

February 18-24
Matthew 5; Luke 6
“Blessed Are Ye”

OVERVIEW:

Pay attention to impressions you receive as you read Matthew 5 and Luke 6, and record them in a study journal. This outline can help you identify some of the most important and relevant in these chapters.

Record your impressions:

SCRIPTURES:

Matthew 5

”What can I do for you?” If we would take advantage of the gospel and its teachings, we must turn the focus of our lives away from ourselves. How to get your calling and election: Forget yourself right into it.

President Harold B. Lee wrote: In his Sermon on the Mount, the Master has given us somewhat of a revelation of His own character, which was perfect, or what might be said to be "an autobiography, every syllable of which He had written down in deeds," and in so doing, has given us a blueprint for our own lives. (*Stand Ye in Holy Places*, pp. 341-342 Joseph Fielding Smith said the Sermon on the Mount was the “greatest [sermon] that was ever preached.” CR, Oct 1941, 95. President Ezra Taft Benson said: The Ten Commandments and the Sermon on the Mount are the foundation principles upon which all civilized government and our present civilization are built. To disregard them will lead to inevitable personal character loss and ruin. To disregard them as a nation inevitably will lead that nation to destruction. The Teaching of Ezra Taft Benson, 677-78.)

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. (LDS Bible Dictionary)

Jesus preaches the Sermon on the Mount—Its teachings replace and transcend some aspects of the Law of Moses—Men are commanded to be perfect like their Father in heaven. (JST) (Book of Mormon is identical to the JST except where noted. Luke 6:17-49 is the Sermon on the plain. It is the same sermon. The plain is on the mount. The exact location of the mount is not known. It is likely near the Sea of Galilee not far from Capernaum. Jesus has just called the Twelve. He comes down from the mount with the Twelve to a flat place on the mount. A great multitude is there. Everyone in attendance is healed. He speaks to his disciples.)

SERMON ON THE MOUNT – THE BEATITUDES

1 ^aAND 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 ^bbaptize, was ^ctwelve) (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: ^d**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 ^echosen 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.

1 ^aAND (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**

<p>166) “There is but one baptism; it takes the baptism of water, of the Holy Ghost, and of fire to constitute one 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>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 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 ^abelieve 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 ^bbelieve in your ^cwords, and ^dcome 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 ^ewith 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</p>	<p>2 And he opened his mouth, and taught them, saying, (Instruction directed at the 12. Elder McConkie 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>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>3 Yea, blessed are the ^apoor in spirit who ^bcome 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). (<i>Stand Ye in Holy Places</i>, pp. 343-4)” (Robert E. Wells, <i>The Mount and the Master</i>, 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.” (<i>Christ And The New Covenant</i>, p. 263))</p>	<p>3 (Yea) ^aBlessed <i>are</i> the ^bpoor in spirit (who come unto me): for theirs is the ^ckingdom of heaven. (Faith in the Lord Jesus Christ.)</p>
<p>4 And again, blessed are all they that ^amourn, for they shall be ^bcomforted. (“...No mortal can cry out, ‘he does not understand my plight for</p>	<p>4 (And again,) Blessed <i>are</i> they that ^amourn: for they shall be ^bcomforted. (Broken heart and contrite spirit, Repentance. Ultimately the mission of the</p>

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, 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))

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.")

5 And blessed are the ^ameek, for they shall inherit the ^bearth. (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 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

5 (And) Blessed *are* the ^ameek: for they shall inherit the ^bearth. (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 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>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!" (<i>Meek and Lowly</i>, 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 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 ^ahunger and ^bthirst after ^crighteousness, for they shall be ^dfilled 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 <i>are</i> (all) they which (that) do ^ahunger and thirst after ^brighteousness: 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 ^amerciful, 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</p>	<p>7 (And) Blessed <i>are</i> the ^amerciful: 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>

<p>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 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!” (<i>Stand Ye In Holy Places</i>, p. 347))</p>	
<p>8 And blessed are all the ^apure in heart, for they shall ^bsee God. (Bruce R. McConkie: “<i>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.</i> 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.)” (<i>Conference Report</i>, Oct. 1977, p. 52) Dallin H. Oaks: “The issue is not what we have <i>done</i> but what we have <i>become</i>. 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.” (<i>Pure in Heart</i>, pp. 139-40 as taken from <i>The Mount and the Master</i>, by Robert E. Wells, p. 79) After the true saints receive and enjoy the</p>	<p>8 (And) Blessed <i>are</i> (all) the ^apure in ^bheart: for they shall ^csee 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</p>

<p>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 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>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>
<p>9 And blessed are all the ^apeacemakers, for they shall be called the ^bchildren 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 ^apeacemakers: for they shall be called the ^bchildren 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 ^apersecuted 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</p>	<p>10 Blessed <i>are</i> (all) they which (that) are ^apersecuted for ^brighteousness’ (my name’s) sake: for ^ctheirs is the kingdom of heaven.</p>

<p>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 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." (<i>A Time To Choose</i>, p. 43))</p>	
<p>11 And blessed are ye when men shall ^arevile 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 ^arevile you, and persecute <i>you</i>, and shall say all manner of ^bevil against you falsely, ^cfor my sake.</p>
<p>12 For ^aye shall have great joy and be exceedingly glad, for great shall be your ^breward in heaven; for so ^cpersecuted they the prophets who were before you.</p>	<p>12 ^aRejoice, (For ye shall have great joy,) and be exceeding glad: for great <i>is</i> your ^breward in heaven: for so ^cpersecuted 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>SERMON ON THE MOUNT – THE SAVOUR OF SALT</p>	
<p>13 Verily, verily, I say unto you, I give unto you to be the ^asalt 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</p>	<p>13 ¶ Ye are (Verily, verily, I say unto you, I give unto you (the children of Abraham) to be) the ^asalt (Preservative, purifying qualities) of the earth: but if the salt have lost his (shall lose its) savor, wherewith shall it (the earth) be salted? it is (The salt shall) thenceforth (be) good for nothing, but to be cast out, and to be trodden under foot of men. (D&C 101:39-40 - 39 When men are called unto mine ^aeverlasting gospel, and covenant with an everlasting covenant, they are accounted as the ^bsalt of the earth and the savor of men; 40 They are called to be the savor of men; therefore, if that ^asalt 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&C 103:9-10 - 9 For they (Church members) were set to be a ^alight unto the world, and to be the ^bsaviors of</p>

<p>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.” (<i>Jesus the Christ</i>, p. 232))</p>	<p>men; 10 And inasmuch as they are not the saviors of men, they are as ^asalt 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. Notice the Lord does not say, you are like salt and light; you <u>are</u> the salt and light.)</p>
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THE SERMON ON THE MOUNT – THE LIGHT OF THE WORLD

<p>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.</p>	<p>SCRIPTURE MASTERY: MATTHEW 5:14-16 14 Ye are (Verily, verily, I say unto you, I give unto you to be) the ^alight of the world. A city that is set on a hill cannot be hid.</p>
<p>15 Behold, do men light a ^acandle and put it under a bushel? Nay, but on a candlestick, and it giveth light to all that are in the house;</p>	<p>15 Neither (Behold) do men light a ^acandle, and put it under a bushel, (? Nay,) but on a candlestick; and it giveth light unto all that are in the house.</p>
<p>16 Therefore let your ^alight so shine before this people, that they may see your good works and ^bglorify 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</p>	<p>16 (Therefore,) Let your ^alight (Christ is the light.) so shine before men (this world), that they may see your good ^bworks, and ^cglorify your Father which (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)</p>

<p>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))</p>	
<p>THE SERMON ON THE MOUNT – FULFILLING THE LAW RIGHTEOUSLY</p>	
<p>17 Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil;</p>	<p>17 ¶ Think not that I am come to ^adestroy the ^blaw, 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 ^ahath not passed away from the ^blaw, 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, ¶ 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 ^alaw, ¶ (until) all be ^bfulfilled.</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 ^abroken heart and a contrite spirit. Behold, ye have the commandments before you, and the ^blaw 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</p>	<p>19 Whosoever therefore shall ^abreak one of these least commandments, ^band shall ^cteach men so (to do), he shall be called the least (in no wise be saved) in the kingdom of heaven: but whosoever shall do and ^dteach them (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>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>20 Therefore ^acome unto me and be ye saved; for verily I say unto you, that except ye shall keep my ^bcommandments, 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, That except your ^arighteousness shall exceed the righteousness (that) of the ^bscribes 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 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. 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.</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 ^akill, 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 ^ashalt not ^bkill; and whosoever shall kill shall be ^cin danger of the judgment (of God):</p>
<p>22 But I say unto you, that whosoever is ^aangry 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</p>	<p>22 But I say unto you, That whosoever is ^aangry with his brother ^bwithout a cause shall be ^cin danger of the (his) judgment: (2. Profanity) and whosoever shall say to his brother, ^dRaca, (or Rabcha,) (The Greek word is translated as “empty one,” “brainless,” or “stupid.”) shall be ^ein danger of the council: but (3. Reconciliation between brethren.) (and) whosoever shall say (to his brother), Thou fool, shall be in danger of hell fire. (control yourself)</p>

<p>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>23 Therefore, ^aif 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 offended one refuse my hand of fellowship, I have done what is expected of me. DCBM, 4:73)</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 ought against thee; (Those who have bad feelings toward you.)</p>
<p>24 Go thy way unto thy brother, and first be ^areconciled to thy brother, and then come unto me with full ^bpurpose of heart, and I will receive you.</p>	<p>24 Leave there (thou) thy gift before the altar, and go thy way (unto thy brother, and) first be ^areconciled to thy brother, and then come and offer thy gift.</p>
<p>25 ^aAgree 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) ^aAgree with thine adversary quickly, while thou art in the way with him; lest at any time the (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 ^asenine? Verily, verily, I say unto you, Nay.</p>	<p>26 Verily I say unto thee, Thou shalt by no means come out thence, th (until) thou hast paid ^athe 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 ^aadultery;</p>	<p>27 ¶ Ye have heard that it was said (5. Adultery) (Behold, it was written) by them of old time, Thou shalt not commit ^aadultery: (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 ^alust 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.” (<i>That My Family Should Partake</i>, p. 83 – 84) David O. McKay: “The greatest battles in life are fought within the silent 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&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</p>	<p>28 But I say unto you, That whosoever ^alooketh on a ^bwoman to ^clust after her hath committed ^dadultery 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>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 ^anone of these things to enter into your ^bheart; 30 For it is better that ye should deny yourselves of these things, wherein ye will take up your ^across, 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, 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 And (6. Casting sins away) (Wherefore) if thy right eye (Those we look to as leaders or those we follow. Friends that lead us astray.) ^aoffend 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 ^bhell. (If there is anything in our surroundings that cause us to have immoral thoughts, we must pluck it out.)</p>
	<p>30 And (Or) if thy right hand offend thee (Those we give allegiance to.), cut it off, 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 ^ahell. (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 ^adivorcement.</p>	<p>31 (7. Divorce) It hath been said (written that), Whosoever shall put away his wife, let him give her a writing of ^adivorcement:</p>
<p>32 Verily, verily, I say unto you, that whosoever shall ^aput away his wife, saving for the cause of ^bfornication, causeth her to commit ^cadultery; 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</p>	<p>32 But (Verily, verily,) I say unto you, <i>That</i> whosoever shall ^aput away his ^bwife, saving for the cause of ^cfornication, 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</p>

<p>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 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>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>33 And again it is written, thou shalt not ^aforswear thyself, but shalt ^bperform unto the Lord thine ^coaths;</p>	<p>33 ¶ (8. Gospel oaths) Again, ye have heard that it hath been (written) said by them of old time, Thou shalt not ^aforswear (break your oath or perjure yourself) thyself, but shalt ^bperform unto the Lord thine ^coaths:</p>
<p>34 But verily, verily, I say unto you, ^aswear 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</p>	<p>34 But I say unto you, ^aSwear not at all; neither by heaven; for it is God’s ^bthrone: (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.</p>

<p>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.” (Ensign, Nov. 1987, pp. 45, 47-48.))</p>	<p>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, Manners and Customs of the Bible, 338)</p>
<p>35 Nor by the earth, for it is his footstool;</p>	<p>35 Nor by the earth; for it is his ^afootstool: neither by Jerusalem; for it is the ^bcity 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 ^acommunication be ^bYea, yea; Nay, nay; for whatsoever cometh of more than these is evil.</p>	<p>37 But let your ^acommunication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh ^bof evil. (President John Taylor said: “We should be strictly honest, one with another, and with all men; 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 ^aeye for an eye, and a tooth for a tooth;</p>	<p>38 ¶ (9. Retaliation) Ye have heard that it hath been said, An ^aeye for an eye, and a tooth for a tooth:</p>
<p>39 But I say unto you, that ye shall not ^aresist evil, but whosoever shall smite thee on thy right ^bcheek, ^cturn 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 ^aevil: (Christ definitely opposes evil, but here commands longsuffering with a person in error.) but whosoever shall smite thee on thy right ^bcheek, ^cturn 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</p>

	<p>situation made right with vengeance exacted. But good never comes from such desires or actions. In D&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, ^alet 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. The Law of Moses contained an explicit commandment regarding this outer garment. This is the way the law reads: "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" (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: "Him that taketh away thy cloak forbid not to take thy coat [undergarment] also" (Luke 6:29). This order is understood easily, because the outer garment</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 <i>thy</i> 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>would be the one most easily seized by a robber. But on another occasion He said. "If any man will sue thee at the law, and take away thy coat [undergarment], let him have thy cloak [outer garment] also" (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, Manners and Customs of Bible Lands, 96)</p>	
<p>41 And whosoever shall compel thee to ^ago 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 ^aGive to him that asketh thee, and from him that would ^bborrow of thee turn thou not away.</p>	<p>42 ^aGive to him that asketh thee, and from him that would ^bborrow 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 ^alove thy ^bneighbour, 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 ^aenemies, bless them that curse you, do ^bgood to them that hate you, and ^cpray for them who 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</p>	<p>44 But I say unto you, ^aLove your ^benemies, ^cbless them that ^dcurse you, do ^egood to them that ^fhate you, and ^gpray for them which despitefully use you, and ^hpersecute 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." The Teachings of Spencer W. Kimball, p. 417 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</p>

<p>conflict; healing must mend injury.” (<i>Faith, The Essence of True Religion</i>, p. 35) 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 spitefully 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</i>, 3:341)</p>	<p>far as concerns a desire and effort to turn them from their evil ways, that they may be saved through obedience to the Gospel.” Discourses of Brigham Young, p. 272. 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</i>, 101-105.)</p>
<p>45 That ye may be the children of your Father who is in heaven; for he maketh his sun to rise ^aon 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. DCBM, 4:77.)</p>	<p>45 That ye ^amay be the ^bchildren of your Father which (who) is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth ^crain 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 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 ^afulfilled.</p>	<p>46 For if ye ^alove them which love you, what reward have ye? do not even the publicans the same?</p>
<p>47 ^aOld things are done away, and all things have become ^bnew.</p>	<p>47 And if ye salute your brethren only, what do ye more <i>than others</i>? do not even the publicans se (the same)?</p>
<p>48 Therefore I would that ye should be ^aperfect 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</p>	<p>48 (12. Perfection) Be ye therefore (Ye are therefore commanded to be) ^bperfect, (the Greek word <i>teleios</i> translated perfect means complete, brought to an end, finished, full grown, mature.)</p>

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.” (*Jesus the Christ*, p. 232) Bruce R. McConkie: “*Finite perfection* 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. *Infinite perfection* 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.” (*Mormon Doctrine*, 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 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

even as your Father which is in heaven is ^dperfect. (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 McConkie 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 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

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.)

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.")

Be ye therefore perfect. The Formula to becoming perfect.

Becoming perfect may be difficult, but not impossible when we apply the formula found in Moroni 10:30-34.

1. Come unto Christ – have faith in Jesus Christ.
2. Lay hold upon every good gift. Live according to the 13th Article of Faith.
3. Touch not the evil gift, nor the unclean thing.
4. Awake and arise, dust yourself off of worldliness and put on the garments of righteousness. Be spiritually awake.
5. Strengthen the stakes and enlarge the borders. Work in your callings. Do missionary work. Teach your families the gospel.
6. Come unto Christ and be perfect in Him. Deny yourself of all ungodliness.
7. Love God with all your might, mind and strength.

God's promise:

1. God's grace is sufficient for you, that by his grace ye may be perfect in Christ.
2. You may become holy and without spot.
3. You will be brought triumphant through the air, to meet before the pleasing bar of God.

Bruce R. McConkie: "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 Father's kingdom – and that means life in his everlasting presence." The Writings of Bruce R. McConkie, 51-54.

Luke 6

Jesus heals on the Sabbath—He chooses the Twelve Apostles—He pronounces blessings upon the obedient, woes upon the wicked.

JESUS: LORD OF THE SABBATH

MATTHEW 12	MARK 2	LUKE 6
<p>1 AT that time Jesus went on the ^asabbath day through the ^bcorn; (grain. probably barley, DNTC, 1:204) and his disciples were an hungred, and began to pluck the ^cears of corn, and to eat.</p>	<p>23 And it came to pass, that he went through the corn fields (most likely barley) on the sabbath day; and his disciples began, as they went, ^ato pluck the ears of corn. (occasionally picking some grain) (Allowed by Deut 23:25 – When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor’s standing corn.)</p>	<p>1 AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing <i>them</i> in <i>their</i> hands.</p>
<p>2 But when the Pharisees saw [#](them), they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day.</p>	<p>24 And the Pharisees said unto him, (“Spying eyes – viewing we suppose, with prosecutorial pleasure – observed the two sins, which they could argue were capital offenses. Perhaps these peering Pharisees were following to see if the disciples of the New Order would walk more than the two thousand cubits allowed by the Rabbinic restrictions on the Sabbath day; perhaps they hoped to witness the sins of harvesting and threshing. Seeing what they did, they complained to Jesus.” MM 2:84) Behold, why do they (thy disciples) on the Sabbath day that which is not lawful? (They broke two laws, not biblical but Rabbinic laws: They both reaped and harvested. The plucking was reaping, the rubbing off of the husks was threshing.)</p>	<p>2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the ^asabbath days? (Their act violated, not the Mosaic law forbidding servile work on the Sabbath, but the rabbinical interpretations prevailing in that darkened ers. To rub ears of grain together in the hands was consider to be threshing, to blow away the chaff, winnowing. When the Lord revealed the law of Sabbath observance in this dispensation, he expressly authorized such servile work as was required to prepare necessary food. DNTC, 1:204)</p>
<p>3 But he said unto them, Have ye not ^aread what ^bDavid did,</p>	<p>25 And he said unto them, Have ye never read what David did, (With all your learning, has it</p>	<p>3 And Jesus answering them said, Have ye not read so much as this, what David did, when</p>

<p>when he was an hungred, and they that were with him;</p>	<p>not come to your attention?) when he had need, and was an hungred, he, and they that (who) were with him?</p>	<p>(he) himself was an hungred, and they which (who) were with him;</p>
<p>4 How he entered into the house of God, and did eat the ^ashewbread, which was not lawful for him to eat, neither for them which (that) were with him, but only for the priests?</p>	<p>26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? (“Even you know that your law calls for men to eat on the Sabbath, and that danger to life and being on the Lord’s errand supersede the Sabbath law. Since David was guiltless in taking the very Bread of the Presence from off the holy table, think ye that my disciples will be condemned for rubbing a few grains of barley in their hands to make them more palatable?” MM 2:85)</p>	<p>4 How he went into the house of God, and did take and eat the ^ashewbread, and gave also to them that (who) were with him; which it is not lawful to eat but for the priests alone? (Even proper [Sabbath] regulations with reference to it may be set aside when some overriding principle of temporal or spiritual well-being is involved. David’s use of the showbread illustrates this principle. DNTC, 1:204)</p>
<p>5 Or have ye not read in the law, how that on the ^asabbath days the priests in the temple profane the sabbath, and (ye say they) are blameless? (When the Lord revealed the law of Sabbath observance in this dispensation, he expressly authorized such servile work as was required to prepare necessary food. D&C 59:13 “Even proper regulations with reference to the Sabbath may be set aside when some overriding principle of temporal or spiritual well-being is involved. David’s use of the showbread illustrates this principle...It is true that nearly all work done on the Sabbath in this age cannot in any sense be justified; yet there are some things, such as providing electric power, which must continue on all</p>		

<p>days of the week.” DNTC 1:204)</p>		
<p>6 But I say unto you, That in this place is <i>one</i> greater than the ^atemple. (“Jesus himself is that one. It is as though he said: ‘Since the priests can legally break the Sabbath in their temple performances, think not that my disciples are bound by ritualistic restrictions when they are on the errand of one who is greater than the temple.’ DNTC 1:204)</p>		
<p>7 But if ye had known what <i>this</i> meaneth, I will have ^amercy, and not sacrifice, ye would not have condemned the guiltless. (“Hosea 6:6 – Mercy, love, charity, the attributes of godliness, take precedence over sacrifices and ritualistic performances. DNTC 1:182)</p>		
	<p>27 And he said unto them, The ^aSabbath was made for man, and not man for the ^bSabbath: (Wherefore the Sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should not eat; For the Son of Man made the Sabbath day.)</p>	
<p>8 For the Son of Man is Lord even of the ^asabbath day.</p>	<p>28 Therefore the ^aSon of Man is Lord also of the Sabbath. (I am the Lord also of the Sabbath and can specify in my own name what constitutes proper Sabbath observance. By objecting to his Sabbath conduct, or that of his disciples, they were in fact objecting to his Messiahship. MM 2:88)</p>	<p>5 And he said unto them, That the Son of man is Lord also of the ^asabbath. (Jesus in effect says: Since the priest can legally break the Sabbath in their temple performances, think not that my disciples are bound by ritualistic restrictions when they are on the errand of one who is greater than the temple. In this way Jesus laid the foundation for his next statement, one reaffirming his Messiahship. DNTC, 1:204)</p>
<p>9 And when he was departed thence, he went into their synagogue(s):</p>	<p>1 AND he entered again into the synagogue;</p>	<p>6 And it came to pass also on another sabbath, that he entered into the synagogue and taught:</p>

		and there was a man whose right hand was withered.
10 ¶ And, behold, there was a man which had <i>his</i> (a withered) hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him.	and there was a man there which had a withered hand. 2 And they ^a watched (watched carefully, maliciously) him, whether he would heal him on the Sabbath day; that they might accuse him.	7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.
	3 And he sai(d)th unto the man which had the withered hand, Stand forth.	8 But he ^a knew their thoughts, and said to the man which (who) had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.
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 <i>it</i> out?	4 And he sai(d)th unto them, Is it lawful to do good on the ^a sabbath days, or to do evil? to save life, or to kill? But they ^b held their peace (remained silent).	9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it ?
12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.		
	5 And when he had looked round about on them with ^a anger, being grieved for the ^b hardness (insensibility, dullness) of their hearts,	10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. (From the account we gain a reaffirmation of the eternal truth that it is lawful to do good on the Sabbath, that as a day of worship it is one on which men lawfully and properly should glorify God by doing his work. DNTC, 1:206)
13 Then sai(d)th he to the man, Stretch forth thine (thy) hand. And he stretched <i>it</i> forth; and it was restored whole, like as (unto) the other. (Jesus is reaffirming the truth that it is lawful to do good on the Sabbath.)	he sai(d)th unto the man, Stretch forth thine hand. And he stretched it out (his hand): and his hand was restored whole as the other.	
14 ¶ Then the Pharisees went out, and held a council against	6 And the Pharisees went forth, and straightway took ^a counsel	11 And they were filled with madness; and communed one

him, how they might destroy him.	with the Herodians against him, how they might destroy him.	with another what they might do to Jesus.
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THE TWELVE APOSTLES CALLED AND ORDAINED

	MARK 3	LUKE 6
	13 And he goeth up into a mountain, and calleth <i>unto him</i> whom he ^a would: (desired) and they came unto him.	12 And it came to pass in those days, that he ^a went out into a mountain to ^b pray, and continued all night in prayer to God. (He prepared himself to call the 12 Apostles.) 13 ¶ And when it was day, he called unto him his disciples:
	14 And he ^a ordained twelve, that they should be with him, and that he might send them forth to ^b preach,	and of them he ^a chose ^b twelve, whom also he named ^c apostles; (The listing of the apostles as a group appears four times in the NT, once each in Matthew, Mark, Luke and Acts. No two lists are alike. No two lists give the same order of seniority. Acts 1:13 and Mark, give the first three as Peter, James and John.)
	15 And to have ^a power (authority) to heal ^b sicknesses, and to cast out ^c devils:	
2 Now the names of the twelve apostles (means one sent forth.) are these; The first, Simon, who is called Peter, and Andrew his brother (Peter and Andrew are brothers); James <i>the son of</i> Zebedee, and John his brother; (James and John are brothers.)	16 And Simon he surnamed Peter; 17 And James the <i>son of</i> Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of ^a thunder:	14 Simon, (whom he also named ^a Peter,) and Andrew his brother, James and John, Philip and Bartholomew, (Elder McConkie said: "...we know that Peter, James, and John were the preeminent three, and were in fact the First Presidency of the Church in that day, although we have no way of knowing whether they served as a separate quorum apart from the others of the Twelve. MM 2:104-5)
3 Philip (maybe a Jewish Greek – John 12:21), and Bartholomew (Nathanael); Thomas (Didymus), and Matthew (son of Alphaeus, brother of James the less) the ^a publican;(tax collector) James <i>the son of</i> Alphaeus (brother of Matthew. Some say there are 3 men named James in the NT,	18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the <i>son of</i> Alphaeus, and Thaddaeus,	15 Matthew and Thomas, James the <i>son of</i> Alphaeus, and Simon called Zelotes,

<p>James son of Zebedee, James son of Alpheus, and James, the Lord's brother. Some believe that James of Alpheus and James the Lord's brother (or cousin) are the same person.), and Lebbaeus (Arabic for root), whose surname was Thaddaeus (Hebrew for heart); (His real name was Jude, or Judas, not Iscariot)</p>		
<p>4 Simon the Canaanite, (the Aramaic version of the Greek word Zealot. However, according to Talmage, he was not a Zealot since the formal party was most prominent after Jesus' time. So Simon is evidently called zealous as a personal quality.) and Judas Iscariot, (from the village of Kerioth, near Jerusalem) who also ^abetrayed him. (Of the 12, 11 were from the Galilee area, only Judas was from Judea.</p>	<p>and Simon the Canaanite, 19 And Judas Iscariot, which also betrayed him: and they ^awent into an house. (or went home)</p>	<p>16 And Judas <i>the brother</i> of James, and Judas ^aIscariot, which (who) also was the traitor.</p>

SERMON ON THE MOUNT

17 ¶ And he came down with them, and stood in the plain, (The Sermon in the Plain) and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, ~~which~~ (who) came to hear him, and to be healed of their diseases; (In view of the added knowledge revealed in the Book of Mormon account and that found in the Inspired Version, it seems clear that the whole account recorded by Matthew was delivered at one time and the time of utterance followed the ordination of the Twelve. It follows that the Sermon on the Mount and the Sermon on the Plain are one and the same.... The most comprehensive and complete report is in the Matthew Inspired Version record. DNTC, 1:214-15)

18 And they ~~that~~ (who) were vexed with ^aunclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went ^avirtue (power) out of him, and ^bhealed them all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed ~~be ye~~ (are the) ^apoor: for ~~yours~~ (theirs) is the ^bkingdom of God.

21 Blessed ~~are ye that~~ (they who) ^ahunger now: for ye (they) shall be filled. Blessed ~~are ye that~~ (they who) weep now: for ye (they) shall ^blaugh.

22 Blessed are ye, when men shall ^ahate you, and when they shall ^bseparate you from ~~their company~~ (among them), and shall ^creproach you, and ^dcast out your name as evil, for the Son of Man's sake.

23 ^aRejoice ye in that day, and leap for ^bjoy: for, behold, your ^creward ~~is~~ (shall be) great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are ^arich! for ye have ^breceived your consolation. (Jesus does not mean all rich people, only those whose hearts are set upon wealth in preference to things of the Spirit. It is not money, but the love of money that leads men to damnation. DNTC, 1:217)

25 Woe unto you ~~that~~ (who) are full! for ye shall hunger. Woe unto you ~~that~~ (who) laugh now! for ye shall mourn and weep.

26 Woe unto you, when all ^amen shall speak ^bwell of you! for so did their fathers to the false prophets.

29 ^aAnd unto him ~~that~~ (who) ^bsmiteth thee on the ~~one~~ cheek offer also the other; (or in other words, it is better to offer the other, than to revile again.) and him ~~that~~ (who) ^ctaketh away thy cloke forbid not to take thy coat also.

30 (For it is better that thou suffer thine enemy to take these things, than to contend with him. Verily is ay unto you, Your heavenly Father who seeth in secret, shall bring that wicked one into judgment. Therefore,) ^aGive to every man ~~that~~ (who) ^basketh of thee; and of him ~~that~~ (who) taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

27 ¶ But I say unto you ~~which~~ (who) hear (my words), ^aLove your enemies, do good to them ~~which~~ (who) hate you,

28 Bless them ~~that~~ (who) curse you, and ^apray for them ~~which~~ (who) despitefully use you (and persecute you).

32 For if ye love them (only) ~~which~~ (who) love you, what ~~thank have ye~~ (reward have you)? for sinners also ~~love those that love them~~ (do even the same).

33 ~~And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.~~

34 And if ye lend to *them* of whom ye hope to receive, what ~~thank~~ (reward) have ye (you)? for sinners also lend to sinners, to receive as much again.

35 But ^alove ye your enemies, and do good, and ^blend, hoping for nothing again; and your ^creward shall be great, and ye shall be the ^dchildren of the Highest: for he is kind unto the ^eunthankful and to the evil.

36 Be ye therefore ^amerciful, as your Father also is ^bmerciful.

37 ^aJudge not, and ye shall not be judged: ^bcondemn not, and ye shall not be condemned: forgive, and ye shall be ^cforgiven:

38 **^aGive, 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 ^bmeasure that ye mete withal it shall be measured to you again.**

39 And he spake a parable unto them, Can the ^ablind ^blead the blind? shall they not both fall into the ^cditch? (pit, well, cistern)

40 The (A) disciple is not above his master: but every one ^athat is perfect (having been perfectly prepared) shall be as his master.

41 And why beholdest thou the ^amote (chip, splinter) ~~that~~ (which) is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 ~~Either~~ (Again,) how canst thou say to thy brother, ~~Brother~~, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam ~~that~~ (which) is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote ~~that~~ (which) is in thy brother's eye.

43 For a good tree bringeth not forth corrupt ^afruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own ^afruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his ^aheart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the ^bheart his ^cmouth ^dspeaketh.

46 ¶ And why ^acall ye me, ^bLord, Lord, and ^cdo not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and ^adoeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that ^aheareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.