tithing will be prepared to live the Law of Consecration. Those who do not obey it will not be prepared. That is the whole thing in a nut shell...The spiritual dividend that we draw from heaven as the reward of our obedience, is the principal purpose for which the Law of Tithing was instituted. All the rest is incidental or secondary. Orson F. Whitney, CR, Apr 1931, p. 65-66. Rudger Clawson: Everything that we do connected with this law of tithing points to spiritual things. What is tithing for? It is for the building up of Zion.)

3 And this shall be the beginning of the <sup>a</sup>tithing of my people. (Though it is little known, the command that the Saints pay one-tenth of their increase annually required a greater sacrifice of property than that required by the law of consecration and stewardship, as practiced in the early days of this dispensation. In the law of consecration, after the Saints put their substance and properties before the bishop, they received a stewardship to provide for their needs. Later, if from their steward ship they had more than was necessary for their support (D&C 42:33 And again, if there shall be properties in the hands of the

church, or any individuals of it, more than is necessary for their support after this first consecration, which is a<sup>a</sup> residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants.), or in other words, a residue or a surplus, then they would contribute surplus to the Church. The great difference in the law of tithing is that it requires the Saints to pay a tenth of their income before any expenses are met, not from their surplus after their needs have been satisfied... Consecration is a higher law only when it extends beyond that which is temporal and involves dedicating all of one's time, talent, and energies that may be needed to building up the Lord's kingdom (D&C 105:3-5 3 But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not<sup>a</sup> impart of their substance, as becometh saints, to the poor and afflicted among them; 4 And are not<sup>a</sup> united according to the union required by the law of the celestial kingdom; 5 And<sup>a</sup> Zion cannot be built up<sup>b</sup> unless it is by the<sup>c</sup> principles of the<sup>d</sup> law of the celestial kingdom; otherwise I cannot receive her unto myself.). The consecration of property was the Lord's means to teach the Saints that all things are his. In reality very little revenue was generated from the surplus that could be used for the building up of the kingdom of God. Revelations of the Restoration, p. 935-36)

4 And after that, those who have thus been<sup>a</sup> tithed shall pay one-tenth of all their interest annually; (President Howard Hunter called the non payment of tithes "embezzlement." "The Lord's share came into his hands lawfully, but he misappropriated it to his own use. The law is simply stated as "one-tenth of all their interest." Interest means profit, compensation, increase. It is the wage of one employed, the profit from the operation of a business, the increase of one who grows or produces, or the income to a person from any other source. The Lord said it is a standing law "forever" as it has been in the past. CR, Apr 1964, p. 33-36. James E. Talmage: How much have you contributed by way of paying tithe, whether it be ten cents or a hundred dollars? For be it known that the one who pays with honest heart the ten cent tithe, if it be a true tithe, will rank higher on those books than the one who pays a thousand dollars when that is only a tenth of a tithe for him. What are we doing individually? I know what some are doing, for they have told me. Some are very busy trying to find excuses in the matter of tithing as in other duties. Some come with strange questions: "Tell me please, ought I to subtract this or deduct that before I calculate the amount of my tithes?" Very seldom do I find it necessary to analyze the case and to give an answer direct. Sometimes I have smiled because I could see the perfidy of the questioner's coming to me for excuses, and I did not feel complimented. But I have given him a rule, and I venture to give it here. I have found it helpful myself, and I think that all may profit by it. When you are in doubt as to just how you should calculate your tithes, reverse the terms as we sometimes do in solving complex mathematical problems, and suppose for the time being that the Lord had said this; let us postulate this is an assumed law given to the Church: "In order to show my love for my people, the faithful members of my Church, it is my will, saith the Lord, that each one shall receive from my storehouse, the storehouse of my Church, at regular intervals during the year, an amount equal to one-tenth of his income." Now my dear brother, sit down and calculate how much the Lord owes you under that kind of law, and then go pay it to your bishop. (CR, October 1928, p. 119.)) and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord. (What is an honest tithe? Tithing means one-tenth. Those who give less do not really pay tithing; they are lesser contributors to the latter-day cause of the Lord. Tithing means one-tenth of a person's income, interest, or increase. The merchant should pay tithing upon the net income of his business, the farmer upon the net income of his farming operations; the wage earner or salaried man upon the wage or salary earned by him. Out of the remaining nine-tenths he pays his current expenses, taxes, savings, etc. To deduct living costs, taxes, and similar expenses from the income and pay tithing upon the remainder does not conform to the Lord's commandment. . . . Tithing should be given upon the basis of our full earned income. John A. Widtsoe, Evidences and Reconciliations, 2:86.)

5 Verily I say unto you, it shall come to pass that all those who gather unto the land of<sup>a</sup> Zion shall be

tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. (President Joseph F. Smith taught, "By this principle the loyalty of the people of this Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping His commandments, thereby sanctifying the land of Zion unto God, and who are opposed to this principle and have cut themselves off from the blessings of Zion. There is a great deal of importance connected with this principle, for by it it shall be known whether we are faithful or unfaithful. In this respect it is as essential as faith in God, as repentance of sin, as baptism for the remission of sin, or as the laying on of hands for the gift of the Holy Ghost" (Conference Report, April 1900, 47).)

6 And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, (James E. Talmage: Do you know that the soil can be sanctified by the tithing of its products? The land can be sanctified. [Mal. 3:8-10. 8 ¶ <sup>a</sup>Will a man <sup>b</sup>rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In <sup>c</sup>tithes and offerings. 9 Ye *are* <sup>a</sup>cursed with a curse: for ye have robbed me, *even* this whole nation. 10 Bring ye all the <sup>a</sup>tithes into the storehouse, that there may be <sup>b</sup>meat in mine house, and <sup>c</sup>prove me now herewith, saith the LORD of hosts, if I will not <sup>d</sup>open you the <sup>e</sup>windows of heaven, and pour you out a <sup>f</sup>blessing, that *there shall not be room enough to receive it.*]

There is a relationship between the elements and forces of nature and the actions of men. (CR, October 1929, p. 68.)) that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of <sup>a</sup>Zion unto you. (Elder Melvin J. Ballard: Do we not hope and expect to have an inheritance in the celestial kingdom, even upon this earth in its redeemed and sanctified state? What are the terms under which we may obtain that inheritance? The law of tithing is the law of inheritance. It leads to it. No man may hope or expect to have an inheritance on this celestial globe who has failed to pay his tithing. By the payment of his honest tithing he is establishing a right and a title to this inheritance, and he cannot secure it upon any other terms but by complying with this and other just requirements; and this is one of the very essential things. CR Oct, 1929, p. 51)

7 And this shall be an ensample (**pattern**) unto all the <sup>a</sup>stakes of Zion. Even so. Amen.

## SECTION 120

*Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, making known the disposition of the properties tithed as named in the preceding revelation, Section 119. HC 3: 44.*

1 VERILY, thus saith the Lord, the time is now come, that <sup>a</sup>it shall be <sup>b</sup>disposed of by a council, composed of the First Presidency of my Church, and of the bishop and his council, and by my high council; and by mine own voice unto them, saith the Lord. Even so. Amen. (Today this council consists of the First Presidency, the Quorum of the Twelve Apostles and the Presiding Bishopric. CR, Apr 2004.)

**Isaiah 58:6** *Is not this the fast that I have chosen? to loose the <sup>a</sup>bands of wickedness, (To fast in the Lord's way, we must repent of our willful sins, our unkindnesses, and our selfishness. The bands of wickedness may be the chains or bonds of sin (2 Ne. 1:13, 23; 13 O that ye would awake; awake from a deep <sup>a</sup>sleep, yea, even from the sleep of <sup>b</sup>hell, and shake off the awful <sup>c</sup>chains by which ye are bound, which are the chains which bind the children of men, that they are carried away captive down to the eternal <sup>d</sup>gulf of misery and woe. 23 Awake, my sons; put on the armor of <sup>a</sup>righteousness. Shake off the <sup>b</sup>chains with which ye are bound, and come forth out of obscurity, and arise from the dust. 9:45 45 O, my beloved brethren, turn away from your sins; shake off the <sup>a</sup>chains of him that would bind you fast; come unto that God who is the <sup>b</sup>rock of your salvation.)*. As President Spencer W. Kimball put it, "Sin [is] like handcuffs on the wrists, a ring in the nose, and slave bands around the neck." The bands of wickedness may also refer to the bonds of slavery and oppression. Understanding Isaiah, p. 513) to undo the heavy burdens, and to let the oppressed go <sup>b</sup>free, and that ye break every yoke?

7 *Is it* not to deal thy bread to the <sup>a</sup>hungry, and that thou bring the <sup>b</sup>poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from <sup>c</sup>thine own flesh?

8 ¶ Then shall thy <sup>a</sup>light break forth as the morning, and thine <sup>b</sup>health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy <sup>c</sup>reward.

9 Then shalt thou <sup>a</sup>call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the <sup>b</sup>putting forth of the finger, and speaking vanity;

10 And *if* thou draw out thy soul to the <sup>a</sup>hungry, and satisfy the afflicted soul; then shall thy light <sup>b</sup>rise in obscurity, and thy darkness *be* as the noonday:

11 And the LORD shall <sup>a</sup>guide thee continually, and satisfy thy soul in <sup>b</sup>drought, and <sup>c</sup>make fat thy bones: and thou shalt be like a watered garden, and like a <sup>d</sup>spring of water, whose waters fail not.

12 And *they that shall be* of thee (**our descendants**) shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

3 Nephi 24	Malachi 3
<p>8 Will a man rob God? Yet ye have robbed me. But ye say: Wherein have we robbed thee? In <sup>a</sup>tithes and <sup>b</sup>offerings. (LeGrand Richards: “In a revelation given to the Prophet Joseph Smith at Kirtland, Ohio, September 11, 1831, the Lord made very plain the importance of observing the law of tithing: ‘Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.’ (D&amp;C 64:23.) How could one’s conscience not burn within him upon the coming of the Son of Man, if he realized that he had made no contribution to the expense of establishing God’s kingdom in the earth. Especially would this be so when one realizes that all that he has, he obtained from the Lord, who created the earth and the fulness thereof, and who gave us our lives and our being upon this earth, with a promise that we might inherit the earth eternally, if we are faithful. Should we, then, not be willing to pay something for such an inheritance? It is not uncommon for a man in this life to pay money for ten to twenty-five years to purchase a small plot of ground for his use while he lives upon the earth. Should he be less interested in acquiring an eternal inheritance?” (A Marvelous Work And A Wonder, p. 368-9) It is not unlikely that the law of tithing was an important part of the Lord’s plan for the Nephites as it is for us today. Kent Jackson, Studies in Scripture, 8:200.)</p>	<p>8 ¶ <sup>a</sup>Will a man <sup>b</sup>rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In <sup>c</sup>tithes and offerings. (President Spencer W. Kimball said: “Sometimes we have been a bit penurious and figured that we had for breakfast one egg and that cost so many cents and then we give that to the Lord. I think that when we are affluent, as many of us are, that we ought to be very, very generous. I think we should...give, instead of the amount saved by our two meals of fasting, perhaps much, much more – ten times more when we are in apposition to do it. CR, Oct. 1974, p. 184. The concept of fast offerings appears as early as the time of Isaiah when, speaking of the true fast, he encouraged people to fast and “to deal thy bread to the hungry, and ... bring the poor that are cast out to thy house.” 5 The Prophet Joseph instituted the practice of collecting fast offerings for the poor in Kirtland, Ohio; and later at Nauvoo, Illinois, the Quorum of the Twelve Apostles sent a general letter to the Church defining “the principle of fasts,” stating: “Let this be an ensample to all saints, and there will never be any lack for bread: When the poor are starving, let those who have, fast one day and give what they otherwise would have eaten to the bishops for the poor, and every one will abound for a long time; and this is one great and important principle of fasts approved of the Lord. And so long as the saints will all live to this principle with glad hearts and cheerful countenances they will always have an abundance.” President Monson, CR Oct 1996 I have heard bishops and stake presidents say that the real blessings of the Lord are in the payment of fast offerings. The beginning of the living of the Law of Consecration.)</p>

9 Ye are cursed with a curse, for ye have robbed me, even this whole nation.	9 Ye <i>are</i> <sup>a</sup> cursed with a curse: for ye have robbed me, <i>even</i> this whole nation.
10 Bring ye all the <sup>a</sup> tithes into the storehouse, that there may be <sup>b</sup> meat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the <sup>c</sup> windows of heaven, and pour you out a <sup>d</sup> blessing that there shall not be room enough to receive it.	10 Bring ye all the <sup>a</sup> tithes into the storehouse, that there may be <sup>b</sup> meat in mine house, and <sup>c</sup> prove me now herewith, saith the LORD of hosts, if I will not <sup>d</sup> open you the <sup>e</sup> windows of heaven, and pour you out a <sup>f</sup> blessing, that <i>there shall not be room enough to receive it.</i> (What are the blessings mentioned? Spiritual, temporal.)
11 And I will rebuke the <sup>a</sup> devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of Hosts.	11 And I will <sup>a</sup> rebuke the <sup>b</sup> devourer (Satan, those that would deplete your resources, illnesses, car trouble, employment difficulties, etc.) for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.
12 And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts.	12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

3 Nephi 24	Matthew 6
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 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	18 That thou appear not unto men to <sup>a</sup> fast, but unto 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)

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.)