

February 25-March 3
Matthew 6-7
“He Taught Them as One Having Authority”

OVERVIEW:

When we read the scriptures with a question in mind and with a sincere desire to understand what Heavenly Father wants us to know, we invite the Holy Ghost to inspire us. As you read Matthew 6–7, pay attention to these impressions.

Record your impressions:

SCRIPTURES:

Matthew 6

Jesus continues the Sermon on the Mount—He teaches the disciples the Lord’s Prayer—They are commanded to seek first the kingdom of God and his righteousness. 3 Nephi 13. The Book of Mormon is most like the KJV.

3 NEPHI 13	MATTHEW 6
THE SERMON ON THE MOUNT – THE LORD’S PRAYER	
1 ^a VERILY, verily, I say that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven.	1 (And it came to pass that, as Jesus taught his disciples, he said unto them,) ^a TAKE heed that ye do not your ^b alms before men, to be seen of them: otherwise ye have no reward of your Father which (who) is in heaven.
2 Therefore, when ye shall do your alms do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets, that they may have ^a glory of men. Verily I say unto you, they have their reward. (We can either get our reward here on earth for our good deeds, or we can receive them in the next life, but we can’t have it in both places.)	2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the ^a hypocrites (actor, mask of religious life, role playing but not genuine) do in the synagogues and in the streets, that they may have ^b glory of men. Verily I say unto you, They have their reward. (We only get paid once for giving alms, or fasting, or praying.)
3 But when thou doest alms let not thy left hand know what thy right hand doeth; (Henry B. Eyring: “...the Lord said, ‘Do not your alms before men.’ (Matthew 6:1.) And the best people don’t. They do good very privately. Now and then I get a glimpse, always by accident, of the way some people live the simple commandments of the gospel of Jesus Christ. They don’t know more than you and I know; they just do more of the simple things you and I	3 But when thou doest alms, let not thy left hand know (it be unto thee as thy left hand not knowing) what thy right hand doeth:

<p>have already been taught as children in a Primary class. I discover acts of kindness, of forgiveness, or of moral endurance beyond what I had thought we could do.” (<i>To Draw Closer To God</i>, pp. 67-68))</p>	
<p>4 That thine alms may be in secret; and thy Father who seeth in secret, himself shall reward thee openly. (Prayers are answered for those who freely give alms to the poor, but the heavens are sealed where the petitions of those who do not give alms are concerned. Bruce R. McConkie, <i>Mormon Doctrine</i>, 31)</p>	<p>4 That thine ^aalms may be in secret: and thy Father which (who) seeth in secret himself shall ^breward thee openly. (According to Jewish custom: “To give one tenth of one’s wealth to charity is considered to be a middling virtue, to give a 20th or less is to be mean; but the rabbis decided that one should not give more than a fifth lest he become impoverished himself and dependent on charity.” <i>Encyclopedia Judaica</i>, Jr.)</p>
<p>5 And when thou ^aprayest thou shalt not do as the ^bhypocrites, for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. (Charles W. Penrose: “Now, prayer is not acceptable for its rhetoric. It is that which comes from the heart, the sincere sentiment, the secret feeling, which ascends to our Father and which He, who sees in secret, will reward openly. It is not a multitude of words and repetitions that is pleasing to the Lord, but the earnest desire of a humble heart. And this will be answered, no matter how broken or ungrammatical the language may be. On the other hand, no matter how flowery the language of the petition may be, if it does not convey the feelings of the heart, it is not true prayer.” (<i>Collected Discourses 1886-1898</i>, ed. by Brian Stuy, vol. 2, Charles W. Penrose, March 22, 1891))</p>	<p>5 ¶ And when thou prayest, thou shalt not be as the ^ahypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. (For) Verily I say unto you, They have their reward.</p>
<p>6 But thou, when thou prayest, enter into thy closet, and when thou hast ^ashut thy door, pray to thy Father who is in secret; and thy Father, who ^bseeth in secret, shall reward thee openly.</p>	<p>6 But thou, when thou prayest, enter into thy ^acloset, (our prayers should generally be private) and when thou hast ^bshut thy (the) door, ^cpray to thy Father which (who) is in ^dsecret; and thy Father which (who) ^eseeth in secret shall ^freward thee openly.</p>
<p>7 But when ye pray, use not ^avain repetitions, as the ^bheathen, for they think that they shall be heard for their much speaking. (How often do we hear people who was eloquent in their prayers to the extent of preaching a complete sermon? The hearers tire and the effect is lost, and I sometimes wonder if perhaps the dial of the heavenly radio is not turned off when long and wordy prayers are sent heavenward. The</p>	<p>7 But when ye pray, use not vain ^arepetitions, as the ^bheathen (hypocrites) do: for they think that they shall be heard for their much speaking. (The Prophet Joseph Smith said: “It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with him as one converses with another.” TPJS, p. 345. No deed motivated by self-enhancement is acceptable to the Lord, for it does not have the</p>

<p>Teachings of Spencer W. Kimball, 119-120. Dallin H. Oaks: Be wise in your public prayers. Keep them short, and remember to give a prayer, not a speech. Be Wise, BYU Idaho Devotion, 2-3.)</p>	<p>power to enlarge the soul. Looking good and being important is a full-time job, draining our energies for other concerns like serving God and our fellows. Only deeds motivated by an eye single to God can fill our souls with light to overflowing. Maurine Jensen Procter, Meridian Magazine, Lesson 9, p.1)</p>
<p>8 Be not ye therefore like unto them, for your Father ^aknoweth what things ye have need of before ye ^bask him.</p>	<p>8 Be not ye therefore (Therefore be ye not) like unto them: for your Father ^aknoweth what things ye have ^bneed of, before ye ask him. (Our purpose in prayer is not to get his attention, but for him to get ours. It is the process of prayer that gets us ready to hear his answers.)</p>
<p>9 After this ^amanner therefore ^bpray ye: Our ^cFather who art in heaven, hallowed be thy name. (David O. McKay: “Our Father which art in heaven, hallowed be thy name . . .’ <i>Hallow</i> --to make holy -- to hold in reverence. ‘Reverence,’ wrote Ruskin, ‘is the noblest state in which a man can live in the world. Reverence is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be revered or they will be foresworn in the day of trial.’ “Charles Jefferson, the author of "The Character of Jesus" writes: ‘Men in many circles are clever, interesting, brilliant, but they lack one of the three dimensions of life. They have no reach upward. Their conversation sparkles, but it is frivolous and often flippant. Their talk is witty, but the wit is often at the expense of high and sacred things.’” (<i>Conference Reports</i>, Oct. 1950, p. 164))</p>	<p>9 (Therefore) ^aAfter this manner therefore ^bpray ye (shall ye pray, saying): Our ^cFather which (who) art in heaven, ^dHallowed (<i>reverential</i>) be thy ^ename. (According to Elder Talmage: “This is the earliest Biblical scripture giving instruction, permission, or warrant, for addressing God directly as “Our Father.” Therein is expressed the reconciliation which the human family, estranged through sin, may attain by the means provided through the well beloved Son. This instruction is equally definite in demonstrating the brotherhood between Christ and humanity. As He prayed so pray we to the same Father, we as brethren and Christ as our Elder Brother.” Jesus the Christ, p. 223)</p>
<p>10 (Notice that “thy kingdom come” is missing from the sermon to the Nephites. That’s because the kingdom had come to them.) Thy will be done on earth as it is in heaven. (Orson Pratt: “When I reflect that in heaven there is a perfect union of spirit and feeling among the celestial throng,--when I reflect that in that happy place there is no disunion one with another--no different views, but that all will have the same mind and feeling in regard to the things of God; and then reflect that the day is to come when the same order of things is to be established here upon the earth; and then look at the present condition of mankind, I am constrained to acknowledge that there must be a</p>	<p>10 Thy ^akingdom come. Thy ^bwill be done ^cin (on) earth, as <i>it is</i> (done) in heaven. (God’s will will be done, when His children choose, willingly, to obey Him. Dallin H. Oaks: What is the language of prayer? When we go to worship in a temple or a church, we put aside our working clothes and dress ourselves in something better. This change of clothing is a mark of respect. Similarly, when we address our Heavenly Father, we should put aside our working words and clothe our prayers in special language of reverence and respect. . . .In our day the English words <i>thee</i>, <i>thou</i>, <i>thy</i>, and <i>thine</i> are suitable for the language of prayer, not because of how they were used anciently but because they are currently obsolete in common English discourse.</p>

<p>great revolution on the earth. Where are there two men abroad in the world that see eye to eye--that have the same view in regard to doctrine and principle--that are of the same mind? They can scarcely be found. I doubt whether they can be found in the world. How is it among us, the Latter-day Saints?...I will say many of them: they do actually, in the great fundamental principles of the doctrine of Jesus Christ, see eye to eye. I cannot suppose that in our infancy and childhood we can attain to all this great perfection in a moment, and be brought to see and understand alike. But there is one great heavenly standard or principle? It is the restoration of the holy Priesthood, the living oracles of God, to the earth; and that Priesthood, dictated, governed, and directed by the power of revelation, through the gift of the Holy Ghost,--that is the standard to which all the Latter-day Saints and the kingdom of God must come, in order to fulfil the prophecy I have read in your hearing.” (<i>Journal of Discourses</i>, 7:371) Francis M. Lyman: “What a splendid condition would obtain among the Latter-day Saints today, what an improvement there would be among us, if we were to do the will of our Father as it is in heaven! It is possible for us to do the will of our Father. We know what His will is, and we beseech our Father that we may do His will as His will is done in heaven; and when we pray with faith we will be enabled to live up to that prayer and that petition, and this should be the endeavor of every member of this Church. Our thoughts should be brought to that point upon every occasion when we approach the Lord, that his will in us may be done as it is done in heaven.” (<i>Collected Discourses 1886-1898</i>, ed. by Brian Stuy, vol. 2, Francis M. Lyman, Oct. 6, 1895))</p>	<p>Being unused in everyday communications, they are now available as a distinctive form of address in English, appropriate to symbolize respect, closeness, and reverence for the one being addressed. I hope this renewal of counsel that we use special language in our prayers will not be misunderstood. Literary excellence is not our desire. We do not advocate flowery and wordy prayers. We do not wish to be among those who “pray to be heard of men, and to be praised for their wisdom.” (Alma 38:13.) We wish to follow the Savior’s teaching, “When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.” (Matt. 6:7; see also 3 Ne. 13:7.) Our prayers should be simple, direct, and sincere. I am sure that our Heavenly Father, who loves all of his children, hears and answers all prayers, however phrased. If he is offended in connection with prayers, it is likely to be by their absence, not their phraseology. Ensign, May 1993, 17)</p>
<p>(The phrase “Give us this day our daily bread” is missing from the Book of Mormon account, because this direction was given to the Twelve in the Old World. The sermon to the Nephites was to all present, not just the Twelve. The Nephites had to work for their food, as we do.)</p>	<p>11 Give us this day our daily ^abread. (Not in the BofM.) (Talmage: “We are taught to pray day by day for the food we need, not for a great store to be laid by for the distant future. Israel in the desert received manna as a daily supply, and were kept in mind of their reliance upon Him who gave it. The man with much finds it easier to forget his dependence than he who must ask with each succeeding day of need.” Jesus the Christ, p. 224)</p>

<p>11 And forgive us our debts, as we forgive our debtors.</p>	<p>12 And forgive us our ^adebts,(trespasses) as we ^bforgive our debtors. (those who trespass against us.) (Talmage: “If others owe us, either in actual money or goods as suggested by debts and debtors, or though some infringement as a trespass, our mode of dealing with them will be taken into righteous account in the judgment of our own offenses.” Jesus the Christ, p. 224)</p>
<p>12 And ^alead us not into temptation, but deliver us from evil. (James E. Talmage: “The first part of this petition has occasioned comment and question. We are not to understand that God would ever lead a man into temptation except, perhaps, by way of wise permission, to test and prove him, thereby affording him opportunity of overcoming and so of gaining spiritual strength ...How inconsistent then to go, as many do, into the places where the temptations to which we are most susceptible are strongest; for the man beset with a passion for strong drink to so pray and then resort to the dramshop; for the man whose desires are lustful to voice such a prayer and then go where lust is kindled; for the dishonest man, though he say the prayer, to then place himself where he knows the opportunity to steal will be found! Can such souls as these be other than hypocrites in asking God to deliver them from the evils they have sought? Temptation will fall in our way without our seeking, and evil will present itself even when we desire most to do right; for deliverance from such we may pray with righteous expectation and assurance.” <i>Jesus the Christ</i>, p. 225))</p>	<p>13 ^aAnd ^blead (suffer) us not (to be led) into ^ctemptation, ^dbut deliver us from evil: (Talmage: “The intent of the supplication appears to be that we be preserved from temptation beyond our weak powers to withstand; that we be not abandoned to temptation without the divine support that shall be as full a measure of protection as our exercise of choice will allow.” Jesus the Christ, p. 225)</p>
<p>13 For thine is the kingdom, and the power, and the glory, forever. Amen.</p>	<p>For thine is the kingdom, and the power, and the ^eglory, for(ever) and ever. Amen.</p>
<p>14 For, if ye ^aforgive men their trespasses your heavenly Father will also forgive you;</p>	<p>14 For if ye ^aforgive men their trespasses, (who trespass against you,) your heavenly Father will also forgive you:</p>
<p>15 But if ye forgive not men their trespasses neither will your Father forgive your trespasses. (Jeffrey R. Holland: “Life is too short to be spent nursing animosities or in keeping a box score of offenses against us... We don’t want God to remember our sins, so there is something fundamentally wrong in our relentlessly trying to remember those of others. When we have been hurt, undoubtedly God takes into account what wrongs were done to us and what provocations there are for our</p>	<p>15 But if ye ^aforgive not men their trespasses, neither will your (heavenly) Father forgive (you) your trespasses. (Ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. D&C 64:1-14. Spencer W. Kimball: Remember that we must forgive even if our offender did not repent and ask forgiveness. It frequently happens that offenses are committed when the offender is not aware of it. Something he has said or done is misconstrued or</p>

<p>resentments, but clearly the more provocation there is and the more excuse we can find for our hurt, all the more reason for us to forgive and be delivered from the destructive hell of such poisonous venom and anger. It is one of those ironies of godhood that in order to find peace, the offended as well as the offender must engage the principle of forgiveness.” (<i>Ensign</i>, Nov. 1996, p. 83 as taken from <i>Latter-day Commentary on the Book of Mormon</i> compiled by K. Douglas Bassett, p. 423) We are to forgive to be forgiven. To wait for them to repent before we forgive and repent is to allow them to choose for us a delay which could cost us happiness here and hereafter. Henry B. Eyring, <i>Ensign</i>, Nov 1999, 34.)</p>	<p>misunderstood. The offended one treasures in his heart the offense, adding to it such other things as might give fuel to the fire and justify his conclusions. Do we follow that command or do we sulk in our bitterness, waiting for our offender to learn of it and to kneel to us in remorse? And this reconciliation suggests also forgetting. Unless you forget, have you forgiven? No bitterness of past frictions can be held in memory if we forgive with all our hearts. CR, Oct 1949, 132-33. B.H. Roberts: Since the Lord requires so much mercy, such a generous spirit of forgiveness in his children, may it not be reasonably concluded—inasmuch as every noble quality that man possesses, is, in Deity, enlarged and perfected—that God is infinitely more forgiving than he has commanded his children to be? Man may drive compassion from his heart, God never will. ...Because of the loving kindness of our Father in heaven, as abundantly manifested in his willingness to pardon our transgressions, let us not lay the flattering unction to our souls that we can go on sinning, carelessly and recklessly, without making an effort to resist evil. <i>The Gospel and Man’s Relationship to Deity</i>, 134-35)</p>
<p>16 Moreover, when ye ^afast be not as the ^bhypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have their reward.</p>	<p>16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to ^afast. Verily I say unto you, They ^bhave their reward.</p>
<p>17 But thou, when thou fastest, anoint thy head, and ^awash thy face;</p>	<p>17 But thou, when thou fastest, anoint thine head, and wash thy face;</p>
<p>18 That thou appear not unto men to fast, but unto thy Father, who is in ^asecret; and thy Father, who seeth in secret, shall reward thee openly. (Dietrich Bonhoeffer wrote: How is this paradox to be resolved?...From whom are we to hide the visibility of our discipleship?...We are to hide it from ourselves... We must be unaware of our own righteousness, and see it only insofar as we look unto Jesus... The Christian is a light unto the world, not because of any quality of his own, but only because he follows Christ and looks solely to him... All that the follower of Jesus has to do is to make sure that his obedience, following, and love are entirely spontaneous and unpremeditated. If you do good, you must not let your left hand know what your right hand is doing... Christ’s virtue, the virtue of discipleship, can only be</p>	<p>18 That thou appear not unto men to ^afast, but unto thy Father which (who) is in secret: and thy Father, which (who) seeth in secret, shall ^breward thee openly. (“There is no limit to the good that you can do, if you don’t care who gets the credit.” Antoine Ivins, CR, April 1946, p. 42)</p>

<p>accomplished so long as you are entirely unconscious of what you are doing. The genuine work of love is always a hidden work. Thus hiddenness has its counterpart in manifestation. For there is nothing hidden that shall not be revealed...God will show us the hidden and make it visible. Manifestation is the appointed reward for hiddenness, and the only question is where we shall receive it and who will give it us. If we want publicity in the eyes of men we have our reward...If the left hand knows what the right hand is doing, if we become conscious of our hidden virtue, we are forging our own reward, instead of that which God had intended to give us in his own good time. <i>The Cost of Discipleship</i>, p. 176-77.)</p>	
<p>19 Lay not up for yourselves treasures upon earth, where ^amoth and rust doth corrupt, and thieves break through and steal;</p>	<p>19 ¶ Lay not up for yourselves ^atreasures upon earth, where moth and rust doth corrupt, and where thieves ^bbreak through and steal:</p>
<p>20 But lay up for yourselves ^atreasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. (Bruce R. McConkie: "While yet on earth men may lay up treasures in heaven. These treasures, earned here and now in mortality, are in effect deposited to our eternal bank account in heaven where eventually they will be reinherited again in immortality. Treasures in heaven are the character, perfections, and attributes which men acquire by obedience to law. Thus, those who gain such attributes of godliness as knowledge, faith, justice, judgment, mercy, and truth, will find these same attributes restored to them again in immortality. (Alma 41:13-15.) 'Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.' (D. & C. 130:18.)" (<i>Doctrinal New Testament Commentary</i>, 1:239) Orson Hyde: "Whenever I see the hungry and feed him, the naked and clothe him, the sick and distressed and administer to their wants I feel that I am laying up treasure in heaven. When I am educating my children and embellishing their minds and fitting them for usefulness, I am laying up treasures in heaven. I would ask that little boy, who is well educated and well trained, 'What thief can enter in and steal the knowledge you have got?' It is beyond the power of the thief to</p>	<p>20 But lay up for yourselves ^atreasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor ^bsteal: (President Charles W. Penrose said: "Oh my brethren and sisters, why waste your time, your talents, your means, your influence in following something that will perish and pass away, when you could devote yourselves to a thing that will stand forever? For this Church and kingdom, to which you belong, will abide and continue in time, in eternity, while endless ages roll along, and you with it will become mightier and more powerful, while the things of this world will pass away and perish, and will not abide in nor after the resurrection, saith the Lord our God." CR, 1919, p. 36-37)</p>

<p>steal, it is out of his reach, that treasure is laid up in heaven, for where is there a place more sacred than the hearts of the rising generation which beat with purity, and with love to their parents, and with love to God and his kingdom? What better place can you find in which to deposit treasures than that? But all our obligations are not pointing to one source or quarter, there are many ways in which we can lay up treasures in heaven by doing good here on the earth.” (<i>Journal of Discourses</i>, vol. 17, p. 11))</p>	
<p>21 For where your treasure is, there will your heart be also.</p>	<p>21 For where your treasure is, there will your heart be also. (What is your greatest treasure on earth? Your family.)</p>
<p>22 The ^alight of the body is the ^beye; if, therefore, thine eye be ^csingle, thy whole body shall be full of light. (Gordon B. Hinckley: “If you concentrate on the work of the Lord, if you give it everything you have, your whole body shall be filled with light, and there shall be no darkness in you. Gone will be the darkness of sin. Gone will be the darkness of laziness. Gone will be all of these negative things. That's the word of the Lord to you and to me.” (<i>Teachings of Gordon B. Hinckley</i>, “Missionary Service, Full-time”) Orson Hyde: “Have you that control and dominion over your own minds that they cannot be caught away by anything that is foreign to the purpose or object that engages your attention? For instance, while we call upon the Lord for his blessings, is it not sometimes the case that we think the old ox may be in the stockyard? Do we not sometimes think we shall be cheated here, and lose that amount of money there? If you have never been aware of this, when you go home and pray again, see if you have power to control your mind and keep it from wandering on something else. Until we discipline our minds, and have the complete control of them, we cannot make that advancement that we ought. If we cannot discipline and control our own minds, how can we discipline and control kingdoms, nations, tongues, and people? “If thine eye were single, thou mightest sometimes see through the veil.” (<i>Journal of Discourses</i>, 7:153)</p>	<p>22 The light of the body is the eye: if therefore thine ^aeye be ^bsingle, (to the glory of God,) thy whole body shall be full of ^clight.</p>

<p>23 But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!</p>	<p>23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that (which) is in thee be darkness, how great is (shall) that ^adarkness (be)!</p>
<p>24 No man can ^aserve ^btwo masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon. (An Aramiac word for riches or money. Neal A. Maxwell: ‘Some would never <i>sell</i> Jesus for thirty pieces, but they would not <i>give</i> Him their all either! Unfortunately, we tend to think of consecration only in terms of property and money. But there are so many ways of keeping back part. One might be giving of money and time and yet hold back a significant portion of himself...One might accept a Church calling but have his heart more set on maintaining a certain role in the world...Each of us is an innkeeper who decides if there is room for Jesus! Consecration is the only surrender which is also a victory. It brings release from...selfishness and emancipation from the dark prison of pride...Consecration may not require giving up worldly possessions so much as being less possessed by them...Brother and sisters, whatever we embrace instead of Jesus and His work will keep us from qualifying to enter His kingdom and therefore from being embraced by Him.” (Ensign, Nov. 1992, pp. 66-67 as taken from <i>Latter-day Commentary on the Book of Mormon</i> compiled by K. Douglas Bassett, p. 424))</p>	<p>SCRIPTURE MASTERY: MATTHEW 6:24 24 ¶ ^aNo man can ^bserve two ^cmasters: for either he will ^dhate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and ^emammon. (Worldly goods, riches.)</p>
<p>25 And now it came to pass that when Jesus had spoken these words he looked upon the ^atwelve whom he had chosen, (He is now speaking to the 12) and said unto them: Remember the words which I have spoken. For behold, ye are they whom I have chosen to ^bminister unto this people. Therefore I say unto you, ^ctake no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than ^draiment? (Jeffrey R. Holland: “In a general sense these verses can apply to all believers, but at their most literal level they apply to those the Lord has called as his full-time witnesses. Most people must give some thought to what they will eat and what they will</p>	<p>25 (He turns to the 12 and the 70.) (And again, I say unto you, go ye into the world, and care not for the world; for the world will hate you, and will persecute you, and will turn you out of their synagogues. Nevertheless, ye shall go forth from house to house, teaching the people; and I will go before you. And your heavenly Father will provide for you, whatsoever things ye need for food, what ye shall eat; and for raiment, what ye shall wear or put on. ^aTherefore I say unto you, Take no ^bthought (don’t be anxious about – He invites us to sacrifice our anxiety over the many elements of our lives that are beyond our control.) for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? McConkie:</p>

<p>wear; the necessities of life require it. But the twelve disciples were not to do so, for they were chosen "to minister unto [the] people." Their call was to give complete devotion to their spiritual ministry and to trust in God's—and the people's—providence for their temporal needs." (<i>Christ And The New Covenant</i>, p. 265)</p> <p>Hugh Nibley: "We have been permitted to come here to go to school, to acquire certain knowledge and take a number of tests to prepare us for greater things hereafter. This whole life, in fact, is 'a state of probation' (2 Nephi 2:21). While we are at school our generous patron has provided us with all the necessities of living that we will need to carry us through. Imagine, then, that at the end of the first school year your kind benefactor pays the school a visit. He meets you and asks you how you are doing. 'Oh,' you say, 'I am doing very well, thanks to your bounty.' 'Are you studying a lot?' 'Yes, I am making good progress.' 'What subjects are you studying?' 'Oh, I am studying courses in how to get more lunch.' 'You study that? All the time?' 'Yes. I thought of studying some other subjects. Indeed I would love to study them—some of them are so fascinating!—but after all it's the bread-and-butter courses that count. This is the real world, you know. There is no free lunch.' 'But my dear boy, I'm providing you with that right now.' 'Yes, for the time being, and I am grateful—but my purpose in life is to get more and better lunches; I want to go right to the top—the executive suite, the Marriott lunch.' ...I once had a university fellowship for which I had to agree not to accept any gainful employment for the period of a year—all living necessities were supplied: I was actually forbidden to work for lunch. Was it free lunch? I never worked so hard in my life—but I never gave lunch a thought. I wasn't supposed to. I was eating only so that I could do my work; I was not working only so that I could eat. And that is what the Lord asks us: to forget about lunch, and do his work, and the lunch will be taken care of." (<i>Approaching Zion</i>, p. 211-12))</p>	<p>"This portion of the Sermon on the Mount was delivered to the apostles and such of the disciples as were called to forsake their temporal pursuits and carry the message of salvation to the world. There is not now and never has been a call to the saints generally to "sell that ye have," give alms to the poor, and then to take no thought for the temporal needs of the present or future... Those called into missionary service are to have no concern about business enterprises or temporal pursuits. They are to be free of the encumbering obligations that always attend those who manage temporal affairs. Their whole attention and all of their strength and talents are to be centered on the work of the ministry, and they have the Father's promise that he will look after their daily needs." (DNTC, 1:243)</p>
<p>26 Behold the ^afowls of the air, for they sow not, neither do they reap nor gather into barns;</p>	<p>26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much</p>

yet your heavenly Father feedeth them. Are ye not much better than they?	better than they? (How much more will he not feed you? Wherefore, take no thought for these things, but keep my commandments wherewith I have commanded you.)
27 Which of you by taking thought can add one cubit unto his stature?	27 (For) Which of you by taking thought can add one cubit unto his stature?
28 And why take ye thought for raiment? Consider the ^a lilies of the field how they grow; they toil not, neither do they spin;	28 And why take ye thought for raiment? ^a Consider the lilies of the field, how they grow; they toil not, neither do they spin:
29 And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.	29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.
30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, even so will he clothe you, if ye are not of little faith.	30 Wherefore (Therefore), if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, ^a shall he not much more clothe you (how much more will he not provide for you,) O ye (if ye are not) of little ^b faith?
31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?	31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
32 For your heavenly Father knoweth that ye have need of all these things.	32 (For (Why is it that ye murmur among yourselves, saying, We cannot obey thy word because ye have not all these things, and seek to excuse yourselves, saying that,) after all these things do the Gentiles seek:). (Behold I say unto you that) for your heavenly Father ^a knoweth that ye have need of all these things.
33 But ^a seek ye first the ^b kingdom of God and his righteousness, and all these things shall be added unto you.	33 (Wherefore, seek not the things of this world) ^a But ^b seek ye first (to build up) the ^c kingdom of God, and (to establish) his ^d righteousness; and all these ^e things shall be ^f added unto you. (This does not designate order in time – first seek God and then you can seek worldliness. It designates the complete focus of the soul; worldliness with its burdens is abandoned, and God’s way embraced.)
34 Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. ^a Sufficient is the day unto the evil thereof. (Harold B. Lee: “...the only day you have to worry about is today. There is nothing you can do about yesterday except repent. That means if you made mistakes yesterday, don’t be making them today. Don’t worry about tomorrow, because you may have no tomorrows. This is the masterpiece you ought to be thinking about today. And if you can always witness honestly that whatever you did, you did to the best of your ability, and next day try	34 Take therefore no thought for the morrow: for the morrow shall take ^a thought (Those words of Jesus, translated over three hundred years ago, don’t mean today what they meant during the reign of King James. Three hundred years ago the word thought frequently meant anxiety. By all means take thought for the tomorrow, yes, careful thought and planning and preparation. But have no anxiety. Dale Carnegie, How to Stop Worrying and Start Living, 2-3) for the things of itself. Sufficient unto the day is (shall be) the evil thereof. (Hugh B. Brown: Worry involves no reason, no judgment, no plannings for future contingencies. It is just plain

<p>improvement on that, when your life's end comes, of you it can be said in truth, his was a successful life because he lived to the best that was in him. That's all the Lord expects of any one of His children. We are all born with different capacities, some to do one thing, some to do the other, and all He asks is that we do our best; and that's the measure by which we'll be judged when that time comes." (<i>The Teachings of Harold B. Lee</i>, p. 64-5))</p>	<p>worry and it is as pernicious as it is widespread - and unnecessary. Habitual worrying makes a person miserable in the midst of happiness... Worry is 90% fear, which is the opposite of faith... The worrier is self-centered, preoccupied, and gloomy... He seems to enjoy being miserable and insists on others sharing his despair. He refuses to be comforted as that would rob him of his cherished pastime. Worry is a daytime nightmare and often has no more substance than a dream... Worry and discontent, fretting and stewing, ceaseless anxiety, unhappy dispositions, all tend to obscure the sun of happiness and life the fog and smog in some cities, shut out the sunlight and change daytime into night. Let us throw open the windows of the soul, let in the sunshine of faith, take a deep breath, and tell all about us it is good to be alive. Truly "A merry heart doeth good like a medicine," ... Worry is more exhausting than work... The best antidote for worry is hard work, which is invigorating and health-giving. You and Your Marriage, 175-179)</p>
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Matthew 7

Jesus concludes the Sermon on the Mount – He commands: Judge not; ask of God; beware of false prophets – He promises salvation to those who do the will of the Father.

3 NEPHI 14	MATTHEW 7
THE SERMON ON THE MOUNT – JUDGE WITH RIGHTEOUS JUDGMENT	
<p>1 ^aAND now it came to pass that when Jesus had spoken these words he turned again to the multitude, (He is now speaking again to the multitude) and did open his mouth unto them again, saying: Verily, verily, I say unto you, Judge not, that ye be not judged. (Elder Dallin H. Oaks of the Quorum of the Twelve Apostles observed there are two kinds of judging, including "final judgments, which we are forbidden to make, and intermediate judgments which we are directed to make, but upon righteous principles." Latter-day Saints understand the final judgment as the time when all men will receive their personal dominions in the mansions prepared for them in various kingdoms of glory. " I believe that the scriptural command to judge not refers most clearly to this final judgment." With Full Purpose of Heart, 191-199.)</p>	<p>1 (Now these are the words which Jesus taught his disciples that they should say unto the people.) ^aJUDGE not (unrighteously), that ye be not ^bjudged. (but judge righteous judgment.(Condemn not – a final judgment. When the Lord warned against judging, he was counseling his people against condemning someone for his sins as well as against seeking to attribute motivation to a person when the observer cannot really know what is in that person’s heart. DCBM, 4:89. Most of us think we see the world as it is, but I believe this is not the case. We each see not with the eye but with the soul. Each person sees the world not as it is but as he or she is. When he opens his mouth to describe what he sees, he in effect describes himself, that is, his perception. Stephen R. Covey, The Divine Center, 2. Our acts are recorded, and at a future day they will be laid before us, and if we should fail to judge right and injure our fellow beings, they may</p>

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

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

<p>others of the Brethren have the same feeling.” (<i>Teach Ye Diligently</i>, p. 326))</p>	
<p>7 ^aAsk, and it shall be given unto you; ^bseek, and ye shall find; knock, and it shall be opened unto you. (In English, this scripture provides its own acronym: Ask, and it shall be given you; SeeK, and ye shall find; Knock, and it shall be opened unto you.)</p>	<p>7 ¶ (Say unto them, Ask of God;) ^aAsk, and it shall be ^bgiven you; ^cseek, and ye shall find; ^dknock, and it shall be opened unto you:</p>
<p>8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.</p>	<p>8 For every one that asketh receiveth; and he that ^aseeketh findeth; and to him that knocketh it shall be opened.</p>
<p>9 Or what man is there of you, who, if his son ask bread, will give him a stone?</p>	<p>9 (And then said his disciples unto him, They will say unto us, We ourselves are righteous, and need not that any man should teach us. God, we know, heard Moses and some of the prophets; but us he will not hear, and they will say, We have the law for our salvation, and that is sufficient for us. Then Jesus answered, and said unto his disciples, thus shall ye say unto them, What man among you, having a son, and he shall be standing out, and shall say, Father, open thy house that I may come in and sup with thee, will not say, Come in, my son; for mine is thine, and thine is mine?) Or what man is there of (among) you, whom if his son ask ^abread, will he give him a stone?</p>
<p>10 Or if he ask a fish, will he give him a serpent?</p>	<p>10 Or if he ask a fish, will he give him a serpent?</p>
<p>11 If ye then, being evil, (in our fallen state) know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? (He seeks opportunities among his children to make known sacred things. God desires that we become as he is. He is not possessive of his status, of his standing. He seeks opportunities among his children to endow them with power from on high. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” Nor is God’s knowledge and power reserved for those called to lead the Church. “God hath not revealed anything to Joseph but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them.” TPJS, p. 149. We have but to ask, at the same time bringing our lives into</p>	<p>11 If ye then, ^abeing evil, know how to give good gifts unto your children, how much more shall your Father whieh (who) is in heaven give good things to them that ask him? (God is an abundant giver. Luke 6:38 ^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.)</p>

<p>harmony with the truths we already know. DCBM, 4:92)</p>	
<p>12 Therefore, all things whatsoever ye would that men should do to you, ^ado ye even so to them, for this is the law and the prophets.</p>	<p>12 Therefore all things ^awhatsoever ye would that ^bmen should ^cdo to you, ^ddo ye even so to them: for this is the ^elaw and the prophets. (“The golden rule is treating others not only as we would be treated, but as the Father himself would treat them. If we assume that our desire always correspond to the desires of others, we have simply used a mechanical form of the Golden Rule to avoid empathy, instead of using empathy as a necessary step in understanding others’ special needs. Everyone has the deepest desire to be understood on his own level. Reaching out to envision another’s situation is the first step in applying the Golden Rule. This means giving serious attention and committed listening – thinking beyond your own sex, beyond your own age group, beyond your geographical area, beyond your family and social background, and even beyond your religious views...So Jesus asks you to treat others righteously before you can expect them to do the same. In other words, take the first responsibility and set the example for the way others should treat you.” Richard Lloyd Anderson, Guide to the Life of Christ, p. 46)</p>
<p>13 Enter ye in at the ^astrait gate; for wide is the gate, and ^bbroad is the way, which leadeth to destruction, and many there be who go in thereat; (Bruce R. McConkie: “The course leading to eternal life is both strait and straight. It is straight because it has an invariable direction -- always it is the same. There are no diversions, crooked paths, or tangents leading to the kingdom of God. It is strait because it is narrow and restricted, a course where full obedience to the full law is required. Straightness has reference to direction, straitness to width. The gate is strait; the path is both strait and straight. (2 Ne. 9:41; 31:9, 17-18; 33:9; Alma 37:44-45; Hela. 3:29-30; 3 Ne. 14:13-14; 27:33; D. & C. 22; 132:22; Matt. 7:13-14; Luke 13:23-24; Heb. 12:13; Jer. 31:9.) Thus by entering in at the strait gate (which is repentance and baptism) a person gets on the ‘straight and narrow path which leads to eternal life.’ (2 Ne. 31:17-18.)” (Bruce R. McConkie, <i>Mormon Doctrine</i>, p. 769))</p>	<p>13 ¶ (Repent, therefore, and) Enter ye in at the ^astrait (narrow) ^bgate (baptism): for wide <i>is</i> the gate, and broad <i>is</i> the way, that leadeth to ^cdestruction, (McConkie: “The destruction of the soul consists in the inheritance of spiritual death in hell and not in the annihilation of the spirit. There is no such thing in all the economy of God as a soul or spirit ceasing to exist as such.” MD, 178) and many there be which (who) go in thereat:</p>

14 Because strait is the ^agate, and ^bnarrow is the way, which leadeth unto life, and ^cfew there be that find it. (In the long run, we must ever keep in mind that our God and Father is a successful parent, one who will save far more of his children than he will lose! If these words seem startling at first, let us reason for a moment. In comparison to the number of wicked souls at any given time, perhaps the numbers of faithful followers seem small. But we must keep in mind how many of our spirit brothers and sisters – almost an infinite number – will be saved. What of the children who died before the age of accountability – billions of little ones from the days of Adam to the time of the Millennium? What of the billions of those who never had opportunity to hear the gospel message in mortality, but who afterwards received the glad tidings, this because of a disposition which hungered and thirsted after righteousness? And, might we ask, what of the innumerable hosts who qualified for exaltation from Enoch’s city, from Melchizedek’s Salem, or from the golden era of the Nephites? What of the countless billions of those children to be born during the great millennial era – during a time when disease and death have no sting nor victory over mankind? This is that time...when children shall grow up without sin unto salvation (D&C 45:58) Given the renewed and paradisiacal state of the earth, it may well be that more persons will live on the earth during the thousand years of our Lord’s reign – persons who are of at least a terrestrial nature – than the combined total of all who have lived during the previous six thousand years of the earth’s temporal continuance. Indeed, who can count the number of saved beings in eternity? Our God, who is triumphant in all battles against the forces of evil, will surely be victorious in the numbers of his children who will be saved. Millet, McConkie, The Life Beyond, p. 136-37)

14 Because ^astrait *is* the ^bgate, and narrow *is* the way, ~~which~~ (that) leadeth unto ^clife, and few there be that find it. (Exaltation)

SERMON ON THE MOUNT – GOOD FRUITS

15 Beware of ^afalse prophets, who come to you in sheep’s clothing, but inwardly they are ravening wolves. (Hugh Nibley: “The regular scriptural term to describe the leaders of all unauthorized congregations is *false prophets*.”)

15 ¶ (And, again,) Beware of ^afalse prophets, (there will be true prophets among you) ~~which~~ (who) come to you in ^bsheep’s clothing, but ^cinwardly they are ravening ^dwolves. (These are commanded to judge carefully.)

The fatal defect of such congregations is that they are led by false prophets, and we are told that these would abound in the earth, all claiming to be followers of Christ. What is a false prophet? He is one who usurps the prerogatives and the authority which by right belong only to a prophet of God. The false prophet need not claim to be a prophet; indeed, most false prophets do not believe in prophecy or even in God, nor do they want anyone else to...we still live in a world of false prophets. Anyone whose work competes with God's work, who makes claims on the time and energies of men which rightly belong to God, who puts the word of God in second place to the theories of men, or forces the teachings of true prophets to yield precedence to his own discourses--anyone, in a word, who puts his own knowledge above or on a level with revelation from heaven is a false prophet." (*The World and the Prophets*, pp. 254-5) Joseph Smith: "If any person should ask me if I were a prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or a preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and impostors may be detected." (*Teachings of the Prophet Joseph Smith*, p. 269) "False prophets always arise to oppose the true prophets and they will prophesy so very near the truth that they will deceive almost the very chosen ones." (*Teachings of the Prophet Joseph Smith*, p. 365.) J. Reuben Clark, Jr.: "The ravening wolves are amongst us, from our own membership, and they, more than any others, are clothed in sheep's clothing, because they wear the habiliments of the priesthood; they are they [who are] distorting the truth. We should be careful of them." (*Conference Report*, Apr. 1949, p. 163) Neal A. Maxwell: "Following the Brethren can be more difficult when in some

<p>settings wolves are sent among the flock. False prophets will arise, enticing some to follow them, and by their evil works they deceive careless observers into discounting any and all who claim to be prophets. Satan's order of battle is such that if it is necessary to encourage a hundred false prophets in order to obscure the validity of one true prophet, he will gladly do so." (<i>All These Things Shall Give Thee Experience</i>, p. 115))</p>	
<p>16 Ye shall know them by their ^afruits. Do men gather grapes of thorns, or figs of thistles?</p>	<p>16 Ye shall ^aknow them by their ^bfruits. (For) Do men gather grapes of thorns, or figs of thistles?</p>
<p>17 Even so every ^agood tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.</p>	<p>17 Even so every good tree bringeth forth ^agood ^bfruit; but a ^ccorrupt tree bringeth forth ^devil fruit.</p>
<p>18 A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit.</p>	<p>18 A good tree cannot bring forth evil fruit, neither <i>can</i> a corrupt tree bring forth good fruit.</p>
<p>19 Every tree that ^abringeth not forth good fruit is hewn down, and cast into the fire.</p>	<p>19 Every tree that bringeth not forth good ^afruit is ^bhewn down, and cast into the fire.</p>
<p>20 Wherefore, by their ^afruits ye shall know them. (Elder M. Russell Ballard catalogs some of the fruits which result from true discipleship: “—the fruits of confidence, security, and community that come from belonging to a church that cares about its people enough to assign home teachers and visiting teachers to make regular monthly visits to every home to make sure that everyone who lives there is healthy, happy, and spiritually well; —the positive fruits that come from living balanced, healthy lives, with as much attention paid to spiritual growth and development as to physical, economic, and social concerns; —and the collective fruits of lives guided by traditional values of honesty, integrity, morality, sacrifice, and faithfulness. With these few examples, does it sound like I'm bragging? If so, please forgive me. We don't claim to have a corner on the goodness market. Nor would we pretend to profess that Latter-day Saints live lives free of worldly care and concern. But we honestly and sincerely feel that God has given us something special, something infinitely worth sharing. And that's why I ask you to consider the fruits that come from the lives of members of The Church of Jesus Christ of Latter-day Saints, for as the Savior Himself said: ‘Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?’ (<i>Our Search For Happiness</i>, p. 115-6))</p>	<p>20 Wherefore by their ^afruits ye shall know them. (McConkie: “Nothing more than the testimony of Jesus is needed to make a person a prophet; and if this revealed knowledge has not been received, a person is not a prophet, no matter how many other talents or gifts he may have. But when a person has received revelation from the Spirit certifying to the divinity of Christ, he is then in a position to press forward in righteousness and gain other revelations including those which foretell future events. On this basis, should the necessity arise, those who are prophets are in a position where they could prophesy of all things...The mission of the prophets is not alone to foretell the future. Even more important is the witness they bear to the living of the divinity of Christ, the teachings they give of the plan of salvation, and the ordinances which they perform for their fellowmen. All of the great prophets are possessors of the Melchizedek Priesthood; (This includes John the Baptist.) as legal administrators some have possessed keys enabling them to administer the fullness of gospel ordinances.” MD, p. 544-547 The Prophet Joseph Smith said: “Any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and imposters may be detected. TPJS, p. 269)</p>

<p>21 Not every one that saith unto me, Lord, Lord, shall ^aenter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.</p>	<p>21 ¶ (Verily I say unto you, it is) Not every one that ^asaith unto me, ^bLord, Lord, (that) shall enter into the kingdom of heaven; but he that ^cdoeth the ^dwill of my Father which (who) is in ^eheaven. (For the day soon cometh, that men shall come before me to judgment, to be judged according to their works.)</p>
<p>22 Many will ^asay to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?</p>	<p>22 (And) Many will say to me in that day, Lord, Lord, have we not ^aprophesied in thy name? and in thy ^bname have cast out devils? and in thy name done many wonderful works? (McConckie: These are false ministers and, “Those of the elders of Israel who are true ministers and prophets; who have been on missions for the Church, for instance; who have healed the sick and performed great miracles; but who did not magnify their callings all their lives and thereby endure in righteousness to the end. DNTC 1:255 John Taylor said: “You say, that means the outsiders. No, it does not. Do they do many wonderful works in the name of Jesus? This means you, Latter-day Saints, who heal the sick, cast out devils...that become careless...yet they think they are going...into the Kingdom of God. But I tell you, unless they are righteous and keep their covenants they will never go there.” Journal of Discourses 20:120)</p>
<p>23 And then will ^aI profess unto them: I never ^bknew you; (Notice in the JST that it is rendered “Ye never knew me.) ^cdepart from me, ye that work iniquity. (John Taylor: “I think that Scripture is just as true today as it was eighteen hundred years ago, just as binding, and we shall find the results of it just as true, and when the secrets of all hearts are revealed, when the judgment is set and the books are opened, these things will be known and understood. How will it be then with Latter-day Saints? Why those who are doing right and are full of integrity, and have kept their covenants, observed the law of God and walked in obedience to his commands will hear Jesus say—‘Thou hast been faithful over a few things and I will make thee ruler over many things.’ And then there are some others mentioned. Who are they, and what are they? ‘Why, many will come to me and say, Lord, have we not prophesied in thy name? Have we not cast out devils in thy name, and in thy name done many wonderful works? Then he will say to them—‘Depart from me, for I never knew you.’ How will that fit on some of</p>	<p>23 And then will I (say) profess unto them, I never ^aknew you (Ye never knew me) (not just being active, but knowing Jesus.): ^bdepart from me, ye that work ^ciniquity. (“Ye never knew me so fully as to be sealed up unto eternal life with your callings and elections made sure, and since you did not magnify your callings in the priesthood, you shall be cast out and be as though I never knew you.: DNTC 1:255)</p>

<p>us do you think? That belongs a little closer to some of us than we imagine; for I do not think that Gentiles do much prophesying in the name of God; I do not think they cast out many devils in the name of God, or do any wonderful works in his name. Jesus was speaking to a people that had done these things, the same, perhaps, as some of you have, and yet you have become careless and indifferent, and in many instances have made shipwreck of a good conscience and failed to keep the covenants you have made.” (<i>Journal of Discourses</i>, 18:201))</p>	
<p>24 Therefore, whoso heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a ^arock— (<i>The rock of revelation. TPJS, p. 274</i>)</p>	<p>24 ¶ Therefore whosoever ^aheareth these sayings of mine, and ^bdoeth them, ^cI will liken him unto a ^dwise man, which (who) ^ebuilt his house upon ^fa rock:</p>
<p>25 And the ^arain descended, and the floods came, and the winds blew, and beat upon that house; and it ^bfell not, for it was founded upon a rock.</p>	<p>25 And the ^arain descended, and the floods came, and the winds blew, and ^bbeat upon that house; and it fell not: for it was founded upon a ^crock. (Those that are inwardly righteous, cannot fall. “Keep the commandments so as to be able to withstand the trials and tests that are ahead.” MM 2:171)</p>
<p>26 And every one that heareth these sayings of mine and doeth them not shall be likened unto a ^afoolish man, who built his house upon the ^bsand—</p>	<p>26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a ^afoolish man, which (who) built his house upon the sand:</p>
<p>27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it. (<i>We must follow the living prophets.</i>)</p>	<p>27 And the rain descended, and the floods came, and the winds blew, and beat upon that ^ahouse; and it ^bfell: and great was the fall of it.</p>
	<p>28 And it came to pass, when Jesus had ended ^athese sayings (with his disciples), the people were ^bastonished at his ^cdoctrine:</p>
	<p>29 For he taught them as <i>one</i> having ^aauthority, (from God,) and not as (having authority from) ^bthe scribes.</p>