

The Gospel According to

Chapter 17 - Part I - The Beatitudes

SAINT MATTHEW

3^RD NEPHI

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 5:1-12	CHAPTER 12:1-12	NOTHING RECORDED	NOTHING REPORTED	NOTHING RECORDED
<p>5:1 - And seeing the multitudes¹, he went up² into a mountain³; and when he was set⁴, his disciples⁵ came unto him⁶;</p> <p>5:2 - And he opened his mouth⁷, and taught⁸ them, saying,</p> <p>5:3 - Blessed⁹ are the poor in spirit¹⁰: for theirs is¹¹ the kingdom of heaven¹².</p> <p>5:4 - Blessed⁹ are they that mourn¹³: for they shall be comforted¹⁴.</p> <p>5:5 - Blessed⁹ are the meek¹⁵: for they shall inherit the earth¹⁶.</p> <p>5:6 - Blessed⁹ are they which do hunger¹⁷ and thirst¹⁸ after righteousness¹⁹: for they shall be filled²⁰.</p> <p>5:7 - Blessed⁹ are the merciful²¹: for they shall obtain mercy²².</p> <p>5:8 - Blessed⁹ are the pure in heart²³: for they shall see God²⁴.</p> <p>5:9 - Blessed⁹ are the peacemakers²⁵: for they shall be called²⁶ the children of God²⁷.</p> <p>5:10 - Blessed⁹ are they which are persecuted²⁸ for righteousness' sake²⁹: for theirs is the kingdom of heaven¹².</p> <p>5:11 - Blessed⁹ are ye³⁰, when men³¹ shall revile you³², and persecute you³³, and shall say all manner of evil³⁴ against you³⁵ falsely³⁶, for my sake³⁷.</p> <p>5:12 - Rejoice³⁸, and be exceeding glad³⁹: for great is⁴⁰ your reward⁴¹ in heaven: for so persecuted⁴² they the prophets⁴³ which were before you.</p>	<p>12:3 - Yea⁴⁴, blessed⁹ are the poor in spirit¹⁰ who come unto me⁴⁵, for theirs is the kingdom of heaven¹².</p> <p>12:4 - And again⁴⁶, blessed⁹ are all⁴⁷ they that mourn¹³, for they shall be comforted¹⁴.</p> <p>12:5 - And blessed⁹ are the meek¹⁵, for they shall inherit the earth¹⁶.</p> <p>12:6 - And blessed⁹ are all⁴⁷ they who do hunger¹⁷ and thirst¹⁸ after righteousness¹⁹, for they shall be filled²⁰ with the Holy Ghost⁴⁸.</p> <p>12:7 - And blessed⁹ are the merciful²¹, for they shall obtain mercy²².</p> <p>12:8 - And blessed⁹ are all⁴⁷ the pure in heart²³, for they shall see God²⁴.</p> <p>12:9 - And blessed⁹ are all⁴⁷ the peacemakers²⁵, for they shall be called²⁶ the children of God²⁷.</p> <p>12:10 - And blessed⁹ are all they who are persecuted²⁸ for my name's sake⁴⁹, for theirs is the kingdom of heaven³⁰.</p> <p>12:11 - And blessed⁹ are ye³¹ when men³² shall revile you³³ and persecute³⁴, and shall say all manner of evil³⁵ against you³⁶ falsely³⁷, for my sake³⁸;</p> <p>12:12 - For ye shall have great joy⁵⁰ and be exceedingly glad⁴⁰, for great shall be⁵¹ your reward⁴¹ in heaven; for so persecuted⁴² they the prophets⁴³ who were before you.</p>			

CHRONOLOGY: Spring of 28CE (Most likely around the blooming of the lilies of the field, which took place between March and April on the modern Calendar.)

LOCATION: The actual location for this chapter is unknown. We know that it was in the vicinity of the Sea of Galilee and near Capernaum. There are three possible locations for the Sermon on the Mount; 1.) **Kafr Hattin or the Horns of Hattin** (Northwest of Tiberias). The Horns are a set of twin mountain peaks about 1,816 feet and 1,135 feet above the Sea of Galilee respectively. 2.) **Mount Eremos** lies between the city of Capernaum and Tabgha. It is considered the smallest mountain in Northern Israel. It is the traditional site of the Sermon on the Mount. The Catholic Church has built a basilica on top of the mount. It lies 401 feet above the Sea of Galilee. 3.) **Mount Arbel** (near the city of Tiberias) is the least likely of the three theories. Mount Arbel is only 593 feet above the Sea of Galilee; however, it has a clear view of the Sea and the surrounding area.

COMMENTARY:

The Sermon on the Mount took place near the close of the first year of the Savior's ministry. At this point, Jesus had many followers. Among these followers were many disciples. Disciples differed from followers in many ways. A disciple was a student who adheres to a specific Rabbi or Master of the Law. Jesus had been naturally accepted as a great Rabbi, and many had associated themselves as His students or disciples. Among the disciples, Jesus would later choose His twelve apostles. It is thought, by some scholars, that Jesus had already called chosen the twelve. It is fairly sure that He had at least identified them at this point. Elder Bruce R. McConkie wrote, "The Sermon on the Mount, which itself was the ordination sermon and charge for the Twelve special witnesses, whom he had chosen to testify of him in the world." (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 120).

The followers and disciples of Jesus were gathered by the Savior near the shores of the Sea of Galilee to receive specialized training and teachings from the Master. **“Here it was that the greatest person who ever lived delivered the greatest sermon ever given—the Sermon on the Mount”** (Ensign, “The Way Home, President Thomas S. Monson, May 1975, page 15). Its purpose was to prepare the authorized leaders of the Lord’s church for their various callings and assignments. It is doubtful that they referred to it as the Sermon on the Mount. They were just gathering to a secluded location where the spirit could be present. **“The title ‘Sermon on the Mount’ seems to have been first coined by Saint Augustine of Hippo (AD 354-430) and has endured throughout the centuries...”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Preface”, Editor Gay Strathearn, Thomas A. Wayment, and Daniel L. Belnap, page vii).



The sermon given on the mount of Galilee has been described as the character of the Master. **“In his Sermon on the Mount the Master has given us somewhat of a revelation of his own character, which was perfect, ... and in so doing has given us a blueprint for our own lives. ... In that matchless Sermon on the Mount, Jesus has given us eight distinct ways by which we might receive [real] joy. Each of his declarations is begun by the word ‘Blessed.’ ... These declarations of the Master are known in the literature of the Christian world as the Beatitudes. ... They embody in fact the constitution for a perfect life”** (Teachings of Presidents of the Church: Harold B. Lee, 2000, page 200). It is a code of behavior and thinking for all who want to follow the Master. **“The Sermon on the Mount has sometimes been referred to as, string of pearls. Each topic is a sermonette all by itself. Others have thought of it as the ‘Christian Constitution’.** Certainly, it sets before us the principles for the structuring of an ideal Christian life.” (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 247).

It should be pointed out that the kingdom of Judæa and the Jews at the time of Jesus were in a state of apostasy. They had had the truth, but through transgression and sin had deviated from the pure doctrines once delivered to them by living prophets. They found themselves living a religion that resembled the truth, but had lost many of the plain and precious truths required to have any power to save men. **“Thus, by delivering the Sermon on the Mount, Jesus, first and foremost, signaled the restoration of doctrines, ordinances, and constituted, as it were, the keynote address of restoration in the meridian dispensation. Second, in delivering the Sermon on the Mount, Jesus announced that His restoration of higher principles was a fulfillment of what had gone before.”** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 331).

“The Sermon on the Mount is a masterful discourse. Many consider it to be the greatest sermon ever given. On one occasion, Elder Ezra Taft Benson suggested, ‘Each of us would do well to periodically review [the Savior’s] teachings in the Sermon on the Mount so that we are totally familiar with His way.’” (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 306). I would dare say that if one could take only one discourse out of all available books of scripture, and live that sermon, the Sermon on the Mount would bring us closer to the character of God than any other sermon. It should be the idea pattern for every person desiring to be a disciple of Jesus. We should make it the standard for our thoughts and behaviors.

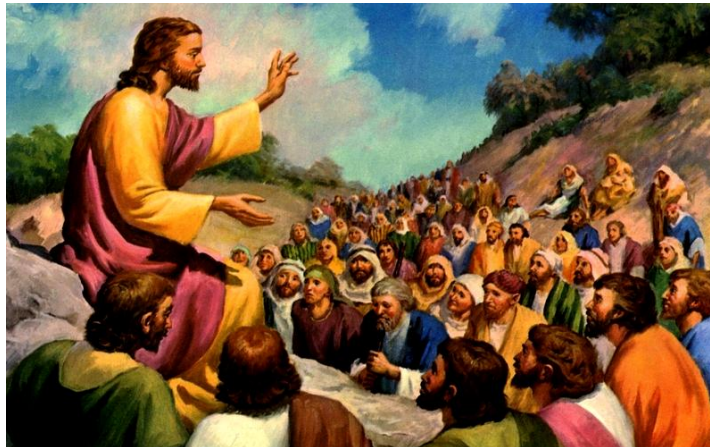
There is some debate as to the chronological placement of the Sermon on the Mount in the time line of Jesus’ ministry. This debate is largely due to the fact that many elements of the Sermon on the Mount are present in a Sermon in the Gospel of Luke known as the Sermon on the Plain. Many claim that they must be an accounting of the same sermon because they have such similarities. There are also portions of the Sermon in other areas of the four Gospels further confusing the matter. The student should keep in mind that Jesus only taught the doctrines of Heaven, which do not change. He also shared those doctrines with different audiences in various locations. It should be of no surprise that doctrines were repeated and re-enforced. The truth transcends the bounds of time. To this Welch wrote, **“Many scholars have also often assumed that Jesus said something only once, or said it in only one form. Hence scholars launch prolonged odysseys, such as the one to ascertain the ‘original form’ of the Beatitudes or of the Lord’s Prayer. This quest, however, assumes that Jesus blessed his disciples using the words of the Beatitudes only once and taught his followers to pray using the words of the Lord’s Prayer on only one occasion. If this assumption fails, then two different iterations (even though closely related to each other in form) could both be original sayings.”** (The Sermon at the Temple and The Sermon on the Mount, John W. Welch, page174).



Following this same line of thinking, scholars challenge the authenticity of the Book of Mormon stating that the Sermon on the Mount is

plagerized in the Book of Mormon. The fact is, the resurrected Christ appeared to the righteous Nephites and Lamanites gathered at the Temple in Bountiful and taught the same truths He had taught in the Old World. Interestingly, Jesus did personalize the Sermon on the Mount speech for the New World. **“The Lord gave at least four beatitudes to the Nephites before beginning the same, well-known collection in the New Testament:”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 173). The added verses are as follows;

“And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to baptize, was twelve) and behold, he stretched forth his hand unto the multitude, and cried unto them, saying: Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power that they may baptize you with water; and after that ye are baptized with water, behold, I will baptize you with fire and with the Holy Ghost; therefore blessed are ye if ye shall believe in me and be baptized, after that ye have seen me and know that I am. And again, more blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.” (3rd Nephi 12:1-2).



We suppose that the Lord taught a large crowd of followers or disciples on the shore of the Sea of Galilee, but then took a select group of disciples to a higher point to teach deeper doctrines. The Book of Mormon record of the same Sermon seems to follow the same protocol. **“He selected twelve disciples from among the multitude of 2,500 people assembled at the temple in Bountiful, and in the midst of his sermon, he turned away from the multitude.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 276). These portions of the Sermon seem to be a type of leadership training.

The Sermon on the Mount begins with a series of blessings associated with divine attributes. Centuries after Jesus’ mortal ministry, this series became known as the “Beatitudes”. Many have speculated that the beatitudes are actually an outline of the principles and ordinances of the gospel necessary for a disciple to follow in order to return home to God. This theory is based, primarily, on the first four beatitudes. **“These four ‘beatitudes’ emphasize the first principles and the first ordinances of the gospel: have faith in the Lord Jesus Christ, repent, be baptized, and receive the gift of the Holy Ghost. They show that the Beatitudes were meant for disciples seeking the celestial kingdom.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 174).

Another theory correlates the entire Sermon on the Mount with the Ten Commandments, allegedly elevating the age old commandments to a new level. Though it is easy to see some correlation between the two, I find it difficult to see all ten commandments in the Sermon on the Mount. The similarities are as follows;

The 10 Commandments

#1	Thou shalt have no other gods before me.	Exodus 20:3 Deuteronomy 5:7
#2	Thou shalt not make unto thee any graven image	Exodus 20:4-6 Deuteronomy 5:8-10
#3	Thou shalt not take the name of the Lord thy God in vain	Exodus 20:7 Deuteronomy 5:11
#4	Remember the sabbath day, to keep it holy.	Exodus 20:8-11 Deuteronomy 5:12-15
#5	Honour thy father and thy mother...	Exodus 20:12 Deuteronomy 5:16
#6	Thou shalt not kill.	Exodus 20:13 Deuteronomy 5:17
#7	Thou shalt not commit adultery.	Exodus 20:14 Deuteronomy 5:18
#8	Thou shalt not steal.	Exodus 20:15 Deuteronomy 5:19
#9	Thou shalt not bear false witness...	Exodus 20:16 Deuteronomy 5:20
#10	Thou shalt not covet....	Exodus 20:17 Deuteronomy 5:21

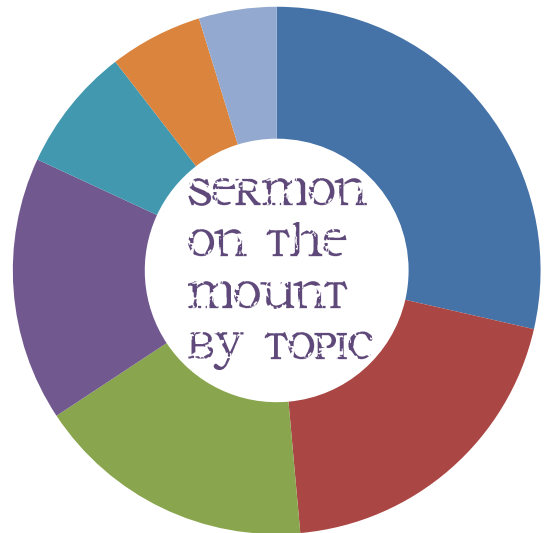
Sermon on the Mount

⇔	Matthew 6:24-34	No man can serve two masters...
⇔		
⇔	Matthew 5:33-37	Swear not at all...
⇔	Matthew 7:6	Give not that which is holy unto the dogs...
⇔		
⇔	Matthew 5:21-26	Whosoever is angry with his brother without cause shall be in danger of the judgment
⇔	Matthew 5:27-32	Whosoever looketh on a woman to lust after her hath committed adultery with her already...
⇔		
⇔	Matthew 6:1-5 Matthew 6:16-18	Thou shalt not be as the hypocrites are...
⇔	Matthew 5:27-32	...to lust after her....

The best way to view the Sermon on the Mount is to look at it topic by topic. Some try to place them in larger groupings. Grey categorizes them as follows, **“The first section deals with Jesus’ teachings on Jewish law (see Matthew 5:17-48), the second with Jewish religious practices (see Matthew 6:1-18), and the third with first-century social issues (see Matthew 6:19 – 7:19).”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Beholdest Thou....the Priests and the Levites”, Matthew J. Grey, page 174). Another break-down is as follows;

NUMBER OF VERSES DEDICATED TO EACH TOPIC:

■ Relating to Treatment of Others :	30 Verses
■ Righteousness & Righteous Behaviors :	21 Verses
■ Money & Finances :	18 Verses
■ Prayer & Spiritual Disciplines :	17 Verses
■ Sharing the Good News :	8 Verses
■ False Prophets & Recognizing Fruit :	6 Verses
■ End Times :	5 Verses



We assume that there was more involved in the Sermon on the Mount that is not contained in our modern scriptures. Infact, over time, the Sermon has lost some of it original clarity. It is also evident that there were subtle differences between the Sermon on the Mount and other presentations of the same material. **“A close study shows that at least 58 of the 86 verses changed by Joseph Smith’s translation of Matthew 5-7 differ from the account in 3rd Nephi, many is substantial ways.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Sermon on the Mount in the Joseph Smith Translation”, David A. LeFevre, page 284). This should not cause doubts in the believer. The doctrines are consistent, but it is common for the Savior to teach to His audience.

We should be careful not to let the insignificant wrinkles of the Gospel record detract from the incredible messages that Jesus taught in the Sermon on the Mount. It is a disciple’s training manual.



FOOTNOTES:

- 1- **the multitudes** – The word “multitudes” is translated from the Greek word “ὄχλος” or “ochlos”. It means a crowd as in a casual collection of people. It is also used of a multitude of common people, as opposed to the rulers and leading men. This was an assembly of common people who were not compelled or mandated to gather. Thus, we can deduce that they were “follower”, which is another word for “disciple”.

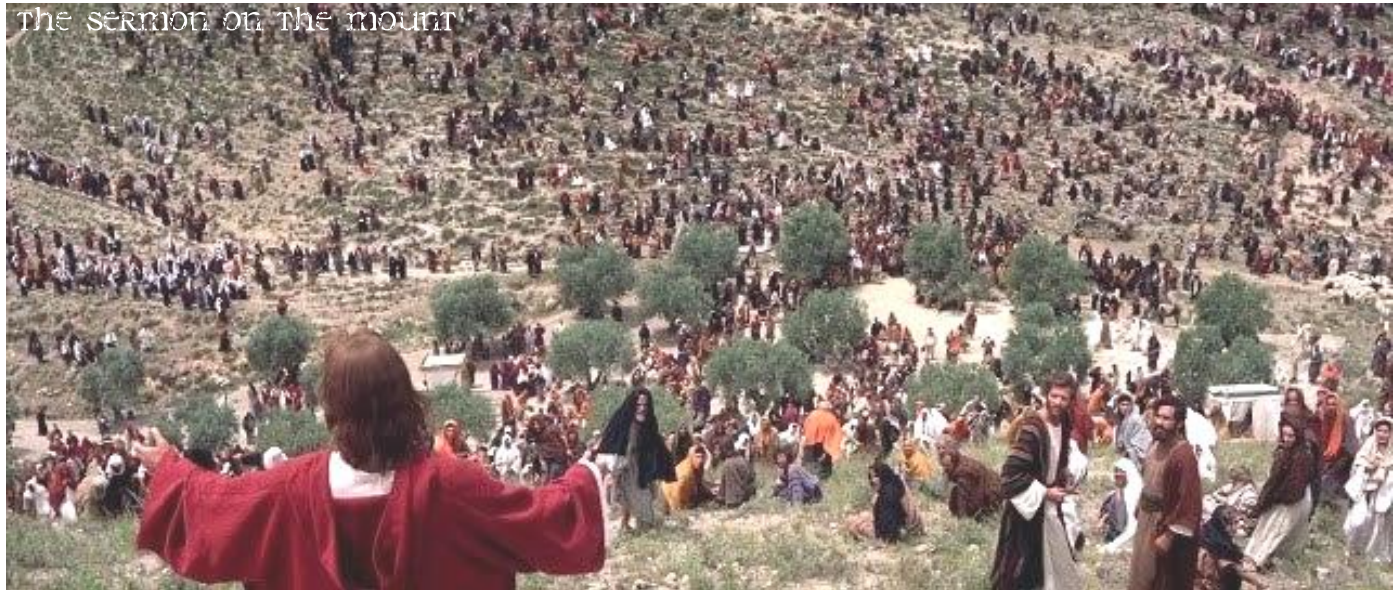
It is difficult to determine the size of the crowd based on the information provided. As a general rule of thumb, words that relate to numbers, in the Jewish culture at the time of Jesus, are as follows;

multitude = over 2,000
several = 7

gross = 144
many = 5

lots = up to 100
few = 3

a bunch = 3 to 10
couple = 2



If we use these general size definitions, we would surmise that there were thousands gathered to hear Jesus speak...thousands of “followers”. It is obvious that Jesus’ Galilean ministry had yielded much fruit. **“Not only from the densely-populated shores of the Sea of Galilee, but even from Judaea and Jerusalem—nay, even from the distant sea-coasts of Tyre and Sidon— they had crowded to touch His person and hear His words. From the peak He descended to the flat summit of the hill, and first of all occupied Himself with the physical wants of those anxious hearers, healing their diseases, and dispossessing the unclean spirits of the souls which they had seized. And then, when the multitude were seated in calm and serious attention on the grassy sides of that lovely natural amphitheater, He raised His eyes, which had, perhaps, been bent downwards for a few moments of inward prayer, and opening His mouth, delivered primarily to His disciples, but intending through them to address the multitude, that memorable discourse which will be known forever as “the Sermon on the Mount.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 172).

There were differences between the followers of Jesus. There were followers who were intrigued by His Miracles and spectacular works. They followed hoping to see and benefit from His miracles. Then, there were those that followed because they felt something in His words. They felt hope, and peace. They followed Him out of curiosity. Then there were those that hoped this man of miracles and powerful sermons was the promised Messiah King that would overthrow the enemies of Israel. Finally, there were those disciples who believed that Jesus was the Son of God. They had more than hope in Him...they had faith. Of the latter, Jesus would call His most devout followers. Of these, He would call His twelve apostles. It had been a year since some of the future apostles had been called to follow Him. Since then, they had been by His side learning, listening, and serving. Now **“it was at dawn of day, and before the crowd had assembled, that our Lord summoned into His presence the disciples who had gradually gathered around Him. Hitherto the relation which bound them to His person seems to have been loose and partial; and it is doubtful whether they at all realized its full significance. But now the hour was come, and out of the wider band of general followers He made the final and special choice of His twelve apostles.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 172).

No doubt, many of the “multitude” of followers gathering for this chapter were Galilean Jews; however, it is also sure that there were many from Judæa, Peræa, Syria, Decapolis, and surely some from distant lands. Judd wrote, **“Great crowds had been following Jesus because of His spreading fame, owing to the many miracles He performed. People from all over the Holy Land—Galilee, Decapolis, Jerusalem and all Judea, and the area east of the Jordan River called Transjordan—had become part of the entourage.”** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 333).

- 2- **he went up** – The phrase “he went up” is translated from a single Greek word; “ἀναβαίνω” or “anabainō”. It means to ascend, to go up, to rise, to mount, be borne up, and spring up. Jesus ascended the Mount.

“Who shall ascend the hill of the Lord?” (Psalms 24:3). Such is the language generally associated with Temple worship. Hills and mountains sit above the earth, symbolizing a heavenly abode. Ascending or going up symbolizes entering the presence of Deity. Jesus ascended the mount; He Himself being the great Jehovah. The disciples followed Him, and from His symbolic abode He would teach them His ways. The Sermon on the Mount is very much a “Temple” instruction directly from the God of the Old Testament. President Monson said, **“Overlooking the azure blue waters of the famed Sea of Galilee is a historic landmark: the Mount of Beatitudes. Like a living sentinel with an eyewitness testimony, this silent friend seems to declare: ‘Here it was that the greatest person who ever lived delivered the greatest sermon ever given—the Sermon on the Mount’.”** (General Conference, “The Way Home”, Thomas S. Monson, April 1975).

The audience would have easily seen the similarities between Jesus’ ascent on the Mount, and the delivery of a New Law, with Moses ascension of Mount Sinai and the delivery of the Old Testament Law. But one has to wonder who exactly was Jesus’ audience. Judd writes, **“Who was Jesus’ audience for the Sermon on the Mount? The opening verse**

of the sermon gives the impression that Jesus privately addressed the sermon to His disciples and not to the general populace...But the final verse of the sermon also suggests that Jesus' audience included more than just disciples (Matthew 7:28)." (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., pages 308-309). There are several theories as to who was present for the Sermon, and who ascended the Mount with Jesus.

Theory 1, is the belief that the entire multitude ascended the mount for the famed Sermon. They were all disciples in the broad sense of the word; a disciple is a follower or believer. It is also believed that Jesus had not called His apostles at this point, and the hierarchy of church leadership had not yet been set in place. The general followers of Jesus were led to the mount where they ascended to listen to the words of the Master. In this theory, all the followers heard the entire Sermon. Jesus would have been surrounded by thousands of followers.

Theory 2, is the belief that Jesus had already identified the apostles and the seventy, which would later be issued formal calls. It was this elite group of followers that were led to the secluded mount for instruction. Though Judd does not appear to agree with this theory, there is partial agreement as he wrote, "As the Master Teacher, Jesus chose that time and place to provide an important training session for His Church leaders and disciples. Others, many others, may have been listening to the Sermon on the Mount, but Jesus was teaching the Twelve and the Seventy, giving them a kind of Missionary Training Center experience, as it were." (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 334).

Theory 3, is the most probable theory. It is the belief that a multitude of followers were led by Jesus to the secluded mount. Upon arriving at the mount, the general mass gathered at the base of the mount to hear Jesus' words. The soon to be apostles and leaders in the Lord's kingdom were invited to ascend the mount with Jesus. Judd taught, "Some scholars have concluded that the Sermon on the Mount was addressed exclusively to the Twelve who were to testify of Christ and should therefore be considered "apostolic preparation." But a closer look at the evidence reveals that the Sermon on the Mount was intended as preparation... for all disciples and not exclusively for Apostles." (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 310).

One thing I believe that all the theories have in common, and that is that the Sermon on the Mount was delivered to believers. Unlike other teaching settings, where antagonist attended to catch Jesus in His words or to accuse Him of misdeed, this setting was for believers and those who were devoted to Jesus. "It is true that the Sermon was meant 'only for the disciples,' but precisely because great crowds were following him, including the disciples, Jesus chose that moment to instruct those who would be responsible for leading the Church and teaching the unconverted multitudes in the future." (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 333).

THE SERMON ON THE MOUNT



These theories give rise to other questions. Perhaps the apostles had already been called, which gives favor to Luke's chronology rather than the one favored by Matthew. Unfortunately, it also gives fuel to those that question the validity of the Bible altogether. Talmage summarized, "Time and Place of the Sermon on the Mount.--Matthew gives the address early mention, placing it even before the record of his own call from the seat of custom--which call certainly preceded the ordination of the Twelve as a body--and before his account of many sayings and doings of the Lord already considered in these pages. Luke's partial summary of the sermon follows his record of the ordination of the apostles. Matthew tells us that Jesus had gone up the mountain and that He sat while speaking; Luke's account suggests the inference that Jesus and the Twelve first descended from the mountain heights to a plain, where they were met by the multitude, and that Jesus preached unto them, standing. Critics who rejoice in trifles, often to the neglect of weightier matters, have tried to make much of these seeming variations. Is it not probable that Jesus spoke at length on the mountain-side to the disciples then present, and from whom He had chosen the Twelve, and that after finishing His discourse to them He descended with

them to the plain where a multitude had assembled, and that to these He repeated parts of what He had before spoken? The relative fullness of Matthew's report may be due to the fact that he, as one of the Twelve, was present at the first and more extended delivery." (Jesus the Christ, James E. Talmage, page 183).

The fact is, Jesus ascended a mount to teach the saving doctrines of exaltation to His followers. The other details are inconsequential relative to the doctrine itself. It is the doctrine that should be of greatest concern to us.

- 3- **mountain** – The word "mountain" is translated from the Greek word "ὄρος" or "oros". It means quite literally a mountain. It can also be translated as a hill or a mount. "In most religious traditions, mountains symbolize the place where heaven and earth meet...Upon mountaintops, religious seekers achieved communion with the divine and spiritual authority." (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 115). The fact that Jesus ascended a mountain would symbolize that the teachings that followed adhered to a "Temple" doctrine. In other words, the Sermon on the Mount was one of saving doctrines and eternal consequence.

The discourse given at the Sermon on the Mount, was also delivered by Jesus to the Nephite people. Jesus came to the Temple at Bountiful to deliver the Sermon, reinforcing the idea that the Sermon was a "Temple" discourse. "What is stated so explicitly in the Book of Mormon can only be symbolically inferred by New Testament scholars on the Sermon on the Mount. The 'mount' may have been a quiet hillside in Galilee, but it also may well symbolize the 'mountain of the Lord'..." (The Sermon at the Temple and The Sermon on the Mount, John W. Welch, page 17). The mount in Galilee was hallowed by the Savior and served as a Temple for this grand discourse. This was not a new doctrine for Old Testament times. Jacob used Mount Bethel as a Temple. Abraham used Mount Moriah as a Temple. Moses and Elijah used Mount Sinai. When the Lord communicates important doctrine He typically does so in a Temple setting. "All this combines to indicate that the Sermon at the Temple", which is the same teachings as the Sermon on the Mount, "is no simple ethical or abstract doctrinal discourse. It is rooted in and around the temple and its covenants and commandments. It prepared those righteous participants to pass successfully by the judgments of God. It instructed them in the new ordinances of the priesthood in a wondrous and marvelous way." (The Sermon at the Temple and The Sermon on the Mount, John W. Welch, page 33).



The Jews believed Moses to have been the greatest prophet to have lived. In their eyes, he was second only to the Messiah Himself. He was the great law giver, though technically he received the law directly from Jehovah. After leading the Israelites out of Egyptian captivity, Moses left them at the base of Mount Sinai and then ascended the Mount where he spoke with God. It should be remembered that Moses initially received the Law of the Gospel. Upon returning, Moses found the children of Israel had turned away from God and were worshipping false idols. Consequently, Moses destroyed the stone tablets that the Higher Law was written on, and returned to the mountain where he received a preparatory law. This law, given by God, has come to be known as the Law of Moses. The Law of Moses was designed to prepare the covenant people for the day when the Law of the Gospel would be given to them again. The time had come.

Jesus led His followers to a mount in Galilee. He ascended the mount with His closest disciples, and there He taught them the Law of the Gospel. The Jews would have recognized Jesus' actions as a Type of Moses. They would have also recognized that His teachings fulfilled the preparatory Law by adding to it the precepts that Moses had destroyed on account of Israel's sins. Judd wrote, "The Sermon on the Mount, then, causes us to reflect on two preeminent symbolic mountains in Israel's theological history—Mount Sinai, where the higher law was suspended and the law of Moses was veiled, and Mount Eremos (the traditional site of the Beatitudes and great Sermon), where the restoration of the higher law was announced." (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 332). That being said, it seems quite reasonable to assume that Matthew described a hill as a mountain for the theological effect, thereby identifying the event with the law given at Sinai. Welch wrote, "Jesus spoke from a mount in Matthew 5:7, 'probably no simple geographic mountain is intended. The mountain is the mountain of the New Moses, the New Sinai.'" (The Sermon at the Temple and The Sermon on the Mount, John W. Welch, page 19). However, not all scholars would agree with this conclusion.

From the mount, a new and everlasting way was to be set forth. This is the purpose wherefore men ascend the mount; to learn the Lord's way. Isaiah taught, "...Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law..." (Isaiah 2:3). Bruce R. McConkie described the Sermon on the Mount in these terms when he wrote, "Jehovah as Jesus spoke to the Twelve and to the multitude in the calm serenity of a summer morning, on a grassy plateau on the Mount of Beatitudes. Below them, in silver splendor, lay the rippling waters of the Sea of Galilee; all was calm; a spirit of peace and quietude overshadowed the worshipful throng. That which Jesus then spoke was not written with burnished swords of steel, but came forth as the gentle breeze of a cool and pleasant evening. There was no thunderous 'Thou shalt not,' only a soft spoken plea, 'Here is the way; walk ye in it.' It was a new day, a new order, a new way, a new gospel; the patterns of the future were being formed; from henceforth, through all generations, the Messiah and his disciples would teach correct principles and let all who heard govern themselves. Such is the perfect gospel standard." (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 88).

On a less important vein, the question is often asked, "Where exactly is the famed mount that hosted the sermon so long ago?" The factual answer is, we do not know. There is no imperial data that identifies the mount. Even so, there is deep tradition associated with the site. Some traditions are dated some 1,600 years ago. Though there are numerous theories, there are three main locations that we will consider for this work. They are as follows;

1. Mount Eremos
2. Mount Arbel
3. The Horns of Hattin

We will discuss them individually;

MOUNT EREMOS

"The traditional Mount of Beatitudes is located to the north of the plain of Gennesaret." (Discovering the World of the Bible, LaMar C. Berrett and D. Kelly Ogden, page 133). The tradition is traceable to at least the fourth century CE. It suggests that the Sermon on the Mount was delivered in the area now marked by a beautiful Italian Church. Atop a broad hillside sits **"an Italian convent and hospice that was a project of Mussolini in 1937."** (Discovering the World of the Bible, LaMar C. Berrett and D. Kelly Ogden, page 133). It lies amongst the hills to the north west of the Sea of Galilee, a little over a half a mile west of Capernaum. The mountain is located above Tabcha, 574 feet higher than the sea of Galilee, yet 115 feet under the Mediterranean sea level.

Mount Eremos is a logical site for the Sermon on the Mount for several reasons. One of the most important aspects of the Mount is its natural acoustical properties. The mount sits just north of the Sea of Galilee and within sight of its shores. The slopes of the Mount form a natural basin, a horseshoe shape if you will. At the base, within the horseshoe, lies a plain big enough to seat thousands. The wind from the north naturally flows from the top of the mount channeling down the slopes, through the basin and then out to sea. This allows a man to sit at the top of the mount and speak in a normal voice, with the wind carrying his words to the plain below. The basin contains the words, and the listeners at the bottom can hear as though they were on the top. The sides of the basin add to the acoustical properties much like an amphitheater. This makes

BASILICA OR CHURCH OF THE BEATITUDES



Mount Eremos the ideal location for the Sermon on the Mount.

VIEW FROM ON TOP MOUNT EREMOS



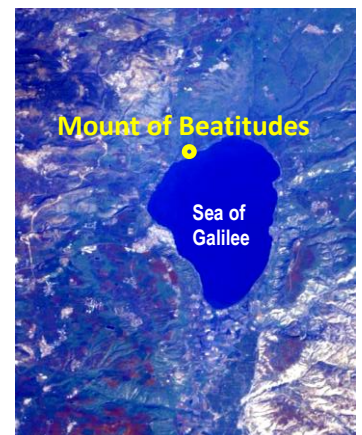
MAP SHOWING MOUNT EREMOS



Today, the plain below Mount Eremos is cultivated with rows of banana trees. To me this is an odd site, since bananas are not indigenous to the area and were certainly not found there during the days of Jesus. The Mount would have been covered with green vegetation and certainly the wild flowers of spring. Based on Jesus' references to lilies in the text of the Sermon itself, many believe that Jesus pointed to the actual flowers that were growing wild on the mount. When my wife and I were on Mount Eremos in the spring of 2,000CE, there were no lilies, but there were literally thousands of yellow wild flowers. It was absolutely beautiful. A picture does not do it justice. The mount invited feelings of peace and tranquility. I could easily see how this site could have serve as the Savior's choice to deliver His vital words.

So sure are the proponents of the theory that Mount Eremos is the site of the Sermon on the Mount that they have renamed the Mount to be the "Mount of Beatitudes".

As with all the theories, there is a tendency to identify the Sermon on the Mount with the Sermon on the Plain (Luke 6:20-49). This requires the site to have a large plain (at its base) associated with the Mount to seat thousands of followers. It must also have a hilltop with a flat plateau large enough to seat Jesus and a smaller group of disciples. The Mount of Beatitudes' lower plain is about 4 miles long. In the year 2,000, the Pope visited Mount Eremos and over 100,000 people gathered in the plain. Additionally, the top of the mount is flat enough that a Basilica rests upon it. It definitely meets the physical requirements of the mount Jesus chose for the Sermon on the Mount.



my WIFE, BROOKE, at the TOP OF
MOUNT SERMOS, MARCH 2000



a VIEW OF THE SEA OF GALILEE FROM
MOUNT SERMOS, MARCH 2000



a VIEW OF THE SEA OF GALILEE FROM
MOUNT SERMOS, MARCH 2000



a VIEW OF THE SEA OF GALILEE FROM
MOUNT SERMOS, MARCH 2000



SPRING FLOWERS COVERED
MOUNT SERMOS, MARCH 2000



BANANA FIELDS IN THE BASIN BELOW
MOUNT SERMOS, MARCH 2000



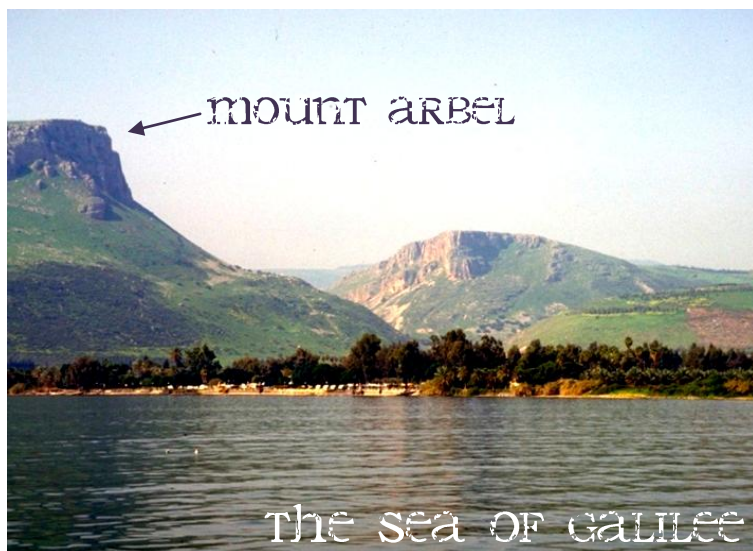
BANANA FIELDS IN THE BASIN BELOW
MOUNT SERMOS, MARCH 2000



my WIFE, BROOKE, at the TOP OF
MOUNT SERMOS, MARCH 2000



mount arbel



As Napoleon Bonaparte expanded the French empire, he claimed the Holy Land for France. He conquered Acre in 1799, and consequently claimed the ancient holy sites of Israel. In typical fashion, Napoleon sent scholars and historians to catalog and claim the sites for France. These experts came to the Holy land and evaluated the sites for historical purpose. Any treasures were to be sent to France. Some of Napoleon's men devoted study to the location of the Sermon on the Mount. They placed it on the nearby Mount Arbel.

Mount Arbel just off the shores of the Sea of Galilee. It is located 5.6 miles north of the city of Tiberias. It is an odd location for the Sermon, in my opinion, but it definitely provides a secluded environment for Jesus to teach His followers. Mount Arbel is probably the least popular theory for the location of the Sermon on the Mount. Even so, it is worth mentioning.

Mount Arbel sits 594 feet above sea level, but due to the fact that the Sea of Galilee is significantly below sea level, it actually sits 1,250 feet above the Sea of Galilee. It is unique in the region because the face of the mountain is a sheer cliff and the only mountain in the region that is capable of supporting base jumping. Of course, this practice had not been invented at the time of Jesus. Even so, the physical characteristics of the mountain did.

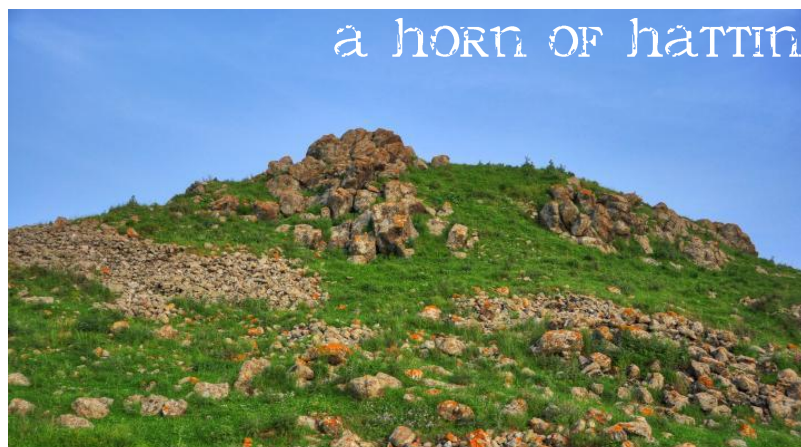
A trail from the south of the mount provides a slow gradual ascent with a large plain at the top of the mount, capable of supporting thousands of followers.

The horns of hattin

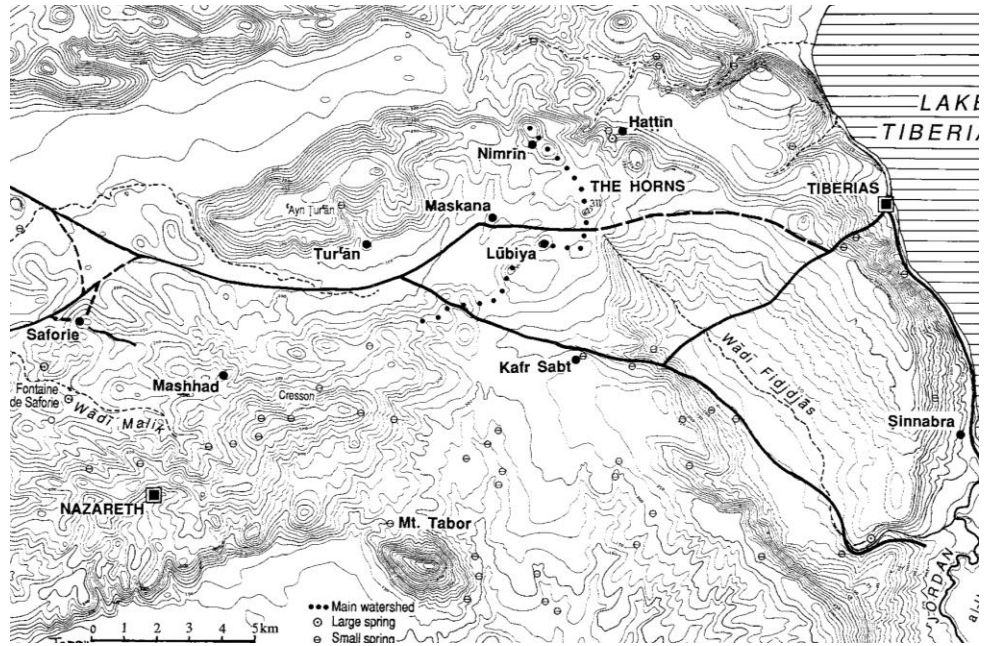
Another theory as to where Jesus delivered the famed Sermon on the Mount is the "Horns or Hattin". Unfortunately, this theory was not formed until the thirteenth century CE. The Horns of Hattin are twin peaks more properly called Kam Hattin (Horns of Hattin). The mountain is an extinct volcano. It rises 1,816 feet above the Sea of Galilee and 1,135 feet above sea level respectively. This theory is different than the other two theories as the peaks lay further inland to the west and form a slightly more substantial peak than the hills adjacent to the shore of Galilee. They do possess a likely trait in that they have a level area below a hilltop. The Horns of Hattin lay some 12 and a ½ miles South-West of Capernaum. Many argue that since Jesus only intended to teach His disciples, it is questionable why that site might be chosen in preference to one on Mount Hermon, which lies a similar distance to the Northwest.

The "Mount" itself is not much more than a hill. Though the elevation is 1,135 feet above sea level, it is not much more than 50 feet above the surrounding terrain. This makes the horns nothing more than a mole hill by most standards. Zondervan wrote, "**Hattin, Horns of, a peculiar form of a hill near the village of Hattin, which tradition dating from the 13th century holds as the scene of Christ's Sermon on the Mount.**"

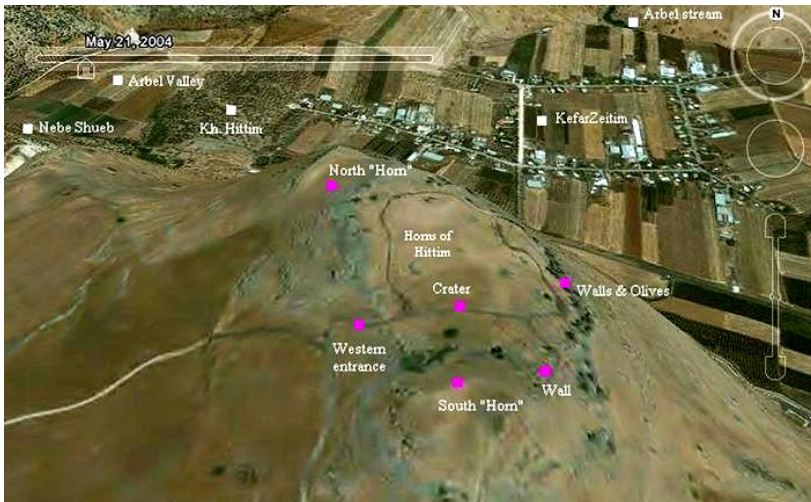
The crater-like top of this hill has a grassy knoll about 60 feet high on each end of it which is called the Horns of Hattin." (Zondervan Pictorial Bible Dictionary, General Editor Merrill C. Tenney, Page 338).



Canon Farrar, a much respected Biblical Scholar (even among Latter Day Saint scholars), accepted the Horns of Hattin as the site for the Sermon on the Mount. He wrote, "The scene of this lonely vigil, and of the Sermon on the Mount, was in all probability the singular elevation known at this day as the Kōrn Hattin, or "Horns of Hattin." It is a hill with a summit which closely resembles an Oriental saddle with its two high peaks. On the west it rises very little above the level of a broad and undulating plain; on the east it sinks precipitately towards a plateau, on which lies, immediately beneath the cliffs, the village of Hattin; and from the plateau the traveler descends through a wild and tropic gorge to the shining levels of the Lake of Galilee. It is the only conspicuous hill on the western side of the lake, and it is singularly adapted by its conformation, both to form a place for short retirement and a rendezvous for gathering multitudes. Hitherward, in all probability, our Lord wandered in the evening between the rugged and brigand-haunted crags which form the sides of the Vale of Doves, stopping, perhaps, at times to drink the clear water of the little stream, to gather the pleasant apples of the *nubk*, and to watch the eagles swooping down on some near point of rock. And hither, in the morning, less heedful than their Divine Master of the manifold beauties of the scene, the crowd



followed Him – loth even for a time to lose His inspiring presence, eager to listen to the gracious words that proceeded out of His mouth." (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., pages 171-172).



Even though Farrar favors the Horns of Hattin as the site for the Sermon on the Mount, his views are not shared by other renowned scholars. Edersheim wrote, "According to traditional view this mountain was the so-called "Rām Hattin" (Horns of Hattin) on the road from Tiberias to Nazareth, about 1 1/2 hours to the northwest of Tiberias. But the tradition dates only from late Crusading times, and the locality is, for many reasons, unsuitable." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 524). Unfortunately, Edersheim does not list out the implied obvious reasons why the Horns of Hattin is unsuitable. We are left to speculate what they might be. One reason might be its distance from Capernaum. Many of the apostles came from in or around Capernaum. An 11 mile walk was a day's journey, so the 12 and 1/2 mile distance from Capernaum to the Horns would be an illogical choice for the sermon. Another reason is it that the nearby area was lightly populated with Jews. Tiberias was the nearest large City. It was

built by Herod in honor of the Roman Emperor Tiberias, right on top of a Jewish cemetery. That made the entire city unclean. Only gentiles and unfaithful Jews went into Tiberias, much less lived there. If Jesus were to gather thousands of believers for a sermon, Tiberias and its surrounding area would be a most unlikely choice.

There are some arguments against these problems. The chronology suggests that Jesus was concluding a Galilean tour, and might have been traveling with a large crowd of followers and disciples. This could easily negate the need for the mount to be close to Capernaum. It also means that the crowd could have come from many different cities, and would not have had to rely on the population of Tiberias to form the crowd. At the end of the day, we cannot say if the Horns of Hattin are the site of the Sermon on the Mount or not.

The mount

The location of the Sermon Mount continues to be a mystery. My opinion agrees with Edersheim who summarizes, "It was probably on one of those mountain-ranges, which stretch to the north of Capernaum, that Jesus had spent the night of lonely prayer, which preceded the designation of the twelve to the Apostolate. As the soft spring morning broke, He called up those who had learned to follow Him, and from among them chose the twelve, who were to be His Ambassadors and Representatives. But already the early light had guided the eager multitude which, from all parts, had come to the broad level plateau beneath to bring to Him their need of soul or body. To them He now descended with words of comfort and power of healing. But better yet had He to say, and to do for them, and for us all. As they pressed around Him for that touch which brought virtue of healing to all, He retired again to the mountain-height, and through the clear air of the bright spring day spake, what has ever since been known as the 'Sermon on the Mount,' from the place where He sat." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 524).



THE SEA OF GALILEE



- 4- **he was set** – The term “was set” is translated from the Greek word “καθίζω” or “kathizō”. It means to make to sit down, to sit, or to settle down. The Codex Sinaiticus replaces the phrase “he was set” with the translation as “he had sat down”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 1, page 15).

Rabbinical tradition dictated how the Law was read and how it was taught. In the synagogue, the Law was to be read directly from the scrolls while standing on the “Migdal” or podium. Standing while reading the Law was an ancient practice. Judd wrote, “From the Babylonian Talmud, we read, ‘Our Rabbis taught. From the days of Moses up to Rabban Gamaliel, the Torah was learned only standing’ (Babylonian Talmud Megillah 21a).” (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 335). Once the Law was read, the reader would sit down before expounding. This differentiated between the word of God, and a commentary about it. Additionally, the Rabbis seldom added new ideas, but were fond of quoting Rabbis of the past. Sitting was the posture of teaching, and over time, the Rabbis sat for all teachings. Jesus followed the accepted tradition after He ascended the mount. Barclay taught, “When a Jewish Rabbi was teaching officially he sat to teach. We still speak of a professor’s chair; the Pope still speaks ex cathedra, from his seat. Often a Rabbi gave instruction when he was standing or strolling about; that his really official teaching was done when he had taken his seat. So, then, the very intimation that Jesus sat down to teach his disciples is the indication that this teaching is central and official.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 81).

One could imagine the crowd as Jesus sat. The must have quited as He sat, knowing that instruction was coming. “There is much to learn from Matthew’s description of the setting of the Sermon. Jesus was in charge. Circumstances did not dictate to Him. Rather, He began to teach only when ‘he was set’ (Matthew 5:1); He ‘opened his mouth, and taught them’ (Matthew 5:2) when He was ready. Jesus was ever the perfect example of the Master Teacher. Jesus chose an open-air setting for His instruction, which differed from the usual rabbinic practice of choosing an indoor venue for significant instruction, such as the synagogue or academy.” (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 335).



- 5- **his disciple** – The word “disciple” is translated from the Greek word “μαθητής” or “mathētēs”. It means a learner, pupil or disciple. “Distinct and important differences exist between disciples and Apostles. The word ‘disciple’ is a translation of the Greek *mathētēs*, and it refers to a pupil or apprentice. Hence, ‘the term ‘disciple’ means one who is accepted by contract to be a student, much as one would become an apprentice in a trade.’ On the other hand, the term ‘apostle’ is a translation of the Greek *apostolos* and has reference to a delegate or messenger. Thus, the word ‘apostle’ means ‘someone who is sent and who shares the authority of the one whosends, as his representative.’ These comments mean that disciples and Apostles are not necessarily the same. All Apostles are disciples, but not all disciples are Apostles.” (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., pages 310-311).

As pointed out in Footnote #2, there are several theories as to who the “disciples” were, and who “ascended” the mount with Jesus. The most favorable of the theories is that the followers of Jesus sat at the base of the Mount, while those who would be called to serve as the Lord’s leaders accompanied Jesus to the top of the mount. Even so, it should be pointed out that the apostles were not officially called until some time after the sermon. Judd wrote, “In the Sermon on the Mount the term ‘disciple’ includes some who would become members of the Twelve as well as other faithful followers, it does not strictly refer to the Twelve Apostles. They are not commissioned until later, and at least one of them is not yet a follower of Jesus.” (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 313).

Surely the Lord knew who He was going to call long before they knew. It makes sense that He was preparing them for their call for quite some time before the call was actually issued. The Sermon on the Mount was part of that preparation. “When arrangements suitable to his plan and purpose were in to place, he instructed his disciples. In fact, as the Joseph Smith Translation indicates, the whole of the Sermon was not specifically intended for all disciples; rather, important portions were pointedly directed to the Twelve Apostles and other leaders.” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 172).

Unlike other Sermons, which were heard by the general public (including Pharisees, Scribes, Sinners, and Saints), the Sermon on the Mount was designed for those that were spiritually prepared. These followers were already baptized and committed to following Jesus. “The Sermon on the Mount was given to those who had already learned the basic principles of the gospel and made covenants; it was given not to the multitudes in general but to believers, particularly those with leadership responsibilities. The great sermon was given as a quiet, private talk, in what we might call a missionary preparation meeting.” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 172). Though the inner circle of future Apostles and Seventies may have been invited to the top of the Mount, the followers below also received instruction.

Albright believes that the sermon was only given to the small group of future apostles. He wrote, “The Great Instruction is not a public address. In Matthew it represents a collection of material addressed to the inner circle, the disciples.” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 345). The problem here is that Matthew clearly refers to the multitudes as “following Jesus”. It is hard to reconcile what Jesus did with the crowds, who typically could not take no for an answer.

- 6- **came unto him** – The word “came” is translated from the Greek word “προσερχομαι” or “proserchomai” . It means to come to, approach, to draw near or to assent to.

The question here is “why did they come unto Jesus?” In past and future contacts, the general public came unto Him for varying reasons. Some came to see miracles. Others came in hopes of receiving a miracle. Then there were those that came to ridicule, find fault, trap and mock. The Sermon on the Mount differed in that those who came unto Jesus did so as believers, and came to be taught. Jesus was very different from what the common Jew expected from the Promised Messiah. **“The sermon began with the word ‘blessed’, and with an octave of beatitudes. But it was a new revelation of beatitude. The people were expecting a Messiah who should break the yoke off their necks – a king clothed in earthly splendor, and manifested in the pomp of victory and vengeance. Their minds were haunted with legendary prophecies, as to how He should stand on the shore of Joppa, and bid the sea pour out its pearls and treasure at His feet; how He should clothe them with jewels and scarlet, and feed them with even a sweeter manna than the wilderness had known.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 177). This Messiah brought something totally different. He was blessing them with the knowledge of salvation. He came to free them from sin, and part of this process includes receiving and understanding pure doctrine.

- 7- **opened his mouth** – The word “opened” is translated from the Greek word “ἀνοίγω” or “anoigō” . It means to open. The word “mouth” is translated from the Greek word “στόμα” or “stoma” . It means quite literally, the mouth. **“This phrase he opened his mouth is not simply a decoratively roundabout way of saying he said. In Greek, the phrase has a double significance. (a) In Greek it is used of a solemn, grave and dignified utterance. It is used, for instance, of the saying of an oracle. It is the natural preface for a most weighty saying. (b) It is used of a person’s utterance when he is really opening his heart and fully pouring out his mind. It is used of intimate teaching with no barriers between. Again the very use of this phrase indicates that the material in the Sermon on the Mount is no chance piece of teaching. It is the grave and solemn utterance of the central things; it is the opening of Jesus’ heart and mind to the men who were to be his right-hand men in his task.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 81).



There is a debate among Biblical scholars regarding the words that Jesus taught on the mount. The fact is, excerpts and portions are found in other places in scripture. Therefore, some scholars speculate that Matthew simply took an amalgamation of Jesus’ teachings from various times and placed and threaded them together into one sermon that was never really given, but represents the whole of what Jesus taught. This is an interesting theory, but the Book of Mormon teaches us otherwise. Jesus taught the same sermon to the Nephite, with a few subtle nuances. This proves to me that the Sermon on the Mount was indeed a single sermon, and not a collection of sermons.

So how does one explain that parts of the Sermon on the Mount are found in other places and times. I think the answer is quite obvious. The Savior taught divine truth. Such truth does not change from place to place and from time to time. Therefore, the message is naturally repeated, in parts, as the audience needed. In fact, the Greek sentence structure conveys the idea that Jesus had taught these concepts, at least in part, in past sermons. Barclay teaches, **“The King James Version has it that when Jesus had sat down, he opened his mouth and taught them saying. In Greek there are two past tenses of the verb. There is the aorist tense, and the aorist tense expresses one particular action, done and completed in past time. In the sentence, ‘He shut the gate,’ shut would be an aorist in Greek because it describes one completed action in past time. There is the imperfect tense, and the imperfect tense describes repeated, continuous, or habitual action in past time. In the sentence, ‘It was his custom to go to Church every Sunday,’ in Greek it was his custom to go would be expressed by a single verb in the imperfect tense, because it describes continuous and often repeated action in the past.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 81-82).

Regardless of where the sermon is heard, or from which account it is given, it is a masterpiece of heavenly concepts that are new to the natural man. Elder McConkie taught, **“It is now our privilege to hear anew the Sermon on the Mount, the Sermon on the Plain, the Sermon in Bountiful – for they are all one; all contain the same truths; all fell from the same lips; all were spoken by the power of the same spirit. We shall not hear the whole sermon, for no man, of whom we know, has been so privileged since the holy words fell from the lips of Him who chose in his own right, rather than by the mouths of his servants the prophets, to present such a wondrous compilation of the divine truth in a single sermon. But we shall both hear the words and feel the spirit of the portion that has come down to us in Holy Writ.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 77).

- 8- **taught** – The word “taught” is translated from the Greek word “διδάσκω” or “didaskō” . It means to teach, hold a discourse, instruct, expound or explain doctrine. Now the point is that in the Greek of this sentence, which we are studying, the verb taught is not an aorist, but an imperfect and therefore it describes repeated and habitual action, and the translation should be: **“This is what he used to teach them.”** Matthew has said as plainly as Greek will say it that the Sermon on the Mount is not one sermon of Jesus, given at one particular time and on one particular occasion; it is the essence of all that Jesus continuously and habitually taught his disciples. **“These teachings constitute what Elder Harold B. Lee called ‘the constitution for a perfect life’ (Decisions for Successful Living, page 57).”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 171).

Jesus was teaching us His ways. He was teaching us how to live like Him, so that some day we might live as Him. **“The main theme is ‘how to reach the kingdom of heaven’ or ‘how to overcome the flesh.’ Elder Melvin J. Ballard said, ‘A man may receive the priesthood and all its privileges and blessings, but until he learns to overcome the flesh, his temper, his tongue, his disposition to indulge in the things God has forbidden, he cannot come into the celestial kingdom of God’ (cited in Kimball, Miracle of Forgiveness, page 68). These magnificent lessons teach us how to overcome the natural man and achieve that celestial glory.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, pages 171-172).



THE SERMON ON THE MOUNT BY CARL BLOCH

The Law of Moses was a Law that protected justice. Many confuse this fact with the idea that the Law somehow required that justice be served. This is not entirely true. The ancient societies lived by a Law of Retribution. In fact, they took it to the extreme. If you killed my son, the common retribution or justice was for me to kill all of your sons, daughters, relatives, and often it didn't end there. A good example of the ancient Law of Retribution is found in the story of Dinah. Dinah, a daughter of Israel, was defiled by the gentile prince named Shechem, a Hivite. Dinah's brothers found out and decided that justice must be served. This was prior to the Law of Moses. They devised a plan to seek retribution. The scriptures record, and **"two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. They took their sheep, and their oxen, and their asses, and that which was in the city, and**

that which was in the field, And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.” (Genesis 34:25-29). This is the way the Law of retribution worked. It was anything but balance. Offences were often repayed ten fold.

The Law of Moses was actually a higher Law than the existing society adhered to. It required one eye for one eye, and one tooth for one tooth. It dictated that the offended could not take advantage because of the offence. At the same time, it was not the Law of the Gospel.

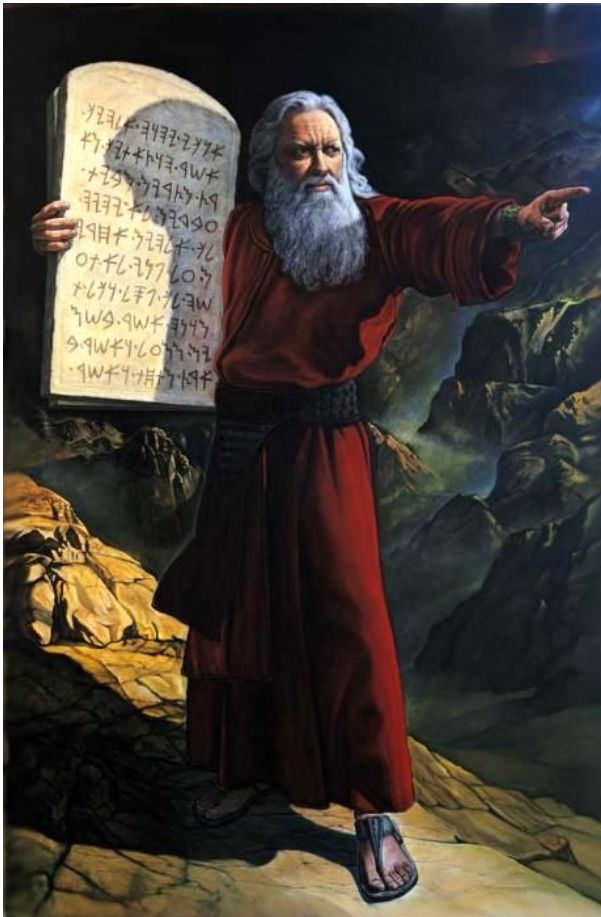
The Gospel required mercy in the place of justice. Jesus declared the New Law very clearly in the Sermon on the Mount. It starts with the characteristics necessary to live this even higher law. “President Harold B. Lee ...suggested that the Beatitudes represent a recipe for righteousness with incremental steps, beginning with ‘the poor in spirit who come unto [Christ]’ (3 Nephi 12:3; emphasis added). The next step in the celestial direction is to mourn, especially for our sins, for ‘godly sorrow worketh repentance to salvation’ (2 Corinthians 7:10). One then becomes meek and begins to hunger and thirst for righteousness. A natural sequel is a greater inclination to be merciful, and increased desire to become pure in heart, and a stronger desire to be a peacemaker (see 3 Nephi 12:5–9). But even the proper and inspired use of our moral agency has a price indicated in the next beatitude: ‘And blessed are all they who are persecuted for my name’s sake, for theirs is the kingdom of heaven’ (3 Nephi 12:3–10; emphasis added). As we climb the steps outlined in the Beatitudes, we soon humbly recognize that our lives are on a higher plane than those who love the things of this world. And notwithstanding our attempts to share with them gospel truths that can also elevate their lives, many of them will begin to persecute us and scoff at our lifestyle and point mocking fingers at those who have partaken of the fruits of the gospel (see 1 Nephi 8:26–27). The Savior reserved a special blessing for those who would be reviled and persecuted and falsely accused for his sake: ‘Ye shall have great joy and be exceedingly glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you’ (3 Nephi 12:11–12) (Condie, Ensign, September 1995, page 19).” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, pages 174-175). Proper adherence to the principles of the beatitudes places our heart and mind in a place where we are able to live the higher law. Without humility, compassion, faithfulness, and pure motives, the lesser law makes perfect sense to the carnal man.

There have been many who have compared the Sermon on the Mount with Moses receiving the Law on Mount Sinai. The similarities include the mount, the “new” doctrine received, the source of the doctrine, and the doctrine’s intent. On the other hand, “The most careless reader has probably been struck with the contrast between the delivery of this sermon and the delivery of the Law on Sinai. We think of that as a “fiery law,” whose promulgation is surrounded by the imagery of thunders, and lightnings, and the voice of the trumpet sounding long and waxing louder and louder.” (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 176). Jesus delivered the Law of the Gospel with great gentleness and kindness. The setting was peaceful and quiet. The differences are as the contrast between justice and mercy.

The Law received by Moses on Mount Sinai was preambled by the Ten Commandments. They were the foundation of the Law that came after it. Similarly, the Sermon on the Mount starts with the beatitudes, a preamble to the entire Sermon. The Beatitudes are the foundation to the teachings that followed in Jesus’ sermon. Edersheim takes the similarities even further. He wrote, “But it certainly seems to correspond to the Divine Revelation in the “Ten Words” from Mount Sinai. Accordingly, it seems appropriate that the Genesis part of St. Matthew’s Gospel should be immediately followed by the Exodus-part, in which the new Revelation is placed in the forefront, to the seeming breach of historical order, leaving it afterwards to be followed by an appropriate grouping of miracles and events, which we know to have really preceded the ‘Sermon on the Mount’.” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 527).

Many argue that the Law of Moses was nullified by the Law of the Gospel, as though the ancient Law no longer has validity or purpose. “And yet the New Commandments of the Mount of Beatitudes were not meant to abrogate, but rather to complete, the Law which was spoken from Sinai to them of old. That Law was founded on the eternal distinctions of right and wrong – distinctions strong and irremovable as the granite bases of world.” (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 177). The Ten Commandments are just as applicable today as they were when Moses received it. The Law of Moses has not been negated, but rather expanded. The Law of the Gospel is an elevation of the Law of Moses. “And when properly understood: the Beatitudes themselves are far more doctrinal than ethical in nature.” (The Doctrinal New Testament





Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 215). The rest of the Sermon on the mount represents the ultimate standard of the Law of Moses.

Even so, the Sermon on the Mount does not reveal all that the Law of the Gospel has to offer or teach. In fact, we don't even have a complete record of the sermon itself. **"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. He may have expounded on each point at extended length, with the Gospel historians who preserved his sayings being guided by the Spirit to write only those words which, in the infinite wisdom of Him who knoweth all things, should have been incorporated into their scriptural accounts. It may well be that the most perfect and elaborate sermon was delivered to the Nephites, for their congregation was composed only of spiritually attuned souls."** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 78).

Many Biblical scholars have theorized that the Sermon on the Mount is a collection of teachings presented by Jesus in various places and times assembled by Matthew to summarize Jesus teachings. In other words, many scholars believe that the actual Sermon on the mount was never delivered as it is written. Bruce R. McConkie clarifies, **"The Sermon on the Mount is not an assemblage of disjointed sayings, spoken on diverse occasions, that have been combined in one place for convenience in presentation, as some uninspired commentators have speculated."** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 78). Modern revelation and the Book of Mormon confirm that the Sermon on the Mount is a single sermon and not a creation of Matthew.

The fact that portions of the Sermon are found in other settings is not surprising. Jesus' teachings would have been harmonious. He would have surely taught the same doctrines from place to place. His continuity of teachings doesn't disprove the fact that the Sermon on the Mount was indeed an authentic work, but rather reinforces what Jesus taught and believed. **"The Savior started out teaching men at the beginning of his ministerial career the most pure and godlike principles, principles which were not understood and practised by men generally, which were more heavenly, which seemed to be more fitted for a more exalted race of beings; than for man in his fallen condition."** (The Journal of Discourses, Volume 20, George Q. Cannon, September 15, 1878, page 89). This is the theme of all that Jesus taught, and it is the theme of the Sermon on the Mount.

The Sermon on the Mount can be divided into three main categories, each necessary for exaltation. Edersheim defines them as follows: **"First, the right relationship between man and God, or true righteousness—what inward graces characterise and what prospects attach to it, in opposition to Jewish views of merit and of reward. Secondly, we would mark the same contrast as regards sin (hamartology), temptation, etc. Thirdly, we would note it, as regards salvation (soteriology); and, lastly, as regards what may be termed moral theology: personal feelings, married and other relations, discipleship, and the like."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 527). Jesus is clearly outlining the required characteristics of those qualified for a return to His Father.

Most scholars agree that the Sermon on the Mount is the greatest single Sermon in our possession. **"There may have been greater sermons preached to selected congregations of spiritual giants – as, for instance, at Adam-ondi-Ahman when the first man assembled together the high priests and patriarchs of his dispensation, along with other righteous saints of like spiritual capacity—there may have been other sermons preached to spiritual giants who could comprehend more of the truths of eternity than the general run of mankind. The Sermon on the Mount, however, was preached to instruct and counsel the newly ordained apostles; to open the door for spiritual progress for all newly called members of the Church and kingdom of God on earth; and to stand as a beacon inviting men of good will of every**



doctrinal persuasion to come to the Fount of Wisdom and learn those things which will assure them of peace in this world and eternal glory in the world to come.” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, pages 77-78).

What I find amazing is that not everyone sees the greatness of the Sermon on the Mount. Perhaps a lack of spiritual understanding prohibits them from comprehending the doctrines being taught. Martin Luther, who is accepted as one of the architects of the reformation, lacked the doctrines of the restoration and consequently could not see the truths in the Sermon on the Mount. In fact, “Martin Luther...called the Sermon on the Mount ‘the devil’s masterpiece’ because in his opinion ‘the devil so masterfully distorts and perverts Christ’s true meaning through his Apostle [Matthew] especially in the fifth chapter.’” (The Sermon at the Temple and The Sermon on the Mount, John W. Welch, page 22). There is a warning contained here. We must read the Sermon on the Mount with the guidance of the spirit. To do otherwise might lead us down a road of misunderstanding and false interpretations.

- 9 - **Blessed** – The word “Blessed” is translated from the Greek word “μακάριος” or “makarios”. It means blessed or happy. It can also mean supremely blest (by extension), fortunate, well off or happier. “The term ‘Beatitude’ derives from the Latin *beatus*, which means ‘to be blessed’ or ‘to be happy or fortunate,’ and is the equivalent of the Greek *makarioi* and the Hebrew ‘ashre.” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 173). As stated, the Hebrew word for blessed is “אשר” or “ashar”. It means to go straight, to progress, to set right, call blessed, to be led, happy or upright. The Hebrew term seems to connect the state of lasting happiness with righteousness. This is further emphasized when one evaluates the meaning behind each letter in its original Paleo-Hebrew form, a type of hieroglyphical writing. The Paleo-Hebrew for “ashar” is;

- א - Is the Paleo-Hebrew letter “𐤀” or “𐤁” or “resh”. The Paleo-Hebrew represents the sickle and symbolizes gathering, harvest and first fruits.
- ש - Is the Paleo-Hebrew letter “𐤑” or “𐤒” or “shin”. The Paleo-Hebrew represents the mortality, children of men, the crown
- נ - Is the Paleo-Hebrew letter “𐤌” or “𐤍” or “aleph”. The Paleo-Hebrew represents the first father, the first, or the Father.

The Paleo-Hebrew for the word blessed would carry a symbolic meaning of “To the Father are mortal men gathered”. This is the ultimate meaning of blessed, and the underlying meaning of the beatitudes. The beatitudes, if followed, will bring a level of fulfillment much higher than worldly happiness. “The English word happiness gives its own case away. It contains the root hap which means chance. Human happiness is something which is dependent on the chances and the changes of life, something which life may give and which life may also destroy. The Christian blessedness is completely untouchable and unassailable. ‘No one,’ said Jesus, ‘will take your joy from you’ (John 16:22). The beatitudes speak of that joy which seeks us through our pain, that joy which sorrow and loss, and pain and grief, are powerless to touch, that joy which shines through tears, and which nothing in life or death can take away. The world can win its joys, and the world can equally well lose its joys. A change in fortune, a collapse in health, the failure of a plan, the disappointment of an ambition, even a change in the weather, can take away the fickle joy the world can give. But the Christian has the serene and untouchable joy which comes from walking for ever in the company and in the presence of Jesus Christ. The greatness of the beatitudes is that they are not wistful glimpses of some future beauty; they are not even golden promises of some distant glory; they are triumphant shouts of bliss for a permanent joy that nothing in the world can ever take away.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 84).

Translators, scholars and linguists alike have struggled with the translation of the word “blessed”. Some favor “fortunate”, while other favor “happy”. Even when one settles on a proper translation, there seems to be something lacking. Perhaps this is why I prefer the Paleo-Hebrew meaning of the word. It seems to be far more fitting. Albright, who is otherwise a brilliant archeologist and Biblical scholar, prefers to translate the word as “fortunate”. He writes, “The usual English ‘blessed’ has more and more come to have liturgical or ecclesiastical overtones, and we have chosen ‘fortunate’ as being the best translation available to us. The Heb. ashre originally meant ‘the good omens of...’ There is increasing evidence that the Hebrew originally had the same meaning as the pagan Greek. (Cf. W. F. Albright, *Archaeology and the Religion of Israel*, Johns Hopkins Press, 1942, page 227). The meaning is both “they are among the fortunate who . . .” and “fortunate are the . . .” Only the incorrigible pedant can find shades of meaning distinct from each other in eg. *insulae Fortunatae* and *Fortunatorum Insulae*.” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 46). I struggle with this translation because fortune carries the idea of luck and chance. I fundamentally do not believe that God leaves His blessings for His children to chance and fortune. Elder McConkie defines the word “Blessed” as follows, “To beatify make supremely happy or to announce that a person has attained the blessedness of heaven. Beatitude is a state of utmost bliss, and the Beatitudes are our Lord’s declarations of the blessedness and eventual eternal glory of those who obey the various principles recited in them.” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 79).

I think for us to truly understand what the term blessed means, we must understand it in spiritual terms rather than temporal terms. In the world, being blessed is a state of material wealth and physical comfort. Someone driving an expensive car or sporting a large diamond ring might be called blessed. These things have nothing to do with spiritual blessings. In fact, such material wealth can be a spiritual curse. Jesus is absolutely talking about a spiritual state of blessedness. “President Harold B. Lee defined blessedness as a state that is ‘higher than happiness’. This type of happiness is disconnected from the transitory and temporary world and as such is independent from the influence of the world. Dummelow, in clarifying this difference, wrote, ‘Happiness comes from without, and is dependent on circumstances; blessedness is an inward fountain of joy in the soul itself, which no outwards circumstances can seriously affect.’” (The Sermon on the Mount in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light”, Matthew O. Richardson, page 80). Such blessedness is being at



The Sermon on the Mount

peace with God. It is knowing that one's thoughts, actions, and desires are in line with God's will. It is having His spirit to be with you. It is the comfort and peace that comes with righteous living.

The word "beatitude" is not found in the New Testament, at least not in the Greek or English translations. Apparently, the word is the Latin word used for "blessed". We have retained the Latin word as the title for the first part of the Sermon on the Mount. Jesus starts the sermon teaching how we can achieve a state of spiritual prosperity or beatitude. Ogden and Skinner taught, "Jesus began by pronouncing what in English have come to be known as 'The Beatitudes' (or, as a Primary child called them, 'The Beautiful Attitudes'), which are, in effect, Jesus' character in words, The Beatitudes are both characteristics of and conditions enjoyed by the exalted." (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, pages 172-173).

Jesus taught the Sermon on the Mount to the Nephites at the Temple in Bountiful after His resurrection. In the different accounts of the sermon, Matthew records 8 Beatitudes while the Book of Mormon records 10. With only minor differences, the Beatitudes recorded in Matthew are repeated to the Nephites in 3rd Nephi. One of the subtle differences in the Book of Mormon is an introduction to the Sermon by Jesus where He introduces 2 additional Beatitudes. They are as follows;

"Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants..." (3rd Nephi 12:1).

"Blessed are they who shall believe in your words, and come down into the depths of humility and be baptized..." (3rd Nephi 12:2).

The two Beatitudes of the Book of Mormon seem to be an invitation to listen to the Lord's authorized representatives, who are admonished to teach the other Beatitudes to all the world. Such teachings would invite men to come unto Christ. These teachings would teach men to be like Him. They contain the principles and ordinances of the Gospel. Many theorize that the 4th Article of Faith is outlined in the Sermon on the Mount. The 4th Article of Faith states, "We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost." Below is a chart comparing the 4th article of Faith, the Sermon on the Mount, and the Sermon on the Temple.

The Beatitudes – Matthew 5	The Beatitudes – 3rd Nephi 12	Article of Faith 4
	1. Heed to the words of the 12	
	2. Believe in the words...and be baptized	
1. Poor in Spirit	3. Poor in Spirit	1. Faith in the Lord Jesus Christ
2. They that Mourn	4. They that Mourn	2. Repentance
3. The Meek	5. The Meek	3. Baptism by Immersion for the Remission of Sin
4. Hunger & Thirst after Righteousness	6. Hunger & Thirst after Righteousness	4. Laying on of Hands for the Gift of the Holy Ghost
5. The Merciful	7. The Merciful	
6. Pure in Heart	8. Pure in Heart	
7. The Peacemakers	9. The Peacemakers	
8. Persecuted for Righteousness Sake	10. Persecuted for Righteousness Sake	

It is established that the Beatitudes are the characteristics, conditions, and actions required for exaltation. Huntsman wrote, "The 'Beatitudes' are, in effect, Jesus' character in words. The Beatitudes are both characteristics of and conditions enjoyed by the exalted – those who are or will be recipients of eternal life." (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "The Six Antitheses: Attaining the Purpose of the Law through the Teachings of Jesus", Eric D, Huntsman, page 104). It is therefore theorized that the Beatitudes form a sequential pattern for exaltation, a recipe if you will. "The Beatitudes are eight emotional attitudes that Jesus felt we must cultivate if we are to have the highest form of happiness, blessedness. To achieve this blessed state, according to Jesus, man must look, not to an improvement of his physical environment, but to the cultivation of specific attitudes." (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 29). Cleon Skousen made an interesting observation when he wrote, "As we carefully study the Beatitudes, we notice that they follow the same pattern as the first principles of the gospel outlined in the Articles of Faith." (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 233).

The theory is that the poor in spirit, Matthew's first Beatitude, is describing those that humble themselves before God. They are those that are willing to believe in the spiritual matters, rather than placing their trust in the arm of flesh. These are those that have faith in the Lord Jesus Christ. This is the first principle of the Gospel according to the 4th Article of Faith.

The second Beatitude, according to Matthew, is directed to those that "mourn". Mourning is a trait associated with regret, loss and disappointment. It is a trait exhibited by the sinner who desire forgiveness. Mourning is a significant step in the repentance process. Mourning represents the repentant; those with godly sorrow. This is the second principle of the Gospel according to the 4th Article of Faith.

The third Beatitude in Matthew's sequence relates to the meek. The meek submit to the will of God. They put their will second to others, and especially to God. Baptism is the first ordinance of the Gospel. It represents a two way promise. The person being baptized promises to mourn with those that mourn, comfort those that stand in need of comfort, and to do the will of God – remembering His name in all things. It is a promise to do God's will or, in other words, keep His commandments. This is the third principle and first ordinance of the Gospel according to the 4th Article of Faith.

Matthew's fourth Beatitude relates to those that hunger and thirst after righteousness. The Holy Ghost is the testifier and teacher of all truth. Those that learn eternal truths, do so through the Holy Ghost. According to the 4th Article of Faith, the 4th principle and ordinance of the gospel is the laying on of hands for the gift of the Holy Ghost. Those that hunger and thirst after righteousness seek the Holy Ghost for that reason.

The subsequent Beatitudes represent characteristics that must be achieved by those who have become covenant sons and daughters of God. They must become merciful, pure in heart, peacemakers, and willing to endure persecution for the Lord's sake. "The Beatitudes teach that these uncommon blessings are intended only for the uncommon person whose character centers not on traits valued by the world but traits favored by God. Such traits may appear completely foreign to some of the world's more 'natural' citizens and are not readily embraced – at least not without prodding or compulsion." (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Salt and Light", Matthew O. Richardson, page 80).

Unfortunately, the world we live in has little to no value for most of the traits listed in the Beatitudes. The world sees humility, meekness and mercy as signs of weakness. Righteousness is typically seen as politically incorrect or even wrong. Revenge is preferred over peace, and persecution is answered by retaliation. The hearts of men have grown cold and hard. "This is one of the tragedies of our civilization. We have learned how to improve our material status, but we have not learned how better to cultivate the happiness man so much desires by developing a set of attitudes that will put him at peace with himself and his neighbors. And all of us are aware, or at least should be, that this inner peace has more to do with human happiness than all that a lust for wealth can bring to us. No one wants to limit progress in the material realm, but

many wish to build the kind of personality traits that will make us happy in any environment. Only then can we get the peace and the happiness life can offer. The eight beatitudes are our chief source of this inward joy. Activating the Beatitudes in our lives can help to limit the number of divorces and broken homes, restrict our troubles between capital and labor, curb the difficult situations that lead to war, prevent our skyrocketing crime rate, and otherwise correct evils in our rapidly crumbling civilization.” (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 30).

The language of the Beatitudes is not new to the New Testament. The writings of Beatitudes were common to ancient Israelite literature. In fact, the Book of Psalms opens with a Beatitude. The Psalmist writes, “**Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.**” (Psalms 1:1).

“The collection of sayings commonly known as Beatitudes may fittingly be called the spiritual charter of the Kingdom. The form which the individual verses take is well known in the Psalms, Proverbs, and Ecclesiastes. In another form, it can easily be seen as an implied grammatical construction of protasis-apodosis (conditional and result clauses: ‘if you do this, then that will follow’.” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 47). Such writings closely parallel the concept of covenants. Covenants are essentially two-way promises. To assure that one promise is kept, one must fulfill the terms of the opposing promise. In this sense, covenants are conditional. It would stand to reason that Jesus was conveying concepts that were of a covenant nature. The Beatitudes are the conditions of exaltation. Judd wrote, “**The Beatitudes are both characteristics of, and conditions enjoyed by, the exalted—those who are or will be recipients of eternal life.**” (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 336).

Jesus’ use of this literary style was no doubt intentional. It would have been recognized by the Jews as sacred language. “**Jesus was adopting the language of ancient Israel’s great lyrics of prophet-kings and inspired poets to teach his profound message, citing words that he had inspired them to record. Beatitudes, as a literary form, are also found in inter-testamental and rabbinic literature, but Jesus gave them a fresh, new perspective.**” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 173). They may have been recognized but Jesus’ beatitudes were far from common. They used familiar style, but the content was significantly different. “**As with all our Lord’s sayings, they were unlike and superior to the Rabbinical beatitudes of the day. No doubt Jesus made many more beatific declarations either in this sermon or on other occasions.**” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 83).

By using the language of Beatitudes, Jesus would have captured the attention of the audience. What followed was a crafted message unlike anything they had heard before. Barclay explained, “**It can be seen that every one of the beatitudes has precisely the same form. As they are commonly printed in our Bibles, each one of them in the King James Version has the word are printed in italic, or sloping, type. When a word appears in italics in the King James Version it means that in the Greek, or in the Hebrew, there is no equivalent word, and that that word has had to be added to bring out the meaning of the sentence. This is to say that in the beatitudes there is no verb, there is no are. Why should that be? Jesus did not speak the beatitudes in Greek; he spoke them in Aramaic, which was the kind of Hebrew people spoke in his day. Aramaic and Hebrew have a very common kind of expression, which is in fact an exclamation and which means, ‘O the blessedness of . . .’ That expression (‘ashere (Hebrew #835) in the Hebrew) is very common in the Old Testament. For instance, the first Psalm begins in the Hebrew: ‘O the blessedness of the man that walketh not in the counsel of the ungodly’ (Psalms 1:1), that is the form in which Jesus first spoke the beatitudes. The beatitudes are not simple statements; they are exclamations: ‘O the blessedness of the poor in spirit!’” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 83).**

There is a significant message between the Law of Moses and the Law of the Gospel. The preparatory Law is based on “Thou Shalt” clauses. The cause and effect of the Law of Moses was primarily based on prohibitions. The Law of the Gospel is based upon promises for willing obedience. Such obedience is given not for fear of retribution, but rather for an inner love and commitment towards our Father in Heaven. Edersheim wrote, speaking of the Sermon on the Mount, “**It opens with ten Beatitudes, which are the New Testament Law. These 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 tablets of the heart.**” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 529).

Since we have mentioned the Jewish literature at Jesus’ time, which uses the Beatitude style of writing, it would be interesting to read some of the ancient styles. One great example exists in the Dead Sea Scrolls;

The sermon on the mount



BEATITUDES OF THE DEAD SEA SCROLLS

(4Q525)

The title given to this piece of wisdom poetry, consisting of fifty mostly small fragments palaeographically dated to the second half of the first century BCE, derives from the repeated use of 'Blessed' ('ashre), modelled on Ps. i, 1, and recalling the Beatitudes of the New Testament (Matth. v, 3-11). The main structural difference between Matthew and 4Q525 lies in that the former each time lists the reward of the virtue for which people are blessed, whereas the Cave 4 text provides ordinary, mostly antithetic, parallelisms instead.

For the editio princeps, see E. Puech, DJD, XXV, 115-78.



Fragment 2

II [Blessed is] ... with a pure heart
and does not slander with his tongue.
Blessed are those who hold to her (Wisdom's) precepts
and do not hold to the ways of iniquity.
Blessed are those who rejoice in her,
and do not burst forth in ways of folly.
Blessed are those who seek her with pure hands,
and do not pursue her with a treacherous heart.
Blessed is the man who has attained Wisdom,
and walks in the Law of the Most High.
He directs his heart towards her ways,
and restrains himself by her corrections,
and always takes delight in her chastisements.
He does not forsake her when he sees distress,
nor abandon her in time of strain.
He will not forget her [on the day of] fear,
and will not despise [her] when his soul is afflicted
For always he will meditate on her,
and in his distress he will consider [her?]
...
[He will place her] before his eyes,
so as not to walk in the ways of [folly].
...

Fragment 5

...
[Do not] forsake your [inheri]tance [to the nations]
nor your portion to strangers...
For the wise... will instruct with sweetness.
Those who [f]ear God observe her (Wisdom's) ways
and walk in [all] her precepts
and do not reject her corrections.
The intelligent will bring out...
[and all] those who walk in perfection will turn aside injustice,
but they will not reject her admonitions and will carry [her] ...
The sensible will recognize her ways [and meditate on (?)] her depths.
... will look.
Those who love God will withdraw to it (Wisdom) ...

Fragment 14 ii

II ... your feet will [walk] in an open place and you will advance on
the high grou[nd of] your [e]nemy.
[You will love God with all your heart and with all] your soul, and
He will deliver you from all evil.
Terror will not come upon you... He will make you inherit.





He will fill your days with good and you will w[alk] in great peace
 ... you will inherit glory.
 And you will end up in the eternal resting place...
 And all who know you will walk together following your teaching;
 ... will mourn together and will remember you in your ways.

For you were g[ood] ...
 And now, listen to me, O man of understanding,
 And let your mind be attentive to the utter[ances of my lips].
 Allow knowledge to enter your heart (literally: belly) ...
 Express [your] utterances with just humility [and] give [not] ...
 [Do not] turn against the words of your friend so that he will not...to you.
 Answer as is proper to him who listens to you.
 Beware...
 [Do not] pour out your thought before you have heard their words... greatly.
 First listen to their utterance and afterwards answer
 ... [With long-]suffering express them and answer correctly among princes.
 ... with your lips and a stumbling block of the tongue.
 Beware greatly... lest you are caught by your lips
 As well as ensnared by [your] tongue unseemly words...from me and were twisted...



(The Complete Dead Sea Scrolls in English, Translated by Geza Vermes, page 513-515).

One last note on the "Blessed's" or "Beatitudes"; there has been debate among scriptural scholars as to the correct order of Jesus' Beatitudes. Albright wrote, "The order of these verses is uncertain in our oldest manuscripts." (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 46). Fortunate for us, we have the unadulterated translation of the Sermon at the Temple in the Book of Mormon. It confirms that the order of Matthew's Beatitudes is absolutely correct.

10- **poor in spirit** – The word "poor" is translated from the Greek word "πτωχός" or "ptōchos". It means reduced to beggary, begging, asking alms, destitute of Christian virtues and eternal riches, helpless, powerless, poor and needy. It can be used to represent spiritual poverty. "It is likely that the original editor felt that the Gr ptāchoi (poor) alone would be misunderstood if left without qualification, and so reproduced the Qumran saying rather than the tradition, as it is in Luke (Luke vi 20—"the poor")." (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 46). Another word for poor might be contrite. The word "spirit" is translated from the Greek word "πνεῦμα" or "pneuma". It is generally used to reference the Holy Ghost, or the third member of the Godhead. To be poor in spirit means to be humble and "to recognize gratefully [our] dependence on the Lord—to understand that [we] have constant need for His support. Humility is an acknowledgment that [our] talents and abilities are gifts from God" (True to the Faith: A Gospel Reference [2004], page 86).



The phrase "poor in spirit" might be translated as "contrite spirit". Breaking these two words down into their Paleo-Hebrew letters is enlightening. The word "Spirit", in Hebrew, is רוח or "ruwach", meaning wind, breath or spirit. The Paleo-Hebrew is as follows;

𐤄 – is the Paleo-Hebrew letter "𐤄" or "𐤄" or "heth" or "chet". The Paleo-Hebrew represents the throne of God, blessings of eternal life, or a fence.

𐤌 – is the Paleo-Hebrew letter "𐤌" or "𐤌" or "lamed". The Paleo-Hebrew represents the nail, the connector or a covenant.

𐤊 – is the Paleo-Hebrew letter "𐤊" or "𐤊" or "resh". The Paleo-Hebrew represents the sickle and symbolizes gathering, harvest and first fruits.

The Paleo-Hebrew might be interpreted as "gathering through covenant unto eternal life". This is one of the functions of the spirit.

The word "Contrite", in Hebrew, is דַּכָּה or "dakah", meaning to crush, be crushed, or to be contrite. The Paleo-Hebrew is as follows;

ה – is the Paleo-Hebrew letter "ה" or "ה" or "he". The Paleo-Hebrew represents the life of body, the tree of life, or the window.

כ – is the Paleo-Hebrew letter "כ" or "כ" or "Kaf". The Paleo-Hebrew represents the palm of the hand, the right hand, submission or a covering wing.

ד – is the Paleo-Hebrew letter "ד" or "ד" or "Daleth". The Paleo-Hebrew represents the pains of mortality.

The Paleo-Hebrew for "contrite" might be interpreted as "life being submitted to the pains of mortality". This is perfectly fitting in describing the poor in spirit. LeLan Monson explains, "To be poor in spirit is, also, to be ready to accept the will of God concerning us." (Look to the Mount: A Study of the Sermon on the Mount, LeLan H. Monson, page 33). It is to accept the pains and struggles of mortality with faith that God knows what is best for us. LeLan goes on to say, "Poverty of spirit is the opposite of pride, of self-sufficiency, of self-righteousness, or self-conceit...It calls for humility, the spirit of those who desire to learn, rather than to teach, to obey rather than to command." (Look to the Mount: A Study of the Sermon on the Mount, LeLan H. Monson, page 31). Bruce R. McConkie taught that the poor in spirit are "those who are humble and contrite, who have a broken heart and a contrite spirit, who are devoid of pride, self-righteousness, and self-conceit." (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 215).

When Jesus spoke of the "poor in spirit" He was referring to individuals who were more than just humble. Humility is a modest or low view of one's own importance. Humility in and of itself is a good thing; however, Jesus was speaking of something more than a humble person. Jesus is referring to individuals who 1) are teachable, 2) recognize their spiritual needs, 3) put their trust in God, and 4) have faith in the God of Heaven.

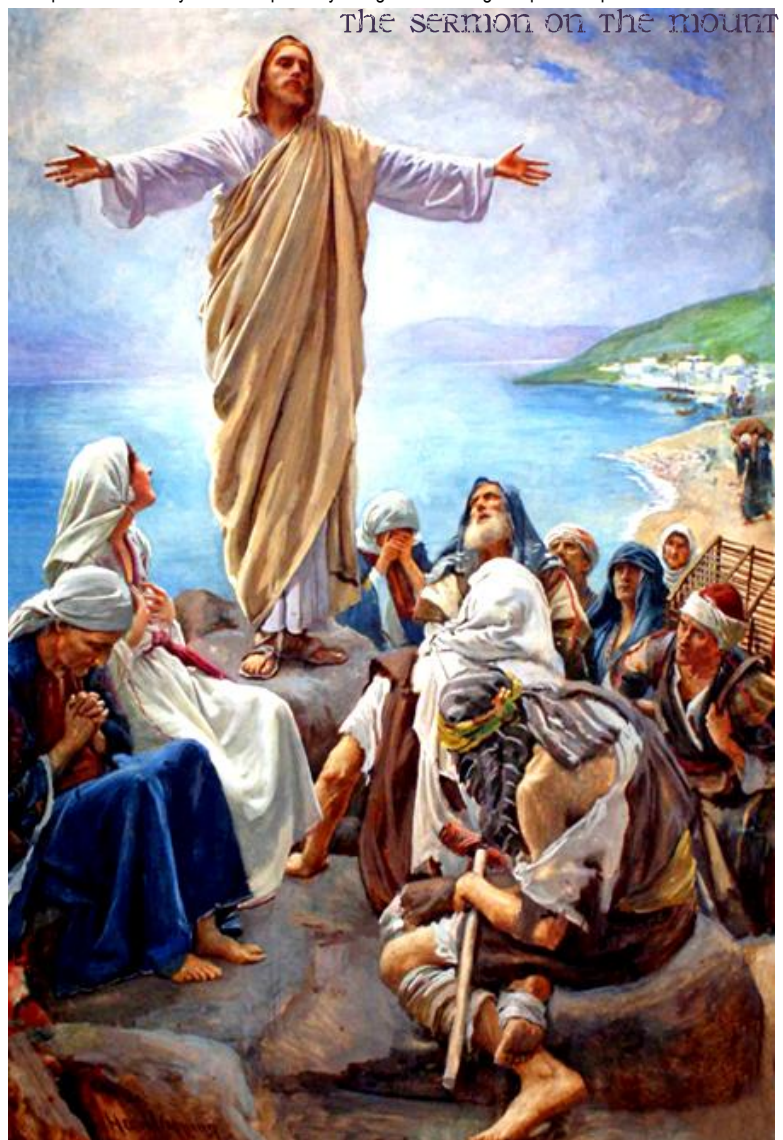
The poor in spirit recognize that they are weak and lack understanding. They are willing to be taught, and they are willing to change. "This Beatitude then teaches us that God wants humble people, for they are teachable. The proud bring a full bucket and no one can pour water into it. The humble bring an empty bucket and are prepared to receive. The parable might have read: Blessed are the teachable who come unto me, for theirs is the kingdom of God." (Look to the Mount: A Study of the Sermon on the Mount, LeLan H. Monson, page 32).

Being poor in spirit is a requirement for the companionship of the Holy Ghost. Consequently, it is a requirement for divine direction. Without the Holy Ghost revelation is impossible. Hence, the poor in spirit are qualified to receive revelation. Speaking of the Sermon on the Mount, Brigham Young taught. "And he lifted up his eyes on his disciples, and said, Blessed be ye poor; for yours is the kingdom of heaven." Again, "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" Again, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." A few words upon the subject in these texts will answer my purpose and feelings. Jesus had no other meaning than simply, blessed are they who have the light of revelation to understand the providences of God, and to know Him and themselves." (The Journal of Discourses, Volume 10, Brigham Young, June 4, 1864, page 299).

The poor in spirit recognize their spiritual needs. They recognize that worldly success or understanding is not enough. Regardless of their secular understanding, they know their spiritual dependence upon God. The "poor in spirit are those who are fully and painfully aware of their own spiritual poverty, of the faultiness of their own souls, of the smallness of the good that is in us all, of the moral indigence of most men... Those complacent people on the other hand who drape themselves in self-satisfaction, taking no heed of the foulness accumulated and hidden under their vain glory, will not enter the kingdom." (Life of Christ, Giovanni Papini, page 88). A close friend of mine used to say, "don't expect anything from people, they will let you down everytime." As pessimistic as that sounds, there is a stark reality in the statement. Men are imperfect. The natural man is self-serving and selfish. If we choose to place our trust in man, we can expect disappointment and failure. Worse yet, if we place that trust in our own ability, we will find ourselves significantly lacking. President Harold B. Lee taught that the poor in spirit are "those who are spiritually needy, who feel so impoverished spiritually that they reach out with great yearning for help". (Teachings of Presidents of the Church: Harold B. Lee, page 197). Such help is only truly answered when it comes from God. Albright came to a similar conclusion when he wrote, "The poverty described is that of the man fully, conscious of the poverty of all human resource, and knowing his need and desire for God." (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 46).

The term "poor in spirit" can take on so many interpretation that many have questioned the translation itself. "Goodspeed, from the University of Chicago, answers the question with a clearer translation—"Blessed are those who feel their spiritual need." Humble people, Jesus thinks, are aware that they are spiritually deficient... He calls our attention to the fact that we live in a wasteland life to over-shadow the spiritual. Our rapidly decaying societies across the world are the result." (Look to the Mount: A Study of the Sermon on the Mount, LeLan H. Monson, pages 30-31).

The poor in spirit put their trust in God. "So in Hebrew the word poor was used to describe the humble and the helpless man who put his whole trust in God. It is thus that the Psalmist uses the word, when he writes, 'This poor man cried, and the Lord heard him, and saved him out of all his troubles' (Psalms 34:6). It is in fact true that in the Psalms the poor man, in this sense of the term, is the good man who is dear to God. 'The hope of the poor shall not perish for ever' (Psalms 9:18). God delivers the poor (Psalms 35:10). 'In thy goodness, O God, thou didst provide for the needy' (Psalms 68:10). 'He shall defend the cause of the poor of the people' (Psalms 72:4). 'He raises up the needy out of affliction, and makes their families like flocks' (Psalms 107:41). 'I will satisfy her poor with bread' (Psalms 132:15). In an



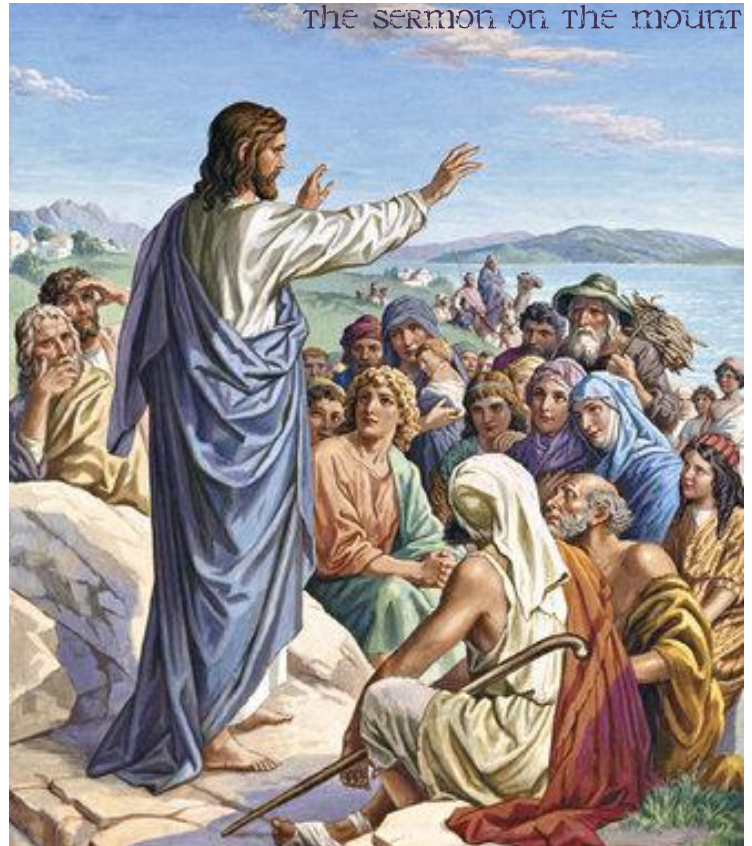
these cases the poor man is the humble, helpless man who has put his trust in God. Let us now take the two sides, the Greek and the Aramaic, and put them together. Ptochos (Greek #4434) describes the man who is absolutely destitute, the man who has nothing at all; 'aniy (Hebrew #6041) and 'ebyown (Hebrew #34) describe the poor, and humble, and helpless man who has put his whole trust in God. Therefore, 'Blessed are the poor in spirit' means: 'Blessed is the man who has realised his own utter helplessness, and who has put his whole trust in God.'" (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 86).

Finally, the poor in spirit have faith in the God of Heaven. To me, faith is not a noun, at least in functional terms. I believe that faith is a verb. It is an action word. Faith without any action is nothing more than a belief. True faith, requires work. **"The first principle of the gospel is faith, and coupled with it is the first beatitude where Jesus promises the discouraged, the depressed, and the poor in spirit an opportunity to inherit the kingdom of heaven if they will just come unto him."** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 233). Therein lays the work. The faithful will come unto Jesus through their willing submission to His commandments. **"We must be willing to be dependent on our Savior. Here in mortality we are nothing of ourselves (Mosiah 4:11). Recognizing our nothingness should lead not to hopelessness but to willing dependence on the only Person in the universe who can rescue us from our fallen condition. The nothingness we refer to here is our incapacity and helplessness to get ourselves out of this fallen, mortal condition; we are not suggesting that we are worthless – nothingness is not worthlessness – because we know each soul is worth a great deal in the sight of God."** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 176).

The poor in spirit do not seek answers to spiritual problems in the wisdom of the world. In fact, the truly poor in spirit seek the counsel and direction of God in all things. The world most often deems the poor in spirit as unintelligent and simple. They see things this way because their pride cannot see anyone greater than themselves. Dependence on God is seen as weakness. **"Those who follow Him are often judged as 'poor' or misguided in the world's estimation."** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapel and Thomas A. Wayment, Frank F. Judd Jr., page 340).

The poor in spirit are not driven by worldly wealth, fame or power. In fact, their priority is God's will and His divine blessings. The poor in spirit do not petition God for the satisfaction of their carnal wants. They petition God for guidance and strength in accomplishing His will. **"Do men get rich by this everlasting begging? No. Those who do it will be poor in spirit and in purse. If you desire to be rich, go and preach the Gospel with a liberal heart, and trust in God to sustain you."** (The Journal of Discourses, Volume 7, Brigham Young, April 7, 1860, page 230). The poor in spirit recognize the difference between temporal riches and spiritual riches.

Being truly poor in spirit results in faithfulness. The poor in spirit do not stop by begging the Lord for help. They seek to follow Him according to their capacities and ability. This means that they are faithful through adversity, even great adversity. One who is poor in spirit learns that **"...He can serve God by doing His will. One serves God best by bearing patiently the yoke He has had placed upon him. He must accept humbly whatever task God has providentially assigned to him."** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 34). Elder Derrick taught that the poor in spirit recognize the Master and follow Him under all circumstances. He compares this kind of obedience with the training of Arabian horses. He said, **"I was reading recently that when professionals train Arabian horses they work with them for several months. At the conclusion of the training period they are placed in a corral without food or water. After several days both food and water are placed some distance away, but within sight. The gate is then opened and the horses run to satisfy their appetites. Just before they reach the food and water, the trainer blows a whistle. Those that respond to the trainer's whistle are singled out as the most valued. They are submissive to the master's call."** (General Conference, "The Beatitudes and Our Perfection", Royden G. Derrick, April 1977). So it is with the Poor in Spirit.



How did the Ancient world view the poor in spirit? The sons of light, the name by which the men of Qumran were known, believed that one of the attributes of the perfected was being poor in spirit. Without this attribute, perfection was not attainable. **"The phrase" poor in spirit, "occurs in the Qumran material as 'aniyē ruah. There are two words in Hebrew which would provide us with the background for this saying; anavim and 'aniyim. They are virtually synonymous, and both mean 'poor', 'afflicted', 'humble'. The Qumran War Scroll (1QM xiv 7), which is Herodian in date, gives us a saying which closely parallels that of Jesus, and may be translated: "Blessed be the Lord God of Israel...giving... vigor to the shoulders of the bowed, and (...) to the lowly spirits; firmness to the melting heart." Unfortunately the script belongs to a period in Hebrew when the letters yod and waw were not sharply distinguished, and it is possible to read either anav or 'ani. However, other occurrences of the letters in the column indicate that the reading should aniyim rather than ānavim."** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 46). The Qumran text gives us an indication as to how the people of Jesus' time would have viewed the phrase poor in spirit. Unfortunately, we have little insight from the Hebrew Bible. **"This expression is not found in either the Massoretic Text (the standardized Hebrew Bible, the Old Testament) or rabbinic literature. Presumably, it means those who are 'poor in pride,' those who are devoid of pride, or those who are 'poor in the spirit of the world'."** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 175). That being said, the rabbinical writings are full of saying regarding humility. If being humble is the essence of being poor in spirit, then there is much to reference. At the time of Jesus, the Jews had tremendous regard for the great Rabbi Hillel. One of his sayings gives us some insight. He wrote, **"My humility is my greatness, and my greatness my humility," which, be it observed, is elicited by a Rabbinic accommodation of Ps. cxiii: 5, 6: 'Who is exalted to sit, who humbleth himself to behold.' It is the omission on the part of modern writers of this explanatory addition, which has given the saying of Hillel even the faintest likeness to the first Beatitude."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 532).

When thing I have learned in life; "Men always make time for the things that they deem important." No matter how busy we seem to be, when we really want something, we generally find the time and the means for it. The poor in spirit want the things of God, more than anything else. Consequently, the poor in spirit will obtain the riches of heaven. Brigham Young taught, **"If we bring back all things through the help of our Heavenly Father, then shall we possess all things – the earth and its fulness, and all things pertaining to time and eternity, even all things that man was made lord over. Then blessed are the poor, or, in other words, blessed are they who know for themselves that every blessing which they receive, whether spiritual or temporal, is the gift of God. Blessed are they who are poor in spirit, or blessed are they who feel their own weakness, and know their own inability and the power of God, and enjoy the Holy Ghost. Blessed are they who trust in the Lord Jesus Christ, and who know that he is their Savior, and that in him they can find mercy, and grace to help in time of need. These are the blessed ones, no matter if they possess all the riches of this world;**

what has that to do with the humble and faithful heart? Such a person is not affected in faith, as a follower of the Lord Jesus, by riches or by poverty.” (The Journal of Discourses, Volume 10, Brigham Young, June 4, 1864, page 301).

Scriptural References to those who in “Poor in Spirit”

James 2:5	... Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?
Doctrine & Covenants 56:18	But blessed are the poor...whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory...
Doctrine & Covenants 88:17	And the redemption of the soul is through him that quickeneth all things,... that the poor and the meek of the earth shall inherit it.
Isaiah 66:2	...saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.
Psalms 34:18	The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.
Doctrine & Covenants 59:8	Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.
Doctrine & Covenants 52:15	Wherefore he that prayeth, whose spirit is contrite, the same is accepted of me if he obey mine ordinances.
Psalms 51:17	The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

11 - theirs is – The word “theirs” is translated from the Greek word “αὐτός” or “autos”. It means himself, herself, themselves, itself, he, she, or it. The implication here is inheritance or ownership. Those who are poor in spirit are promised that “theirs is” the Kingdom of Heaven. But is it theirs because they earned it? The answer is no. Being poor in spirit qualifies us, but it surely is not the price paid for the reward. That price was paid by someone else. The Lord taught Joseph Smith, **“Behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful, keep my commandments, and ye shall inherit the kingdom of heaven.”** (Doctrine and Covenants 6:37). We are to understand that being poor in spirit qualifies us to partake of the blessings of the infinite atonement of Jesus Christ.

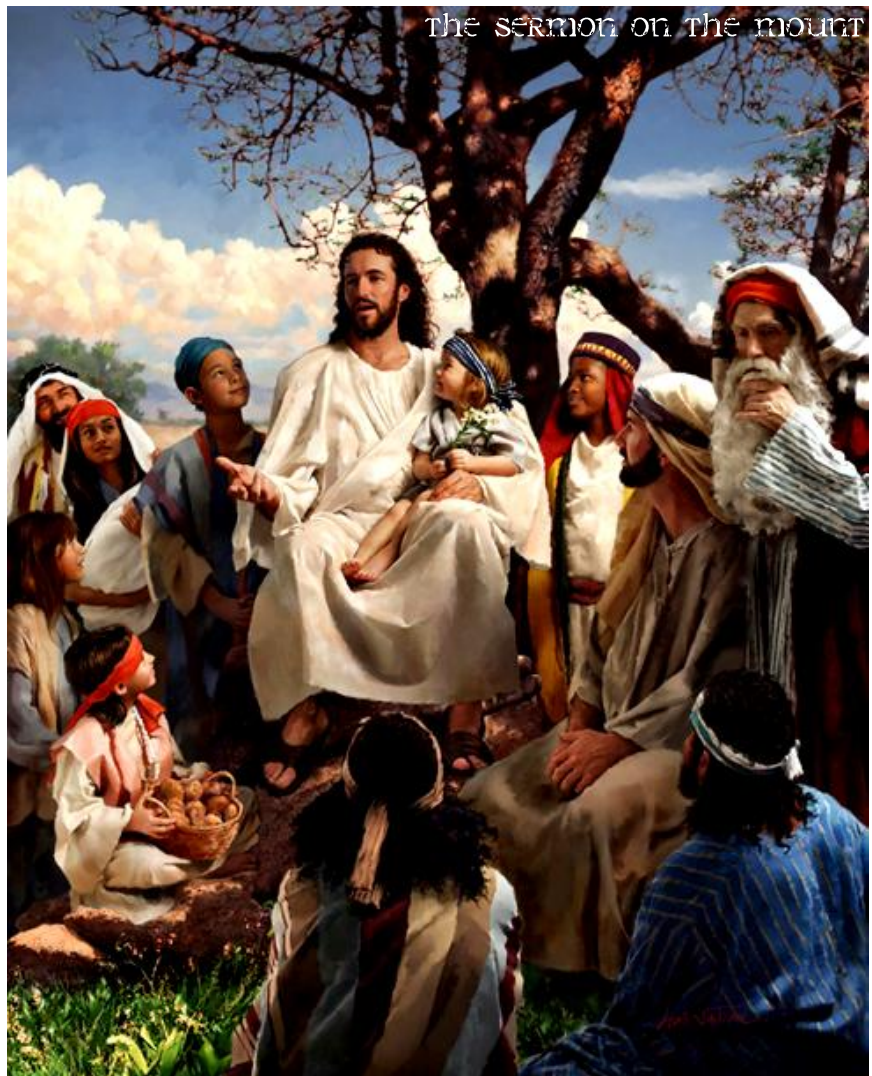
Jesus paid the price for our redemption, and made it possible for us to inherit the kingdom of heaven. After one has obtained the humility required for the blessing prescribed in the beatitude, how does one partake of it? It is by partaking of the ordinances of the Church of Jesus Christ of Latter Day Saints. The Doctrine and Covenants teaches, **“Therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven.”** (Doctrine and Covenants 10:55). Elder Bruce R. McConkie clarified, **“Not just the poor in spirit in general, those who accept Christ by accepting his gospel. Theirs is the kingdom of heaven.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 215).

The Joseph Smith Translation adds some significant clarity to this passage. The phrase **“who come unto me”** is specifically added to the end of Matthew 5:5 in the Joseph Smith Translation (JST Matthew 5:5). The verse consequently reads, **“Blessed are the poor in spirit, who come unto me, for theirs is the kingdom of heaven.”** Most scholars believe that the phrase is equally applied to all the beatitudes. Ogden and Skinner wrote, **“In fact, all of the Beatitudes may be read more profitably by inserting the phrase, ‘who come unto me,’ for in truth that is the implication in all of them (those who mourn who come unto me, the meek who come unto me, the peacemakers who come unto me, and so forth). We are dependent on Jesus for exaltation and lasting happiness.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 175).

12 - the kingdom of heaven – The word “kingdom” is translated from the Greek word “βασιλεία” or “basileia”. It means royal power, kingship, dominion or rule. It can also be translated to mean a physical kingdom or territory subject to the rule of a king. The word “heaven” is translated from the Greek word “οὐρανός” or “ouranos”. The Greek word is used to represent the vaulted expanse of the sky with all the things visible in it. It is used to represent the universe, the sidereal and the starry skies. It was considered to be the abode of God.

Those that humble themselves, and come unto Christ, are promised that they shall inherit the kingdom of God. These are the faithful. **“If we ever attain to faith enough to obtain the kingdom of God, as we anticipate, we shall obtain all the wealth there is for this kingdom in time and eternity. We shall not rob other kingdoms, but we shall possess the eternity of matter that lies in the path of the onward progress of this kingdom, and still eternity and its fullness will continue to stretch out before us. The great powers of eternal wisdom will be exercised to enhance the wealth, beauty, excellency and glory of this kingdom, previous to its being introduced into the presence of the Father and the Son. This work we have to help perform.”** (The Journal of Discourses, Volume 10, Brigham Young, June 4, 1864, Page 301). The kingdom of heaven is living as God lives. It is inheriting all that God has. It is becoming joint heirs with Christ. It is being exalted.

This concept is very humbling. Jesus, in a sense, earned exaltation through perfect living. He is the only man that can claim exaltation solely upon His own merits. The rest of us have fallen short, and cannot claim the inheritance of heaven. Jesus paid the price for our fallen state, and therefore, we claim inheritance through Him. His redemption is contingent upon our faithfulness to His terms. The Doctrine and Covenants teaches,



“And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.”
(Doctrine and Covenants 88:17).

We should know that there are distinctions in the use of the term “Kingdom of Heaven”. The obvious use of the word references the abode of God. As stated previously, the kingdom of God is to live as God does. Another use of the word references the Kingdom of Heaven on earth. This would be the Lord’s church upon the earth. It is the authorized structure where the poor in spirit may come to partake of the saving ordinances that will qualify one to enter the kingdom of heaven in the eternities.

Unfortunately, the Jews saw the Kingdom of Heaven as theirs and theirs alone. They limited God’s redemptive power to their own. **“Even thus far the contrast to the teaching of Jesus is tremendous. A few further extracts will finally point the difference between the largeness of Christ’s World-Kingdom, and the narrowness of Judaism. Most painful as the exhibition of profanity and national conceit is, it is needful in order to refute what we must call the daring assertion, that the teaching of Jesus, or the Sermon on the Mount, had been derived from Jewish sources. At the same time it must carry to the mind, with almost irresistible force, the question whence, if not from God, Jesus had derived His teaching, or how else it came so to differ, not in detail, but in principle and direction; from that of all His contemporaries.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 533). Jesus’ teachings, though eternal in nature, were foreign to the apostate Jews. The Jews, as a nation, were pridefull an conceited. **“But even so, what of the promise of ‘the Kingdom of Heaven?’ What is the meaning which Rabbinism attaches to that phrase, and would it have entered the mind of a Rabbi to promise what he understood as the Kingdom to all men, Gentiles as well as Jews, who were poor in spirit? We recall here the fate of the Gentiles in Messianic days, and, to prevent misstatements, summarize the opening pages of the Talmudic tractate on Idolatry. At the beginning of the coming era of the Kingdom, God is represented as opening the Torah, and inviting all who had busied themselves with it to come for their reward. On this, nation by nation appears- first, the Romans, insisting that all the great things they had done were only done for the sake of Israel, in order that they might the better busy themselves with the Torah. Being harshly repulsed, the Persians next come forward with similar claims, encouraged by the fact that, unlike the Romans, they had not destroyed the Temple. But they also are in turn, repelled....On this the Almighty proposes to judge the Gentiles by the Noachic commandments, although it is added, that, even had they observed them, these would have carried no reward.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 532).



Jesus offers His Father’s kingdom to all who are willing to come unto him. Any man or woman willing to humble themselves and become subject to Him, can partake. As He said, **“Blessed are the poor in spirit; for theirs is the kingdom of heaven.”** A few words upon the subject in these texts will answer my purpose and feelings. **Jesus had no other meaning than simply, blessed are they who have the light of revelation to understand the providences of God, and to know Him and themselves.”** (The Journal of Discourses, Volume 10, Brigham Young, Salt Lake City Tabernacle, June 4, 1864, Page 299).

- 13 - **mourn** – The word “mourn” is translated from the Greek word “πενθέω” or “pentheō”. It means to mourn, to mourn for, or to lament one. The Codex Sinaiticus reverses the order of verse 4 and verse 5 of Matthew placing the beatitude regarding the meek before the one regarding those that mourn. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 4, page 15). To mourn is to feel or express sorrow. A person may mourn over the difficulties and trials of mortality, including the death of loved ones. Likewise, a person may also mourn because of sorrow for sin. The supernal concept of mourning is mourning for others. **“The English word compassion derives from Latin com (‘with’) plus pati (‘to bear, to suffer’). Thus having compassion means to bear with or suffer with. A synonym that derives from the Greek is ‘sympathy’ sym (‘with’) plus pati, from which we get pathos. Other related terms are commiseration (‘to lament with, to have pity for’) and condolence (‘to feel pain with’).”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 177).

The word “mourn”, in Hebrew, is מַאֲבַד or “abal”, meaning to mourn or to lament. The Paleo-Hebrew is as follows;

- 𐤀 – is the Paleo-Hebrew letter “L” or “U” or “lamed”. The Paleo-Hebrew represents justice, the flail, the square arm, to drive away or to drive forth.
- 𐤁 – is the Paleo-Hebrew letter “B” or “Beth”. The Paleo-Hebrew represents man’s first residence, the womb, or mother eve.
- 𐤂 – Is the Paleo-Hebrew letter “A” or “Aleph”. The Paleo-Hebrew represents the first father, the first, or the Father.

The Sermon on the Mount



The Greek language has several different words that can be translated as "mourn". Each word carries a slightly different degree of mourning. **"The Greek word for to mourn, used here, is the strongest word for mourning in the Greek language. It is the word which is used for mourning for the dead, for the passionate lament for one who was loved. In the Septuagint, the Greek version of the Old Testament, it is the word which is used of Jacob's grief when he believed that Joseph, his son, was dead (Genesis 37:34). It is defined as the kind of grief which takes such a hold on a man that it cannot be hid. It is not only the sorrow which brings an ache to the heart; it is the sorrow which brings the unrestrainable tears to the eyes. Here then indeed is an amazing kind of bliss: Blessed is the man who mourns like one mourning for the dead."** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 88).

There are several circumstances that could result in such serious mourning. They are mourning caused by 1) our own poor choices or sin, 2) challenging circumstances associated with mortality, 3) the suffering of others, 4) divine punishment for wrong doing, and 5) the death of loved ones. In each case, the mourner, "who comes unto Jesus", shall find comfort and spiritual growth. **"Mourners who believe the gospel and who gain an understanding of the part grief, sorrow, and death play in this mortal probation, shall—in this life and through that knowledge— gain comfort and peace from the Spirit; then, eventually, perfect comfort shall be theirs in that glorious day when 'God shall wipe away all tears.'** (Rev. 7:17)." (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 215).

Once a man is aware of His spiritual standing, sin and poor choices give great cause to mourn. **"They have real sorrow of heart, in consequence of their own injudiciousness - of their want of thought and good understanding. They now see where they have missed it; and many a heart will yet sorrow for not pursuing a different course."** (The Journal of Discourses, Volume 7, Daniel H. Wells, October 16, 1859, page 295). Mourning is the logical next step once one is poor in spirit. **"Those who mourn... the favor of God does not rest upon the state of mourning as such, but upon those who lament the sin which mars God's choice of Israel. Cf. Isa lxi 2, referring to those who mourn man's disobedience to God."** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 394).

Mourning is key to the repentance process. Some refer to mourning as godly sorrow. It is an acknowledgement and regret that one has disobeyed God and offended Him through action, thought or deed. **"The second principle**

of the gospel is repentance, and coupled with it is the second beatitude, which reaches out to those who are mourning over their mistakes or even the catastrophe which they may have made of their lives. There is no remedy comparable to the relief and joy which Jesus can offer, and therefore Jesus says that if they will come unto him, they can be comforted." (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 233).

The first principle of the gospel is faith in the Lord Jesus Christ. This principle naturally brings us to the second, repentance. Faith is intimately connected with humility, and humility requires that we look at ourselves honestly and through the eyes of righteousness. Imperfections and sins become obvious. **"When we come unto Christ, we will become more sensitive to, and feel godly sorrow for, sin. His atonement becomes the cornerstone of our faith, and we continue to become more like Him as we repent."** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 341).

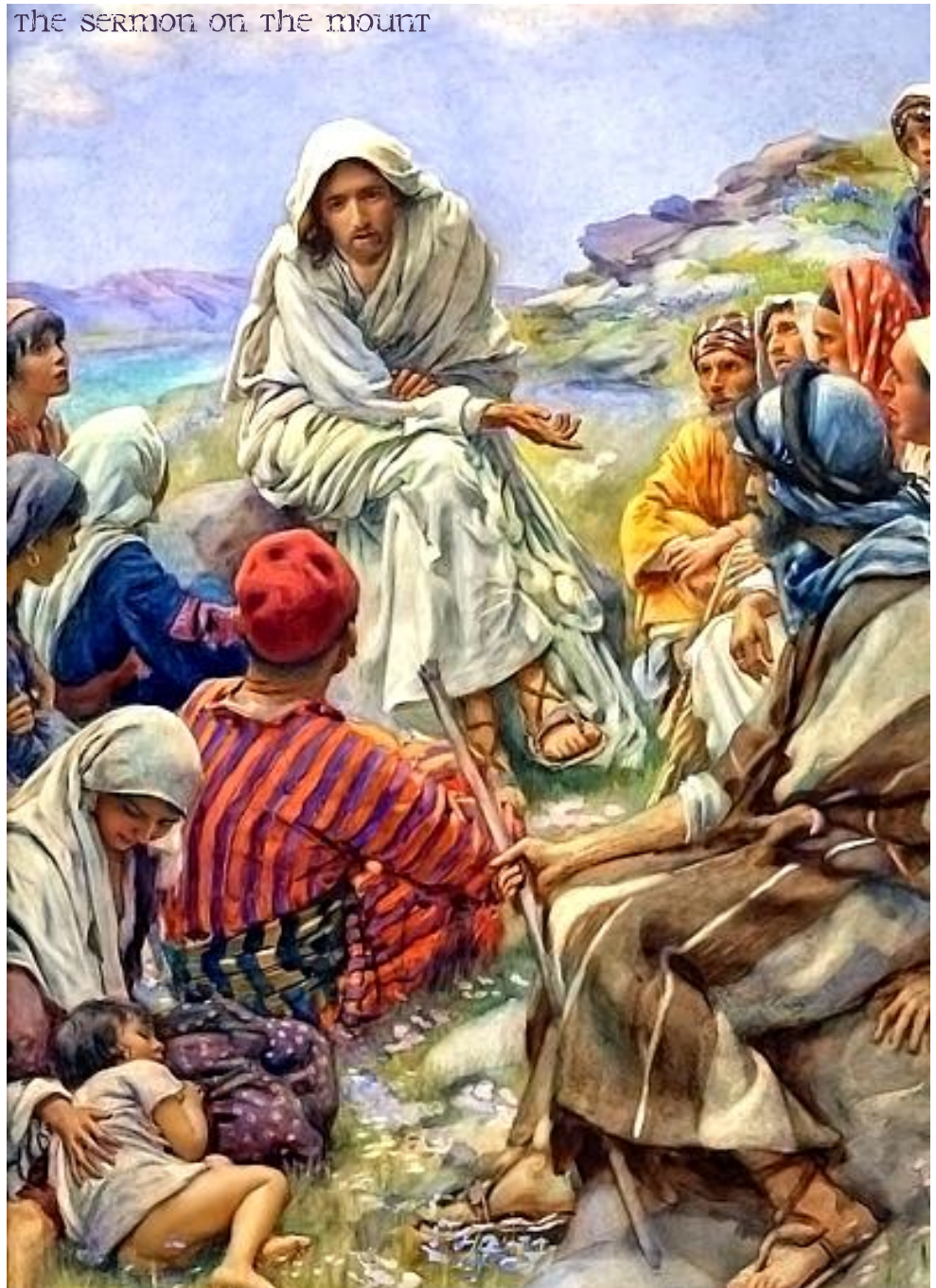
Not all mourning comes from sin. Some mourning comes from the natural course of life. A common belief among the Jews was that misfortune, disease and loss only came as a result of sin. This is false doctrine. Earth life, by its heavenly design, contains trials intended to refine and improve our soul. Trials are devised to help us gain control over our physical body and desires, while strengthening our spiritual ability. While it is true that some trials are caused by poor decisions, some are of no fault of our own. **"It is our business when sorrow comes to view it positively, not negatively, to use it as a constructive power. With this in mind when sorrows come, we ought to ask, What is God trying to teach me now? This positive approach will mean a great deal to us. It will guarantee growth and development. It will insure us against the blighting influences of sorrows."** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 39).

I know a man who was born with significant physical challenges. Among the many challenges he had, one of which was being born with no thumbs. Thumbs are vital to many of the simple tasks that we perform everyday. He has great cause to mourn, but I have never seen it. Whenever I see him, he encourages me. Logically, you would think that it

should be me offering encouragement, but it has always been the other way around. He has found unique ways to overcome his cause for mourning. There is nothing I know of that he cannot do. He is kind, and gentle. He serves more than anyone I know, and yet has greater cause to complain than anyone. He is an absolute inspiration to me. I have learned that "if we want to find the kindest, the sweetest, the most merciful people, we look for those who have accommodated themselves to the sufferings God has permitted to befall them. Such people are aware of the kindness in the surgeon's knife. Someone has said: 'We pray for courage and God gives us difficulties to overcome,' because that is the way we develop courage. Our greatest qualities of character are developed under the stresses and strains of life." (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, pages 40-41). These people have acquired the Savior's character through their submission to His will, even during tribulation.

Choosing to follow Jesus means that we accept mourning as a blessing from heaven. This requires spiritual thinking rather than worldly logic. "Our Holy scriptures and the great thinkers of the past all unite in declaring to us that sorrows can minister to blessedness. They are often a source of the noblest traits of character we have. Aware of growing in courage, mercy, kindness, and love for all mankind, under the influence of sorrow, we get a sense of achievement. Our knowing that we have succeeded in perfecting ourselves brings to us a spirit of happiness, of blessedness. Amidst the throes of life, we can be happy." (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 45).

Perhaps we tend to see mourning as a negative thing. It can be painful and uncomfortable, so without some foresight and understanding, why would we welcome opportunities to mourn. The prophet Job, who is probably one of the greatest examples of a submissive mourner, wrote, "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up: he woundeth, and his hands make whole." (Job 5:17-18). Job's counsel helps us understand that mourning is one of God's tools for the development and teaching of His children. If we are mourning, we need to remember that God is simply refining our character and eternal soul. The poet Marjorie Greenbie wrote,



*"The gardener moves like God amidst
The garden's adolescent life,
And flowers he loves he chasteneth
With stake and pruning knife,
He nips them in the hopeful bud,
Puts inhibitions on their seed. -
The flower that is not disciplined
Will soon become a weed."*

(Personality, Marjorie Greenbie, page 235)

Mourning is evidence of a healthy conscience. A healthy conscience is evidence of righteous desires, and they lead to repentance. Once we mourn for our own soul, the spirit will develop within us a desire to mourn for others. Mourning builds empathy and understanding of others. **“One sign of a true Saint is that he or she is ‘willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort’ (Mosiah 18:9).”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 177). Such is the miracle of the Gospel. Jesus mourned over all our sins, and in the process we can all receive a remission of our sins. Such a process enables us, in a smaller way, to become like the Savior and mourn for others. Joseph Smith said, **“When others rejoice, I rejoice; when they mourn, I mourn.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 330). Every soul that comes unto Christ is first asked to covenant with the Lord to mourn for others. Joseph taught, **“Let every one labor to prepare himself for the vineyard, sparing a little time to comfort the mourners; to bind up the broken-hearted; to reclaim the backslider; to bring back the wanderer...”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 92). The true saint gives little thought to themselves, but is greatly concerned for the welfare of others.

The apostate Jews of Jesus' time had established rules associated with the treatment of mourners. Unfortunately, they were far from the desires of heaven. They restricted compassion to those that mourned and established boundaries to the service one might render to someone engaged in mourning. The Mishnah records,

The mishnah - ORAL TRADITION OF THE LAW

- “3:7 I A. They do not fear their clothing, bare the shoulder, or provide food for mourners, except the near relatives of the deceased.
 II B. And they do not provide mourners food except on an upright couch.
 III C. They do not bring [food] to a house of mourning on a tray, salver, or flat basket, but in plain baskets.
 IV D. And they do not [in Grace after meals] say a blessing for mourners during the intermediate days of the festival.
 E. But [the mourners] do stand in a line and offer consolation and dismiss those that have gathered together.
- 3:8 V A. They do not set the bier down in the street.
 B. so as not to give occasion for a lamentation. C. And under no circumstances do they set down the bier of women in the street, on account of respect.
 I D. Women on the intermediate days of a festival wail but do not clap their hands.
 E. R. Ishmael says, ‘Those who are near the bier clap their hands’.
- 3:9 II A. On the new moons, Hanukkah, and Purim they wail and clap their hands.
 III B. On none of them do they sing a dirge.
 C. Once the deceased has been buried, they do not wail or clap their hands.
 D. What is a wail?
 E. When all sing together.
 F. What is a dirge?
 G. When one starts, and then all join in with her,
 H. as it is said, Teach your daughters wailing, and every one her neighbor a dirge (Jer. 9:19).
 I. But in time which is coming, it says, *He has swallowed up death forever, and the Lord God will wipe away tears from off all faces, and the reproach of his people he shall take away from off all the whole earth, for the Lord has spoken it (Isa. 25:8).*” (The Mishnah: A New Translation, Translated by Jacob Neusner, page 328).

The Jews had lost their understanding of mourning. Not only did they restrict the help one could offer someone in mourning, they believed that mourning was a curse rather than a blessing. If someone had cause to mourn it would have to be in consequence of some sin they had committed. The only brightside is that whatever mourning one endured in mortality was somehow credited for you in the next life, consequently reducing the price one would pay for wrongdoing in the next life. **“Thus the Rabbinic blessedness of mourning consists in this, that much misery here makes up for punishment hereafter.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 534). The ancient Jews seemed to have lost the concept of atonement and redemption, at least a correct understanding of the principles.

Jesus turns the Jewish understanding of mourning on end. Where mourning was a curse to the Jews, it is declared by Jesus to be a blessing. Jesus' words **“can be taken quite literally: Blessed is the man who has endured the bitterest sorrow that life can bring. The Arabs have a proverb: ‘All sunshine makes a desert.’ The land on which the sun always shines will soon become an arid place in which no fruit will grow. There are certain things which only the rains will produce; and certain experiences which only sorrow can beget.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 88).

Contrary to natural thought, mourning is not a curse. Mourning is a teacher. It is one of God's greatest tools to develop and train His children. It is through sorrow and mourning that we comprehend the



difference between good and evil. Mourning produces the true blessings of experience. **“Why are those who mourn blessed? As we trace the history of this concept—we understand the divine wisdom in which it found expression. Since early Biblical times, the children of Israel were aware of the healing and building power in sorrow.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 38). Unfortunately, once Satan gains access to the hearts of men, false doctrines and distorted perceptions become reality in the minds of those men. In such cases, sorrow and mourning lead to bitterness and resentment rather than growth and appreciation. The blessings of choice, or agency, are preserved by God, even in mourning. We may choose to make our weakness our strengths, or we may choose to make them stumbling blocks to future happiness. LeLand Monson wrote, **“God never intended that we should walk the unbroken plains of happiness in this world. He created a world in which we would experience difficulties and suffer anxieties. The world became a university of hard knocks. Out of experiences we undergo can come genuine growth and development.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 39).

It is very apparent that the Jews of Jesus’ time had lost their way. They lost sight of the purpose associated with mourning. Through the course of apostasy, they lost the principles taught to them from on High. They saw mourning as a punishment for sin. Moses had taught them the correct understanding of mourning. The Pentateuch teaches, **“And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.... Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.”** (Deuteronomy 8:2-3; 5).

Without faith, some mourning is impossible to understand, and often unbearable. Perhaps that is why the first beatitude is centered around humble faith, or being poor in spirit. Faith is a gift from God given as a solution to life’s problems. Such faith is always accompanied by the spirit. The spirit brings divine understanding. It also brings comfort.

One of the most difficult trials in mortality is often death. It is especially difficult when we lack faith and understanding in God’s plan for our salvation. That doesn’t mean that having faith and understanding removes mourning. Rather, it puts mourning in its proper perspective. **“To mourn is to show grief or pain at the loss of something precious, whether the death of a loved one or the loss of the Spirit of the Lord because of transgression. However, the Lord promised His disciples on another occasion that He would give rest and comfort to all who labored and were heavy laden if, again, they came unto Him (Matthew 11:28–30).”** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 340). There in lies the perspective. God centered perspective produces comfort. With such comfort comes an understanding that can lift us above pain and grief, even the pain of death. There is no pain or grief that the Lord cannot cure. **“Those who are bereft of loved ones, having learned the purposes of the Lord in the brief separation called death, shall be comforted. The peace that passeth understanding shall rest upon all those who have a knowledge of the plan of salvation. What greater comfort is there than to know that lost loved ones shall be returned to the family unit, and that all the saints shall reign in joy and peace forever? And further: When He comes again whose right it is to rule, he ‘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.’ (Rev. 21:4.) They that mourn shall be comforted!”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 81).

Those that mourn are blessed. And how are they blessed? Without mourning there can be no progress. In fact the greater the trial, the greater the opportunity for spiritual growth. Even in death, our spiritual development can be increased. **“It may be that pain and suffering at the death of loved ones is an essential part of our mortal experience that obliges us to face the question of the reality of the spirit world and the hope of the Resurrection. It is through suffering that we discover what is eternally important.”** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 340).

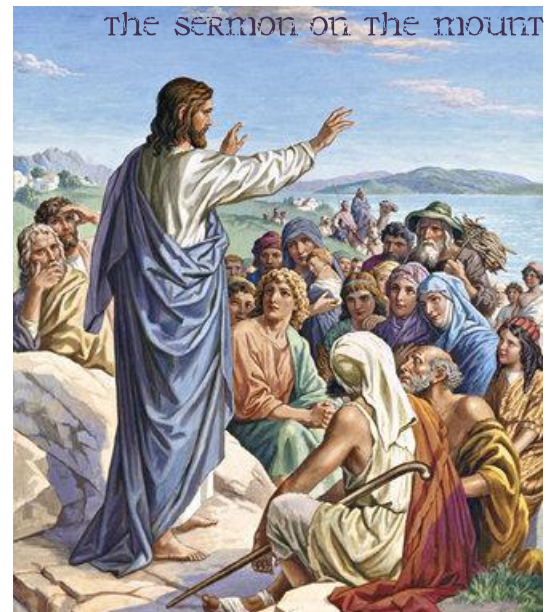
Scriptural References to those who “Mourn”

Isaiah 61:2	To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;
Isaiah 61:3	... unto them that mourn in Zion...the oil of joy for mourning , the garment of praise for the spirit of heaviness...
Psalms 30:11	Thou hast turned for me my mourning into dancing ; thou hast put off my sackcloth, and girded me with gladness;
Job 5:11	To set up on high those that be low; that those which mourn may be exalted to safety .
Ecclesiastes 7:2	It is better to go to the house of mourning , than to go to the house of feasting: for that is the end of all men...
Ecclesiastes 7:4	The heart of the wise is in the house of mourning ; but the heart of fools is in the house of mirth.
Isaiah 60:20	...for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended .
Jeremiah 31:13	... for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.
Doctrine & Covenants 101:14	And all they who have mourned shall be comforted .

- 14- **comforted** – The word “comforted” is translated from the Greek word “παρακαλέω” or “parakaleō”. It means to call to one’s side, to summon. It can also mean to admonish, beseech, to console, encourage, strengthen, exhorted, comforted, instructed or taught.

Many falsely assume that the promise of comfort means the elimination of mourning. **“Elder James E. Talmage, former member of the Council of the Twelve, in Jesus the Christ notes that the ‘Mourner shall be comforted for he shall see the divine purpose in his grief.’”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 46). There appears to be a promise understanding. Such understanding seems to be directly connected with enduring our respective trials. **“Those who bear their sorrows patiently grow in patience; those who sorrow for others grow in sympathy; those who sorrow for their own sin deepen their penitence; those who intercede for the sins of the world grow in the likeness of the great Sin-bearer and intercessor.”** The comfort comes from the exercise of the spiritual faculty and from the consciousness of growing more like God.” (Dummelow’s Biblical Commentary, page 639).

Spiritual comfort is highly dependant on our priorities and our willingness to submit to God’s will for us in our lives. **“If we centre our affections upon any earthly object, whether within our reach or out of our reach, should we be bereaved of that object, we are left to mourn, and lament in darkness because of our ignorance and folly.”** (The Journal of Discourses, Volume 9, Brigham Young, January 5, 1860, page 106). Only by aligning our desires and wants with God can we move forward in knowledge and confidence. LeLand Monson taught, **“The sorrows which God permits to come to us, if accepted with submission and humility, will refine and ennoble our characters.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, pages 46-47).



The sermon at the temple



Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 177).

The word comforted means to ease the grief or distress of; to console. It carries the idea of improving the mood of, or restoring a sense, of well being to a sorrowful or unfavorable condition or state. **“When the scriptures speak of Jesus’ compassion, therefore, we can visualize him experiencing deep feeling for someone’s pain and understanding that person’s misery or suffering, combined with a desire to relieve it. Being moved with compassion is a spiritual consciousness of someone’s personal tragedy and a feeling of selfless tenderness towards it.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 177). Such is the spiritual nature of being comforted. **“In the Beatitudes, and in this great sermon and in his whole life, we learn of Jesus’ character, the way he lived. He said, ‘I am the way’, and this is the way he wants us to live – to be willing to feel for others’ burdens and be willing to help carry them.”** (The Four

There is an interesting dichotomy found in suffering. Our greatest comfort comes to us as we give comfort to others. To the natural man, this makes no sense. The natural man seeks only his own comfort, and therefore endlessly searches for it as it mysteriously eludes him. Though he might have glimpses of seeming comfort, they are always temporary. The saints work things different than the world. They seek to comfort others regardless of their own suffering. In this they find their own lasting comfort. Elder Wells wrote, **“The work in which you have thus far been engaged, brethren and sisters, is worth everything you possess; and if actuated by righteous motives, you will seek by industry and economy to establish good principles, to promote righteousness, and to do that for which you have been called into the fold of Christ; you will endeavour to do that which is necessary to amalgamate your sentiments and efforts for your own comfort and the comfort of those around you; you will endeavour to build up; you will work diligently in that sphere in which you are called to labour, and the kingdom of God and its righteousness will be the first thing in your minds. Whatever you may have to mourn about, you will have a joy in labouring for the kingdom of God.”** (The Journal of Discourses, Volume 9, Daniel H. Wells, September 30, 860, page 100).

The Lord’s way is to serve others with all of our heart, mind, and strength; while patiently enduring the trials and tribulations that the Lord chooses to place upon us. This was the way Jesus lived in mortality, and it is the pattern He set for us to follow. **“Patience in suffering will bring its reward of comfort. It will enhance our pursuit of perfection. It will keep us from seeking revenge, one of the basic elements our next beatitude: Blessed are the meek.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 47).

15 - meek – The word “meek” is translated from the Greek word “πραῦς” or “praus”. It means mildness of disposition, gentleness of spirit, or meekness. To be meek is to be forgiving, benevolent and gentle. **“To be meek, as defined in Webster’s dictionary, is ‘manifesting patience and longsuffering: enduring injury without resentment’ [Webster’s Third New International Dictionary, 1976, ‘meek,’ page 1403]. Meekness is not weakness. It is a badge of Christian courage”** (Ensign, “Christian Courage: The Price of Discipleship,” Robert D. Hales, November 2008, page 73). Meekness is much more than the dictionary definition. The definition has also greatly changed since the Savior used it in the Beatitudes. Present day “meekness” is different than ancient Greek “meekness”. **“In our modern English idiom the word meek is hardly one of the honourable words of life. Nowadays it carries with it an idea of spinelessness, and subservience, and mean-spiritedness. It paints the picture of a submissive and ineffective creature. But it so happens that the word meek—in Greek praus (Greek #4239)—was one of the great Greek ethical words.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 91). To fully understand what Jesus meant, we must understand the ancient usage of the word, and what the word means relative to sacred script.

As stated, the Greeks saw the word “meek” as a vital ethical character trait. The famed Greek philosopher, **“Aristotle, thought of meekness as a golden mean between, ‘irascibility’ and ‘sluggishness’. He felt that the quality was worthy of praise because a man who develops this attitude retains his own ‘equanimity and composure’.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 49). Equanimity is evenness of temper even under stress. Irrascibility is just the opposite. It is being easily provoked to anger or outbursts of temper. Sluggishness is being slow to react or respond to stimulation. In other words, meek people do not over react, but they don’t sit idly by either. They are engaged in a good cause. The Greek would see a meek man as a man in charge of his emotions. A meek man is capable of leading people.

The Christian view of meekness adds much to the definition. Jesus was meek, and his meekness went well beyond the dictionary definition. The “Meek” have been characterized by the following attributes;

- 1.) Kind and Gentle,
- 2.) Submissive to God’s will,
- 3.) Slow to Anger,
- 4.) Teachable,
- 5.) Poor in worldly things,
- 6.) Enters Covenants with God starting with Baptism, and
- 7.) Strive for Celestial living.

The Gospel of Jesus Christ teaches that the meek are kind and gentle. They are kind even when provoked or offended. A meek man is not vengeful or retaliatory. Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles taught, meekness is **“kindness and gentleness. It reflects certitude, strength, serenity; it reflects a healthy self-esteem and a genuine self-control”** (Brigham Young University Devotional, “Meekly Drenched in Destiny”, Elder Neal A Maxwell, Septeptember 5, 1982, page 2).

Christian meekness differs from the dictionary definition in that Christians believe that the meek are submissive to God's will. LeLand Monson taught, **"The meek man is submissive only in the sense that he accepts the inevitable; he accommodates himself to the decrees of destiny. Because he submits to the will of God, he gains a new strength, a new power."** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 51). There are many that follow the will of God, but do so begrudgingly or with inner desires to follow the world. There are not the meek. Following God is not enough to be qualified as meek. One must also have the inner desire to follow God. It is more than outward action. **"One of the dominant qualities of the meek man is his desire to determine the will of God concerning him and then to follow that will.... The meek man is submissive only in the sense that he accepts the inevitable; he accommodates himself to the decrees of destiny. Because he submits to the will of God, he gains a new strength, a new power. It is like asking God to open the door through which He would have us go and then being willing to walk through that door. We should pray for God's counsel, God's enlightenment, and then be willing to follow it."** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 51).

The meek love God. Above all else, they desire to please Him in all things. They want nothing more than to serve God. With this belief, they are more than confident. Consequently, the meek are **"...God-trusters and God-defenders. Therefore they are strong. Their nerves are steady, and they never know when they are beaten. Indeed, they know that if they are in agreement with God they cannot be beaten. Their morale is unbreakable; and morale is nine tenths of the battle."** (Interpreter's Bible, IV, page 195). Perhaps this is why this beatitude follows the poor in spirit, and those that mourn. The first two beatitudes are descriptions of those who have faith and those who are repentant. It stands to reason that the meek are those who have developed faith and are willing to submit to the requirements to be forgiven. That same faith and repentant heart is what is required to be meek. **"To discover the will of God and to submit to it requires faith. This is why we associate meekness with faith in God and in the universe He created."** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 51).



178).

Another attribute ascribed to the meek is that they are teachable. **"The meek and the humble are those who are teachable. They are willing to learn. They are willing to listen to the whisperings of the still, small voice for guidance in their lives. They place the wisdom of the Lord above their own wisdom"** (Hinckley, Stand a Little Taller, page 18). The Prophet Joseph Smith taught that we should cultivate a quiet, meek, and peaceable spirit (Teachings of the Prophet Joseph Smith, page 316). **Mildness, humbleness, and gentleness are meekness, and meekness is power under control."** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 178). The meek recognize that regardless of how much knowledge they acquire, or how talented they have become, they are just a child when measured against the bounds of heaven. I have learned that the more I study the gospel, more I see how little I know and really understand. Bishop H. David Burton explained the necessity of being meek: **"Meekness will allow us to be tutored by the Spirit"** (Ensign, "More Holiness Give Me", H. David Burton, November 2004, page 99).

The meek are slow to anger. Love is an attribute of God, while hate and anger are an attribute associated with Lucifer. Those who truly follow God, know that His way is one of patience and love. LeLand Monson said, **"The meek, then, are mild of temper, not easily provoked to anger or irritation, patient and forbearing under injuries, not proud or resentful, yet they have a genuine strength that marks them as real sources of power. They often wear away the aggressive souls of the world who fight with the sword and die by the sword."** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 52). Such a character, as noble as it may sound, is often seen by the world as weak and unintelligent. The world views strength as aggression and brutality. Yet, Jesus sees it quite the contrary. **"The meek are not weak, for Jesus was the meekest of men. This quality might be defined as poise under pressure, patience in the face of provocation."** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzappel and Thomas A. Wayment, Frank F. Judd Jr., page 341). It is strength not to lash out or retaliate. It is true control and power.

The meek have learned that patience is the Lord's way. They allow others to exercise their agency, while refraining from retaliation until the powers of heaven direct any action. They understand that brute strength is not always the winning answer to a problem. **"Meekness refers to the attitude one takes toward his opponent. One, when it is necessary, can fight silently and patiently as well as aggressively. However, it is better to suffer wrong than to do wrong. The extinction of our great mammals is a case in point. Our Mastodons, aggressive creatures which once terrorized other life on our planet, are gone; but the gentle sheep still graze on the hillsides. The Mastodons were victimized by their own strength and aggressiveness."** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 50).

The meek are so concerned about doing wrong that they would rather do nothing than take action against the innocent. They are willing to endure even wrongful persecution rather than harm the innocent. They practice forbearance. **"Forbearance, suffering wrong rather than doing wrong, is a virtue."** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 50). **"Meekness is not synonymous with weakness"** (Lee, Decisions for Successful Living, page 60). (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, pages 177-

The meek are poor to things of this world. They place little importance on material wealth, fame or worldly power. **“As things are now constituted, the meek do not inherit the earth; even He who said of himself, ‘I am meek and lowly in heart’ (Matt. 11:29) had in fact no place of his own to lay his head. This world’s goods were of little moment to him, and he had neither gold nor silver nor houses nor lands nor kingdoms. Peter was even directed to catch a fish in whose mouth a coin was lodged, that a levied tax might be paid for the two of them. The meek—those who are the God fearing and the righteous—seldom hold title to much of that which appertains to this present world.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 81). The meek would gladly trade the comfort of mortality for obedience to God. The meek lays his treasure in heaven.

So where would all the God-like attributes of the meek be without action. As faith without work is dead, so would meekness be without action. If one is truly meek, actions follow. The meek naturally make covenants with God. This starts with the fundamental covenant; Baptism. Skousen wrote, **“In the scripture meekness is associated with the willingness of a person to accept the sacred ordinances required by the Lord, which begin with baptism.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 233).

When Alma taught by the Water of Mormon, the people were so moved by his words that they desired to be baptized. He did not initially agree. He questioned them to assure that they had not only met the requirements, but understood the covenant associated with baptism. He asked if they were **“willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death...”** (Mosiah 18:9). He was asking if they had faith, and were repentant. He was then asking if they were willing to be obedient in all things. The same principles are taught today. Brigham Young said, **“Have we not learned yet to be meek and lowly? Are we not willing to receive and abide the providences of God with patience? How many are willing to do this as they should? But very few. That disposition that came from the fall is planted in our hearts, and will occasionally arise in the bosom. Will we ever get experience enough so that we can overcome these temptations that arise in the heart, so that we can say good-bye to the fashions and follies of the world, and instead of them imbibe good and wholesome principles? Certainly we will; this is what we are after. The Latter-day Saints must learn to be one in Christ. We are one in the ordinances and doctrines; one in the ordinances of baptism, the laying on of hands, the administration of the sacrament, the blessing of children, the ordinations of the Priesthood, the endowment; also in the baptism for the dead, though this was a trial for some at the first.”** (The Journal of Discourses, Volume 16, Brigham Young, May 18, 1873, pages 43-44). Meekness must result in covenants, or it was never true meekness at all. Thus, the third beatitude represents the third principle of the gospel. **“The third principle of the gospel is the ordinance of baptism for the remission of sins. And it is interesting that the third Beatitude contains the Savior’s marvelous promise which he makes to those who are sufficiently meek and humble to take this decisive step. He said, ‘Blessed are the meek for they shall inherit the earth’.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 233). Those who enter the covenant of baptism, and keep that covenant, place themselves on the path to exaltation. They will be heirs to the Celestial Kingdom. At the end of days, the earth will be glorified and received its Celestial glory. It will become Celestial. Those worthy of such glory will inherit the earth.



So the meek are to be exalted! Then it is imperative that we become meek. Orson Pratt taught, **“Who are the meek? None but those who receive the ordinances of the Gospel, and live according to them; they must receive the same ordinances the earth has received, and be baptized with fire and with the Holy Ghost, as this earth will be when Jesus comes to reign upon it a thousand years; and be clothed upon with the glory of God, as this earth will be; and after they have died as the earth will die, they will have to be resurrected, as this earth will be resurrected, and then receive their inheritance upon it.”** (The Journal of Discourses, Volume 1, Orson Pratt, July 25, 1852, page 332). He goes on to say that the meek are those that have been justified through the atonement of Jesus Christ, purified through His sacrifice, sanctified by their obedience, and qualified through the priesthood ordinances within the Kingdom of God. He clarified, **“But who are the meek? By what peculiarities are they distinguished from the other men? There must be some qualities about them far superior to the generality of mankind, or they would not become the exclusive heirs of the new earth. The law of meekness includes all the laws of the Gospel, with its ordinances and blessings, Priesthood and powers, through obedience to which mankind become justified, sanctified, purified, and glorified. Such are the meek of the earth, and none others. And as the Gospel has not been preached nor administered by authority on the eastern hemisphere for the last seventeen centuries, consequently, during that time, there have been none possessed of the requisite qualities of meekness sufficient to entitle them to the promised inheritance upon the new earth. A few only will be saved – a few only will receive the law of meekness and continue therein.”** (The Journal of Discourses, Volume 1, Orson Pratt, 1852, page 332).

Finally, the meek are those that desire to live a Celestial Law. **“Meekness is a celestial attribute, a sanctifying attribute, and it will be found in rich abundance among those who inhabit the celestial kingdom. For, as we learn, the location of the celestial kingdom, at least for those who have lived on this earth, is, in fact, this earth.”** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzappel and Thomas A. Wayment, Frank F. Judd Jr., page 341). Those that live a lower law shall inherit a lower kingdom. It stands to reason then that since the meek inherit the earth, which shall be the Celestial Kingdom, that the attribute of meekness is inseparably connected with the Law thereof. Speaking in those that shall inherit the Celestial Kingdom, Joseph F. Smith said, **“Shall the proud and the haughty and those that are lifted up in the vanity of their hearts? No, God has said that they shall be burned as stubble; that the day that is coming shall burn them up; that neither root nor branch of them shall be left, but they shall become as ashes beneath the feet of the righteous. But ‘blessed are the meek for they shall inherit the earth.’ Then as meekness is one of the requisite qualities of a Latter-day Saint, a Christian, a member of the Church of God upon the earth, except we are meek and lowly, we shall not receive the promised blessing.”** (The Journal of Discourses, Volume 22, Joseph F. Smith, February 6, 1881, page 49).

Scriptural References to the “Meek”

Numbers 12:3	Now the man Moses was very meek , above all the men which were upon the face of the earth.
Psalms 22:26	The meek shall eat and be satisfied : they shall praise the Lord that seek him: your heart shall live for ever.
Psalms 25:9	The meek will he guide in judgment: and the meek will he teach his way.
Psalms 37:11	But the meek shall inherit the earth ; and shall delight themselves in the abundance of peace.
Psalms 76:9	When God arose to judgment, to save all the meek of the earth . Selah.
Psalms 147:6	The Lord lifteth up the meek : he casteth the wicked down to the ground.
Isaiah 11:4	...with righteousness shall he judge the poor, and reprove with equity for the meek of the earth...
Isaiah 29:19	The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.
Isaiah 61:1	The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek ; he hath sent me to...
Zephaniah 2:3	Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness ...
Matthew 11:29	Take my yoke upon you, and learn of me; for I am meek and lowly in heart : and ye shall find rest unto your souls.
Matthew 21:5	Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek , and sitting upon an ass, and a colt the foal of an ass.
Galatians 5:23	Meekness, temperance: against such there is no law .
James 1:21	... receive with meekness the engrafted word, which is able to save your souls.
2 nd Nephi 27:30	And the meek also shall increase , and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel.
Mosiah 3:19	... through the atonement of Christ the Lord, and becometh as a child, submissive, meek ...
Alma 37:33	Preach unto them repentance, and faith on the Lord Jesus Christ; teach them to humble themselves and to be meek and lowly in heart...
Moroni 7:44	If so, his faith and hope is vain, for none is acceptable before God, save the meek ...
Moroni 8:26	And the remission of sins bringeth meekness ...and because of meekness...cometh the visitation of the Holy Ghost...
Doctrine & Covenants 35:15	And the poor and the meek shall have the gospel preached unto them , and they shall be looking forth for the time of my coming...
Doctrine & Covenants 121:41	No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion... and meekness , and by love...

16 - inherit the earth – The word “inherit” is translated from the Greek word “κληρονομέω” or “klēronomeō”. It means to receive a lot, to be an heir, to inherit, to obtain, to become a partaker, or to receive for one’s own possession. The word “earth” is translated from the Greek word “γῆ” or “gē”. The Greek word means arable land, the ground, the earth, a territory or land enclosed within fixed boundaries.

The earth has always represented God’s fondest blessings to His children. At the same time, recognizing that **“there must needs be opposition in all things”**, the earth represents the mortal and natural character of telestial man. It symbolizes worldliness and sin. The earth consequently symbolizes both the best and the worst of man’s mortal experience.

In the case of the third Beatitude, we must conclude that the Lord is speaking of the blessedness of the earth. It represents the earth in its final state, or the state for which it was created to become. **“As the Beatitudes indicate, the meek will inherit this celestial earth (D&C 130:9). Thus, the meek are also those who have been baptized and living the celestial law (D&C 88:17–22).”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 178).

There is no Rabbinical text that teaches of a celestial earth, or the inheritance thereof. **“We scarcely wonder that no Rabbinic parallel can be found to the third Beatitude, unless we recall the contrast which assigns in Messianic days the possession of earth to Israel as a nation.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 534). To understand the connection, we must understand that the Lord used Israel as a symbol of all men and women who covenant with God and honor those covenants. The Land of Israel is a symbol of the inheritance given to the covenant people. Such references the fact that Abraham was given the land after making a covenant with the Lord.

The Jews of the time of Jesus did acknowledge that the Lord had given the earth to man to bless him. As such, the Jews honored the fact that man could not be deprived of the blessings the earth had to offer. Farmers were required by law to allow the poor to glean there field three times a day knowing that their crops were ultimately a blessing of the earth from God. The Mishnah reads;



The mishnah – ORAL TRADITION OF THE LAW

**“4:4 A. [As regards] peah –
B. they may not harvest it with sickles, nor may they uproot it with spades,
C. so that [poor] people will not clobber each other [with the garden tools].**

**4:5 A. Three [times] in each day [the poor may enter the field in order to] collect [peah]:
B. (1) in the morning, (2) at noon, (3) and in the late afternoon.”**

(The Mishnah: A New Translation, Translated by Jacob Neusner, page 21).

Regardless of our adherence to covenants our personal righteousness, the inheritance of the earth eludes us in mortality. No matter how meek one becomes, the blessing of inheriting the earth will not be realized in this life. Orson Pratt taught, “Jesus, in his great and beautiful sermon on the mount, has told us of the blessings that should rest on his people, among which he says, ‘Blessed are the meek, for they shall inherit the earth.’ This certainly could not have had reference to this temporal existence, for look at the meek who lived on the earth in the first ages of Christianity. Did they inherit the earth? No. What was their destiny? To wander about in sheep skins and goat skins, dwelling in the dens and caves of the earth, not being counted worthy by the wicked to receive an inheritance with them, yet Jesus said, ‘They shall inherit the earth.’ When? If they do not inherit it before death they must after the resurrection. In proof that they will inherit it after the resurrection.” (The Journal of Discourses, Volume 14, Orson Pratt, August 20, 1871, pages 237-238).

The fact is, the Lord will not bless His children with a cursed gift. As the earth stand now, there is a curse upon it. When Adam and Eve partook of the fruit in the garden, the earth was cursed for their sake. It was cursed for all our sakes. It brings for tribulations and trials of varying degrees and types to prove mankind so as to see if they will do all the things that God commands them. The earth, in its present state, is not the gift for the exalted. Eventually, the Lord will restore the earth’s glory, and return it to His presence. At such time, the earth will be a proper inheritance for the exalted. “The Saviour did not say the Saints should inherit the earth while the curse was upon it, but he said, ‘Blessed are the meek: for they shall inherit the earth.’ He will not give them something to destroy them, but they have got to stay until the earth has fulfilled the measure of its creation; and then the angel will raise his hand to heaven, and swear that time shall be no longer. What becomes of the earth then? Why, says the prophet, it shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again.’ If the earth falls, which way will it go, up or down? Tell me, ye wise men, ye philosophers. Will not the greatest and most powerful planet attract it whether it goes up or down? For the greater bodies attract the lesser. If the earth falls, and is not to rise again, it will be removed out of its present orbit. Where will it go to? God says He will gather all things into one; then He will gather the earth likewise, and all that is in it, in one. The gathering will be upon a larger scale in time to come; for by and by the stars of Heaven will fall. Which way will they go? They will rally to a grand centre, and there will be one grand constellation of worlds. I pray that we may be there, and shine among those millions of worlds that will be stars in the Almighty’s crown.” (The Journal of Discourses, Volume 1, Orson Hyde, October 6, 1853, pages 129-130).

We lack the proper understanding and experience to have a correct description of the exalted earth. Such a description would be like relating salt to someone who has never tasted salt. Perhaps that is why the descriptions we have leave so much to the imagination. The celestial earth is described as a sea of glass, a urim and thummim, an everlasting light, and a renewed sphere that will burn like a sun. Each description seems to be lacking clarity to my finite mortal mind. How can these things be and what do they mean. Only the spiritually minded can fully comprehend such matters. Orson Hyde explained, “Come up here, O earth! For I want the Saints who have passed through much tribulation to be glorified with you, and then I will give the earth to the meek. For I will take the curse from it, and rebuke the destroyer for your sakes, and bring all things in subjection to you, and you shall dwell in everlasting light. Now it is half day and half night, but I tell you it is not going to be half and half, but there will be no night there. We have but one sun to shine upon us, but when the earth is taken out of this orbit, it will come in contact with the rays of other suns that illuminate other spheres; their rays will dazzle our earth, and make the glory of God rest upon it, so that there will be no more night there.” (The Journal of Discourses, Volume 1, Orson Hyde, October 6, 1853, page 130). It is such an earth that the meek shall inherit.

Scriptural References for “Inheriting the Earth”;

Psalms 25:13	His soul shall dwell at ease; and his seed shall inherit the earth.
Psalms 37:9	For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.
Psalms 37:11	But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.
Psalms 37:22	For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.
Doctrine & Covenants 45:58	And the earth shall be given unto them for an inheritance... and their children shall grow up without sin unto salvation.
Doctrine & Covenants 63:21	When the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount...
Doctrine & Covenants 77:1	What is the sea of glass spoken of by John...? A. It is the earth, in its sanctified, immortal, and eternal state.
Doctrine & Covenants 88:17-19	... it is decreed that the poor and the meek of the earth shall inherit it...it must needs be sanctified from all unrighteousness...
Doctrine & Covenants 103:7	...they shall never cease to prevail until the kingdoms of the world are subdued...and the earth is given unto the saints, to possess it ...

17 - hunger – The word “hunger” is translated from the Greek word “πείνω” or “peinaō”. It means to hunger or to be hungry. It can be used to symbolize someone who craves something ardently, or with an eager desire.

The word “hunger”, in Hebrew, is רעב or “ra’ab”, meaning to hunger. The Paleo-Hebrew is as follows;

- ב – is the Paleo-Hebrew letter “𐤁” or “𐤁” or “beth”. The Paleo-Hebrew represents man’s first residence, the womb, or mother eve.
- י – Is the Paleo-Hebrew letter “𐤎” or “𐤎” or “Ayin”. The Paleo-Hebrew represents the prayer of deliverance, sent angels, uplifted hands
- ר – Is the Paleo-Hebrew letter “𐤓” or “𐤓” or “resh”. The Paleo-Hebrew represents the sickle and symbolizes gathering, harvest and first fruits.

The Paleo-Hebrew carries the meaning of “mortal man praying for the gathering or harvest of food.” All mortals experience hunger at points in their lives. Fortunately, many of us, in the modern day, have never experienced hunger to the point of starvation. Even so, I would imagine there are many more that suffer from spiritual hunger. Like our mortal bodies, that require food for growth and development, our spirits require spiritual sustenance for growth and development. I would imagine that many accustom their spirits to long durations of spiritual starvation. When “we are spiritually hungry and thirsty, nothing is more desirable, rich, and satisfying than the Spirit of God.” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 178).



The sermon on the mount

After experiencing the first three Beatitudes; 1.) being poor in spirit (humble faith), 2.) mourning (repentance), and 3.) Meekness (baptism), one becomes naturally hungry for spiritual nourishment. One has a desire for the companionship of the Holy Ghost. Bruce R. McConkie taught, “Those who hunger and thirst after truth ... and righteousness accept the gospel, join the Church, and receive the gift of the Holy Ghost, in consequence of which it is their right to ‘be filled with the Holy Ghost’.” (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 215).

Once the gift of the Holy Ghost is pronounced upon a person, it requires effort to maintain the companionship thereof. Just like a hungry person who has eaten and is filled, he must be concerned about his next meal because the hunger will surely return. The spirit, like the physical body, is in need of constant nourishment. A common theme throughout Jewish writings is the symbolic imagery of the feast that the Messiah will hold for the faithful. Albright writes of “The Messianic kingdom as a feast” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page s 46-47). The idea being that spiritual hunger is solved by the offering of the great Messiah.

Scriptural References to those who “Hunger & Thirst”

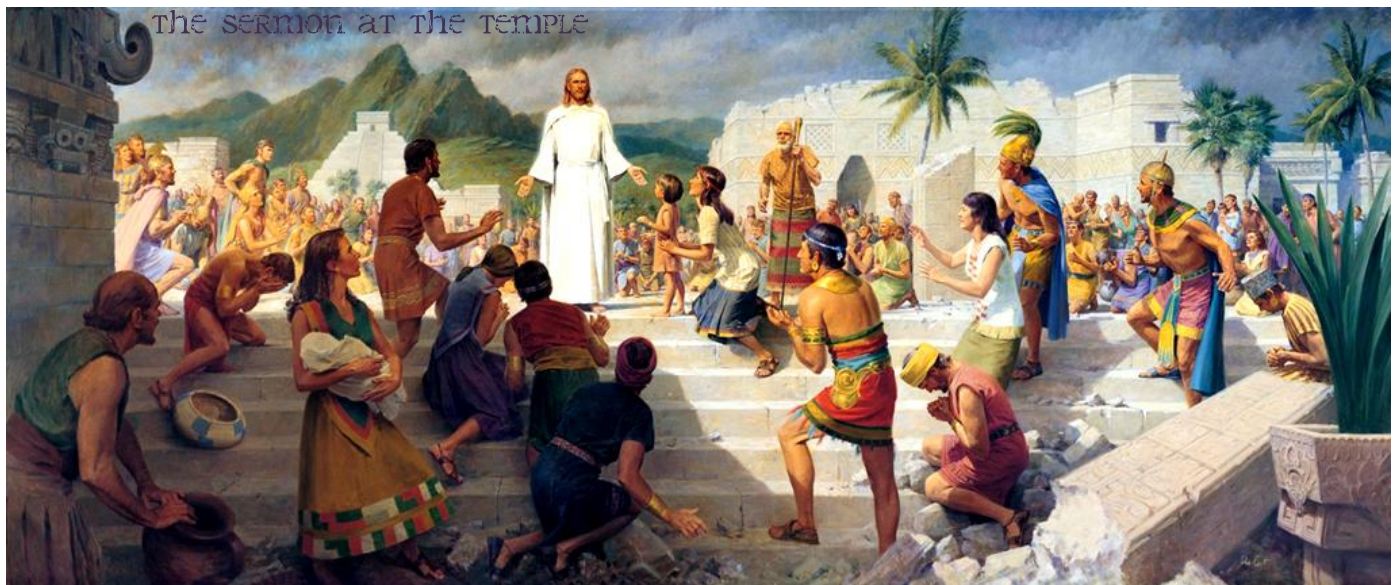
Psalm 17:15	... I will behold thy face in righteousness (Gr. Dikaiousune – righteousness); I shall be satisfied (Gr. Chortasthesomai – ‘filled’),...
Revelation 7:16	They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.
John 6:35	And Jesus said ... I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.
Alma 31:38	And the Lord provided for them that they should hunger not, neither should they thirst; yea, and he also gave them strength...
Deuteronomy 28:48	Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness...
3 rd Nephi 20:8	... He that eateth this bread...and he that drinketh of this wine... his soul shall never hunger nor thirst, but shall be filled.
Isaiah 49:10	They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them...
Enos 1:4	And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer....
Alma 37:42	... were afflicted with hunger and thirst, because of their transgressions.
1 st Corinthians 4:11	Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;
2 nd Corinthians 11:27	In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
1 st Nephi 21:10	They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them...

- 18 - **thirst** – The word “thirst” is translated from the Greek word “διψάω” or “dipsaō”. It means to suffer thirst. It is used figuratively of those who are said to thirst; who painfully feel their want of, and eagerly long for, those things by which the soul is refreshed, supported, or strengthened by.

The word “thirst”, in Hebrew, is צמא or “tsame’”, meaning to thirst. The Paleo-Hebrew is as follows;

- ⚡ – Is the Paleo-Hebrew letter “⚡” or “⚡” or “aleph”. The Paleo-Hebrew represents the first father, the first, or the Father.
- ⚡ – Is the Paleo-Hebrew letter “⚡” or “⚡” or “Ayin”. The Paleo-Hebrew represents the prayer of deliverance, sent angels, uplifted hands, Messiah
- ⚡ – Is the Paleo-Hebrew letter “⚡” or “⚡” or “tsadhe”. The Paleo-Hebrew represents the righteous Zadok (priest), virgin, Zion, righteousness, virtue

The Paleo-Hebrew carries the symbolic meaning of “the righteous praying to the Father”. To hunger and thirst after righteousness implies a great desire to know and do the will of God. Spencer W. Kimball said, “I have learned that where there is a prayerful heart, a hungering after righteousness, a forsaking of sins, and obedience to the commandments of God, the Lord pours out more and more light until there is finally power to pierce the heavenly veil... A person of such righteousness has the priceless promise that one day he shall see the Lord’s face and know that he is.” (General Conference, “What Lack I Yet?”, Larry R. Lawrence, October 3, 2015).



If you are ever stranded in the wilderness, survival experts will tell you to remember three rules. Rule #1, you can make it up to three weeks without food, though it won't be fun. Rule #2, you can only survive 3 hours in freezing conditions without shelter. Rule #3, you can only go three days without water. Though there have been some cases where people have survived up to 10 days without water, that is the exception not the rule. True thirst is a serious matter. It is life threatening. “The fact is that very few of us in modern conditions of life know what it is to be really hungry or really thirsty. In the ancient world it was very different. A working man's wage was the equivalent of three pence a day, and even making every allowance for the difference in the purchasing power of money, no man ever got fat on that wage. A working man in Palestine ate meat only once a week, and in Palestine the working man and the day labourer were never far from the border-line of real hunger and actual starvation. It was still more so in the case of thirst. It was not possible for the vast majority of people to turn a tap and find the clear, cold water pouring into their house. A man might be on a journey, and in the midst of it the hot wind which brought the sand-storm might begin to blow. There was nothing for him to do but to wrap his head in his burnous and turn his back to the wind, and wait, while the swirling sand filled his nostrils and his throat until he was likely to suffocate, and until he was parched with an imperious thirst. In the conditions of modern western life there is no parallel at all to that.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 94). Spiritually, our souls thirst for the revitalizing effects of the Holy Ghost. It needs the satisfying effects of the word of God, and the knowledge of eternity. Once a person has covenanted with the Lord through Baptism, the logical desire is for the continual companionship of the Holy Ghost. It is a hunger and thirst for spiritual knowledge.

- 19 - **after righteousness** – The term “after righteousness” is translated from the Greek word “δικαιοσύνη” or “dikaiousynē”. It means a condition acceptable or approved of God. To act in a way of integrity, virtue, purity of life, rightness, correctness of thinking, feeling, and acting, or righteousness. The Codex Sinaiticus replaces the phrase “after righteousness” with the translation as “for righteousness”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 6, page 15). “Righteousness certainly is a determination of the will of God and its application to our lives. The just or righteous man is he who lives the will of God, because God represents perfection.” (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 59).



The Sermon on the Mount

Among the men of the world, righteousness takes on many definitions. To some, righteousness is simply a desire to do good, but has little to do with actual behaviors. To others, righteousness is complete perfection and adherence to the laws of heaven. Finally, there is a vast group of people that define it somewhere in the middle. While it is true that righteousness, relative to the Lord, is perfection, our righteousness is relative to our spiritual learning and progress. The Lord set a perfect pattern of righteousness. We become righteous to the extent that we try to duplicate the pattern, regardless of our effectiveness. The Lord's pattern is best illustrated to us in the way He lived His life. "Patterns are meant to be repeated. A pattern of righteousness is worthy of duplication, yet there are those who suppose that our righteousness involves climbing some imaginary vertical ladder. We then think we hasten our progress by trying to get above or ahead of others. I believe this is pride. In Alma we are told, 'The preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labor, every man according to his strength.' (Alma 1:26.) Righteousness is reproduced horizontally, not vertically. When we establish a pattern of righteousness in our lives, we commit to our Heavenly Father to do all in our power to help others reproduce this pattern in their lives. This can happen over and over until, as it says in Isaiah, 'the inhabitants of the world will learn righteousness.' (Isaiah 26:9)" (Ensign, "A Pattern of Righteousness", Janette C. Hales). It would appear that righteousness is best defined in the service we render to others. Even so, that definition seems somewhat lacking.

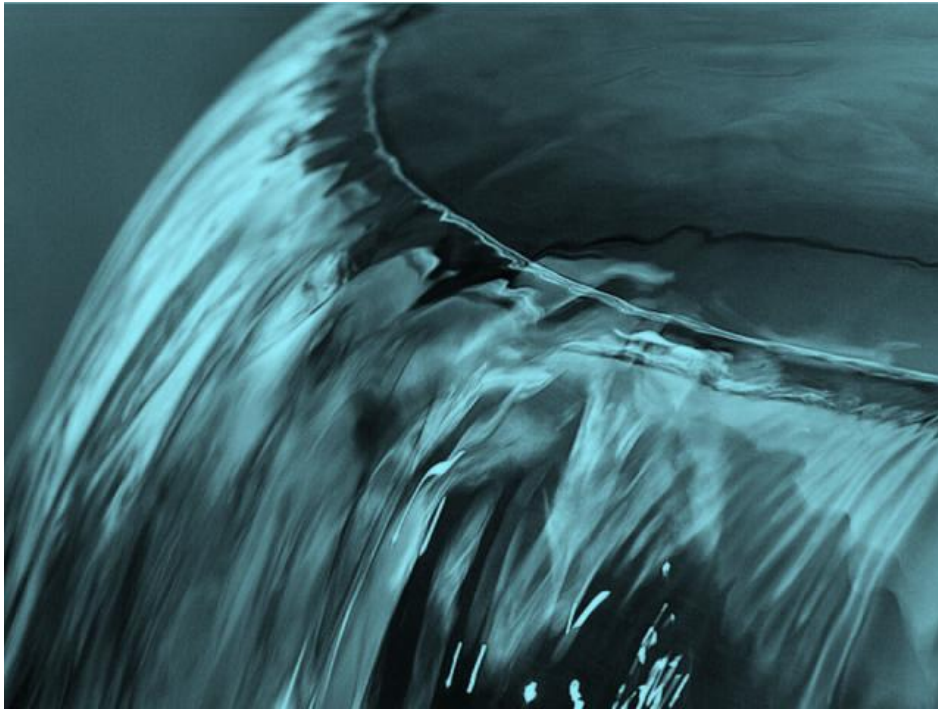
Though righteousness can be defined by good works, good works alone do not make a person righteous. Otherwise, the man who serves others for fame and fortune would be considered righteous. The Jews of Jesus' time were caught in the deceptive doctrine. They saw righteousness as good works, and failed to connect any level of spirituality with it. Edersheim reinforces this idea as he writes, "Rabbinism would have quite a different idea of 'righteousness,' considered as 'good works,' and chiefly as almsgiving (designated as *Tsedakah*, or righteousness). To such the most special reward is promised, and that *ex opere operato*. Similarly, Rabbinism speaks of the perfectly righteous and the perfectly unrighteous, or else of the righteous and unrighteous (according as the good or the evil might weigh heaviest in the scale); and, besides these, of a kind middle state. But such a conception as that of 'hunger' and 'thirst after righteousness would have no place in the system. And, that no doubt may obtain, this sentence may be quoted: 'He that says, I give this "Sela" as alms, in order that, my sons may live, and that I may merit the world to come, behold, this is the perfectly righteous'." (The Life and Times of Jesus

the Messiah, Volume 1, Alfred Edersheim, page 534). It would appear that true righteousness is highly dependant on the desires of our hearts as we perform our good works.

When we seek to be righteous, we seek to do God's will. And how can a man serve a master that he does not know? He cannot. This leaves us hungering and thirsting after righteousness. We must first obtain the word, before we can perform it. Sure, we can do much good of our own understanding, but true righteousness is obtained by following the promptings and direction given to us by the Holy Ghost. The Holy Ghost is the key to righteousness and understanding. We cannot serve the Lord in righteousness unless we thoroughly understand the Lord's plan. "The Holy Ghost is the great teacher and teaches us the truth of all things. God has documented his plan of salvation—a plan for our salvation. It is found in the holy scriptures and the Lord has commanded us to 'search the scriptures.' (John 5:39.) The plan is not complicated, but it is comprehensive. It is so comprehensive that we never stop learning, yet it is beautifully simple. The Lord has promised us all that if we follow his program we will learn "line upon line, precept upon precept" (D&C 98:12), until the perfect day. This promise is to every man. We should develop an insatiable appetite for knowledge pertaining to our salvation, for the Savior said, 'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.' (John 17:3.) There is no more important, exciting, and exhilarating subject than to learn about him who created the worlds and the plan he has prepared for us." (General Conference, "The Beatitudes and Our Perfection", Royden G. Derrick, April 1977).

After all is said and done, righteousness is all about being morally right with God, and be justified in His eyes. The truth is, we will all come up short. Regardless of our hunger and thirst for righteousness, we will come up short based on our own capacities. This is the good news of Jesus, that He atoned for our inadequacies therefore justifying us before God. "H. G. Wells somewhere said, 'A man may be a bad musician and yet be passionately in love with music.' Robert Louis Stevenson spoke of even those who have sunk to the lowest depths 'clutching the remnants of virtue to them in the brothel and on the scaffold.' Sir Norman Birkett, the famous lawyer and judge, once speaking of the criminals with whom he had come in contact in his work, spoke of the inextinguishable something in every man. Goodness, 'the implacable hunter,' is always at their heels. The worst of men is 'condemned to some kind of nobility'." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 95-95). So it is with us. The Lord will save us after we have done all that we can do. It is then that the Beatitude promises, we shall be filled. "Sherri L. Dew taught concerning this beatitude. 'Hungering and thirsting translate to sheer spiritual labor. Worshipping in the Temple, repenting to become increasingly pure, forgiving and seeking forgiveness, and earnest fasting and prayer all increase our receptivity to the Spirit... The Spirit simply cannot be restrained among righteous women [and men] who are doing their best.'" (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Be Ye Therefore Perfect: The Elusive Quest for Perfection", Frank F. Judd Jr., page 130).

20 - shall be filled – The phrase "shall be filled" is translated from a single Greek word; "χορτάζω" or "chortazō". It means to feed or satisfy with food; to fatten. "The Greek word used by Matthew that is translated 'filled' originally meant to feed and fatten an animal. It carries the notion of eating till one is completely full and totally satisfied. Such is the Lord's promise to those who hunger and thirst after righteousness. He will feed us more than we can possibly imagine." (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 179).



The big question is, what are we to be filled with? The Book of Mormon record of the Sermon at the Temple reveals that Jesus said filled “with the Holy Ghost. **“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.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 81).

Being filled with the Holy Ghost is the same as having the constant unrestrained companionship of the third member of the Godhead. It is enjoying the unbridled guidance of the Spirit. It is likened to a vessel being filled with water to the point of overflowing. **“The Holy Ghost is the great comforter and testator and is only one of three who can really satisfy our emotional and mental hunger and quench our spiritual thirst (John 14:16–18, 26). He operates under the direction of Jesus Christ (John 16:13–16).”** (The Life and Teachings of Jesus Christ: From

Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 342). The Lord promises those that hunger and thirst after righteousness that they will be filled with the Holy Ghost.

We should note the order of things. The 4th Article of Faith states that the gift of the Holy Ghost is bestowed after one produces faith (the Poor in Spirit) to the point of being moved to repentance (those that mourn). Repentance is fully obtained through the ordinances of the Gospel. The first of which is Baptism (the meek). **“The fourth principle of the gospel is receiving the gift of the Holy Ghost under the hands of someone holding the higher priesthood. In connection with this principle, Jesus provided a special beatitude for those who are about to have the Holy Ghost confirmed upon them.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 234). The Holy Ghost shall fill the mind and soul of the worthy recipient with the words and desires of God. If the recipient is faithful to these desires and lives **“by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 171). It can therefore be said that the remaining Beatitudes have to do with being proved. They are a test of one’s covenants.

21 - merciful – The word “merciful” is translated from the Greek word “ἐλεῖμῶν” or “eleēmōn”. It means merciful. **“Mercy, in this beatitude, then, means consideration for others. The Oxford English Dictionary, giving us the historical meaning of the term, is as follows: ‘Acts of compassion towards suffering fellow-creatures’. Webster’s Dictionary of Synonyms defines mercy in the sense of compassion, as meaning ‘forbearance, grace, longsuffering, providential deliverance, and loving-kindness’.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 66). It carries the idea of a deep sympathy. **“Clearly this is much more than an emotional wave of pity; clearly this demands a quite deliberate effort of the mind and of the will. It denotes a sympathy which is not given, as it were, from outside, but which comes from a deliberate identification with the other person, until we see things as he sees them, and feel things as he feels them. This is sympathy in the literal sense of the word. Sympathy is derived from two Greek words, sun (Greek #4862) which means together with, and paschein (Greek #3958) which means to experience or to suffer. Sympathy means experiencing things together with the other person, literally going through what he is going through. This is precisely what many people do not even try to do. Most people are so concerned with their own feelings that they are not much concerned with the feelings of anyone else. When they are sorry for someone, it is, as it were, from the outside; they do not make the deliberate effort to get inside the other person’s mind and heart, until they see and feel things as he sees and feels them. If we did make this deliberate attempt, and if we did achieve this identification with the other person, it would obviously make a very great difference.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 98). We need to learn to see others the way God sees us. God loves us in spite of our imperfections and flaws. This is the very essence of mercy.

The word “merciful”, in Hebrew, is מְרַחֵם or “chanan”, meaning merciful, gracious, pity, or to show favor. The Paleo-Hebrew is as follows;

- י – Is the Paleo-Hebrew letter “י” or “י” or “Nun”. The Paleo-Hebrew represents a speedy messenger, winged messenger, angel, messengers, angels of god
- נ – Is the Paleo-Hebrew letter “נ” or “נ” or “Nun”. The Paleo-Hebrew represents a speedy messenger, winged messenger, angel, messengers, angels of god
- ח – is the Paleo-Hebrew letter “ח” or “ח” or “heth” or “chet”. The Paleo-Hebrew represents the throne of God, blessings of eternal life, or a fence.

The Paleo-Hebrew carries the symbolic meaning of “two messengers sharing in God’s eternal blessings”.

God’s mercy is not passive. God is actively engaged in the salvation of His children and has been from the foundations of time. **“According to this definition, mercy is active. It calls for action; not lip service, not feeling, not sentiment alone. We can be unmerciful with our tongue as well as with our other actions. Mercy demands a cessation of gossip and of harsh judgments. It is a call for self-dominion.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 67). It is to be vigorously occupied in the work of salvation.

One of the attributes of a merciful soul is the ability to overlook those who have wronged us. Joseph Smith instructed the saints, in what appears to be a prophetic command, saying, **“We must be merciful to one another, and overlook small things.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 269). One of Satan’s greatest tools is to hinder our mercy towards each other by the countless little flaws others exhibit each day. Some of these flaws are of no consequence to us, but we become annoyed by them and consequently withdraw our mercy and compassion. Such flaws might be the server at the drive thru window who doesn’t say please or thank you, or the driver who pulls into your lane without signaling or looking. Little meaningless things often hinder us from extending true mercy to those in need.

I have a friend who is good at looking past the little things. When a person becomes unreasonable or rude, he resists the temptation to withdraw compassion. Instead, his typical response is "I can see you're having a bad day, is there anything I can do to help?" This is not lip service. He really means it. He returns the small annoyances with an offer of true compassion. **"Certainly, there is no question in these instructions by Jesus but that mercy means compassion and pity for those less fortunate than we. It is in no way restricted to acts of compassion for those who have wronged us."** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 66). To be merciful, we must be willing and capable to look past the small discretions in life. We must extend compassion when it doesn't necessarily feel welcomed.

A more difficult challenge is to extend mercy and compassion in conjunction with forgiveness. **"Perhaps, one of the supremely great measures of a man is his ability to forgive those who have wronged him. Mercy, then, is at least two-fold in its nature. First, we must show compassion for those in need of help, and secondly forgiveness to those who have wronged us."** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 67). Years ago, I was teaching a Seminary class full of High School Juniors. We were discussing forgiveness. To illustrate the challenges often associated with forgiving others, I asked the class how difficult it would be for them to forgive me if I stepped on their foot. Unanimously, they indicated that it would not be difficult to forgive me. I then ask them if the answer would be the same if they found out that I did it on purpose, just to be mean. They all indicated that they could still forgive me. I incrementally increased the offenses. I added theft, cruel rumors, and various crimes. The group still felt like they could forgive, but the answers seemed to become more reluctant. I then presented offenses against them or their families that caused irreversible harm. I presented them with a scenario of murder and molest. Many sat contemplating whether they could forgive or not when a young lady in the class raised her hand. She said, "Brother Hansen, when I was young my Father molested me. I have forgiven him. It is not hard." I thought to myself, "Wow, could I do that?" The lesson for the day was geared to teach that through the strength of the Savior, we can forgive all things. I was surely taught that day. The young lady in my class had extended the type of mercy that the Savior extends to all of us.

Forgiving others is not always as easy as it may appear. The key to forgiveness is absolutely by drawing on the healing powers of the atonement. Sometimes, the power to forgive is outside our ability. However, sometimes it is within our ability and the Lord expects us to soften our hearts and extend forgiveness. In such cases, it helps to consider the circumstances of the offender. **"Truly, as the French proverb has it, 'To know all is to forgive all,' but we will never know all until we make the deliberate attempt to get inside the other person's mind and heart."** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 98). Understanding the offender doesn't make the offense justified, but it often builds the compassion in our own hearts necessary to forgive. It also helps to consider how we would want others to respond if we were the guilty party.

Years ago, I was associated with an individual who had committed crimes. His crimes affected hundreds of people. Many lost their homes. Others faced severe financial problems. It was difficult to have compassion or mercy for this person. I testified before the courts regarding the facts as I knew them. After years of legal process, the man was convicted and sentenced to 7 years in prison. I sat in the court room at the time of his sentence. I thought I would feel the joys of justice, and the satisfaction of retribution. To my surprise, I was filled with sorrow and compassion. I watched his children and grandchildren as they suffered the consequence of his actions. I recognized that justice must be met, but there is no pleasure in justice. I left really sad that day. The Lord's way is to meet the demands of justice with mercy. Mercy truly is the road to happiness.

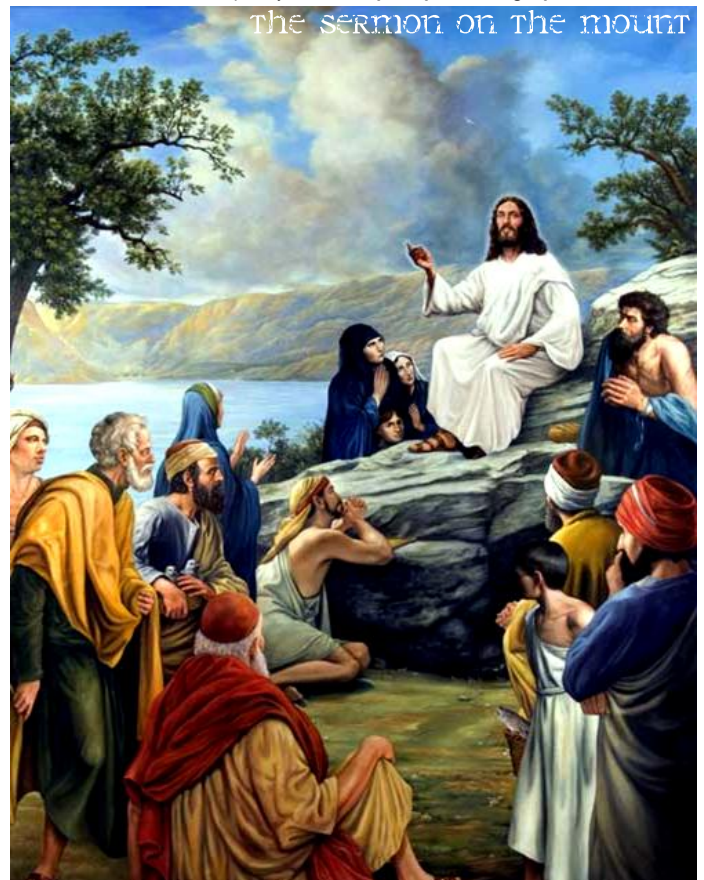
Sometimes, we are willing to extend mercy, but with conditions. Many are willing to forgive, so long as the offender comes with an apology and a formal request for forgiveness. Unfortunately, the world doesn't work that nicely. If we expect so much of the offenders, we will rarely extend mercy and forgiveness. We must be willing to extend mercy regardless of the offenders attitude. Joseph Smith taught that we must **"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."** (Teachings of Presidents of the Church: Joseph Smith, pages 392-93).

What I find quite interesting with the Beatitudes is the sequence. The third and fourth Beatitude represent baptism and the laying on of hands for the gift of the Holy Ghost. These ordinances bring about the remission of sins. They wash our souls clean from the offenses we have made. Subsequently, the **"fifth principle of the gospel has to do with forgiveness, and there is a fifth beatitude to go with it. Once a person has 'come unto Christ,' the mercy of God becomes available to the new convert, and he or she receives a forgiveness of sins through the atonement. However, the fifth beatitude clearly states that the Lord expects the new member of God's kingdom to be as merciful to others as God has been to him or her."** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 234).

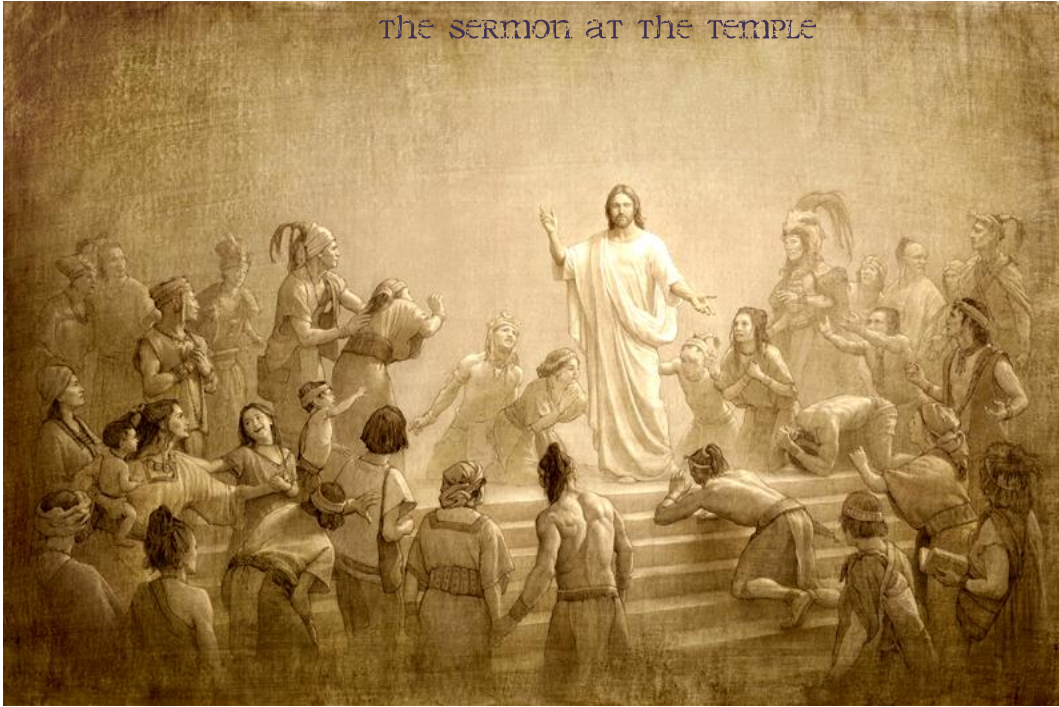
To be truly merciful, we must recognize our true status. We must stop believing that we are better than others, realizing that we are all beggars before God. It is so easy to see the weaknesses in others, but often very difficult to see them in ourselves. To be merciful, we must realize how far we are from perfection and how much we need mercy in our own lives. President Hinkley pleaded with the saints saying, **"Let us be more merciful. Let us get the arrogance out of our lives, the conceit, the egotism. Let us be more compassionate, gentler, filled with forbearance and patience and a greater measure of respect one for another. In so doing, our very example will cause others to be more merciful, and we shall have greater claim upon the mercy of God who in His love will be generous toward us."** (Teachings of Gordon B. Hinckley, page 338).

Pride is probably the greatest hinderence in our ability to be merciful. **"All the religious world is boasting of righteousness; it is the doctrine of the devil to retard the human mind, and hinder our progress, by filling us with self-righteousness. The nearer we get to our heavenly Father, the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs. My talk is intended for all this society; if you would have God have mercy on you, have mercy on one another."** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 270).

So how do I know when I have truly figured out this concept of mercy in my life? To start with I see people different. I cease to judge without the guidance of the spirit. I have compassion rather than irriatation. And finally, I will be willing to share my earthly blessings to help another soul. Earthly possessions and wealth cease to hinder my compassion. Modern scripture teaches, **"For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things;"** (Doctrine and Covenants 78:6)



The Sermon at the Temple



The merciful make a habit of praying for their enemies. They don't pray for their surmise, but rather pray that the Lord will bless them and care for them. This is probably the greatest test on ones resolved to be merciful. The truly merciful resist offense and pray for the offenders well being. Joseph Smith taught, "Pray for your enemies in the Church and curse not your foes without: for vengeance is mine, saith the Lord, and I will repay. To every ordained member, and to all, we say, be merciful and you shall find mercy. Seek to help save souls, not to destroy them: for verily you know, that 'there is more joy in heaven, over one sinner that repents, than there is over ninety and nine just persons that need no repentance.'" (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 93).

God's plan for our eternal salvation doesn't follow worldly logic. Worldly

logic would dictate the survival of the fittest. God's plan offers salvation to the weakest. God has promised to offer mercy to all man, based on the mercy they have offered to their fellow man. "Mercy is for the merciful. In that great day of restoration and judgment, when every man is rewarded according to the deeds done in the flesh, those who have manifest mercy to their fellowmen here will be treated mercifully by the Merciful One. Those who have acquired the godly attribute of mercy here shall have mercy restored unto them again in that bright day." (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 82). It is of little wonder that the Lord's prophets call upon us to be merciful to each other. President Gordon B. Hinckley wrote: "I plead for a stronger spirit of compassion in all of our relationships, a stronger element of mercy, for if we are merciful we shall obtain mercy from the Ultimate Judge... It is impressive to watch those who with a compelling spirit of kindness reach out to those in distress, to help and assist, to feed and provide for, to nurture and to bless. As these extend mercy, I am confident that the God of Heaven will bless them, and their posterity after them, with His own mercy... One cannot be merciful to others without receiving a harvest of mercy in return." ("Standing for Something", Gordon B. Hinckley, pages 75 and 77).

President Hinckley refers to the law of the harvest. "The law of the harvest is, that which we send out comes back to us. If we are merciful, compassionate, tolerant, and patient with the foibles or weaknesses of others, then that merciful treatment will be given us, too." (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 179). It carries the idea that we shall reap that which we sow. A man who sows corn will not harvest carrots, and a man who sows nothing will have nothing but weeds on the day of harvest. This law is applied to us spiritually. Those who fail to sow mercy during mortality will not harvest mercy at the day of judgement. Judd wrote, "The merciful will obtain mercy because 'intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; - virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own, justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things' (Doctrine and Covenants 88:40)." (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 342).

Scriptural References to those who "Merciful"

Romans 11:31	Even so have these also now not believed, that through your mercy they also may obtain mercy.
Jeremiah 42:12	And I will shew mercies unto you , that he may have mercy upon you, and cause you to return to your own land.
Roman 9:18	Therefore hath he mercy on whom he will have mercy , and whom he will he hardeneth.
Hosea 2:23	And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy...
Proverbs 16:6	By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil.
Psalms 100:5	For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.
Psalms 147:11	The Lord taketh pleasure in them that fear him, in those that hope in his mercy.
Doctrine & Covenants 54:6	But blessed are they who have kept the covenant and observed the commandment, for they shall obtain mercy.
Alma 42:24	...justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved.
1 st Nephi 1:14	...because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish!
Doctrine & Covenants 3:10	... God is merciful; therefore, repent of that which thou hast done which is contrary to the commandment which I gave you...
Doctrine & Covenants 76:5	...I, the Lord, am merciful and gracious unto those who fear me , and delight to honor those who serve me in righteousness...
Alma 26:17	Who could have supposed that our God would have been so merciful as to have snatched us from our awful, sinful, and polluted state?
Psalms 103:8	The Lord is merciful and gracious, slow to anger, and plenteous in mercy.
Psalms 41:4	I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee.
Alma 33:5	Yea, O God, and thou wast merciful unto me ... when I did cry unto thee in my prayer, and thou didst hear me.
Hebrews 8:12	For I will be merciful to their unrighteousness , and their sins and their iniquities will I remember no more.
Doctrine & Covenants 50:16	... I will be merciful unto you; he that is weak among you hereafter shall be made strong.
Psalms 116:5	Gracious is the Lord, and righteous; yea, our God is merciful.
Luke 6:36	Be ye therefore merciful, as your Father also is merciful.
Psalms 18:25	With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;
Psalms 57:1	Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, ... until these calamities be overpast.
Psalms 26:11	But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

22 - obtain mercy – The term “obtain mercy” is translated from the Greek word “ἐλεέω” or “eleeō”. It means to have mercy on, to help one afflicted or seeking help, to bring help to the wretched, or to experience mercy. The Codex Sinaiticus replaces the phrase “obtain mercy” with the translation as “receive mercy”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 7, page 15). **“Mercy is the compassionate treatment of a person greater than what is deserved”** (Gospel Topics, “Mercy,” lds.org/topics). We are able to receive Heavenly Father’s mercy because of the Atonement of Jesus Christ. The Book of Mormon prophet Alma taught, **“...it is because of thy Son that thou hast been thus merciful unto me, therefore I will cry unto thee in all mine afflictions, for in thee is my joy; for thou hast turned thy judgments away from me, because of thy Son.”** (Alma 33:11).

People generally have a deeply seated desire for their own prosperity and happiness. A desire for long lasting contentment and joy seems to be figuratively wired into each of our souls. Mortality has been designed to test and challenge our long term happiness. We don’t have to live very long before we experience disappointment, regret, and sadness. If you live long enough, you will most probably come to the conclusion that your own decisions and actions have irreparably jeopardized your further happiness.

If a person is totally honest with themselves, they will find that many of their missteps cannot be fixed, at least not by us. Such a fallen state can be depressing and desparate. Many search the world for a variety of solutions to life’s ills. It is amazing to me what people place their trust in, when it comes to future happiness. The world may offer many solutions to our misery, some even provide temporary reprove, but the world has no long term solution. In the end, we all need to be saved from ourselves. We need salvation. **“Working out one’s salvation consists in gaining and developing the attributes of godliness in this life so that those same attributes, in the exact measure earned by the laborer, may be restored to him in the state of immortality.** Thus Alma said **‘The meaning of the word restoration is to bring back again evil for evil, or carnal for carnal, or devilish for devilish—good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful. Therefore, my son, see that you are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again. For that which ye do send out shall return unto you again, and be restored.’**” (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 216).



The obtaining of Godly mercy is directly proportional to the mercy we extend. Subsequently, the degree of eternal happiness is going to depend on the level of mercy we extend to others. **“Happiness is a by-product of helping others. No man ever finds happiness by thinking of himself. True happiness comes when we lose ourselves in the service of others—when we are merciful to our fellowmen.”** (General Conference, “The Beatitudes and Our Perfection”, Royden G. Derrick, April 1977).

Mercy is the key ingredient to exaltation. Mercy is what the atonement of Jesus Christ is all about. **“Mercy is of the very essence of the gospel of Jesus Christ. The degree to which each of us is able to extend it becomes an expression of the reality of our discipleship under Him who is our Lord and Master.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “As Your Father Also is Merciful”, Nicholas J. Frederick, page 265). The Master has offered us the ultimate level of mercy that anyone has ever extended to anyone else, ever. His understanding and sympathy for us is beyond our understanding. What He asks of us is that we extend the level of mercy that we are capable of to our fellow man. This becomes the contingency for us to fully partake of the redemptive powers of the atonement over spiritual death. Simply put, **“whoever has pity on people will obtain-pity from heaven”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 347).

To obtain mercy from heaven, we must forgive, even when the offender doesn’t deserve it. We must love the person who is hard to love. We must serve the ungrateful and the unwanting. We must reach out to even the most offensive people, and love them. It is then that Joseph Smith taught, **“our heavenly Father would be equally as merciful unto us.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 175).

23 - pure in heart – The word “pure” is translated from the Greek word “καθαρός” or “katharos”. It means clean or pure. In the levitical sense, to be clean of free from that which is forbidden; imparts no uncleanness. The word “heart” is translated from the Greek word “καρδιά” or “kardia”. The Greek word means heart. Figuratively, it is the center of physical and spiritual life.

The word “pure”, in Hebrew, is ברר or “barar”, meaning to purify, select, polish, choose, purge, cleanse or make bright, test or prove. The Hebrew word has a duplicated letter, a symbol for completeness and perfection. Interpreting the Paleo-Hebrew should take this into account. The Paleo-Hebrew for “barar” is as follows;

- ר - Is the Paleo-Hebrew letter “𐤓” or “𐤒” or “resh”. The Paleo-Hebrew represents the sickle and symbolizes gathering, harvest and first fruits.
- ר - Is the Paleo-Hebrew letter “𐤓” or “𐤒” or “resh”. The Paleo-Hebrew represents the sickle and symbolizes gathering, harvest and first fruits.
- ב - is the Paleo-Hebrew letter “𐤁” or “𐤂” or “beth”. The Paleo-Hebrew represents man’s first residence, the womb, or mother eve.

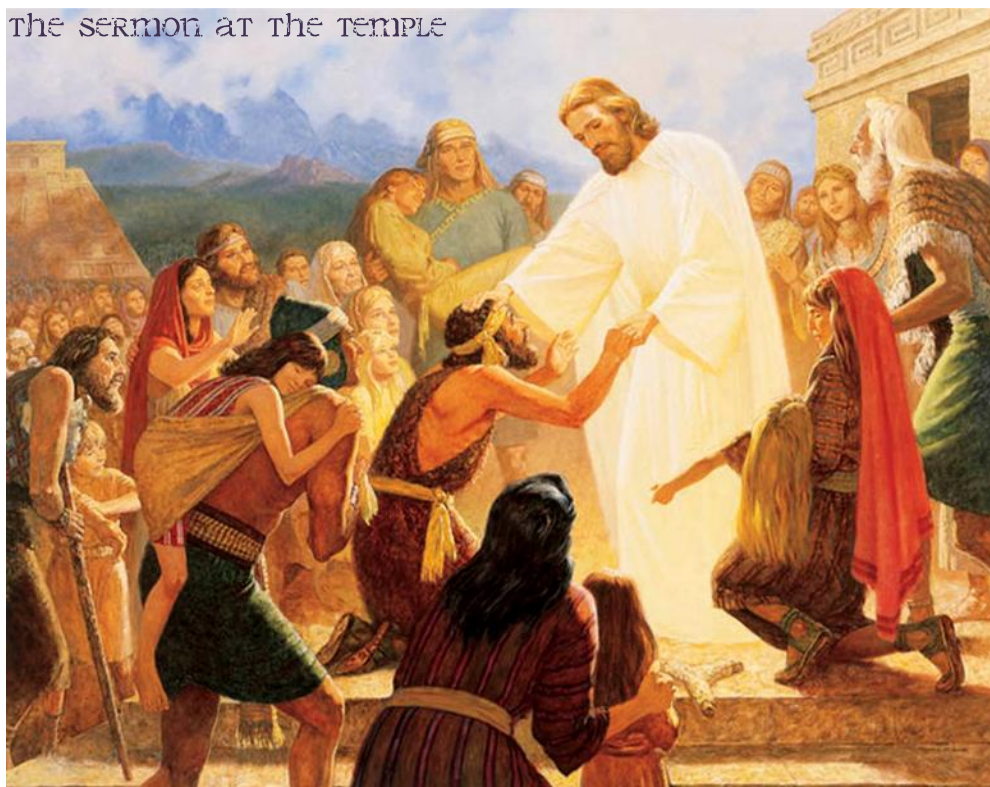
The Paleo-Hebrew carries the symbolic meaning of “Gathering ALL home”.

The word “heart”, in Hebrew, is לבב or “lebab”, meaning the inner man, mind, will, heart, soul, and understanding. The Paleo-Hebrew is as follows;

- ל - is the Paleo-Hebrew letter “𐤌” or “𐤍” or “lamed”. The Paleo-Hebrew represents justice, the flail, the square arm, to drive away or to drive forth.
- ב - is the Paleo-Hebrew letter “𐤁” or “𐤂” or “beth”. The Paleo-Hebrew represents man’s first residence, the womb, or mother eve.
- ב - is the Paleo-Hebrew letter “𐤁” or “𐤂” or “beth”. The Paleo-Hebrew represents man’s first residence, the womb, or mother eve.

The Paleo-Hebrew carries the symbolic meaning of “the home of all justice”. According to the Paleo-Hebrew, the pure in heart seem to have something to do with a “gathering of the just”. At first, this seems somewhat incompatible. But, after some thought, it will be noted that another name for the pure in heart is “Zion”. Zion was the name of the righteous people that the Prophet Enoch had gathered from the four corners of the earth. They were a humble people who had gathered under covenant. **“And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.”** (Moses 7:18). The people of Zion’s city systematically purified their hearts by removing a impure and sinful desires and actions. The results were miraculous. They eliminated poverty. There was no hate, crime, evil speaking, or offensive behavior. Because of Zion’s righteousness, **“the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.”** (Moses 7:20). The balance of the earth declared war against Zion. Their wickedness resulted in open rebellion against all that was good. As a consequence, Zion “was taken up into heaven.” (Moses 7:21). They were taken up to God.

The sermon at the temple



Zion is a perfect example of this Beatitude. The just were gathered together, and as a consequence they saw God. This Beatitude reads, “Blessed are the pure in heart for they shall see God.” **“Harper’s Bible Dictionary, makes it clear that to the Jew the heart, ‘was metaphorically regarded as a source of**

man’s intellectual’ activities and also, ‘the seat of emotion.’ If this is correct and we believe it is, then the heart was looked upon as directing the thought, the feeling, the will, and the conscience of man. The word heart, used metaphorically, was not confined to the feelings as it is today. When we wish to speak of the mind and the feelings today, we metaphorically refer to the head and the heart. The heart in Biblical times concerned the whole personality, ‘Blessed are the pure in heart,’ refers to the whole man, to the mind, the feelings, the will, and the conscience. It involves rightness of mind, and it concerns singleness of purpose.” (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, pages 74-75).

Being pure in heart has some key qualities that must be present to truly qualify as pure in heart. They are as follows;

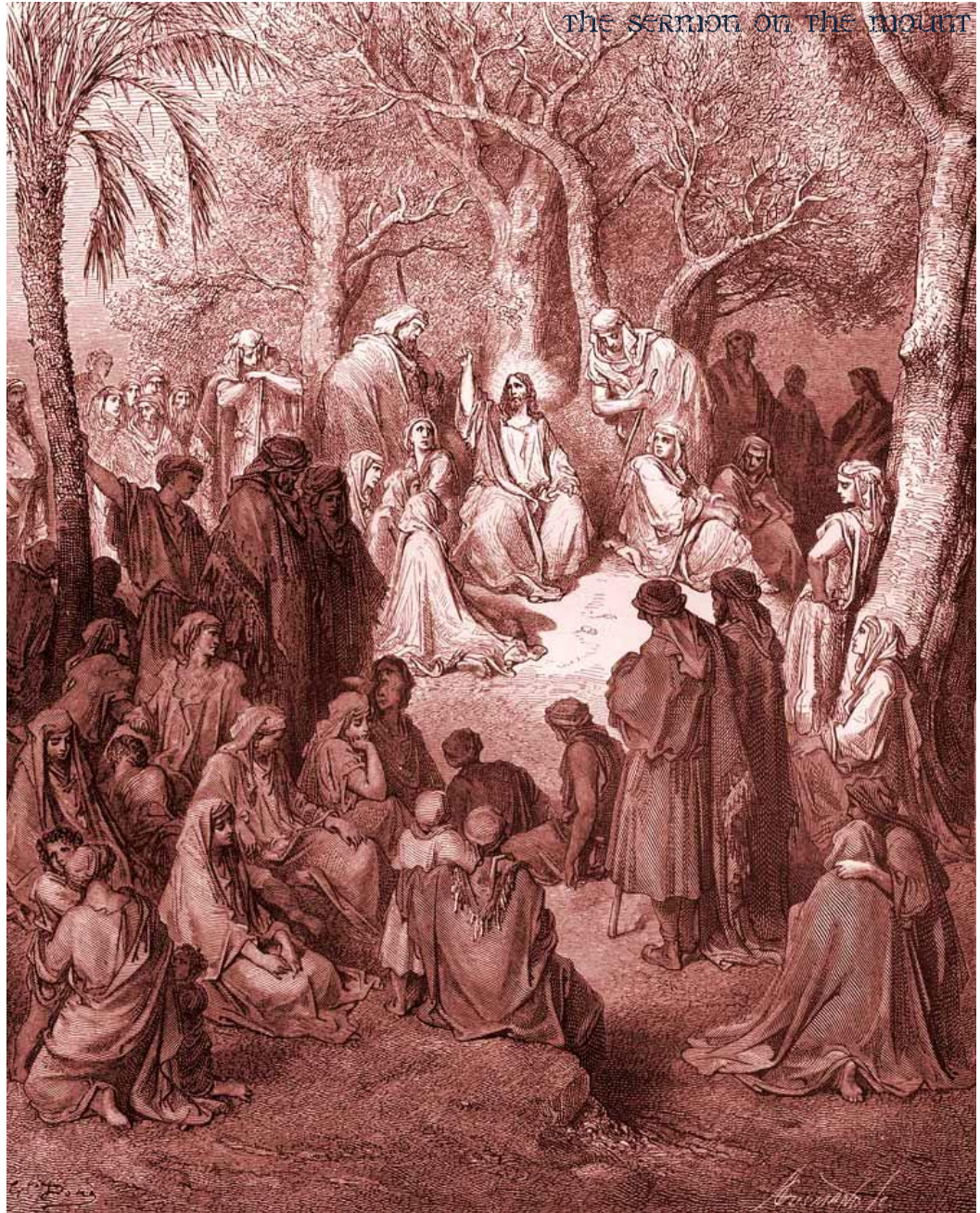
- 1.) They are ritually pure, having partaken of and being faithful to sacred ordinances,
- 2.) They are pure in their thoughts and deeds,
- 3.) They are of a sharp mind, having a true knowledge of things pertaining to eternity,
- 4.) They are consistent in keeping the commandments,
- 5.) They are clean through the atonement of Jesus Christ,
- 6.) They receive guidance and direction through revelation.

One cannot be pure in heart without the saving ordinances of the Gospel. They are an integral part of the purifying process. The ancient Jews referred to this as ritual purity. The Biblical scholar Albright translates the word "pure in heart" as "pure minded". He wrote, "pure-minded: That is, the spiritual equivalent of being ritually pure (cf. Ps xxiv 4). The Aramaic word would here be *dakhin*, 'broken, humble, contrite' (cf. StB, I, ad loc.). The single-mindedness of the consecrated life as a prerequisite for the vision of God is emphasized in Philo (On the Contemplative Life ii 473; On the Life of Moses ii 106), and cf. Rev xxii 4." (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 47). Psalms 24 speaks of those whose feet ascend the hill of the Lord (the Temple) as having among other things a pure heart. The Jews associated purity with specific rites of purification. Many of the rites started at home, but culminated at the Temple. As lost as the Jews were, there is a lasting image of truth. The ordinances of heaven are designed to purify the heart.

The pure in heart are those who are pure in both thought and deed. The Jews of Jesus' time would debate that matter. "With regard to purity of heart, there is, indeed, a discussion between the school of Shammai and that of Hillel—the former teaching that guilty thoughts constitute sin, while the latter expressly confines it to guilty deeds." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, pages 534-535). The reality is, they are both right. The pure in heart are pure in both thought and deed.

The pure in heart have one single minded desire. "The pure in heart are those who have no other wish than perfection, no other joys than victory over the evil which hunts us down at every side. He who has his heart crammed with furious desires, with earthly ambitions, with carnal pride, and with all the lusts which convulse this ant-heap of the earth, can never see God face to face, will never know the sweetness of His magnificent felicity." (Life of Christ, Giovanni Papini, page 90).

The pure in heart have a sharp mind. Those that are pure in heart are not mindless followers who lack knowledge and intelligence. They are informed believers. In fact, they are pure in heart because of their correct understanding of things. LeLand Monson wrote, "It is more important that a surgeon's medical instruments be clean than that they be sharp. So it is with man. It is more important that his mind be clean than that it be keen." (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 76).



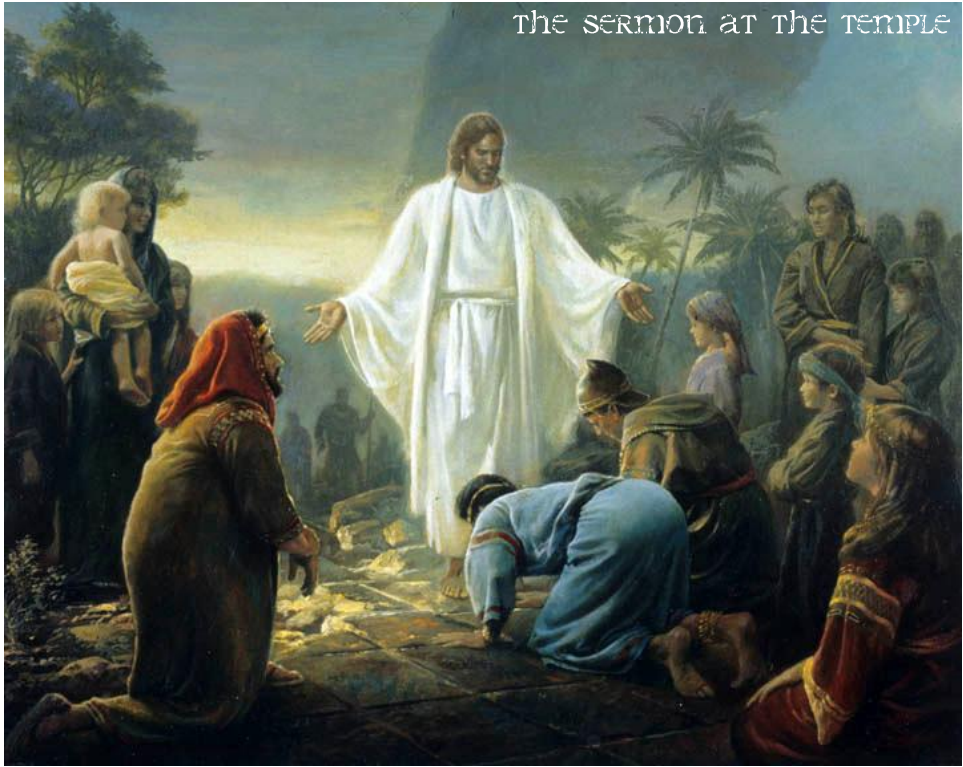
If we hope to cultivate a pure heart, it must start by filling our minds with the pure knowledge of heaven. Anyone who has ever cooked knows that great meals start with great ingredients. It is very difficult to make great food with poor quality ingredients. Similarly, it is impossible to develop a pure heart without filling in the mind with correct principles and light. "A clean mind is essential to a pure life. Some men's minds can be likened to the badlands of South Dakota, which grow little except noxious and poisonous weeds. Other men's minds are like the fertile soil in the valleys of the Nile, which produce abundantly to sustain mankind." (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 75).

The pure in heart are consistent in keeping the commandments. They don't have good days and bad days when it comes to keeping the commandments. I have often said that it is easy to keep the commandments when everything is going your way. When life is easy, keeping the commandments is generally easy. Keeping the commandments are more challenging when life is trying, that is unless you are pure in heart. The Book of Mormon warns, "But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not." (Mosiah 4:30).

The pure in heart are clean through the atoning sacrifice of Jesus Christ. That being said, it is obviously a state that cannot be achieved on our own. We are incapable of purifying our own hearts. To do so would require the removal of our sins, an act that is beyond my reach. It requires outside intervention from one who is far more capable than anyone I know. "No man without the power of the gospel and without the benefit of the atonement of Christ can live a life sufficiently pure to go back into the presence of the Master. Those who shall see God are those who under the influence and power of the Holy Ghost live the abundant life defined by Jesus and receive a forgiveness of

sins by entitling themselves to the atonement He made.” (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 73). The atonement is only accessed through sacred covenant and faithful obedience to covenants.

I was baptized by my father as a young boy on April 3, 1976. I remember coming out of the water with this feeling of absolute purity and acceptance before the Lord. I recognize that the remission of sins comes with the gift of the Holy Ghost, but looking back I know my Father in Heaven was confirming to my soul that He was pleased with the covenant I had made. I was confirmed a member of the Church by the water’s edge, and given the gift of the Holy Ghost. I remember getting in the car with my parents after the baptismal services. I remember thinking that at that moment, I was absolutely perfect. In that instant, I felt “pure in heart”. I don’t remember what I did that evening, and I am sure it wasn’t a horrible sin, but I remember doing something wrong and thinking to myself “Well, that didn’t last long”. The pure in heart must work to maintain their purity by constant repentance. **“They are the ones who received a remission of their sins in the waters of baptism; who, after baptism, have so lived as to retain a remission of sins; who have had their sins burned out of their souls as though by fire by the power of the Holy Ghost. They are God-fearing and righteous souls; and being pure, they qualify to see and associate with other pure beings, the chief of whom is the Lord of Purity.”** (A New Witness for the Articles of Faith, Bruce R. McConkie, page 492).



The pure in heart endure to the end. Their commitment to the Lord is not sporadic or temporary. They become pure through a mighty change in heart, and they are committed to keep it that way. **“The pure in heart are those who love the Lord, who seek to follow Him and keep His commandments, who are striving to live virtuous lives and endure faithfully to the end. The pure in heart are those who control their thoughts to keep themselves free from immoral fantasies and deeds”** (Ensign, “Words of Jesus: Chastity”, Sheldon F. Child, January 2003, page 44).

The pure in heart are the product of the atonement. It is not that they are perfect, but that they are being perfected through the great sacrifice of Jesus Christ. This Beatitude teaches that the pure in heart shall see God. The Doctrine and Covenants teaches that those who repent through the atonement shall see God. It records, **“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;”** (Doctrine and Covenants 93:1). It stands to reason that if the pure in heart shall see God, and those that repent through the atonement of Jesus Christ shall see God, that the pure in heart are those that are repentant.

There is not a single quality that clearly defines being pure in heart. It is a culmination of Christ-like

attributes. It is becoming Him, through Him. **“The sixth beatitude is designed for the those who strive to attain the highest levels of refined spirituality in the kingdom of God... Nearly every instinct tends to corrupt the purity of the heart. It runs the gamut of anger, coveting, greed, lust, stealing, lying, assault, jealousy, dishonesty, and even homicide. Those who constantly restrain these corruptive proclivities have a special promise from the Savior.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, pages 234-235).

Once we have become truly pure in heart, we qualify ourselves to receive revelation from God. Elder McConkie taught, **“Purity of heart is certainly one of the most important qualifications for receiving inspiration from God. While none of our hearts are perfect, the more diligently we strive to eliminate impurity, or push out things which do not belong there, the more we open our hearts to the Holy Spirit.”** (Ensign, “Opening Our Hearts, Gerald N. Lund, May 2008, page 33). Line upon line, and precept upon precept is the pattern the Lord has adopted for the teaching of His children. This pattern is followed in the Lord’s communication with us. As we purify our hearts, even in a small degree, the spirit communicates to our soul. This is revelation. As we continue the process of refining our heart, the communications of the spirit become correspondingly clear. Eventually, we will find that the veil between us and God has become thin, to the point that He cannot be restrained from revealing Himself to us. The Doctrine and Covenants declares, **“And inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God.”** (Doctrine and Covenants 97:15-16).

Scriptural References to those who “Pure in Heart”

Psalm 24:3-4	Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart...
Psalm 73:1	Truly God is good to Israel, even to such as are of a clean heart.
Moses 7:18	...the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness...
2 nd Timothy 2:22	Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.
1 st Timothy 1:5	Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:
Doctrine & Covenants 97:16	Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God.
Doctrine & Covenants 41:11	And this because his heart is pure before me, for he is like unto Nathanael of old, in whom there is no guile.
Doctrine & Covenants 122:2	While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority...
Alma 5:19	...can ye look up to God...with a pure heart and clean hands?...having the image of God engraven upon your countenances?
Jacob 3:2	O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love...
Doctrine & Covenants 124:54	For I am the Lord your God, and will save all those of your brethren who have been pure in heart...



Mortal men, outside the confines of those who have the knowledge of the restored Gospel, generally have two major opinions about God revealing Himself to man. There is a large grouping of people that believe that God exists, but that He does not reveal Himself to modern man. They believe that God revealed Himself in ancient times and has said all that He needed to say. To them, we need no continued revelation. Another group denies the existence of God altogether. They claim that Deity was invented by weak minded men who needed something to explain the things they were too ignorant to understand. In a modern age, they believe that man has achieved a level of understanding and knowledge that has eliminated the need for God.

Those that understand the Gospel, in the way that Jesus delivered it, know that revelation is the basis for the Church of God. Jesus promised that those who are pure in heart shall see God. **“To see God, according to Elder Royden G. Derrick, means to come to know God, discover him, visualize him, recognize him, and understand him. (Temples in the Last Days, page 80).”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 180). Based on this statement, we might take the phrase “see God” as a figurative statement meaning simply to understand and know God. Elder McConkie explained that though the statement might have figurative meanings, it is also very literal. He said, **“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.” (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 216).

All mankind can see God! This promise is not limited to prophets, or those called of God to serve in sacred positions within the church. This promise can be personalized. It is given to me. I can see God, but I must qualify myself by purifying my heart. **“To be pure in heart is to follow as closely as we can in the footsteps of the Master and then through sincere repentance gain forgiveness for the wrongs we have committed. Then and only then can we walk back pure and holy into the presence of God.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 82). This is obviously a process, and therefore many have not seen God while in the flesh. This might lead some to presume that such a blessing is out of our reach. **“Elder Parley P. Pratt encouraged, ‘Never cease striving till you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief, and nothing can prevent you from coming to God.’** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Father in the Sermon on the Mount”, Jared W. Ludlow, page 152).

How, and when, we see God is dependant on the purity of our hearts, and it is up to Him to decide the circumstances where with He reveals Himself. **“President Spencer W. Kimball discussed the principle in this manner: ‘Sometimes we say, ‘Oh, that isn’t possible’. But the Savior does not deal with idle words. He says that any perfected being can see the Lord the Father. Now, there are many approaches towards this experience. There are dreams and visions and actual sight.’** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Father in the Sermon on the Mount”, Jared W. Ludlow, page 151). Some might say, “seeing God could never happen to me, I am not special”. To this Elder McConkie taught, **“Is God a respecter of persons who will appear to one righteous person and withhold his face from another person of like spiritual stature? Is he not the same yesterday, today, and forever, dealing the same with all people, considering that all souls are equally precious in his sight?”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 82). These rhetorical questions are of course answered to the affirmative. **“Those who live according to the best light and knowledge they have, who accept the gospel and obey its principles and ordinances, and who receive the Holy Melchizedek Priesthood shall have the glorious opportunity of seeing God.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 74). It doesn’t matter who you are, and women qualify for this privilege in the same fashion as men. For women, though they may not hold the Melchizedek Priesthood, they must receive the ordinances thereof to enjoy the privilege of seeing God.

I have a dear friend whose son has worked very hard over the past few years to qualify himself to see God. He has tried to purify his heart, and remove all the things in his life which might offend the spirit. He believes as **“the Prophet Joseph Smith taught: ‘if you wish to go where God is, you must be like God, or possess the principles which God possesses...’** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Father in the Sermon on the Mount”, Jared W. Ludlow, pages 151-152). And yet, he has become frustrated that God has not yet revealed Himself to him. We must remember that it is not for us who decide if we are worthy, but God does. Additionally, worthiness is only established after the trial of our faith. **“Thus, the pure in heart are those who forsake their sins, call on the Savior’s name, obey his voice, and keep his commandments—and then...”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, pages 179-180) they patiently waited for the will of the Lord to be accomplished. He will not fail us, but He may require us to exhibit long-suffering as we wait for His promised blessings.

Elder Orson Pratt summarized this footnote quite well when he wrote;

“God has promised in the sermon on the mount a very great blessing to the pure in heart: – ‘Blessed are the pure in heart for they shall see God.’ How great is the blessing that is here pronounced! They shall see God. God is a being who is willing to reveal himself, even to his children here on the earth. If they will abide by law, give heed to the ordinances that he has ordained, and walk in consistency with the principles that are revealed, they may come up to that high privilege here, in time, that the veil will be taken away and their eyes can look on the face of the Lord, for they are pure in heart. I know it is written in other places that no man hath seen God at any time. In the book of Exodus it is written that ‘no man shall see my face;’ and then again, the same book says that Jacob saw God face to face and talked with him. Again it is written that Moses talked with the Lord face to face as a man talks with his friend. How shall we reconcile these passages of scripture? If we take the scriptures in their true import, and according to the general tenor of their reading, they are easily reconciled. No natural man hath seen God at any time. A natural man could not behold the face of the Lord in his glory, for he could not endure it; but when a mortal man or woman here on the earth has put away the natural or carnal mind; when he or she has put away all sin and iniquity, and has complied with the laws and commandments of God, then, like Jacob of old, he or she may see God face

to face, and, like Moses, talk with the Lord as one man talks with another. It is written here in this book which you and I have received as a part and portion of our rule of faith and practice, 'The Book of Covenants,' as follows: 'Verily thus saith the Lord, it shall come to pass that every soul that 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, and that I am the true light that lighteth every man that cometh into the world, and that I am in the Father and the Father in me; and the Father and I are one.' Again it is written in another revelation: 'And in as much as my people shall build up a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it that it be not defiled, my glory shall rest upon it, yea, my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God; but if it be defiled I will not come into it and my glory shall not be there, for I will not come into unholy temples, etc.' " (The Journal of Discourses, Volume 14, Orson Pratt, April 9, 1871, page 273).

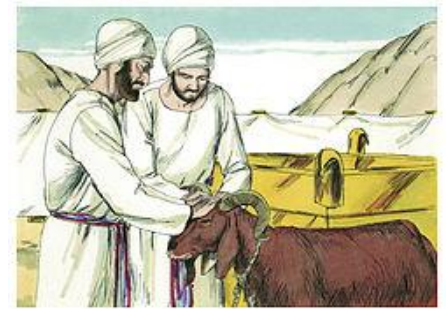
25 - peacemaker – The word “peacemaker” is translated from the Greek word “εἰρηνοποιός” or “eirēnopoios”. It means a peacemaker, pacific, or peace loving. “In Hebrew peace is never only a negative state; it never means only the absence of trouble; in Hebrew peace always means everything which makes for a man’s highest good. In the east when one man says to another, Salaam—which is the same word—he does not mean that he wishes for the other man only the absence of evil things; he wishes for him the presence of all good things. In the Bible peace means not only freedom from all trouble; it means enjoyment of all good.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 103).

The word “peace”, in Hebrew, is שלום or “shalom” (the root of Shaloom), meaning to be in a covenant of peace, to be at peace, or to be complete. The Paleo-Hebrew is as follows;

- 𐤑 – Is the Paleo-Hebrew letter “𐤒” or “𐤓” or “Ayin”. The Paleo-Hebrew represents the prayer of deliverance, sent angels, uplifted hands, Messiah
- 𐤔 – is the Paleo-Hebrew letter “𐤕” or “𐤖” or “beth”. The Paleo-Hebrew represents man’s first residence, the womb, or mother eve.
- 𐤗 – Is the Paleo-Hebrew letter “𐤘” or “𐤙” or “shin”. The Paleo-Hebrew represents the mortality, children of men, the crown

The Paleo-Hebrew carries the symbolic meaning of “mortal men coming unto the Messiah”.

The Lord’s peace is different from man’s peace. Men define peace as the absence of trials or tribulation. When life goes the way we want it, we call it peace. The Lord’s peace is not dependant on worldly circumstances. The Lord’s peace is knowing that your will is in line with His. It is knowing that the things you have done, which are contrary to salvation, have been corrected through the atoning sacrifice of Jesus Christ. The Lord’s peace is the knowledge that regardless what happens in mortality, your eternal status is good. A peacemaker is one who teaches others how the atonement works and how to align yourself with God. A true peacemaker teaches spiritual peace.



God’s plan for our happiness was established before the foundation of this world. It was designed to provide mankind the opportunity for eternal peace. Such peace can only be obtained through God’s terms. Satan rebelled against the plan. Satan became the enemy of peace. Such has been his role ever since. “Wickedness often makes a civil war of our mind and heart. No man is ever at peace with himself who is not struggling to live righteously.” (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 90). In other words, a man who gives into Satan cannot be at peace unless he forsakes him and repents of his ways.

Satan wages war against our spiritual peace every day. He has many tactics. “Someone has called our attention to the fact that we have five enemies of peace. Peacemakers urge people to conquer these enemies. These five attitudes are avarice, ambition, envy, anger, and pride.” (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 90). Satan has many ways to destroy our spiritual peace, but we will look at these five;

1. **Avarice** is an extreme greed for wealth or material gain. Avarice leads to dishonesty, theft, extortion, blackmail, unfair practices, and other impure practices designed to get gain. “Good persons, well-intentioned persons of great capacity, trade character for trinkets that then turn to wax before their eyes. Their dreams become only haunting nightmares.” (Ensign, “We Believe in Being Honest”, Gordon B. Hinckley, June 1993).

President Hinckley told a story of a man who traded peace for avarice. He wrote, “Among many unsigned letters I have received was one of particular interest. It contained a twenty-dollar bill and a brief note which stated that the writer had come to my home many years ago. When there had been no response to the bill, he had tried the door and, finding it unlocked, had entered and walked about. On the dresser he saw a twenty-dollar bill, took it, and left. Through the years his conscience had bothered him, and he was now returning the money. He did not include anything for interest for the period during which he had used my money. But as I read his pathetic letter, I thought of the usury to which he had subjected himself for a quarter of a century with the unceasing nagging of his conscience. For him there had been no peace until he had made restitution.” (Ensign, “We Believe in Being Honest”, Gordon B. Hinckley, June 1993).

2. **Ambition**, in reference to an enemy of peace, is an unhealthy desire to possess something that has not be earned or deserved. Satan attacks our spiritual peace by convincing us that it is okay to receive a wage without providing the work. He teaches that there are things that are free. He teaches us that we somehow deserve something because someone else has it. “Satan is ever alert to destroy the purposes of God and to subvert our mortal experience. To counter the emphasis the Father places on work, the adversary has convinced many in our day that a primary goal in life is to avoid work. In today’s societies, many people concentrate on finding jobs that pay well but require little work, investments or schemes that pay high returns without effort, and programs that pay for what they want at no cost to them. Some seek to avoid work by borrowing and living on money they never intend to repay. They are unwilling to work, budget, and save before they spend. Church leaders have counseled that we should work for what we obtain and avoid debt except for the most fundamental of needs.” (Ensign, Revealed Realities of Mortality, Paul B. Pieper, January 2016).
3. **Envy** is a feeling of discontent or resentful longing aroused by someone else’s possessions, qualities, or luck. “The practice of comparing ourselves to others is usually at the root of envy. It causes us to feel that we aren’t good enough and that in order to be acceptable we have to achieve more, acquire more, or in other ways appear to be “better” than others. It occurs when we do not value ourselves sufficiently as children of God and consequently feel we have to prove our worth by ‘doing’ or ‘having... Part of the reason envy can be so difficult to recognize in ourselves is that it often disguises itself in other feelings and behaviors. One disguise envy wears is the tendency to criticize. Another is the desire to act in a way that will provoke envy in others.” (Ensign, “Stripped of Envy”, Pam Wilson Vandemaker, March 1999).
4. **Anger** is a strong feeling of annoyance, displeasure, or hostility. It is a selfish emotion brought about by one’s own discomfort or failed expectations. We become angry when things do not go our way. “Anger, hatred, and contention are foes not easily subdued. These enemies inevitably leave in their destructive wake tears of sorrow, the pain of conflict, and the shattered hopes of what could have been. Their sphere of influence is not

restricted to the battlefields of war but can be observed altogether too frequently in the home, around the hearth, and within the heart. So soon do many forget and so late do they remember the counsel of the Lord: "There shall be no disputations among you...anger doesn't solve anything. It builds nothing, but it can destroy everything." (Ensign, "Finding Peace", Thomas S. Monson, March 2004)

5. **Pride** is a feeling or deep pleasure or satisfaction derived from one's own achievements, the achievements of those with whom one is closely associated, or from qualities or possessions that are widely admired. It is an unhealthy view of one's superiority. Pride leads to fault finding, criticizing others (especially those in authority), murmuring, complaining, and being judgemental. President Smith taught, "This is not a militant church to which we belong. This is a church that holds out peace to the world. It is not our duty to go into the world and find fault with others, neither to criticize men because they do not understand. But it is our privilege, in kindness and love, to go among them and divide with them the truth that the Lord has revealed in this latter day." (General Conference, Conference Report, George Albert Smith, April 1935, Page 44)

A peacemaker removes avarice and replaces it with moderation and simple living. A peacemaker replaces ambition with loving service to those that are less fortunate. A peacemaker replaces envy with charity, the pure love of God. A peacemaker replaces anger with kindness and longsuffering. Finally, a peacemaker replaced pride with humility. A peacemaker is willing to place his own needs as a lower priority than Gods, and even others.

The peacemaker finds common ground when working with others. That does not mean that they sacrifice their standards or morals, but rather think of the needs and wants of others. They create unity and oneness. "[Peacemaking] is the gift to help people find common ground when others are seeing differences" (Ensign, "Learning in the Priesthood," Henry B. Eyring, May 2011, page 63).

A peacemaker is someone who can bring happiness to the most dire situations. They bear the testimony and knowledge of heaven. They bring the healing salve to those who ail. "The seventh beatitude is for those sweet and gentle souls who have the rare ability to pour oil on troubled waters. Whether in a family, the neighborhood, the community or the nation, Jesus made a very special promise to those who have the talent and inclination to quiet the stormy turbulence of contention." (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 235). Peacemakers are the individuals who imitate the Savior's actions towards all mankind. They seek to calm broken hearts.

The Lord taught the ancient Israelites through offerings at the Temple. Among the major offerings outlined by the Lord were "Peace Offerings". When an Israelite had committed a trespass or a sin, they were instructed to bring an offering to the temple to sacrifice to the Lord. The offering was set apart by priesthood authority, by the laying on of hands, as a proxy sacrifice for the offeror's sins or trespasses. Prior to being set apart, the sacrifice was inspected to assure that it was a quality sacrifice properly qualifying to redeem the offeror. The sacrifice was killed in a very specific way, divided, and placed on the altar of burnt offering. The dividing of the animal was a symbol of a covenant. Half of the sacrifice was burned to the point that there was nothing left, the smoke and ashes carrying the sacrifice to God. The other half was appropriately cooked and given to the priests for their sustenance. The offeror received no meat from this offering. The offeror would later return to offer another sacrifice. This sacrifice was similar to the sin or trespass offering, except for the fact that the sacrifice was divided into three parts and the offeror received a portion. The offeror had made peace with the Lord, and was now worthy to eat from the Lord's table again. This sacrifice is called a peace offering.



Moses outlined the "Peace Offering" as follows:

"And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the Lord. And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the Lord." (Leviticus 3:1-5).

The peace offering represents the Lord's acceptance of the offerings, and forgiving the offeror's sin. The forgiveness is not complete until the offeror has made peace with the Lord. "And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him." (Leviticus 4:31). The "Peace" Offering has also been translated as the "Saving" Offering. It symbolizes the peace that comes from the saving atonement of Jesus Christ. It therefore follows that a true "peacemaker" is one who teaches the saving doctrines of Jesus Christ.

Subsequently, the good news that we call the Gospel is a message of peace. "In the full sense, only those who believe and spread the fulness of the gospel are peacemakers within the perfect meaning of this Beatitude. The gospel is the message of light and peace to all mankind." (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 216). Peacemakers are missionaries of the everlasting Gospel. They are the Lord's messengers. They have been endowed with the Lord's spirit, so as to properly speak His words. Peacemakers possess the Holy Ghost. "The gift of the Holy Ghost... quickens all the intellectual faculties, increases; - enlarges, expands and purifies all the natural passions and affections, and adapts them, by the gift of wisdom, to their lawful use. It inspires, develops, cultivates, and matures all the fine toned sympathies, joys, tastes, kindred feelings and affections of our nature. It inspires virtue, kindness, goodness, tenderness, gentleness and charity." (The Key to Theology, Parley P. Pratt, pages 95-96). It is only through the Holy Ghost that we are truly capable of being a peacemaker.

Long after Adam was cast out of the Garden of Eden, the Lord came to him and offered Adam the opportunity to be baptized. The scriptures record that Adam was taken up by the spirit and immersed in the water. Thereafter, the Holy Ghost descended upon Him. Adam was then told, "Behold, thou art one in me, a son of God; and thus may all become my sons. Amen." (Moses 6:68). It is through the Holy Ghost that we become children of God. As we enter sacred covenants with God, we take upon us His name. We become covenant children. Endowed with His spirit, we carry His peace within us. "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. And these are they who are adopted into the family of God. They become the sons and daughters of him whose we are. They are born again. They take upon themselves a new name, the name of their new Father, the name of Christ. Those who believe in him have power to become his sons and his daughters. Truly the peacemakers shall be called the children of God!" (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 82).

The Jews at the time of Jesus had their own view of peace. The Jews were looking for a Messiah that would bring military peace through war and conquer. They were looking for a Messiah-King who would destroy their enemies, specifically the Roman Empire, and establish a peace built upon Jewish Law and Jewish ideals. All the earth would conform to the Jewish way of life. The Jews definitely wanted peace, they just didn't understand how peace would be won. The revered Jewish Rabbi "Hillel said, 'Be of the disciples of Aaron, loving peace and pursuing it.'" (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 47). The fact is, true peace is from within, not without.

Scriptural References to those who "Peacemaker"

Hosea 1:10	... there it shall be said unto them, Ye are the sons of the living God.
Psalms 2:7	I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.
2 nd Samuel 7:14	I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men...
Isaiah 27:5	Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.
Doctrine & Covenants 105:40	... peace unto those who have smitten you, according to the voice of the Spirit... all things shall work together for your good.
James 3:18	And the fruit of righteousness is sown in peace of them that make peace.
Ezekiel 34:25	And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land...
Doctrine & Covenants 105:39	And lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth;
Isaiah 52:7	How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good...
Romans 14:19	Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
Mosiah 15:17	...how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and forever!
Colossians 1:20	... made peace through the blood of his cross, by him to reconcile all things unto himself...

26 - shall be called – The phrase "shall be called" is translated from the Greek word "καλέω" or "kaleō". It means to call, to invite, to be called (i.e. a name or title), or to salute by name. To be called after someone's name, in the ancient world, was a designation of inheritance. To be called after the name of God is to be an heir to the God of Heaven. It is no coincidence that the term "calling" with regards to church service is so closely related to the called the children of God. Once one is called, there is implied obligation to fulfill the role of the heir. A prince must act like a prince and serve in the position as it relates to his heir. One must serve in ones calling.

27 - children of God – The word "children" is translated from the Greek word "υἱός" or "huios". It means a son, generally used of the offspring of men and rarely used of animals. In a wider sense it can be used for a descendant. The Codex Sinaiticus replaces the phrase "children of God" with the translation as "sons of God". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 9, page 15).

Many Christian religions take the phrase "children of God" as a figurative statement. There are of course symbolic teachings in the phrase; however, the phrase is also very literal. We are literally the spiritual sons and daughters of God.

The Christian world clearly sees the symbolic adoption that takes place when we partake of the atonement of Jesus Christ. I sometimes wonder if we understand how literal that adoption is. Paul taught, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1st Corinthians 6:20).



The principle of being adopted by God was common in ancient religions of the times. "In the ancient Near East, to be called a child of deity was, in some instances, to become a deity or to be identified in some way with the divine realm. In Mesopotamian legal texts, the adoption formula 'You are my son' or 'You are my daughter' established an individual's sonship or daughterhood. The addressee then became a legal heir of the adoptive parent." (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Thy Will Be Done", Matthew L. Bowen, page 235). The Book of Mormon holds true to its Hebrew origins. "This process of becoming a child of God is also taught in the Book of Mormon. At the coronation of his son Mosiah – perhaps at or near the time of the Feast of Tabernacles and the Day of Atonement – king Benjamin addresses his Nephite audience at the temple in Zarahemla using the Israelite royal adoption formulas in Psalm 2:7 and 2nd Samuel 7:14." (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Thy Will Be Done", Matthew L. Bowen, page 235). Those willing to enter into a covenant with God, became the His children.

The ancient Jews would have had a difficult time accepting that just anyone could be adopted as a child of God. They were the chosen people, and reserved that right to themselves. Edersheim taught, "The Beatitude attaching to peace-making has many analogies in Rabbinism; but the latter would never have connected the designation of 'children of God' with any but Israel." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 535). Such a designation was reserved for the Israelites and would not have been viewed as a corresponding blessing for the peacemakers. "Peacemakers . . . are nowhere in rabbinic literature called 'the children of God, though they were called blessed by some of the intertestamental writers.' Hillel, an older contemporary of Jesus, on the other hand, referred to peacemakers as the 'disciples of Aaron.' Hillel said, 'Be of the disciples of Aaron, loving peace and pursuing peace; be one who loves his fellow men and draws them near the Torah.'" (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 343).

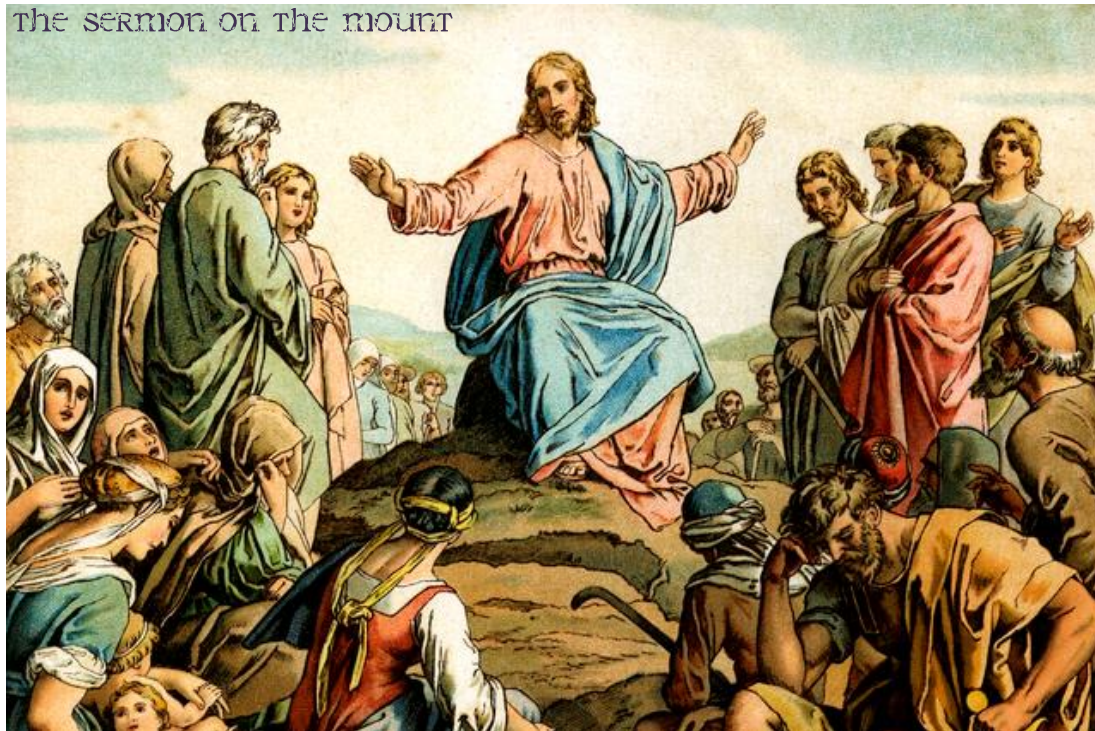
Paul, when writing to the many gentile converts, spoke of the people who had entered into a covenant with God being called the children of God. He explained to the Romans, **“The Spirit itself beareth witness with our spirit, that we are the children of God.”** (Romans 8:16). It should be remembered that a peacemaker is one who spreads the gospel message. Such is part of the covenant obligation. It is keeping this covenant that seals our adoption.

28 - persecuted – The word “persecuted” is translated from the Greek word “διώκω” or “diōkō”. It means to make to run or flee, put to flight, drive away, harass, trouble molest, mistreat, or persecute. To be “persecuted for righteousness’ sake” means to be willing to obey and defend Jesus Christ and His teachings, even when we may be mocked or mistreated for doing so. **“Persecution means ridicule, slander, false accusations, imprisonment, deportation, expulsion, and being outlawed, burned at the stake, flogged, kidnapped and tortured.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 236).

The word “peace”, in Hebrew, is פָּדַח or “radaph” meaning to persecute, put to flight, chase or pursue. The Paleo-Hebrew is as follows;

- פ – Is the Paleo-Hebrew letter “Peh”. The Paleo-Hebrew represents Right to sit in judgment, king, voice, the right of the firstborn, firstborn
- ד – Is the Paleo-Hebrew letter “Daleth”. The Paleo-Hebrew represents the pains of mortality.
- ח – Is the Paleo-Hebrew letter “resh”. The Paleo-Hebrew represents the sickle and symbolizes gathering, harvest and first fruits.

The Paleo-Hebrew carries the symbolic meaning of “the judgment and tribulation of mortality while God gathers His Children”.



To this point, the Beatitudes has a seemingly pleasant tone. Each of the characteristics mentioned cannot be accomplished without effort, but the actual outcome characteristic is desirable. Now we come to the attribute of being willingly persecuted. Why would anyone desire persecutions? Amazingly enough, the Apostle Paul seems to celebrate in his persecutions. What did he see in his persecution? LeLand Monson taught, **“A personal growth and development comes from an awareness that we are being frowned upon, debased, and harassed for holding tenaciously to a belief and pattern of conduct we fully accept as righteous. We pat ourselves on the back for having self-discipline enough to accommodate ourselves to unjust criticism.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 92). In other words, persecution is the testing of our faith.

Persecution, as well as other forms of tribulations, changes us. The type of change greatly depends on how we endure. If we choose to endure with an eye single to God’s will and a faith in Him, we will find a divine refinement within us. On the other hand, if we resist the experience and respond without faith, we will find a bitterness and regression of our soul. I once heard it said, “There is no “I” in better, if there were it would be bitter”. Being selfish and self centered destroys our ability to become a better person in any situation. **“Man can be refined, enriched, and ennobled by the tribulations he suffers, as Paul so effectively pointed out. We can glory in tribulation. We can learn that to suffer for righteousness’ sake, from reviling and persecution is blessed.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 95). This principle is taught symbolically before our eyes on a daily basis. If one pauses long enough to look, it is evident that God is teaching it in everything we do. People endure countless hours of grueling training so that they can run marathons, ride bicycle races, participate in soccer matches, and other sporting events. They volunteer for uncomfortable training to have the blessing of physical capability. Likewise, students spend late nights and long hours studying, so that their intellect might qualify for a degree. On simpler terms, we sharpen knives before we carve turkeys. We service vehicles before long trips, and we scrub our floors before we have honored guests to our homes. The concept of suffering, or enduring difficulties, before the blessing seems to be woven into the fabric of life. **“Another poet, Francis Thompson, in ‘The Hound of Heaven,’ asks a rhetorical question, a question that carries its answer. Speaking to God, he asks: ‘Ah! must Thou char the wood ere Thou canst limn with it? Must you burn the wood to charcoal before you can draw with it. The question symbolizes the need God has for chastening the individual so that he can become a useful member of the kingdom.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 95).

The ancient Jews understood persecution in ways that we do not. They endured the Babylonian siege and captivity. They had a history of persecution from the Egyptians, Philistines, Hittites, Assyrians, and even from amongst themselves. At the time of Jesus, there were regular persecutions from the Romans and the Herods. The followers of Jesus found their own unique persecution as they were persecuted for following the Master. **“Being persecuted while bearing the name of Jesus Christ and while trying to be Christlike is nothing new. It has happened to many people greater than we throughout the ages.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 180). One thing that the ancient prophets and apostles learned was the blessings of tribulation. Peter wrote, **“But and if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled;”** (1st Peter 3:14)

Today, we are persecuted, generally verbally, for our beliefs. We are called haters for believing that marriage is between a man and a woman. We are deemed out of touch for holding to moral standards that prohibit alcohol, recreational drugs, and immoral or immodest activities. It is a figurative battle to live the Lord’s standard in today’s society. **“The eighth beatitude is for the Savior’s spiritual warriors. These are they who enter the front-line trenches and valiantly fight God’s war against the forces of evil.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 235).

Scriptural References to those who “Persecuted”

Psalms 119:161	Princes have persecuted me without a cause : but my heart standeth in awe of thy word.
John 15:20	... if they have persecuted me, they will also persecute you ; if they have kept my saying, they will keep yours also.
Deuteronomy 30:7	And the Lord thy God will put all these curses upon thine enemies , and on them that hate thee, which persecuted thee.
2 nd Corinthians 4:9	Persecuted, but not forsaken ; cast down, but not destroyed;
2 nd Nephi 9:30	...because they are rich they despise the poor, and they persecute the meek, and their hearts are upon their treasures...
Doctrine & Covenants 127:4	... if they persecute you , so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven.
Romans 12:14	Bless them which persecute you : bless, and curse not.
Psalms 7:1	O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me :
Psalms 7:5	Let the enemy persecute my soul , and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust.

- 29 - righteousness' sake** – The phrase “righteousness' sake” is translated from a single Greek word; “δικαιοσύνη” or “dikaiosynē”. It means a condition acceptable or approved of God. To act in a way of integrity, virtue, purity of life, rightness, correctness of thinking, feeling, and acting, or righteousness. It is the same Greek word used to translated “after righteousness” in footnote #19 of this chapter.

Doing things the Lord's way is righteousness. It doesn't matter what the world says, righteousness is only defined by Him. When I served as a missionary in Denmark, I was shocked to learn that the Danish Church was not only part of the government system, but that the people voted on the various beliefs and commandments. Once the vote was passed, the various priests were mandated to preach the doctrine as the voters had prescribed. This is the way that the world works. They want to define sacred doctrine to meet the dictates of their own desires. They are not interested in knowing what God wants. Persecution of his name's sake, is persecution as a result of following His will, not ours. **“Persecution for his name's sake is the heritage of the faithful; in it they rejoice, for it evidences that they have forsaken the world and come unto Christ, so as to be worthy inheritors of the fullness of his Father's kingdom.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 216).



- 30 - ye** – The word “ye” is translated from the Greek word “ἔστε” or “este”. It means “you are”. It is the second person plural of ‘to be’.
- 31 - men** – The word is an implied word in the Greek translation and does not find an origin in the verse. It is an implication of mortal men and women, the natural man or the people who have accepted the doctrines of man.

- 32 - revile you** – The word “revile” is translated from the Greek word “ὀνειδίζω” or “oneidizō”. It means to reproach, upbraid, or revile. The Codex Sinaiticus replaces the phrase “revile you” with the translation as “reproach you”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 11, page 15). **“President Joseph F. Smith explained: ‘Do you love these slanderers, these liars, these defamers, these persecutors of the innocent and of the unoffending—do you love them? [several voices, No, no.] I can scarcely blame you. . . . I want to tell you how I feel towards them. I love them so much that if I had it in my power to annihilate them from the earth I would not harm a hair of their heads—not one hair of their heads. I love them so well that if I could possibly make them better men, convert them from the error of their ways I would do it, God being my helper. I love them so much that I would not throw a straw in their way to prosperity and happiness, but so far as possible I would hedge up their headlong and downward course to destruction, and yet I detest and abominate their infamous actions and their wicked course. That is how I feel towards them, and that is how much I love them, and if this is not the love that Jesus desired us to have for our enemies, tell me what kind of love we should have for them?’** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 181).



The natural tendency is to hate those that persecute and revile us, but if we are enduring for righteousness sake, we do so with the spirit of the Lord. Such a spirit shuns hate, and has compassion even upon the reviler. We may hate the sin, but we must love the sinner.

- 33 - persecute you** – The word “persecute” is translated from the Greek word “διώκω” or “diōkō”. It means to make to run or flee, put to flight, drive away, harass, trouble molest, mistreat, or persecute.

Why are the 7th and 8th Beatitude so similar? On the surface, they appear to be duplication. What makes them different? It appears that they are of the same type, but of vastly different degrees. The 8th Beatitude speaks of persecution coming from all manner of evil. When I think of the 8th Beatitude I think of the great martyrs of the church. Peter who was crucified upside down, or Paul who was beheaded. I think of Joseph Smith being tarred and feathered, driven from his home, and finally shot in cold blood. Such is the persecution of the 8th Beatitude.

Our persecutions are regulated by the powers of heaven so that we will never be tried above that which we are capable of enduring. And yet, they are allowed to test our capacities to the fullest, requiring that we lean on the powers of heaven for strength. They assure that we remain humble and keep a divine perspective. Speaking of tribulation, Paul taught, **“And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.”** (2nd Corinthians 12:7). As we remain humble, the Lord can properly mold us into the eternal beings that we were created to become. This is a long process that requires time and patience. The fulfillment of such will be in the eternities. James wrote, **“My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience.”** (James 1:2-3).

- 34 - all manner of evil** – The word “evil” is translated from the Greek word “πονηρός” or “ponēros”. It means full of labors, annoyances and hardships. It conveys the idea of toils, perils, pain, disease, evilness and evilness. The Codex Sinaiticus replaces the phrase “all manner of evil” with the translation as “every evil thing”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 11, page 15).

Satan is attacking the children of God in every possible way. There is nothing sacred to him. He is attacking the family, our close relationships, our health and well being and anything that might allow us to enjoy the spirit. Our society is full of evil in every direction. We stream it into our homes through television, satellite and electronic devices. Cruel and inappropriate material attacks our spirits on a regular basis, and often with our permission. The enemy has disguised himself as entertainment and fun. We accept his enticing

because of our selfishness and desire for self gratification. Paul saw our day and wrote, **“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth.”** (2nd Timothy 3:1-7).

35 - against you – The word “against” is translated from the Greek word “κατά” or “kata”. It means down from, throughout, according to, toward, or along.

Satan is attacking us, and he is doing so directly and individually. There are none that shall escape his persecution and temptations. We often get the false perception that we are beyond his reach because we are members of the church or come from a long history of faithful saints. There are none who shall escape.

Several years ago, my wife and I attended a family wedding in Salt Lake City, Utah. The wedding was a third marriage, and was consequently over much earlier in the day than anticipated. We had traveled to Utah from California with my brother-in-law and his wife. After the wedding, my brother-in-law, seeing that we had some extra time, asked if we could visit an ex-missionary companion that he had served with in Australia. The companion lived in Salt Lake City and he hadn't seen him in years. I agreed, asking if he knew the address and how to get there. My brother-in-law directed us to a wealthy neighborhood, where the houses literally sat upon hills and the porches were supported by large pillars. He directed us to one such house and indicated that it was the right place. In jest, I asked if his companion was a Rockefeller. He replied that his companion's name was Stephen R. McConkie Jr., the grandson of Bruce R. McConkie and the son of the very successful attorney, Stephen McConkie.



Bruce R. McConkie is one of my all time favorite scriptorians. I have always wanted to emulate many of his traits. He is, in a sense, a role model of mine. When we entered the home, I started to question young Elder McConkie about his grandfather. After a dozen or so questions, I commented how fortunate he was to have such a man as his grandfather. What a rich heritage to build a foundation upon. He then told me, “No matter how great you ancestors are, you cannot stand on their shoulders. Every man must stand on his own.”

We must each learn to develop our own testimony, and build our own defences. It is a daily effort, not a constant effort. The minute we relax is the minute the enemy strikes. We must build and maintain our spiritual defences at all times. Paul taught the Ephesians, **“Wherefore I desire that ye faint not at my tribulations for you, which is your glory.”** (Ephesians 3:13).

36 - falsely – The word “falsely” is translated from the Greek word “ψεύδομαι” or “pseudomai”. It means to lie, to speak deliberate falsehoods, or to deceive. Satan, and his followers, will teach false doctrines as though they are true. To me this is the worst kind of persecution. It is like the man who is drinking a delicious cold drink only to find that it is laced with poison. Much of the persecution we face is designed like a carefully concealed mine field. We walk in with smiles on our faces thinking that the area is free from danger. The Lord has taught us that one of Satan's greatest tactics is the lie. He taught Joseph Smith, **“And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.”** (Doctrine and Covenants 93:25).

37 - for my sake – The phrase “for my sake” is translated from a single Greek word; “ἕνεκα” or “heneka”. It means on account of, for the sake of, or for this cause.

Some people are persecuted for their own actions. There are those that face consequences for poor choices. Then there are those who seek persecution for their own fame and renown. They look for ways to draw attention to their poor fate. Such persecution is centered around selfish reasons. The persecution Jesus is speaking of in the Beatitudes is a far nobler form of persecution. This persecution is a result of faithful adherence to the Lord's commandments. It is selfless, though there are great benefits by submitting to this form of persecution. It is a persecution that we willingly submit to, because we love God and His children. This is the example Jesus set. He submitted Himself to extreme persecution because it was His Father's will. Paul taught Timothy, **“Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.”** (Timothy 1:16).

When we finally understand the eternal way of things, we will understand that we need to be faithful in all circumstances. We must be faithful in seemingly easy times, and times of great persecution. All things should be done with faith in Christ, **“...he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.”** (1st Corinthians 9:10).

38 - Rejoice – The word “rejoice” is translated from the Greek word “χαίρω” or “chairō”. It means to rejoice, be glad, to be well, or thrive.

The word “rejoice”, in Hebrew, is שמח or “samach” meaning to rejoice or to be glad. The Paleo-Hebrew is as follows;

- ה – is the Paleo-Hebrew letter “𐤇” or “𐤇𐤇” or “heth” or “chet”. The Paleo-Hebrew represents the throne of God, blessings of eternal life, or a fence.
- א – Is the Paleo-Hebrew letter “𐤀” or “𐤀𐤀” or “Ayin”. The Paleo-Hebrew represents the prayer of deliverance, sent angels, uplifted hands, Messiah
- ש – Is the Paleo-Hebrew letter “𐤑” or “𐤑𐤑” or “shin”. The Paleo-Hebrew represents the mortality, children of men, the crown

The Paleo-Hebrew carries the symbolic meaning of “Mortal men receiving blessings and eternal life through the Messiah”.

When I think of times that I have rejoiced, I think of the birth of my children, the day I was sealed to my wife, or the day I was called on a mission. True rejoicing is always connected to eternal events. True rejoicing is always connected with the Spirit. Rejoicing is synonymous with ones joy being full or overflowing. The Book of Mormon teaches, **“But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel, they who have endured the crosses of the world, and despised the shame of it, they shall inherit the kingdom of God, which was prepared for them from the foundation of the world, and their joy shall be full forever.”** (2nd Nephi 9:18).

39 - exceeding glad – The phrase “exceedingly glad” is translated from the Greek word “ἀγαλλιάω” or “agalliaō”. It means to exult, rejoice exceedingly, or to be exceedingly glad.

We all want to be happy. It seems to be wired into our psyche...the need to be happy. Many of us spend much of our life looking for true happiness, only to find that it is fleeting. People spend money with hopes that it will somehow buy happiness, and for brief periods of time I suppose that there are glimmers of happiness. But the happiness flees when the newness of the purchase is over, or the product is consumed. So, society looks for happiness in beauty products, drugs, alcohol, and entertainment. Each fail in their own right. True happiness comes from God and it is found within us, not without. **“So often we get caught up in the illusion that there is something just beyond our reach that would bring us happiness: a better family situation, a better financial situation, or the end of a challenging trial.... External circumstances don’t really matter or determine our happiness.... We determine our happiness”** (Ensign, “Of Regrets and Resolutions,” President Dieter F. Uchtdorf, November 2012, page 23). We are happy when our heart is in line with the Lord.

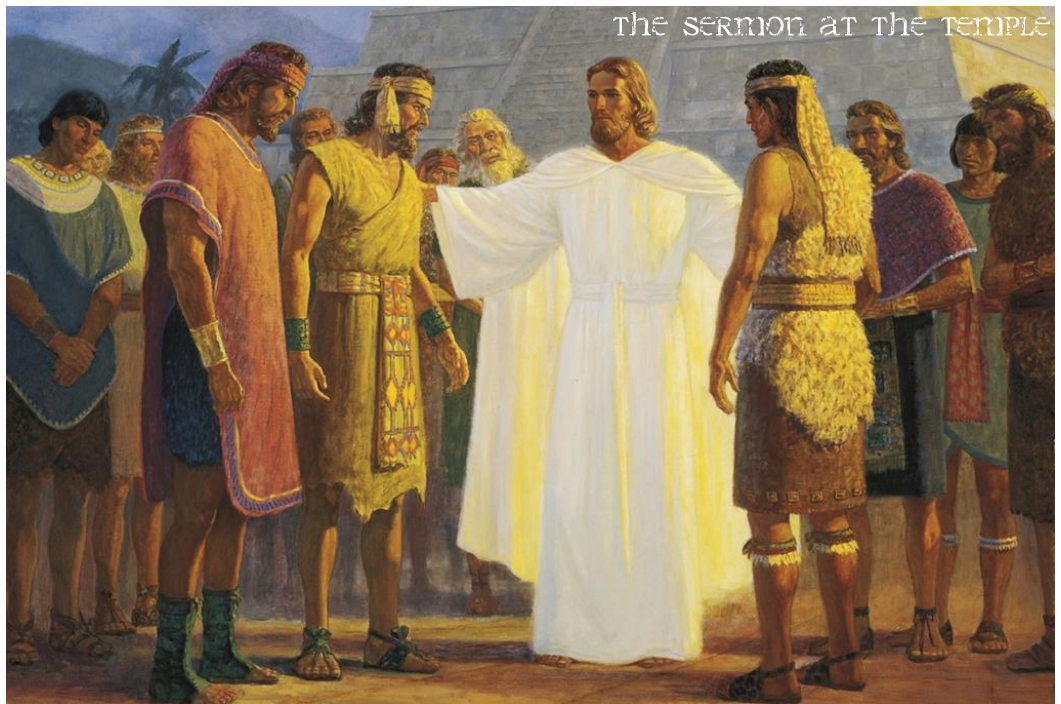
True happiness can be experienced in mortality; however the fullness of our joy will be when we return to our Father in Heaven having fulfilled the measure of our creation. Elder Talmage wrote, **“Supreme happiness is not an earthly attainment; the promised “fulness of joy” lies beyond death and the resurrection. While man exists in this mortal state he needs some of the things of the world; he must have food and clothing and provision for shelter; and beside these bare necessities he may righteously desire the facilities of education, the incidentals of advancing civilization, and the things that are conducive to refinement and culture; yet all of these are but aids to achievement, not the end to attain which man was made mortal. The Beatitudes are directed to the duties of mortal life as a preparation for a greater existence yet future. In the kingdom of heaven, twice named in this part of the Lord’s discourse, are true riches and unending happiness to be found. The kingdom of heaven was the all-comprising text of this wonderful sermon; the means of reaching the kingdom and the glories of eternal citizenship therein are the main divisions of the treatise.”** (Jesus the Christ, James E. Talmage, page 176).

40 - for great is – The word “great” is translated from the Greek word “πολύς” or “polys”. It means many, much, or large.

We lack the descriptive words and the first hand knowledge to adequately describe the great reward that awaits those who are truly valiant and faithful to the Father in all things. The Lord taught Joseph Smith, **“And he that receiveth my Father receiveth my Father’s kingdom; therefore all that my Father hath shall be given unto him.”** (Doctrine and Covenants 84:38). All things which God possesses is the reward; worlds without end, glory, and priesthood power beyond mortal comprehension. The reward is eternal in nature and therefore lasts forever. It therefore makes sense that the trade of a mortal lifetime of persecution, trials, and tribulation is an easy trade for an eternity of exaltations. Paul taught the saints in Corinth, **“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;”** (2nd Corinthians 4:17).

41 - your reward – The word “reward” is translated from the Greek word “μισθός” or “misthos”. It means dues paid for work, wages, hire, or rewards bestowed for good deeds.

There is a principle of “blessings” and “cursings” that accompany all the commandments, covenants, and ordinance of God. The Lord has taught us that **“there is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated - And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.”** (Doctrine and Covenants 130:20-21). The blessings associated with enduring persecution for the Lord’s sake are eternal increase. **“Opposite every blessing stands a curse; obedience brings the blessing, disobedience the curse. All men shall gain either the one or the other; there is no such thing as neutrality. Either men believe in Christ or they do not; either they obey his laws or they do not. All of the Beatitudes could be rewritten in negative form to show the woes that result from taking a course opposite to that counseled by Jesus”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 217). It would follow that those who are not willing to endure the persecution and tribulation required of the Lord’s children shall have an end to their increase. They shall be “cursed” to endure eternity without the opportunity to progress. **“As an architect of a superior plan of happiness, Jesus sketched in the eight beatitudes His method of making us true citizens of the kingdom of God. Humility, patience in suffering, meekness, hungering and thirsting after righteousness, mercifulness, purity of heart, peacemaking, and a willingness to suffer for the sake of righteousness—these attitudes, He taught, can make us happy in any environment. And will prepare us for the realms of forever.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 100).



Part of the reward, in addition to eternal increase, is the experience and knowledge we gain as a consequence of enduring persecution and trials. This is the purpose of mortality. **“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”** (Romans 8:28). To those that Lord loves, He allows the severe trials of life to refine their souls. The proverb teaches, **“For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.”** (Proverbs 25:22). Peter follows the same line of thought when he wrote, **“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:”** (1st Peter 1:7).

42 - **so persecuted** – The word “persecuted” is translated from the Greek word “διώκω” or “diōkō”. It means to make to run or flee, put to flight, drive away, harass, trouble molest, mistreat, or persecute. **“And, of course, the world loves its own and hates the saints. The world is the carnal so created by evil men; it is made up of those who are carnal and sensual and devilish. Of course the world persecutes the saints; the very thing that makes them saints is their enmity toward the things of the world. Let the ungodly and the evildoers reproach the Lord’s people; let them cry transgression against his saints; let persecution rage against those who bear the Lord’s name; let true believers be reviled and evilly spoken of all for his name’s sake.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 83). Such is the refining required of the Lord’s children.

43 - **the prophets** – The word “prophets” is translated from the Greek word “προφήτης” or “prophētēs”. The Greek word is an interpreter of oracles or of other hidden things. The gospel writer would be referring to one called of God and moved upon by the Holy Ghost to reveal the mind and will of God to the children of God. Prophets receive inspiration on behalf of mankind, often revealing future events, heavenly warnings, and divine direction.

“Every moral system is a road by which, through self-denial, discipline, and effort, men seek to reach the goal. Christ begins with this goal, and places His disciples at once in the position to which all other teachers point at this end.” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 528). Such is the ultimate role of the prophet; he points us to Christ. He teaches us the doctrine of Christ, and what it takes to receive our eternal reward.

The word “prophet”, in Hebrew, is נביא or “nebiy” meaning a prophet. The Paleo-Hebrew is as follows;


- א – Is the Paleo-Hebrew letter “𐤀” or “𐤁” or “aleph”. The Paleo-Hebrew represents the first father, the first, or the Father.
- י – Is the Paleo-Hebrew letter “𐤅” or “𐤆” or “yod”. The Paleo-Hebrew represents Light and knowledge, seed of man, I see, flame of life, glory
- ב – is the Paleo-Hebrew letter “𐤁” or “𐤂” or “beth”. The Paleo-Hebrew represents man’s first residence, the womb, or mother eve.
- נ – Is the Paleo-Hebrew letter “𐤌” or “𐤍” or “Nun”. The Paleo-Hebrew represents a speedy messenger, winged messenger, angel, messengers, angels of god

The Paleo-Hebrew carries the symbolic meaning of “Light and Knowledge of the Father to Mortal men by a divine messenger”.

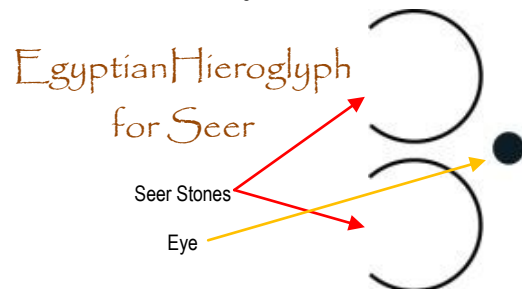
The word “seer”, in Hebrew, is נביא or “chozeh” meaning a seer. The Paleo-Hebrew is as follows;

- א – is the Paleo-Hebrew letter “𐤀” or “𐤁” or “he”. The Paleo-Hebrew represents the life of body, the tree of life, or the window.
- י – Is the Paleo-Hebrew letter “𐤅” or “𐤆” or “zayid”. The Paleo-Hebrew represents light, that which comes from above, oil, blood, the flaming sword, anointed
- נ – is the Paleo-Hebrew letter “𐤌” or “𐤍” or “heth” or “chet”. The Paleo-Hebrew represents the throne of God, blessings of eternal life, or a fence.

The Paleo-Hebrew carries the symbolic meaning of “Anointed from the throne of God to the world”.

The ancient Egyptian word or hieroglyph for “prophet” is a symbol of two seer stones and an eye. 

The common thread between all the translations is the fact that a prophet receives direction from heaven, and then proclaims it to mankind. He sets the Lord’s standard for all mankind to see. The prophet sets a pattern for man to follow. Perhaps this is why prophets are not immune from trials, tribulation, and persecution. Prophets get cancer. They lose loved ones, even spouses. They lose children, and are even attacked and killed. In all this, we can look to them to see how to act. They draw close to God during these times, and are strengthened as they endure in righteousness. This is the pattern for spiritual growth. If we follow the prophets, we will find spiritual reward and peace.



44 - **yea** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

The term yea is used scripturally to indicate that something further or greater shall follow.

45 - **come unto me** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

“Notably, the Sermon on the Mount contains not any detailed or systemic doctrinal, nor any ritual teaching, nor any ritual teaching, nor yet does it prescribe the form of any outward observances. This marks, at least negatively, a difference in principle from all other teaching. Christ came to found a Kingdom, not a school; to institute a fellowship, not to propound a system. To the first disciples all doctrinal teaching sprang out of fellowship with him.” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 528). The doctrine seems to be built on a common theme; come unto me. Interesting, the Joseph Smith Translation adds this clause, while the Book of Mormon contains the phrase in the Sermon at the Temple.

46 - **And again** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

47 - **all** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

48 - **with the Holy Ghost** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

While the Sermon on the Mount record simply states that those who hunger and thirst after righteousness shall be filled, the Sermon at the Temple clarifies that they shall be filled with the Holy Ghost.

49 - for my name's sake – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

The Sermon on the Mount record shows that Jesus used the phrase “for my sake”, while the Sermon at the Temple adds the word “name” reading “for my name’s sake”. The difference between persecution and persecution for his name is one of covenant obligation. The covenant of baptism requires that we take upon us His name. That we remember Him in everything that we do, say and think. To be persecuted for His name’s sake would imply the that we submit ourselves to the will of God so that we keep our covenant.

50 - have great joy – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation. The Book of Mormon used the term “great joy” in the place of “rejoice”. See footnote #38 of this chapter for commentary on the word rejoice.

The word joy is defined as long term or eternal happiness, while the word happiness is a fleeting or temporary joy. In a way, the two are opposite twins. Elder McConkie comments on this concept and then gives us 4 woes, warning us of dangers threatening our great joy.

“All things have their opposites, and there must needs be an opposition in all things.

Woe, then, unto the rich, Jesus says, the rich whose hearts are set on the things of this world; on the gold in the mountains and the cattle on the hills; on the merchant’s goods and the spices coming in on a thousand ships—for they have already received their consolation, the consolation and rewards of this life, rather than the riches of eternity.

Woe unto those whose bellies are full; who have laid up provisions in granaries and storehouses; who have been concerned only with feeding the body—for their spirits, being unfed, shall hunger.

Woe unto those who laugh now, as they rejoice in the things of this world—for they shall mourn and weep in the day of judgment.

Woe unto those who are held in high esteem by worldly and evil people; who revel in the o praise of ungodly men; who gain the plaudits of carnal people—for in such manner were the false prophets treated in days of old.”

(The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 84).

51 - great shall be – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation. The term “shall be” implies future events.



Chapter 17 - Part II - Role of the Disciple

SAINT MATTHEW

3RD NEPHI

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 5:13-16	CHAPTER 12:13-16	NOTHING RECORDED	NOTHING REPORTED	NOTHING RECORDED
<p>5:13 - Ye are the salt⁵² of the earth⁵³; but if the salt⁵² have lost⁵⁴ his savour⁵⁵, wherewith⁵⁶ shall it be salted⁵⁷? it is thenceforth⁵⁸ good for nothing⁵⁹, but to be cast out⁶⁰, and to be trodden⁶¹ under foot⁶² of men⁶³.</p> <p>5:14 - Ye are the light⁶⁴ of the world⁶⁵. A city⁶⁶ that is set on⁶⁷ an hill⁶⁸ cannot be hid⁶⁹.</p> <p>5:15 - Neither do men⁷⁰ light a candle⁷¹, and put it under⁷² a bushel⁷³, but on a candlestick⁷⁴; and it giveth light⁷⁵ unto all⁷⁶ that are in the house⁷⁷.</p> <p>5:16 - Let your light⁷⁸ so shine⁷⁹ before men⁸⁰, that they may see⁸¹ your good works⁸², and glorify⁸³ your⁸⁴ Father⁸⁵ which is in heaven⁸⁶.</p>	<p>12:13 - Verily, verily, I say unto you, I give unto you to be the salt⁵² of the earth; but if the salt⁵² shall lose its savor⁵⁵ wherewith⁵⁶ shall the earth be salted⁵⁷? The salt⁵² shall be thenceforth⁵⁸ good for nothing⁵⁹, but to be cast out⁶⁰ and to be trodden⁶¹ under foot⁶² of men⁶³.</p> <p>12:14 - Verily, verily, I say unto you, I give unto you to be the light⁶⁴ of this people. A city⁶⁶ that is set on⁶⁷ a hill⁶⁸ cannot be hid⁶⁹.</p> <p>12:15 - Behold, do men light a candle⁷¹ and put it under⁷² a bushel⁷³? Nay, but on a candlestick⁷⁴, and it giveth light⁷⁵ to all⁷⁶ that are in the house⁷⁷;</p> <p>12:16 - Therefore let your light⁷⁸ so shine⁷⁹ before this people, that they may see⁸¹ your good works⁸² and glorify⁸³ your⁸⁴ Father⁸⁵ who is in heaven⁸⁶.</p>			

FOOTNOTES:

52 - salt – The word “salt” is translated from the Greek word “ἅλας” or “halas”. The Greek word refers to salt with which food is seasoned and sacrifices are sprinkled. Symbolically, salt represents lasting purity. It is used for purity, prudence, sealing contracts, and preservation. **“In the ancient world salt was highly valued. The Greeks called salt divine (theion, Greek #2303). In a phrase, which in Latin is a kind of jingle, the Romans said, ‘There is nothing more useful than sun and salt.’ (Nil utilius sole et sale.)”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 114-115).

The chemical composition for salt is NaCl, or sodium chloride. This is the composition of pure, refined salt; something that was not available in the ancient world. Anciently, the most common form of salt was sea salt. Sea salt is indeed salt; however, the sodium chloride was typically bound with sulfates, magnesium, calcium, potassium, bicarbonate, bromide, borate, strontium, and fluoride. Other compounds are found in sea salt regionally. Hawaii for instance has been known to produce black sea salt with elements of volcanic ash. Other areas have produced pink, grey and blue salts because of additional elements binding with the sodium chloride.

Salt was also mined anciently. Israel obtained much of its salts from the Dead Sea. The Dead Sea is a salt sea with salt content totaling over 29% salt by volume. Compared to the oceans of the world, whose salt content is about 4%, the Dead Sea is extremely rich in salt. Another contrast shows that the salt in the Dead Sea is about 14% sodium chloride, while 85% of the salt in the world’s oceans is sodium chloride.



Jesus was using salt in a figurative fashion to teach His disciples. Skousen taught, **“Here was the Savior’s first challenge to his disciples. If they are to be valiant leaders in the cause of righteousness, he needed disciples capable of influencing the whole world. Their savor must spread its flavor to all humanity. Salt has two attributes. It seasons and it preserves. Jesus would soon send these men out as ordained apostles and they would need rich endowments of those qualities which characterized the virtues of salt.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 238). That being said, it makes sense to evaluate the key attributes of salt.

Salt is a preservative. In fact, prior to refrigeration, salt was the most important preservative mankind had available to it. Salting or curing draws moisture from food, especially meats, through a process of osmosis. It was common for meat to be cured with salt or sugar, or a combination of the two. Nitrates and nitrites are also often used to cure meat and contribute the characteristic pink color, as well as inhibition of Clostridium botulinum. By binding the available moisture, the growth of bacteria, and other microorganism was inhibited. As long as there was enough salt, the food did not go bad. Barclay wrote, **“In the ancient world salt was the commonest of all preservatives. It was used to keep things from going bad, and to hold putrefaction at bay.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 115).

Salt was also used to polish metals, and to clean surfaces. It disinfected and killed bacteria. Because of its many vital uses, salt was

commonly used as a medium of exchange. LeLand Monson wrote, “A little study brings to our attention the fact that historically salt was used as a preservative, as a seasoner for food, as a polish to clean and brighten the brass from which the bases of lamps were made, and as a medium of exchange. When Jesus said, ‘Ye are the salt of the earth,’ he meant that you disciples have the power to preserve the world from darkness and ignorance. You have the faculty of making life more delightful to the nature of man. You can brighten and polish society, give to society a richness and nobility it doesn’t ordinarily possess.” (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 107).



Symbolically, the followers of Jesus were to be a preservative to the world, just like salt is to food. I can’t help but think of the story of Lot, in the Old Testament. Abraham was told that the cities of Sodom and Gomorrah were to be destroyed because of their great wickedness. Abraham asked the Lord to preserve the city if there were 50 righteous souls in the city. The city lacked 50 righteous, and so Abraham asked that they be spared if there were 40 righteous souls. There were not. Abraham bartered for 20 and then 10. Lot and his small family were the only righteous in the city. The Lord agreed to save them, but the city was to be destroyed. They were commanded to flee the city, and not look back. Lot’s wife, longing for the city, looked back and the Lord turned her into a pillar of salt. **“Historically, salt has been used as a preservative because its natural antibacterial qualities slow the decay of food. According to the metaphor, disciples of Christ likewise help preserve the earth.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, page 82). Likewise, the Lord preserves the righteous, so long as they honor the covenants they have made with Him. Lot’s wife was turned to a pillar of salt, a perfect symbol for a woman who was being preserved by the Lord, but could not follow His command. The disciples of Jesus are asked to be a preservative to the world. We are to be the saving numbers needed for Sodom and Gomorrah. We are to look forward unto Christ.

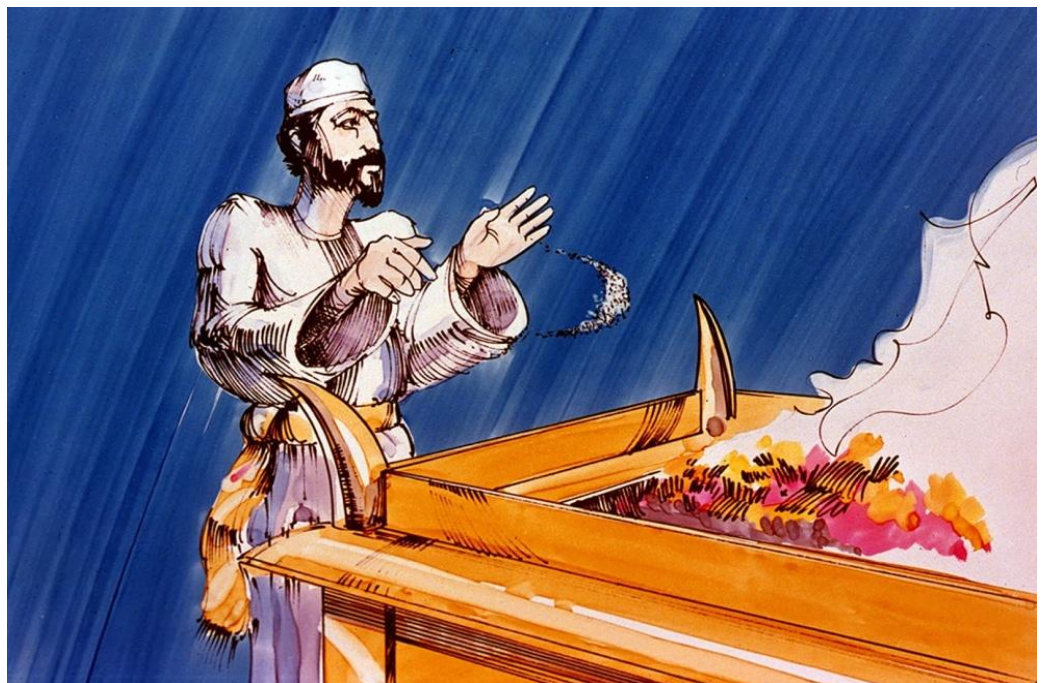
Another defining attribute of salt is its ability to flavor food. The first time I made gravy, I was surprised at how bad it tasted. I really thought I had done something wrong. I then added the last ingredient to the simple recipe. It stated, “add salt to taste”. As I added the salt, the flavors started to appear. I added a little salt and then taste tested. I repeated the process until my horrible gravy was fabulous. **“But the greatest and the most obvious quality of salt is that salt lends flavour to things. Food without salt is a sadly insipid and even a sickening thing.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 116). Without righteous men and women in the world, it would be a horrible place to live. It would be full of mean hurtful people. It is the righteous that season the earth. They bring the good things to life.

The Jews at the time of Jesus would have had an association with salt that is probably not as apparent to us in a modern society. Salt has a specific association with sacrificial rituals at the Temple. **“Schottgen supposed reference is here made to the bituminous salt from the Dead Sea, which, he says, was strewn over the sacrifices in the temple to neutralize the smell of the burning flesh, and when it became spoiled by exposure it was cast out upon the walks to prevent slipping in wet weather, and was thus literally, ‘trodden under foot of men’.”** (Manners and Customs of the Bible, James M. Freeman, pages 335-336). Salt was not just an after thought to help with the odor. Salt was part of the ritual and prescribed by the Lord Himself. The salt itself became a symbol of the covenant. Two Old Testament passages illustrate this point;

“And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.” (Leviticus 2:13).

“All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the Lord unto thee and to thy seed with thee.” (Numbers 18:19).

“In Leviticus, the handbook for Levitical priests, the Lord commanded that “every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering” (Leviticus 2:13). Salt was a token of the covenant that the Lord had made with his people and was part of Israel’s sacrificial system. That sacrificial system was a type, shadow, and symbol of the great and last sacrifice that Jesus himself would offer (see Hebrews 9–10). Salt ultimately points to the Savior. Jesus perpetuated the symbol by labeling the people themselves as the possessors and promulgators of his covenant. As the salt would season the meat offering, so the disciples of the Lord Jesus Christ would season the world and preserve his truth in it.” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 183).



When an offering was brought to the Temple, it was inspected for purity. It was required to be a firstborn animal without blemish. It was to be a perfect specimen. There was to be no defects, broken bones or deformities. The animal was then washed and prepared for the sacrifice it would make. The animal was brought before the priest who would use olive oil to anoint the animal’s head. The anointing oil was then sealed. The sacrifice was then bound and killed. The flesh was divided, and salted. The symbolism is rich and point directly to the Savior of the World, even Jesus Christ.

The ancient world had a custom that was followed at the birth of children. The Old Testament prophet Ezekiel speaks of this custom when he said, “**And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.**” (Ezekiel 16:4). At Jesus’ birth His mother would have followed the ancient custom. She would have washed him with water, and anointed His body with olive oil and salt. She would have finally bound Him tightly with swaddling clothes. Luke reads, “**And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger...**” (Luke 2:7).



Salt is a symbol of the covenant of purity. It is associated with the purity of the Savior, and His ability to purify us. Judd reinforces this concept as he writes, “**Salt and light immediately and unmistakably influence whatever... environment they are placed in. It is important to note that salt was a preservative in the ancient world, but it was also a token of Israel’s covenant with God and part of their sacrificial system (see Leviticus 2:13; Numbers 18:19). The sacrificial system was a type, shadow, and symbol of the great and last sacrifice that Jesus Himself would offer (see Hebrews 9 and 10). Salt ultimately points to Jesus.**” (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzappel and Thomas A. Wayment, Frank F. Judd Jr., page 345).

Throughout the Old Testament, we learn that the sacrifices at the altar of the temple, with all their accompanying elements, were done so as to provide a sweet savour unto the Lord. Salt was offered as a sweet savour. “**Anciently, the covenant between God and his disciples were called ‘covenants of salt’ (Numbers 18:19). Jehovah instructed Israel that ‘with all thine offerings thou shalt offer salt’ (Leviticus 2:13). The reason for using salt with sacrifice should be an offering ‘of a sweet savour unto the Lord.’ (Leviticus 1:17).**” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, page 83). Heaven knows that the world is filled with corruption, pride, adultery, fornication, lies, thefts, and all manner of evil. The savor, or symbolic smell, of the world stinketh. The salt of the sacrifice represents the Savior’s ability to wash us clean from the sins of this world. A repentant soul is a sweet savor to the Lord. Through this process, we become the children of Jesus, by adoption. Jesus is the rightful heir to the throne of David, the King of the covenant people. The scriptures teach, “**Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?**” (2nd Chronicles 13:5).

There are many symbols associated with Salt. We have mentioned the more significant ones in connection with this footnote. Evenso, it is prudent to look at some of the others. Salt symbolizes “**the elect, divine wisdom, worth, purity, incorruptibility, discretion, superiority and strength.**” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 144). The ancient Israelites would also have had many different symbolic interpretations for salt. “**Salt has always been plentiful in Israel because of the Dead Sea... Because of its quality as a preservative, salt has been regarded in many cultures as a symbol of permanence. Accordingly, Arabs have traditionally sealed their covenants with bread and salt. Similarly, the Torah calls the salt required with all sacrifices, the ‘salt of the covenant’. To this day, it is traditional among Jews to bring bread and salt to a new home to symbolize the hope for permanence and blessing... In ancient Israel, newborn babies were rubbed with salt. Salt also symbolizes sadness or suffering since tears are salty. At the Passover Seder (meal), greens are dipped in salt water to symbolize the tears shed by the Hebrew slaves in Egypt.**” (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, pages 142-143).

Jesus, in the Sermon on the Mount, chose to use two closely related Jewish symbols. It should be noted that the symbolic meaning associated with salt is more complete when associated with the symbol for light. The saint were instructed by Jesus to be as salt and light. “**Salt and light, symbols of the saints: salt because it has a seasoning, purifying, preserving power; light because it manifests the good works and wise words of the true believers! The saints as the salt of the earth, are set forth to season their fellowmen, to keep society free from corruption, to help their fellow beings become wholesome, pure, and acceptable before the Lord. The saints, as the light of the world, are to set an example of good works and charitable deeds, so they may say to all men, as does their Master, Follow thou me; and I will lead you in sure paths here and to heights above the clouds hereafter.**” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 85).

Jesus was calling upon saints in all dispensations to live a life of purity and righteousness. “**Salt was connected with purity. No doubt its glistening whiteness made the connection easy. The Romans said that salt was the purest of all things, because it came from the purest of all things, the sun and the sea.**” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 115).

53 - of the earth – The phrase “of the earth” is translated from the Greek word “γῆ” or “gē”. It means arable land, the ground, dry ground, the earth as a whole, or any enclosed land with fixed boundaries. The earth symbolizes “**matter, mortality, the cardinal directions, the square, and life.**” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 59). The earth is a divine creation. It was created by the Great Jehovah under the direction of His Father, Elohim. It has an eternal destiny; to be an exalted, celestial sphere. Even so, it is enduring the many tribulations that have been placed upon it. It symbolically groans under the sin that occupies its surface. Consequently, the earth is often used a symbol for mortal man, sin, and worldliness.

What is the implication in being the “salt of the earth”? “**Jesus Christ is actually challenging his disciples to become something new. They are called to be the salt of the earth and the light of the world.**” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, page 81). They are to be different than the natural man. They are to live a higher law, and set an example of righteous living for all



the world to see. They are to be a blessing to the world. They are to be the best that mortal men can be. Through them, the Lord will offer His great gift of salvation. **“Elder Bruce R. McConkie taught that those who entered into the covenant have ‘power...to be the seasoning, savoring, preserving influence in the world, the influence which would bring peace and blessings to all others.’”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, page 83).

It is not hard to find someone who is the “salt of the earth”. They are the people that live in such a way that you feel good when you are around them. They make you feel happy and encouraged. **“We all know that there are certain people in whose company it is easy to be good; and that also there are certain people in whose company it is easy for standards to be relaxed. There are certain people in whose presence a soiled story would be readily told, and there are other people to whom no one would dream of telling such a tale. The Christian must be the cleansing antiseptic in any society in which he happens to be; he must be the person who by his presence defeats corruption and makes it easier for others to be good.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 116). It is our challenge to be that person. A person who emulates Jesus.

54 - lost – The Codex Sinaiticus translates the phrase “lost his savour” as “shall have become tasteless”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 13, page 16).

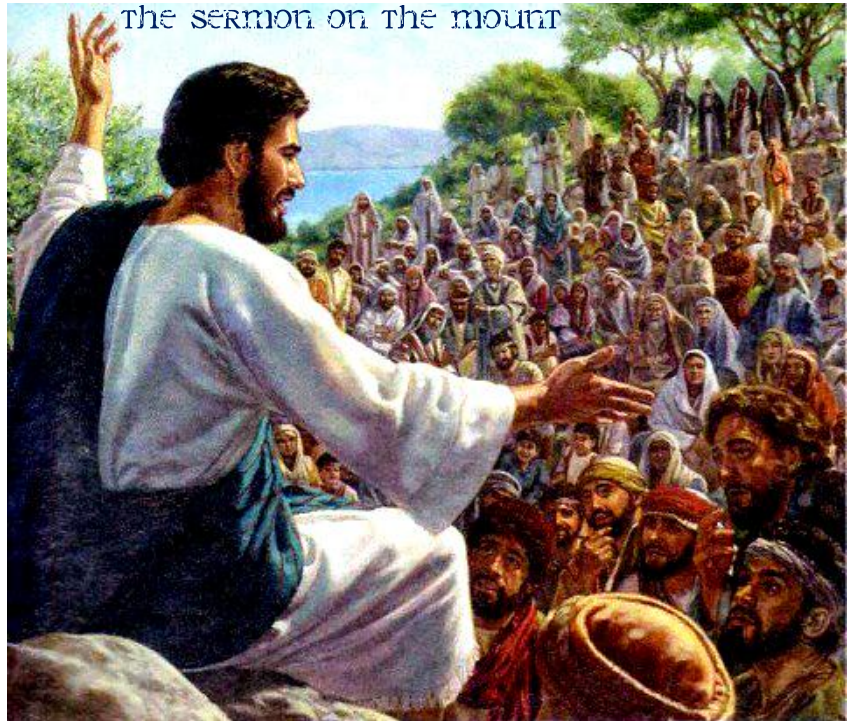
Many foods, spices, and edible ingredients spoil or degrade over time. Off flavors are common for most edible items as they sit. This is only amplified in a day without refrigeration, pasteurization, and a full knowledge of preservatives. A casual review of Jesus’ words, as they relate to this footnote, might lead the casual reader to assume that salt would lose its saltiness over time, or at least under certain circumstances. Unfortunately, this is not the correct understanding of the verse. **“Betz compares the concept of salt losing its saltiness to ‘water losing its wetness, a real absurdity.’”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, page 86). **“How, then, might salt lose its saltiness? Carlos E. Asay provided this insight: ‘A world-renowned chemist told me that salt will not lose its savor with age. Savor is lost through mixture and contamination. For saints living in the world, their discipleship is endangered if they pollute their status by mixing worldliness with their discipleship.’”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, page 86).

Salt, in its pure form, will exist indefinitely unless it is mixed with other elements or compounds. The **“Encyclopedia Britannica asserts that Matt v 13 ‘refers simply...to the earthly residuum of such an impure salt after the sodium chloride has been washed out.’ Alfred Lucas mentions impurities such as gypsum (hydrated calcium sulphate), natron, and sodium sulphate.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 55). It is hardly reasonable to think that the ancients had highly refined salt as we have today. The refining processes had not yet been invented. The impure salts would lose their savour as the impurities change the nature of the salt.

The simple fact is, the salt of Jesus’ time was of a variety of purities, depending on where it was obtained. The purer the salt, the longer it would retain its natural properties. The greater the impurities, the quicker it would take for the salt to lose its savour. Much of the salt was obtained by evaporating ocean water, or water from salt seas. Such salts are known for their impurities. **“Salt produced by the evaporation of sea-water in hot countries is said some times to lose its saline properties. The same result is also sometimes seen in impure rock-salt that has long been exposed to the air. When such is the case there can nothing be done with it but to throw it out into the highway, where men and beasts trample it down.”** (Manners and Customs of the Bible, James M. Freeman, page 335).

We need to be careful and not over analyze Jesus’ metaphor. Many sriptorians get stuck on the chemical composition of salt, rather than focusing the Savior’s message. Albright, an exceptional Biblical sriptorian, provides a great example of this. He wrote, **“The saying as it stands in our English version makes virtually no sense at all, in spite of all the efforts of the commentators. Sodium chloride does not lose its taste or savor except by dilution. Furthermore, though salts of various kinds are necessary to the fertility of the soil, oversalination can and does effectively render land infertile – as evidenced by the ancient primitive action of sowing an enemy’s land with salt; cf. the treatment of Carthage by the conquering Romans in the Second Punic War.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 54). Jesus was using a simple item, common to everyday life and familiar to even the lowest in status, to teach a spiritual truth. He was teaching them that as His disciples, they were the goodness that would spread to the whole earth. All men would look to them to find preservation and happiness. Through them, salvation would be taught. **“The Lord’s metaphor in this passage may be a warning to avoid any alteration of God-given teachings or admixture with the philosophies of men or the corrupting influences of those who love evil.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 182). If the Lord’s disciples allow the doctrines of men to enter their hearts, they will be useless to Him in furthering His work, just like salt that has lost its savour. Heber C. Kimball put it this way, **“Jesus said to his disciples, ‘Ye are the salt of the earth; and if the salt loses its saving principle, it is then good for nothing but to be cast out.’ Instead of reading it just as it is, almost all of you read it just as it is not. Jesus meant to say, ‘If you have lost the saving principles, you Twelve Apostles, and you that believe in my servants the Twelve, you shall be like unto the salt that has lost its saving principles: it is henceforth good for nothing but to be cast out and trodden under foot of men.’”** (Journal of Discourses, Volume 6, Heber C. Kimball, December 13, 1857, pages 125-126).

The Jews would have associated Jesus’ metaphor with temple worship as well. **“Salt was prescribed as an essential addition to every meat offering under the Mosaic law. Long before the time of Christ, the use of salt had been accorded a symbolism of fidelity, hospitality, and covenant. To be of use, salt must be pure; to be of any saving virtue as salt, it must be salt indeed, and not the product of chemical alteration or of earthy admixture, whereby its saltiness or “savor” would be lost; and, as worthless stuff, it would be fit only to be thrown away. Against such change of faith, against such admixture with the sophistries, so-called philosophies, and heresies of the times, the disciples were especially warned.”** (Jesus the Christ, James E. Talmage, page 177). Whether the symbol of salt is derived from its every day use, or its ritual use, the Jews would have recognized the symbolic message; remain pure in your actions and doctrines or you are of no use to the Master.



55 - his savour – The phrase “have lost his savor” is translated from a single Greek word; “μωραίνω” or “mōrainō”. The Greek word means to be foolish, to act foolish, to make flat, or tasteless. In reference to salt it means to have lost its strength or saltiness. **“The Greek word (morante) employed by the evangelist and were translated as ‘low grade’ strictly means ‘to become foolish, imbecile, etc.’ (moraine and moroomai are virtually interchangeable in meaning.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 54). Modern dictionary definitions define the word savour, or savor, as a characteristic taste, flavor, or smell, especially a pleasant one. The equivalent in **“the Aramaic ܡܘܪܝܢܐ, ‘to lose taste, to relax’, etc. does not have the meaning of the Greek, and the Syriac here is therefore purely secondary. In addition, there is the complicating factor that though Greek does distinguish between present and future meanings of the Hebrew imperfect tense, the older Aramaic did not.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, pages 54-55).

Salt is an essential to sustaining life. Without a required amount of salt in our diets, we would not be able to sustain life. In fact, all life requires salt. Perhaps that is why we crave salty foods. Salt can be the difference in a poor tasting food and one that tastes great. Jesus uses this practical knowledge to create a spiritual metaphor. **“New Testament Scholar R.T. France points out that ‘the two most significant uses of salt in the ancient world were for flavoring and for the preservation of food.’ Since salt is the ‘flavoring of the earth’ and the ‘preservation of the world’, then Christ’s disciples – metaphorically speaking – need to flavor the earth and preserve the world as well.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, page 81).

Salt that had lost its saltiness, or flavor, was commonly discarded on the streets. Jesus used this fact to further His spiritual metaphor. **“Jesus went on to say that, if the salt had become insipid, it was fit only to be thrown out and trodden on by men. This is difficult, because salt does not lose its flavour and its saltiness.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 117). It does, however, lose its flavor or saltiness if it has been contaminated with other substances. This is Jesus’ message. The savor of men is their spiritual worthiness. We lose our savor when we contaminate ourselves with the evils of the world. Cleon Skousen said, **“It is interesting that salt, as such, never loses its savor, but it can be leached out by moisture or be corrupted by mixing it with foreign substances. In either case, the residue is good for nothing but to be cast out and trodden under foot like common dirt. Disciples without savor, whether by leaching or by corruption, could not provide the useful service needed by the Lord.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 238).



The ancient Israelites served the Lord at His Holy Temple. They offered sacrifices to their God in a symbolic act that symbolically atoned for their sins. Salt was an integral part of the sacrificial process, and is always referred to as resulting in a sweet savor. **“When dealing with sacrifice, the word ‘savour’ is typically not used to connote the sense of taste or flavor. For example, after Noah offered a burnt offering following the Flood, ‘the Lord smelled a sweet savour’ (Genesis 8:21). The smell, or ‘sweet savour’, came from liberally applying salt to the offering.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, page 81). Smells are symbolic of spiritual senses. Smells are detected but not necessarily seen. So it is with things of the spirit. **“As individuals turn acts of righteousness into nothing more than means for receiving worldly praise and adulation, the sweet savor of sacrifice is lost, and the stench of the world sets in.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, page 83). The spirit of the Lord is consequently offended and leaves. Sweetness is the symbol for favor. Men who have the companionship of the spirit are considered favored. **“To be the savor of men requires disciples not only to provide a good example but to do it in a way that is palatable and savory to the Lord.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, page 84).

“We are not entitled to say that Jesus and his disciples knew nothing of the properties of salt, for the saying would hardly have survived unless it had some empirical basis.” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 54). Besides, Jesus would have enjoyed the blessings associated with perfect righteousness. He would have had the enlightening influence of the Holy Ghost. With this, His understanding and knowledge would have been quickened. Even so, He would not have given the metaphor unless the listeners could relate to the symbols.

Our spirits are divine. We are the offspring of God. We are like salt in that by our very nature we are pure and eternal. We are a sweet savor to the Lord when we maintain our divine nature, as we are His work and glory. **“Some postulate that salt will lose its savor when exposed to harsh elements, especially over a long period of time. But pure salt (sodium chloride) is actually a very stable compound, make it resilient to change.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, page 86). Similarly, we are capable of enduring great trials and harsh conditions so long as we are true to our divine nature. **“Salt does not lose its savor with age. Rather, its savor is lost through mixture and contamination”** (Ensign, Carlos E. Asay, May 1980, pages 42–44). Similarly, our divine nature will not become impure unless we introduce sin. Carlos E. Asay explained, **“When a young man or older man mixes his thoughts with pornographic literature, he suffers a loss of savor. When a priesthood bearer mixes his speech with lies or profanity, he suffers a loss of savor. When one of us follows the crowd and becomes involved in immoral acts and the use of drugs, tobacco, alcohol, and other injurious substances, he loses savor. Flavor and quality flee a man when he contaminates his mind with unclean thoughts, desecrates his mouth by speaking less than the truth, and misapplies his strength in performing evil acts... I would offer these simple guidelines, especially to the young men, as the means to preserve one’s savor: If it is not clean, do not think it; if it is not true, do not speak it; if it is not good, do not do it”** (Ensign, “Salt of the Earth: Savor of Men and Saviors of Men”, Carlos E. Asay, May 1980, pages 42–43).

56 - wherewith – The word “wherewith” is translated from the Greek word “ἐν” or “en”. It means in, by, with, etc. The question is, if those who have the truth, the covenants, and sacred blessings of the gospel do not share it with the rest of the earth, “wherewith” are the inhabitants of the earth going to find salvation? Those who have received are under sacred covenant and obligation to share. Perhaps that is the true meaning of mourning with those who mourn and comforting those who stand in need of comfort. Richardson wrote, **“Today, disciples still enter into covenants, but rather than performing burnt offerings of flesh as tokens of the covenant, they offer a sacrifice of a broken heart, contrite spirit, and acts of righteousness. All sacrifices of the covenant should be presented with a sweet savour unto the Lord, or, in other words, with purity and humility, which are pleasing to the Lord.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, page 83). What is most pleasing to the Lord is serving His children, most especially those who are lost.

57 - shall it be salted – The phrase “shall it be salted” is translated from a single Greek word; “ἁλιζω” or “halizō”. It means to salt, season with salt, or sprinkle with salt.

The eternal state of the inhabitants of the world hangs on their ability to receive the gospel and its associated covenants. It is essential to our eternal progression and happiness. Just like salt is to our mortal diets, the gospel is to our spiritual diets. **“Salt is not optional to sustaining our health and strength. Thus, just as mankind cannot endure without salt, the world would not endure without the disciples of Jesus Christ.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, page 81). They are the messengers of the gospel message and its ordinances.

After Jesus was crucified, the apostles continued to spread the gospel message. It was changing lives. Even so, opposition was great. Satan knows what the gospel message will do to his kingdom. He destroyed the Church of Jesus Christ by killing the apostles and prophets. In 70CE Titus, a Roman General who would become Emperor, laid siege on

Jerusalem. He destroyed the temple, not allowing one stone to be left standing upon another. This did not stop the Jews from remembering the sacred emblems used to teach at the temple. **“Once the Temple was destroyed, and with it the sacrificial cult, the family table came to symbolize the altar. After reciting the blessing over bread, Jews sprinkle salt over it to symbolize the salt once sprinkled over the sacrifices in the temple.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 143). Regardless of our earthly trials, we must remember how important it is to live the gospel, and spread its eternally saving message.

58 - thenceforth - The word “thenceforth” is translated from the Greek word “ἐτι” or “eti”. It means no longer, or no more.

59 - good for nothing – The word “good” is translated from the Greek word “ισχύω” or “ischyō”. It means to be strong, robust, powerful or able. The word “nothing” is translated from the Greek word “οὐδείς” or “oudeis”. The Greek word means no one, or nothing.

Individuals who have received the Gospel, and its sacred covenants and ordinances, are the tools God uses in His work of salvation. God cannot use us if we have corrupted ourselves through the adoption of worldly practices and behaviors. Once we have made sin a part of our life, we are a counterproductive tool. Like a drill motor that runs backwards, we can do little to effectively assist God in His work. Jesus uses salt as a metaphor to teach this principle. He teaches that salt that has lost its savor is good for nothing. **“If it did not make the food different, it would be good for nothing. In the same manner, if disciples offer the same flavor provided by the world, they are not enhancing the world. France points out that ‘salt has its effect only because, and for as long as, it has a distinctive saltiness. In other words, ‘to perform our covenant duty as the salt of the earth, the disciples must,’ as Elder Dalin H. Oaks teaches, ‘be different from those around us.’ ”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, pages 81-82).

60 - be cast out – The word “cast” is translated from the Greek word “βάλλω” or “ballō”. It means to throw or let go of a thing without caring where it falls. It can also mean to scatter, to throw, or cast into. The word “out” is translated from the Greek word “ἐξω” or “exō”. The Greek word means without, or out of doors.

“Cast out” is a significant term in the ancient world. Individuals with leprosy or other diseases that were considered contagious were cast out from among the people. Similarly, the Jews believed that when the Messiah returned He would destroy their enemies and cast them out from amongst their midst. Salt serves as a very interesting metaphor for being spiritually cast out. When salt is deemed unfit or adulterated, its purpose is negated. The salt could not be used for any of its intended purposes. As such, the Jews cast it out of their homes, and made use of it in such a way as to guarantee its destruction.

One of the challenges that a follower of Jesus must endure is the temptations of the world. Disciples face all manner of persecutions, but must not lose their worthiness in the process. One of the many uses of Salt in the ancient world was to line ancient ovens so that it could retain its heat. Salt was intended to insulate the oven. Disciples are intended to endure temptation and sin, without allowing it to enter their souls. When Salt failed in its purpose to insulate the oven, it was considered good for nothing. Salt was then cast out upon the road. Barclay explained, **“In Palestine the ordinary oven is out of doors and is built of stone on a base of tiles. In such ovens in order to retain the heat a thick bed of salt is laid under the tiled floor. After a certain length of time the salt perishes. The tiles are taken up, the salt removed and thrown on the road outside the door of the oven... It has lost its power to heat the tiles and it is thrown out. That may well be the picture here.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 117).



61 - to be trodden – The phrase “to be trodden under foot” is translated from a single Greek word; “καταπατέω” or “katapateō”. It means to tread down, trample under foot, or to trample on. Metaphorically, it means to treat with rudeness and insult. To be trodden underfoot would be humiliating and disgraceful. **“It remains to be noted that sometimes the early Church made a very strange use of this text. In the synagogue, among the Jews, there was a custom that, if a Jew became an apostate and then returned to the faith, before he was received back into the synagogue, he must in penitence lie across the door of the synagogue and invite people to trample upon him as they entered. In certain places the Christian Church took over that custom, and a Christian who had been ejected by discipline from the Church, was compelled, before he was received back, to lie at the door of the Church and to invite people as they entered, ‘Trample upon me who am the salt which has lost its savour.’ ”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 117-118).

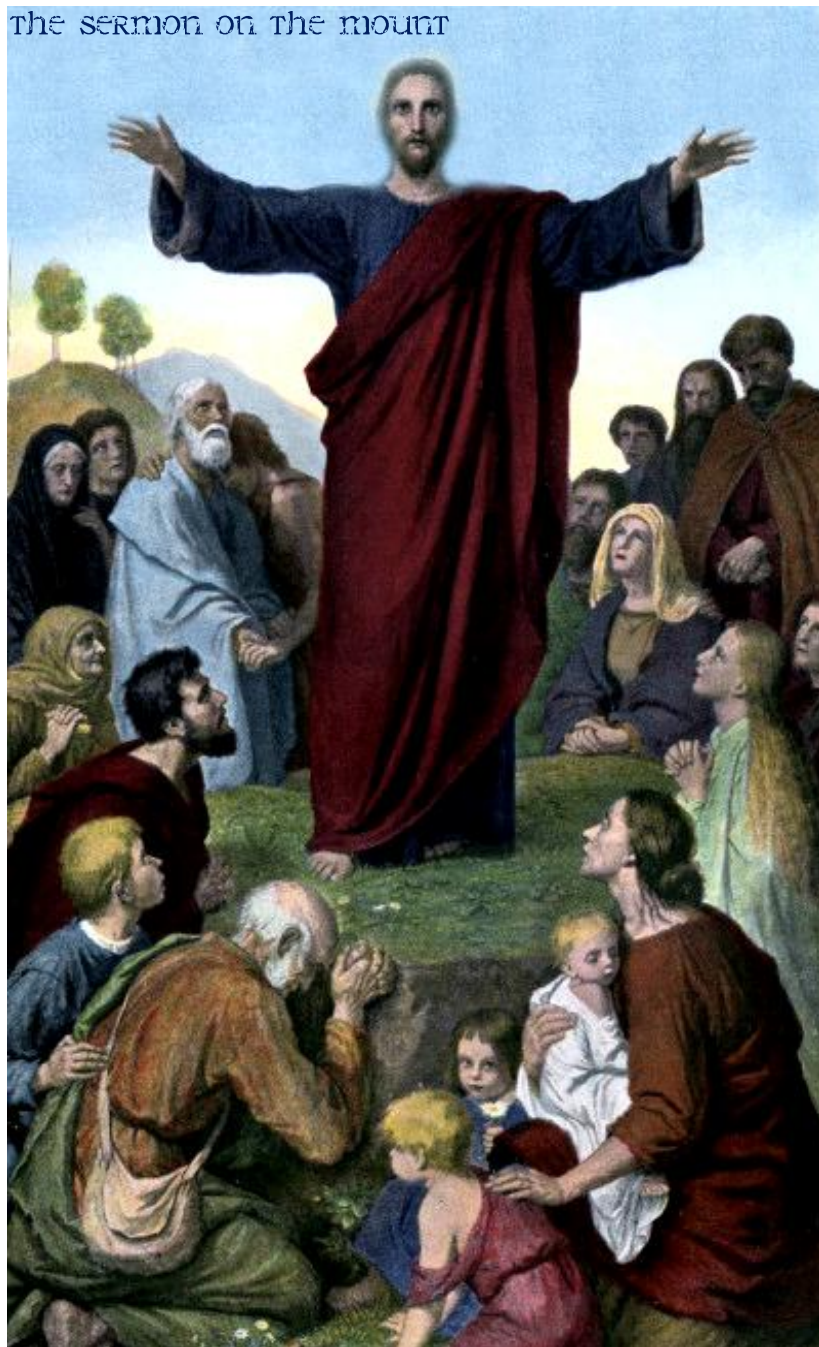
62 - underfoot – The Codex Sinaiticus translates the phrase “to be trodden under foot of men” as “to be trod upon by men.” (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 13, page 16). The foot symbolizes **“freedom of movement, willing service, humility, and lowliness.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 66). The feet of an ancient Israelite were exposed to harsh conditions, and lots of dirt. The cleaning of someone’s feet was a very humbling position to be in. Such an act was typically reserved for slaves. To be trodden under someone’s feet was a debasing action.

The scriptures have multiple references that use the term "trodden under foot". Speaking of the northern tribes of Israel, who had adopted sinful ways inspite of their covenants, the Lord proclaimed, **"The crown of pride, the drunkards of Ephraim, shall be trodden under feet:"** (Isaiah 28:3). Here the term "todden under feet" makes reference to the ten tribes destruction and captivity. This theme is maintained in Isaiah. In another place Isaiah records, **"In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion."** (Isaiah 18:7).

Biblically, the term "trodden under feet" seems to arry the idea of conquest. It carries the idea of defeat, destruction, and captivity. It also maintains the Lord's absolute control over those who oppose him or violate sacred covenants. The Psalmist records, **"Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood."** (Psalm 119:118). In another book, Jeremiah writes, **"The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a winepress."** (Lamentations 1:15). Relative to this footnote, Jesus is speaking of the salt (the covenant people) that loses its savor (breaks its covenants) and is good for nothing (absent of the spirit). To them the Lord relates, they will be trodden under foot (face the judgements of God).

63 - of men – The word "men" is translated from the Greek word ἄνθρωπος or "anthrōpos". It means a human being, either male or female.

64 - ye are the light – The word "ye" is translated from the Greek word "ὕμεῖς" or "hymeis". It means you. The word "light" is translated from the Greek word "φῶς" or "phōs". The Greek word means a light, whether from a lamp, a fire, a star or the sun. Symbolically, light represents truth and knowledge. It can also represent righteousness and spiritual purity. **"Light, as we know it, has long been used as a symbol of intelligence and darkness as emblematic of ignorance. We say of the Greeks that they lived in light and of the Lamanites that they lived in darkness. Matthew Arnold appealed to his fellow Englishmen of the Victorian Period as follows: 'Never go against the best light you have; secondly, take care that your light is not darkness.'** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 108).



"Light in this context perhaps means intelligence, inspiring power, and life giving power." (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 109). Light is divine intelligence. It is the intelligence derived from the spirit of God. Through this light, all things are made known to man. It is a knowledge that is acquired through righteous living. Judd wrote, **"Light is also a stunning choice for a symbol of discipleship and exemplary behavior."** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 345).

As stated previously, light is the opposite of darkness. If light symbolizes **"the manifestation of divinity, life, truth, knowledge, the power of dispelling evil, heavenly blessings, and Jesus Christ"**, (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 96) then darkness symbolizes death, Satan, lies, ignorance, captivity, sin, cursings, and damnation. As scary as that sounds, we must remember that **"there is no darkness so dense, so menacing, or so difficult that it cannot be overcome by light."** (General Conference, "Choose the Light", Vern P. Stanfill, October 3, 2015).

Additionally, poor choices and sin do not have to bind us to further darkness and sin. Light always conquers darkness. **"No matter how intense the darkness of doubt, we choose how long and to what extent we allow it to influence us."** (General Conference, "Choose the Light", Vern P. Stanfill, October 3, 2015). Once we decide to stand in the light, the darkness dissipates. Such a process is called repentance. Repentances washes away the darkness in our hearts, and replaces it with light.

Since light is such a powerful symbol for goodness and righteousness, it is no wonder that Satan tries to imitate it. The Roman Emperors referred to themselves as the 'light of the world'. The Pharisees and Saducees proclaimed themselves as "the light of the world". **"The tradition characterizes the Jewish People as 'or la-goyim', a light to the nations, signifying its roole as a model of moral behavior as prescribed by the Torah. An endearing term in Yiddish for a Jew is 'pintele Yid', a Jewish 'Point of Light'."** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 97).

So, what is the "light of the world"? Jesus was very clear in this matter, leaving little to interpretation. He said, **"As long as I am in the world, I am the light of the world."** (John 9:5). In a confusing world, where right is called wrong and wrong is called right, we need somewhere to look for pure light. A place to see the truth clear and plain. **"Christ is the light; the gospel is the light; the plan of salvation is the light; 'that which is of God is light and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.' As the light of the sun enters the body through our natural eyes so the light of heaven—the light of the Spirit which illuminates our souls—enters through our spiritual eyes."** (The Mortal Messiah:

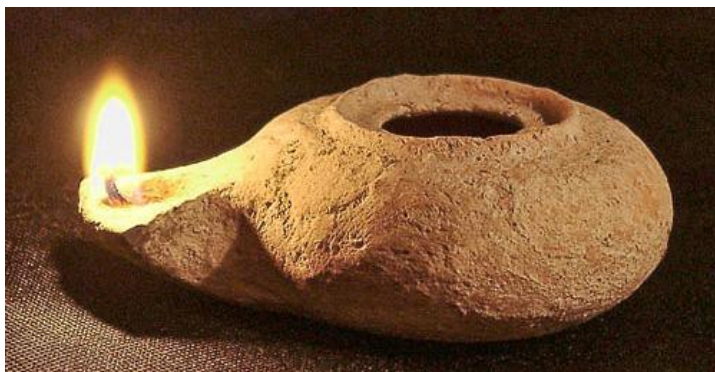
The Jews had their own idea as to what "the light of the world" was. **"When Jesus spoke these words, he was using an expression which was quite familiar to the Jews who heard it for the first time. They themselves spoke of Jerusalem as 'a light to the Gentiles,' and a famous Rabbi was often called 'a lamp of Israel'."** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 118). Even so, it would have been something quite new for the Jews to think of themselves, individually, as a light. This was something that they had reserved for the Messiah, for great Rabbis and the city that housed the temple. **"Of one thing the Jews were very sure--no man kindled his own light. Jerusalem was indeed a light to the Gentiles, but 'God lit Israel's lamp.' The light with which the nation or the man of God shone was a borrowed light."** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 118).

The Jews failed to understand that a person became the light of the world, not because of their personal greatness, but rather their ability to carry the light of Jesus Christ within them. This means that even a common man or woman could be a light to the world. This is obtained as we have faith in Jesus, and are faithful to Him. We are then blessed with the Spirit that is the source of light, and therefore carry the light or become a light for others to see. **"Faith emits a spiritual light, and that light is discernible. Faith in Jesus Christ is a gift from heaven that comes as we choose to believe and as we seek it and hold on to it. Your faith is either growing stronger or becoming weaker. Faith is a principle of power, important not only in this life but also in our progression beyond the veil. By the grace of Christ, we will one day be saved through faith on His name. The future of your faith is not by chance, but by choice."** (General Conference, "Faith is Not but Chance, but by Choice", Niel L. Andersen, October 3, 2015).

If Jesus is the light of the world, and we are commanded to be like him, it stands to reason that we are then to be the light of the world through Him. We become His messengers and therefore carry His light. **"When Jesus commanded his followers to be the lights of the world, he demanded nothing less than that they should be like himself."** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 118). This should not have been a new message. The Lord had taught this concept from the beginning of time. Examples can be found in the Book Of Isaiah, **"And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."** (Isaiah 49:6). And, **"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;"** (Isaiah 42:6).

We need to be careful when we consider ourselves the light of the world. Caesar used the title to elevate himself. Likewise, if we use our privilege to benefit ourselves, the light within us will dwindle and die. Likewise, **"If disciples replace Christ's light with any other light – especially their own – they indulge in what Nephi called 'priestcraft'."** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Salt and Light: Being in the World but Not of the World", Matthew O. Richardson, page 85). Priestcraft is self serving. Priestcraft seeks monetary gain, social status, and praise. The Book of Mormon teaches, **"He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain and dpraise of the world; but they seek not the welfare of Zion."** (2nd Nephi 26:29). The bottom line is, the light given to us from heaven is sent to bless the lives of others. It is only through the sharing of the light in an appropriate fashion that the light is amplified.

This prompts the question, How do we properly act as the light? **"President Hinckley taught, 'we must take on more of the luster of the life of Christ individually and in our own personal circumstances'."** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Salt and Light: Being in the World but Not of the World", Matthew O. Richardson, page 85). We must humbly emulate the Master. We must let go of worldly desires, and focus on His will. **"The function of the disciples as light is to be detached from the world, and yet their very existence is such that they cannot but exercise an influence on that world. It is important to beware of using this verse as a kind of proof-text of the often expressed homiletic concern for involvement."** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 55).



An interesting side note with light: ancient light was generally produced from fire (at least at night or in dim lit houses). Taking your light to start another doesn't diminish your light at all. In fact, for a brief moment, when the two sources contact, the light becomes brighter. So it is with spiritual light. We lose nothing by sharing our light. If anything, our light becomes strengthened by sharing. It is amazing how a single soul, among millions, can shine so bright when filled with the spirit. Shakespeare wrote, **"How far that little candle throws his beams! So shines a good deed in a weary world."** (The Merchant of Venice, William Shakespear). This is the beauty and strength of the gospel. The gospel light is the source of all strength and knowledge. **"We can certainly draw the conclusion that the light of Christ is an intelligence inspiring power, a light that 'quickeneth the understanding, and that giveth life to all things'."** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 109).

Acting as the Savior, and being a light unto the world, has its obvious blessings.

We know from experience that where there are proclaimed blessings, there will also be profound opposition. **“These passages make it vividly clear that the Savior is pleading with his disciples to be valiant, to be noble, to be exemplary, and to give the Father the righteous leaders he needs to light the gospel flame in the hearts of men and women throughout the world.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 239). At the same time, Satan will put in place serious and formidable challenges to the work. He will seek to extinguish our light in every possible way. We need to recognize our common enemy, but we need not fear him. Elder Neil L. Andersen said **“As evil increases in the world, there is a compensatory spiritual power for the righteous. As the world slides from its spiritual moorings, the Lord prepares the way for those who seek Him, offering them greater assurance, greater confirmation, and greater confidence in the spiritual direction they are traveling. The gift of the Holy Ghost becomes a brighter light in the emerging twilight.”** (General Conference, “Choose the Light”, Vern P. Stanfill, October 3, 2015). The Lord will strengthen our lights as we resist the temptations and oppositions we face. We will always be capable to let our light shine, if we choose to do so.

65 - of the world – The word “world” is translated from the Greek word “κόσμος” or “kosmos”. It means the world, the universe, the earth, the human family or the aggregate of things earthly. The message is quite contrary to the view of the Jews. They believed that they were the light of the world, but the world was limited to them. Jesus was bringing salvation to all the world.

66 - a city – The word “city” is translated from the Greek word “πόλις” or “polis”. It means a city, one’s native city or the city in which one lives.

The Savior seems to make a transition from a metaphor regarding light to one involving a city. Upon closer examination, one will find that the two metaphors refer to the same symbolic meaning. Cities, especially at night, served as a guiding light. The collective lights from the various houses and lamp stands cause the cities to illuminate. **“Light and city were combined by Cicero in a description of Rome as a ‘light to the whole world’.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 55).



It is speculated, and with good reason, that as Jesus sat and delivered the Sermon on the Mount He most probably pointed to the city of Safet when He said a city set on a hill cannot be hid. **“Safed (Safad, Zefat, Tsefat) is Israel’s highest town (2,790 feet – 300 feet higher than Jerusalem).”** (Discovering the World of the Bible, LaMar C. Berrett and D. Kelly Ogdan, page 134). It was used by travelers to guide them to their destinations. When traveling to Capernaum from Nazareth at night, the traveler would travel towards the lights of Safed and then veer to the right as one approached. Everyone knew the lights of Safed. They could not be hid. You would have seen them each night if you were in the area.

Like Safed, disciples of Jesus Christ should guide all men to the Savior. Their example should be seen by all men. It should be true and steadfast. It should be reliable.

67 - set on – The word “set” is translated from the Greek word “κεῖμαι” or “keimai”. It means to lie, or be situated on a specific place. The Codex Sinaiticus translates the word “set on” as “lies upon”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 14, page 16). The implied meaning is that the city was built on the top of a hill.

68 - an hill – The word “hill” is translated from the Greek word “ὄρος” or “oros”. It means a mountain. The Codex Sinaiticus translates the word “hill” as “mountain”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 14, page 16).

If the theory is correct, the city being referred to is Safed or Zefed. The city of Zafet sits on top of Mount Zafet. It is near Mount Meron, whose elevation is 3,963 feet above sea level. Sitting on a hill is a symbol for exaltation, favor, and divine status. The city represents the government of God on earth. **“The government of God is being established on the earth, and the world does not know it; yet it is like a city set on a hill for everybody to gaze upon and investigate. Yet they treat it as if it were of no moment to them. Time will show that it is of the utmost importance to them. Let no person pass it by as an idle talk, for time will disclose that it is of the utmost importance to every son and daughter of Adam. They had better, at least, give it a passing notice and investigate it with honesty of purpose. Our hopes for the present and future, our happiness and prosperity, and even existence itself, are bound up in the Kingdom and government of God.”** (Journal of Discourses, Volume 13, Daniel H. Wells, April 7, 1869, pages 27-28).

69 - be hid – The word “hid” is translated from the Greek word “κρύπτω” or “kryptō”. It means to hide, conceal or be hidden.

There have been times when God has hid the light of the Gospel, but this is only been during times when men had no interest in finding the light of the Gospel. Whenever men have sincerely sought God, He has provided the light for them to follow. **“A light that is hidden, whose guiding rays are covered by a bushel, is of no value to one stumbling in darkness.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 102). Therefore, if we are the light of the world, we must make our examples visible for men to see. Those lost in darkness need to be able to see our light so that they can come unto it. **“Similarly, the true saints must let the gospel light shine forth from them to all men, lest the saints, as the hidden candle, fail to fulfill their purpose in life.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 240).

It is a well known fact that **“light and darkness cannot dwell together. It cannot be both day and night at the same time; water cannot be both sweet and salty at the same hour.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 103). Consequently, we cannot think that our light will shine, while we participate in



the things of this world. Many of use would like to shine the gospel banner while participating in the dark activities of the world. In this case, the light will be extinguished and we will find ourselves floundering in darkness. Brigham Young warned the saints, **“The only fear I have is that we will not do right; if we do we will be like a city set on a hill, our light will not be hid. I trust that the time will soon come when, in all things, our conduct will be such that all the world might pattern after us with advantage. I can say that at the present time we are far from that. It is sometimes said by strangers, “We suppose you Latter-day Saints consider yourselves perfect, don’t you?” I answer, not by any means; we are as imperfect as a people ought to be, and a little more so.”** (Journal of Discourses, Volume 14, Brigham Young, May 21, 1871, pages 121).

70 - Neither do men – The word “neither” is translated from the Greek word “οὐδέ” or “oude”. It means but not, neither, nor, or not even.

71 - light a candle – The word “light” is translated from the Greek word “καίω” or “kaiō”. It means to set on fire, light or burn. The word “candle” is translated from the Greek word “λύχνος” or “lychnos”. It means a lamp, one traditionally placed on a lamp stand. The Codex Sinaiticus translates the word “candle” as “lamp”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 15, page 16). A lamp symbolizes **“light, immortality, wisdom, the intellect, guidance, good works, and the shedding of darkness.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 95). Another author writes, **“The lamp symbolized humankind’s triumph over darkness, and by extension, God’s illuminating Presence among mankind.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 94).



The ancient Jews were not accustomed to using waxed candles for light. Translators used the word “candle” in error.

“ ‘Lamp’ would be a better word here than ‘candle’ since oil is what was used for illuminating purposes in Palestine. Though frequent reference is made in Scripture to the lamp, no description of it is given. Many ancient lamps of various shapes and material have been preserved to the present time, and doubt less give some idea of the sort of lamp used in our Saviour’s time. The Egyptian monuments have also representations of still earlier lamps, such as were probably used by the ‘Hebrews.’ ” (Manners and Customs of the Bible, James M. Freeman, page 336). The lamps of the ancient world were a necessity of life. They were to be had among all social groups, classes, and cultures. **“The common lamps among the Greeks and Romans were made of clay, the more costly ones of bronze, and even sometimes of gold. Some of these were very beautiful. Most of the lamps were oval in shape and flat on top, on which there were often figures in relief. A wick floated in the oil or passed through holes in the lamp. The lamps received different names according to the number of holes which they had for the wicks.”** (Manners and Customs of the Bible, James M. Freeman, page 336).

The Lamp was not as important as the oil and wick it contained. It was actually the latter that gave way to light. The oil is used to represent the spirit of God. The lamp represents our mortal body, while the wick represents our will or agency. **“The human soul is compared to a lamp illuminated by and reflecting back the ‘Lamp of God’, that is, the divine spirit. Accordingly, when a person dies and on every subsequent anniversary of his or her death, a yahrzeit lamp is lit to symbolize that person’s departed soul.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 95) and a hope of their eventual resurrection.

Of this the Psalmist wrote, **“For thou wilt light my candle: the Lord my God will enlighten my darkness.”** (Psalm 18:28).

72 - put it under – The word “put” is translated from the Greek word “τίθημι” or “tithēmi”. It means to set, put or place. The word “under” is translated from the Greek word “ὑπό” or “hypo”. The Greek word means by or under.

Here is where the rubber meets the road. Many of us have had the blessings of spiritual experiences. When these happen, the light of God is placed within our souls. This light cannot continue to burn unless we provide it with spiritual fuel. Such fuel is obtained by and through our good works. **“There is a closed circle psychologically between reception and expression; and we break that circle habitually only with grave moral as well as other risks.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 110). We can also extinguish our light by sins of omission. These are the sins of doing nothing. Symbolically, it is hiding our flame by putting it under a bushel.



73 - a bushel – The word “bushel” is translated from the Greek word “μόδιος” or “modios”. It means a dry measure holding 16 sextarii (or 1/6 of the Attic medimnus), about a peck (9 litres). The Codex Sinaiticus translates the word “bushel” as “measure”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 15, page 16). **“Μόδιος, ‘bushel’, represents the chief Roman dry-measure, the modius. Its capacity is reckoned at nearly one peck, English measure.”** (Manners and Customs of the Bible, James M. Freeman, page 336). In American measurements, a bushel is a volume of about 2.4 gallons. Such volumes were measured in the ancient world by baskets or earthen containers of corresponding size. Placing a bushel over a lamp would be the equivalent of placing a 2.4 gallon vessel over the lamp.

Placing a bushel over a lamp seems like a rather odd action. Understanding the culture helps us understand the statement. **“A light is first and foremost something which is meant to be seen. The houses in Palestine were very dark with only one little circular window perhaps not more than eighteen inches across. The lamp was like a**

sauce-boat filed with oil with the wick floating in it. It was not so easy to rekindle a lamp in the days before matches existed. Normally the lamp stood on the lampstand which would be no more than a roughly shaped branch of wood; but when people went out, for safety's sake, they took the lamp from its stand, and put it under an earthen bushel measure, so that it might burn without risk until they came back. The primary duty of the light of the lamp was to be seen." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 119).

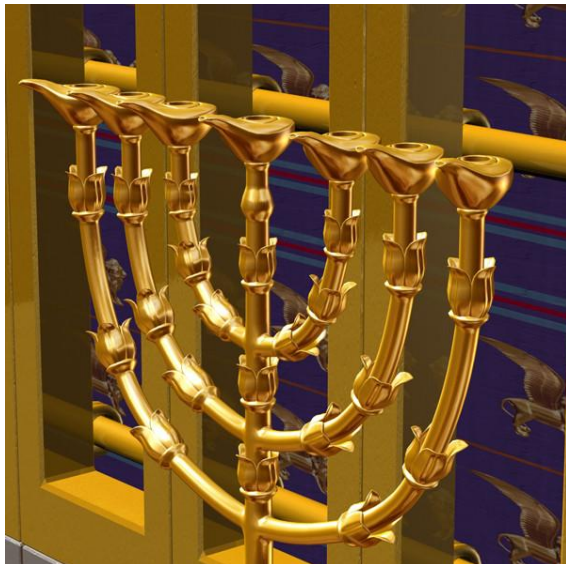
- 74 - **a candlestick** – The word "candlestick" is translated from the Greek word "λυχνία" or "lychnia". It means a lamp stand or candelabrum. The Codex Sinaiticus translates the word "candlestick" as "lampstand". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 15, page 16).

"The candlestick or lamp-stand was as varied in shape and quality as the lamp. The rudest sort was to be found some times in houses with mud walls, where, in building up the wall, a portion of the clay was suffered to bulge out into the room at a suitable height. It was then hollowed; and, when the house was finished, the hollow was filled with oil, and a wick was made to float in it. This contrivance combined lamp and lamp-stand in one utensil. The ordinary lamp-stands were made of wood; the better kinds, of bronze. They were of various heights, and some of them of very beautiful form and workmanship." (Manners and Customs of the Bible, James M. Freeman, pages 336-337). The idea of placing a lamp on a stand was to better illuminate the room. The lower the lamp was held the more obstacles would block the broadcasting of light. The higher the lamp was elevated the better the light could penetrate the house. There is clear symbolism here. The higher we elevate ourselves spiritually, the better we can share that light. The lower we are spiritually, the more we are hindered by the things of this world. Disciples are being counseled to lift themselves spiritually, above the things of this world, so that the gospel light can be shared with more people.



- 75 - **giveth light** – The phrase "it giveth light" is translated from a single Greek word; "λάμπω" or "lampō". It means to shine. The light is the spirit of God. The light shines, or gives off light to others. This shining or giving of light may be called good works. "Hans Dieter Betz notes that 'the good deeds are now identified as the shining of the light; they are not the light itself, but only what the light does and reflects.'" (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Salt and Light: Being in the World but Not of the World", Matthew O. Richardson, page 85).

A light that produces no shine is not a light. We all enjoy light because of what it produces. So it is with the spirit. The spirit of the



Lord produces good works, that is what it does. It is what defines it. "A light is a guide. On the estuary of any river we may see the line of lights which marks the channel for the ships to sail in safety. We know how difficult even the city streets were when there were no lights. A light is something to make clear the way." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 120). In the same way, the spirit of the Lord guides us spiritual. It is evident in the good works we produce. These good works guide others down a path of safety.

"We become examples of the believers by living the gospel of Jesus Christ in word, in conversation, in charity, in spirit, in faith, and in purity. As we do so, our lights will shine for others to see. Each of us came to earth having been given the Light of Christ. As we follow the example of the Savior and live as He lived and as He taught, that light will burn within us and will light the way for others." (General Conference, "Be an Example and a Light", President Thomas S. Monson, October 3, 2015).

Due to the very nature of mortality, we will all have times where we will need to be guided. There are many who will offer to be our guides. Some guides will be more confused and lost than we are. Other will not be lost, but their destinations are not where we want to go. Others will lead us down dangerous roads of darkness. It is times like these that we need a servant of God. We need someone with the Gospel lamp. President Monson taught, "Life is perfect for none of us, and at times the challenges and difficulties we face may become overwhelming, causing our light to dim.

However, with help from our Heavenly Father, coupled with support from others, we can regain that light which will illuminate our own path once again and provide the light others may need." (General Conference, "Be an Example and a Light", President Thomas S. Monson, October 3, 2015). We need to give as much light to others as possible. We do this through service and good works. Interestingly enough, this works actually strengthens our own light. Giving doesn't lessen our spiritual resources, it increases them.

- 76 - **unto all** – The word "all" is translated from the Greek word "πᾶς" or "pas". Individually it means each, every, any, all, the whole, everyone, all things, or everything. Collectively, it means some of all types. We should shine our gospel light on all, not just those we like or know. We should consider every living being a child of God, and allow our good works to bless all that we come in contact with. "Mahatma Gandhi felt that it was frankly dishonest not to practice what one believes." (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 111). "We believe in... doing good to all men..." (Article of Faith 13).
- 77 - **the house** – The word "house" is translated from the Greek word "οἰκία" or "oikia". It means a house. The house symbolizes "the center of life, protection, our world, the universe, and a religious center". (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 86).
- 78 - **Let your light** – The word "light" is translated from the Greek word "φῶς" or "phōs". The Greek word means a light, whether from a lamp, a fire, a star or the sun. Symbolically, light represents truth and knowledge. It can also represent righteousness and spiritual purity. "A light can often be a warning light. A light is often the warning which tells us to halt when there is danger ahead." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 120). Symbolically, light is a divine attribute of God. God uses His infinite knowledge and wisdom to teach, warn, develop and nurture His children. It is His plan to provide an opportunity for us to be like Him. To become like our Father in Heaven, our light must grow infinitely. Joseph Smith taught, "Immortality dwells in everlasting burnings." (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 414). In other words, our light is currently only a flicker of what it needs to become.
- 79 - **so shine** – The word "shine" is translated from the Greek word "λάμπω" or "lampō". It means to shine. "The old view of creation had presented the words, 'Let their be light,' as a physical phenomenon, but now it became a personal creation, 'Let your light so shine.'" (The Sermon at the Temple and The Sermon on the Mount, John W. Welch, page 124).

- 80 - before men** – The word “men” is translated from the Greek word “ἄνθρωπος” or “anthrōpos”. It means a human being, either male or female.
- 81 - they may see** – The phrase “they may see” is translated from a single Greek word; “εἶδω” or “eidō”. It means to see or perceive with the eyes or any of the senses.
- 82 - your good works** – The word “works” is translated from the Greek word “ἔργον” or “ergon”. The Greek word means business, employment, or anything which may occupy ones enterprise. It is a product of industry. Here Jesus connects the symbol of shining with good works.

The Lord taught Moses, **“For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.”** (Moses 1:39). As we produce works that are indicative of a celestial being, we bring glory to our Father in Heaven. As a result, our Father in Heaven has promised rich blessings for our obedience. President Joseph Fielding Smith taught, **“If you live up to these principles, how great and glorious will be your reward in the celestial kingdom! If you live up to your privileges, the angels cannot be restrained from being your associates... if we would come before God, we must keep ourselves pure, as He is pure.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 256). This can further be defined as us performing His works; service to others and other works of salvation.

Good works are the hallmark of God’s children. **“Many will doubtless make shipwreck of their faith, and will be led away by the allurements of sin into by and forbidden paths; yet the kingdom will not be taken from this people and given to another, but a people will come forth from among us who will be zealous of good works, willing to do the bidding of the Lord, who will be taught in his ways, and who will walk in his paths. We, if we are willing, may be humble instruments in the hands of God, in bringing to pass his great and glorious kingdom.”** (Journal of Discourses, Volume 18, Daniel H. Wells, October 7, 1875, page 96).

Good works are essentially the outward expression of a soul that has committed to follow God. Paul explained to the Hebrews, **“Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.”** (Hebrews 13:21). Peter taught that good works were a sign of someone that was truly converted to the Gospel. He wrote, **“Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.”** (1st Peter 2:12).

Good works do not earn us exaltation. We could never do enough to overcome our sins and shortcomings. Only the sacrifice of Jesus Christ can exalt us. Even so, there is a relationship between the partaking of Jesus’ atonement and good works. In order for us to receive the fullness of Jesus’ gift, we must come unto Him in faith. Faith is demonstrated by our actions. James taught, **“Seest thou how faith wrought with his works, and by works was faith made perfect?”** (James 2:22). Good works are a necessary byproduct of someone who has partaken of the blessings of Jesus’ atonement. Without them, the person has not properly partaken. **“This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.”** (Titus 3:8).

The world is too prideful to come unto Jesus, and therefore there works are always lacking. They are **“ever learning, and never able to come to the knowledge of the truth.”** (2nd Timothy 3:7). Even those who believe in Jesus, but lack the adequate humility, will not be capable of partaking of the fullness of the atonement. They become hearers of the word, but lack the good works. James taught, **“But be ye doers of the word, and not hearers only, deceiving your own selves.”** (James 1:22).

Consequently, good works are an outward sign of a faithful soul. Lord promises, **“If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.”** (Doctrine and Covenants 6:13). **“Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.”** (2nd Chronicles 15:7).

- 83 - glorify** – The word “glorify” is translated from the Greek word “δοξάζω” or “doxazō”. It means to praise, extol, magnify, or celebrate. It means to give honor. The LDS Bible dictionary defines glory by saying, **“It sometimes denotes the fulness of the majesty of God, revealed in the world and made known to men; in other places it denotes some outward and visible manifestation of God’s presence.”** (LDS Bible Dictionary, page 681).

God’s glory, or the manifestation of His true nature, is in the progress of His children. He is a perfect Father, and therefore loves His children beyond our imperfect comprehension. Paul taught the saints in Ephesus, **“The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,”** (Ephesians 1:18). Our Father’s glory lies in the prospect of us becoming like Him, and inheriting all that He has.

This process requires a mortal experience; one of much growth. Growth that could only be accomplished through much testing and stretching of our souls. **“Wherefore I desire that ye faint not at my tribulations for you, which is your glory.”** (Ephesians 3:13). As we pass through sorrow, we have the opportunity to comprehend the important things of eternity. It is the only way we can gain this vital understanding and become like our Father. The risk is that we will succumb to our trials rather than triumph over them. This is why we need Jesus. **“That Christ is the Light of the World, no Christian doubts; what Jesus is now saying is all his disciples should be even as he is that upright people who keep the commandments are the salt of the earth, none question; but we might add that the Lord Jesus himself is the Salt of the Earth. The seasoning, sanctifying, edifying, preserving, uplifting influence of his gospel keeps all the obedient from corruption and decay and sorrow.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 85). **“Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.”** (John 15:8)

The ultimate goal for every man and child should be to glorify our Father in Heaven. It is because of Him that we exist. It is because of Him that we any chance at progression and exaltation. **“Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God.”** (Ether 12:4)

- 84 - your** – The word “your” is translated from the Greek word “ὑμῶν” or “hymōn”. It means of yours.
- 85 - Father** – The word “Father” is translated from the Greek word “πατήρ” or “patēr”. It means a male ancestor. It is used of a Father, forefathers, or generator. **“It would seem that in pointing His listeners to an increased knowledge and understanding of God the Father, Jesus also pointed them to Himself. In many ways, Jesus taught His students the close connection between the Father and the Son.”** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzappel and Thomas A. Wayment, Frank F. Judd Jr., page 345).
- 86 - in heaven** – The word “heaven” is translated from the Greek word “οὐρανός” or “ouranos”. It means the vaulted expanse of the sky with all things visible in it. It is used to represent the world, the universe, the stary heavens, and heaven itself. It is symbolic of the abode of God. This additional descriptor differentiates between our fathers in mortality, and the Father of our spirits.

Chapter 17 - Part III - Fulfillment of LAW

SAINT MATTHEW

3^{R^D} NEPHI

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 5:17-22	CHAPTER 12:17-22	NOTHING RECORDED	NOTHING REPORTED	NOTHING RECORDED
<p>5:17 - Think not⁸⁷ that I am⁸⁸ come to destroy⁸⁹ the law⁹⁰, or the prophets⁹¹: I am⁸⁸ not come⁹² to destroy⁸⁹, but to fulfil⁹³.</p> <p>5:18 - For verily I say unto you⁹⁴, Till⁹⁵ heaven⁹⁶ and earth⁹⁷ pass⁹⁸, one⁹⁹ jot¹⁰⁰ or one⁹⁹ tittle¹⁰¹ shall in no wise¹⁰² pass⁹⁸ from the law⁹⁰, till⁹⁵ all be fulfilled¹⁰³.</p> <p>5:19 - Whosoever¹⁰⁴ therefore shall break¹⁰⁵ one⁹⁹ of these least¹⁰⁶ commandments¹⁰⁷, and shall teach¹⁰⁸ men so¹⁰⁹, he shall be called¹¹⁰ the least¹⁰⁶ in the kingdom¹¹¹ of heaven⁹⁶; but whosoever¹⁰⁴ shall do¹¹² and teach them¹¹³, the same shall be called¹¹⁰ great¹¹⁴ in the kingdom¹¹¹ of heaven⁹⁶.</p> <p>5:20 - For I say unto you⁹⁴, That except¹¹⁵ your righteousness¹¹⁶ shall exceed¹¹⁷ the righteousness¹¹⁶ of the scribes¹¹⁸ and Pharisees¹¹⁹, ye shall in no case¹²⁰ enter into¹²¹ the kingdom¹¹¹ of heaven⁹⁶.</p> <p>5:21 - Ye have heard¹²² that it was said by them of old time¹²³, Thou shalt not kill¹²⁴; and whosoever¹⁰⁴ shall kill¹²⁴ shall be in danger¹²⁵ of the judgment¹²⁶:</p> <p>5:22 - But I say unto you⁹⁴, That whosoever¹⁰⁴ is angry¹²⁷ with his brother¹²⁸ without a cause¹²⁹ shall be in danger¹²⁵ of the judgment¹²⁶: and whosoever¹⁰⁴ shall say to his brother¹²⁸, Raca¹³⁰, shall be in danger¹²⁵ of the council¹³¹: but whosoever¹⁰⁴ shall say, Thou fool¹³², shall be in danger¹²⁵ of hell fire¹³³.</p>	<p>12:17 - Think not⁸⁷ that I am⁸⁸ come to destroy⁸⁹ the law⁹⁰ or the prophets⁹¹. I am⁹² not come to destroy⁸⁹ but to fulfil⁹³;</p> <p>12:18 - For verily I say unto you⁹⁴, one⁹⁹ jot¹⁰⁰ nor one⁹⁹ tittle¹⁰¹ hath not passed away from the law⁹⁰, but in me¹³⁴ it hath all been fulfilled¹⁰³.</p> <p>12:19 - And behold, I have given you¹³⁵ the law⁹⁰ and the commandments¹⁰⁷ of my Father¹³⁶, that ye shall believe in me¹³⁷, and that ye shall repent of your sins¹³⁸, and come unto me¹³⁹ with a broken heart¹⁴⁰ and a contrite spirit¹⁴¹. Behold, ye have the commandments¹⁰⁷ before you, and the law⁹⁰ is fulfilled¹⁰³.</p> <p>12:20 - Therefore come unto me¹³⁹ and be ye saved¹⁴²; for verily I say unto you⁹⁴, that except¹¹⁵ ye shall keep my commandments¹⁰⁷, which I have commanded you at this time, ye shall in no case¹²⁰ enter into¹²¹ the kingdom¹¹¹ of heaven⁹⁶.</p> <p>12:21 - Ye have heard¹²² that it hath been said by them of old time¹²³, and it is also written before you, that thou shalt not kill¹²⁴, and whosoever¹⁰⁴ shall kill¹²⁴ shall be in danger¹²⁵ of the judgment¹²⁶ of God;</p> <p>12:22 - But I say unto you⁹⁴, that whosoever¹⁰⁴ is angry¹²⁷ with his brother¹²⁸ shall be in danger¹²⁵ of his judgment¹²⁶. And whosoever¹⁰⁴ shall say to his brother¹²⁸, Raca¹³⁰, shall be in danger¹²⁵ of the council¹³¹; and whosoever¹⁰⁴ shall say, Thou fool¹³², shall be in danger¹²⁵ of hell fire¹³³.</p>			

FOOTNOTES:

- 87 - Think not** – The word “Think” is translated from the Greek word “νομίζω” or “nomizō . It means to deem, think or suppose. This is a warning to not be deceived.
- 88 - I am come** – The phrase “I am come” is translated from the Greek word “ἔρχομαι” or “erchomai”. It means to come from one place to another. It can be used of arriving and returning. This phrase is made in reference to the mortal mission of Jesus Christ. Jesus came into the world to save mankind from sin. He came to conquer physical death and spiritual death. He did not come to destroy the words He had revealed to prophets of ancient times, but to build upon the words.
- 89 - destroy** – The word “destroy” is translated from the Greek word “καταλύω” or “katalyō . It means to dissolve or disunite. Albright retranslates the word destroy as “fulfill” and then comments, “**This statement by Jesus seems clear enough, but combined with the following verses it might be taken as meaning that the law is binding on the followers of Jesus to the end of time.**” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 57).

The idea that Jehovah, the pre-mortal name of Jesus, would have given a law that was worthy of destruction seems not only counter productive, but unfitting for a God that we believe to be unchanging. The fact is, the Lord has followed a specific pattern for the instruction of His children. Isaiah explained, “**For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little**”, (Isaiah 28:10) until we come to a full knowledge of all things. The Law of Moses was not a substandard law, or a false doctrine that needed to be destroyed. The Law of Moses is a part of the Law of the Gospel. It is like basic arithmetic is to algebra. It prepared those who kept its precepts so that they would be prepared and capable for further light and knowledge. Jesus came to build upon the Law He gave to Moses. It was time for additional instruction to be given to man. “**That they should make no error as to the relationship of the ancient law and the gospel of the kingdom which He was elucidating, Jesus assured them that He had not come to destroy the law nor to nullify the teachings and predictions of the prophets, but to fulfil such and to establish that for which the developments of the centuries gone had been but preparatory. The gospel may be said to have destroyed the Mosaic law only as the seed is destroyed in the growth of the new plant, only as the bud is destroyed by the bursting forth of the rich, full, and fragrant flowers, only as infancy and youth pass forever as the maturity of years develops.**” (Jesus the Christ, James E. Talmage, page 177).

A similar situation existed during the restoration of the Gospel in the last days. Joseph Smith received revelations; however, it took years before the saints were ready for the fullness of the gospel. Infact, with continued revelation the church is still receiving new direction from Heaven. The Lord told Joseph Smith, **“And now, behold, according to their faith in their prayers will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up... Now I do not say this to destroy my church, but I say this to build up my church;”** (Doctrine and Covenants 10:52,54).

90 - the law – The word “law” is translated from the Greek word “νόμος” or “nomos”. It means anything established, a custom, a law, or a command. It is used scripturally to refer to the Mosaic Law. The Law is a body of divine commandments as expressed in the Bible. The Law specifically applies to those who have covenanted to follow the Lord. **“The Jews used the expression ‘The Law’ in four different ways. (i) They used it to mean the Ten Commandments. (ii) They used it to mean the first five books of the Bible. That part of the Bible which is known as the Pentateuch--which literally means The Five Rolls--was to the Jew ‘The Law’ par excellence and was to them by far the most important part of the Bible. (iii) They used the phrase The Law and the prophets to mean the whole of Scripture; they used it as a comprehensive description of what we would call the whole Old Testament. (iv) They used it to mean the Oral or the Scribal Law.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 123-124). In summary, the law includes;



1. The Ten Commandments
2. The Pentateuch – the first five books of Moses (Genesis, Exodus, Leviticus, Numbers, & Deuteronomy).
3. The entire Old Testament, including lost books.
4. All Scripture and Oral Law.

Based on the fact that the Sermon on the Mount quotes the Savior as saying “The Law and the prophets”, it would indicate that the Law refers to the Pentateuch and the rest of the Old Testament.

Adam was given the Law of the Gospel, and He lived that Law. The Law of the Gospel is a fullness of Heavens doctrines. Adam’s children fell into sin, and lived a far lower law. Mortal men adopted a Law of retribution and retaliation. They lived a law of revenge. This Law caused justice to be served on a uneven level. Often justice was served 10 fold. An injustice, like the death of a son, might be repayed by killing the offending family’s children, spouse, parents, aunts, uncles and extended

family. It was a harsh law that often fostered hate and endless grudges.

When the Israelites showed a desire to follow God, He gave them a higher Law. They proved that they were not ready for the Law of the Gospel, and so He gave them the Law of Moses. The Law of Moses was a higher Law than the Law of Retribution. It regulated the price for offence assuring equity in the consequences. It also assured that the offenders learned how to put their sins right with God. It taught the basic principles of repentance and atonement. **“And then follows a comparison of the new Law of mercy with the old Law of threatening; the old was transitory, this permanent; the old was a type and shadow, the new a fulfillment and completion; the old demanded obedience in outward action, the new was to permeate the thoughts; the old contained a rule of conduct, the new the secret of obedience.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 177).

The Law of Moses would remain in effect until the Israelites were ready, at least in part, for a higher Law. **“For nearly a millennium and a half, Israel had been subject to the law of Moses, a law of ordinances and performances, a law of carnal commandments, a lesser law than the full; of the gospel; for nearly fifteen hundred years they had been governed by the preparatory gospel, an order and system which was literally a schoolmaster to bring them to Christ and the illness of the saving truths. Their ruling priesthood had been onic or Levitical, not Melchizedek.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 219).

“The law Jesus came to fulfill was the Carnal Law. This was the law which Paul said was “added” to the original gospel out of necessity.” (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 239). Jesus was come to fulfill the Law in the sense that the Law of Moses taught the covenant people to look forward toward the Messiah. He was now come. **“Nothing was to be lost; no act of the past would be shunted aside or deemed useless. The law had been the most glorious system of worship on earth during the period of its ascendancy. But now it was to be replaced; the schoolmaster’s work was done, and the students of righteousness, yet in the elementary grades, were about to enter the gospel university where the fulness of revealed truth awaited their study.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 89).

The Savior is central to Father in Heavens plan. He is the source of the Law, both ancient and present. **“Behold, I am the law, and the light. Look unto me, and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 220).

The Carnal Law or the Law of Moses would never have the power to save the children of God. It was necessary, but not complete. It needed to be completed or fulfilled. Cleon Skousen believes that the Lord saw the Law of Moses as a necessary element, but despised it because it lacked the fullness of salvation. He wrote, **“But the Lord despised the Carnal Law.**



He told Isaiah that all of those tedious rituals and ceremonies that had been added were an 'abomination' which he 'hated'. The Lord said, 'They are a trouble unto me; I am weary to bear them.'" (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 239).

- 91 - **the prophets** – The word "prophets" is translated from the Greek word "προφήτης" or "prophētēs". The Greek word is used to refer to an interpreter of oracles or of other hidden things. The Law was seen as the first 5 books of Moses, while the prophets were considered the subsequent books of the Old Testament.
- 92 - **not come** – The word "come" is translated from the Greek word "ἔρχομαι" or "erchomai". It means to come from one place to another. It can be used of arriving and returning. "There never would have been any Carnal Law if the Israelites had not apostatized and worshipped the golden calf. The Carnal Law was added to teach these rebellious and obstreperous people the rhythm of obedience so the Savior could be born among them, and so they could qualify for the great blessings God had in store for them." (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 239).
- 93 - **fulfill** – The word "fulfill" is translated from the Greek word "πληρῶω" or "plērōō". It means to make full, to fill up, or to render full. It is often used to refer to something being realized. "Much hangs on the meaning of the verb plerosai (to fulfill), and also on the recorded views of the ex-Pharisee and apostle Paul. With regard to the first, the verb can and frequently does convey the meaning of 'to clarify the true meaning of' something. Certainly it can be argued that what Jesus is doing in this legal material of Matt v-vii is trying to restore the original meaning of the Law where this seemed to be obscured by the accretions of commentary." (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 58). The fulfillment of the Law of Moses was the coming of the Messiah. Every aspect of the Law of Moses pointed towards Him. The Book of Mormon prophet Jacob taught. "Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him." (2nd Nephi 11:4).

The problem is, people define the word "fulfill" in a variety of ways. "The fact that 'fulfill' here means something other than 'bring to an end, finish, or complete' is further indicated by the use of the Greek term plerosai, the primary meaning of which means 'to fill or make full. As such, it is in direct contrast with the idea of 'destroy', the Greek for which, katalysai, means something like 'annul' in a legal context. Therefore, while it is true that the ceremonial aspects of the law would soon be finished or brought to an end, and likewise that the symbolic types and shadows of Christ and his sacrifice would be realized, in the original context of the Sermon on the Mount it is most likely that 'fulfill' means to make complete, fill the requirements of, comply with the conditions of, or even 'bring out its true meaning' or 'bring to full expression'." (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Salt and Light: Being in the World but Not of the World", Matthew O. Richardson, page 94).

The fulfillment of the Law of Moses should not have come as a surprise. Any Israelite with a proper understanding of the rites and rituals of the Law of Moses would have seen that the Messiah was the fulfillment of what they were doing. The statutes helped them become more like the Savior, and consequently would not be fulfilled until we have indeed become as He is. "We must realize that there was a difference between the 'fulfillment' of the sacrificial portions of the law and the 'fulfillment' of the ethical portions of the law. Ritual aspects of the law would be 'fulfilled' in the sense that they would cease once the events toward which they pointed actually occurred. As Amulek taught, 'It is expedient that there should be a great and last sacrifice, and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall be all fulfilled, every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal' (Alma 34:13–14)." (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 324).

There is a false doctrine which teaches that the Law of Moses was fulfilled and therefore all its statutes, doctrines, and commandments are null and void. They are worthless relics of a dead religion. This would make God's word changing and imperfect. This is false. The Lord has clearly taught, "What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same." (Doctrine and Covenants 1:38). It is ludicrous to think that fulfillment means to nullify. "W. D. Davies concludes, 'We cannot speak of the Law being annulled in the antitheses, but only of its being intensified in its demand, or reinterpreted in a higher key'." (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 324).

Speaking of the Law of Moses, with its many individual laws, "they did point the way to the coming of Christ. As Paul said: it was a 'schoolmaster to bring them to Christ.' Now that Christ had come, their purpose had been fulfilled." (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 239).

- 94 - **you** – The word "you" is translated from the Greek word "ὤμῖν" or "hymin". It means you.
- 95 - **Till** – The word "Till" is translated from the Greek word "ἕως" or "heōs". It means till or until.
- 96 - **heaven** – The word "heaven" is translated from the Greek word "οὐρανός" or "ouranos". It means the vaulted expanse of the sky with all things visible in it. It is used to represent the world, the universe, the starry heavens, and heaven itself. It is symbolic of the abode of God. Heaven symbolizes "the spiritual, and is associated with God." (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 82).
- 97 - **earth** – The word "earth" is translated from the Greek word "γῆ" or "gē". It means arable land, the ground, dry ground, the earth as a whole, or any enclosed land with fixed boundaries. The earth symbolizes "matter, mortality, the cardinal directions, the square, and life." (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 59).
- 98 - **pass** – The word "pass" is translated from the Greek word "παρέρχομαι" or "parerchomai". It means to go past, pass by, or perish.

The message here is that the word of God, as contained in the Law and the words of the prophets, shall all come to fulfillment. Regardless of how long time extends, even to the end of the earth, the Lord shall not forget the words, promises and prophecies He has uttered. They shall all be fulfilled. God is faithful, and cannot lie. He is the constant in the universe. The Prophet Joseph Smith taught, "All the commandments contained in the law of the Lord, have the sure promise annexed of a reward to all who obey, predicated upon the fact that they are really the promises of a Being who cannot lie, One who is abundantly able to fulfill every tittle of His word." (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 68).



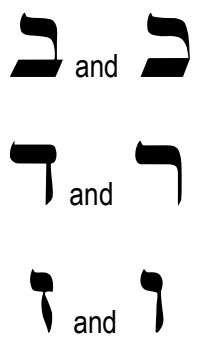
99 - one – The word “one” is translated from the Greek word “εἷς” or “heis”. It means one. It gives the impression of one among the countless. To you and I, the number one might be insignificant or miniscual. To God, there is nothing to be forgotten or neglected. He is perfect and therefore there is nothing lost. Joseph Smith taught, **“We admit that God is the great source and fountain from whence proceeds all good; that He is perfect intelligence, and that His wisdom is alone sufficient to govern and regulate the mighty creations and worlds which shine and blaze with such magnificence and splendor over our heads, as though touched with His finger and moved by His Almighty word. And if so, it is done and regulated by law; for without law all must certainly all into chaos. If, then, we admit that God is the source of all wisdom and understanding, we must admit that by His direct inspiration He has taught man that law is necessary in order to govern and regulate His own immediate interest and welfare; for this reason, that law is beneficial to promote peace and happiness among men.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, pages 68-69).

100 - jot – The word “jot” is translated from the Greek word “ἰῶτα” or “iota”. It is the Hebrew letter “י”, pronounced “yod” or “yud”. It is the smallest of the Hebrew letters. **“Yud or ‘י’ is a symbol of the name of God and represents Holiness.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 100). The Codex Sinaiticus translates the word “jot” as “yod”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 18, page 16). **“Thus when we read that not one jot or tittle shall pass from the Law, it is painfully interesting to find in the Talmud the following quotation and mistranslation of St. Matt. v. 17: ‘I have come not to diminish from the Law of Moses, nor yet have I come to add to the Law of Moses.’ But the Talmud here significantly omits the addition made by Christ, on which all depends: ‘till all be fulfilled’. Jewish tradition mentions this very letter Yod as irremovable, adding, that if all men in the world were gathered together to abolish the least letter in the Law, they would not succeed. Not a letter could be removed from the Law – a saying illustrated by this curious conceit, that the Yod which was taken by God out of the name of Sarah (Sarai), was added to that of Hoshea, making him Joshua (Jehoshea).”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, pages 537-538). It is a small letter, but it is used to represent the greatest of all things, God Himself. It has been said that the truth is in the details. In this case, God is truth and He is God because of His perfect attention to details.

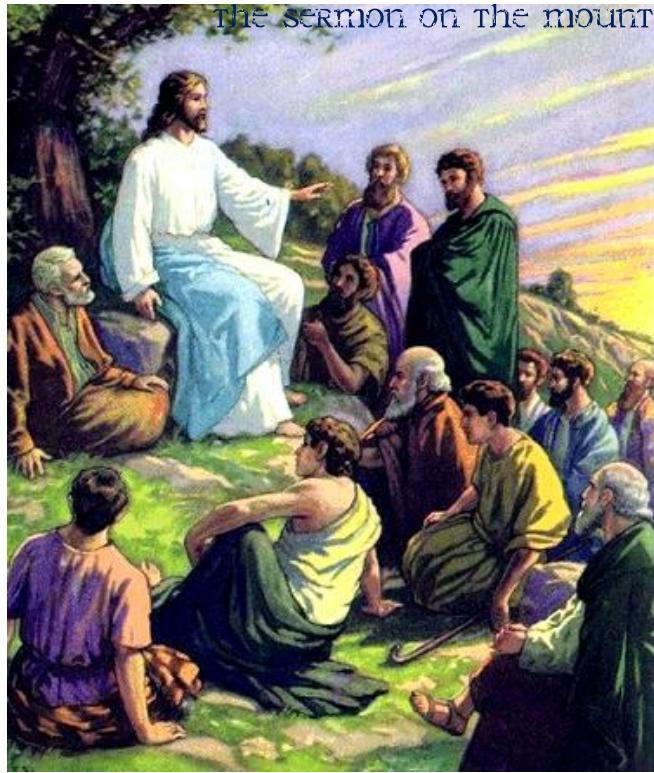
Another aspect to this reference to jots and tittles is the fact that the removal of such small characters or marks would have significant consequence to the meaning of the Law. It is amazing how the small things in life can have such large effect. In elementary schools, teachers used to remind students to watch their “p’s” and “q’s”. A small transposition of the letter could have significant effect of the recorded message. It might not be understood, or worse yet, it could be misunderstood. **“There may be allusion here to the great care taken by the copyists of the law to secure accuracy even to the smallest letters, or curves or points of letters. ‘ἰωρα’, ‘jot’, refers to the yodh, י, the smallest letter in the Hebrew alphabet; κεραια, ‘tittle’ is an apex or little horn, and refers to the horn-like points which are seen on Hebrew letters, for example, כ, ד, ה, ו, ז, worthy of remark that the yodh has one of these points, and the meaning of the text may be, ‘Not even a yodh, nor the point of a yodh.’ The text under consideration is sometimes cited to prove that, in the time of Christ, copies of the law were written in the ‘square character.’** (Manners and Customs of the Bible, James M. Freeman, page 337).

101 - tittle – The word “tittle” is translated from the Greek word “κεραία” or “keraia”. Translated literally, it means a little horn. Hebrew writers used accent marks and diacritical points called tittles to assist the reads in more easily distinguishing between letters. The Codex Sinaiticus translates the word “tittle” as “point”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 18, page 16). **“A ‘tittle’ is the English word representing Greek keraia, meaning ‘horn,’ or ‘projection,’ a small stroke or mark used to distinguish one letter from another. It could also represent a tiny decorative flourish that the calligrapher adds to a letter of a word in the Hebrew Bible as he writes it.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and

Andrew C. Skinner, page 187). Many of the Hebrew letters are very similar. They differ only in a small projection (a tittle), which changes it from one letter to another. For example;



Tittles could also refer to the decorative marks on the Hebrew Letters that have no apparent meaning. They are the marks generally created by the art of calligraphy. Freeman explained, **“Sometimes curved extensions resembling horns are attached to the letters by the copyists for ornamentation. Professor Hackett found in one of the synagogues at Safet a scribe engaged in making a copy of the law. He says: ‘A more elegant Hebrew manuscript, a more perfect specimen of the calligraphic art, I never saw than that executed by this Jewish amanuensis. No printed page could surpass it in the beauty, symmetry, and distinctness with which the characters were drawn. One peculiarity that struck me at once, as I cast my eye over the parchment, was the horn-like appearance attached to some of the letters. I had seen the same mark before this in Hebrew manuscripts, but never where it was so prominent as here. The sign in question, as connected with the Hebrew letter Lamedh ‘ל’ in particular, had almost the appearance of an intentional imitation of a rams head’.** Illustrations of Scripture, p. 225. Dr. Ginsburg, in Kitto s Cyclopedia, (s. v., JOT AND TITTLE,) expresses the opinion that the ‘tittle’, refers to certain small ornaments which the Talmudists were accustomed to place upon the tops of letters. They attached great importance to these ornaments, though they formed no special part of the letters.” (Manners and Customs of the Bible, James M. Freeman, page 337).



There is some debate regarding the time period in which tittles were first introduced. Some argue that tittles were not introduced until late in the first century, some time after Jesus. This may be true if tittles are defined as the calligraphic decorative marks, which may have been a later addition. Albright wrote, **“The Greek words are iota (commonly transliterated by jot in the English versions) and keraia (given in KJ as tittle and in RSV as dot). The iota (Heb. Yod) was certainly employed in the time of Jesus, but keraia (small horns attached to some letters to guard against confusion with each other) is another matter. So far as is known at present, the device only came into**

use in the Herodian phase of Hebrew script in the late first century B.C., and it is not yet possible to determine what meaning the word might have had at the time of Jesus. We cannot know whether the Gr. Keraia referred to the small horns, with any real certainty.” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, pages 58-59). If however, titles refer to the small projections that are used to differentiate letters, they existed long before the time of Jesus.

Letters were considered, by the Jews, to be a gift from God so that the Law could be given. There probably is some truth to that. There is no doubt that God gave His children the gift of letters and words so that they could write His words and teach them to their children. Hence, the Jews saw the Hebrew language as sacred. **“The first ten letters of the Hebrew alphabet are as follows, reading from right to left. The last of the ten letters (circled) is the yod (English jot):**

א ב ג ד ה ו ז ח ט י

Titles (circled) define the difference between a beth and a kaph:

כ ב

And between a daaleth and a resh

ר ד

Jesus was referring to two of the smallest things known to ancient Israelites to show that not even the minutest detail of the old law (and the prophetic writings) is negated or voided, but all is now accomplished and fulfilled in him. (The text of Matthew suggests future fulfillment; 3 Nephi 1:25 also indicates “the law was not yet fulfilled”; but 3 Nephi 12:18 uses the past perfect tense, meaning the law had now been fulfilled.) The purpose of the old law was to lead Israel to Christ, and his commandments are now before us, to save us. Keeping them is the only way any of us will enter into the kingdom of heaven.” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 188). The concept that all things uttered by God shall be fulfilled is clearly being conveyed by Jesus. Wilford Woodruff taught, **“Know ye, Latter-day Saints, that the Lord will not disappoint you or this generation with regard to the fulfillment of his promises. No matter whether they have been uttered by his own voice out of the heavens, by the ministrations of angels, or by the voice of his servants in the flesh, it is the same; and though the earth pass away not one jot or tittle of his word will fall unfulfilled.”** (Journal of Discourses, Volume 18, Wilford Woodruff, October 8, 1875, pages 127-128).

102 - no wise – The phrase “shall in no wise” is translated from the Greek word “οὐ μή” or “ou mē” . It means never, certainly not, not at all, or by no means.

103 - be fulfilled – The word “be fulfilled” is translated from the Greek word “γίνομαι” or “ginomai” . It means to become, to come into existence, to begin to be, or happen. The Codex Sinaiticus translates the word “fulfilled” as “accomplished”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 18, page 16). **“Perhaps a careful look at this word fulfilled will help us to understand what the relation of the New Testament to the Old Testament concerning these laws was to be. According to the New Oxford Dictionary, which gives the meaning of words historically, fulfilled meant in 1611 when the King James Bible was translated: ‘To make complete; to supply what is lacking in.’ To fulfill the law of Moses then meant to complete it, to eliminate what was no longer needed, to perfect it. It was an imperfect law, and Christ came to perfect it.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 119).

The sermon on the mount



The Law of Moses came from Jehovah, the God of the Old Testament. It provided the spiritual light and knowledge to the Israelites to the degree that they were ready to bear it. It was not a full light, but rather a portion of that which was to come. Jesus had now arrived with the full light of heaven. **“No one any longer needed to walk by the light of the moon, for the sun had risen in all its splendor.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 220).

104 - whosoever – The word “whosoever” is translated from the Greek word “ὅς” or “hos”. It means who, which, what or that. The Joseph Smith translation of this passage gives some added clarity. He wrote, **“Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven; but whosoever shall do and teach these commandments of the law until it be fulfilled, the same shall be called great, and shall be saved in the kingdom of heaven.”** (Joseph Smith Translation of Matthew 5:21).

105 - break – The word “break” is translated from the Greek word “λύω” or “lyō”. It means to loose any person, or thing, who is tied or fastened. It can mean to unbind, release from bonds, to annul or dissolve. The Codex Sinaiticus translates the word “break” as “make void”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 18, page 16).

The ancient Jews were so determined to keep the Law that they built hedges around them. **“The scribes and Pharisees had sought to protect the Mosaic code by hedging it about with additional rules and practices. Jesus, through the antitheses, taught another, better way to accomplish the intent of the law.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, page 96). Jesus taught to internalize the law. He taught us to love God, and to love each other. He taught us to rely on His strength and His sacrifice. Through this process the Law needed no hedges.

106 - least – The word “least” is translated from the Greek word “ἐλάχιστος” or “elachistos”. It means the smallest amount; in size, amount, importance, authority, rank, etc. Are there degrees of sin? I suppose there are sins of greater offense than others. It seems to be the sad tendency of man to try and find the boundaries and then push them as far as

possible. The sad reality is, we must purge ourselves of all sin, immoral and impure practices. The Doctrine and Covenants teaches, **“For I the Lord cannot look upon sin with the least degree of allowance.”** (Doctrine and Covenants 1:31).

107 - commandments – The word “commandments” is translated from the Greek word “ἐντολή” or “entolē”. It means an order, command, charge, precept, or injunction. It is often translated as commandment.

The Jews had established that there were 613 commandments in the Torah. Of the 613, there were 248 positive commandments, commandments that instruct us to do something. Then there are 365 negative commandments, those who instruct is not to do something. These commandments came from God. In their pure form, they were divine instruction. Over time, the Jews polluted the commandments of God with Rabbinical interpretations, supplementary laws, and protective laws. This became known as the oral or scribal law. **“For many generations this Scribal Law was never written down; it was the oral law, and it was handed down in the memory of generations of Scribes. In the middle of the third century A.D. a summary of it was made and codified. That summary is known as the Mishnah; it contains sixty-three tractates on various subjects of the Law, and in English makes a book of almost eight hundred pages. Later Jewish scholarship busied itself with making commentaries to explain the Mishnah. These commentaries are known as the Talmuds. Of the Jerusalem Talmud there are twelve printed volumes; and of the Babylonian Talmud there are sixty printed volumes. To the strict orthodox Jew, in the time of Jesus, religion, serving God, was a matter of keeping thousands of legalistic rules and regulations; they regarded these petty rules and regulations as literally matters of life and death and eternal destiny.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 126). In the process, the Jews lost sight of why God gave them the Law. The Law was given that man might be perfected, and the Jews spent most of their time trying to perfect the Law. Everything became an outward observance rather than an inward submission to God. President Ezra Taft Benson taught, **“The Lord works from the inside out. The world works from the outside in. The world would take people out of the slums. Christ takes the slums out of people, and then they take themselves out of the slums. The world would mold men by changing their environment. Christ changes men, who then change their environment. The world would shape human behavior, but Christ can change human nature.”** (General Conference, “Born of God”, Ezra Taft Benson, October 1985). The ancient Jews had significantly missed the point.



108 - teach – The word “teach” is translated from the Greek word “διδάσκω” or “didaskō”. It means to teach, deliver a didactic discourse, impart instruction, instill doctrine or explain. Here Jesus condemns those that teach contrary to the doctrines and commandments of the Kingdom of God. Shakespear asked the question, **“The tempter or the tempted, who sins most?”** (Measure for Measure, William Shakespeare). It is clear to me that when I sin, I make a personal choice, but when I lead others astray, whether by the example I set or the doctrines I teach, the choice is no longer personal.

Why would anyone go to such a dark place as to lead others to damnation? Such a choice stems from a lack of humility. It happens when we become so self absorbed that we cannot see anything other than our own satisfaction and wants. This has been Satan’s greatest tool in leading men away from God. It was pride that caused his fall, and if we are not careful it will cause ours. The Book of Mormon warns, **“Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up... O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!”** (2nd Nephi 28:12,15).

109 - men so – The word “men” is translated from the Greek word “ἄνθρωπος” or “anthrōpos”. It means a human being, whether male or female. It is generally used to refer to all human beings.

110 - be called – The word “called” is translated from the Greek word “καλέω” or “kaleō”. It means to call, invite, to give a name, or salute.

The Joseph Smith Translation gives some clarity to this verse. Joseph wrote, **“Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven; but whosoever shall do and teach these commandments of the law until it be fulfilled, the same shall be called great, and shall be saved in the kingdom of heaven.”** (Joseph Smith Translation of Matthew 5:21). Notice that Joseph added that no only are those that teach the doctrines of salvation to be called great, but they are to be saved.

111 - the kingdom – The word “kingdom” is translated from the Greek word “βασιλεία” or “basileia”. It means royal power, kingship, dominion, and rule. In the New Testament it is used to refer to the reign of the Messiah.

112 - heaven – The word “heaven” is translated from the Greek word “οὐρανός” or “ouranos”. It means the vaulted expanse of the sky with all things visible in it. It refers to the universe, and the world. It refers to the sidereal or stary heavens. It is also used to refer to the abode of God. The Codex Sinaiticus translates the word “heaven” as “heavens”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 19, page 16).

113 - teach them – The word “teach” is translated from the Greek word “διδάσκω” or “didaskō”. It means to teach, deliver a didactic discourse, impart instruction, instill doctrine or explain. Jesus is commending those that teach pure doctrine and salvation to the children of God. When all is said and done; isn’t this our primary covenant obligation? Are we not under obligation to teach the principles of salvation as they have been explained to us? The Lord told Joseph Smith and the early leaders of the Church, **“Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.”** (Doctrine and Covenants 88:81).

We are to teach the repentance. It is our job to unlock the mysteries of heaven to those that wander in darkness. **“Any gospel truth, however easy and simple, that is not understood, or that is beyond the present spiritual capacity of a given person to understand, is to him a mystery. Faith, repentance, and baptism are mysteries to the unbelieving Gentiles. But the mysteries of the kingdom, of which Jesus here speaks, are quite another thing. This phrase has a special meaning; it refers to the deep**

and hidden things of the gospel—to the calculus, as it were, which can only be comprehended after the student has become proficient in arithmetic, algebra, and geometry; it refers to the temple ordinances; to the gifts of the Spirit; to those things which can be known only by the power of the Holy Ghost. The saints are to keep the deep and more mysterious doctrines to themselves and not offer to the world more than people are able to bear.” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, pages 109-110). It is therefore imperative that we teach by the spirit; that we teach the doctrines that the spirit dictates.

- 114- **great** – The word “great” is translated from the Greek word “μέγας” or “megas”. It means great in; mass, extent, measure, height, stature or age.
- 115- **except** – The word “except” is translated from the Greek word “ἐὰν μή” or “ean mē”. It means if not, unless, whoever, or not. The Codex Sinaiticus translates the word “except” as “unless”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 20, page 16).
- 116- **righteousness** – The word “righteousness” is translated from the Greek word “δικαιοσύνη dikaiosynē”. In a broad sense, it means to be in a state man was intended to be in, or a condition acceptable to God. In a narrow sense, it means the justice or the virtue which gives each his due.
- 117- **exceed** – The word “exceed” is translated from the Greek word “περισσέω perisseuō”. It means to exceed a fixed number of measure, to be left over, or remain. The Codex Sinaiticus translates the word “exceed” as “be more abundant”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 20, page 16).

118- **scribes** – The word “scribes” is translated from the Greek word “γραμματεὺς” or “grammateus”. In the Bible, a scribe is a man learned in the Mosaic law and in the sacred writings. He is an interpreter, or teacher. Scribes examined the more difficult and subtle questions of the law; added to the Mosaic law decisions of various kinds thought to elucidate its meaning and scope, and did this to the detriment of religion. Since the advice of men skilled in the law was needed in the examination in the cases and the solution of the difficult questions, they were enrolled in the Sanhedrin; and are mentioned in connection with the priests and elders of the people. They are often referred to as “the Lawyers” or “the Doctors of the Law”.



God should have been the clarifying source of the Law. Since He was the author of the Law, it would make sense that all clarification come through Him or His spokesman; the prophet. The apostate Jews had lost their connection with God, and turned to their own wisdom to define God’s Laws. **“The Scribes were the men who worked out these rules and regulations. The Pharisees, whose name means The Separated Ones, were the men who had separated themselves from all the ordinary activities of life to keep all these rules and regulations.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 126). The Law subsequently became selfish and self serving. The Scribes and Pharisees used the Law to exalt themselves. They were prideful, and in many cases wicked. It is no wonder that Jesus called upon His disciples to rise above the scribes and Pharisees.

119- **Pharisees**– The word “Pharisees” is translated from the Greek word “Φαρισαῖος Pharisaïos”. The Pharisees were a sect that seems to have started after the Jewish exile in Babylon. In addition to the Books of the Old Testament, the Pharisees recognized in oral tradition as a standard of belief and life. They sought for distinction and praise by outward observance of external rites and by outward forms of piety, and such as ceremonial washings, fastings, prayers, and alms giving, they were comparatively negligent of genuine piety. They prided themselves on their fancied good works. **“In the Savior’s day, the scribes and Pharisees held themselves as the epitome of true godliness and the most dedicated adherents to the commandments of God.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 241). They held strenuously to a belief in the existence of good and evil angels, and to the expectation of a Messiah. They cherished the hope that the dead, after a preliminary experience either of reward or of penalty in Hades, would be recalled to life by God, and be requited each according to his individual deeds. In opposition to the usurped dominion of the Herods and the rule of the Romans, they stoutly upheld the theocracy and their country’s cause, and possessed great influence with the common people. According to Josephus, they numbered more than 6,000. They were bitter enemies of Jesus and His cause; and were in turn severely rebuked by Him for their avarice, ambition, hollow reliance on outward works, and affection of piety in order to gain popularity.



It is important to understand the political and religious structure at the time of Jesus. Traditionally, the presiding High Priest was called of God, and led the covenant people by divine revelation. Unfortunately, Herod the Great had killed all the righteous leaders and priests and replaced them with men loyal to him. This practice continued after Herod’s death. The High Priest and other religious leaders were selected by the government to assure control and power over the people. This resulted in a very corrupt priestly class and the establishment of an aristocracy. **“The use of sacred revenues to support these lavish priestly lifestyles made the disparity between the upper-class and the lower-class masses even more disturbing.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Beholdest Thou...the Priests and the Levites”, Matthew J. Grey, page 179).

It was not uncommon for the priestly class to become corrupt. This had been a struggle for Israel for centuries. **“...the law of Moses provided for a hereditary priestly class to service the Jerusalem temple and function as the mediating entity between God and Israel; however, at various times in Israel’s history, some of those priests were criticized for their failure to live up to God’s expectations. Charges of priestly corruption and illegitimacy dramatically increased in the two centuries before the birth of Jesus. Many priests became immersed in extravagant Greek lifestyles, and the hereditary office of High priest became attained through bribes, usurpation, and political appointments of foreign rulers. Among these high priests were cruel and immoral tyrants who often flouted the law of Moses. By the time of Jesus’ ministry, the ‘chief priest’ of the Jerusalem temple comprised a wealthy and powerful aristocracy under Roman patronage...”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Beholdest Thou...the Priests and the Levites”, Matthew J. Grey, page 175). The religious leaders kept the appearance of righteousness, such as outwardly appearing to keep the Law, while their hearts were set upon the wealth of the world. They even went so far as to find profits in the sacred parts of their religion. **“Additional revenues for the priestly aristocracy came from the inner workings of the temple economy. Because some worshippers could not bring a fit sacrifice with them to the temple, the temple administration licensed dealers who would sell the necessary sacrificial animals on site. Along with placing a surcharge on such purchased animals, temple officials required all sacred items to be bought with Tyrian shekels. This expensive currency was obtained from temple money changers at a high exchange rate. Needless to say, these expenses were a financial hardship for the lower-class.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Beholdest Thou...the Priests and the Levites”, Matthew J. Grey, pages 179-180). To them, the Temple was not so much a place of worship, but a money making enterprise. **“Even though priests operated primarily in Judea, their economic and religious influence reached the villages of Galilee.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Beholdest Thou...the Priests and the Levites”, Matthew J. Grey, page 177). Everyone was oppressed under their governance. Power and wealth are powerful temptations to worldly people, and to scribes and Pharisees it was the priority of life.

“Are we making our discipleship too complicated? This beautiful gospel is so simple a child can grasp it, yet so profound and complex that it will take a lifetime—even an eternity—of study and discovery to fully understand it. But sometimes we take the beautiful lily of God’s truth and gild it with layer upon layer of man-made good ideas, programs, and expectations.” (General Conference, “It Works Wonderfully!”, President Dieter F. Uchtdorf, October 3, 2015)

- 120 - no case** – The word “no case” is translated from the Greek words “οὐ μή” or “ou mē”. It means never, certainly not, not at all, or by no means. The Codex Sinaiticus translates “no case” as “no means”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 20, page 16). Jesus is saying that those individuals shall have no provision whereby they can enter the Celestial Kingdom. This does not discount repentance or the redeeming power of the atonement. It does mean that individuals who choose to oppose the great plan of redemption, cannot reap the inheritance reserved for the faithful.
- 121 - enter into** – The word “enter into” is translated from the Greek word “εἰσερχομαι” or “eiserchomai”. It means to go out or come in; to enter.
- 122 - ye have heard** – The word “heard” is translated from the Greek word “ἀκούω” or “akouō”. It means to be endowed with the faculty of hearing, not deaf. The implication here is that the hearers were aware of the Law, and the passages that Jesus was referring to.
- 123 - old time** – The phrase “old time” is translated from the Greek word “ἀρχαῖος” or “archaios”. It means something that has been from the beginning, original, primal, old or ancient. The Codex Sinaiticus translates the phrase “them of old time” as “to the ancients”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 21, page 17). Albright agrees with the Codex Sinaiticus and translates “old time” as “**to the ancients**”. **The expression, as referring to men of a past age, is attested in classical Greek. Here it refers to oral tradition in the pre-rabbinic stage, since anything which came after the Torah was by that very fact oral tradition.**” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 60).
- 124 - kill** – The word “kill” is translated from the Greek word “φονεύω” or “phoneuō”. It means to kill, slay, murder, or commit murder. The Law of Moses is quite clear with regard to murder. It says **“Thou shalt not kill.”** (Exodus 20:13 & Deuteronomy 5:17). There are no ifs, ands, or buts. The preparatory Law only states that you may not commit the act. The Law of the Gospel, or the fullness of the Law address the inward desires. **“Murders are nearly always crimes of passion. Feelings of anger, hatred, revenge or covetous greed often lie at the root of deliberate, premeditated killing.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 242). Jesus taught that the higher law was to remove all the base feelings that could lead to such a horrific act. He taught that even in absence of the act, a person who desires it in their heart has broken the Law. Shakespear wrote, **“My tongue will tell the anger of my heart, or else my heart concealing it will break.”** (The Taming of the Shrew, William Shakespear).
- 125 - in danger** – The word “danger” is translated from the Greek word “ἐνοχος” or “enochos”. It means bound, obligated, subject to, liable, guilty, or connected with a crime. The Codex Sinaiticus translates “in danger” as “be liable”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 21, page 17).
- 126 - judgment** – The word “judgement” is translated from the Greek word “κρίσις” or “krisis”. It means a separation, sundering, judgment, or sentence of condemnation.

If we are to be judged for the anger we feel, I am afraid that most of us have a long way to go. Today’s world seems to be filled with anger. You can hardly drive your car on the freeway without seeing or feeling anger. People are rude, insulting, and course. Yet, the direction is not to be angry. How do you accomplish such a feat? Speaking of the directive not to become angry, I have heard it said that no one can make us angry. We choose to be angry. Even so, our emotions are often more powerful than we have ability to control. Huntsman, speaking of Jesus’ prohibition on anger, said, **“But the comprehensiveness of his prohibition raises the standard beyond what most disciples could easily attain. In this, as in so much of the sermon, Jesus’ teachings require a change of heart beyond one’s own ability to effect.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Six Antitheses: Attaining the Purpose of the Law through the Teachings of Jesus”, Eric D, Huntsman, page 99). The ultimate teaching is that we need to be perfected beyond our own capabilities, something that is only possible through Christ.

Anger is not commonly thought of as a sin. Most people feel that the sin lies in what one does with the emotion. **“We have seen that anger against another can only result after we commit sin (think unrighteously), but there is something in the nature of anger itself and its consequences that is also sinful. Anger itself is a sin when sin is defined as anything that retards the growth or progress of an individual.”** (Ensign, Kelley, February 1980, page 10). A man cannot have the spirit with him while there is anger in his heart. This is a judgment that doesn’t have to wait for the next life.

- 127 - angry** – The word “angry” is translated from the Greek word “ὀργίζω” or “orgizō”. It means to provoke, arose to anger, or be wroth. **“Anger is a very strong emotion. It is beyond irritation, annoyance, disgust, or other such feelings (which are also contrary to the spirit of the gospel); it is a deep, passionate wrath or anger that could lead one to commit murder.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 189).



“Jesus wanted to make it a law of Christian godliness that his disciples would strictly avoid any provocative or insulting language that might arouse emotions of intense anger or murderous thoughts in the mind of another.” (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 242). The Gospel message has not changed. When the church was restored to the earth

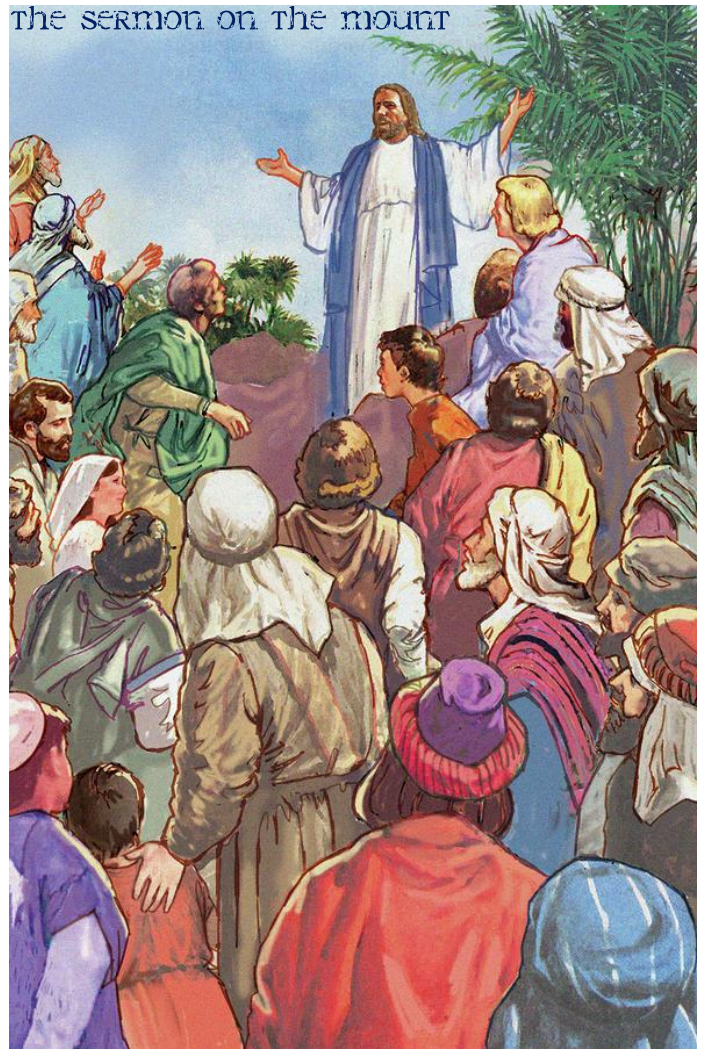
through the prophet Joseph Smith, the Lord told him, **“Cease to contend one with another; cease to speak evil one of another.”** (Doctrine and Covenants 136:23). He also commanded that they should **“Contend against no church, save it be the church of the devil.”** (Doctrine and Covenants 18:20).

In our pre-mortal existence, Jehovah presented His Father’s plan for our progression. The Father’s plan centered on the need for a Redeemer. The Father needed a worthy spirit who would volunteer to serve as the Redeemer of His own free will and choice. Lucifer, our spiritual brother, volunteered but required that the plan conform to His will. Jehovah, also our spiritual brother, volunteer but maintained that the plan follow the Father’s will. The Father chose Jehovah to be the Redeemer. **“And the Lord said: I will send the first. And the second was angry, and kept not his first estate; and, at that day, many followed after him.”** (Abraham 3:27-28).

Anger is first mentioned with Lucifer, who became Satan. It is his trademark emotion. It is one of his key tools leading us away from God. **“Anger, irritation, annoyance - all from below. My, how the devil loves to separate people: spouses from each other, children from parents, ward members from each other, brothers and sisters, etc. [BYU colleague] Catherine Thomas, said that the reason we have abrasive people in our lives is so we can learn to develop divine love. This life is a laboratory for practicing divine love. And until we get the hang of it, we will have one irritating person after another come into our lives to give us plenty of practice.”** (President and the Preacher, Ogden and Ogden, page 177). We must learn to conquer anger, for us to truly understand love.

Satan would teach that there are times when anger is justified. He would teach that justice cannot be served unless we act on our anger. Satan teaches that if we don't stick up for ourselves, no one will. President George Q. Cannon of the First Presidency warned, **“We should not be angry, we should not indulge in the spirit of revenge. Such a spirit is foreign to the Gospel. It is our duty to endure all things patiently, uncomplainingly, and with long suffering, putting our trust in God, relying upon his arm, awaiting the deliverance which he will bring to pass in his own time and in his own season. If I am persecuted and I turn upon my persecutors in the spirit which they manifest, do I exhibit a spirit that will bring down the blessing of God upon me? Certainly not; I would be no better than my persecutors. If a man strike me on the one cheek and I turn and strike him again, retaliate, give him blow for blow, do I by so doing manifest that I have received any better spirit than the man who struck me? I think not, it is very natural, I know, when we are reviled to turn round and revile again; when we are struck to turn round and strike again when we are abused to turn round and abuse again. This is the natural prompting of the human heart; this is the natural feeling of every man of spirit - not to submit to indignity, but to resent it instantly.”** (Journal of Discourses, Volume 20, George Q. Cannon, April 6, 1879, pages 335-336).

In fact, anger should be a red flag to the safety of our spiritual well being. The spirit of the Lord is offended by anger, and will not dwell in an angry soul. Elder Theodore M. Burton wrote, **“Whenever you get red in the face, whenever you raise your voice, whenever you get ‘hot under the collar’, or angry, rebellious, or negative in spirit, then know that the Spirit of God is leaving you and the spirit of Satan is beginning to take over. At times we may feel justified in arguing or fighting for truth by contentious words and actions. Do not be deceived.”** (Ensign, Theodore M. Burton, November 1974, page 56). The power of anger is so great that we often do not even recognize the departure of the spirit of the Lord until long after the fact. If we are not careful, it will rule our thoughts and behaviors. I dare say that more regrettable things have happened because of anger than possibly any other emotion. **“President Spencer W. Kimball, in his excellent book The Miracle of Forgiveness, tells us in effect that ‘anger is a sin of thought’ which, if not controlled, may be the forerunner of vicious and violent acts”** (Ensign, Christiansen, June 1971, page 37).



The Spirit of the Lord is one of love and peace. If we have aligned our thoughts and desires with the mind and will of God, we will not get angry. Anger is not in His character. Anger is a sign of wickedness. **“When a corrupt man is chastised he gets angry and will not endure it.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 221). When we discover feelings of anger, we need to review our standing with the Lord. The Old Testament proverb teaches, **“An angry man stirreth up strife, and a furious man aboundeth in transgression. A man's pride shall bring him low: but honour shall uphold the humble in spirit.”** (Proverbs 29:21-23). Humility seems to be the antidote for anger. As we realistically assess our standing before God, we will let go of any anger towards our fellow man. We will recognize our own deficiencies and our absolute need for redemption. In such a state, we cannot esteem ourself greater than our fellowman. We will begin to have compassion on those around us, knowing that we are all in the same boat.

“Thomas Jefferson once gave the following counsel concerning anger: ‘When angry, count ten, before you speak; if very angry, an hundred.’ (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Resist Not Evil”, Daniel K. Judd, page 10). As great as President Jefferson may have been, better counsel when angry would be to humbly pray for the spirit of the Lord. At times, only the spirit of the Lord can soften our angry hearts.

128 - brother – The word “brother” is translated from the Greek word “ἀδελφός” or “adelphos”. It means a brother, whether born of the same two parents or only of the same mother or father. It can be used to refer to people of the same ancestry. It can also be used of people of common belief or circumstance. It is most probable that Jesus is referring to our spiritual brothers and sisters. That group includes everyone.

Oddly enough, we depend on each other to navigate mortality while at the same time we are often each others greatest stumbling block. Unless we become one, we cannot become the Lord's people. We are quick to blame each other for our misfortune, in fact, we even claim that our brothers are the cause of our anger. **“To be angry is to yield to the influence of Satan. No one can make us angry. It is our choice. If we desire to have a proper spirit with us at all times, we must choose to refrain from becoming angry. I testify that such is possible... We are all susceptible to those feelings which, if left unchecked, can lead to anger. We experience displeasure or irritation or antagonism, and if we so choose, we lose our temper and become angry with others. Ironically, those others are often members of our own families—the people we really love the most... May we make a conscious decision, each time such a decision must be made, to refrain from anger.”** (Ensign, “School Thy Feelings, O My Brother,” President Thomas S. Monson, November 2009, pages 68–69).

129 - without a cause – The phrase “without a cause” is translated from the Greek word “εἰκῆ” or “eikē”. It means inconsiderably, without purpose, without cause, or in vain. The Codex Sinaiticus omits the phrase “without a cause”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 22, page 17). **“The phrase ‘without a cause’, translated from the Greek adverb eike, does not appear in any of the oldest and most trustworthy manuscripts to soften the injunction to justify anger in some occasions. Significantly, both JST Matthew 5:22 and 3rd Nephi 12:22 omit the qualification ‘with-out a cause’, making clear that uncontrolled anger for any cause can lead to sin and subsequent judgment.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Six Antitheses: Attaining the Purpose of the Law through the Teachings of Jesus”, Eric D. Huntsman, page 99).

The big question here is why would a translator add the words “without cause” to Jesus’ sermon? **“A cunning part of [Satan’s] strategy is to dissociate anger from agency, making us believe that we are victims of an emotion that we cannot control... The Lord expects us to make the choice not to become angry... When the Lord eliminates the phrase ‘without a cause,’ He leaves us without an excuse... Anger is a yielding to Satan’s influence by surrendering our self-control. It is the thought-sin that leads to hostile feelings or behavior... Understanding the connection between agency and anger is the first step in eliminating it from our lives.”** (Ensign, “Agency and Anger”, Lynn G. Robbins, May 1998, pages 80–81).

All the commandments of God center around our ability to love God above all other things, and our ability to love our fellow man likewise. Anger arises when we place ourself above God and man. With selfish motives, we become angry when things don’t go our way. We become aggravated and annoyed when we don’t come first. Once anger is present it is obvious that we have violated a commandment. A righteous man is free from anger. Joseph Smith explained, **“The man who willeth to do well, we should extol his virtues, and speak not of his faults behind his back. A man who wilfully turneth away from his friend without a cause, is not easily forgiven.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 41).

130 - Raca – The word “raca” is translated from the Greek word “ῥακά” or “rhaka”. **“The word raka is not Greek but Aramaic; it is a contemptuous mode of address not infrequent in rabbinic writings. It is correctly preserved in the Syriac text, which often transmits the exact Aramaic word used by Jesus.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 61). The Greek transliteration means empty; a senseless or empty headed man. It was an Aramaic term of reproach used at the time of Jesus. The Aramaic word is “רִיקָא” or “reyqa”. It means vain, empty, idle or worthless. The Codex Sinaiticus translates the word “Raca” as “Worthless fellow”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 22, page 17). Elder McConkie defined it like this, **“Raca, or Rabcah, . . . Thou fool: Expressions current in Jesus’ day which, according to the then common phraseology, were used to indicate unholy and contemptuous feelings. Profane and vulgar expressions vary from nation to nation and age to age, but the intent of this passage is to condemn any language which conveys improper feelings about another.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 222). A Fool symbolizes **“the extreme opposite of the highest temporal power, the king. The fool symbolizes chaos.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 70).

There is no exact equivalent to “Raca” in Greek. In fact, it is somewhat difficult to translate into English. It is an inherently Aramaic word. **“Raca (see rhaka, Greek #4469 and compare Hebrew #7386) is an almost untranslatable word, because it describes a tone of voice more than anything else. Its whole accent is the accent of contempt. To call a man Raca (see rhaka, Greek #4469; Hebrew #7386) was to call him a brainless idiot, a silly fool, an empty-headed blunderer. It is the word of one who despises another with an arrogant contempt.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 137). It seems to carry an feeling of hate, anger and loathing. The word itself seems to connect to Jesus’ topic of avoiding anger.

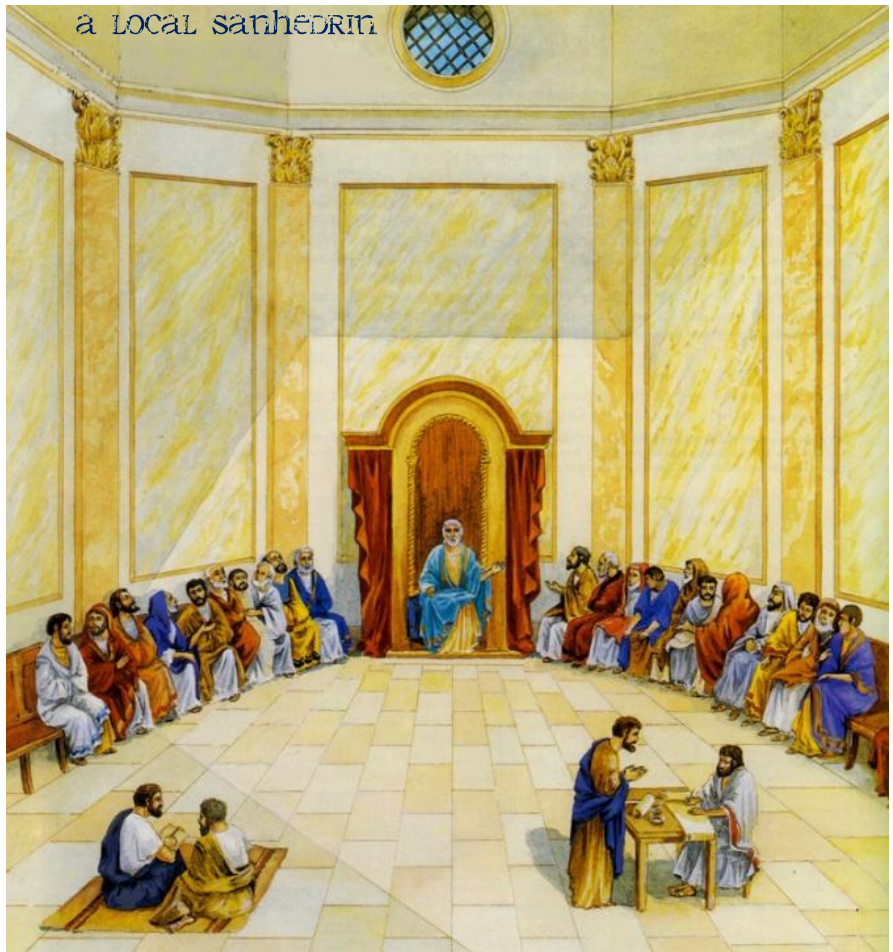
In our debased society, the English similarity of “idiot” is commonly used. People often refer to inconsiderate drivers as idiots. We pass judgement on a regular basis, and use degrading language on the people that fall short of our expectations or inconvenience us. Jesus teaches that such names are a sin. We might justify that such name calling as harmless, especially if the person doesn’t even hear our insulting language. The fact is, **“labeling someone a raca or a fool or any other such term of denigration is forbidden by the Lord, because we simply do not tell another child of Heavenly Father that he or she is worthless or “good for nothing”. A person may be doing foolish things, yet he or she is not inherently a ‘fool’ but a child of the God of heaven.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 191). Every man and woman is a creation of God, and speaking poorly of them is an insult to our Father in Heaven. If you believe that such language is not inappropriate, imagine using it towards someone in the presence of our Father in Heaven. I think we would reconsider the appropriateness of such words.

131 - the council – The word “council” is translated from the Greek word “συνέδριον” or “synedrion”. The Codex Sinaiticus translates the word “council” as “sanhedrin”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 22, page 17). The word refers to any one of many Jewish tribunals assembled in each Jewish town to determine matters of importance for the community. It can also refer to the Jewish grand “council”, or the great Sanhedrin. At the time of Jesus, the great Sanhedrin met in Jerusalem, consisting of the seventy one members, viz. scribes, elders, prominent members of the high priestly families and the high priest (the president of the assembly).

The most important causes were brought before the “Sanhedrin” tribunal, inasmuch as the Roman rulers had deferred the power of trying certain types of cases. Generally, the Romans reserved cases involving the sentence of death, or cases of capital offense to themselves. In such cases any proceedings were not valid unless it was confirmed by the Roman procurator. Most day to day matters were decided by the Sanhedrin. Local matters were resolved in the lower Sandhedrins of the individual towns. Sandhedrins were found wherever a town was large enough to select a few good men to **“dispensed justice. That court was composed of the local village elders, and varied in number from three in villages of fewer than one hundred and fifty inhabitants, to seven in larger towns and twenty-three in still bigger cities.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 135).

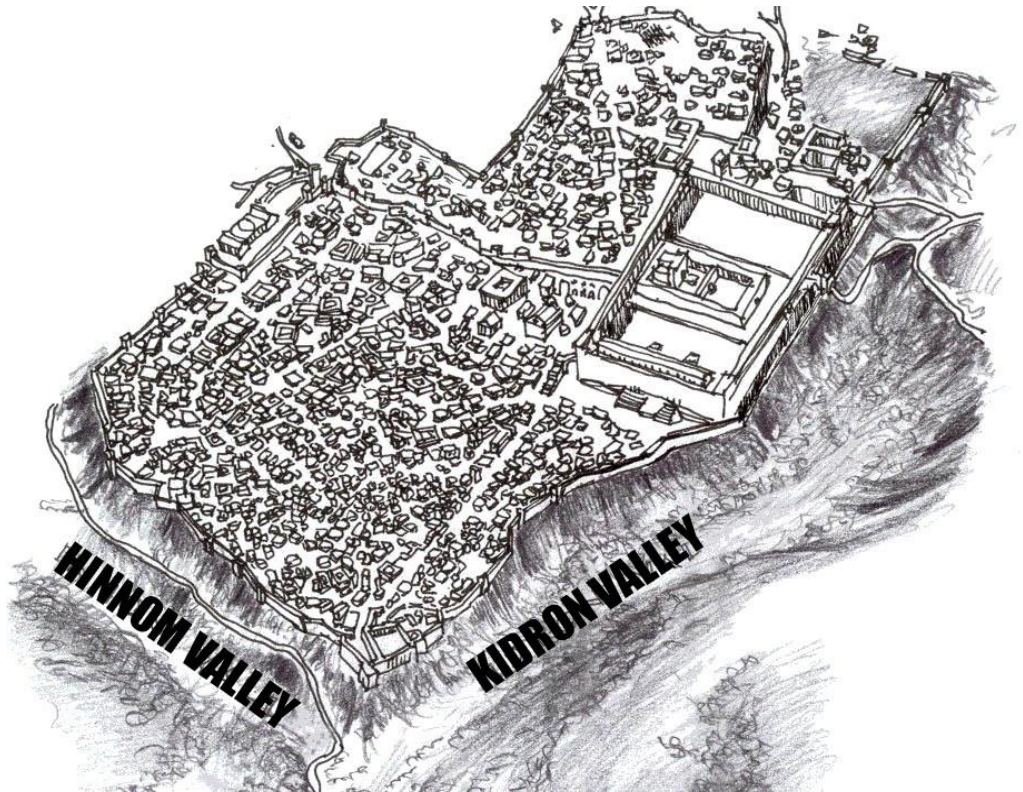
Jesus is teaching **“That anger is liable to the judgment court.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 135). Such defamation is not a light thing in the eyes of the Lord.

132 - thou fool – The word “fool” is translated from the Greek word “μωρός” or “mōros”. It means foolish, impious, or godless. It



is a different word than the Aramaic "Raca", and has a slightly different meaning. The "Greek more normally means 'fool' but it may have been confused with the Hebrew for, 'rebel' in Num. xx 10. The epithet is in any case derogatory. It is a value judgment, and as such the man who uses it is attempting to act in the place of God. Legally, the spoken epithet would be a public slander in the presence of witnesses." (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 61). Jesus is showing that regardless of the language, whether Raca or Morons, name calling is unacceptable behavior.

133 - hell fire – The word "hell" is translated from the Greek word "γέεννα" or "geenna". It means Hell. Hell is the place of the future punishment called "Gehenna" or "Gehenna of fire". This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their future destruction. The word "fire" is translated from the Greek word "πῦρ" or "pyr". It means fire. The Codex Sinaiticus translates the phrase "danger of hell fire" as "liable to be cast into hellfire". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 22, page 17). Barclay taught, "Gehenna (Greek #1067) is a word with a history; often the Revised Standard Version translates it "hell." The word was very commonly used by the Jews (Matthew 5:22; Matthew 5:29-30; Matthew 10:28; Matthew 18:9; Matthew 23:15; Matthew 23:33; Mark 9:43; Mark 9:45; Mark 9:47; Luke 12:5; James 3:6). It really means the Valley of Hinnom. The Valley of Hinnom is a valley to the south-west of Jerusalem. It was notorious as the place where Ahaz had introduced into Israel the fire worship of the heathen God Molech, to whom little children were burned in the fire. "He burned incense in the valley of the son of Hinnom, and burned his sons as an offering" (2 Chronicles 28:3). Josiah, the reforming king, had stamped out that worship, and had ordered that the valley should be for ever after an accursed place. "He defiled Topheth, which is in the valley of the sons of Hinnom, that no one might burn his son or his daughter as an offering to Molech" (2 Kings 23:10). In consequence of this the Valley of Hinnom became the place where the refuse of Jerusalem was cast out and destroyed. It was a kind of public incinerator. Always the fire smouldered in it, and a pall of thick smoke lay over it, and it bred a loathsome kind of worm which was hard to kill (Mark 9:44-48). So Gehenna, the Valley of Hinnom, became identified in people's minds with all that was accursed and filthy, the place where useless and evil things were destroyed. That is why it became a synonym for the place of God's destroying power, for hell." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 138). Perhaps this is why we have the concept of hell being a place of fire and burning. "The hell to which people are cast down or cast out, the place of punishment by ever-burning fire." (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 192).



The himmon valley as seen today



The association between the Hinnom Valley and Hell Fire would have stemmed from the fact that the ancient "prophets warned of fiery judgments upon all those involved in such a repulsive practice." (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 192), and the people would have connected such practices with the Valley of Hinnom. Even so, not everyone agrees that Gehenna is properly translated a hell, but rather a metaphor of hell fire. Albright wrote, "It is possible that Gehenna (the Greek word here employed) was considered equivalent to hell in New Testament Times, but there is no evidence for this, and the equation Gehenna = hades is never made. The

Qumran literature is, so far as known, silent on the matter. The deep cosmic 'valley' in I Enoch designed for the punishment of men, cannot be Gehenna, though it may have some prototype in pagan Canaanite literature." (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 61). At the same time, Albright is quick to agree with the symbolic associations between Gehenna and Hell. He wrote, "The references in the so-called 'I Enoch' to the 'valley of Gehenna' suggest a 'tophet' in a valley, usually southeast of a city, out of the prevailing winds, where trash and garbage were burned, and where human sacrificial victims had been cremated in earlier times." (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 62).

The association between the Hinnom Valley and Hell Fire would have stemmed from the fact that the ancient "prophets warned of fiery judgments upon all those involved in such a repulsive practice." (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 192), and the people would have connected such practices with the Valley of Hinnom. Even so, not everyone agrees that Gehenna is properly translated a hell, but rather a metaphor of hell fire. Albright wrote, "It is possible that Gehenna (the Greek word here employed) was considered equivalent to hell in New Testament Times, but there is no evidence for this, and the equation Gehenna = hades is never made. The

134 - in me – This term was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

The term is added in the Sermon at the Temple to help us to understand that the Law was to be fulfill in and through Jesus, or as He phrased it, "in me".

135 - I have given you – This phrase was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

This statement, if included in the King James version of the Bible, would clear up a common misconception among Christian churches. The majority of Christian churches agree that Jehovah was the author and giver of the Law of Moses. He was and is the God of the Old Testament. They mistakenly believe that Jehovah is God the Father. The Sermon at the Temple quotes Jesus directly saying that the "I", speaking of Himself "have given you the Law". This means that Jesus is indeed Jehovah.

136 - my Father – This term was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

Though Jehovah is the author and giver of the Law of Moses, it is clear that the origins of the commandments came from His Father. Just like the council in Heaven, where the Father directed Jehovah to present the Father's plan, Jehovah gave Moses the Law under the direction of His Father. Jesus follows a very specific pattern. He does nothing unless it is the mind and will of His Father.

137 - believe in me – This phrase was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

Jesus, at the Sermon at the Temple, clarifies the purpose of the Law of Moses. It was given so that men and women could believe in the Messiah. It is as the Book of Mormon prophet Jacob taught, **"for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him."** (2nd Nephi 11:4).

138 - repent of your sins – This phrase was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

In the Sermon at the Temple, Jesus explains that the Law of Moses was given for two distinct reasons. First, so that through the ordinances, rites, commandments, symbols, and teachings mankind might believe in Jesus. Second, that they might act on the belief, or faith, to the point that they repent of their sins. This is the effect of true faith in Jesus Christ. We change. We have a mighty change of heart, and wish to be like Him. This is the essence of repentance.



139 - come unto me – This phrase was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

Repentant souls naturally come unto Christ. Once a man is repentant, there is no way to receive forgiveness of his sins, unless he comes unto Jesus Christ. King Benjamin taught, **"And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent."** (Mosiah 3:17).

140 - a broken heart – This phrase was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

"The old law of sacrifice was explicitly replaced by that of the 'broken heart and contrite spirit', and whereas previously the sacrificial animal was to be pure and without blemish (haplous), now the disciples themselves are to become 'single' (haplous) to the glory of God." (The Sermon at the Temple and The Sermon on the Mount, John W. Welch, page124). The heart symbolizes **"love, understanding, courage, joy and sorrow."** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 82). To have a broken heart, is to recognize that the most important things in eternity are beyond our reach without help. Love, in the world, is but temporary, as is our understanding, and state of mind. A broken heart conveys the idea of someone who will humbly set aside one's own will, so that the will of God may work in their hearts. It is only then that the blessings of eternity can be realized.

141 - contrite spirit – This phrase was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

Being contrite is having a feeling or expressing remorse. It is a state of regret and guilt. A contrite spirit is an indication that remorse and regret are not merely superficial, as is common with someone who finds the consequences of actions undesirable, but is still fond of the act. A contrite spirit is not a superficial feeling, but rather one that extends to a persons innermost feelings and desires.

142 - be ye saved – This phrase was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

The Sermon at the Temple adds that text of the Sermon on the Mount, **"Therefore, come unto me and be ye save"**. John the revelator wrote, **"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."** (John 14:6). Salvation comes only to the extend that we come unto Jesus.

Chapter 17 - Part IV – The New LAW

SAINT MATTHEW

3RD NEPHI

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 5:23-32	CHAPTER 12:23-32	NOTHING RECORDED	NOTHING REPORTED	NOTHING RECORDED
<p>5:23 - Therefore if thou bring thy gift¹⁴³ to the altar¹⁴⁴, and there rememberest¹⁴⁵ that thy brother¹⁴⁶ hath ought against thee¹⁴⁷;</p> <p>5:24 - Leave there thy gift¹⁴³ before the altar¹⁴⁴, and go thy way¹⁴⁸; first be reconciled¹⁴⁹ to thy brother¹⁴⁶, and then come¹⁵⁰ and offer¹⁵¹ thy gift¹⁴³.</p> <p>5:25 - Agree¹⁵² with thine adversary¹⁵³ quickly¹⁵⁴, whiles thou art in the way¹⁴⁸ with him¹⁵⁵; lest at any time¹⁵⁶ the adversary¹⁵³ deliver thee¹⁵⁷ to the judge¹⁵⁸, and the judge¹⁵⁸ deliver thee¹⁵⁷ to the officer¹⁵⁹, and thou be cast into prison¹⁶⁰.</p> <p>5:26 - Verily I say unto thee¹⁶¹, Thou shalt¹⁶² by no means¹⁶³ come out thence¹⁶⁴, till thou hast paid¹⁶⁵ the uttermost¹⁶⁶ farthing¹⁶⁷.</p> <p>5:27 - Ye have heard¹⁶⁸ that it was said by them of old time¹⁶⁹, Thou shalt not commit¹⁷⁰ adultery¹⁷¹;</p> <p>5:28 - But I say unto you¹⁷², That whosoever¹⁷³ looketh on a woman¹⁷⁴ to lust¹⁷⁵ after her¹⁷⁶ hath committed¹⁷⁷ adultery¹⁷¹ with her already¹⁷⁸ in his heart¹⁷⁹.</p> <p>5:29 - And if thy right eye¹⁸⁰ offend¹⁸¹ thee, pluck it out¹⁸², and cast it¹⁸³ from thee¹⁸⁴; for it is profitable¹⁸⁵ for thee¹⁸⁴ that one of thy members¹⁸⁶ should perish¹⁸⁷, and not that thy whole body¹⁸⁸ should be cast¹⁸⁹ into hell¹⁹⁰.</p> <p>5:30 - And if thy right hand¹⁹¹ offend¹⁸¹ thee¹⁸⁴, cut it off¹⁹², and cast it¹⁸³ from thee¹⁸⁴; for it is profitable¹⁸⁵ for thee that one of thy members¹⁸⁶ should perish¹⁸⁷, and not that thy whole body¹⁸⁸ should be cast¹⁸⁹ into hell¹⁹⁰.</p> <p>5:31 - It hath been said, Whosoever¹⁷³ shall put away¹⁹³ his wife¹⁹⁴, let him give her¹⁹⁵ a writing¹⁹⁶ of divorcement¹⁹⁷;</p> <p>5:32 - But I say unto you¹⁷², That whosoever¹⁷³ shall put away¹⁹³ his wife¹⁹⁴, saving¹⁹⁸ for the cause of fornication¹⁹⁹, causeth her²⁰⁰ to commit²⁰¹ adultery¹⁷¹; and whosoever¹⁷³ shall marry her²⁰² that is divorced²⁰³ committeth²⁰⁴ adultery¹⁷¹.</p>	<p>12:23 - Therefore, if ye shall come unto me²⁰⁵, or shall desire²⁰⁶ to come unto me²⁰⁵, and rememberest¹⁴⁵ that thy brother¹⁴⁶ hath aught against thee¹⁴⁷—</p> <p>12:24 - Go thy way¹⁴⁸ unto thy brother¹⁴⁶, and first be reconciled¹⁴⁹ to thy brother¹⁴⁶, and then come unto me²⁰⁵ with full purpose of heart²⁰⁷, and I will receive you²⁰⁸.</p> <p>12:25 - Agree¹⁵² with thine adversary¹⁵³ quickly¹⁵⁴ while thou art in the way¹⁴⁸ with him¹⁵⁵, lest at any time¹⁵⁶ he shall get thee, and thou shalt be cast into prison¹⁶⁰.</p> <p>12:26 - Verily²¹¹, verily²¹¹, I say unto thee¹⁶¹, thou shalt by no means¹⁶³ come out thence¹⁶⁴ until thou hast paid¹⁶⁵ the uttermost¹⁶⁶ senine²⁰⁹. And while ye are in prison¹⁶⁰ can ye pay²¹⁰ even one senine²⁰⁹? Verily²¹¹, verily²¹¹, I say unto you, Nay²¹².</p> <p>12:27 - Behold, it is written by them of old time¹⁶⁹, that thou shalt not commit¹⁷⁰ adultery¹⁷¹;</p> <p>12:28 - But I say unto you¹⁷¹, that whosoever¹⁷³ looketh on a woman¹⁷⁴, to lust¹⁷⁵ after her¹⁷⁶, hath committed¹⁷⁷ adultery¹⁷¹ already¹⁷⁸ in his heart¹⁷⁹.</p> <p>12:29 - Behold, I give unto you a commandment²¹³, that ye suffer²¹⁴ none of these things to enter into your heart²¹⁵;</p> <p>12:30 - For it is better that ye should deny yourselves²¹⁶ of these things, wherein ye will take up your cross²¹⁷, than that ye should be cast¹⁸⁹ into hell¹⁹⁰.</p> <p>12:31 - It hath been written, that whosoever¹⁷³ shall put away¹⁹³ his wife¹⁹⁴, let him give her¹⁹⁵ a writing¹⁹⁶ of divorcement¹⁹⁷.</p> <p>12:32 - Verily²¹¹, verily²¹¹, I say unto you, that whosoever¹⁷³ shall put away¹⁹³ his wife¹⁹⁴, saving¹⁹⁸ for the cause of fornication¹⁹⁹, causeth her²⁰⁰ to commit²⁰¹ adultery¹⁷¹; and whoso shall marry her²⁰² who is divorced²⁰³ committeth²⁰⁴ adultery¹⁷¹.</p>			

FOOTNOTES:

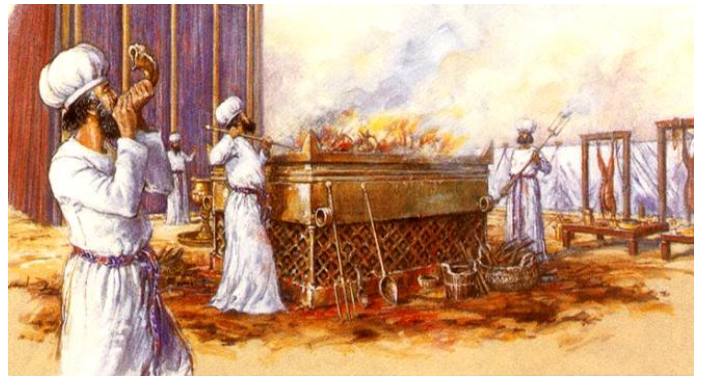
143 - bring thy gift – The word “gift” is translated from the Greek word “δῶρον” or “dōron”. It means a gift, present, offering, or money.

Here we have an obvious reference to the ancient temple rites, with Jesus clarifying their actual meanings. Anciently, any petition that was to be made to the Lord was either accompanied by or followed by a sacrifice. These sacrifices were referred to as an offering or a gift given to God. **“In some sense sacrifice was substitutionary. The symbol of this was that, as the victim was about to be sacrificed, the worshipper placed his hands upon the beast’s head, and pressed them down upon it, as if to transfer his own guilt to it. As he did so he said, ‘I entreat, O Lord; I have sinned, I have done perversely, I have rebelled; I have committed ... (here the sacrificer specified his sins); but I return in penitence, and let this be for my covering.’”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 140). The word covering in Hebrew is “כַּפַּר” or “kaphar”. It is the root word



for the Hebrew word “כַּפַּר” or “kippur”, which means atonement. The ultimate goal of the ancient temple rite was to bring souls to God to the extent that their sins might be covered and an atonement could be obtained. **“Bringing a gift to the altar was usually associated with the fulfilling of a covenant with God, much as the payment of tithes and fast offerings in our own day.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 242). It was the outward display of something that was inward and very personal. It was a spiritual matter involving very sacred covenants. The gift, though seeming offered by man to God, in actuality symbolized Jesus. He was a gift from God to man.

When a sacrifice was brought to the temple, the animal was inspected to assure that it would be an acceptable gift to the Lord. The offeror should have likened the process to himself. As the animal needed to meet certain criteria for the offering to be valid, so must the offeror. The sacrifice needed to be a first born male without blemish or broken bone. The offeror, we learn, must come with a broken heart and a contrite spirit. Thereafter, the accepted animal was washed and set apart as a sacrifice. It would serve as a type of savior or redeemer for the offeror. It would pay the significant price for sin, which is death, that the offeror might live.



The animal was killed and the flesh divided. Anciently, the dividing of flesh was symbolic of two parties entering into a covenant. A great example of this is when the Lord made significant promises to Abraham. **“And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.”** (Genesis 15:8-10). The divided animal represented a covenant between God and Abraham. It was binding, and God cannot break such a covenant. God forgives man their sins through the atonement, and man agrees to obey His commandments and always remember Him.



The divided sacrifice was placed on the altar of burnt offering or the brazen altar. The sacrifice was ceremonially salted as it cooked on the altar. This represents the process of purification. The salt symbolized the atonements power to preserve and edify. The flames symbolically burned away the sins that the animal symbolically carried to the altar. The burning of the flesh represents the removal of mortal sins and transgressions. The natural man was being removed.



A portion of the sacrifice was cooked and given to the priests. This symbolizes the blessings associated with those who participate in the Lord’s work of salvation. Another portion of the sacrifice was burned so the flesh was consumed. This portion of the sacrifice was nothing more than burning embers of bone. The priest would collect the embers using a long pole with a cup or bowl fastened to the end. The embers were then taken into the temple and placed on the golden altar that laid before the veil of the temple. Symbolically, the golden altar was just before the presence of God. The glowing embers were placed on the altar together with incense and salt. The offering caused the other ingredients to put off a sweet savor as the smoke being produced symbolically carried it to the presence of God. A gift was being presented to God.

The gift of God is His son, Jesus Christ. There is not a greater gift given in or outside of heaven. The gift that man offers fails in comparison. It is the gift of our will. When we approach the Lord with a gift, there is no other acceptable gift than the offering of our agency to Him who has given us everything. Truly, everything, in reality is His. There is no material gift that can have any real meaning to God. He is all powerful, all knowing, and possesses all things. What can we possibly have that would mean anything, except for our will.



To the ancient Jew, the gift might have been a lamb or a pair of turtle doves. Christ is teaching that the real gift is a broken heart and a contrite spirit. It is approaching God with an attitude of humility and a desire to serve Him as the Lord would dictate. Our gift, as Jesus explained, is the way we treat others. It is the way we obey our Father in Heaven. It is an attitude as well as an action. It is a forgiving heart.

144 - the altar – The word “altar” is translated from the Greek word “θυσιαστήριον” or “thysiastrion”. It is typically used in reference to an altar for slaying and burning victims for religious rites. Altars are typically table type structures where offerings are presented to Deity. They can be made of stone, wood or metal. Some are so large that they resemble a

platform rather than a table. Whatever the case, an altar is always elevated. **“The altar signifies: Atonement, celebration, holiness, life, martyrdom, peace, sacrifice, safety, suffering, and thanksgiving.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 7). The fact that it is elevated is symbolic of being closer to God. Altars are typically built upon high places such as mountain tops, **“The Altar represents the meeting place between heaven and earth, an artificial mountain bringing worshippers close to the divine and the divine closer to earth.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 7).

There is a theory that Jesus made reference in the Sermon on the Mount to “the gift” and “the altar” because the Day of Atonement was at hand. The Day of Atonement was the one day of the year that the High Priest was permitted to enter the Holy of Holies, symbolically the presence of God. On this day, the High Priest brought a gift to the altar of incense prior to parting the veil. The Day of Atonement was in the fall, during the month of Tishri which is the equivalent of our September/October. The theory is that the Sermon on the Mount occurred in the month of September/October based on this reference. Of this theory Albright records, **“This is the first application of the preceding statements of principle, and deals with reconciliation before the Day of Atonement. If commentators insist on providing a late date for Matthew’s material, they must somehow explain this saying, which refers to sacrificial system which lasted only until A.D. 70.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 62). The date theory has little support; however, it should be noted that the Day of Atonement was fulfilled with the atonement of Jesus Christ. At the Savior’s death the veil that Holy of Holies from the Holy Place where the altar of incense stood was rent in twain. The barrier between God and man had been removed through Jesus. The symbolism associated with the altar is still applicable. The veil may have been rent, but we are still required to bring our gift to the Lord’s altar.

Today, we approach the Lord’s altar when we come to the sacrament table bringing a broken heart and a contrite spirit. We approach the Lord’s altar when we enter the Lord’s temple and willingly make sacred covenants. We approach the Lord’s altar when we approach Him in humble prayers. In respect to this portion of the Sermon on the Mount, the altar is symbolically where we bring the offences that have been done unto us, the times we were mistreated, or abused. We bring them before God asking that the atoning sacrifice of Jesus will soften our hearts and allow us to forgive.

145 - rememberest – The word “rememberest” is translated from the Greek word “μνάομαι” or “mnaomai”. It means to be mindful or for remind. Spencer W. Kimball taught that the most important word in scripture is “remember”. It is part of the covenant of baptism, that we do always remember Him. Much of the Sermon on the Mount teaches what that means. It teaches us the behaviors associated with remembering Jesus. It has to do with how we treat our fellow man, our spouse, our enemies, and all those we come in contact with.

146 - thy brother – The word “brother” is translated from the Greek word “ἀδελφός” or “adelphos”. It means a brother, whether born of the same two parents or only of the same mother or father. It can be used to refer to people of the same ancestry. It can also be used of people of common belief or circumstance. Scripturally, the term brother is often used in reference to the fact that we are all spiritual brothers and sisters.

147 - ought against thee – The word “against” is translated from the Greek word “κατά” or “kata”. It means down from, throughout, according to, or along. The Codex Sinaiticus translates the phrase “ought against thee” as “anything against thee”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 23, page 17). Jesus is speaking to those who are angry with or have ill feelings towards someone else. **“Jesus is quite clear about this basic fact—we cannot be right with God until we are right with men; we cannot hope for forgiveness until we have confessed our sin, not only to God, but also to men, and until we have done our best to remove the practical consequences of it. We sometimes wonder why there is a barrier between us and God; we sometimes wonder why our prayers seem unavailing. The reason may well be that we ourselves have erected that barrier, through being at variance with our fellow-men, or because we have wronged someone and have done nothing to put things right.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 140-141).

148 - go thy way – The phrase “go thy way” is translated from the Greek word “ὑπάγω” or “hypagō”. It means to lead under, to bring under, to withdraw one’s self, to go away or depart.

True disciples of Jesus Christ can be seriously affronted and yet go their way without the need for revenge or retribution. A true disciple forgives.

Beginning soon after his ministry started and continuing throughout his life, Joseph Smith was subjected to approximately thirty criminal actions and at least that many civil suits related to debt collection or failed financial ventures. So far we’ve found over two hundred total suits involving Joseph Smith, whether as a defendant, plaintiff, witness or judge. That makes an average of about fourteen cases per year. He endured an average of one lawsuit per month during most of his ministry!

Brigham Young said that he had to defend himself in forty-eight criminal cases, including many personally involving Brigham—but that Joseph was never convicted in any of them.

The character of the natural man is to be at odds with his brother. Such contention detracts from the work of God. Though Joseph Smith was faithful, much time was wasted defending himself from the wicked desires of man. The Lord’s counsel is to avoid such entanglements. Elder McConkie taught, **“Counsel to avoid law suits and entangling legal difficulties, lest fine and imprisonment result, is directed particularly to the apostles and missionaries as they go forth to carry the gospel message to a wicked world. It is more important that they suffer legal wrongs than that their ministries be hindered or halted by legal processes.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 223).



149 - be reconciled – The word “reconciled” is translated from the Greek word “διαλλάσσω” or “diallassō”. It means to change, to change the mind of anyone, to be reconciles, or to renew a friendship with one.

The word “reconciled” is a very interesting word, having a relationship with the word atonement. The word “atonement”, is almost the only theological term of English origin. It is believed that the reformer William Tyndale, who translated the Hebrew Old Testament and Greek New Testament into English, translated the word reconciliation as atonement. He associated it with the Old English word “atonen”, meaning “in accord”, literally, “at one”. In the English Bible, it is mainly used to translate the Hebrew word “kippur”, although it is used once in the King James New Testament to translate the Greek word “katallage” (see Romans 5:11). Most modern translations render this word “reconciliation” in its other occurrences throughout the New Testament.

We all need to be reconciled with God. The process of reconciliation allows us to be consistent with God's will. Some of this occurs as we make changes in our behaviors that are not in line with God's commandments. Some reconciliation is beyond our ability, and requires outside intervention. This is where the Jesus' sacrifice comes into play. He provides us an avenue to receive forgiveness, when in reality we are undeserving. He pays the required consequence of sin, so long as we accept His terms. His terms require us to offer Him a broken heart and a contrite spirit. It also requires that we follow His example and change our lives to follow Him.

Following Christ means that we extend mercy to our fellow man in much the same way that He extends mercy to us. If he has forgiven our transgressions, then we must forgive our brothers and sisters who have offended or trespassed us. Elder McConkie taught, **"We must do all in our power to assuage the hurt feelings of our brethren if we ourselves are to stand blameless before the Lord."** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 90). There seems to be a symbiotic relationship between our ability to receive forgiveness and our ability to extend forgiveness. Our inability to forgive is an indication of a proud and hard heart. We know that one of the terms and conditions of the forgiveness that Jesus offers is a broken heart and a contrite spirit. It is a state of humility.

Ideally, reconciliation between us and our fellow man should be done directly and without coercion. The Lord taught, **"And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled."** (Doctrine and Covenants 42:88). It should not be necessary for outside influences to regulate or direct our reconciliations with each other. President Smith taught that we should simply **"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 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 (Smith, Gospel Doctrine, 257)."** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, pages 193-194). In fact, in most cases, when parties refuse to reconcile they typically find resentment and frustration when outsiders try to guide the process. **"If you want happiness in time, and happiness in eternity, never leave an unreconciled quarrel or an unhealed breach between yourself and your brother man. Act immediately to remove the barriers which anger has raised."** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 143).

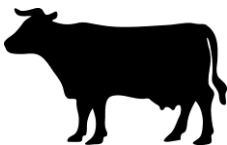
150 - then come – The word "then" is translated from the Greek word "τότε" or "tote". It means at that time or then.

It should be noted that the Sermon on the Mount set a specific order to this business of reconciliation. Prior to coming to the altar for our reconciliation with God, or plead for His forgiveness, we must first reconcile our relationships with our fellow man. Once we have reconciled ourselves to each other we are invited to bring our gifts to the altar.

President Kimball was a great example of this principle. Before Spencer W. Kimball was confirmed as an Apostle, he felt he needed to make a visit to his hometown. He knew that he could not present himself at the Lord's altar without reconciling himself to his fellowman. **"Spencer's worst worry was how to live up to his call. What about people he had offended? Would they resent him? He started visiting every man he had done much business with, to explain his new situation: 'I've been called to a high position in my Church. I cannot serve in good conscience unless I know my life has been honorable. You and I have had dealings. If there was any injustice ... I've brought my checkbook.' Most shook hands and refused to hear any more. A couple of men fancied that in fairness they should have got a few hundred dollars more on certain sales. Spencer wrote the checks. He visited a neighbor. The two men had had a difference over use of the irrigation ditch that ran past their home lots. Spencer knocked at his door and apologized. 'I felt very definitely that he had been the offender largely and that he had hurt me terribly, but I knew that no quarrel was one-sided and therefore I was willing to forgive and forget. ...' A clerk in the stake whom Spencer had once taken to task for carelessness in keeping some Church financial records had been cold toward him ever since. Now Spencer looked him up and said he could not begin his apostleship with bad feelings between them. They talked it out. There was a woman in his stake so bitter she would cross the street to avoid him. She had never told him why. Spencer's stenographer remembered him fidgeting in the Kimball-Greenhalgh office one morning, a folder under his arm. ... 'I hate to go. I never did anything so hard.' But he went. He asked the woman, 'What have I done against you?' She thought he had intervened with the governor to oppose her husband's being named to a state office. 'Who told you that?' 'My friends.' 'They were mistaken. I wouldn't do that. And I don't have that kind of influence with the governor anyway.' 'Their talk patched things up between them.'** (Teachings of the Prophet Spencer W. Kimball, Edward L. Kimball and Andrew E. Kimball, Jr., pages 197-198).

151 - offer – The word "offer" is translated from the Greek word "προσφέρω" or "prospheō". It means to bring to, to lead to, or to show kindness. It can also mean to assail or attack.

The Jews at the time of Jesus would have related the term "offer thy gift" with the burnt offerings at the Temple. Burnt offerings were generally offered to atone for intentional sin. There were several animals accepted for such an offering. They are;



Bullock



Ram



Goat



Dove or Pigeon

The offering was required to be male and free from defect; all symbolic of the Messiah. The offerings were to be the best that one could offer, or it would not be accepted. One of the first Biblical stories recorded is the story of Cain and Abel. Both were sons of Adam and Eve. Adam had been commanded to sacrifice the firstlings of His flock. He had taught his children to obey this commandment. The Pearl of Great Price records, **"And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering; But unto Cain, and to his offering, he had not respect. Now Satan knew this, and it pleased him. And Cain was very wroth, and his countenance fell."** (Moses 5:19-21). According to Jewish tradition, Cain brought forth turnips as a sacrifice or offering to the Lord. The traditions states that the ancient saying that you can't squeeze blood out of a turnip originates from Cain's offering. Evenso, Cain's offering was rejected not only because of the quality of the offering but because of the condition of the offeror. Cain did not present his gift with a broken heart and a contrite spirit. He did so with envy, hate, and animosity.



When we present any offering to the Lord, it must be done with an attitude of submission and love. We must be right with our brother, or the Lord will reject our offering.

152 - Agree – The word "agree" is translated from the Greek word "ἴσθι" or "isthi". It means be thou.

It is important that we do not get hung up on the need to be right in relation to our fellow man. The need to be right often leads to discord and strife. It is more important that we are right with God. God teaches, **“Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.”** (Doctrine and Covenant 38:27). We must strive to find ways to agree with our fellowman. This does not mean that we compromise our standards, but that we become more compassionate and civil in our dealings. As we exhibit the characteristics of Jesus, we will become more agreeable. We will cease to seek retribution or the court to vindicate our beliefs. Elder McConkie taught, **“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 behindered or halted by legal processes.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 91).

153 - thine adversary – The word “adversary” is translated from the Greek word “ἀντιδικός” or “antidikos”. It means opponent, an opponent in a suit of law, an adversary, or enemy. The Codex Sinaiticus translates the term “adversary” as “opponent-at-law”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 25, page 17). **“Under Greek law there was a process of arrest called apagoge (Greek #520), which means summary arrest. In it the plaintiff himself arrested the defendant. He caught him by his robe at the throat, and held the robe in such a way that, if the man struggled, he would strangle himself. Obviously the causes for which such an arrest was legal were very few and the male-factor had to be caught redhanded.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 141).



154 - quickly – The word “quickly” is translated from the Greek word “ταχύ” or “tachy”. It means quickly, or speedily (without delay). Time is rarely on our side when it comes to matters of strife. When parties feel wronged, time typically leads to a festering of feelings. The natural man will allow feelings of anger to grow, which elevates the need for revenge. It is in the disciple’s best interest to settle differences quickly. The sooner apologies can be made, and restitution accomplished, the sooner hearts will heal. It is better to apologize for something you did, than to create hostilities that will offend the spirit and hinder the Lord’s work you could have done.

155 - in the way with him – The word “him” is translated from the Greek word “αὐτός” or “autos”. It means himself, itself, themselves, or itself. It can also mean he, she, or it.

In the ancient world, a man that was accused of a legal transgression could be taken by his accuser to the elders for judgment. The Lord is directing His followers to seek solutions before the elders become involved. He is directing us to deal with situations now. This concept is larger than the simple strifes between men. It applies to all aspects of life. Alma taught, **“For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.”** (Alma 34:32). We must not procrastinate any action that would bring us closer to God.

156 - lest at any time – The phrase “lest at any time” is translated from the Greek word “μήποτε” or “mēpote”. It means that ... not, lest, whether perhaps, whether or not, in no way, or perhaps.

157 - deliver thee – The word “deliver” is translated from the Greek word “παράδομι” or “paradōmi”. It means to give into the hands of another. **“According to the Roman law, if a person had a quarrel which he could not settle privately he had the right to order his adversary to accompany him to the praetor. If he refused, the prosecutor took some one present to witness by saying, ‘May I take you to witness?’ If the person consented he offered the tip of his ear, which the prosecutor touched; a form which was observed toward witnesses in some other legal ceremonies among the Romans. Then the plaintiff might drag the defendant to court by force in any way, even by the neck, (see Matt, xviii, 28;) but worthless persons, such as thieves and robbers, might be dragged before a judge without the formality of calling a witness. If on the way to the judge the difficulty was settled, no further legal steps were taken. See ADAM S Roman Antiquities, 12th Ed., p. 98. To this custom our Saviour refers in the text. When the accused is thus legally seized by the accuser, he is urged to make up his quarrel while on the way to the judge, so that no further legal process be had.”** (Manners and Customs of the Bible, James M. Freeman, pages 337-338).

The Lord is absolutely consistent in His direction to resolve conflict. His first direction, is for us to resolve the matter privately and directly. He expects that the offender and the offended can find resolution to the problems of life. If that is not possible, because one or both of the parties refuses to acknowledge their shortcoming, the parties shall seek help from the elders. The Lord directed Joseph Smith in the last days by saying, **“And if he or she confess not thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her.”** (Doctrine and Covenants 42:89-92).

158 - the judge – The word “judge” is translated from the Greek word “κρίτης” or “kritēs”. It means one who passes or arrogates to himself, judgment on anything. It can be used for an arbitrator, a Roman procurator, a leader or ruler of people, or God.



Each Sanhedrin had a president or a ruler. The president or ruler of the Sanhedrin was selected by the town from the pool of eligible elders. The Great Sanhedrin had a President, who was the High Priest. It was intended that the High Priest would be selected by God. In Jesus’ day, the position was appointed by Rome, usually through political favor. Ideally, the ruler or president of any Sanhedrin was the most righteous man for the job. Ideally, he was a man of spiritual fortitude with a reputation and history of righteous living. As we can see by the position of High Priest at the time of Jesus, the rulers and judges of the Sanhedrin were not always righteous men.

159 - the officer – The word “officer” is translated from the Greek word “ὑπηρέτης” or “hypēretēs”. It means a servant, or anyone that serves with hands. In the New Testament, an officer serves the judge or official and is often the one to carry out the sentences or penalties declared by the judge.

The highest position in the local synagogues was the "Ruler of the Synagogue" or the "Archisynagogos" or "Rosh ha-Keneseth". He was appointed by the people. Though I am sure that a certain level of popularity went into the selection; however, it is most probable that the Ruler was selected based on His moral character and knowledge. Most probably he was the scholar of town; wise and experienced. **"All the rulers of the synagogue were duly examined as to their knowledge, and ordained to the office. They formed the local Sanhedrin or tribunal. But their election depended on the choice of the congregation; and absence of pride, as also gentleness and humility, are mentioned as special qualifications. Sometimes the office was held by regular teachers."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 438).

In addition to the "Ruler of the Synagogue", **"then there are the elders (Zeqenim), or rulers (ἀρχοντες)... These are the rulers (Parnasim) or shepherds (ποιμένες)."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 438). The elders were the ten predominant men who justified the very existence of the Synagogue. If find it interesting and noteworthy that they were referred to as the shepherds of the people. It says something as to their purpose.

Finally, we have the minister. **"The lowest of these is the Chazzan, or minister, who often acts also as schoolmaster. For this reason and because the conduct of the services may frequently devolve upon him, great care is taken in his selection. He must be not only irreproachable, but, if possible, his family also. Humility, modesty, knowledge of the Scriptures, distinctness and correctness in pronunciation, simplicity and neatness in dress, and an absence of self-assertion, are qualities sought for."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 438). The minister served as the synagogue janitor, groundskeeper, handyman, school teacher, and steward. As the synagogue steward, it is most likely the position being referred to by Jesus as the officer of the synagogue.

In the Great Sanhedrin, which met at the temple, there were also Levitical guards who served as a type of officer to the temple proceedings.

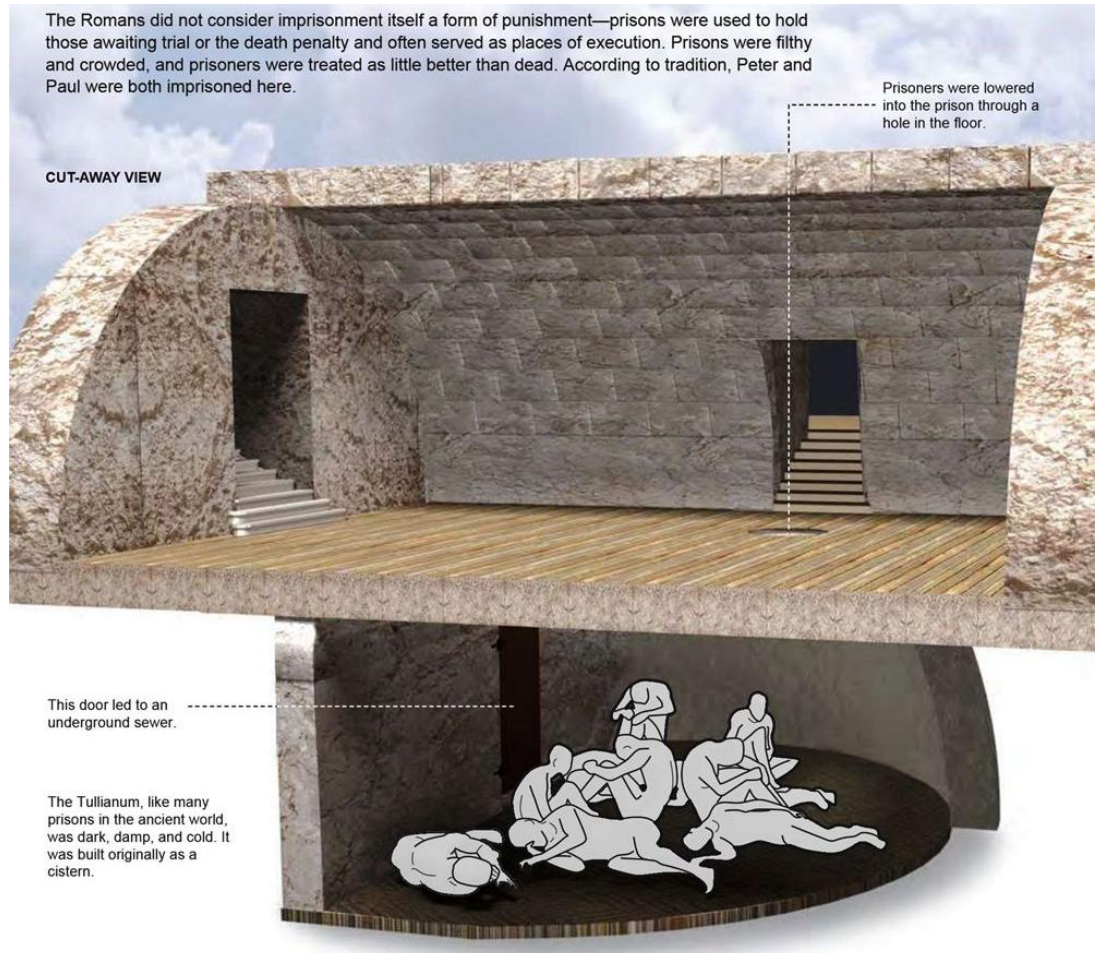
160 - cast into prison – The word "prison" is translated from the Greek word "φυλακή" or "phylakē". It means to guard or watch. It is also used for a place where captives are kept.

Ancient Israel didn't have long term prisons like we have today. There was no such thing as serving time. Jails or prisons were merely holding cells until justice could be served. In smaller towns, the prisons were merely cisterns or natural caves. In the larger cities such as Jerusalem, more formal cells were established. In some cases defendants were held for prolonged time; however, this was not the intent. Extended prison time usually occurred when the sentence could not be immediately met. Most cases were typically met very quickly. **"Such cases were settled by the local council of elders. A time was appointed when plaintiff and defendant had to appear together; in any small town or village there was every likelihood of them finding themselves on the way to the court together. When a man was adjudged guilty, he was handed over to the court officer. Matthew calls the officer the huperetes (Greek #5257); Luke calls him, in his version of the saying, by the more common term, praktor (Greek #4233) (Luke 12:58-59). It was the duty of the court officer to see that the penalty was duly paid, and, if it was not paid, he had the power to imprison the defaulter, until it was paid. It is no doubt of that situation that Jesus was thinking. Jesus' advice may mean one of two things."** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 142).



ANCIENT CISTERN
USED AS A PRISON

The Romans did not consider imprisonment itself a form of punishment—prisons were used to hold those awaiting trial or the death penalty and often served as places of execution. Prisons were filthy and crowded, and prisoners were treated as little better than dead. According to tradition, Peter and Paul were both imprisoned here.



This door led to an underground sewer.

The Tullianum, like many prisons in the ancient world, was dark, damp, and cold. It was built originally as a cistern.

THE TULLIANUM: A PRISON IN ROME

161 - Verily I say unto thee – The word “verily” is translated from the Greek word “ἀμῆν” or “amēn”. At the beginning of a discourse, it means surely, truly, or of a truth. At the end of a discourse, it means “so it is”, “so be it”, or “may it be fulfilled”. It has become customary to respond to a prayer or discourse with the word “amen” making the substance of what was uttered one’s own. It is an expression of agreement, and ownership. Richardson said that “verily” is “**A liturgical particle transliterated from the Hebrew term amen, it is derived from the stem ‘mn, meaning ‘reliable, confirmed, or faithful’ and hence connoting something that was true.**” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, page 95).

162 - thou shalt – The phrase “thou shalt” is translated from the Greek word “ἐξέρχομαι” or “exerchomai”. It means to go or come forth of.

163 – by no means – The phrase “no means” is translated from the Greek word “οὐ μί” or “ou mē”. It means never, certainly not, not at all, or by no means.

Jesus is speaking of earthly trespasses and judicial justice when He states that those called to justice will not escape prison until justice is served. He states that there is no other “means” to escape, other than paying the verdict down to the last penny. The symbolic overture is significant. Spiritually, we cannot escape justice until the price for our sins has been paid. Every last sin and transgression must be accounted for. Unlike mortal court, where the guilty often have the means to pay their debt, none of us have the means to pay the price of our sins. In a mortal court, in ancient Israel, a convicted man who could not pay his fine or verdict was condemned to servitude or to sit in prison until redemption was made. Spiritually, we sit as a slave to sin until someone redeems us from our sin. King Benjamin taught, “**And under this head ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives.**” (Mosiah 5:8).

164 - come out thence – The phrase “out thence” is translated from the Greek word “ἐκεῖθεν” or “ekeithen”. It means thence, or from that place. The place being references is that of prison.

165 - paid – The word “paid” is translated from the Greek word “ἀποδίδωμι” or “apodidōmi”. It means to deliver, to give away for one’s own profit what is one’s own, or to sell. It can be used to mean to pay off, to give back, or restore.

The disciple of Jesus is willing to pay whatever price man assigns to justice while in mortality. He seeks to abide the laws of government and society. Temporal wealth is of no importance. If a price is required at the hand of man, so be it. It is more important, that the disciple be free to perform the work of salvation. What matters most to the disciple is his spiritual standing. He seeks to meet the price of justice in spiritual matters, where money cannot satisfy. The Lord taught Joseph Smith, “**For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I;**” (Doctrine and Covenants 19:16-17). This concept of paying the uttermost farthing carries the idea that all the demands of justice must be paid. There can be no debt remaining for us to escape the spiritual consequences of sin. Jesus has paid the debt, but it will not stay spiritual death unless we accept the terms of His gift.

166 – the uttermost – The word “uttermost” is translated from the Greek word “ἔσχατος” or “eschatos”. It means extreme; the last in time or place. The idiom “the uttermost farthing” means “the last penny”. The Codex Sinaiticus translates the word “uttermost” as “last”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 26, page 17).

Sin comes at a price. There is no doubt about that. When we sin, we cause spiritual damage beyond our capacity to repair. Often, that damage extends beyond ourselves. This becomes even more difficult when we consider the prospect of repairs and reconciliation. It is no wonder that the most grievous sins involve the damage of destruction of life. Life is the purpose of mortal probations. It is God’s purpose to provide an avenue where with his children may obtain eternal life and exaltation. The destruction of life, i.e. murder, suicide, abortion, or acts akin to them, are abominations to God. So serious is this sin that God said, “**And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.**” (Doctrine and Covenants 42:18). Even so, you cannot watch the news without seeing and hearing the justification of men killing other men on a daily basis. “**If the ministers of religion had a proper understanding of the doctrine of eternal judgment, they would not be found attending the man who forfeited his life to the injured laws of his country, by shedding innocent blood; for such characters cannot be forgiven, until they have paid the last farthing. The prayers of all the ministers in the world can never close the gates of hell against a murderer.**” (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 214). The Law of Justice will be met. Whether through the mercies of Jesus Christ, or through our eternal suffering. Such is the doctrine of the uttermost farthing.

167 - farthing – The word “farthing” is translated from the Greek word “κοδράντης” or “kodrantēs”. It means a quadrans (about the fourth part of an “as”); in the New Testament a coin is equal to one half the Attic chalcus worth about 3/8 of a cent. “**Roman, Greek, and Jewish coins were the three main kinds of money in circulation in the Holy Land during Jesus’ lifetime. Roman coinage consisted of the copper quadrans (Greck, kodrantes) and assarion, the bronze dupondius and sestertius, the silver denarius, and the gold aureus. The quadrans was the coin of least value: at the time of Jesus, it was worth 1/64 of a denarius. Jesus mentioned that if a man were sent to prison by his opponent in a lawsuit, he would not be released until he had paid ‘the uttermost farthing’, that is, the last quadrans.**” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 194).



A farthing was worth so little that even today a 2,000 year old farthing can be purchased for a price that would fit nearly anyone’s pocketbook. In their day, they were worth less than our present day pennies and there were large amounts in circulation. In most American communities, a present day penny is worth so little that if you were short one in a purchase I rather doubt it would jeopardize your ability to complete the transactions. I have found pennies lying in the street and debated whether it was worth the energy to bend down and pick it up.

The message being conveyed is that ancient justice required that debts and penalties be paid down to the last cent. Nothing was to be left unsettled. Likewise, spiritual and eternal justice requires the same level of payment. There can be no sin unpaid, down to the last cent if you will. It for this reason that God provided a Redeemer.

168 – Ye have heard – The phrase “ye have heard” is translated from the Greek word “ἀκούω” or “akouō”. It means to be endowed with the faculty of hearing; not deaf. It is an indication that the subject matter was one that was familiar to the listeners.

169 – old time – The term “old time” is translated from the Greek word “ἀρχαῖος” or “archaios”. It means to be as things have been from the beginning; original, primal old, or ancient. The Codex Sinaiticus omits the term “of old time”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 27, page 17). The Israelites, at the time of Jesus, would have all recognized the “ancient” Law of Moses. It was the foundation to their society. The Savior will now speak of the following excerpts of the Law;

“Thou shalt not commit adultery.” (Exodus 20:14).

“Neither shalt thou commit adultery.” (Deuteronomy 5:18).

170 – not commit – The phrase “not commit” is implied in the Greek word for adultery. There is no direct translation from the Greek in this passage. It was a forbidden act according to the Law of Moses. **“The prohibition also includes lustful thinking, and the statement in the following verse is a sentiment well known in the rabbinic writings. Cf. ‘If one gazes’ – i.e., lustfully – ‘at the little finger of a woman, it is as if he gazed at her pudenda’.** So also with excuses to talk with a woman with the same lustful intent.” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 63). The ancient Jews may have acknowledged the relationship between the Law and one’s thoughts, but evil thoughts were not considered a violation of the Law. Jesus makes the clear distinction that thoughts can be as sinful as the deeds. **“Adulterous acts proceed from the heart. Correct the thinking process, and no deed will follow. Corrupt thinking is the parent of corrupt acting. The first inception of desire must be controlled. The first look of the eye and the first touch of the hand must not contribute to build the desire for sexual satisfaction if one is to obey the commandment.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 122).

171 - adultery – The phrase “commit adultery” is translated from the Greek word “μοιχεύω” or “moicheuō”. It means to commit adultery. It can be used to refer to an adulterer. It is also a Hebrew idiom used of a woman whose solicitations are drawn away to idolatry, i.e. to the eating of things sacrificed to idols.



There are two types of adultery generally referred to in scripture. They are the physical or literal type of adultery and the metaphorical or symbolic type of adultery. Both are grievous sins in the sight of God.

Physical or literal adultery is the voluntary sexual intercourse between a married person and a person who is not their spouse. The Law of Moses specifically prohibits this act, and assigns a strict punishment. The Book of Leviticus reads, **“And the man that committeth adultery with another man’s wife, even he that committeth adultery with his neighbour’s wife, the adulterer and the adulteress shall surely be put to death.”** (Leviticus 20:10). Modern day revelation gives the same prohibition; however, the penalty is defined as a spiritual death rather than a physical one. The Doctrine and Covenants records, **“Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else. And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out. But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; But if he doeth it again, he shall not be forgiven, but shall be cast out.”** (Doctrine and Covenants 42:22-26).

Metaphorically, the term adultery is used to refer to any unfaithfulness to sacred covenants. Symbolically, someone who breaks their baptismal covenant is an adulterer. Knowingly committing any sin, after covenanting with the Lord to obey His commandments committed to through covenant is a symbolic act of adultery.

Since true fidelity requires that one’s heart and desires are properly focused on one’s spouse, it stands to reason that adultery would then begin with the desires of one heart. **“The Jewish Rabbis well knew the way in which the eyes can be used to stimulate the wrong desire. They had their sayings. ‘The eyes and the hand are the two brokers of sin.’ ‘Eye and heart are the two handmaids of sin.’ ‘Passions lodge only in him who sees.’ Woe to him who goes after his ‘yes for they are adulterous! As someone has said, ‘There is an internal desire of which adultery is only the fruit.’”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 144).

172 – I say unto you – The word “say” is translated from the Greek word “λέγω” or “legō”. It means to say or to speak.

173 - whosoever – The word “whosoever” is translated from the Greek word “πᾶς” or “pas”. Individually, it means each, every, any, all, the whole, everyone, all things, or everything. Collectively, it means some of all types.

174 – looketh on a woman – The word “looketh” is translated from the Greek word “βλέπω” or “blepō”. It means to see, discern or anything perceived by bodily sight. Symbolically, it means also to imagine, desire, fantasize or anything like unto it. **“If we imagine ourselves involved in improper things, our thoughts may influence our heart’s inclination and perhaps even our future behavior.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 196). It is for this reason that the Lord taught, **“And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear. Wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death.”** (Doctrine and Covenants 63:16-17).

We live in a world that displays temptations on roadside billboards, and broadcasts sin into the living quarters of our homes. Evil and adulterous thoughts that used to require purposeful pursuit, are often placed before our very eyes without forwarning or desire. That makes our life even more challenging when it comes to the Laws of Chastity. Even so, there is no sin in turning a corner and without forwarning seeing a billboard with an inappropriate picture. The sin layes in what we may choose to do next. Elder Dallin H. Oaks taught, **“ All of us have some feelings we did not choose, but the gospel of Jesus Christ teaches us that we still have the power to resist and reform our feelings (as needed) and to assure that they do not lead us to entertain inappropriate thoughts or to engage in sinful behaviors’.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Six Antitheses: Attaining the Purpose of the Law through the Teachings of Jesus”, Eric D. Huntsman, page 100).

The word look is not entirely the right word as used in this application. The term means to look with desire or inappropriate thought. **“If we are filled with genuine love, there is no room for lust. If we control the first tempting urges to accommodate physical desires, then we will not follow through and succumb to the serious sexual sin.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 195).

175 – to lust – The term “lust after” is translated from the Greek word “ἐπιθυμέω” or “epithymēō”. It means to have a desire for, long for, lust after, or covet; especially after those things that are forbidden. The Codex Sinaiticus translates the word “lust” as “cherish desire”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 28, page 17). **“Lust is defined as being, among other things, a bodily appetite “conducive to unrestrained sexual gratification.” Lust is a selfish desire to possess and exploit another. A lustful person therefore seeks to debauch or despoil the virtue of another, and will concoct elaborate schemes to**

snare his victim for personal gratification.” (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 247). The Greek word used for lust has a much broader message than our word. **“While Jesus antithesis addresses the root cause of adultery, the word ‘epithymesai’ distinguishes between an initial, perhaps involuntary, sexual feeling and the subsequent sinful response to it...epithymeo is specifically an eager longing for anything. Hence it can also be translated as ‘covet’ and is thus connected with the prohibition of the Ten Commandments against coveting either a neighbor’s possessions of his wife.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Six Antitheses: Attaining the Purpose of the Law through the Teachings of Jesus”, Eric D, Huntsman, page 100).

Sexual desire is only a sin when it lays outside the boundaries the Lord has set. Sexual relationships are sacred to the Lord. One of the defining characteristics of God is His ability to create and give life. He chose to share this great power with His children while they are in mortality. The use of this sacred power comes with responsibility and commandments. It is power of God.



When we used the power of creation, often referred to as ‘procreation’, we are required to do so under the sacred covenant of marriage. The Lord expects that we do so with love, rather than a solely selfish desire to satisfy carnal desires. Sexual relations should be sanctioned by the spirit of our Father in Heaven, rather than lust. **“Note the fundamental difference between love and lust. Lust is a passion to possess someone for selfish exploitation. Love is just the opposite. It is a rapture of anxiety to give, to sustain, to share, and to sacrifice for the object of one’s affection. Lust is venal, carnal, sordid, and ugly. Love is elevating, inspiring, virtuous, compassionate, and beautiful.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 248).

Too many marriages have been lost due to a spouse pursuing the selfish desires of lust. Satan is actively pursuing to destroy the family. He attacks marriages through a wide variety of ways. Any avenue that would cause a marriage to fail, or covenants to be broken serves Satan’s purposes. King Benjamin taught, **“And finally, I cannot tell you all the things whereby ye may commit sin; for there are divers ways and means, even so many that I cannot number them. But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not.”** (Mosiah 4:29-30).

We shall not endeavor to explore all the avenues that Satan uses to destroy marriages or to cause people to develop unrighteous desires. However, there is one that should be noted. **“For many years our Church leaders have warned against the dangers of images and words intended to arouse sexual desires.”** (General Conference, “Pronography”, Dallin H. Oaks, April 2005). Elder Oaks is speaking of Pornography. Most people define pornography as pictures or video of naked people. Using this narrow definition, they can justify looking at partially naked pictures, viewing sexually suggestive shows or reading inappropriate stories. The fact is, anything that arouses sexual desires, outside of the covenant relationship of marriage, is pornography. **“The scriptures repeatedly teach that the Spirit of the Lord will not dwell in an unclean tabernacle. When we worthily partake of the sacrament, we are promised that we will “always have his Spirit to be with [us].” To qualify for that promise we covenant that we will “always remember him” (D&C 20:77). Those who seek out and use pornography for sexual stimulation obviously violate that covenant. They also violate a sacred covenant to refrain from unholy and impure practices. They cannot have the Spirit of the Lord to be with them.”** (General Conference, “Pronography”, Dallin H. Oaks, April 2005).

Even within the bounds of marriage, there must be more to the relationship than sexual desires and lust. If lust is defined as selfish sexual desire, it too has no place in a marriage. A marriage must be built upon the foundation of faith, trust, mutual respect, and charity towards each other. The Book of Proverbs teaches, **“Lust not after her beauty in thine heart; neither let her take thee with her eyelids.”** (Proverbs 6:25).

176 – after her – Jesus uses the term “after her” but the commandment applies to woman who lust “after him” as well. Women are not to lust “after men”, just as men are not to lust “after women”. It is probable that Jesus singled out men, because the culture of the time had severe penalties for infidelity by women, where men were often given a pass. The Jews understood that adultery was a violation of the Law of Moses, but culturally, they were more accepting of an unfaithful man. The bottom line is “where are you going to put your thoughts?” “Will your thoughts be to God, or somewhere else?”

Love is a characteristic of God. Lust is a characteristic of Satan. They cannot exist at the same time. Love is directed towards others, while lust is self serving. Adultery is the counterpart of lust. **“Indeed, adultery is the author of many ills: Physical diseases, divorce, illegitimacy, broken homes, violence, and a host of other evils.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, pages 122-123). When we lust after others, we lose sight of our purpose here on earth. We are here to become like our Father in Heaven, and He is love. **“Why is lust such a deadly sin? Well, in addition to the completely Spirit-destroying impact it has upon our souls, I think it is a sin because it defiles the highest and holiest relationship God gives us in mortality—the love that a man and a woman have for each other and the desire that couple has to bring children into a family intended to be forever. ... Love makes us instinctively reach out to God and other people. Lust, on the other hand, is anything but godly and celebrates self-indulgence. Love comes with open hands and open heart; lust comes with only an open appetite.”** (Ensign, “Place No More for the Enemy of My Soul”, Jeffrey R. Holland, May 2010, pages 44-45).

177 – hath committed – The phrase “hath committed adultery” is translated from the Greek word “μοιχεύω” or “moicheuō”. It means to commit adultery. It can be used to refer to an adulterer. It is also a Hebrew idiom used of a woman whose solicitations are drawn away to idolatry, i.e to the eating of things sacrificed to idols.

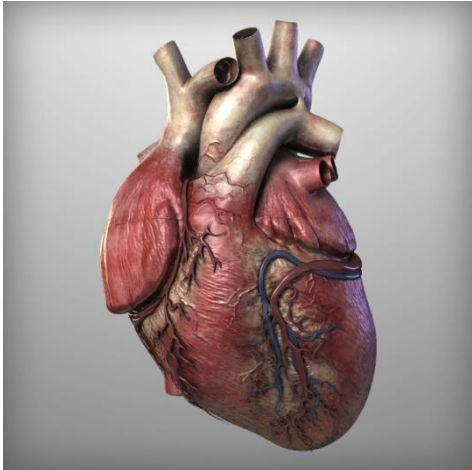
The act of adultery extends far beyond the relation of a husband and wife. Adultery destroys the family. It has horrific effects of the lives of innocent children. It often affects the family for generations. It affects friends, finances, property, jobs, the companionship of the spirit, worthiness to serve in church callings, and self esteem. Since the home and the family are central to Heavenly Father’s plan, it is logical to see why adultery is so offensive to God. **“Elder Spencer W. Kimball taught: ‘Many acknowledge the vice of physical adultery, but still rationalize that anything short of that heinous sin may not be condemned too harshly; however,.... Home-breaking is sin, and any thought, act, or**

association which will tend to destroy another's home is a grievous transgression" (Conference Report, Oct. 1962, page 58)." (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 197). This includes lusting after people who one is not legally wed. Many might say, "I didn't do anything, I just looked!". The problem is, lusting after someone else offends the spirit and erodes the feeling that should exist for the spouse. The Doctrine and Covenants teaches, "**And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out.**" (Doctrine and Covenants 42:33).

178 – with her already – The word "already" is translated from the Greek word "ἤδη" or "ēdē". It means now or already.

Many would argue, "How can you judge me as a adulterer when all I did was think about it, but I never acted?" The fact is, God will judge us according to deeds and the desires of our hearts. Our desires will condemn us, because given the chance we almost always follow the desires of our heart. Benjamin Franklin said, "**It is easier to suppress the first desire, than to satisfy all that follow it**" ("Way to Wealth," page 28).

179 – in his heart – The word "heart" is translated from the Greek word "καρδιά" or "kardia". It means the heart, literally the organ in the body responsible for the circulation of blood. Jesus is not using the term in its literal sense. "**In Jewish tradition, the heart is similarly seen as the center of the inner life, which includes both feeling and thought.**" (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 75). The symbol speaks to one's desires and wants.



The big question is the connection between one's desires and one's actions. I once heard someone say, "If you hang out in the barber shop long enough your going to get a haircut." I believe the same can be said of one's thoughts. If you think about something long enough, eventually you will do it. "**The only way to defeat evil thoughts is to begin to think of something else.**" (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 147). Similarly, evil deeds can be stopped by rejecting the thoughts before they turn into actions. Inversely, "**The real cure for evil thoughts is good action.**" (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 147). When confronted with an evil thought, many have found that an act of service, or the singing of a hymn drives away the thought.

A careful examination of the Gospel will reveal that God is as concerned with our thoughts as He is with our actions. "**Gospel standards govern what is in the hearts of men as well as the deeds they do.**" (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 91).

Acts of adultery do not occur spontaneously. They are always proceeded by unrighteous thoughts. Small fleeting thoughts of unrighteousness, if unchecked, lead to larger and more greivous thoughts. Over time, thoughts lead to actions that we maybe never imagined that we would have engaged in. "**There are no grosser personal crimes**

than adultery, except murder and the commission of the unpardonable sin. (Alma,39:5-6.) Adulterous acts are committed mentally before the physical debauchery ever takes place, and sensual and evil thoughts are in themselves a debasing evil. (Mormon Doctrine, pp. 23-24, 638-639). 'He that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear.' (D. & C. 63:16)." (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, pages 223-224).

180 – thy right eye – The word "right" is translated from the Greek word "δεξιός" or "dexios". It means the right or the right hand. Symbolically, the right symbolizes a place of honor or authority. "**The right side is usually the solar, masculine, future or outward principle. It is the side of righteousness.**" (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 138).

The word "eye" is translated from the Greek word "ὀφθαλμός" or "ophthalmos". It means the eye, as in the literal and physical eye used for sight. Symbolically, the eye represents the faculty of knowing. The eye symbolizes "**omniscience, the all seeing divinity, life giving power, light, knowledge, enlightenment, or the mind.**" (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 62). An encyclopedia of Jewish ymbols states, "**The human eye has always been considered a passageway between interior and exterior, the window to the soul, a conduit of worldly knowledge.**" (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 51).

The meaning behind the two symbols is complicated. It represents the righteous knowledge we allow into our souls. Unfortunately, we are not always wise in vetting the thoughts that enter in. Our mortal desires often allow garbage in with the hopes of quick satisfaction and fulfillment. Moses recorded, "**...remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:**" (Numbers 15:39). The message her is to learn by the spirit, not by sight.



It is interesting to not that there is a difference between the Sermon on the Mount and the Sermon at the Temple. "**These statements eye and the hand were not included in the recorded account of the Sermon in Bountiful.**" (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 91). This may be an indication that the phrases were added to the Sermon on the Mount by translators. It might also have been differences in the Sermons themselves.

181 - offend – The word "offend" is translated from the Greek word "σκανδαλίζω" or "skandalizō". It means to put a stumbling block or impediment in the way, upon which another may trip and fall. It is often used metaphorically to convey the idea of offense. The Codex Sinaiticus translates the term "offend" as "ensnares". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 29, page 17). Barclay clarifies, "**The word he uses for a stumbling-block is interesting. It is the word skandalon (Greek #4625). Skandalon is a form of the word skandalithron, which means the bait-stick in a trap. It was the stick or arm on which the bait was fixed and which operated the trap to catch the animal lured to its own destruction. So the word came to mean anything which causes a man's destruction.**" (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 144).

182 – pluck it out – The word "pluck" is translated from the Greek word "ἐξαιρέω" or "exaireō". It means to pluck it out, draw out, root out, rescue, or deliver. The Codex Sinaiticus translates the phrase "pluck it out" as "pull it out". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 29, page 17). "**In other words, if you know you have a certain weakness, 'cut it out', get rid of that weakness as quickly as possible, so that it does not destroy your whole soul.**" (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 198).

Experts say that it takes 21 days to develop a new habit; however, there are many evil acts that develop much quicker. Some acts of evil take their grip almost immediately, while righteous acts seem to take much longer to establish as a habit. The fact is, our mortal bodies are selfish and sensual in nature. They generally gravitate to selfish activities that are typically evil in nature. George Q. Cannon wrote, "**If my heart were such that I could not think good thoughts nor entertain good feelings; if I were possessed of anger and could not contain myself, than it were better for me to sew up my mouth and stop my utterance. It is no merit in a man or woman because he or she thinks an evil**

thought or indulges in an angry spirit to give utterance to it; and they are not hypocrites because they do not do it either. It is not hypocrisy to quench the evil thoughts that arise in our minds. Our hearts are evil in consequence of the fall. As the prophet Jeremiah says: 'The heart is deceitful above all things, and desperately wicked: who can know it?' There are a great many things that are conceived in our hearts that it would be well for us to stifle before they received shape. What is frequently the result of these evil conceptions? Innocent people suffer wrongfully; injury is done; slanders are circulated; while those who start them justify themselves." (Journal of Discourses, Volume 21, George Q. Cannon, October 5, 1879, page 78).

The bottom line is, our bodies of flesh have a natural tendency to welcome evil in many forms. Learning to control the physical appetites of our mortal bodies is one of the greatest trials in life. Not controlling them will destroy our eternal soul. Sins of the flesh become a spiritual cancer. When our body develops a physical cancer, the typical direction is to quickly cut it out before it spreads and become inoperable. Jesus is suggesting the same process on a spiritual level. If evil cancers our soul, we should quickly cut it out, even if there are sacrifices that need to be made. Spiritual cancers are not cut out with scalpels, but rather through repentance.

The preventive measures to protect us from spiritual cancers include the removal of inappropriate thoughts and feelings in a quick and immediate fashion. Such thinking infects our thoughts and leads to spiritual sickness. Joseph Smith had much to lament in his life. He was driven from homes, ridiculed, called into court on false charges, had children die, was beaten, tarred, feathered, betrayed, and jailed. The list could go on and on. One could image the temptation he might have had as thoughts of murmuring over his plight must have entered his heart. Such thoughts would have hindered his spiritual connection to God. He wrote, "When I contemplate upon all things that have been manifested, I am aware that I ought not to murmur, and do not murmur, only in this, that those who are innocent are compelled to suffer for the iniquities of the guilty." (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 46). We must resist the temptation to entertain thoughts that are not in line with the will of God. If we do this, the seeds of sin will never take hold.



183 – cast it – The word “cast” is translated from the Greek word “βάλλω” or “ballō”. It means to throw or let go of a thing without caring where it falls. The Codex Sinaiticus translates the phrase “cast it” as “throw it”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 29, page 17).

It seems ridiculous to cast off a vital part of your body because it has offended you; however, it is much more normal than you might expect. Doctors regularly recommend amputation for patients that have developed gangrene in a limb in order to prevent its spread and the eventual death of the patient. Similarly, cancerous growths are often removed, despite significant consequences, to protect the rest of the body from the spread of the cancer. Jesus is using this metaphor on a spiritual level. **“In a figurative manner of speaking various organs of the body are said to commit sin when what is actually meant is that the person himself is guilty of the evil deed. We refer to someone as having a lying tongue, meaning he is a liar. We speak of ‘hands that shed innocent blood,’ hearts that devise ‘wicked imaginations, feet that be swift in running to mischief’ (Prov. 6:16-18), eyes guilty of lust (1 John 2:16), and so forth. And this is the type and kind of expression used by Jesus in his parable about destroying offending members of the body as a means of casting one’s sins away.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, pages 224-225). Sins, if left in our souls, will spread and destroy our eternal destiny.

184 – for thee – The word “for” is translated from the Greek word “σού” or “sou”. It means to you.

185 - profitable – The word “profitable” is translated from the Greek word “συμφέρω” or “sympherō”. It means to bear or bring together. It can also mean to help, be profitable or be expedient. The word “profitable” carries metaphorical the idea of progression, improvement and advancement.

186 – thy members – The word “members” is translated from the Greek word “μέλος” or “melos”. It means a member, as in a member of the human body i.e. a limb or appendage.

187 – should perish – The term “should perish” is translated from the Greek word “ἀπόλλυμι” or “apollymi”. It means to destroy, render useless, to kill or lose. Joseph Smith taught, **“He said if one member becomes corrupt, and you know it, you must immediately put it away, or it will either injure or destroy the whole body. The sympathies of the heads of the Church have induced them to bear a long time with those who were corrupt until they are obliged to cut them off, lest all become contaminated; you must put down iniquity, and by your good examples, stimulate the Elders to good works; if you do right, there is no danger of your going too fast.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, pages 255-256).

As President Smith typically does, he expands concepts beyond our initial understanding. While it is true that the removal of the eye or hand that has offended the body is a metaphor for removing sin from our soul, Joseph taught that it is also a metaphor for the church as a body, removing sin from its midst. It is a spiritual metaphor used on the micro and the macro levels. It is used to convey the idea of preventing spiritual death on an individual level and on a level of epidemic proportion.

188 – thy whole body – The word “whole” is translated from the Greek word “ὅλος” or “holos”. It means all, whole, or completely. The word “body” is translated from the Greek word “σῶμα” or “sōma”. It means the body of both men and animals. **“Traditionally, the human body has been viewed as a symbol of God, in whose image it was created.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 23). The human body is considered a temple of God. The church is also considered the body of Christ. In either case, God wish the body to be kept pure and free from sin. Sin will kill the body spiritually.

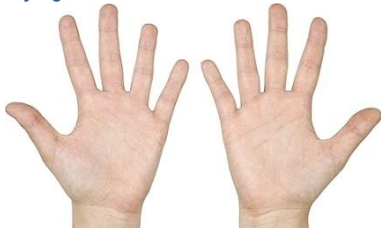
189 – should be cast – The word “cast” is translated from the Greek word “βάλλω” or “ballō”. It means to throw or let go of a thing without caring where it falls. The Codex Sinaiticus translates the word “cast” as “thrown”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 29, page 17).

190 – into hell – The word “hell” is translated from the Greek word “γέεννα” or “geenna”. It means Hell, as in the place of the future punishment called “Gehenna” or “Gehenna of fire”. This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their future destruction. See footnote #133 of chapter 17 part III of this book.

Mankind typically views hell as a place of eternal flames, where wicked souls will be burned forever. Though there are many that take this description literally, it is a symbolic description. The symbols seemed to have originated from Israel’s history. In the Old Testament, some of the kings of Judah worshipped the false God Moloch. They worshipped Moloch in the Hinnom Valley. The Valley had a history of sacrificing children to Moloch. The worshippers would offer up their children as sacrifices, where they would be slain and burned with fire. As time progressed, the place became known as a cursed place. It was also associated with evil and Satan.

By the time of Jesus, the cursed Valley of Hinnom was used as a place to burn refuse. The valley contained a continual burning. People did not live in the valley, and only the things that were fit to be cast off were taken there. It is for this reason that the term Hell has taken on the symbolism of ever burning flames, consuming those that are fit to be cast off.

191 – thy right hand – The word “hand” is translated from the Greek word “χείρ” or “cheir”. It means by the help or agency of any one, by the means of anyone. Metaphorically, it symbolizes God’s might, activity or power. The hand symbolizes **“the power and might of God, or the power to move and act. A raised hand represents blessing, divine grace and favour.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 79).



“In Judaism, the hand symbolizes divine might and protection. God redeemed the Israelites from Egypt with ‘a strong hand and an outstretched arm.’ God’s hand holds ‘every living soul and the breath of all humankind’, and receives the soul at death.” (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 70).

The right hand is the hand of favor. It represents something desirable and valuable.

192 – cut it off – The word “cut” is translated from the Greek word “ἐκκόπτω” or “ekkotō”. It means to cut out, or cut off. Cutting flesh is a term referencing the “cutting” or “entering” of a covenant. It can also mean to separate or divide.

As we remove sin from our souls, we must separate ourselves from the ways of the natural man. In conjunction, we must “cut” a covenant with God to do His will. Abraham set this example as he forsook the ways of the Chaldeans and entered a covenant with Jehovah. **“This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself.”** (Doctrine and Covenants 132:31). The cutting off of a mortal hand or eye is a painful and undesirable act; however, once converted to the Gospel of Jesus Christ, the removal of sin is a welcome experience. Even so, God reserves this choice to remove sin as a voluntary one.

The destruction of agency is opposite our Father in Heaven’s plan. The Muslims have established a tradition that requires the severing of hands when the sin of theft is committed. The Quran states, **“As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in power. But if the thief repents after his crime, and amends his conduct, Allah turneth to him in forgiveness; for Allah is Oft-forgiving, Most Merciful.”** (Qur’an 5:38-39)

193 – put away – The term “put away” is translated from the Greek word “ἀπολύω” or “apolyō”. It means to set free. This is an ancient way of saying “to divorce”.

The ancient world saw divorce in a different way than we view it today. **“The woman in the eyes of the law was a thing. She was at the absolute disposal of her father or of her husband. She had virtually no legal rights at all. To all intents and purposes a woman could not divorce her husband for any reason, and a man could divorce his wife for any cause at all. ‘A woman,’ said the Rabbinic law, ‘may be divorced with or without her will; but a man only with his will.’”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 149). This sounds sexist and unfair, but such was the custom of the ancient world.

The Old Testament had laws associated with divorce. One such law prohibited the marriage of a divorced woman. Even though the woman had been put away and was no longer married, a new marriage was still considered an act of adultery. She was never to be with another man again. The prophet Ezekiel recorded, **“Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.”** (Ezekiel 44:22).

In our age and culture, divorce is more common than not. Over 50% of all marriages end in divorce. Marriages have become a temporary arrangement, and are terminated when the arrangement doesn’t seem to meet the present circumstances. We seem to have lost sight of the Lord’s feeling towards divorce. The prophet Malachi writes, **“For the Lord, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.”** (Malachi 2:16). To the Lord, marriage is a serious covenant and is not intended to be broken.

The Jews of the time of Jesus would have understood the law, so why would Jesus have needed to bring up divorce in the Sermon on the Mount? The answer lies in the fact that the oral law had made a mess of things. Interpretations and exceptions cause many Jews to sin. Additionally, the Greeks had introduced Hellenistic ways into the Jewish culture. Hellenism embraced infidelity and divorce. **“The first thing which wrecked the marriage situation among the Greeks was the fact that relationships outside marriage carried no stigma whatsoever, and were in fact the accepted and the expected thing. Such relationships brought not the slightest discredit; they were part of the ordinary routine of life.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 150-151). Understanding Jewish tradition and though at the time is helpful. **“Exactly what reason could justify divorce at the time of Jesus was the subject of debate within two different schools of the**



Pharisaic movement: the broadly interpretive House of Hillel and the more legalistic House of Shammai. Thus the misconception that Judaism somehow allowed spurious divorce does not seem to be accurate, and the radical thrust of Jesus' antithesis might lie elsewhere." (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "The Six Antitheses: Attaining the Purpose of the Law through the Teachings of Jesus", Eric D, Huntsman, page 101).

We need to understand that the Lord's standard with regard to divorce is clear. **"Divorce is totally foreign to celestial standards, a verity that Jesus will one day expound in more detail to the people of Jewry. For now, as far as the record reveals, he merely specifies the high law that his people should live, but that is beyond our capability even today. 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."** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 92).

194 – his wife – The word "wife" is translated from the Greek word "γυνή" or "gynē". It means a woman of any age, whether a virgin, or married or a widow. It can be used of a wife or a betrothed woman as well.

The role of a wife varies from time period and culture, as man consistently and constantly distorts the role of wives. The Lord, however, is very consistent. **"The marriage relationship is of supreme importance to God, as he indicated in the very beginning. The family is the nuclear unit of Society and when a man and woman enter into a covenant they are looked upon by the Lord as 'one flesh'."** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 251). That being said, the Lord would never support a man treating his wife in any way other than as an equal, with respect, love, compassion, and understanding.

The Greeks of Jesus' time supported the concept of marriage by treated their wives in a poor manner. In some ways, the wives were trusted and respected, and in other ways they were mistreated and disrespected. **"The Greek view of marriage was an extraordinary paradox. The Greek demanded that the respectable woman should live such a life of seclusion that she could never even appear on the street alone, and that she did not even have her meals in the apartments of the men. She had no part even in social life. From his wife the Greek demanded the most complete moral purity; for himself he demanded the utmost immoral license. To put it bluntly, the Greeks married a wife for domestic security, but found their pleasure elsewhere. Even Socrates said, 'Is there anyone to whom you entrust more serious matters than to your wife, and is there anyone to whom you talk less?'"** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 151). Being a Greek wife had to have the feeling of oppression.

The Romans, who also had great influence on the Jewish culture of Jesus' time, had their own concept of marriage. **"The whole of Roman religion and society was originally founded on the home. The basis of the Roman commonwealth was the patria potestas, the father's power; the father had literally the power of life and death over his family. A Roman son never came of age so long as his father was alive. He might be a consul; he might have reached the highest honour and office the state could offer but so long as his father was alive he was still within his father's power. To the Roman the home was everything. The Roman matron was not secluded like her Greek counterpart. She took her full part in life. 'Marriage,' said Modestinus, the Latin jurist, 'is a life-long fellowship of all divine and human rights'."** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 153-154). Even so, the Roman man considered it socially acceptable to have affairs. Infidelity to a wife was common place.

In some Jewish circles, celibacy was considered more holy than marriage. The Essenes practiced celibacy believing it to be a higher law. One piece of false doctrine adopted by the ancient Jews is that **"perfect human nature could do without divorce, but it could also do without marriage. Adam and Eve, it has been well said, went through no marriage ceremony."** (Studies in Pharisaism and the Gospels, First series, Cambridge, I. Abrahams, page 67). The fact is, God instituted marriage between Adam and Eve. He set it as a standard for all His children to follow. The Lord expects men and women to marry and conduct their marriage with fidelity and trust.

195 – let him give her – The term "let him give" is translated from the Greek word "δίδωμι" or "didōmi". It means to give something to someone. A divorce was a formal process at the time of Jesus. Regardless of a person's views on marriage and divorce, which was far more diverse than one might guess, the process was very formal. A written document stipulating the divorce was required to be served upon the wife. The husband could not just walk away from his wife, he had to "give her" a legal document.

"Social conditions in Palestine at the beginning of the Christian era were bewilderingly complex. Restricting our attention to the question of marriage, we find at the one extreme a sect (Essenes) which advocated celibacy, and possibly at the other a sect (the Zadokites) which forbade divorce, or at all events remarriage. Then there were the aristocrats of the court circle who had adopted Roman ways... The Pharisaic Judaism of the same period regarded marriage as the ideal state, yet freely permitted divorce." (Studies in Pharisaism and the Gospels, First series, Cambridge, I. Abrahams, page 66).

196 – a writing – The phrase "a writing of divorcement" is translated from the Greek word "ἀποστάσιον" or "apostasion". It means a bill of divorce, a repudiation or bill of divorce. The Codex Sinaiticus translates the word "writing" as "bill". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 31, page 17).

The word for a "bill of divorce" in Greek (apostasion) comes from the same root word for "apostasy" in Greek (aphistēmi). This becomes an interesting play on words as Jesus has referred to himself as the bridegroom and the church as His bride. Those that break the commandments and are unfaithful to the covenants are to be cast out of the church. They apostatize and are figuratively given a bill of divorce.

Initially, there was no concession made for divorce. Marriages were designed by God to be eternal. Unfortunately, man proved that they were not ready to live the Law of the Gospel as it pertains to marriage. As the Law of the Gospel was replaced by the Law of Moses, a lower preparatory law, divorce appears to have been given guidelines by the Lord. Moses recorded, **"When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance."** (Deuteronomy 24:1-4).

Most people would acknowledge that while the Law of Moses was divine, and an improvement on the laws the world lived by, it was not the law that would redeem them. It only prepared them for that law. Over time, the Jews lost sight of the purpose of the Law of Moses. **"The Pentateuch introduced the formality of the written Letter of Divorce, and Rabbinism regarded this as an advance in civilization, not a regression."** (Studies in Pharisaism and the Gospels, First series, Cambridge, I. Abrahams, pages 66-67). How anyone can view a formal process for divorce as an advancement is beyond me, but this same attitude permeates our society. **"Though we today have the gospel, we have yet to grow into that high state of marital association where marrying a**

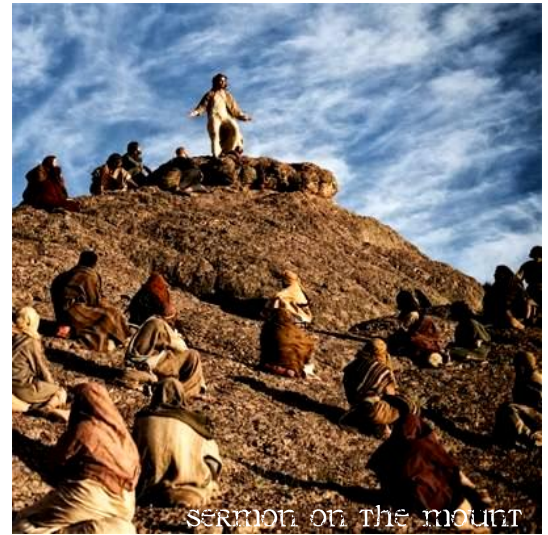


EXAMPLE OF A BILL OF DIVORCE IN GREEK

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." (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 92).

197 - **divorcement** – The Codex Sinaiticus translated the word "divorcement" as "divorce". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 31, page 17). "The old law permitted the option of divorce when a marriage partner was unfaithful and committed a sexual transgression with another person. A writing of divorcement was issued (Deuteronomy 24:1). Divorce is 'permitted under some circumstances because of the hardness of the people's hearts, but as explained by Jesus, 'from the beginning it was not so?'' (Bible Dictionary, 'Divorce', page 658)." (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 198).

I would imagine that there are marriages where a spouse has apostasized from the Gospel to the point that divorce seems like the only viable solution. The preparatory law not only allowed for such circumstances, but it made the process fairly easy, at least on the surface. Barclay wrote, "The matter was complicated by the fact that the Jewish law of divorce was very simple in its expression and very debatable in its meaning. It is stated in Deuteronomy 24:1: 'When a man takes a wife and marries her, if then she finds no favour in his eyes because he has found some indecency in her, and he writes her a bill of divorce and puts it in her hand and sends her out of his house.' The process of divorce was extremely simple. The bill of divorcement simply ran: 'Let this be from me thy writ of divorce and letter of dismissal and deed of liberation, that thou mayest marry whatsoever man thou wilt.'" (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 149). The Jewish Rabbis and scribes debated the limitations and freedoms associated with divorce. Some saw the word adultery as any violation of the marriage covenant, while others took the word very literally. Consequently, there developed multiple lines of thought. "In all matters of Jewish law there were two schools. There was the school of Shammai, which was the strict, severe, austere school, and there was the school of Hillel which was the liberal, broad-minded, generous school. Shammai and his school defined some indecency as meaning unchastity and nothing but unchastity. 'Let a wife be as mischievous as the wife of Ahab,' they said, 'she cannot be divorced except for adultery.' To the school of Shammai there was no possible ground of divorce except only adultery and unchastity. On the other hand the school of Hillel defined some indecency, in the widest possible way. They said that it meant that a man could divorce his wife if she spoiled his dinner by putting too much salt in his food, if she went in public with her head uncovered, if she talked with men in the streets, if she was a brawling woman, if she spoke disrespectfully of her husband's parents in his presence, if she was troublesome or quarrelsome. A certain Rabbi Akiba said that the phrase, if she find no favour in his sight, meant that a man might divorce his wife if he found a woman whom he considered to be more attractive than she. Human nature being such as it is, it is easy to see which school would have the greater influence. In the time of Jesus divorce had grown easier and easier, so that a situation had arisen in which girls were actually unwilling to marry, because marriage was so insecure." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 149-150).



Marriage is patterned after a Celestial Model. It is patterned after our Heavenly Father and Heavenly Mother. They are divinely married in an eternal relationship of perfect love, trust, and fidelity. They placed us here on earth to follow the pattern they set. Marriage is not only sanctioned by them, but it is part of their eternal plan for our progression. We cannot receive exaltation without mastering the relationship of marriage. "Thus the Lord effectually forbade any divorce at all to anyone who would have eternal life. Divorce fights against the heart of the work and glory of God." (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "What Therefore God Hath Joined, Let No Man Put Asunder", Richard D. Draper, page 119). No wonder Satan works so hard at destroying marriages.



Marriage provides the framework to practice all the attributes of God's character. Several years ago, my wife fell off a step ladder while getting something in her closet. She came down with a lot of force, but landed on her feet. The force of the landing caused her to crack her tibia, and the fracture was vertical. This meant that there was no need to set the bone, but any weight on it could cause the fracture to widen and separate. If this happened the leg would require surgery with screws, pins and rods. The doctor told her that she could not place any weight on it for 3 months. We obtained crutches and a wellchair. All seemed to be well until Brooke's legs started to swell. We elevated and iced as the doctor instructed. Naively, we had no worries.

One night, in the dark late hours of night, I woke up to a faint whimper. I looked to see that Brooke was missing from the bed. She had wheeled herself into the livingroom. She didn't want to wake me. She has always been a very strong woman with a high threshold for pain, so when I found her in the living room sitting in the dark crying I knew something was very wrong. She told me that it hurt when she took a breath. I took her to the emergency room at the hospital where we found that she had a pulmonary embolism.

The next few months were anything but normal. Brooke had to give herself blood thinner shots in the stomach every day. She was extremely weak, and for the first few weeks endured a lot of pain. I had to help her to the bathroom, bath her, feed her, dress her, and provide her every need. What is amazing is how much I enjoyed taking care of her. It really and truly was a labor of love. I could see her gratitude and thankfulness in everything I did. I worried about her, and she trusted me to take care of her. Many marriages fall apart in times of trouble. What I have found is that if you draw close to your spouse in difficult times, the covenant of marriage will bind you as one flesh. The spirit will attend to you, and love will abound. Those were sweet days. Both Brooke and I have grown through the service and love that should exist in a marriage.

A celestial marriage engages in mercy, forgiveness, patience, long suffering, and trust. As loving couples have children they complete the celestial pattern of the family. It is in the family that all the attributes of heaven can be practiced and perfected. It is easy to see why divorce is contrary to God's plan. President Faust quoted President Gordon B. Hinckley as follows; "There may be now and again a legitimate cause for divorce. I am not one to say that it is never justified. But I say without hesitation that this plague among us, which seems to be growing everywhere, is not of God, but rather is the work of the adversary of righteousness and peace and truth" (Ensign, James E. Faust, May 1993, pages 35-37).

Because the Jews lived by the preparatory Law of Moses, they assumed that God condoned divorce. "A close look shows that Jesus attacked the very foundation of both the schools of Shammai and Hillel. He showed that their preconceived notion that God allowed for divorce was wrong. The Lord clearly insisted that God never made provision for divorce." (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "What Therefore God Hath Joined, Let No Man Put Asunder", Richard D. Draper, page 119). No matter how hard life gets, divorce is never the solution. It is surely an option, but not to an individual who understands God's plan. "All the scriptures combine to make one point: the Lord taught against divorce. His new covenant invited his disciples into the higher ideal demanded by the perfect will of God. The new covenant invited his disciples into the higher ideal demanded by the perfect will of God. The new covenant made 'no provision for, or concession to, the weakness of the flesh' and thereby outlawed divorce. In doing so, the Lord emphasizes the importance and eternal nature of marriage and the

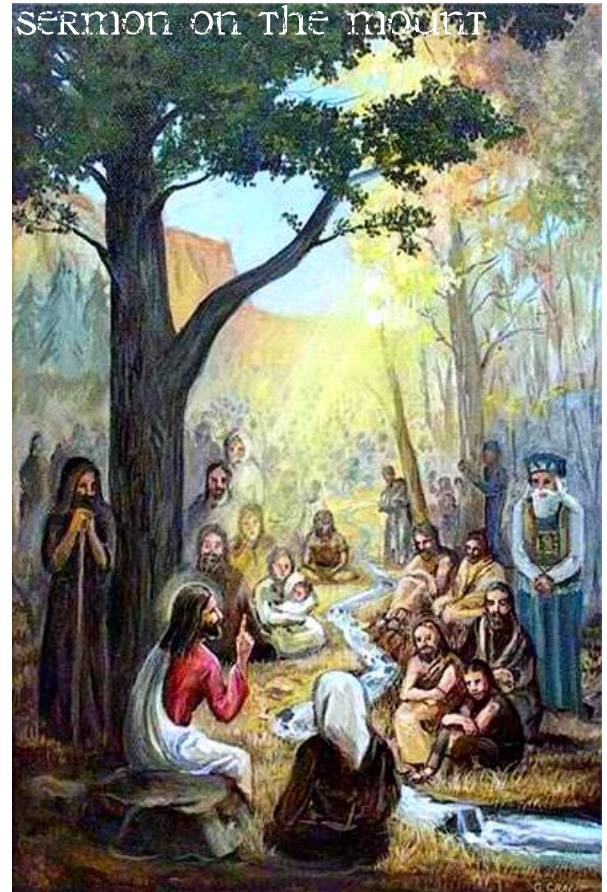
purpose for which God instituted it on the earth – for the eternal life, even deification, of his children.” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “What Therefore God Hath Joined, Let No Man Put Asunder”, Richard D. Draper, page 119).

198 - saving – The word “saving” is translated from the Greek word “παρεκτός” or “parektos”. It means besides, except, or with the exception of a thing. The Codex Sinaiticus translates the term “saving” as “unless”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 32, page 17).

The ancient Law of Moses, as well as the Oral Law of the Rabbis and Scribes, allows for divorce in the case of fornication. The Rabbis often interpreted the word as indecency, and consequently expanded the reasons one could use to justify a divorce. In some circles, they had broadened it to include almost anything. Indecency could include poor housekeeping or a poor attitude. At the same time, there were also groups that disagreed with such liberal interpretation. The Jews appeared to be divided on the matter.

The audience for the Sermon on the Mount must have listened intently as Jesus clarified the debated topic of divorce. **“The Sermon on the Mount comprises what Elder Harold B. Lee called ‘the constitution for a perfect life’. In it the Savior set forth the celestial law – his standard for exaltation. Since marriage is critical to achieving that state, it is not surprising that the Lord briefly discussed marriages’ disannulment and under what circumstances he allowed it. He made these conditions very stringent. An eternal marriage, wherein, the partners are of one heart, one mind, and one soul – where they are, to use the scriptural term, ‘one flesh’ – is prerequisite to exaltation.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “What Therefore God Hath Joined, Let No Man Put Asunder”, Richard D. Draper, page 120).

Members of the Church of Jesus Christ of Latter Day Saints should be living the Law of the Gospel. The Law of Moses was a lesser, preparatory Law wherein divorce was allowed. The Celestial Law does not include divorce. **“So how are we doing towards reaching the ideal standard today? To answer, I cite the words of Elder Dallin H. Oaks: ‘We live in a world in which the whole concept of marriage is in peril and where divorce is commonplace. The concept that society has a strong interest in preserving marriages for the common good as well as the good of the couple and their children has been replaced for many by the idea that marriage is only a private relationship between consenting adult, terminable at the will of either... In contrast [to the world’s view], modern prophets have warned that looking upon marriage ‘as a mere contract that may be entered into at pleasure...and severed at the first difficulty.’”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “What Therefore God Hath Joined, Let No Man Put Asunder”, Richard D. Draper, page 120). The church permits divorce among its members, even though it is not part of the Celestial Law. Why would the Lord allow this? **“Because many members of the church cannot live the ideal, the Church cannot enforce the celestial standard. The innocent and victimized must be protected. Even so, it is with some sorrow and perhaps even shame that we must admit that the modern Church has not surpassed the days of Moses and still has a long way to go to reach the Christian ideal.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “What Therefore God Hath Joined, Let No Man Put Asunder”, Richard D. Draper, page 120).



Allowing church members to divorce is a result of members not being able to keep the commandments and properly honor covenants. The Lord permits divorce to protect the innocent spouses of these individuals from the pain of another's actions. Elder Dallin H. Oaks says God **“permits divorced persons to marry again without the stain of immortality specified in the higher law. Unless a divorced member has committed serious transgressions, he or she can become eligible for a temple recommend under the same worthiness standards that apply to other church members.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “What Therefore God Hath Joined, Let No Man Put Asunder”, Richard D. Draper, page 120). Even so, we should be striving to obtain marriages that live a Celestial standard. We, as members of the Lord's church, should live by the higher standard.

199 – cause of fornication – The word “fornication” is translated from the Greek word “πορνεία” or “porneia”. It means illicit sexual intercourse. It is used metaphorically of the worship of idols. The Codex Sinaiticus translates the phrase “cause of fornication” as “on account of lewdness”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 32, page 17). **“The Greek word ‘porneia’ quite certainly means adultery here, and generally is used of illicit sexual relations, which the school of Shammai held to be the only ground of divorce (Mishnah Gittin xc 1: ‘No one shall divorce his wife unless there is found unchastity in her’)...The clause ‘Whosoever marries...adultery’ is omitted by some manuscripts.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 65).

I have a friend who cheated on his wife. After a period of time, he recognized the disaster he had made of his life. He had fallen into inactivity in the church, and led his family there with him. He had lost the spirit, and broken all His covenants with the Lord. One day, he recognized that if he didn't make things right, he would never be happy. He called his Bishop and confessed his sins. He then arranged for his spouse to meet with him and the bishop to confess to her. With much astonishment, the wife asked, “Has the extramarital relationship been severed?”, “Are you telling me this because you are repenting, and don't want to do this again?” After several questions, the wife said, “We have much work to do, but I am willing to forgive and help in the rebuilding of our marriage.” I was amazed. She exhibited the kind of forgiveness that Jesus extends to us. She is an example of what it takes to have a celestial marriage. They have an amazingly strong marriage today.

Some might argue that Jesus never included the words “cause of fornication”. There are many that say it is a scribal addition. The Book of Mormon settles this dispute. The Sermon at the Temple clearly records the Savior using the term “cause of fornication”.

The term “fornication” seems so straight forward in its interpretation, but anciently it was not. Divorce was permitted in the case of fornication, which is adultery, if fornication is committed during marriage. The problem is that adultery was punishable by death. **“By the Pentateuchal law the penalty for adultery was death. But this law can never have been frequently enforced. It needed eye-witnesses...”** (Studies in Pharisaism and the Gospels, First series, Cambridge, I. Abrahams, page 73). Adultery must be witnessed, while in the act. There could be no hear-say evidence. Consequently, it was almost impossible to prove, and one eye witness was not enough. This leads us to divorce. Since adultery was difficult to prove, there were allowances for divorce by reducing the stringency. Some even broadened the reasons for divorce. **“The school of Shammai insisted that only unlawful sexual transgression was reason to annul a marriage. Unfortunately, surviving records do not tell us what exactly these unlawful sexual transgressions were, but they must have fallen somewhat short of outright adultery because the law clearly said such infidelity was punishable by death. The School of Hillel, on the other hand, argued that such things as childlessness, argumentativeness, or even failure to properly keep house were grounds for divorce.”**

(The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "What Therefore God Hath Joined, Let No Man Put Asunder", Richard D. Draper, page 112).

"Jesus objected to divorce except on the grounds of porneia (often translated 'fornication') because, he insisted, it forced the wife into an adulterous relationship when she remarried. But how is that the case if the woman was divorced?" (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "What Therefore God Hath Joined, Let No Man Put Asunder", Richard D. Draper, page 113). Because in God's eyes, marriage is eternal. Once a man and a woman are joined, they enter into a covenant that was not designed or meant to be broken. We have degraded earthly marriages to be until death do we part, but that was not the institutions original design or intent. Paul taught the saints in Corinth, **"And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."** (1st Corinthians 7:10-11).

200 – causeth her – The word "causeth" is translated from the Greek word "ποιέω" or "ποιεῶ". It means to make, construct, or fashion. Women in the ancient world depended on their spouse for their support. Women were restricted in their ability to perform most jobs and occupations. Widows relied on adult sons for support, or they often found themselves in a state of destitution. Divorcing a woman "causeth" her to seek out another man for support. She had little choice, as straving is not an acceptable option. Since having sexual relations with a new husband is considered a sin, Jesus explains that divorcing your wife is forcing her down the path to sin. Additionally, most Jews would reject a divorced woman as a marriage prospect. This left the woman with the unfavorable option of marrying a gentile. This is also a sin.

201 – to commit – The word "giff" is translated from the Greek word "μοιχάω" or "μοιχαῶ". It means to have unlawful intercourse with another's wife, to commit adultery.

202 – shall marry her – The word "marry" is translated from the Greek word "γαμέω" or "gameō". It means to lead in marriage, or take to a wife.

The Jews understood the centrality of marriage to our Father in Heaven's plan. Many marriages were prearranged by parents from an early age. Marriages started with a sacred contract. Once the contract was signed a betrothal was begun. Though the marriage had not been finalized by a wedding, the contract was binding and all the terms of fidelity and chastity were enforce. The breaking of the covenant prior to the marriage ceremony still required a bill of divorcement. Marriage was a serious business. **"Theoretically no nation ever had a higher ideal of marriage than the Jew had. Marriage was a sacred duty which a man was bound to undertake. He might delay or abstain from marriage for only one reason--to devote his whole time to the study of the Law. If a man refused to marry and to beget children he was said to have broken the positive commandment which bade men to be fruitful and to multiply, and he was said to have 'lessened the image of God in the world,' and 'to have slain his posterity'."** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 148).

We cannot become as God is, in a state of exaltation, without our spouse. He is married, and therefore we cannot be exalted alone. **"God's work and glory is to exalt us. That means to make us everything Deity is, Since the office of Deity is composed of eternally married couples, marriage is key to God's work' Therefore, the cause of marriage and the work and glory of God are one. The Father will not long abide anyone who tries to thwart his efforts."** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "What Therefore God Hath Joined, Let No Man Put Asunder", Richard D. Draper, page 118).

Marriage should be a blissful union. There should be more joy and happiness in marriage than with any other endeavour. If you are unhappy in your marriage, you are doing something wrong as a couple. It is true that marriage takes work, effort, and dedication for that happiness to be present. Without the proper commitment and effort from both parties, marriage can be a difficult and trying union. **"There was a cynical Roman jest: 'Marriage brings only two happy days--the day when the husband first clasps his wife to his breast, and the day when he lays her in the tomb'."** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 154). You can see how Satan has attacked the union of marriage. A proper marriage provides security, both emotionally, spiritually, and physically. A proper marriage creates a refuge from the chaos of the world. A proper marriage brings heavenly joy.

203 - divorced – The word "divorced" is translated from the Greek word "ἀπολύω" or "apolyō". It means to set free. The Codex Sinaiticus translates the word "divorced" as "put away". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 32, page 17).

"Among the Jewish scholars and religious leaders of Jesus' day, viable reasons for divorce had been a hotly debated topic for decades. They could not reach a consensus." (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "What Therefore God Hath Joined, Let No Man Put Asunder", Richard D. Draper, page 111). Whether you were a liberal Jew or a conservative Jew, with regards to marriage, the Jews of Jesus day generally agreed that marriage was sacred. **"Ideally the Jew abhorred divorce. The voice of God had said, 'I hate divorce' (Malachi 2:16). The Rabbis had the loveliest sayings;**

'We find that God is long-suffering to every sin except the sin of unchastity.'

'Unchastity causes the glory of God to depart.'

'Every Jew must surrender his life rather than commit idolatry, murder or adultery.'

'The very altar sheds tears when a man divorces the wife of his youth.'

(The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 148).



"What exactly is the Savior's stance on divorce? Under what conditions does God condone it, and how does a man cause his ex-wife and her new husband to commit adultery? Answering these questions will give us a better understanding of the purpose and importance of the marriage covenant." (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "What Therefore God Hath Joined, Let No Man Put Asunder", Richard D. Draper, page 111). What is clear is that Jesus did not favor or condone divorce. Our God is one of unity, love, and compassion. Divorce is absolutely opposed to the mind and will of God. **"The Lord's insistence on porneia as the only proper cause for divorce clearly reveals that he stood in opposition to Hillel's position and underscores the serious and important nature of marriage, which could be properly annulled only in the most severe and specific of circumstances. The Lord's position not only rejected the arbitrary practice that allowed a Jewish husband to divorce a wife simply by giving her a bill of divorcement but also emphasized that – excluding the exception of the will of God – marriage was meant to establish a permanent relationship."** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "What Therefore God Hath Joined, Let No Man Put Asunder", Richard D. Draper, page 113).

If the ancient Jews were struggling with divorces in their time, could you imagine how God must view us. In 1885, church leaders were concerned about the increasing statistics regarding divorce. The Journal of Discourses reads, “**Thus the bonds of society are loosened; the sanctity of the marriage relation is destroyed; and the world is filled with entanglements that are the product of this civil contract business, and even where this contract remains intact, there is a spirit made manifest to avoid the responsibilities of marriage as to offspring.**” (Journal of Discourses, Volume 26, Henry W. Naisbitt, March 8, 1885, pages 125-126). Over 100 years later, our society makes the divorces of the 1880’s look miniscule. Divorce is so common place in our society that celebrating a 25th wedding anniversary is the exception, not the norm. Most divorces are based on “unreconcilable differences”, rather than some great indiscretion. People just don’t want to get along. People have become lovers of themselves, and marriages don’t survive in such conditions.

- 204 - committeth** – The word “committeth adultery” is translated from the Greek word “μοιχᾶω” or “moichaō”. It means to have unlawful intercourse with another’s wife, to commit adultery. “**The strong teachings of Jesus elsewhere regarding divorce equate divorce and remarriage with adultery (Matthew 19:1-12; Luke 16:18), but here – in the context of the sermon, where intent matters as much as actions – Jesus places unnecessary divorce on a level equal with adultery in seriousness.**” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Six Antitheses: Attaining the Purpose of the Law through the Teachings of Jesus”, Eric D, Huntsman, page 101).
- 205 – come unto me** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation. The phrase “come unto me” in the Sermon at the Temple replaces the phrace “bring they gift” in the Sermon on the Mount (See footnote #143 of this chapter). It reinforces the idea that the gift Jesus is interested in receiving from us is the gift of our will.
- 206 - desire** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation. The Book of Mormon not only clarifies that Jesus wants us to give him the gift of our will, but he wants it to be the desire or wish of our heart.
- 207 – full purpose of heart** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation. The heart symbolizes “**the center of being, or of divine presence. It represents understanding, courage, joy and sorrow.**” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 82).

A full purpose of heart really uncovers a persons base desires and wants. There is no false pretense, or facades where the heart is concerned. “**Larry E. Dahl, a professor in Religious Education at Brigham Young University, wrote: “In the scriptures, the heart has to do with the core or essence of a person—his real intent and unfeigned desires. (See Proverbs 23:7.) If one would in fact commit adultery with the object of his lust if the opportunity were present, he is an adulterous person. Although taught in terms of a man lusting after a woman, the principle applies to all, male and female.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 195).

It is interesting that the Book of Mormon record for Jesus’ great sermon adds the term “full purpose”. Jesus wants us to willingly submit to His will, but He wants our submission to be with full purpose of heart. It needs to be our desire to do so, and there needs to be nothing held back. He does not want us to give our gift of will in a begrudging fashion. We need to give it, not only willingly, but we need to want to give it with every fiber of our being.



- 208 - I will receive you** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation. The phrase “I will receive you” in the Sermon at the Temple would have naturally followed after the phrase “offer they gift” in the Sermon on the Mount (See footnote #151 in this Chapter). Consequent to offering the Lord our will, He promises to receive us. There in layes the covenant obligation. We forgive our brother and He promises to forgive us.
- 209 - senine** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation. In the Sermon on the Mount, Jesus is speaking to the Jews. In speaking of paying a debt or penalty, He teaches that the utmost “farthing” must be paid (See footnote #167 of this chapter). A farthing was the smallest monetary value used in Judæa, and the surrounding area. In the Sermon at the Temple, Jesus is speaking to the Nephites and Lamanites of the America’s. The use of the word “Farthing” would have been confusing to them. They had no farthings. It makes sense then that Jesus made reference to Nephite weights and measures. We gain a little insight a senine in the Book of Alma. It records, “**Now the reckoning is thus—a senine of gold, a seon of gold, a shum of gold, and a limnah of gold. A senum of silver, an amnor of silver, an ezrom of silver, and an onti of silver. A senum of silver was equal to a senine of gold, and either for a measure of barley, and also for a measure of every kind of grain. Now the amount of a seon of gold was twice the value of a senine. And a shum of gold was twice the value of a seon. And a limnah of gold was the value of them all. And an amnor of silver was as great as two senums. And an ezrom of silver was as great as four senums. And an onti was as great as them all. Now this is the value of the lesser numbers of their reckoning— A shiblon is half of a senum; therefore, a shiblon for half a measure of barley. And a shiblum is a half of a shiblon. And a Leah is the half of a shiblum.**” (Alma 11:5-17).



There is an Indian Tribe in Guatemala who live in the high lands. They have been isolated from the rest of the world for some time. Consequently, they maintained many of the ancient customs. They use a system of weights and measures that originated long before the Spaniards came to the new world and the advent of avoirdupois ounces. Garth Norman gives this up to date observation: **“My brass measures set from Guatemala has five cups. A plug which fills the smallest cup weighs the same as the cup. Each cup doubles the previous in both weight and volume measure. The four cups with the plug equal the fifth container cup with the lid. If I just use the four cups and plug without the lid cup, they match the Book of Mormon system of higher measures exactly- (1+2+4=7).”** (<http://ancientamerica.org/library/media>)

- 210 - pay** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.
- 211 - verily** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation. See footnote #161 of this chapter.
- 212 - Nay** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation. The Book of Mormon record of the Sermon at the Temple answers the question of our ability to pay the last farthing or senine or justice. It clears answers “nay”, meaning “no” after a double introduction of “verily”. Verily means “amen”. Used as an introduction, it is legal testimony that what is to follow is the truth. A double “verily” would indicate absoluteness. In other words, we are absolutely incapable of redeeming ourselves.
- 213 - commandment** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation. The Sermon on the Mount account leaves this portion of the Sermon out. It is contained in the Sermon at the Temple record. We learn that this business of lust and grudges in thought and desire are given by way of commandment. They are not strong suggestions from the Savior, but rather the law of heaven.
- 214 - ye suffer** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation. In the context of this passage, the phrase “ye suffer” means to “you allow”.
- 215 - enter into your heart** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.
- 216 - deny yourselves** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.
- 217 - take up your cross** – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation. **“The Lord commands us to not allow the lusts of the flesh enter into our heart. Though our physical bodies normally contain strong sexual desires—which are good, wholesome, and proper when used at the right time and under the right conditions for divinely approved purposes—it is better to deny ourselves any improper, lustful desires. That is, in a figurative sense, a way of “taking up our cross,” denying ourselves certain forbidden pleasures to avoid being cast into hell and losing the opportunity to enjoy those sacred sexual powers forever.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, pages 196-197).

Chapter 17 - Part V – More of the New LAW

SAINT MATTHEW

3RD NEPHI

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 5:33-48	CHAPTER 12:33-48	NOTHING RECORDED	NOTHING REPORTED	NOTHING RECORDED
<p>5:33 - Again²¹⁸, ye have heard that it hath been said by them of old time²¹⁹. Thou shalt not forswear²²⁰ thyself, but shalt perform²²¹ unto the Lord²²² thine oaths²²³;</p> <p>5:34 - But I say unto you, Swear²²⁴ not at all²²⁵; neither by heaven²²⁶; for it is God's throne²²⁷;</p> <p>5:35 - Nor by the earth²²⁸; for it is his footstool²²⁹; neither by Jerusalem²³⁰; for it is the city²³¹ of the great²³² King²³³.</p> <p>5:36 - Neither shalt thou swear²²⁴ by thy head²³⁴, because thou canst not make one hair²³⁵ white²³⁶ or black²³⁷.</p> <p>5:37 - But let your communication²³⁸ be, Yea²³⁹, yea²³⁹; Nay²⁴⁰, nay²⁴⁰; for whatsoever²⁴¹ is more²⁴² than these cometh of evil²⁴³.</p> <p>5:38 - Ye have heard that it hath been said, An eye²⁴⁴ for an eye²⁴⁴, and a tooth²⁴⁵ for a tooth²⁴⁵;</p> <p>5:39 - But I say unto you, That ye resist²⁴⁶ not evil²⁴³; but whosoever shall smite thee²⁴⁷ on thy right²⁴⁸ cheek²⁴⁹, turn²⁵⁰ to him the other²⁵¹ also.</p> <p>5:40 - And if any man will sue²⁵² thee at the law²⁵³, and take away thy coat²⁵⁴, let him have thy cloak²⁵⁵ also.</p> <p>5:41 - And whosoever shall compel²⁵⁶ thee to go a mile²⁵⁷, go with him twain²⁵⁸.</p> <p>5:42 - Give to him²⁵⁹ that asketh thee²⁶⁰, and from him that would borrow²⁶¹ of thee turn thou not away²⁶².</p> <p>5:43 - Ye have heard that it hath been said, Thou shalt love²⁶³ thy neighbour²⁶⁴, and hate thine enemy²⁶⁵.</p> <p>5:44 - But I say unto you, Love²⁶³ your enemies²⁶⁶, bless them²⁶⁷ that curse you²⁶⁸, do good²⁶⁹ to them that hate²⁷⁰ you, and pray²⁷¹ for them which despitefully²⁷² use you²⁷³, and persecute²⁷⁴ you;</p> <p>5:45 - That ye may be the children of your Father²⁷⁵ which is in heaven²²⁶: for he maketh his sun to rise²⁷⁶ on the evil²⁴³ and on the good²⁶⁹, and sendeth rain²⁷⁷ on the just²⁷⁸ and on the unjust²⁷⁹.</p> <p>5:46 - For if ye love²⁶³ them which love²⁶³ you, what reward²⁸⁰ have ye? do not even the publicans²⁸¹ the same?</p> <p>5:47 - And if ye salute²⁸² your brethren²⁸³ only²⁸⁴, what do ye more than others? do not even the publicans²⁸¹ so?</p> <p>5:48 - Be ye²⁸⁵ therefore perfect²⁸⁶, even²⁸⁷ as your Father²⁸⁸ which is in heaven²²⁶ is perfect²⁸⁶.</p>	<p>12:33 - And again²¹⁸ it is written, thou shalt not forswear²²⁰ thyself, but shalt perform²²¹ unto the Lord²²² thine oaths²²³;</p> <p>12:34 - But verily, verily, I say unto you, swear²²⁴ not at all²²⁵; neither by heaven²²⁶, for it is God's throne²²⁷;</p> <p>12:35 - Nor by the earth²²⁸, for it is his footstool²²⁹;</p> <p>12:36 - Neither shalt thou swear²²⁴ by thy head²³⁴, because thou canst not make one hair²³⁵ black²³⁶ or white²³⁷;</p> <p>12:37 - But let your communication²³⁸ be Yea²³⁹, yea²³⁹; Nay²⁴⁰, nay²⁴⁰; for whatsoever²⁴¹ cometh of more²⁴² than these is evil²⁴³.</p> <p>12:38 - And behold, it is written²⁸⁹, an eye²⁴⁴ for an eye²⁴⁴, and a tooth²⁴⁵ for a tooth²⁴⁵;</p> <p>12:39 - But I say unto you, that ye shall not resist²⁴⁶ evil²⁴³, but whosoever shall smite thee²⁴⁷ on thy right²⁴⁸ cheek²⁵⁰, turn to him the other²⁵¹ also;</p> <p>12:40 - And if any man will sue²⁵² thee at the law²⁵³ and take away thy coat²⁵⁴, let him have thy cloak²⁵⁵ also;</p> <p>12:41 - And whosoever shall compel²⁵⁶ thee to go a mile²⁵⁷, go with him twain²⁵⁸.</p> <p>12:42 - Give to him²⁵⁹ that asketh thee²⁶⁰, and from him that would borrow²⁶¹ of thee turn thou not away²⁶².</p> <p>12:43 - And behold it is written²⁸⁹ also, that thou shalt love²⁶³ thy neighbor²⁶⁴ and hate thine enemy²⁶⁵;</p> <p>12:44 - But behold I say unto you, love²⁶³ your enemies²⁶⁶, bless them²⁶⁷ that curse you²⁶⁸, do good²⁶⁹ to them that hate²⁷⁰ you, and pray²⁷¹ for them who despitefully²⁷² use you²⁷³ and persecute²⁷⁴ you;</p> <p>12:45 - That ye may be the children of your Father²⁷⁵ who is in heaven²²⁶; for he maketh his sun to rise²⁷⁶ on the evil²⁴³ and on the good²⁶⁹.</p> <p>12:46 - Therefore those things which were of old time²¹⁹, which were under the law²⁹⁰, in me are all fulfilled²⁹¹.</p> <p>12:47 - Old things²¹⁹ are done away²⁹², and all things²⁹³ have become new²⁹⁴.</p> <p>12:48 - Therefore I would that ye should be perfect²⁸⁶ even as I, or your Father²⁸⁸ who is in heaven²²⁶ is perfect²⁸⁶.</p>			

FOOTNOTES:

218 - Again – The word “again” is translated from the Greek word “πάλιν” or “palin”. It means anew, again, or renewal. “ ‘Again’ (palin), emphatic in Greek, seeming to mark a new beginning. This ordering divides the antitheses into almost equal divisions in the Greek text of 258 and 244 words, and, more equivalently, of 1,131 and 1,130 letters respectively, suggesting care was taken, either by Matthew or Jesus himself, to balance the two sections.” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, page 97).

219 - old time – The term “old time” is translated from the Greek word “ἀρχαῖος” or “archaios”. It means something as it has been since the beginning, original, primal, old, or ancient. The Codex Sinaiticus translates the term “of old time” as “to the ancients”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 33, page 17). Here it is a reference to the Law of Moses, which was given in approximately 1,445BCE, some 1,472 years before Jesus. It was indeed and ancient law.

220 - forswear – The term “forswear thyself” is translated from the Greek word “ἐπιορκέω” or “epiorkeō”. It means to swear falsely, or forswear one’s self. The Codex Sinaiticus translates the phrase “forswear thyself” as “swear falsely”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 33, page 17).

The swearing of oaths was an important part of the Israelite culture. The entire Middle East was built on a system of oath making and honor. The people would rather die than break an oath. For many, their word was the only thing that they truly owned. To break one’s word was to destroy their trustworthiness thus making their word worthless. Thus forswearing, or breaking one’s oath, was a serious offense.

Making matters worse, the people in the ancient near east practiced taking oaths on the life of someone very important to them. This made the oath even more binding. The ultimate oath was to swear by your own life and the life of your God.

This cultural nuance explains the Book of Mormon story of Zoram. Prior to leaving the Near East, Nephi and his brothers returned to Jerusalem to retrieve the scriptural record of the Old Testament up to that point and their genealogy. Nephi had obtained the clothing of the Captain of the Treasury (Laban), and approached the treasury requesting that the record be removed. Zoram was on duty at the treasury serving as a guard. Zoram, thinking it was his Captain, followed the orders Nephi gave. Nephi instructed Zoram to carry the records outside the city wall, where they came to Nephi’s brothers. “**And it came to pass that when the servant of Laban beheld my brethren he began to tremble, and was about to flee from before me and return to the city of Jerusalem. And now I, Nephi, being a man large in stature, and also having received much strength of the Lord, therefore I did seize upon the servant of Laban, and held him, that he should not flee. And it came to pass that I spake with him, that if he would hearken unto my words, as the Lord liveth, and as I live, even so that if he would hearken unto our words, we would spare his life. And I spake unto him, even with an oath, that he need not fear; that he should be a free man like unto us if he would go down in the wilderness with us.**” (1st Nephi 4:30-33). Zoram listened to the oath. Knowing the gravity of such words, a person from the Near East would immediately have cause for trust and acceptance. How would a person of the Near East respond to such an oath? Well, by making one himself. We read, “**And it came to pass that when Zoram had made an oath unto us, our fears did cease concerning him.**” (1st Nephi 4:37). The oaths were so binding that Nephi let go of Zoram and treated him as a brother rather than a captive. Zoram never tried to escape or rebel. Such was the strength of a Near Eastern oath.

Near Eastern oath taking was serious business. It was not to be entered into lightly. If you were to enter an oath you had better of contemplated your ability to be faithful to the oath. “**Forswearing means to either renounce something upon an oath or to swear falsely. Because such oaths were taken in the name of the Lord, it is connected to the prohibition not to take the name of the Lord in vain (Exodus 20:7).**” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Six Antitheses: Attaining the Purpose of the Law through the Teachings of Jesus”, Eric D. Huntsman, page 102).



By the time of Jesus, the Jews had taken to swearing oaths over almost anything. They used the name of God in instances where it was denigrating to His Holy Name. “**The Pharisees taught that there were two kinds of oaths the violation of one being perjury, and that of the other an innocent matter, or at most but a slight offense. If the name of God was in the oath it was binding; this the Saviour refers to in verse 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. The Orientals were very profuse in their swearing; and examples are found in classic writers of the different sorts of oaths referred to in verses 34-36. The habit has continued to the present day, as various travelers have testified. Among others, Dr. Thomson says : ‘This people are fearfully profane. Everybody curses and swears when in a passion. No people that I have ever known can compare with these Orientals for profaneness in the use of the names and attributes of God. The evil habit seems inveterate and universal... The people now use the same sorts of oaths that are mentioned and condemned by our Lord. They swear by the head, by their life, by heaven, and by the temple, or, what is in its place, the Church. The forms of**

cursing and swearing, however, are almost infinite, and fall on the pained ear all day long'. *The Land and the Book*, vol. i, p. 284." (Manners and Customs of the Bible, James M. Freeman, page 338).

To make matters worse, the Jews of Jesus time believed that one needed not be trustworthy or truthful so long as an oath had not been sworn. It was only a small offence otherwise. Jesus was teaching that one's word was an oath in and of itself. It need not be sworn by the life of God or something else to be valid. Disciples of Jesus Christ should do what they said they would do regardless of an oath. When oaths are taken, they are to be done under the proper circumstances. They are not to be common place. **"Not to forswear thyself" means to not break your oath or perjure yourself. The higher law advised against swearing by heaven, or by the earth, or by our head, and so on. It is best to keep our communication plain and simple. Oaths, vows, and covenants of eternal import are made between a person and the Father or the Lord, in sacred ways and in sacred places.**" (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 199).

We find tradition in our society that came from these ancient practices of oath taking. **"Today it is the practice among Christian people to swear with an oath to tell the truth, the whole truth, and nothing but the truth in certain judicial proceedings. Under the Mosaic law the taking of oaths was so common and covered such a variety of circumstances that, in practice, little verity attended statements that were not made with an oath."** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 92).

221 - perform – The word "perform" is translated from the Greek word "ἀποδίδωμι" or "apodidōmi". It means to deliver, to pay off, to discharge that which is due, to give back or to restore. The Codex Sinaiticus translates the word "perform" as "pay". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 33, page 17).

Anciently, oaths were taken as part of the covenant making process between a man and God. It was not something that one did in public. It was very serious and most sacred. Even more sacred, was the execution or payment associated with the oath. The ritual oaths were required to be done in the presence of God and witnesses. The Psalmist wrote, **"I will pay my vows unto the Lord now in the presence of all his people."** (Psalm 116:14). Additionally, it was expected that the oath maker would be faithful in the performance of the paying of his oath. Moses wrote, **"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee."** (Deuteronomy 23:21). In another location, he wrote, **"If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth."** (Numbers 30:2)



Jesus is not insinuating that we not enter into oaths, neither is He directing that we refrain from honoring them. Rather, He is instructing His disciples to reserve their oaths for appropriate times, and make all their promises as serious as if they had made them with an oath. Could you imagine what the world would be like if we considered all our words and promises binding? Honoring sacred oaths is the way we expression our love and commitment to God. The Psalmist wrote, **"Offer unto God thanksgiving; and pay thy vows unto the most High;"** (Psalm 50:14). Additionally, Moses taught that the name of God should not be invoked with everyday talk and promises. He wrote, **"And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord."** (Leviticus 19:12).

When we take something sacred, and use it in a casual and meaningless way it offends our Father in Heaven. Such offenses deny us the companionship of the Holy Ghost. The ancient Jews did much of this. **"In the days of the Savior the Jewish people were accustomed using oaths in their commercial transactions or to emphasize a casual commitment. They would swear by the earth, or the heavens, by the heart or the head, that a particular product was of a certain quality or that a specific Service would be performed. It was this kind of Swearing or oath-taking that Jesus had in mind when he said: "Swear not at all." Then he listed all the things by which they had been swearing and pointed out how foolish and meaningless this cheap and casual forswearing really was."** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 253).

222 - the Lord – The word "Lord" is translated from the Greek word "κύριος" or "kyrios". It means he to whom a person or thing belongs, the possessor of power or authority, master or lord. It is a title often given to God and the Messiah.

The ancient Jews misunderstood many plain and precious doctrines. When Jesus came in to mortality, the Jews were in a state of apostasy. They had transgressed many of the laws, and altered others. The Oral Law, developed by the Pharisees and Scribes, was often a stumbling block to proper understanding. One example of this is the name of God. Whether it was the name "Elohim" or "Jehovah", the Jews were strictly forbidden to write or utter the name. Just saying "I AM", the equivalent of "Jehovah" was considered blasphemy. They used the term "Lord" or "God" as a substitute to respect the name.

Once they referred to Deity using a pronoun, they totally and utterly abused the name. As though not uttering the proper name protected the sanctity of our Father in Heaven and His Beloved Son, they used the pronouns in every day swearing, oath taking in regards to trivial issues, and common utterance. **"Accordingly, they swore by the Covenant, by the Service of the Temple, or by the Temple. But perhaps the usual mode of swearing, which is attributed even to the Almighty, is 'By thy life' (חַיִּי). Lastly, as regards our Lord's admonition, it is mentioned as characteristic of the pious, that their 'yea is yea' and their 'nay is nay'."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 538). Jesus is instructing His disciples that the name of God, whether proper or using pronouns, need not be used to assure honesty. His disciples are to be honest in all they do, not because they swear by His name, but because they want to honor His name. Those that abuse the sacred names of Deity have lost their way. The Psalmist wrote, **"For they speak against thee wickedly, and thine enemies take thy name in vain."** (Psalms 139:20).

223 - thine oaths – The word “oaths” is translated from the Greek word “ὄρκος” or “horkos”. It means that which has been pledged or promised with an oath.

Historically, formal oaths are made after a vow. Vows consisted of offerings, the offerings were accepted (or rejected if they were not appropriate), and then a covenant was made. Of course this would be under the confines of a religious rite. Some scholars believe that the Sermon on the Mount, as recorded in Matthew 5 to 7, is incorrect in its recording of the portion regarding oaths and forswearing. Albright records, “In its present form, the text is confused. Vows were always accompanied by an oath, and the usual English translations have unhappily reflected the confusion of the Greek, which reads: ‘Do not swear falsely, but pay your vows to the Lord.’ It is probable that the translators, being unversed in rabbinic law, misunderstood the Aramaic. A reference to Num xxx 2 shows that the Law stated simply that binding oneself by a vow demanded the performance of the promise. The emphasis is not on the way in which man binds himself, but on his obligation to perform his promise.” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 66). Fortunate for us, we have the Book of Mormon record which contains, basically, the same sermon presented by Jesus at the Temple in Bountiful. The Book of Mormon record shows the same order as Matthew, indicating that the order is the way Jesus presented it. It should be remembered that Jesus was not giving the order of oath taking, with its various components, but rather speaking to the seriousness of the oath itself. He is clarifying when oaths were appropriate and when they should be abstained.

Jesus would have His disciples live their lives such that their good works are a constant offering to God, and that their promises are as binding as any oath they might make invoking His Holy name. “The ideal is that a man should never need an oath to buttress or guarantee the truth of anything he may say. The man’s character should make an oath completely unnecessary. His guarantee and his witness should lie in what he is himself. Isocrates, the great Greek teacher and orator, said, ‘A man must lead a life which will gain more confidence in him than ever an oath can do.’ Clement of Alexandria insisted that Christians must lead such a life and demonstrate such a character that no one will ever dream of asking an oath from them. The ideal society is one in which no man’s word will ever need an oath to guarantee its truth, and no man’s promise ever need an oath to guarantee its fulfilling.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 158).

The Jews of Jesus’ time may have related Jesus’ words to the Essenes. “The Essenes, an ancient sect of the Jews. Josephus writes of them: ‘They are eminent for fidelity and are ministers of peace. Whatsoever they say also is firmer than an oath. Swearing is avoided by them and they esteem it worse than perjury. For they say that he who cannot be believed without swearing is already condemned.’” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 158). This would be an interesting correlation for the Jews. They saw the Essenes as a fanatical, almost extremist group, who lived in the desert because they saw the rest of the Jews as unclean apostates.

Whatever the audience may have related Jesus’ word too, it is clear that honesty and integrity are Godly attributes, and that we need not invoke the sacred name of Deity to make a promise. “Christ’s law assumes that man will keep his word without an oath. If every man were perfectly honest it would not be necessary to take oaths in court or to prepare affidavits and other sworn statements to prove controversial matters.” (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 227).



224 - Swear – The word “swear” is translated from the Greek word “ὀμνύω” or “omnyō”. It means to swear, affirm, promise, or threaten by way of an oath.

Shakespeare wrote, “If we are true to ourselves, we can not be false to anyone.” (Hamlet, William Shakespeare). Swearing or taking an oath was part of the ancient culture at the time of Jesus. Even so, God is more concerned with our ability to keep a promise than He is with our willingness to make a vow and take an oath. The Law instructed, “But if thou shalt forbear to vow, it shall be no sin in thee.” (Deuteronomy 23:22). This would indicate that God sees the true sin in the breaking of a vow and oath, while sins committed in absence of an oath are of a far lessor concern. “But in the time of Jesus there were two unsatisfactory things about taking oaths. The first was what might be called frivolous swearing, taking an oath where no oath was necessary or proper. It had become far too common a custom to introduce a statement by saying, ‘By thy life,’ or, ‘By my head,’ or, ‘May I never see the comfort of Israel if. . .’ The Rabbis laid it down that to use any form of oath in a simple statement like: ‘That is an olive tree,’ was sinful and wrong. ‘The yes of the righteous is yes,’ they said, ‘and their no is no.’ There is still need of warning here. Far too often people use the most sacred language in the most meaningless way. They take the sacred names upon their lips in the most thoughtless and irreverent way. The sacred names should be kept for sacred things. The second Jewish custom was in some ways even worse than that; it might be called evasive swearing. The Jews divided oaths into two classes, those which were absolutely binding and those which were not. Any oath which contained the name of God was absolutely binding; any oath which succeeded in evading the name of God was held not to be binding. The result was that if a man swore by the name of God in any form, he would rigidly keep that oath; but if he swore by heaven, or by earth, or by Jerusalem, or by his head, he felt quite free to break that oath. The result was that evasion had been brought to a fine art.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 156-157).

225 - not at all – The term “at all” is translated from the Greek word “ὅλως” or “holōs”. It means wholly, or altogether.

226 - heaven – The word “heaven” is translated from the Greek word “οὐρανός” or “ouranos”. It means the vaulted expanse of the sky with all things visible in it; the universe, the world, or the starry heavens. It represents the abode of God. “The idea behind this was that, if God’s name was used, God became a partner in the transaction; whereas if God’s name was not used, God had nothing to do with the transaction. The principle which Jesus lays down is quite clear. In effect Jesus is saying that, so far from having to make God a partner in any transaction, no man can keep God out of any transaction. God is already there. The heaven is the throne of God; the earth is the footstool of God; Jerusalem is the city of God; a man’s head does not belong to him; he cannot even make a hair white or black; his life is God’s; there is nothing in the world which does not belong to God; and, therefore, whether God is actually named in so many words or not, does not matter. God is there already.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 157). Jesus is teaching that swearing by heaven is the same as invoking the name of Deity and should not be done except in sacred circumstances authorized by God.

227 - throne – The word “throne” is translated from the Greek word “θρόνος” or “thronos”. It means a throne seat. The throne symbolizes “**the seat of authority, knowledge and rule (both spiritual and temporal), the home of God, power, and authority.**” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 171). The Jews saw the symbol of the throne in a similar fashion. To the Jews “**the throne is a symbol of sovereign power and dignity. Just as human kings and queens rule their kingdoms upon a throne, so too God rules from the heavenly Throne of Glory. The heavens themselves are regarded as the throne of God. So is Jerusalem. On a human level, the throne is often invoked as a symbol of the House of David.**” (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, pages 176-177).



Jesus appears to be referencing a scripture from Isaiah. Isaiah wrote, “**Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?**” (Isaiah 66:1). It speaks to the Lord’s absolute power and dominion. There is none greater, either below or above the earth.

Jesus is teaching that swearing by the throne of God is the same as invoking the name of Deity and should not be done except in sacred circumstances authorized by God.

228 - earth – The word “earth” is translated from the Greek word “γῆ” or “gē”. It means arable land, the ground, earth, land as opposed to sea or water, or land defined by fixed boundaries.

The Earth symbolizes mortality. It represents mankind, in general. The fact that the earth is considered God’s footstool would convey our submission to Him. Whether we realize it or not, we are subject to the God of Heaven. We are at His mercy, even for the very air we breathe.

The earth is God’s creation and a gift whereby mortal men might receive exaltation. The earth, upon fulfilling the measure of its creation, shall also be exalted and transformed into a Celestial world. As such, it shall be the abode of deity. Jesus is teaching that swearing by the earth is the same as invoking the name of Deity and should not be done except in sacred circumstances authorized by God.



229 - footstool – The word “foot” is translated from the Greek word “πούς” or “pous”. It means a foot of both man or beast. The word “stool” is translated from the Greek word “ὑποπόδιον” or “hypopodion”. It means a foot stool, or a place to rest one’s feet. A footstool is used metaphorically to convey the idea of control or authority over someone else. It comes from the practice of conquerors who placed their feet on the necks of their conquered enemies. Hence the modern term, “Why are you stepping on my neck?”



The feet symbolize the power to act and move. They are also a symbol for humility. The feet come in contact with the dirt

of the earth and therefore those handling or coming in contact with feet were generally servants or slaves. The footstool and feet have closely intertwined symbolic meanings.

Isaiah used the symbolism of the feet in conjunction with Temple in Jerusalem. He wrote, “**The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.**” (Isaiah 60:13). Ezekiel uses a similar theme as he wrote, “**And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.**” (Ezekiel 43:7).

Jeremiah used the symbolism of the footstool in his lamentation over the wrath of God regarding Israel’s broken covenants. “**How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!**” (Lamentations 2:1).

Jesus is teaching that swearing by the Lord’s footstool is the same as invoking the name of Deity and should not be done except in sacred circumstances authorized by God.

230 - Jerusalem – The word “Jerusalem” is translated from the Greek word “Ἱεροσόλυμα” or “Hierosolyma”. Translated literally, it means “set ye a double peace”. Jerusalem housed the Temple of God, and therefore represented the city of God on earth. Though it is the name of an earthly city, it has a heavenly counterpart. The “Heavenly Jerusalem” represents the heavenly city of God where the righteous will someday live. Metaphorically, Jerusalem is “the City of God founded by Christ”, or the “Church of the firstborn”. “The Heavenly Jerusalem” is the abode of God, Christ, the angels, saints of the Old and New Testament periods and all those who are faithful and valiant followers of Jesus Christ.

Swearing an oath by Jerusalem, or the Temple in Jerusalem was the same as invoking the name of God Himself.



231 - the city – The word “city” is translated from the Greek word “πόλις” or “polis”. It means a city, or the inhabitants thereof.

The entire city of Jerusalem was considered holy because of the simple fact that the Temple of God sat upon Mount Moriah, also called Mount Zion, which was inside the city walls. Welch wrote, “Mount Zion in Jerusalem became the most important mountain in the world for the Jews, precisely because the temple was there. That low and undistinguished mound was nonetheless called, in the Bible, the world’s tallest mountain, because God dwelt there.” (The Sermon at the Temple and The Sermon on the Mount, John W. Welch, page 18). The city of Jerusalem was symbolically God’s city. It was His abode. Regardless of its actual beauty, Jerusalem was considered glorious and beautiful, at least metaphorically. The Psalmist wrote, “Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.” (Psalm 48:2).

Jesus is teaching that swearing by the city of Jerusalem is the same as invoking the name of Deity and should not be done except in sacred circumstances authorized by God.

232 - great – The word “great” is translated from the Greek word “μέγας” or “megas”. It means great in mass, weight, compass, extent, measure, height, stature or age.

233 - King – The word “King” is translated from the Greek word “βασιλεύς” or “basileus”. It means a leader of the people, prince, commander, lord of the land, or king. A king symbolizes “temporal power, supreme rule, and anointed of God.” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 91). Kings are anointed by God, therefore swearing by the name of the King is indirectly invoking the name of God. Jesus is teaching that such a practice is inappropriate.

234 - thy head – The word “head” is translated from the Greek word “κεφαλή” or “kephalē”. It means the head, both of men and often of animals. The head symbolizes “with the heart, the chief member of the body. It represents life force, wisdom, control, and rule.” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 80). “In the Bible, the head represents a person’s dignity.” (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 74).

Jesus is instructing His disciples not to swear by their own head. This phrase is a way of swearing by one’s own life, as the loss on one’s head would result in death.

To this point in the Sermon, Jesus has spoken against swearing by the name of Deity or things related to Deity. He now seemingly changes the focus to swearing by the life of man. The two, however, are more related than one might think. We are the sons and daughters of our Heavenly Father. As such, our lives are of great importance to Him. Swearing by the life of God’s offspring is offensive to Him.

235 - one hair – The word “one” is translated from the Greek word “μία” or “mia”. It means only one, or someone. The word “hair” is translated from the Greek word “θρίξ” or “thrix”. It means the hair of the head. The symbol of hair is closely related to the head. It is a product thereof. It symbolizes “life force, strength, energy, power of thought, and inspiration.” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 77). The Jews considered the hair a special symbol. “Hair has always possessed a special mystique. On the one hand, its continuous growth connects it with a person’s vital spirit. But its absence of sensation also connects it with death. In many cultures, an individual offers up his hair as a substitute for his life, or tries to gain possession of another’s hair in order to have power over him.” (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 67).

The Savior uses the symbol of the hair to convey the idea that we have no control over the essence of our lives. Therefore, it makes no sense to swear by something with which we have limited control. While it is true that we can choose many things that influence our life, much of it is in God’s careful hands. He has numbered our days, and we cannot extend them beyond His will. It is therefore a sin to swear by one’s hair, figuratively one’s life, which would be to end life before God planned to end it. Additionally, we cannot even determine the color of our hair, which again points to the fact that we are swearing by something that is outside of our control.

236 - white – The word “white” is translated from the Greek word “λευκός” or “leukos”. It means light, bright or brilliant. The color white symbolizes “transcendent perfection, simplicity, light, sun, air, purity, innocence, chastity, holiness, sacredness, redemption, and spiritual authority.” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 41). The Jews view the symbol of the color white as follows: “White – the color of light, the moon, and stars, life giving milk as well as the absence of color – has figured predominantly in most religious symbol systems. Paired with black, the two colors symbolize the positive and negative aspects of the human and natural world. In many cultures, black and white are balanced as agencies of divine process.” (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 191).

237 - black – The word “black” is translated from the Greek word “μέλας” or “melas”. It means black or black ink. The color black symbolizes “primordial darkness, void, evil, death, shame, despair, destruction, corruption, grief, sadness, humiliation and sin”. (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 39).

238 - communication – The word “communication” is translated from the Greek word “λόγος” or “logos”. It means a word, uttered by a living voice. It can be used of a saying, mandate, or moral precept. It can also be used of a discourse or speech. The Codex Sinaiticus translates the word “communication” as “word”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 37, page 17). “Beginning in the meridian of time, Jesus revealed a higher standard relative to truthfulness in conversation. It was simply that Yea meant Yea, and Nay meant Nay, and that no oath was required to establish the verity of any promise or thing. Every man’s every word was to be as true and accurate as if it had been spoken with an oath.” (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 226).

The Lord expects His disciples to do what they say, and say what they do. He expects honesty and integrity without uttering oaths or vows. He expects us to be honest in our dealings with our fellow man. Peter taught, “Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” (1st Peter 2:12)

239 - Yea – The word “Yea” is translated from the Greek word “ναί” or “nai”. It means yea, verily, truly, assuredly, or even so. The Codex Sinaiticus translates the word “Yea” as “Yes”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 37, page 17).



“Jesus tells his disciples to avoid all strong oaths and to content themselves with ‘Yes’ and ‘No’ in dealing between members of the community. James v 12 has the statement somewhat differently, and that version may be a reminiscence of Jewish legal opinion that ‘Yes’ and ‘No’ are oaths if repeated twice. Cf. ‘Let your ‘Yes’ be righteous’ – i.e., true – ‘and let your ‘No’ be righteous.’” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, pages 66-67). James reads, “But above all things, my brethren, aswear not, neither by heaven, neither by the earth, neither by any other boath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.” (James 5:12).

240 - Nay – The word “Nay” is translated from the Greek word “οὐ” or “ου”. It means no, or not. The Codex Sinaiticus translates the word “Nay” as “No”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 37, page 17). “Under the perfect law of Christ every man's word is his bond, and all spoken statements are as true as though an oath attended each spoken word.” (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 93).

241 - Whatsoever – The term “whatsoever is more” is translated from the Greek word “περισσός” or “perissos”. It means exceeding some number or measure or rank or need.

242 - more – Anything “more” than perfect honesty comes from the adversary and is motivated by selfish and impure motives.

243 - evil – The word “evil” is translated from the Greek word “πονηρός” or “ponēros”. It means full of labors, annoyances or hardships. It carries the idea of bad; in nature or condition. In the ethical sense it is a word meaning evil. The Codex Sinaiticus translates the phrase “cometh of evil” as “is of the evil one”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 37, page 17). The author of all evil is Lucifer. He was a liar from the beginning. It is his way to tell half truths, and lead us away from the truth.

244 - eye – The word “eye” is translated from the Greek word “ὄφθαλμός” or “ophthalmos”. It means the eye. Metaphorically, it means the eyes of the mind, or the faculty of knowing. The eye symbolizes “omniscience, the all seeing divinity, life giving power, light, knowledge, enlightenment, or the mind.” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 62).



The ancient world lived a Law of Retribution. This law was not a formal law, but one that most societies lived by. The law required that revenge be taken for any wrong doing. In fact, the retribution that was to be taken against an offender was anything but fair. A wrong was often repaid ten fold, sometimes more. If a family was responsible for the death of a single head of cattle, the other family would often retaliate being killing the entire herd of the offender. Wars often resulted.

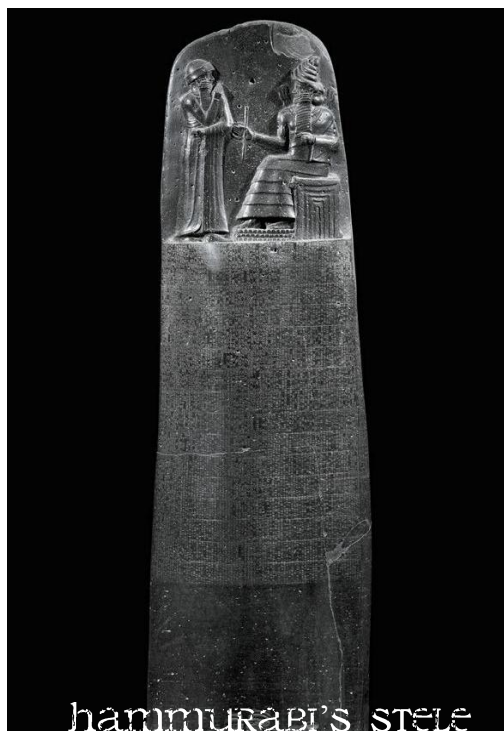
As societies were formed under wise rulers, they found that a high law was required. Some three hundred years before Moses, the Babylonian King Hammurabi wrote a list of laws. It was a Law of Justice. One of the many laws reads, “If a man destroys the eye of another man, they shall destroy his eye.” (Hammurabi between 2,285 and 2,242 BCE). As the Lord brought the Children of Israel out of Egypt, He gave them a higher law. This occurred in about 1485BCE. The Law of Justice, or as we call it; the Law of Moses, was higher than the worldly standard, but not the highest of God's Laws. A Law of Mercy would supercede the Law of Justice when the Children of God were ready to live it.

The Law of Moses has several passages that relate to Jesus' Sermon on the Mount regarding the famed “An eye for an eye, and a tooth for a tooth.” They are as follows;

“And if any mischief follow, then thou shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe.” (Exodus 21:23-25).

“And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.” (Leviticus 24:19-20).

“And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.” (Deuteronomy 19:21).



In the Sermon on the Mount, and the Sermon at the Temple, “Jesus begins by citing the oldest law in the world—an eye for an eye, and a tooth for a tooth. That law is known as the Lex Talionis, and it may be described as the law of tit for tat. It appears in the earliest known code of laws, the Code of Hammurabi, who reigned in Babylon from 2285 to 2242 B.C. The Code of Hammurabi makes a curious distinction between the gentleman and the workman. ‘If a man has caused the loss of a gentleman's eye, his eye one shall cause to be lost. If he has shattered a gentleman's limb, one shall shatter his limb. If he has caused a poor man to lose his eye, or shattered a poor man's limb, he shall pay one mina of silver... If he has made the tooth of a man who is his equal fall out, one shall make his tooth fall out. If he has made the tooth of a poor man fall out, he shall pay one third of a mina of silver.’ The principle is clear and apparently simple—if a man has inflicted an injury on any person, an equivalent injury shall be inflicted upon him.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 160).

Most people think the Law of Moses was barbaric; however, it was designed to reduce brutality. An offense could no longer be retaliated at an unequitable rate. Barclay says that “this law was never, at least in any even semi-civilized society, carried out literally.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 162). Even so, the Jews had a hard time deciphering God's direction without the spirit. “There had been a dispute between the Pharisees and Sadducees as to whether or not this scripture was to be taken literally. The Sadducees felt this scripture meant there should be an eye for an eye, lash for lash, burn for burn, and the victim should be allowed to wreak vengeance on the offender by ‘doing unto him as he had been done by’.” (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 255).

What Jesus is teaching is that the Law of Moses is ready for an even higher standard of living, the Law of Mercy. Though the Law of Moses was higher than what the primitive society was living, there was a problem with the Law of Moses. The famed Mahatma Gandhi said, “An eye for an eye makes the whole world blind.” Mahatma K. Gandhi. Huntsman said, “if followed this would make ‘the whole world blind and toothless’.” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Six Antitheses: Attaining the Purpose of the Law through the Teachings of Jesus”, Eric D, Huntsman, page 103). Jesus was offering a law that would provide healing in the place of justice.

245 - tooth – The word “tooth” is translated from the Greek word “ὀδούς” or “odous”. It means a tooth.

The Lord taught His Old Testament children that **“To every thing there is a season, and a time to every purpose under the heaven.”** (Ecclesiastes 3:1). This is the key to understanding where the Law of Moses fits in with God’s great plan. **“The original intent of the Mosaic mandate, ‘eye for eye, tooth for tooth’, was to mediate the degree of retaliation taken by those who were victimized.”** (The Sermon on the Mount in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Resist Not Evil”, Daniel K. Judd, page 5). Given the time and season, it was a law of relative compassion. It was not the Law of the Gospel, but it was perfect for where the children of Israel were spiritual. We need to remember that we are God’s children, and He is raising us to be like Him. That is a process that requires stages of progress. The Lord taught Isaiah, **“But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little...”** (Isaiah 28:13).



Everything must have its order. **“The Lex Talionis, the law of tit for tat, so far from being a savage and bloodthirsty law, is in fact the beginning of mercy. Its original aim was definitely the limitation of vengeance. In the very earliest days the vendetta and the blood feud were characteristic of tribal society. If a man of one tribe injured a man of another tribe, then at once all the members of the tribe of the injured man were out to take vengeance on all the members of the tribe of the man who committed the injury; and the vengeance desired was nothing less than death. This law deliberately limits vengeance. It lays it down that only the man who committed the injury must be punished, and his punishment must be no more than the equivalent of the injury he has inflicted and the damage he has done. Seen against its historical setting this is not a savage law, but a law of mercy.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 161-162).

The Jews were conflicted as to what the Law of Moses actually meant, and what the next step would be. The Sadducees took things literally and believed that a loss of a tooth actually required the loss of the offenders tooth. **“However, the Pharisees pointed out that Moses had taught that no one needed to lose his eye or suffer physical punishment if the offender would redeem the injury by the payment of money or by working out some kind of compensation which was acceptable to the victim. Even the scripture made provision for such an arrangement so that the offender could give monetary ‘satisfaction’ to the injured person.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 255). What was missing was the element of forgiveness and mercy.

246 - resist – The word “resist” is translated from the Greek word “ἀνθίστημι” or “anthistēmi”. It means to set one’s self against, to withstand, resist, or oppose. The Codex Sinaiticus translates the phrase “resist not evil” as “resist not the injurious”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 39, page 17).



Shakespeare describes the attitude of most men when he wrote, **“And if you wrong us, do we not revenge? If we are like you in the rest, we will resemble you in that.”** (William Shakespeare). Even today, the natural man seeks a Law of revenge. Left unchecked, the natural man would revert to a Law of retribution and retaliation.

Most people live a slightly higher law. Our societies are still based on a form of the Law of Moses, whether they recognize it or not. Our laws regulate the penalty. Even so, we have corrupted Moses’ law due to greed. **“Notice that the purpose of this law was not revenge but to balance the scale of justice between the parties. There were never any fines paid to the court or the government. Damages went to the victim.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 255). Our form of justice often results in lawyers and government reaping the benefit of wrong doing, while the victim is often cheated. The Law of Moses was **“always intended as a guide for a judge in the assessment of the penalty which any violent or unjust deed must receive.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 162). It was never intended to line the pockets of the spectators.

The Law of the Gospel is the higher law. Jesus is teaching His disciples that **“Because a wrong has been committed is no justification for the commission of another wrong. A follower of Jesus must not retaliate.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 125). This is a difficult Law to live unless one has been converted to the doctrines of Jesus. We must understand His love, and why it is necessary for us to live this higher law. With Jesus’ help **“we can resist in a spirit of love an enemy who has wronged us, but not in a spirit of hatred and retaliation. The attitude we take determines what happens to our inner selves. Hatred frustrates us. It often creates a veritable tempest within, as it did with King Lear. Hate can make our inner life a civil war. Jesus wanted us to be at peace with ourselves.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 125). This is an interesting concept, that goes contrary to the logic of the natural man.

The natural man would contend that only through justice can man find peace. The old adage, “I cannot sleep until justice is served”. The Savior understands that such a need for revenge never brings peace. Justice always leaves our heart empty. Years ago, I worked for a company where the Executive Officer embezzled large sums of money. One hundred and twenty five people lost their jobs as a result. Some employees lost their homes, others had marital problems, and almost all faced financial problems. I spent years dealing with trials, a grand jury, media harassment, and even death threats. After many long years, the courts found him guilty. I attended his sentencing. I thought I would some solice in hearing justice being served. I sat and watched his broken family cry as they sentenced him to 7 years in Susanville State Penitentiary and the repayment of \$750,000. The family was financial ruined, and emotionally torn. There were grandchildren who would be denied a grandfather, and he would return to the family a felony. I left the court room with an empty heart. There was no solice in retribution. I have developed a sense of pity and sorrow for him. After time, I have come to forgive him. There is great comfort in letting hurt go, and forgiving trespasses. **“Contention leads to bitterness and smallness of soul; persons who contend with each other shrivel up spiritually and are in danger of losing their salvation. So important is it to avoid this evil that Jesus expects his saints to suffer oppression and wrong rather than lose their inner peace and serenity through contention. ‘He that hath the spirit of contention is not of me,’ he told the Nephites, ‘but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.’ (3 Ne. 11:29).”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 228).

247 - smite thee – The word “smite” is translated from the Greek word “ῥαπίζω” or “rhapizō”. It means to smite with a rod or staff. It can also mean to smite in the face with the palm of the hand or to box the ear. The term here is used metaphorically for all wrong doing, persecution, and abuse.

Jesus is asking His disciples to do a very un-natural thing. He is asking us to face abuse and wrong doing with love and compassion. He is asking His disciples to be like Him. He is the prime example of His own teachings. Isaiah had prophesied of Jesus’ atonement saying, **“I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.”** (Isaiah 50:6). Jesus faced all manner of abuse and persecution from evil men, and yet, He maintained love to the point that He atoned for them.

248 - right – The word “right” is translated from the Greek word “δεξιός” or “dexios”. It means the right, or right hand. Symbolically, it represents a place of honor or authority. The right symbolizes **“the side of honor, the side of the righteous, and the side of God.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 138).



It is no coincidence that Jesus chose to use the right cheek for His discussion. It carries the idea that one is on the side of right. Rather, the insult was not deserving or warranted.

Additionally, the smiting of the right cheek accompanied yet another insult. In the Ancient Near Eastern culture, the left hand was used for personal hygiene and therefore could not be used for other functions. One could not eat with the left hand, or perform tasks associated with eating or contact with others using the left hand. The smiting with the left hand would have been a horrible insult.

Sticking the right cheek with the right hand has its own problem. Jesus **“says that if anyone smites us on the right cheek we must turn to him the other cheek also. There is far more here than meets the eye, far more than a mere matter of blows on the face. Suppose a right-handed man is standing in front of another man, and suppose he wants to slap the other man on the right cheek, how must he do it? Unless he goes through the most complicated contortions, and unless he empties the blow of all force, he can hit the other man’s cheek only in one way—with the back of his hand. Now according to Jewish Rabbinic law to hit a man with the back of the hand was twice as insulting as to hit him with the back of the hand.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 164).

Whether someone is slapped by the back of the right hand on the right cheek, or with the palm of the left hand on the right cheek, the insult would be significant. According to the Law of Retaliation, the offended must seek revenge.

249 - cheek – The word “cheek” is translated from the Greek word “σιαγών” or “siaγōn”. It means the jaw or the jaw bone. The jaw symbolizes **“the start or entrance to something.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 89). Slapping someone on the face is not common place in our culture and society. At the time of Jesus, however, it was much more common. **“The intention is not to injure but to humiliate, to put someone in his or her place... A backhand slap was the usual way of admonishing inferiors. Masters backhanded slaves...The only normal response would be covering submission.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Resist Not Evil”, Daniel K. Judd, page 12). Since their society was riddled with slaves and servants, it would be a common sight to see. Even so, if someone slapped you, and you were not a slave or a servant, it would be even more insulting. Jesus was speaking to His disciples and they were neither slaves nor servants.

The Savior knew what the future held for His disciples. Though He loved them, He knew that they would face insult and injury because of their belief in Him. The way they reacted to such insult and injury would reflect on His character. They were in fact His representatives. They needed to react like Jesus in every instance. At the end of Jesus’ mortal life He was forcibly taken before Caiaphas where they held an illegal night trial. They could not establish a proper case against Jesus, so they became angry. **“Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands”** (Matthew 26:67). Though Jesus had the power to call down the wrath of heaven, He softly submitted to their abuse.

Jesus knew that the pure in heart would recognize a spirit of mercy, rather than retaliation, as a divine attribute. Additionally, there is an added benefit to not retaliating. **“This action robs the oppressor of the power to humiliate. The person who turns the other cheek is saying, in effect, ‘Try again, Your first blow failed to achieve its intended effect. I deny you the power to humiliate me. I am a human being just like you. You status (gender, race, age, wealth) does not alter the fact. You cannot demean me’.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Resist Not Evil”, Daniel K. Judd, page 13).

The principle of turning the other cheek seems to have root in the Old Testament. Jeremiah wrote, **“He giveth his cheek to him that smiteth him: he is filled full with reproach.”** (Lamentations 3:30). It is no wonder that Old Testament prophets echo Jesus’ words, He is the “Jehovah” of the Old Testament.

250 - turn – The word “turn” is translated from the Greek word “στρέφω” or “strophō”. It means to turn or turn around.

The meat of the Gospel lies somewhere in this simple concept of turning the other cheek. We are all sinners. We offend God on a regular basis, yet we seek His kindness, forgiveness and mercy. Metaphorically, we want Him to turn the other cheek. The Gospel teaches that if we want His blessings, we must come unto Him, and try to emulate Him. It stands to reason that we would then “turn the other cheek” rather than retaliate. **“When we take matters into our own hands and seek justice on our own terms, we make things worse for ourselves, for those who have offended us, and for those who are attempting to bring about reconciliation.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Resist Not Evil”, Daniel K. Judd, page 14). In a very real sense, we hinder our Father’s work, when we seek to issue our own justice.

Many of us have enough self control to deny any physical retribution to be issued from ourselves, but harbor ill feeling none the less. Though we might not directly act on the feelings, we offer retaliation in the things we say to other people. We are quick to issue judgment to all that will listen. We speak unkind words and broadcast our offender’s sins to many. Judd wrote, **“Your criticism may be worse than the conduct you are trying to correct.”** (The Sermon on the Mount: in Latter-day Scripture,



The 39th Annual BYU Sidney B Sperry Symposium, "Resist Not Evil", Daniel K. Judd, page 14). In other words, our actions may be more harmful than anything the offender might have done.

There is another aspect to Jesus' words. If Jesus' disciples retaliated, the evil men of this world would be quick to kill them. It would effect their ability to perform their sacred work. **"These instructions were directed primarily to the apostles, who would be professedly devoted to the work of the kingdom to the exclusion of all other interests. In their ministry it would be better to suffer material loss or personal indignity and imposition at the hands of wicked oppressors, than to bring about an impairment of efficiency and a hindrance in work through resistance and contention."** (Jesus the Christ, James E. Talmage, pages 235-236). Had the Apostles not followed Jesus direction we might have the New Testament as it stands today. Their patience and long suffering allowed the time necessary to fulfill their missions here on the earth. The same applies for you and I.

All priesthood holders should carefully follow the Saviors direction to turn the other cheek. **"President Joseph F. Smith taught 'It is extremely hurtful for any man holding the Priesthood, and enjoying the gift of the Holy Ghost, to harbor a spirit of envy, or malice, or retaliation, or intolerance toward or against his fellowmen. We ought to say in our hearts, let God judge between me and thee, but as for me, I will forgive. I want to say to you that Latter-Day Saints who harbor a feeling of unforgiveness in their souls are more guilty and more censurable than the one who has sinned against them. Go home and dismiss envy and hatred from your hearts; dismiss the feeling of unforgiveness; and cultivate in your souls that spirit of Christ which cried out . . . upon the cross, 'Father, forgive them; for they know not what they do.' This is the spirit that Latter-Day Saints ought to possess all the day long. The man who has that spirit in his heart and keeps it there will never have any trouble with his neighbor' (Gospel Doctrine, 255–56)."** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 201).

251 - the other – The word "other" is translated from the Greek word "ἄλλος" or "allos". It means another or other.

The Lord asks His disciples to place everything they have on His altar. We have but two cheeks, and if one is smitten in His service, He requires that we offer the other. **"The Savior told his disciples he did not want them violently protesting every misfortune that might happen to them and demanding a pound of flesh for every injury. He wanted them to develop a superior moral capacity to turn the other cheek. This is not easy. It is not even natural. The inborn instinct is to strike back, to retaliate. But now Jesus was calling for the refinement of the human spirit to the highest level of tolerance and patient endurance."** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 256). We cannot hope to accomplish this without His spirit to soften our hearts and speak peace to our souls.



The world seeks revenge, and even when they find it they are not at peace. The problem is there is no peace in anger and hate. Shakespear wrote, **"Men in rage strike those that wish them best."** (Othello, William Shakespear). That is the problem with all the mortal emotions which Lucifer preys upon. We cannot solve the evils that come upon us by returning evil. Albert Eistine said, **"We cannot solve our problems with the same thinking we used when we created them."** (<http://www.brainyquote.com>). Evil must be conquered by righteousness.

Though the Israelites live the Laws of Moses, it was preparing them to live a higher law. The higher law was built upon the lower law. Therefore, it should not be surprising that there are glimpses of the Law of the Gospel throughout the Old Testament. **"It must be remembered that the Lex Talionis is by no means the whole of Old Testament ethics. There are glimpses and even splendours of mercy in the Old Testament. 'You shall not take vengeance or bear any grudge against the sons of your own people' (Leviticus 19:18). 'If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink' (Proverbs 25:21). 'Do not say, I will do to him as he has done to me' (Proverbs 24:29). 'Let him give his cheek to the smiter; he be filled with insults' (Lamentations 3:30). There is abundant mercy in the Old Testament too. So, then, ancient ethics were based on the law of tit for tat. It is true that that law was a law of mercy; it is true that it was a law for a judge and not for a private individual; it is true that it was never literally carried out; it is true that there were accents of mercy speaking at the same time."** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 163). God is developing and molding us to become as He is. Therefore, we cannot continue to live the Law of Justice. That would stop our progression. We must learn to live a Law of Mercy.

To fully live the Law of Mercy, we have to endure trials of every kind. It is only under these circumstances that we can exercise mercy. True mercy cannot be given when there is no fault to forgive, or trial to bear. Even faceless trials offer us opportunity to practice mercy. Trials are often self absorbing. We become agitated, and often rude. If we follow the Savior's pattern, we are kind and merciful to others while our life feels like it is falling down around us. **"Jesus here speaks of what is still true in the Near East – the most insulting of all physical blows being that of striking the right cheek with the back of the hand. Jeremias suggests that the allusion here is to the insult offered to one adjudged to be a heretic. Everywhere in the gospels, the members of the new community are subject to persecution and insult by reason of their attachment to Jesus. The discipleship will bring inevitable suffering and repudiation, and the disciples may not go to law."** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, pages 68-69). The disciple of Jesus Christ forgives and moves on.

252 - sue – The word "sue" is translated from the Greek word "κρίνω" or "krino". It means to separate, put asunder, to pick out, select or choose. It is used to render an opinion, deem, resolve, decree, or pass judgment. The Codex Sinaiticus translates the phrase "And if any man will sue thee at the law" as "And to him that will go to law with thee". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 40, page 17).

When the United States was first founded, it was founded on principles of the Bible. Lots has changed since that time. Today, the United States has 5% of the world's population and 66% of the world's lawyers. There is 1 attorney for every 265 people in the United States. We use the justice system to reap revenge and retribution. It is an indicator that we are living the lower Law. What is sad is that the fullness of the Gospel has been restored. The Law of the Gospel is here, but most of the world doesn't know where to find it.

So we sue for justice, revenge, and retaliation. Unfortunately, **“retaliation—with the inevitable bitterness and smallness of soul that attends it—cannot do other than keep hatred alive in the souls of men. If a man gouge out the eye of his neighbor, what benefit accrues to the wounded person if he retaliate by gouging out the eye of the offender? Has he enlarged his own soul, or has he permitted it to shrivel to the same smallness as the soul of his attacker?”** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 93). Unless we adopt a better way, we will spiral down a path of hatred and contention. I have felt like that is where we are as a nation. The country seems to get angry over everything. They hate everyone that doesn't think like them. There is no common ground, only contention. **“Contention leads to bitterness and smallness of soul; persons who contend with each other shrivel up spiritually and are in danger of losing their salvation. So important is it to avoid this evil that Jesus expects his saints to suffer oppression and wrong rather than lose and serenity through contention. He that hath the spirit of Contention is not of me.”** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 93).

The Savior is teaching His disciples that just because there is a “legal” way to reap revenge, it is not the Lord's way. If they are sued in a court of Law, they are to pay the law of justice and free themselves from its fetters. The disciples are to be so focused on the spiritual that if they are sued for their coat, they should offer the coat as well as the cloak.

253 - the law – The word “law” is translated from the Greek word “κρίνω” or “krinō”. The word “law” is translated from the same Greek word used to translate the word “sue” in foot note #252 of this chapter. **“After nearly fifteen hundred years of suffering, schooling, and preparation under this law of fear, Jesus now announces that it is replaced by a law of love. No longer shall the penalties of the Mosaic code prevail. In an attempt to preserve in our modern legal codes the Christian rather than the ‘Mosaic standard of punishment for crimes, cruel and unusual punishments are by law expressly forbidden.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 228).

254 - thy coat – The word “coat” is translated from the Greek word “χιτῶν” or “chiton”. It means a tunic; an undergarment usually worn next to the skin. It was an under-garment of sorts. **“Jesus goes on to say that if anyone tries to take away our tunic in a law suit, we must not only let him have that, but must offer him our cloak also. Again there is much more than meets the eye. The tunic, chiton (Greek #5509), was the long, sack-line inner garment made of cotton or of linen. The poorest man would have a change of tunics. The cloak was the great, blanket-like outer garment which a man wore as a robe by day, and used as a blanket at night. Of such garments the Jew would have only one. Now it was actually the Jewish law that a man's tunic might be taken as a pledge, but not his cloak. ‘If ever you take your neighbours garment in pledge (his cloak), you shall restore it to him before the sun goes down; for that is his only covering, it is his mantle for his body; in what else shall he sleep?’ (Exodus 22:26-27). The point is that by right a man's cloak could not be taken permanently from him.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 165). This passage in Exodus reads, **“If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:”** (Exodus 22:26).

255 - thy cloak – The word “cloak” is translated from the Greek word “ἡμίτιον” or “himation”. It means a garment, in a general sense; however, it is often used in reference to the upper garment. It is often used in reference to a cloak or mantle. The Codex Sinaiticus translate the word “cloak” as “mantle”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 40, page 17). A cloak symbolizes **“dignity and position. It can also symbolize disguise and deception.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 38). Scripturally, the cloak symbolizes one's status, power, and/or authority. To give one's undergarment was not an especially large loss. The giving of the cloak was significant. The cloak symbolized one's worldly status. To give it was a symbol of humility. It is a willingness to forego all worldly wealth, power and fame.

Jesus is instructing His disciples to not get hung up in legal proceedings. Worldly wealth was to be secondary to spiritual obedience. **“Legal action to take one's property, in the example represented by one's tunic (an inner garment but translated by the KJV as ‘coat’), should be met with a willingness to give up even more, in this case the more expensive cloak.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Six Antitheses: Attaining the Purpose of the Law through the Teachings of Jesus”, Eric D, Huntsman, page 99).

256 - compel – The word “compel” is translated from the Greek word “ἀγγαρεύω” or “aggareuō”. It means to employ a courier, dispatch a mounted messenger, press into public service, or compel to go. The Codex Sinaiticus translated the word “compel” as “impress”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 41, page 18). **“The verb is Persian in origin, and the noun (aggaros, plural aggaroi) denotes men who carried the royal mail. Josephus (Antiquities XIII 52) uses the verb for the compulsory carrying of military stores. Adolf Deissmann...points out that the word was used in third century B.C. Egypt of a boat used for postal purposes.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 69).

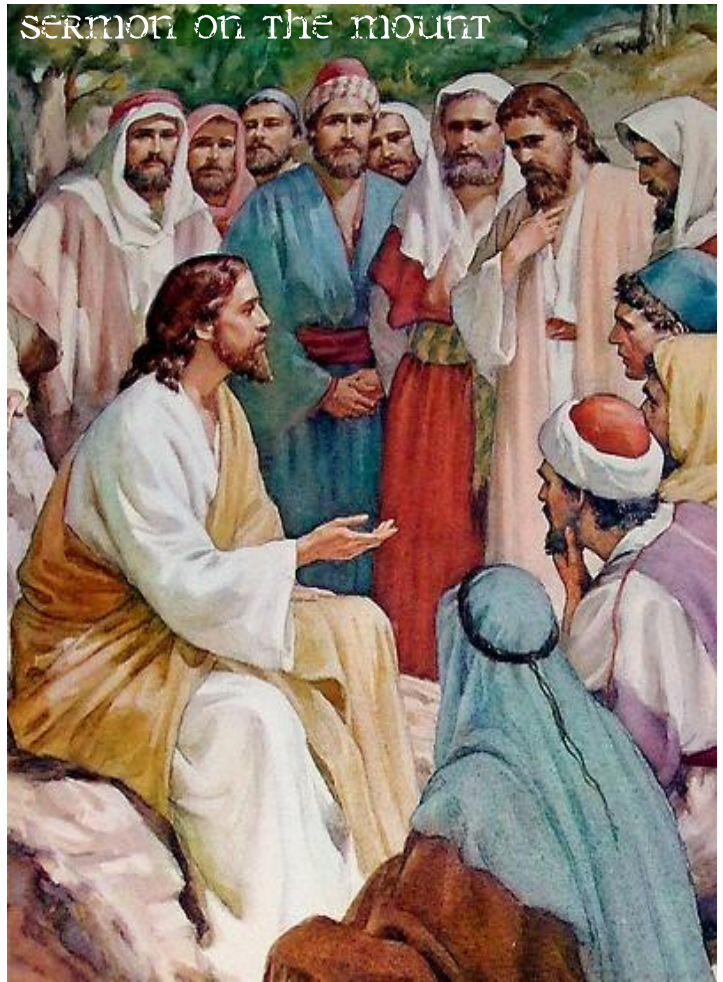
Unbeknownst to most people, the ancients had developed an intricate postal system. As far back as Job, whom Jasher places at the time of Moses, there appears to have been a postal system that operated between countries. Job records, **“Now my days are swifter than a post: they flee away, they see no good.”** (Job 9:25). **“The kings courier had absolute command of all help that was necessary in the performance of his task. He could press whosoever's servants into his service, and compel the owners to accompany him if he desired. To refuse compliance with his demands was an unpardonable offense against the king.”** (Manners and Customs of the Bible, James M. Freeman, pages 338-339).

The Jews were an occupied country. Roman mail couriers could demand, at their leisure, that people drop what they are doing and assist with the mail. This is not only the origin of the word but its usage at the time of Jesus as well. Barclay explains, **“The word used for to compel is the verb *aggareuein* (Greek #29), and *aggareuein* is a word with a history. It comes from the noun *aggareus*, which is a Persian word meaning a courier. The Persians had an amazing postal system. Each road was divided into stages lasting one day. At each stage there was food for the courier and water and fodder for tile horses, and fresh horses for the road. But, if by any chance there was anything lacking, any private person could be impressed, compelled into giving food, lodging, horses, assistance, and even into carrying the message himself for a stage. The word for such compulsion was *aggareuein* (Greek #29). In the end the word came to signify any kind of forced impressment into the service of the occupying power. In an occupied country citizens could be compelled to supply food, to provide billets, to carry baggage. Sometimes the occupying power exercised this right of**



compulsion in the most tyrannical and unsympathetic way. Always this threat of compulsion hung over the citizens. Palestine was an occupied country. At any moment a Jew might feel the touch of a Roman spear on his shoulder, and know that he was compelled to serve the Romans, it might be in the most menial way.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 166).

The disciple of Jesus was not to jeopardise his ability to serve God by refusing to comply with Roman law. It was better to comply so that they could continue the work of salvation. Additionally, the disciples were to be seen as law abiding, obedient men rather than trouble makers and law breakers. Jesus was not a law-breaker, and that is the example He set.



257 - go a mile – The word “mile” is translated from the Greek word “μίλιον” or “milion”. It means a mile, among the Romans the distance of a thousand paces or eight stadia, about 1.5 km [somewhat less than our mile]. The term “mile (Gr. Million) is found only here in the New Testament. It is of Latin origin, and occurs in the later Jewish writings.” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 69). The U.S. mile is about 1.6 kilometers.

258 - go with him twain – The word “go” is translated from the Greek word “ὑπάγω” or “hypagō”. It means to lead under, bring under, to go away, or depart. The word “twain” is translated from the Greek word “δύο” or “dyo”. It means the two, or the twain. The Codex Sinaiticus translates the word “twain” as “two”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 41, page 18).

Jesus is giving clear instruction to the disciples as to what manner of men they should be. If compelled by law to do something, they should not only comply but they should do so in a way that leaves no question to the observer. If asked to go one mile, as was the law for assisting a mail courier, they should go two miles. This would eliminate any argument over the disciples’ compliance with the law. It should be remembered that **“to comply with this law often resulted in great inconvenience. The principle involved is that the saints should pay their taxes, abide by the laws of the land, and submit to those public burdens attendant upon citizenship.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 229). This same requirement rest upon the latter-day saints.

259 - give to him – The word “give” is translated from the Greek word “δίδωμι” or “didōmi”. It means to give, grant, supply, furnish or deliver.

260 - asketh thee – The word “asketh” is translated from the Greek word “αἰτέω” or “aiteō”. It means to ask, beg, call for, crave, desire, or require.

261 - borrow – The word “borrow” is translated from the Greek word “δανείζω” or “daneizō”. It means to lend money, to loan or borrow. **“This translation is based on the background of the word danizein, ‘to lend at interest’, which is translated in RSV by ‘borrow’. Because although the injunctions of the Law against usury were firm and clear, certain practices had grown up to circumvent these restrictions, and there were many people whom debt had reduced to a pitiful state. Interest rates were extremely high in the ancient world (often 100, sometimes 200 percent), thanks to the prevailing hazards of drought, insecurity of travel, the unpredictable rapacity of tax collectors, rebellion, banditry, nomad raids, and warfare of all kinds. While the Law prohibited lending at interest between fellow Israelites, it said nothing about lending between Israelites and Gentiles – and so it was understood that interest would be permitted in that case.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, pages 69-70).

The Law of Moses was very clear on lending. Moses recorded;

“Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.” (Deuteronomy 23:20).

“But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.” (Deuteronomy 15:8).

The statement, made by Jesus in the Sermon on the Mount, has more to do with lending than it does with interest. The message Jesus is sending to His disciples is that they should treat all mankind as their brothers and sisters. As such, what brother would not lend to his brother in need? Would you turn your sister away if you had the resources to help her? Absolutely not. **“One of the provisions under the law of Zion, as given to Moses, was that the whole community was expected to help every family enjoy the security of an inheritance with their own home and their own plot of ground. This was facilitated by the fact that newly married couples, immigrants, or those who were considered “poor” or limited in resources were granted loans by their more prosperous neighbors without having to pay any interest.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 260). Jesus is expanding the Law of Moses, in this instances, to all mankind. It is the Law of the Gospel. We are all brothers and sisters in Christ. Joseph Smith taught, **“Let thy hand never fail to hand out that that thou owest while it is yet within thy grasp to do so”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 356).

262 - turn not thou away – The word “turn” is translated from the Greek word “ἀποστρέφω” or “apostrophō”. It means to turn away, to turn back, return or bring back.

In our society, we are quick to pass judgment. A brother in need is frequently turned away because we have deemed him unworthy. Perhaps he smells of alcohol, or has gang tattoos. Perhaps he is living an obvious lifestyle that breaks the laws of God. The disciple of Jesus doesn’t turn them away, but offers them the love of Jesus. Barclay wrote, **“And**

it must also be remembered that it is better to help a score of fraudulent beggars than to risk turning away the one man in real need.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 170).

263 - love – The word “love” is translated from the Greek word “ἀγαπάω” or “αγαπάδ”. It means to welcome, entertain, to be fond of, or to love dearly.

English is typically a pretty powerful language. When I served my mission in Danmark, I learned that English has more words than many languages. That makes it more descriptive and colorful. Apparently English has nothing on the Greek. “Greek is a language which is rich in synonyms; its words often have shades of meaning which English does not possess. In Greek there are four different words for love.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 171).

- Storgi** - A family type love. The type of love a father has for his child.
- Eros** - A passion type love. The love a man has for a young woman
- Philia** - A deep true love. The kind of love tha endures
- Agape** - A brotherly love. A Christ like love to all men.

Barclay defines these for types of love as follows;

Storgi - “There is the noun *storgi* with its accompanying verb *stergein*. These words are the characteristic words of family love. They are the words which describe the love of a parent for a child and a child for a parent. ‘A child,’ said Plato ‘loves (*stergein*) and is loved by those who brought him into the world.’ ‘Sweet is a father to his children,’ said Philemon, ‘if he has love (*storge*).’ These words describe family affection.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 171).

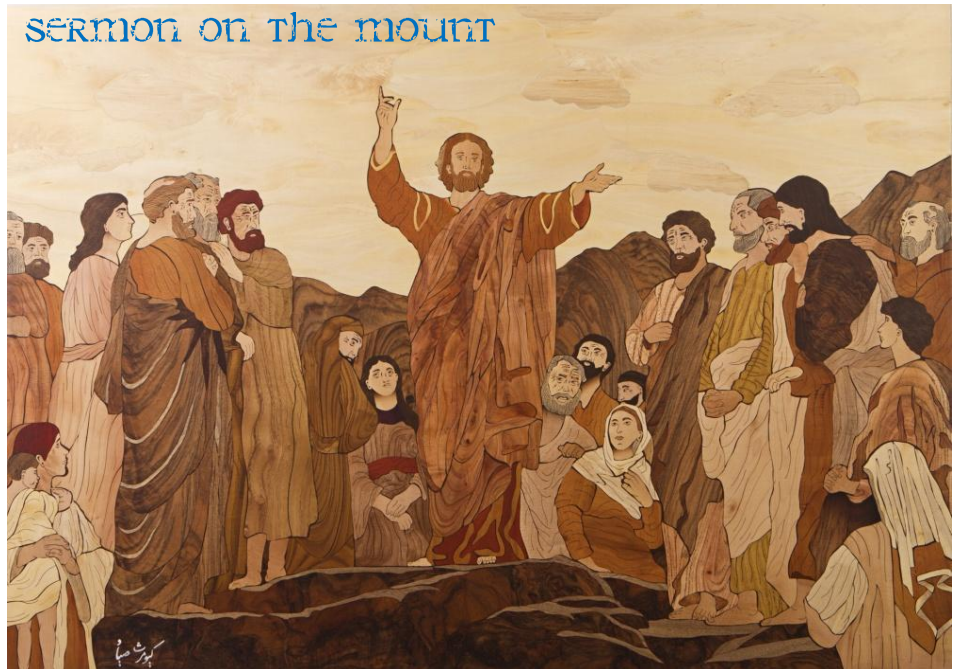
Eros - “There is the noun *eros* and the accompanying verb *eran* (compare Greek #2037). These words describe the love of a man for a maid; there is always passion in them; and there is always sexual love. Sophocles described *eros* as ‘the terrible longing.’ In these words there is nothing essentially bad; they simply describe the passion of human love; but as time went on they began to be tinged with the idea of lust rather than love, and they never occur in the New Testament at all.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 171).

Philia - “There is *philia* (Greek #5373) with its accompanying verb *philein* (Greek #5368). These are the warmest and the best Greek words for love. They describe real love, real affection. *Hot philountes* (Greek #5368), the present participle, is the word which describes a man’s closest and nearest and truest friends. It is the word which is used in the famous saying of Meander: ‘Whom the gods love, dies young.’ *Philein* (Greek #5368) can mean to fondle or to kiss. It is the word of warm, tender affection, the highest kind of love.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 171-172).

Agape - “There is *agape* (Greek #26) with its accompanying verb *agapan* (Greek #25). These words indicate unconquerable benevolence, invincible goodwill. (*Agape* (Greek #26) is the word which is used here.) If we regard a person with *agape* (Greek #26), it means that no matter what that person does to us, no matter how he treats us, no matter if he insults us or injures us or grieves us, we will never allow any bitterness against him to invade our hearts, but will regard him with that unconquerable benevolence and goodwill which will seek nothing but his highest good. From this certain things emerge.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 172).

Jesus refers the disciples to a saying that must have been very familiar to them. He says, “Ye have heard that it hath been said”, indicating a known saying. Unfortunately, there is no such saying in the Old Testament, which includes “*hate thine enemy*”. Some scholars speculate that Jesus is referring to Deuteronomy 25:19, which reads “**Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.**” Even so, this is a far stretch from being what Jesus quoted. Neither is it a command to hate one’s neighbor.

It is hard to believe that the pre-mortal Jesus (Jehovah) would give a command to the Jews to hate their enemies. Such a command is contrary to many of the concepts in the Law of Moses. In fact, the book of Proverbs teaches, “**If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.**” (Proverbs 25:21). One constant is that Jesus is the source of love and Lucifer is the source of hate. J. Rueben Clark explained, “**This divine command of love gives the one and only remedy that will bring lasting peace out of the bloody tragedy that is now devastating the world. Hate is born of Satan; it fosters murder, the second crime in degree of all that God has listed... Hate-mongers brew a poison that makes victims of themselves.**” (Behold the Lamb of God, J. Reuben Clark, Jr., page 303).



So, where did the saying come from? Cornelius a’ Lapide, a Flemish Jesuit from Belgium who live in the late 1500’s, sited the Glossa Ordinaria (An early Catholic commentary on the Bible) to form a theory that Jesus was quoting the oral or scribal law. He wrote, “**I maintain, therefore, that this saying was not in the Law, but was said by the Scribes who interpreted the Law. For they, because they found in Lev. xix. 18, ‘Thou shalt love thy neighbour,’ or ‘thy friend,’ as the Vulgate translates, inferred from thence that they should hate their enemies.**”

Like the rest of the Sermon on the Mount, Jesus is elevating the way the disciples are to think. The Law of Moses was a Law of Justice. Quite frankly, our enemies might deserve justice; however, the Law of the Gospel is designed to give them mercy. He is asking His disciple to continue to love their neighbors, but he is asking that they also love their enemies. We are to love all men. The Lord gave the same direction in the latter days when he said, **“I know thy heart, and have heard thy prayers concerning thy brethren. Be not partial towards them in love above many others, but let thy love be for them as for thyself; and let thy love abound unto all men, and unto all who love my name.”** (Doctrine and Covenants 112:11). It is easy to love someone who loves us. The challenge is to love someone who has done nothing to earn that love. But then, isn't that what God has done for us? The proverbist wrote, **“Many will entreat the favour of the prince: and every man is a friend to him that giveth gifts.”** (Proverbs 19:6).



264 - neighbor – The word “neighbor” is translated from the Greek word “πλῆσιον” or “plēsion”. It means a neighbor or a friend.

The portion of the verse where Jesus says “Thou shalt love thy neighbor” appears to be a quotation from the Book of Leviticus, which reads, **“Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.”** (Leviticus 19:18). The Jews had developed such an unrighteous pride that hate and disdain were a way of life for many. The Lord was teaching His disciples a higher Law. He was teaching that since all mankind are the offspring of God, it follows that we are all brothers and sisters. An inherent friendship should exist. Therefore, we are metaphorically neighbors; all of us regardless of race, color, or background. **“This is a quotation from Leviticus 19:18, but the remainder of the verse is oral commentary inferred from the distinction drawn in the post-Exilic period between dealings with Jews on the one hand and dealing with Gentiles on the other. All such distinction is here made possible for the disciple. All men are neighbors to the man who has assumed the responsibilities of discipleship.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 71).

265 - thine enemy – The word “enemy” is translated from the Greek word “ἐχθρός” or “echthros”. It means hated, odious or hated. It is also used in reference to being hostile, hating, or opposing another. **“An enemy is defined in many different ways. The dictionary says an enemy may be one who cherishes harmful designs against another, one who is hostile or extremely unfriendly, a declared opponent or adversary, an assailant, a backbiter or slanderer, a military antagonist, a stiff competitor, or a traitor.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, pages 262-263).

It is easy to see why the Jews may have adopted the saying “hate thine enemy”. Most of the definition for an enemy is unpleasant. They are the people that most people avoid. They are the ones that parents will often counsel their child to stay away from. **“The group known as Essenes, for example, who lived during Jesus’ mortal life in Jerusalem and in Qumran near the Dead Sea openly taught as a fundamental tenet of their brand of Judaism that one should love the children of light but hate the children of darkness (see Dead Sea Scrolls, The Manual of Discipline, otherwise called The Community Rule, I:9–11, IX:21–23; Vermes, 62,75).”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, pages 201-202).

Jesus boldly declares that we are to love our enemy as we do our neighbor. Barclay writes, **“Jesus never asked us to love our enemies in the same way as we love our nearest and our dearest. The very word is different; to love our enemies in the same way as we love our nearest and our dearest would neither be possible nor right. This is a different kind of love.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 172). Unfortunately, I disagree with Barclay in this instance. The word “love”, used by the Savior, in relation to a neighbor and an enemy is the same exact word in Greek (see footnote #163 of this chapter). There are other Greek words that could have been used for a lesser or different kind of love. Even so, the recorded sermon does not use them. The Lord appears to require the same kind of love.

Joseph Smith, who had his fair share of enemies, taught by example. Joseph wrote, **“Joseph remarked that all was well between him and the heavens; that he had no enmity against any one; and as the prayer of Jesus, or his pattern, so prayed Joseph—Father, for give me my trespasses as I forgive those who trespass against me, for I freely forgive all men. If we would secure and cultivate the love of others, we must love others, even our enemies as well as friends.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 350).

266 - your enemies – The word “enemies” is translated from the Greek word “ἐχθρός” or “echthros”. It means hated, odious or hated. It is also used in reference to being hostile, hating, or opposing another.

Perhaps the real question is, who is my enemy? Might I propose that we have no enemy except for our common enemy, that being Lucifer. He would have us hate each other, so that the children of God become divided. He would have us call our brother or sister our enemy. We should never be enemies. We are all in this mortal probation together. We are brothers and sisters, engaged in the same cause.

Even so, we succumb to hate and have many different enemies. Cleon Skousen said, “Obviously, there are many different kinds of enemies, and they must be dealt with in several different ways. Perhaps we could classify them in three different groups. First, there is the human relations enemy. This is the most common kind. Such an enemy may arise from a personality conflict, an off-handed, unkind remark, spreading gossip or tale-bearing perceiving the individual as being a social or business threat, perhaps” mutual resentment because of adverse political views or even different religious views... The next group is more challenging. This is where you or your family have suffered a significant injury by someone. The injury may be physical, economic, or even an injury to one's position in a profession or social status. Even wanting to love this kind of enemy takes a lot of prayer and introspection... Finally, we come to the third and most difficult group of all. These are the wretched wicked. They are the enemies of the community, sometimes preying upon the whole of society. This type of enemy is in a mental state of anarchy and revolt. We call it the criminal mind. This type of person enjoys his or her greatest satisfaction in getting away with deceit and treachery.” (The Days of the Living Christ, Volume 1, W. Cleon Skousen, pages 263-264).

A disciple of Jesus is a minister of love. He is a friend to the friendless. He mourns with those that mourn. He has compassion on the sinner. “Jesus is here restoring the perfect gospel law of love. To those subject to the Mosaic standard it was a new doctrine. Never before had they been required to love their foes; indeed, they had grown to look upon Israel's enemies as God's enemies. But now the gospel of love was to extend to all men, not just to those of the chosen seed.” (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 230).

267 - bless them – The word “bless” is translated from the Greek word “εὐλογέω” or “eulogēō”. It means to praise, or celebrate with praise. The Codex Sinaiticus translates the phrase “bless them” as “pray for them”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 44, page 18).



Our English word “eulogy” is derived from the Greek word “Eulogeo”. It truly represents the meaning of the Greek word in that it is a speech designed to praise and celebrate the life of a person. We often read Jesus' words to “bless them that curse you” as a call to pray for them. While it is true that Jesus continues by saying that he should do good to them, and pray for them, the direction to bless them is rather a call to praise them.

I have a friend that generally looks for the good in people. Even when people treat him poorly, he will respond with things like, “It sounds like you are having a bad day, how can I help you?”. He looks to the positive side of things and will often make comments like, “It is nice to see that someone is passionate about their beliefs”, or he will comment on one of their positive attributes. It usually softens the moment. It is amazing what praise and positive comments can do to an otherwise unpleasant situation.

The Jews of Jesus' time had developed an attitude of loving their own and hating their enemies. “From the document known as the Rule of the Community that we learn much about the Qumran

covenantors' beliefs and practices, including the very view that Jesus contradicts in the Sermon on the Mount. That document declared, ‘Love all that He [God] has chosen and hate all that He has rejected’ and ‘These are the rules of conduct for the Master in those times with respect to his loving and hating. Everlasting hatred in a spirit of secrecy for the men of perdition! Thus, it seems clear that some points of Jesus' doctrine were an intentional rebuttal of Essene teaching.’ (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 346).

268 - curse you – The word “curse” is translated from the Greek word “καταράσσειν” or “katarassein”. It means to curse, doom, or imprecate evil upon. The Codex Sinaiticus translates the term “curse” as “persecute”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 44, page 18).

When we think of a curse, we often think of some supernatural spell or omen. That is not the case here. The word “curse” implies the use of offensive words or language uttered with the express intent to anger, annoy or harm someone else. Some of the most harmful things in this life have been done with words rather than swords or guns. Our mouths are our most dangerous weapons. Sometimes, we use them without thought or care. Other times we use them for intentional harm. We gossip and malign those we don't like. We hurt people's reputations by speaking when we have no right or knowledge. It is this that Jesus is speaking about when he uses the word “curse”.

269 - do good – The word “good” is translated from the Greek word “καλῶς” or “kalōs”. It means beautifully, finely, excellently, or well. It can also mean to speak well of one, or to do good. The Codex Sinaiticus omits the phrase “do good to them that hate you, and pray for them which despitefully use you, and persecute you.” (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 44, page 18).

270 - them that hate – The word “hate” is translated from the Greek word “μισέω” or “miseō”. It means to hate, pursue with hatred, or detest.

Hate is a horrible emotion. Nothing good comes from it. When we fill our heart with hate for others, we spiritually damage our own soul. We must resist the temptation to return hate when hateful things are done to us. A disciple of Jesus returns good for evil, and love for hate. Shakespear wrote, **“My only love sprung from my only hate! Too early seen unknown, and known too late! Prodigious birth of love it is to me, That I must love a loathed enemy.”** (Romeo and Juliet, William Shakespear).

271 - pray – The word “pray” is translated from the Greek word “προσεύχουμαι” or “proseuchomai”. It means to offer prayers or to pray.

We are all spiritual beggars. We lack the resources and ability to return home to our Father in Heaven. We have sinned and fallen short, every single one of us. As such, we petition, or beg, God for His blessings and forgiveness. Like a mortal begger, we hope for mecry and the fulfillment of our needs. Spiritually, we call this prayer. It is interesting that the spiritual things provided by God are referred to as “gifts” of the spirit. Like a begger, we cannot produce the spiritual nourishment we need without a merciful gift.

Our enemies, by their very definition, are in need of the gifts of God. Disciples of Jesus Christ do not reject those who are behaving poorly because they lack the necessary spiritual gifts. Instead, they are to “beg” for them. They pray that the Lord will be merciful to them, as He is to us.

There is an interesting dichotomy that occurs when we pray for our enemies or those who offend us. By seeking for their needs, the Lord provides further for us. Job lost almost all that he had physically. His wife left him in the process, and his friends eventually lost faith in him. His captivity, or suffering, ended when he stopped worrying about himself. The Old Testament records, **“And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before.”** (Job 42:10). Such is the pattern that Jesus is outlining for His disciples.

272 - despitefully – The word “despitefully” is translated from the Greek word “ἐπηρεάζω” or “epēreazō”. It means to insult.

In the ancient world, insults were a significant thing. People lived a much simpler life. Their reputation and the reputation of their family was an important thing. Conquering armies made it a point to issue insults to the conquered. It was common to be insulted by you enemies. **“Of olden time, and in ages past, Israel's enemies had been God's enemies, and the Gentile nations were kept away at sword's point; had it not been so, the chosen people would have been swallowed up by the world. Their world was one of force and violence in which whole nations were forced to believe what their rulers decreed or be destroyed from off the face of the earth. This tight grip on the minds of men has now been loosened, and now the gospel is to go to the world—all men everywhere are to hear the word. Israel must love the Gentiles, for they are to be adopted into the family of Jehovah. All men will be judged by what is in their ownhearts. If their souls are full of hatred and cursings, such characteristics shall be restored to them in the resurrection.”** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 94).



273 - use you – Due to a poor translation of the word “epēreazō”, which early translators rendered as “despitefully” rather than “to insult”. Since it was translated as desitefully the translators add “use you” to make sense of the sentence.

274 - persecute – The word “persecute” is translated from the Greek word “διώκω” or “diōkō”. It means to make to run or flee. It can also mean to harass, trouble, or molest.

The Book of Mormon teaches that **“it must needs be, that there is an opposition in all things.”** (2nd Nephi 2:11). It then stands to reason that Jesus' disciples would face persecution. The greater their service would be to the Lord, the greater the opposition from the adversary. The Lord expected great things from His disciples, and at the same time expected them to face equal persecution. He is preparing His disciples for what layes ahead of them. They are to concern themselves over the welfare of the persecutor rather than the persection they received.

275 - your Father – The word “Father” is translated from the Greek word “πατήρ” or “patēr”. It means a generator or male ancestor. It can mean a literal father, as well as a remote ancestor, i.e. forefather.

I find it interesting that so many people do not comprehend the concept that God is the literal Father of our spirits, and that we existed in His presence prior to the formation of the earth. Many believe that our existence started at birth, and yet the scriptures teach, **“Ye are the children of the Lord your God...”** (Deuteronomy 14:1). Additionally, the New Testament commonly uses the title Heavenly Father as the title for God the Father. This title differentiates Him from our mortal fathers, the fathers of our physical bodies.

Though God is the Father of our spirits, we must enter covenants with Him and live those Covenants to become His sons and daughters in the flesh. This is the doctrine of divine adoption. **“The Greek wording of Matthew 5:45 connotes a rebirth of sorts: ‘so that you may become [be born (genesthe) sons of your Father in heaven.’ This idea parallels the doctrine of being spiritually born of God and receiving His image in one’s countenance, as found in the - Book of Mormon (Alma 5:14). Disciples must reflect in their lives, in their behaviors, and in their countenances the distinguishing trait of the great Parent of the universe in order to truly become His children and His heirs in every way and to pass the tests of mortality.”** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 346).

276 - his sun to rise– The word “sun” is translated from the Greek word “ἥλιος” or “hēlios”. It means the sun, or rays of the sun. The word “rise” is translated from the Greek word “ἀνατέλλω” or “anatellō”. It means to rise, or come forth from the plants. The sun symbolizes **“the supreme cosmic power, the all-seeing divinity, God himself, and the rich**

blessings of God.” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 162). The encyclopedia of Jewish symbols says, “**The Sun signifies: Blessing, God, Healing and Power.**” (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platin Teutsch, page 166).

277 - rain – The word “rain” is translated from the Greek word “βρέχω” or “brechō”. It means to moisten, wet, or water. It is used for rain. The rain symbolizes “**divine blessings, revelation, heavenly influences, beatitude, and puriciation.**” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 136).



In the ancient Near East, rain was considered a blessing from heaven. They lived in a dry and harsh environment. Rain was not a frequent occurrence. Droughts were common, and typically associated with divine retribution. Therefore, rain was considered a blessing for the righteous, and drought was considered punishment for the wicked.

In the Sermon on the Mount, Jesus helps the disciples understand that God loves all His children. He sends his blessings down upon the righteous as well as the wicked, just as the rain falls indiscriminately upon all men. That is not to say the God doesn't chasten His wayward children. Through the Prophet and Apostle John, God said, “**As many as I love, I rebuke and chasten.**” (Revelation 3:19). Jesus is helping His disciples understand how they should view the wicked and unrighteous that they come in contact with. He would have His disciples treat them as He would treat them. “**But while one portion of the human race is judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole human family with a fatherly care and paternal regard; He views them as His offspring, and without any of those contracted feeling that influence the children of men, causes His sun to rise on the evil and on the good, and sendeth**

rain on the just and on the unjust. He holds the reins of judgment in His hands; He is a wise Lawgiver, and will judge all men, not according to the narrow, contracted notions of men, but, ‘according to the deeds done in the body whether they be good or evil’.” (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 247).

There is a passage in the Doctrine and Covenants that reads, “**There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated— And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.**” (Doctrine and Covenants 130:20-21). With reference to this scripture, it seems to be a contradiction, at least on the surface, to Jesus' message that God blesses the wicked with the righteous. The scripture is not a contradiction, but rather we must broaden our view. We tend to look at the now, and therefore cannot justify why certain people reap blessings that we don't believe they have earned through obedience. What we fail to see is that we all lived in the presence of God before coming to earth. Our obedience in the pre-mortal realm earned us certain blessings in mortality. And so, the wicked are blessed along side the righteous while in the flesh.

There is also another side to blessings falling upon the righteous and the wicked. Men must experience some goodness in their lives so that they may see and understand the difference between joy and sorrow, and blessings and cursings. “**And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—**” (Doctrine and Covenants 29:39). Even Job, who was classified as a perfect man, experience trials, pains, and sorrows so that he could see and know the difference. The Old Testament records, “**Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.**” (Job 2:10). Job saw the blessing of tribulation, and therefore he did not murmur or complain. Likewise, we hope that the wicked see the goodness in God's blessings.

We need not be troubled by the fact that the wicked receive blessings from the hand of God. All things are just in the sight of God. The wicked shall reap no more than they deserve, and the same applies to the righteous. In the end, justice will be met and mercy extended. Captain Moroni taught, “**For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God.**” (Alma 60:13). We need not be concerned about the consequences that may be inflicted upon us by the wicked. A disciple of Jesus is to be more concerned about the salvation of his fellow man. Yes, even the wicked. The Lord taught Joseph Smith, “**And that you be firm in keeping the commandments wherewith I have commanded you; and if you do this, behold I grant unto you eternal life, even if you should be slain.**” (Doctrine and Covenants 5:22). “**That all these things shall give thee experience, and shall be for thy good.**” (Doctrine and Covenants 122:7).

278 - just – The word “just” is translated from the Greek word “δίκαιος” or “dikaios”. It means righteous, or observing divine laws. It conveys the idea of being approved of or acceptable to God.

279 - unjust – The word “unjust” is translated from the Greek word “ἀδικος” or “adikos”. It is descriptive of one who violates or has violated justice. It is used of the unjust, unrighteous, or sinful.

280 - reward – The word “reward” is translated from the Greek word “μισθός” or “misthos”. It means dues paid for work. In speaking with his son Corianton, Alma taught, “**Therefore, my son, see that you are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again.**” (Alma 41:14)

281 - publicans – The word “publicans” is translated from the Greek word “τελώνης” or “telōnēs”. It means a renter or farmer of taxes. Among the Romans, usually a man of equestrian rank, a tax gatherer, collector of taxes or tolls, one employed by a publican or farmer general in the collection of taxes. The tax collectors were as a class, detested not only by the Jews, but by other nations also, both on account of their employment and of the harshness, greed, and deception, with which they did their job. In verse 47 of Matthew chapter 5, the Codex Sinaiticus replaces the word “publicans” with “heathens”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 47, page 18).

282 - salute– The word “salute” is translated from the Greek word “ἀσπάζομαι” or “aspazomai”. It means to draw to one's self. It means to salute one, greet, bid welcome, or wish well.

283 - thy brethren – The word “brethren” is translated from the Greek word “ἀδελφός” or “adelphos”. It means a brother, whether born of the same two parents or only of the same father or mother. It can also be used of individuals of the same belief system, ancestry, employment, background, or bonds of affection. “**There is a love from God that should**

be exercised toward those of our faith, who walk uprightly, which is peculiar to itself, but it is without prejudice; it also gives scope to the mind, which enables us to conduct ourselves with greater liberality towards all that are not of our faith, than what they exercise towards one another. These principles approximate nearer to the mind of God, because it is like God, or Godlike.” (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 167).

284 - only – The word “only” is translated from the Greek word “μόνον” or “monon”. It means only, alone or but.

285 - Be ye – The word “be” is translated from the Greek word “ἔσομαι” or “esomai”. It means “I will be”, future first person singular of “to be”. This is significant in the context of Jesus’ Sermon. He is commanding His disciples to committing themselves to “become” perfect, as state that must begin today but will not be realized until some future date. Huntman explains, “The word translated as ‘be’ is ‘esesthe’, a future form usually taken to be an imperatival future...but this form could also be a predictive future, meaning that if we live according to the antitheses, we will, in due course, become perfect.” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Six Antitheses: Attaining the Purpose of the Law through the Teachings of Jesus”, Eric D, Huntsman, page 105).

Many have read the statement in the Sermon on the Mount to be perfect, and have become discouraged. We see ourselves so far from the goal, and for most of us so incapable. This is where faith in Jesus’ saving power comes to play. “None ever were perfect but Jesus; and why was He perfect? Because He was the Son of God, and had the fullness of the Spirit, and greater power than any man. But notwithstanding their vanity, men look forward with hope (because they are ‘subjected in hope’) to the time of their deliverance.” (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 213). Present Hinckley said, “Do what you can do, in the best way you know, and the Lord will accept of your effort.” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Be Ye Therefore Perfect: The Elusive Quest for Perfection”, Frank F. Judd Jr., page 139).

286 - perfect – The word “perfect” is translated from the Greek word “τέλειος” or “teleios”. It means to be brought to its end, or finished. It is also used to convey something or someone wanting for nothing necessary to completeness; i.e. perfect. In another use of the word, it means full grown, adult, of full age, or mature.



There is probably no scripture so ominous to the hearts of faithful men than the direction from the Savior to be perfect. Joseph Smith adds the this anxiety with his inspired translation of the Bible. He changed “be ye perfect” to “Ye are therefore commanded to be perfect ...” (Joseph Smith Translation of Matthew 5:50). We now change what might have been perceived as an admonishment to a commandment.

There has been much commentary of what the word “perfect” really means. Perhaps, imperfect man is looking for a softening of the commandment through definition. The word “perfect”, in English, carries the idea that one is completely and utterly free of faults, defects, and inadequacies. Judd explains, “A primary definition of the English word ‘perfect’ is ‘being in a state of undiminished or highest excellence’ and ‘flawless’.” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Be Ye Therefore Perfect: The Elusive Quest for Perfection”, Frank F. Judd Jr., page 123).

The Greek and Hebrew term from which we translate as perfect carry slightly different meanings. In fact, there appears to be multiple words used to derive the English word “perfect”. “Apparently the scriptural definition of perfection is different from our usual one. In the Bible three Hebrew words and two Greek words are translated into King James English as “perfect.” They are shalem (1 Kings 8:61; 15:14, 2 Kings 20:3), tam (Job 1:1), tammim (Genesis 6:9; 17, Deuteronomy 18:13), teleios (Matthew 5:48; 19:21; Ephesians 4:13; Colossians 4:12; James 3:2), and artios (2 Timothy 3:17). None of these five words means “flawless” or “sinless.” They are otherwise rendered as “whole,” “upright,” “undefiled,” “just,” or “complete.” A person who is whole, complete, upright, and so forth, is one who, upon sinning, as all mortals do, immediately and thoroughly repents and is again reconciled to God and becomes whole, complete, and upright once more. It is an ongoing process of repenting and improving throughout this life.” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 203). Below is a chart summarizing the Greek and Hebrew words used in the King James Version of the Bible for “perfect” or “perfection”. There are several additional words to the above quote.;

Language	Word	Transliteration	Biblical Usage / Definition
Hebrew	שלם	Shalem	Complete, safe, peaceful, perfect, whole, full, at peace, finished, unharmed, or complete is regard to vovenant keeping
Hebrew	תם	Tam	Perfect, Complete, one who lacks nothing in physical strength, beauty, etc., Sound, Wholesome, Morally Innocent, having integrity, one who is morally and ethically pure.
Hebrew	מבלה	Miklah	Completeness, Perfection
Hebrew	תבלית	Takliyth	End, Perfection, Consummation, Completion, and Completeness
Hebrew	כלל	Kalal	To Complete, perfect, make complete, make perfect
Hebrew	תמים	Tamiym	Complete, Whole, entire, sound, healthful, unimpaired, innocent, having integrity, complete or entirely in accord with truth and fact
Aramaic	גמר	Gemar	To complete, perfect (past participle)
Greek	ἄρτιος	Artios	Fitted, Complete, Perfect, having a special aptitude for given uses
Greek	ἐπιτελέω	epiteleo	To bring to an end, accomplish, perfect, execute, complete, to take upon one’s self
Greek	τέλειος	teleios	Brought to its end, finished wanting nothing necessary to completeness, perfect, consummate human integrity and virtue, full grown, adult, mature

It should be noted that in all cases the word complete is part of the words usage and Biblical definition. Complete to what end? Well, to the measure of our creation. And what were we created to become? Jesus specifically used the word teleios. “So, then, a man will be teleios (Greek #5046) if he fulfils the purpose for which he was created. For

what purpose was man created? The Bible leaves us in no doubt as to that. In the old creation story we find God saying, 'Let us make man in our image after our likeness' (Genesis 1:26). Man was created to be like God. The characteristic of God is this universal benevolence, this unconquerable goodwill, this constant seeking of the highest good of every man." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 176). Judd explains, "...the meaning of teleios in this case 'can hardly be a reference to sinlessness.'" (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Be Ye Therefore Perfect: The Elusive Quest for Perfection", Frank F. Judd Jr., page 127). We all have sinned. It is becoming complete. It is a process of correction, repentance, and improvement until that day when we look upon ourselves and see our Father in Heaven's countenance within ourselves. It is becoming like Him, in whose image we were created. "A rabbinic commentary (TB, Shabbath 133b), quoting a first-century A.D. authority, paraphrases this as: 'Be like him. As he is gracious and merciful, so be you gracious and merciful.'" (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, pages 71-72).

Since the Sermon on the Mount uses the Greek word "teleios", we will focus our attention to that specific word. "The Greek word for perfect is teleios (Greek #5046). This word is often used in Greek in a very special way. It has nothing to do with what we might call abstract, philosophical, metaphysical perfection. A victim which is fit for a sacrifice to God, that is a victim which is without blemish, is teleios (Greek #5046). A man who has reached his full-grown stature is teleios (Greek #5046) in contradistinction to a half-grown lad. A student who has reached a mature knowledge of his subject is teleios (Greek #5046) as opposed to a learner who is just beginning, and who as yet has no grasp of things." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 175). Spiritually, the word teleios is applied to one who can control the natural man. It is someone who is driven by the spirit of God and not his base desires. The Apostle James wrote, "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (James 3:2).

There is a school of thought that says that one who is "teleios" or "perfect" is one who has received all of the rites and ordinances required to come back into the presence of God. Welch explains, "The Greek word translated into English as 'perfect' in Matthew 5:48 is *teleios*. This important word is used in Greek religious literature to describe the person who has become fully initiated in the rituals of the religion. *Teleios* is 'a technical term of the mystery religions, which refers to one initiated into the mystic rites, the initiate. The word is used in Hebrews 5:14 - 6:1 to distinguish between the initial teachings and the full instruction; and in Hebrews 9:11 it refers to the heavenly temple. Generally in the Epistle to the Hebrews, its usage follows a 'special use' from Hellenistic Judaism, where the word teleios means 'to put someone in the position in which he can come, or stand, before God.' Thus, in its ritual connotations, this word refers to preparing a person to be presented to come before God



'in priestly action' or 'to qualify for the cultus'. Early Christians continued to use this word in this way in connection with their sacraments and ordinances." (The Sermon at the Temple and The Sermon on the Mount, John W. Welch, page 58). The state of "teleios" appear to involve not only a state of improvement and completion, but a state of complete knowledge and covenant making. The disciple of Jesus needed to be fully vested in the Lord. They could not properly serve the master unless they entered into the proper covenants and performed the necessary rites. They are a necessary part of perfection. Welch concludes the the state of "teleios" or "perfection" is one where the disciple not only enters into covenants, but keeps them with completeness. He states, "Matthew does not use teleios in the Greek sense of the wholeness of consecration of God. It tends towards the meaning of 'living up to an agreement or covenant without fault: as the Father keeps the covenants he makes with us...Teleios is a locus technicus from the Mysteries: the completely initiated who has both qualified for initiation and completed it is teleios, lit. 'gone all the way', fulfilling all requirements, every last provision of God's command. The hardest rules are what will decide the teleios, the final test - the Law of Consecration." (The Sermon at the Temple and The Sermon on the Mount, John W. Welch, pages 60-61).

Modern church leaders have clarified what it means for us to be "perfect" with regards to Jesus' command at the Sermon on the Mount. "President: Hugh B. Brown said, 'We take seriously and literally the injunction of the Savior to be perfect' (Conference Report, Oct. 1966, 102)." (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 203). The goal of every church member, who became such through covenant and rite, is to become like our Father in Heaven. He is perfect in every way, and so our ultimate goal is to be perfect in every way. In spite of scholars efforts to soften the Greek word "teleios", and maybe reduce the requirements of perfection, the fact remains; we were created to become like God. "This is the doctrine of exaltation, the doctrine that as God now is, man may become; this is the doctrine that mortals have power to become like Deity in power, might, and dominion; in wisdom, knowledge, and truth; in love, charity, mercy, integrity, and in all holy attributes." (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 94).

Jesus was, is and shall be the only man who endured mortality without error or fault. He is the only perfect man. That being said, there are others in scripture referred to as perfect. It may be that they were perfect as defined by the Greek and Hebrew terms for perfect. It could also be that they were perfect through Jesus. Imperfect men can repent of their sins and achieve a state of perfection. Those that are vigilant in their efforts to repent and correct sins and misdeeds achieve a level of perfection while in mortality. "Elder Russell

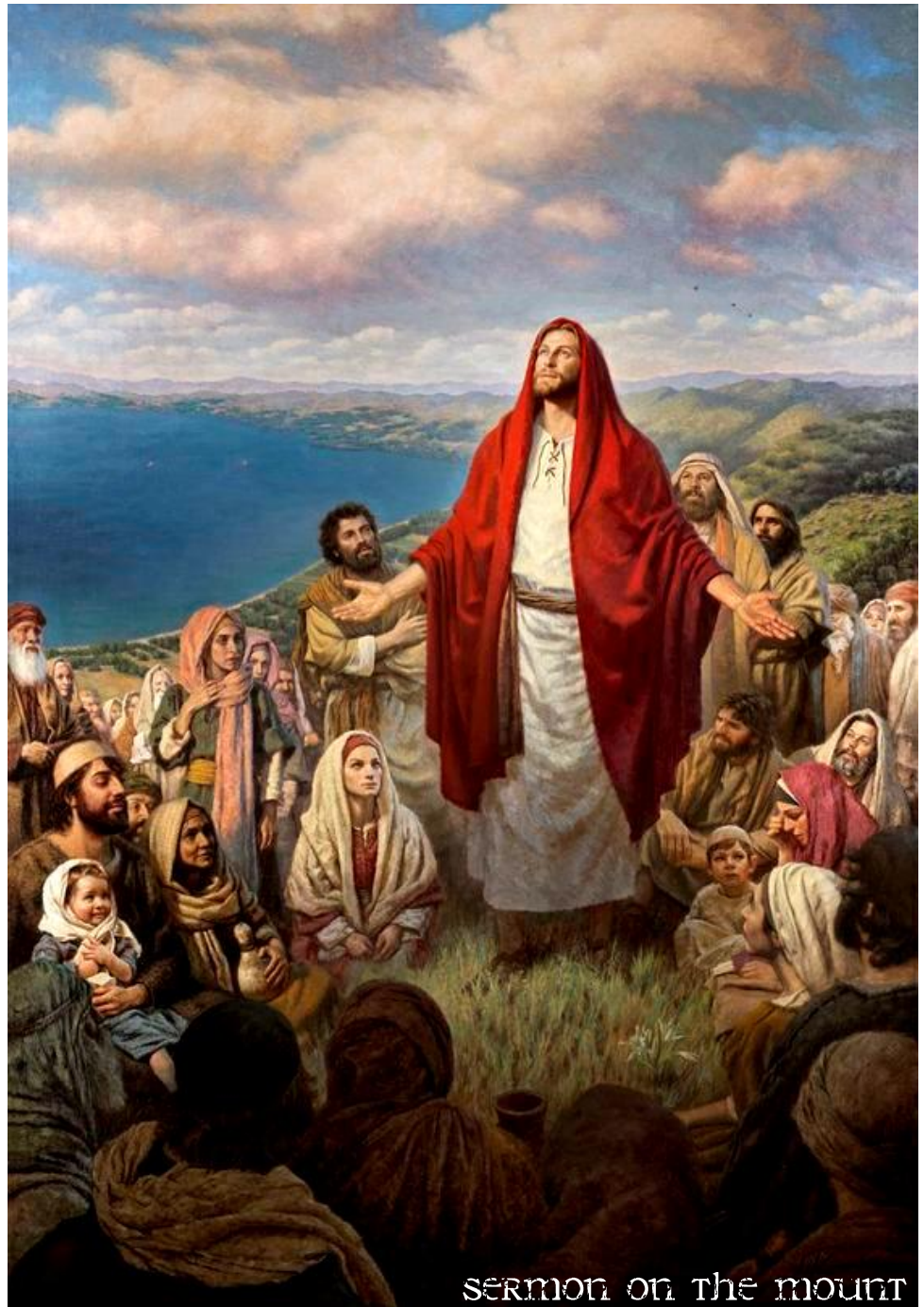
M. Nelson taught about those whom the scriptures characterize as perfect. Scriptures have described Noah, Seth, and Job as perfect men. No doubt the same term might apply to a large number of faithful disciples in various dispensations 'but' does not mean that these people never made mistakes or never had need of correction.' Rather, the process of 'mortal perfection can be achieved as we try to perform every duty, keep every law, and strive to be as perfect in our sphere as our Heavenly Father is in his.' Modern scripture states that 'Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God' (Moses 8:13). Thus Noah and his children demonstrated their perfection of complete integrity by means of their loyal obedience to the Lord. This is likely what Noah's perfection indicates." (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Be Ye Therefore Perfect: The Elusive Quest for Perfection", Frank F. Judd Jr., page 124).

The scriptures speak of Noah being perfect, and records, "These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God." (Genesis 6:9). It also speaks of Job being perfect. The Book of Job states, "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." (Job 1:1). The Doctrine and Covenants reveals that Seth, the son of Adam, was perfect. The Lord said, "Because he (Seth) was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age." (Doctrine and Covenants 107:43).

The commandment to be perfect is not a new one. In fact, it was not a new one at the time of Jesus. The word Holy is synonymous with perfect, and the Lord taught ancient Israel, **“Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.”** (Leviticus 19:2). In another place in the Law, Moses revealed, **“Thou shalt be perfect with the Lord thy God.”** (Deuteronomy 18:13). Jesus was not just reiterating ancient Law, but he was instructing His disciples on the requirements necessary for them to properly serve Him. The same requirements apply to us today.

Now comes the big question, How can we achieve perfection? **“It is of infinite and eternal perfection that Jesus here speaks. He is exhorting his followers to press forward in total obedience until they become like the Father—like him in power, might, and dominion; like him in wisdom, knowledge, and truth; like him in love, charity, mercy, integrity, and in all holy attributes.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 231). Such a process does not occur overnight. In fact, it will not be achieved in this lifetime. I once heard someone ask, “do you know how you eat an elephant? One bit at a time.” Such it is with the process of perfection. Even though we cannot achieve it in the foreseeable future, the process must be actively pursued on a daily basis. Joseph Smith taught, **“When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel—you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave”** (Teachings of Presidents: Joseph Smith, page 268).

When we take serious the command to be perfect, we begin to work on aspects of our life that are lacking. We give our best, no our very best, to improve. And then, when we fall, we pick ourselves up and try again. Slowly, our hearts and habits change. Our ability increases, and improvement is made. **“The essential sense of the Savior’s command to be perfect is a call to live the gospel of Jesus Christ to the best of one’s ability, using the Atonement to repent when necessary.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Be Ye Therefore Perfect: The Elusive Quest for Perfection”, Frank F. Judd Jr., page 124).



Some might stop the work of perfection citing the fact that they continue to sin and therefore the effort is futile. Some become impatient, and give up. **“Elder Mark E. Petersen taught: ‘A certain degree of perfection is attainable in this life. I believe that we can be on hundred percent perfect, for instance, in abstaining from the use of tea and coffee. We can be one hundred percent perfect in abstaining from liquor and tobacco. We can be one hundred percent perfect in paying a full and honest tithing. We can be one hundred percent perfect in abstaining from eating two meals on fast day and giving to the bishop as fast offering the value of two meals....’** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Be Ye Therefore Perfect: The Elusive Quest for Perfection”, Frank F. Judd Jr., pages 131-132). As we obtain perfection in certain areas of our life, as small as they may be, God will acknowledge our efforts and bless us with His supporting spirit. Success breeds success, or so they say, and in this case, obtaining small degrees of perfection will encourage us to perfect other areas of our life. The Lord will bless our honest efforts and commitment to keep His commandments. **“Thus, as we obey and trust in the Savior to the utmost of our ability, we become ‘sanctified in Christ by the grace of God, through the shedding of the blood of Christ.’ (Moroni 10:33). This allows the individual to ‘be perfected in him’. (Moroni 10:32). Moroni carefully utilizes passive verbs to teach, as Philo did, that we do not attain this state of perfection on the basis of our own merits.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Be Ye Therefore Perfect: The Elusive Quest for Perfection”, Frank F. Judd Jr., page 126).

It is encouraging to me that I do not have to rely solely upon my ability to become perfect. As I put forth my best effort, though it be feeble, Jesus will strength, forgive, correct, and succor me. The impossible now becomes very possible. **“Elder Gerald N. Lund noted that the modern use of the word perfect can carry the meaning of ‘having all flaws and errors removed.’ Disciples of Christ cannot make themselves perfect through their own merits, but Christ can remove our flaws and wrongs through the power of his Atonement.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Be Ye Therefore Perfect: The Elusive Quest for Perfection”, Frank F. Judd Jr., page 132).

SERMON ON THE MOUNT



Where do I start? There is so much to work on, and perfection is such a daunting task. It really starts outside of us. I know that doesn't make much sense. If I am going to work on me, how does it start somewhere other than me? Godly perfection is a love for God and His Children. This is the basis and the reason for all perfection. Until we learn that simple lesson, our efforts towards perfection will be lacking. **"To become as perfect or as completely devoted as God is, disciples must not only keep the two great commandments to love God and to love their neighbor but also demonstrate love towards those who do not love them."** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Be Ye Therefore Perfect: The Elusive Quest for Perfection", Frank F. Judd Jr., page 131).

Living the commandments, of and by themselves, will not make us perfect. Don't get me wrong, they are an important part of perfection. We cannot be perfect and be covenant breakers and violate commandments. Even so, perfection requires that we not only behave perfectly, but that our thoughts and desires are perfect as well. The story of the rich man who came to the Lord want to know how to receive eternal life comes to mind. Matthew records, **"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the**

commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matthew 19:16-21). If we really want perfection, our heart and mind must be set on the Lord and His children at any cost, or through any sacrifice.

The Sermon on the Mount is instruction to the disciples of Jesus. They are commanded to be perfect, or in other words, to strive to do what is right in all places and at all times and in all things, while continually and constantly repenting when they fail. Through Jesus' atonement, we can be forgiven and renewed. There may be much to repent of daily, but that does not mean that we cannot be perfected in Him. **"Elder Nelson underscored the concept that perfection is a long process when he exclaimed, 'Perfection is pending.' Because of this, 'we need not be dismayed if our earnest efforts toward perfection now seem so arduous and endless.'"** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Salt and Light: Being in the World but Not of the World", Matthew O. Richardson, page 89). The point is, Jesus would not have given such a commandment if there was not a way to accomplish it. I may not be perfect today, but I can humbly approach my Father in Heaven, in the name of His Son, and partake of His redeeming powers which perfect me.

So, how bad to you want to be like Jesus? **"The gospel of Jesus Christ focuses on what a person not only does but also thinks and feels, a higher standard indeed."** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Be Ye Therefore Perfect: The Elusive Quest for Perfection", Frank F. Judd Jr., page 129). The concept of "wanting" to be perfect is necessary for anyone of us to begin the process. **"In Aristotelian philosophy, the telos was the model, end, or purpose of something it was struggling to become. Therefore, something is teleios when it attains its end and purpose."** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "The Six Antitheses: Attaining the Purpose of the Law through the Teachings of Jesus", Eric D. Huntsman, page 105). If your heart has no desire to become perfect, then by its very definition you can never become teleios. **"The heart of perfection is true discipleship; it is following the Savior. The man needed to learn that 'the discipleship of the kingdom is not simply a matter of obeying commandments; it requires an absolute commitment'."** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Be Ye Therefore Perfect: The Elusive Quest for Perfection", Frank F. Judd Jr., page 127).

It should be evident that there are two types of perfection that must be considered when understanding the command to be perfect as contained in the Sermon on the Mount. There is earthly perfection and heavenly perfection. The two are not the same thing. Elder Bruce R. McConkie explained, **"Perfection is of two kinds—finite or mortal, and infinite or eternal. 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 fulness 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, Bruce R. McConkie, pages 512-514). Mortal perfection can be achieved by every living soul, while in mortality. It is not only possible, but we are commanded to do so. Eternal perfection comes after prolonged performance of mortal perfection. Like the Law of Moses was the the Law of the Gospel, so is mortal perfection to eternal perfection. **"Elder Nelson taught that... mortal perfection is achieved through the kind of faithful obedience, uncompromised loyalty, and righteous desires... Just like Noah, Seth, and Job, we attain this mortal perfection 'if we do the best we can' to be 'faithful disciples' and 'strive to be as perfect in our sphere as our Heavenly Father is in his'. Eternal perfection is a different matter: 'Our Heavenly Father has eternal perfection,' but, significantly, this type of perfection is 'much more than errorless performance... Not until after his Atonement, death, and glorious Resurrection did the Savior declare to the Nephites, 'I would that ye should be perfect even as I, or your Father who is in heaven is perfect (3 Nephi 12:48).'"** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Be Ye Therefore Perfect: The Elusive Quest for Perfection", Frank F. Judd Jr., pages 132-133).

Knowing and understanding that there are two types of perfection reduces frustration and anxiety. **"President Joseph F. Smith taught, 'We do not look for absolute perfection in man. Mortal man is not capable of being absolutely perfect. This state of sinlessness may not be obtainable in mortality, but, as President Joseph Fielding Smith explained, 'We are commanded to be perfect even as our Father in heaven is perfect. It will take us ages to accomplish this end, for there will be greater progress beyond the grave, and it will be there that the faithful will overcome all things.'"** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Be Ye Therefore Perfect: The Elusive Quest for Perfection", Frank F. Judd Jr., page 132). Even so, it is encouraging to know that I can keep the commandment to be perfect while in the flesh. **"It is hoped that this knowledge will comfort those who are discouraged and are tempted to give up, thinking no matter how hard they try their best effort does not measure up to what they perceive as perfection. But if they really are giving their best effort to faithfully live the gospel, they are perfect."** (The

Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Be Ye Therefore Perfect: The Elusive Quest for Perfection", Frank F. Judd Jr., page 134).

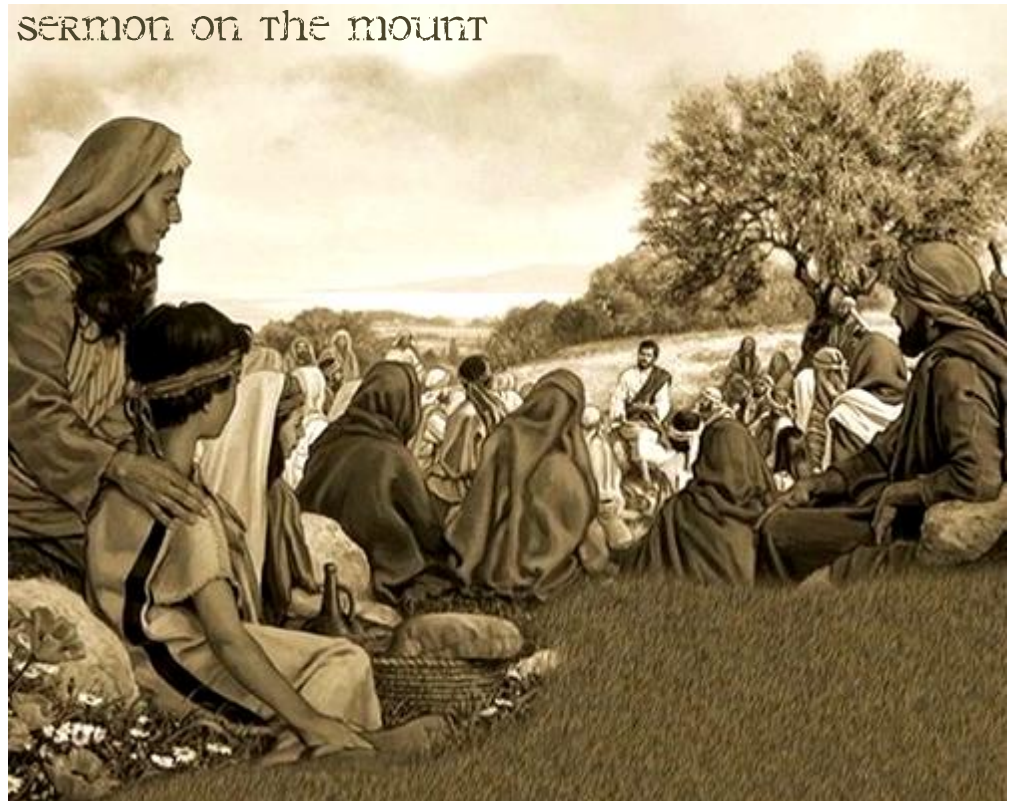
So what was Jesus saying to His disciples? I believe He was instructing them to be the best example of the Gospel of Jesus Christ that they possibly could. He was telling them to be diligent in keeping the commandments, and to be patient with the errors and follies of others. **"God is filled with pure love for all people, whether they love him or not. And this divine love is devoid of anger, lust, false claims, and desires for revenge. This is the love that disciples must possess as they become as fully devoted, or as perfect, as God is."** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Be Ye Therefore Perfect: The Elusive Quest for Perfection", Frank F. Judd Jr., page 131). He was telling them to do their very best in serving Him and His Children. **"President Brigham Young taught concerning disciples of Christ who are striving for perfection, 'if they do the very best they know how, they are perfect'."** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Be Ye Therefore Perfect: The Elusive Quest for Perfection", Frank F. Judd Jr., page 133).

Mortal perfection is achieved as we care for each other in the way that Jesus cares for us. It is living the Gospel of Jesus Christ to the very best of our ability. Joseph Smith said, **"I told them I was but a man, and they must not expect me to be perfect; if they expected perfection from me, I should expect it from them; but if they would bear with my infirmities and the infirmities of the brethren, I would likewise bear with their infirmities."** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 302).

287 - even—The word "even" is translated from the Greek word "ἴσπερ ἡσπερ". It means just as, or even as. The Codex Sinaiticus omits the word "even". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 5, Verse 48, page 18).

Many may try to define perfection in a way that suits them best, but Jesus was very clear that the perfection He is looking for was patterned after His Father. We are expected to be as God is. **"By fulfilling the law with his teachings, Jesus addresses the change of heart necessary to achieve our purpose and become what God intends: a complete, spiritually mature being such as he is."** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "The Six Antitheses: Attaining the Purpose of the Law through the Teachings of Jesus", Eric D. Huntsman, page 105).

We can gauge our progress by comparing our thoughts and action to the example of our Father in Heaven and His Son. **"President Harold B. Lee taught, 'Every one of us, if we would reach perfection, must [at] one time ask ourselves this question, 'What lack I yet?'"** (General Conference, "What Lack I Yet?", Larry R. Lawrence, October 3, 2015). Asking this question, in conjunction with the Lord's standard will reveal to our minds and our hearts where we need to improve. **"We came to learn and improve until we gradually become sanctified or perfected in Christ. The journey of discipleship is not an easy one. It has been called a 'course of steady improvement.' As we travel along that strait and narrow path, the Spirit continually challenges us to be better and to climb higher. The Holy Ghost makes an ideal traveling companion. If we are humble and teachable, He will take us by the hand and lead us home."** (General Conference, "What Lack I Yet?", Larry R. Lawrence, October 3, 2015).



This is an important aspect to perfection. The Holy Ghost is the great sanctifier. On our quest for perfection, we enter into covenants and perform sacred rites. These are bound by the Holy Ghost. The Holy Ghost is the instrument whereby the Lord helps us change our hearts. The Holy Ghost gives us direction and guidance in our pursuit of perfection. And, the Holy Ghost is instrumental in washing away our sins through the power of Jesus' redemption. **"The atoning sacrifice of the Savior is what makes perfection or sanctification possible."** (General Conference, "What Lack I Yet?", Larry R. Lawrence, October 3, 2015). We look for the spirit of the Holy Ghost to come upon us so that we know we are on the right path, and to know that we have been forgiven of past sins. **"To Him, our direction is ever more important than our speed."** (General Conference, "What Lack I Yet?", Larry R. Lawrence, October 3, 2015). **"The Holy Ghost doesn't tell us to improve everything at once. If He did, we would become discouraged and give up. The Spirit works with us at our own speed, one step at a time, or as the Lord has taught, 'line upon line, precept upon precept, ... and blessed are those who hearken unto my precepts, ... for unto him that receiveth I will give more'."** (General Conference, "What Lack I Yet?", Larry R. Lawrence, October 3, 2015).

Jesus is commanding His disciples to be like His Father, just like Jesus Himself was. **"We will have to go beyond the grave before we actually reach perfection."** (General Conference, "What Lack I Yet?", Larry R. Lawrence, October 3, 2015), but we can be on the path today.

288 - your Father—The word "your" is translated from the Greek word "ὑμῶν" or "hymōn". It means of yours. Joseph Smith said, paraphrasing Jesus' words, **"My Father worked out His kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that He may obtain kingdom upon kingdom, and it will exalt Him in glory."** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "The Father in the Sermon on the Mount", Jared W. Ludlow, page 153). This is the relationship that should be developed. As sons and daughters of God, we should be striving to bring honor to our Father in Heaven. We should seek out ways to do His will so that we might return and report with confidence. He is a perfect Father, and we should approach Him as such. **"Jesus uses the title 'Father' eighteen times within these three chapters, not to mention other titles for God."** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "The Father in the Sermon on the Mount", Jared W. Ludlow, page 141). Of all the titles Jesus could have used for God, it would appear that His favorite was simply Father.

289 - behold it is written – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

The Sermon at the Temple uses the words “behold it is written” in the place of “Ye have heard that it hath been said”. We do not know as much about the Nephite culture on a daily level. The Jews had oral laws, and practices the reading of the Law as a part of synagogue worship. These were uttered verbally. It might be assumed that the Nephites read the written Law more than they heard it from any scribes or doctors of the law.

290 - under the law – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

Jesus is referring to the fact that the things that He has discussed in the Sermon at the Temple all find their basis under the Law, meaning the Law of Moses.

291 - Old things – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

Old things refer to the preparatory Law, given some 1,400 years before Jesus. These were the Old things.

292 - done away – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

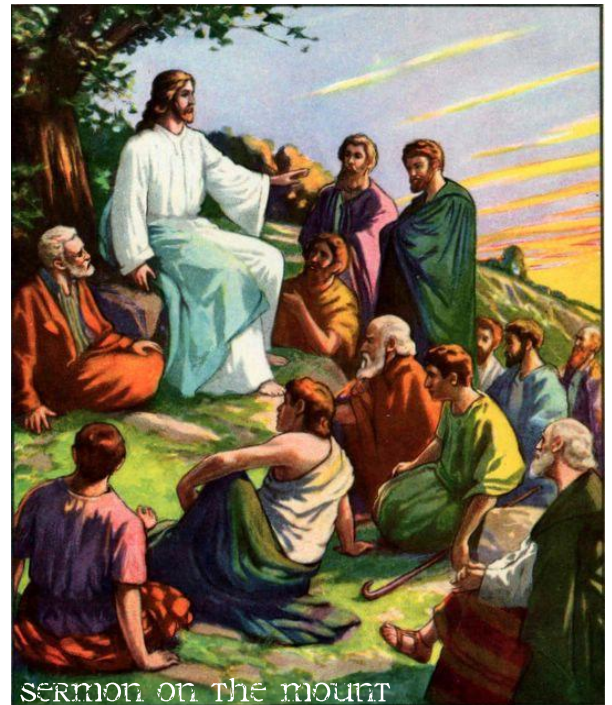
The preparatory law was being superceded by a higher law, or the Law of the Gospel.

293 - all things – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

The Law of the Gospel shall apply to all the world. There are none who can rightfully reject the new law of the Messiah. They might reject in an exercise of their agency, but they will be judged according to the new law.

294 - become new – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

All things become subject to the New Law, which interestingly enough has the power to renew us. Through the “Good News” of Jesus’, we can be redeemed from sin, casting off our old person and becoming a new person; perfected in Jesus.



Chapter 17 - Part VI – Humble Worship

SAINT MATTHEW

3RD NEPHI

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 6:1-8	CHAPTER 13:1-8	NOTHING RECORDED	NOTHING REPORTED	NOTHING RECORDED
<p>6:1 - Take heed²⁹⁵ that ye do not your alms²⁹⁶ before men²⁹⁷, to be seen of them²⁹⁸; otherwise²⁹⁹ ye have no reward³⁰⁰ of your Father³⁰¹ which is in heaven³⁰².</p> <p>6:2 - Therefore when thou doest thine alms²⁹⁶, do not sound a trumpet³⁰³ before thee³⁰⁴, as the hypocrites³⁰⁵ do in the synagogues³⁰⁶ and in the streets³⁰⁷, that they may have glory of men³⁰⁸. Verily I say unto you, They have their reward³⁰⁰.</p> <p>6:3 - But when thou doest alms²⁹⁶, let not thy left³⁰⁹ hand³¹⁰ know³¹¹ what thy right³¹² hand³¹⁰ doeth³¹³:</p> <p>6:4 - That thine alms²⁹⁶ may be in secret³¹⁴; and thy Father³⁰¹ which seeth³¹⁵ in secret³¹⁴ himself shall reward³⁰⁰ thee openly³¹⁶.</p> <p>6:5 - And when thou prayest³¹⁷, thou shalt not be as the hypocrites³⁰⁵ are: for they love³¹⁸ to pray³¹⁹ standing³²⁰ in the synagogues³⁰⁶ and in the corners³²¹ of the streets³⁰⁷, that they may be seen of men³²². Verily I say unto you, They have their reward³⁰⁰.</p> <p>6:6 - But thou, when thou prayest³¹⁷, enter into thy closet³²³, and when thou hast shut thy door³²⁴, pray to thy Father³⁰¹ which is in secret³¹⁴; and thy Father³⁰¹ which seeth³¹⁵ in secret³¹⁴ shall reward³⁰⁰ thee openly³¹⁷.</p> <p>6:7 - But when ye pray³¹⁹, use not vain³²⁵ repetitions³²⁶, as the heathen³²⁷ do: for they think³²⁸ that they shall be heard³²⁹ for their much speaking³³⁰.</p> <p>6:8 - Be not³³¹ ye therefore like unto them: for your Father³⁰¹ knoweth³³² what things³³³ ye have need of³³⁴, before³³⁵ ye ask him³³⁶.</p>	<p>13:1 - Verily, verily, I say that I would that ye should do alms²⁹⁶ unto the poor³³⁰; but take heed²⁹⁵ that ye do not your alms²⁹⁶ before men²⁹⁷ to be seen of them²⁹⁸; otherwise ye have no reward³⁰⁰ of your Father³⁰⁰ who is in heaven³⁰².</p> <p>13:2 - Therefore, when ye shall do your alms²⁹⁶ do not sound a trumpet³⁰³ before you, as will hypocrites³⁰⁵ do in the synagogues³⁰⁶ and in the streets³⁰⁷, that they may have glory of men³⁰⁸. Verily I say unto you, they have their reward³⁰⁰.</p> <p>13:3 - But when thou doest alms²⁹⁶ let not thy left³⁰⁹ hand³¹⁰ know³¹¹ what thy right³¹² hand³¹⁰ doeth³¹³:</p> <p>12:4 - That thine alms²⁹⁶ may be in secret³¹⁴; and thy Father³⁰¹ who seeth³¹⁵ in secret³¹⁶, himself shall reward³⁰⁰ thee openly³¹⁶.</p> <p>12:5 - And when thou prayest³¹⁷ thou shalt not do as the hypocrites³⁰⁵, for they love³¹⁸ to pray³¹⁹, standing³²⁰ in the synagogues³⁰⁶ and in the corners³²¹ of the streets³⁰⁷, that they may be seen of men³²². Verily I say unto you, they have their reward³⁰⁰.</p> <p>12:6 - But thou, when thou prayest³¹⁷, enter into thy closet³²³, and when thou hast shut thy door³²⁴, pray to thy Father³⁰¹ who is in secret³¹⁴; and thy Father³⁰¹, who seeth³¹⁵ in secret³¹⁴, shall reward³⁰⁰ thee openly³¹⁷.</p> <p>12:7 - But when ye pray³²⁰, use not vain³²⁵ repetitions³²⁶, as the heathen³²⁷, for they think³²⁸ that they shall be heard³²⁹ for their much speaking³³⁰.</p> <p>12:8 - Be not³³¹ ye therefore like unto them, for your Father³⁰¹ knoweth³³² what things³³³ ye have need of³³⁴ before³³⁵ ye ask him³³⁶.</p>			

FOOTNOTES:

295 – Take heed – The word “heed” is translated from the Greek word “προσεχῶ” or “prosechō”. It means to bring to, or bring near. The prophet Joseph Smith changed this passage in the inspired translation of the Bible. He dictated the following, “**And it came to pass that, as Jesus taught his disciples, he said unto them, Take heed ...**” (Joseph Smith Translation of Matthew 6:1). Again, we find reference to the fact that portions of the Sermon on the Mount were reserved for a select group of followers, while other portions were spoken to the multitudes. The words that follow are spoken to the disciple and they are of great importance. The word “heed” is used biblically to convey caution, a need to watch for danger, to observe with strict care, and to listen with all attention and do.

Jesus will discuss, with his disciples, what the Jew considered to be the foundation of their daily religion. “**To the Jew there were three great cardinal works of the religious life, three great pillars on which the good life was based—almsgiving, prayer and fasting. Jesus would not for a moment have disputed that; what troubled him was that so often in human life the finest things were done from the wrong motives.**” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 184). His disciples were expected to give alms after Jesus’ manner and direction. They were to pray and fast, not as the scribes and Pharisees, but as Jesus would teach them. Jesus’ disciples would not only learn the basics, but they would practice them.



296 - alms – The word “alms” is translated from the Greek word “ἐλεημοσύνη” or “eleēmosynē”. It means mercy, or pity. It is also used for the act of donating to the poor, or giving alms. In verse 1 of Matthew 6, the Codex Sinaiticus replaces the word “alms” with “righteousness”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 6, Verse 1, page 18). In verse 2, 3 and 4 of Matthew 6, the Codex Sinaiticus translates the word “alms” as “charitable deed”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 6, Verse 2, page 18).



Before looking at the term “alms”, it would be prudent to further evaluate the relationship between “alms” and “righteousness”. “The Interpreter’s Dictionary of the Bible lists one meaning of righteousness as the equivalent of alms giving. Recipients of the kingdom were required to sell their personal possessions and give alms to the poor.” (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 133). This appears to be one definition of righteousness. “To the Jew almsgiving was the most sacred of all religious duties. How sacred it was may be seen from the fact that the Jews used the same word--tsedaqah (Hebrew #6666) -- both for righteousness and almsgiving. To give alms and to be righteous were one and the same thing. To give alms was to gain merit in the sight of God, and was even to win atonement and forgiveness for past sins. ‘It is better to give alms than to lay up gold; almsgiving doth deliver from death, and it purges away all sin’ (Tobit 12:8). ‘Almsgiving to a father shall not be blotted out, And as a substitute for sins it shall stand firmly planted. In the day of affliction it shall be remembered to thy credit. It shall obliterate thine iniquities as the heat, the hoar-frost.’ (Sirach 3:14-15). There was a rabbinic saying: ‘Greater is he who gives alms than he who offers all sacrifices.’ Almsgiving stood first in the catalogue of good works.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 186).

The Paleo-Hebrew for the term “alms” is interesting. The Hebrew word for alms is “צדקה” or “tsedaqah”. The Paleo-Hebrew for the Hebrew word is “𐤆𐤌𐤑𐤁” or “𐤆𐤌𐤑𐤁”. It means;

- 𐤆 or 𐤆 - The letter “Hei” means Life of Body, or Tree of Life
- 𐤌 or 𐤌 - The letter “Koph” means the shepherds crook, septer of mercy, to gather together, bring into the fold, mercy, good shepherd
- 𐤑 or 𐤑 - The letter “Daleth” means pains of mortality, the altar
- 𐤁 or 𐤁 - The letter “Tzadhe” means righteous, Zadok, Priest, virgin, virtue, Zion

Hence, the Paleo-Hebrew word for alms means “righteous pain of mortality bringing mercy to others”. True righteousness appears to be the mortal sacrifices we are willing to lay upon the altar of God relating to the compassion and mercy that we extend to God’s children. In other words, alms.

In a strict sense of the word, alms is defined as giving to the poor. Leland Monson wrote, “By alms Jesus referred to money and food or clothes given to the needy.” (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 133). Similarly, Elder Bruce R. McConkie wrote, “Almsgiving is the contribution of free gifts to relieve the poor; the spirit that attends such a course is of God and finds its manifestation in the organized charitable enterprises of his earthly kingdom... In modern times the major portion of the almsgiving of the saints is administered through the great Church Welfare Plan.” (Mormon Doctrine, Bruce R. McConkie, pages 29-30).

In a broader sense of the word, alms can be defined as any help given to the children of God that assists them in navigating mortality, and more importantly progress towards exaltation. We are all children of God, and yet our mortal experience varies widely. “Poverty or wealth are too often the happenstance of climate or geography or war. Some men are born to wealth, others to slavery. Today’s rich may be tomorrow’s paupers. And alms should not be given to exalt the giver, but to save the recipient.” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 98). Since our mortal trials differ, we all have different needs. There is no one who is not in the position of a beggar at some point in their life. Though we might not all find ourself begging on the street corner, we will all experience times when we are in need of help beyond our own capability.

Giving alms is a way for us, in a much smaller scale, to act as God does. We frequently look to God to fill our needs and solve our problems in much the same way a beggar asks the well to do for money or food. When we meet the needs of others, we are doing the work of God. To do it properly, we must do it in the same way that God does. He follows the following pattern;

1. God “gives” out of love for those that He blesses.
2. God “gives” with the recipient’s best interest in mind.
3. God “gives” because He has mercy.
4. God “gives” to bring to pass the immortality and eternal life of His children.
5. God “gives” to help build faith.
6. God “gives” because He seeks to bring His children Joy.
7. God “gives” because He answers the needs of His Children.

Unfortunately, there are many that give alms for other reasons. The rich often give because of publicity or tax right offs. Often times, men will give because there is monetary gain to be had. Sometimes men give because there is recognition to be had. Having a reputation as a giver is often desirable to the point that people will give for the reputation rather than the wellbeing of the recipient. Others give out of a sense of duty or obligation, and begrudge the act itself. There are litanyes of reasons why people give alms. One of the more base reasons is for the control or power over others. Some people give so that others will see them as rich and powerful. Barclay said, “A man may give alms, not really to help the person to whom he gives, but simply to demonstrate his own generosity, and to bask in the warmth of some one’s gratitude and all men’s praise.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 184).

Jesus is speaking to His disciples about giving alms. Jesus does not dispute the importance of alms giving. Rather, He was instructing the disciples of the proper method for giving them. “Alms were to be uttered, not with hypocritic publicity, but in holy solitude.” (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 178). “The best way to help the poor is to do it in an organized way, but since that would not come until later, Jesus told his disciples how to help the poor for the present through almsgiving. The most important single factor connected with almsgiving is the attitude of the person giving the

alms.” (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 269). The disciples of Jesus needed to give alms, but in a quiet and unassuming way. They were to seek out the poor, and avoid any public notice. The Rabbis wrote **“He who gives alms in secret is greater than Moses.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 186).

The biggest problem with accepting praise for the giving of alms is the fact that we are taking credit for what is really God’s work. The alms we give are in reality blessings we have been given from God that we choose to share with others. The source of all our resources is ultimately God.

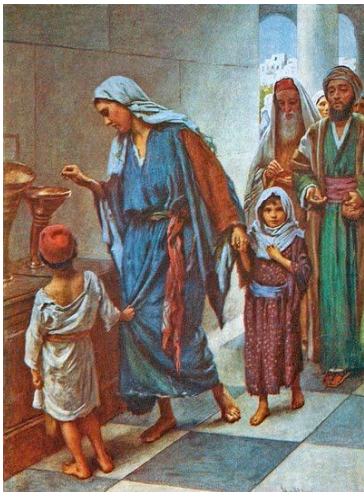
297 - men – The word “men” is translated from the Greek word “ἄνθρωπος” or “anthrōpos”. It means a human being, whether male or female. The symbol of men is used to represent **“mortality, things of the earth, and things temporal in nature.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 103).

298 - seen of them – The word “seen” is translated from the Greek word “θεᾶσθαι” or “theaomai”. It means to behold, look upon, view attentively, or contemplate.

The Savior warns His disciples about giving alms in a way that others can see. Publicizing alms can be shameful to the poor, and it gives unwarranted credit to the giver. We must remember that all we have comes from God. Publicizing alms giving is taking credit for giving something that is inherently not really ours to begin with.

Giving alms for self gratification is a sin. Joseph Smith taught, **“Let not any man publish his own righteousness, for others can see that for him; sooner let him confess his sins, and then he will be forgiven, and he will bring forth more fruit.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 221). We must learn to make our offerings, of which alms giving is chief, in humility.

The Jews, at the time of Jesus, attended synagogue services on a regular basis. Each synagogue had a treasury box where worshippers could donate to the poor. Though the offeror could donate in a quiet way that avoided attention, this was not typically the case. Barclay wrote, **“During the synagogue services, offerings were taken for the poor, and there were those who took good care that others should see how much they gave.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 187). The treasury boxes were enclosed so that the money inside could not be seen. Donations were made through a long funnel often referred to as a trumpet. The metal trumpets would sound loudly if coins were dropped on them with any force. It would appear that there were those who would draw attention to the richness of their alms by causing the trumpets to sound.



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The Lord’s caution to His disciples encompassed not only alms in the form of money, but also alms in the form of good deeds. All of which are not to be performed for men to see. Barclay wrote, **“A man may practice good works simply to win praise from men, to increase his own prestige, and to show the world how good he is.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 185). For the Lord to accept our alms, they must be done quietly and for the right reasons. We must give because we love God, and our fellowman. **“Jesus expected those who had, to give to those who did not have, but he wanted it given sincerely, not for the praise of men. Sensitivity to the urgent necessities of His fellow men was an important characteristic of Jesus.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 134).

299 - otherwise – The word “otherwise” is translated from the Greek word “εἰ δὲ μή (γε)” or “ei de mē (ge)”. It means otherwise, or but if not.

300 - reward – The word “reward” is translated from the Greek word “μισθός” or “misthos”. It means dues paid for work, i.e. wages or hire. The word can be used for reward. In verse 2 of Matthew 6, the Codex Sinaiticus replaces the word “reward” with the phrase “reward in full”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 6, Verse 2, page 18). **“It would be better to translate it: ‘They have received payment in full.’ The word that is used in the Greek is the verb apechein (Greek #568), which was the technical business and commercial word for receiving payment in full. It was the word which was used on receipted accounts. For instance, one man signs a receipt given to another man: ‘I have received (apecho, Greek #568) from you the rent of the olive press which you have on hire.’ A tax collector gives a receipt, saying, ‘I have received (apecho, Greek #568) from you the tax which is due.’ A man sells a slave and gives a receipt, saying, ‘I have received (apecho, Greek #568) the whole price due to me.’”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 185).

A reward is defined as a thing given in recognition of one’s service, effort, or achievement. Rewards are powerful motivators in mortality. From an early age, we are motivated, most often, by things that appeal to our mortal appetites. It is amazing what a child will do for candy or an ice cream cone. These simple motivators can be used for much good; however, there comes a point where we need to grow past such earthly rewards. We need to be motivated by greater things than base rewards. **“The great paradox of Christian reward is this--the person who looks for reward, and who calculates that it is due to him, does not receive it; the person whose only motive is love, and who never**

thinks that he has deserved any reward, does, in fact, receive it.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 181).

One of the great examples of heavenly motivation is found in the Book of Mormon story of the sons of Mosiah. These four brothers were initially seekers of self gratification. They gained much renowned as they sought to destroy the church. They filled their days pursuing their own self indulgences and riotous living. The Lord intervened in their poor decisions because of the humble prayer of their father, King Mosiah. The sons repented. They no longer had a desire for self indulgence. Their change of heart changed their motivations. **“Now they were desirous that salvation should be declared to every creature, for they could not bear that any human soul should perish; yea, even the very thoughts that any soul should endure endless torment did cause them to quake and tremble.”** (Mosiah 28:2). This needs to be our motivation in the giving of alms, or any good works. We need to serve because we love, not because we might get something out of the transaction. One of the great mysteries of heaven is that **“the highest reward never comes to him who is seeking it. If a man is always seeking reward, always reckoning up that which he believes himself to be earning, then he will in fact miss the reward for which he is seeking. And he will miss it because he is looking at God and looking at life in the wrong way. A man who is always calculating his reward is thinking of God in terms of a judge or an accountant, and above all he is thinking of life in terms of law.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 180). If we seek earthly rewards, we are setting our sights far too low. **“What Jesus is saying is this: ‘If you give alms to demonstrate your own generosity, you will get the admiration of men—but that is all you will ever get. That is your payment in full!’”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 185).

Immediate gratification is seldom the Lord’s way. The Lord requires His children to learn patience and long suffering. The Lord would have us give selfless service, implying a lack of physical reward. The problem is we want our cake, we want to eat it, and we don’t want to gain any weight in the process. In other words, we want the praise of men, and the reward of heaven at the same time. What we forget is that man cannot serve God and Mammon at the same time; meaning that the carnal and heavenly cannot exist in the same realm. Jesus teaches His disciples that those who seek earthly recognition for their alms have received their reward. **“Obviously, their reward was the praise they were seeking by letting people see how religious and devoted they were. So, having loved to pray standing in the synagogues and in the corners of the streets, they perceived the admiring glances of those who saw them and that was their reward.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 270). Disciples of Jesus are to give without a desire for earthly praise or reward.

301 - Father – The word “Father” is translated from the Greek word “πατήρ” or “patēr”. It means a generator or male ancestor. It can mean a literal father, as well as a remote ancestor, i.e. forefather. Jesus appears to prefer the name “Father” when referring to the God of Heaven. This title is significant since it bears testimony of the fact that God is the literal father of our spirits. It is also significant in that it shows the personal association that Jesus had with His Father in Heaven.

302 - heaven – The word “heaven” is translated from the Greek word “οὐρανός” or “ouranos”. It means the vaulted expanse of the sky with all things visible in it; the universe, the world, or the starry heavens. It represents the abode of God. The term “Heaven” is added to the title “Father” to differentiate between the fathers of our mortal bodies and the father of our spirits. God is the father of our spirits and therefore is our Father in Heaven.

303 - trumpet – The word “trumpet” is translated from the Greek word “σαλπίζω” or “salpizō”. It means to sound a trumpet.

Many have taken this term literally, as though there is some historical evidence that alms givers were honored by a procession of actual trumpets. Freeman wrote, **“Some have thought from these words that it was customary, literally, to sound a trumpet before an alms-giver. However this might have been in the streets, it certainly could not be permitted ‘the synagogues’, as it would disturb the services there. There is no evidence whatever that any such custom was ever practiced by alms-givers. The words are therefore to be understood in a figurative sense, which is based on the custom of heralds making public announcements ; or there may be an allusion to the trumpet which was sounded before actors and gladiators when they were brought into the theater; or to the trumpet which was sounded six times from the roof of the synagogue to usher in the Sabbath.”** (Manners and Customs of the Bible, James M. Freeman, page 339).



In the Temple at Jerusalem, the name “trumpets” was given to the thirteen brazen chests in the treasury. The name was derived from the form of the opening into which the offerings of the temple worshippers were put. These stood in the outer ‘court of the women.’ The

openings were large funnels shaped like trumpets. ‘Nine chests were for the appointed money-tribute and for the sacrifice-tribute, i.e., money-gifts instead of the sacrifices, alms for the poor, and special collections; four chests for freewill-offerings for wood, incense, temple decoration, and burnt-offerings’. Synagogues had treasury collection boxes similar to the “trumpets” at the Temple. A trumpet funnel from a treasury box around the time of Jesus has been recovered by archeologist. It is shown below;



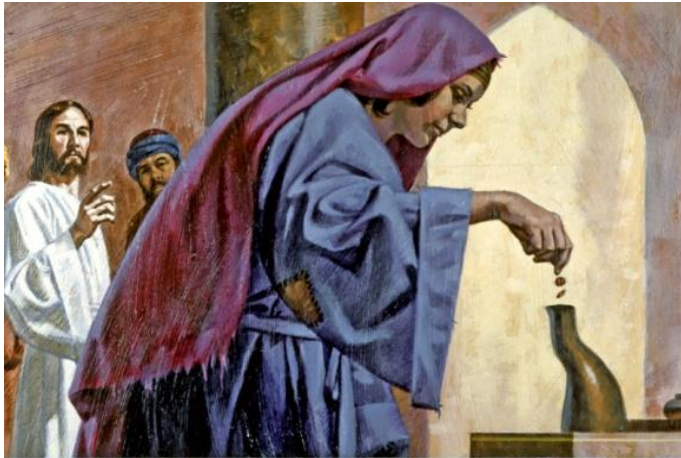
ANCIENT TREASURY TRUMPET



TRUMPET FROM TOP



ARTISTIC RENDERINGS OF THE TEMPLE TREASURY BOXES CALLED TRUMPETS



Many artists have depicted the trumpets of the New Testament. Some of which resemble the actual trumpets, while others do not. Given their name, we are to assume that most of the contribution boxes for alms and other offerings had openings shaped like trumpets. Edersheim wrote, “**The boxes for charitable contributions in the Temple were trumpet shaped, and we can understand the figurative allusion of Christ to demonstrative piety.**” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 539).

304 - before thee – The word “before” is translated from the Greek word “ἐμπροσθεν” or “emprosthen”. It means in front, or before.

305 - hypocrites – The word “hypocrites” is translated from the Greek word “ὑποκριτής” or “hypokritēs”. It means one who answers an interpreter, an actor, or stage player. It is also used for a dissembler, pretender, or hypocrite. **“He talks about the hypocrites who do things like that. The word hupokrites (Greek #5273) is the Greek word for an actor. People like that put on an act of giving which is designed only to glorify themselves.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 187).

Hypocrisy is a very damaging attribute. It stops our spiritual growth, and it hinders the spiritual growth of those who interact with the hypocrite. On an individual level, hypocrisy is when a person pretends to be something that they really are not. It takes the place of change. Another word for change might be repentance. When we are not willing to submit to change, and yet are embarrassed by our sins, we often turn to the façade of hypocrisy. We pretend to be what we want, or what we should be, while continuing to live a life contrary. This is offensive to the spirit, and a barrier to repentance. Hypocrisy is the brother of pride. The two usually go hand in hand. Elder Christofferson said, **“The Savior’s sternest rebukes were to hypocrites. Hypocrisy is terribly destructive, not only to the hypocrite but also to those who observe or know of his or her conduct, especially children. It is faith destroying, whereas honor is the rich soil in which the seed of faith thrives.”** (General Conference, “Reflections of a Consecrated Life”, Todd D. Christofferson, October 2010).

The hypocrite is a pretender. He pretends to live a certain way, or keep a set standards, while all the while he is living contrary to it. When observers discover the truth of things, and they generally do over time, they draw associations. For example, if a priesthood holds pretends to keep the laws of the Gospel and is found in violation of many of them, observers might conclude that the church is false or fake. Such associations, resulting





lives which were amiss, they often acted in hypocrisy. Rather than change the things that were embarrassing or sinful, they often chose to pretend and keep the sins secret. Grey wrote, "...some of Jerusalem's priestly class justified ethical corruption while maintaining ritual purity attained through washings. The combination of priestly purity and excessive opulence may be symbolized in the Jerusalem mansions by the many stone vessels imitating Roman fine ware, including fancy serving trays, relish holders, and drinking giblets." (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Beholdest Thou...the Priests and the Levites", Matthew J. Grey, pages 184-185). This is offensive to God.

In the Sermon on the Mount, Jesus is teaching His disciples that they must not be hypocrites. They must live a life that was worthy of observance, and they must be humble enough to confess their sins as necessary to repent of them. Probably one of the best examples of hypocrisy is in the Book of Mormon. The descendants of Zoram had built a city in the land of Antionum. They had become hyorites, to the point that they believed their own facades. They built large synagogues that housed great towers for them to pray from. "Therefore, whosoever desired to worship must go forth and stand upon the top thereof, and stretch forth his hands towards heaven, and cry with a loud voice, saying:" (Alma 31:14). The tower was called the Rameumptom. It is a symbol of pride and hypocrisy. The poor were not consider good enough to come in their midst, and were turned away. They pretended to be a righteous people, but it was merely and act. As with all plays, they come to an end. The Zoromites fell both physicaly and spiritually.

306 - synagogues – The word "synagogues" is translated from the Greek word "συναγωγή" or "synagōgē". Literally translated, it means to bring to together. A synagogue, in New Testament times, was an assembly of Jews formally gathered together to offer prayers and listen to the reading and expositions of the scriptures; assemblies of that sort were held every Sabbath and feast day, afterwards also on the second and fifth days of every week. The concept of a synagogue eventually transferred to an assembly of Christians formally gathered together for religious purposes. We call it a church.

Any town that could produce a required number of adult males of good reputation was required to build a synagogue. The synagogue was typically built upon the highest point of the town. It was symbolic of the temple, and central to the Jews religious worship on a daily basis. It was in the synagogue that the Jews prayed together, studies together, and administered the affairs of their town. This included the care of the poor. "It was customary among the Jews to give alms to the poor who were assembled before the entrance to the temple or synagogue. This is referred to in Acts iii, 3, where the lame man asked alms of Peter and John as they were going into the temple. Chrysostom makes reference to the custom as afterward practiced in front of the early Christian churches. See BINGHAM, Antiquities of the Christian Church, Book XIII, chap, viii, 14. It may be that in the text the word 'streets', refers to the space in front of the synagogue. In the synagogues there was a regular form of giving alms, the offerings being deposited in the alms-boxes before the prayers began. Thus the Saviour speaks first of alms-giving, and next of prayer. Sometimes, on special occasions, the congregation handed their alms to the proper officer." (Manners and Customs of the Bible, James M. Freeman, page 339).

307 - streets – The word "streets" is translated from the Greek word "ῥύμη" or "rhyḿē". It means any body of motion. It can also be used of a street or lane. The street is symbolic for being in public or seen by all.

308 - glory of men– The word "glory" is translated from the Greek word "δοξάζω" or "doxazō". It means to think, suppose, or be of an opinion. One of the great temptations of mortality is to seek the acceptance of camel men rather than God. Often times we seek the acceptance and praise of man by sacrificing our obedience to the commandments of God. The Lord taught Joseph Smith, "Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (Doctrine and Covenants 121:35).

309 - left – The term "left hand" is translated from the Greek word "ἀριστερός" or "aristeros". It means left. "The left side is usually the sinister, dark, illegitimate, and unfavored of God." (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 96).

310 - hand – The hand symbolizes "the power and might of God, or the power to move and act. A raised hand represents blessing, divine grace and favour." (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 79).

311 - know – The word "know" is translated from the Greek word "γινώσκω" or "ginōskō". It means to learn to know, come to know, get a knowledge of perceive or feel.

from hypocrisy, are great stumbling blocks to people coming unto Christ. "The hypocrisy in our lives is most readily discerned and causes the greatest destruction within our own homes. And children often are the most alert and sensitive when it comes to recognizing hypocrisy. A public statement of love when the private actions of love are absent at home is hypocrisy—and weakens the foundation of a great work. Publicly declaring testimony when faithfulness and obedience are missing within our own homes is hypocrisy—and undermines the foundation of a great work. The commandment "Thou shalt not bear false witness" (Exodus 20:16) applies most pointedly to the hypocrite in each of us. We need to be and become more consistent. "But be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12)." (General Conference, "More Diligent and Concerned at Home", David A. Bednar, October 2009).

At the time of Jesus, hypocrisy was very prevalent, especially among the Jewish leaders and hierarchy. The Jewish religious structure, and the Jewish political structure were one and the same. That made the Jewish leaders polititans by default. There ability to maintain the office, social status, and financial well-being was connected to their public opinion. Since many of them had things in their



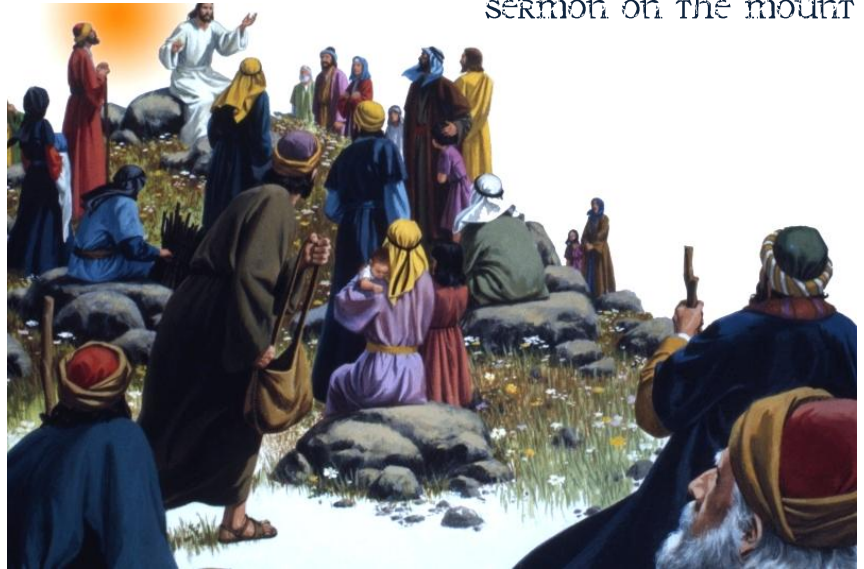
312 - right – The term “right hand” is translated from the Greek word “δεξιός” or “dexios”. It means right or right hand. The right symbolizes “**the side of honor, the side of the righteous, and the side of God.**” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 138).

The expression “the left hand not knowing what the right hand is doing” is a familiar saying in English. “**This is a proverbial expression, found also in classic and Rabbinical authors. We know of no custom alluded to in this proverb save the general habit of giving with the right hand, as it is more conveniently used than the other; but Mr. Jowett speaks of a custom he noticed in Palestine, which, if it existed in our Lord’s time, might have suggested the saying of the text. In giving an account of his visit to Nablous, Mr. Jowett says: ‘The manner in which the Samaritan priest desired me, on parting, to express our mutual good-will, was by an action, than which there is not one more common in all the Levant. He put the forefinger of his right hand parallel to that of his left, and then rapidly rubbed them together, while I was expected to do the same, repeating the words, right, right ; or, in common acceptance, together, together. It is in this manner that persons express their consent on all occasions: on concluding a bargain, on engaging to bear one another company, and on every kind of friendly agreement or good understanding.’** Christian Researches, etc., p. 209. The idea of the text may be, that alms-giving is not to be a matter where the hands are put together in token of an understanding with someone else, but it is to be done privately.” (Manners and Customs of the Bible, James M. Freeman, pages 339-340).

313 - doeth – The word “doeth” is translated from the Greek word “ποιέω” or “poieō”. It means to make, produce, prepare, or do.

Jesus is not questioning the importance of doing or keeping the commandments. The Apostle James would later teach, “**Therefore to him that knoweth to do good, and doeth it not, to him it is sin.**” (James 4:17). Jesus is teaching His disciples that how they do is as important as the doing itself.

When we “do”, it should be motivated by our faith in and love for our Heavenly Father. It should not be motivated by selfish desires for worldly gain, praise, status or worldly glory. James taught, “**What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?**” (James 2:14). I would say that the reciprocal is also true: “What doth it profit, my brethren, though a man say he hath works, and have not faith? can works save him?” A combination of faith and works are required as an acceptable offering to the Lord so that we might draw on His grace. Without the grace of Jesus Christ, we cannot be saved. Even so, there is a necessary requirement in our doing that which we know. James further taught, “**Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.**” (James 2:17-18).



314 - secret – The word “secret” is translated from the Greek word “κρυπτός” or “kryptos”. It means hidden, concealed, or secret. In religious terms, the word secret often carries the idea of “mysteries”. Mysteries are used in the sense of divine knowledge, rites and covenants reserved for the elect. To the natural man, they were mysteries. To the faithful, they were revealed mysteries or truths. Divine mysteries were always associated with reverence and holiness. The following can be equated;

Secret = mystery = reverence = holiness

Common = open = Irreverent = worldly

Prayer should have been a secret or holy act performed in a reverent setting. “**There was one particularly lovely custom connected with the Temple. In the Temple there was a room called The Chamber of the Silent. People who wished to make atonement for some sin placed money there; and poor people from good families who had come down in the world were secretly helped by these contributions.**” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 187). The chamber was silent because it was a sacred place. The things that were done in that chamber were not done for the praise of man. They were done in secret because things pertaining to God are Holy.

315 - seeth – The word “seeth” is translated from the Greek word “βλέπω” or “blepō”. It means to see, or discern of the bodily eye.

In the context of this verse, the word “seeth” is to be interpreted to being made commonly know. Whether by observance, utterance or another form, Jesus was condemning the act of broadcasting one’s prayers and good works for others to see. The Jews at the time of Jesus were prone to display their righteous acts publically so that people would deem them righteous men. “**Devout Jews, at set times, faced Jerusalem, covered their heads, cast their eyes downward, and ostentatiously went through the ritual of prayer. If the hour of prayer found them in the streets, so much the better, for all men would see their devoutness! To attract attention by saying one’s own prayers aloud in the synagogue was not uncommon. Such were among the practices of the day.**” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 98).

316 - openly – The word “openly” is translated from the Greek word “φανερός” or “phaneros”. It means apparent, manifest, evident, or known. It carries the idea of being plainly recognized or known. The Codex Sinaiticus omits the word “openly” in its translation. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 6, Verse 4, page 18). Albright records, “(openly). We have bracketed the word, since it does not occur in all the manuscripts, but the structure of the saying seems to us to require the antithesis for balance.” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 73).

317 - prayest – The word “prayest” is translated from the Greek word “προσεύχομαι” or “proseuchomai”. It means to offer prayers, or to pray. Pray is defined as a solemn request for help or a expression of thanks addressed to God. It is also defined as an object of worship. I would define prayer as communication between us and



our Father in Heaven.

Prayer that doesn't include two way communications is not a full manifestation of the act. When we pray to our Father in Heaven, we should do so with faith, and in a manner that is conducive to His spirit. This environment will allow Him to speak to our souls. Such an environment requires a holy setting; hardly a setting for the street corner, or other public locale. **"King Claudius in William Shakespeare's play, Hamlet, aware of his inability to communicate with the Master because of his insincerity, said: 'My words fly up, my thoughts remain below. Words without thoughts never to heaven go.'**" (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, pages 135-136).

Such was the state of many of the Jewish leaders. They prayed as a public display, but their thoughts were far from God. **"Among the Jews, when praying, it was the custom to stand, face Jerusalem, cover one's head, and cast one's eyes downward. Certain hours of the day were set aside for prayers, and those desiring to make an ostentatious show of piety would arrange to be in the streets and public places at these hours. Those desiring to make a show of devoutness would also say their own prayers out loud during the synagogue services. This type of conduct, symbolical of all hypocrisy in prayer, was what Jesus condemned. Pagan and heathen peoples commonly pray by repetitiously chanting their petitions. (1 Kings 18:26-29; Acts. 19:34). Among some Christians, hypocrites (as the Inspired Version renders the passage) do the same. There are those worshipers who recite certain set prayers over and over again."** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 235).

So what good is prayer, if you are reciting words without receiving any communication from the receiver? This is precisely what happens when we pray for show. **"If you pray in such a way as to flaunt your piety in the face of men, you will gain the reputation of being an extremely devout man—but that is all you will ever get. That is your payment in full."** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 185). There will be no answers from heaven, and even if there were, you would not hear them. Your attention would be elsewhere.

318 - love – The word "love" is translated from the Greek word "φιλέω" or "phileō". It means to love, to approve of, to treat affectionately or kindly, or to befriend. In the context of this passage in the Sermon on the Mount, the term love is used to show someones priorities.

319 - pray – The word "pray" is translated from the Greek word "προσεύχομαι" or "proseuchomai". It means to offer prayers, or to pray.

Prayer is one of the great gifts that God has given to His children while they travel through mortality. Mortal life was designed such that we are cut off from the presense of God. In this state, we are free to choose good and evil without His direct influence. This allows us to gain experience in a way that could not be achieved in any other way. At the same time, having no access to our Father in Heaven would limit our ability to seek counsel and clarification when making choices that may not seem clear to us. God established a method of communication that didn't involve direct contact, but still allowed communication. This is prayer. It requires faith to be effective, but will yield divine guidance. **"I believe that our Heavenly Father teaches us to pray because the very act of praying will improve us. We worship our Father in Heaven as all-knowing and all-powerful. Surely, as our Creator, He knows our cares, our worries, our joys, our struggles without our informing Him. The reason our Heavenly Father asks us to pray cannot be that we are able to tell Him something He does not already know. Rather, the reason He asks us to pray is that the process of learning to communicate effectively with Him will shape and change our lives."** (Ensign, "Prayer," David E. Sorensen, May 1993, page 31).

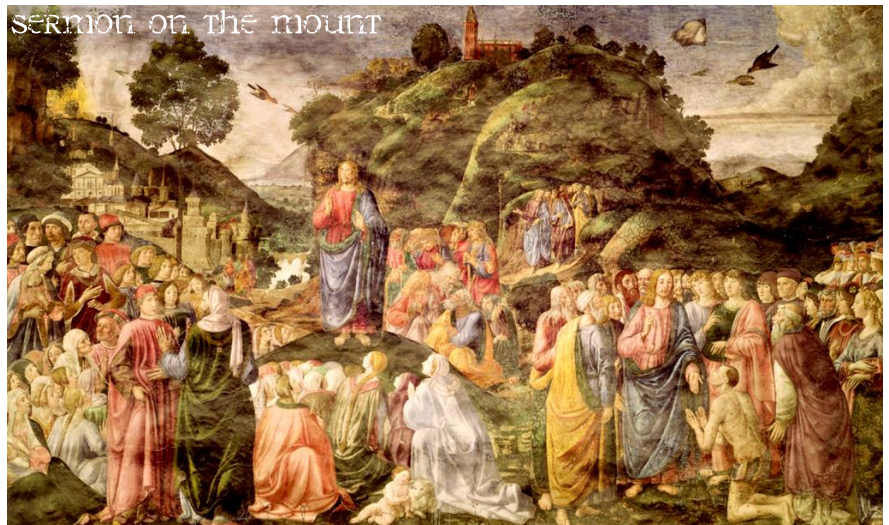
Jesus knew that His disciples would have difficult days ahead of them. They would need the power of prayer to guide them. For them to bring down the powers of heaven, they would have to know how to pray properly. In the Sermon on the Mount, Jesus taught the disciples the importance of private personal prayers. He taught them that God would answer them if they sought Him in private. Jesus repeated followed this pattern, and set the example for His disciples. Farrar wrote, **"After one of His days of loving and ceaseless toil, Jesus, as was His wont, found rest and peace in prayer. 'He went out into a mountain'—or, as it should rather be rendered, into the mountain—to pray, and continued all night in prayer to God.' There is something affecting beyond measure in the thought of these lonely hours; the absolute silence and stillness, broken by no sounds of human life, but only by the hooting of the night-jar or the howl of the jackal; the stars of an Eastern heaven raining their large luster out of the unfathomable depth; the figure of the Man of Sorrows kneeling upon the dewy grass, and gaining strength for His labors from the purer air, the more open heaven, of that intense and silent communing with His Father and His God."** (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 171).

The Jews understood the value of prayer, but in their aposte condition they had lost a true understanding of how it really worked. **"No nation ever had a higher ideal of prayer than the Jews had; and no religion ever ranked prayer higher in the scale of priorities than the Jews did. 'Great is prayer,' said the Rabbis, 'greater than all good works.' One of the loveliest things that was ever said about family worship is the Rabbinic saying, 'He who prays within his house surrounds it with a wall that is stronger than iron.' The only regret of the Rabbis was that it was not possible to pray all the day long."** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 190-191). Unfortunately, the Jew were more focused on social status and the praise of their fellowman than they were in receiving true communication from God.

320 - standing – The word "standing" is translated from the Greek word "ἵστημι" or "histēmi". It means to cause to make stand, to place, put or set.

321 - corners – The word "corners" is translated from the Greek word "γῦνία" or "gōnia". It means a corner. It is sometimes used of an internal corner, i.e. a secret place. **"In Jewish tradition, corners, pe'ot – the four points of the square – symbolize boundaries, between holy and profane, between the divine and human worlds, between Jew and Gentile. The Torah forbids Israelite men to shave the corners of their beards and faces, and then repeats the injunction for the priests. Similarly, Moses consecrated Arron and his sons as priests by sprinkling sacrificial blood on their right ears and right thumb and right big toe, symbolic of the 'corners' of their bodies. The corners of the altar, defined by four horns, constitutes the borders of sacred space."** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, pages 36-37). The corners of men may symbolize the all the profane locations that men gather.

"That the warning against prayers at the corner of streets was taken from life, appears from the well-known anecdote concerning one, Rabbi Jannai, who was observed saying his prayers in the public streets of Sepporis, and then advancing four cubits to make the so-called supplementary prayer. Again, a perusal of some of the recorded prayers of the Rabbis will show, how vastly



different many of them were from the petitions which our Lord taught.” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 536).

322 - seen of men – The word “seen” is translated from the Greek word “φαίνω” or “phainō”. It means to bring forth into the light, cause to shine, or shed light.

323 - closet – The word “closet” is translated from the Greek word “ταμειον” or “tameion”. It means a storage chamber or storeroom. It can be used of a secret room. It is likely that Jesus was instructing His disciples to go to a private (i.e. secret) room for the purpose of praying. Prayers were designed to be uttered in sacred settings. Such settings need to be free from the influences of the world. Even a group of righteous saints can retire to a private place to pray. Privacy in religious terms is a place where the influences of the natural man are limited and the spirit of the Lord can dwell.

There are several places in scripture that allude to the need for us to separate ourselves from the world in order to pray effectively. Here are a few;

“He went in therefore, and **shut the door** upon them twain, and prayed unto the Lord.” (2nd Kings 4:33).

“Come, my people, enter thou **into thy chambers, and shut thy doors** about thee: **hide thyself** as it were for a little moment, until the indignation be overpast.” (Isaiah 26:20).

“And when I did **turn unto my closet**, O Lord, and prayed unto thee, thou didst hear me.” (Alma 33:7).

“But this is not all; ye must pour out your souls **in your closets, and your secret places, and in your wilderness.**” (Alma 34:26).

324 - shut thy door – The word “shut” is translated from the Greek word “κλείω” or “kleiō”. It means to shut, or shut up. The word “door” is translated from the Greek word “θύρα” or “thura”. It means a door. The door symbolizes a barrier between realms. In the case of the Sermon on the Mount, the door represents a barrier between God and mortal man.

325 - vain – The phrase “vain repetitions” is translated from the Greek word “βατταλογέω” or “battalogeō”. It means to stammer; to repeat the same things over and over, to use many idle words, to babble, or prate. Some suppose the word derived from Battus, a king of Cyrene, who is said to have stuttered; others from Battus, an author of tedious and wordy poems. Albright wrote, “The Greek word (battalogein) can be used of stammering, and so of constant repetition rather than continually interrupted speech.” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 75).

326 - repetitions – Throughout history, apostate men have taken the simple and pure method of prayer and adulterated it with repetitions. Recited prayers, or the repetition of flowery phrases are common among many ages and cultures. “Some of the rabbis in our Lord’s time had taught that oft-repeated prayers were of certain efficacy, thus falling into an imitation of the heathen, who have ever been noted for unmeaning repetitious. When Elijah challenged the worshippers of Baal, they called on their god ‘from morning even unto noon, saying, Baal, hear us.’ 1 Kings xviii, 26. When Paul excited the rage of Demetrius, who in turn aroused the mob at Ephesus, the angry crowd ‘all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.’ Acts xix, 34. It would seem as if the further men become removed from true spiritual worship the greater estimate they put on oft-repeated forms. The Mohammedans equal the heathen in this respect. After the storming of Seringapatam, the body of Tippoo Sahib was found among the slain, and in his pocket was a book of devotion with various forms of prayer, and among them the following: ‘O God, O God, O God, O God, O Lord, O Lord, O Lord, O Lord, O Living, O Immortal, O Living, O Immortal, O Living, O Immortal, O Creator of the heavens and the earth, thou who art endowed with majesty and authority! O Wonderful,’ etc. - BURDER, Oriental Customs, No. 931.” (Manners and Customs of the Bible, James M. Freeman, page 340).



In the Sermon on the Mount, Jesus was teaching His disciples that true prayer comes from the heart. It is not a recital of incantations or some predefined words. Additionally, prayers do not need to be lengthy to be effective. The Old Testament teaches, “Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.” (Ecclesiastes 5:2). This does not mean that our prayers should be limited to a set number of words, but rather we should not utter more words than are necessary. The simple prayer of the faithful is the best prayer we can offer to our Father in Heaven. “A good rule that may help to prevent falling into a rut of habitual repetition is to think in advance of those specific things for which one feels especially thankful at that very moment. Then think of the specific things that are very critical to you or to those close to you; and earnestly petition for your Heavenly Father’s help. This will make every prayer different, appropriate, and more likely to be heard.” (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 271).

327 - heathen – The word “heathen” is translated from the Greek word “ἔθνικός” or “ethnikos”. It means adapted to the genius or customs of a people. In the New Testament, it is used to describe people who worship pagan gods. It can also be used to refer to gentiles, or those who do not know the living God. The heathen were a threat to the Jews, because they practiced all manner of evil. The Lord had warned ancient Israel, “Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.” (Jeremiah 10:2). Whenever the Israelites “were mingled among the heathen, and learned their works.” (Psalms 106:35), they rejected the Lord and transgressed his law.

The Jews had learned to despise the heathens. In fact, it was an insult to call a fellow Jew a heathen. As Jesus was teaching the disciples about prayer, He helped them understand the error of vain repetitions by pointing out that it was a practice of the heathen. The heathens believed that the longer the prayer, the more eloquent or elaborate the wording, the more likely the prayer would be heard by God. Of course the opposite is true. In the end, “The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.” (Psalms 33:10).

328 - they think – The word “think” is translated from the Greek word “δοκέω” or “dokeō”. It means to be of opinion, think or suppose.

I had a friend who had a canned response when I said “I was thinking”. He would reply, “Well, that is your problem.” When the natural man uses his own knowledge and understanding to make decisions in life, he often comes to the wrong conclusions. Thinking, without the influence of the Holy Ghost, is laden with desires of the flesh. We must be careful in our thoughts, that they align with the mind and will of God.

329 - be heard – The word “heard” is translated from the Greek word “εἰσακούω” or “eiskouō”. It means to give heed to, comply with admonition, or to obey.

I have heard many beautifully orated prayers. I have heard eloquent vocabulary and moving sentences. Even so, the most spiritual prayers I have ever heard have come with simple words and poor grammar. They were powerful because the spirit of God accompanied the prayer, and it was given with humility. **“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.”** (General Conference, “The Language of Prayer”, Dalin H. Oaks, April 1993).

330 - much speaking – The term “much speaking” is translated from the Greek word “πολυλογία” or “polylogia”. It means much speaking.

There is an old adage that says, “God gave us one mouth and two ears because He expects us to listen twice as much as we speak.” Though there is no scriptural basis for this saying, there is truth in the fact that prayer is intended to be two way communication. The giver of the prayer needs to pause in their talking long enough to listen for divine response. **“There was amongst the Jews an undoubted tendency towards long prayers. That was a tendency by no means confined to the Jews. In 18th century worship in Scotland length meant devotion. In such a Scottish service there was a verse by verse lecture on scripture which lasted for an hour, and a sermon which lasted for another hour. Prayers were lengthy and extempore. Dr. W. D. Maxwell writes, ‘The efficacy of prayer was measured by its ardour and its fluency, and not least by its fervid lengthiness.’ Rabbi Levi said, ‘Whoever is long in prayer is heard.’ Another saying has it: ‘Whenever the righteous make their prayer long, their prayer is heard.’”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 194-185). The error here is that God listens to all His children’s prayers, short or long. We often cannot hear His response because we are too busy talking or we are not intune enough with the spirit to hear anything.

331 - Be not – The word “be” is translated from the Greek word “ὁμοίω homoioō”. It means to be made like.

Jesus is counseling His disciples to not be like the heathens or the apostate Jews. He would have them strive to be like Him. Elder Oaks told a story that best illustrates this point. He said, **“When one of our daughters was about three years old, she did something that always delighted her parents. When we called her name, she would usually answer by saying, ‘Here me is.’ This childish reply was among the sweetest things her parents heard. But when she was grown, we expected her to use appropriate language when she spoke, and of course she did. As the Apostle Paul said, ‘When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.’ (1 Cor. 13:11.)”** (General Conference, “The Language of Prayer”, Dalin H. Oaks, April 1993). We must learn to put off the natural man, and become like our Father in Heaven.

332 - knoweth – The word “knoweth” is translated from the Greek word “εἶδω” or “eidō”. It means to see or perceive with the eyes or the senses.

Our Father in Heaven is omnipotent. There is nothing that He does not know; past, present or future. He knows our wants and needs long before we even recognize them. The Lord taught Joseph Smith, **“For your Father, who is in heaven, knoweth that you have need of all these things.”** (Doctrine and Covenants 84:83).



Why then, if God knows all our needs, are we required to ask Him in prayer? The answer lies in the fact that many of God’s blessings are contingent upon our asking for them in faith. Faith is the necessary component of knowing God’s will. It is also necessary to understand why God answers prayers in the way He does. **“Not all our prayers will be answered as we wish. It is not always easy to know the will of the Lord, yet there are some things we can be certain of. He will never ask us to do anything that is not completely in harmony with His teachings. We cannot count on help if we are immoral or otherwise deliberately disobedient unless we sincerely repent.”** (General Conference, “Obtaining Help from the Lord”, Richard G. Scott, October 1991). Such is the true nature of prayer; to know God. **“The Lord has decreed, ‘It is impossible for a man to be saved in ignorance.’ (D&C 131:6.) For surely no man is truly enlightened unless he knows the Lord.”** (General Conference, “Ignorance is Expensive”, Hartman Rector Jr., April 1971). Ignorance is an interesting state to be in. Generally speaking, most people in a state of ignorance are unaware of their state. They think they are wise, when in reality they know so little. Yet, until we come to knowledge of eternity, we cannot inherit it. **“Ignorance is expensive; in fact, it is the most expensive commodity we know anything about.”** (General Conference, “Ignorance is Expensive”, Hartman Rector Jr., April 1971).

333 - what things – The term “what things” is translated from the Greek word “ὅς” or “hos”. It means who, which, what or that.

Our Father in Heaven is ultimately the provider of all that we have. There is nothing we enjoy that is not a gift from Him. The natural man takes credit for much that is in reality a divine blessing. Perhaps our lack of faith and discerning eyes on our part hides the daily care God provides us. Additionally, God provides His blessings on His terms, in His ways, and in His time. **“Help from the Lord generally comes in increments. He can immediately cure serious illnesses or disabilities or even allow the dead to be raised. But the general pattern is that improvement comes in sequential steps. That plan gives us an opportunity to discover what the Lord expects us to learn. It requires our patience to recognize His timetable. It provides growth from our efforts and trust in Him and the opportunity to express gratitude for the help given.”** (General Conference, “Obtaining Help from the Lord”, Richard G. Scott, October 1991).

334 - ye have need of – The word “need” is translated from the Greek word “χρεία” or “chreia”. It means necessity, need, duty or business.

Our needs are truly known by our Father in Heaven. The problem is we often define our needs quite differently than God does. We can only understand our true needs through the spirit. The spirit is the giver of knowledge; which we symbolically refer to as light. **“But why do we receive not the light? The Lord tells us why over and over again in the scriptures. Simply stated, the reason we do not learn is because we are not in condition to learn. We are not in condition to receive the light because we are not willing to receive it. We just plain don’t want it.”** (General Conference, “Ignorance is Expensive”, Hartman Rector Jr., April 1971). When we are in a position to receive light, then we recognize what our true needs really are. We also develop a trust in God to provide them. The trusting Psalmist wrote, **“The Lord is my shepherd; I shall not want.”** (Psalm 23:1).

335 - before – The word “before” is translated from the Greek word “πρό” or “pro”. It means before. Trusting in the Lord is putting our faith in someone who knows things before they happen. Jesus is counseling His apostles to put their trust in the source of all truth.

336 - ye ask him – The word “ask” is translated from the Greek word “αἰτέω” or “aitēō”. It means to ask, beg, call for, crave, desire, or require.

Chapter 17 - Part VII – The Lord’s Prayer

SAINT MATTHEW

3RD NEPHI

SAINT MARK

SAINT LUKE

SAINT JOHN

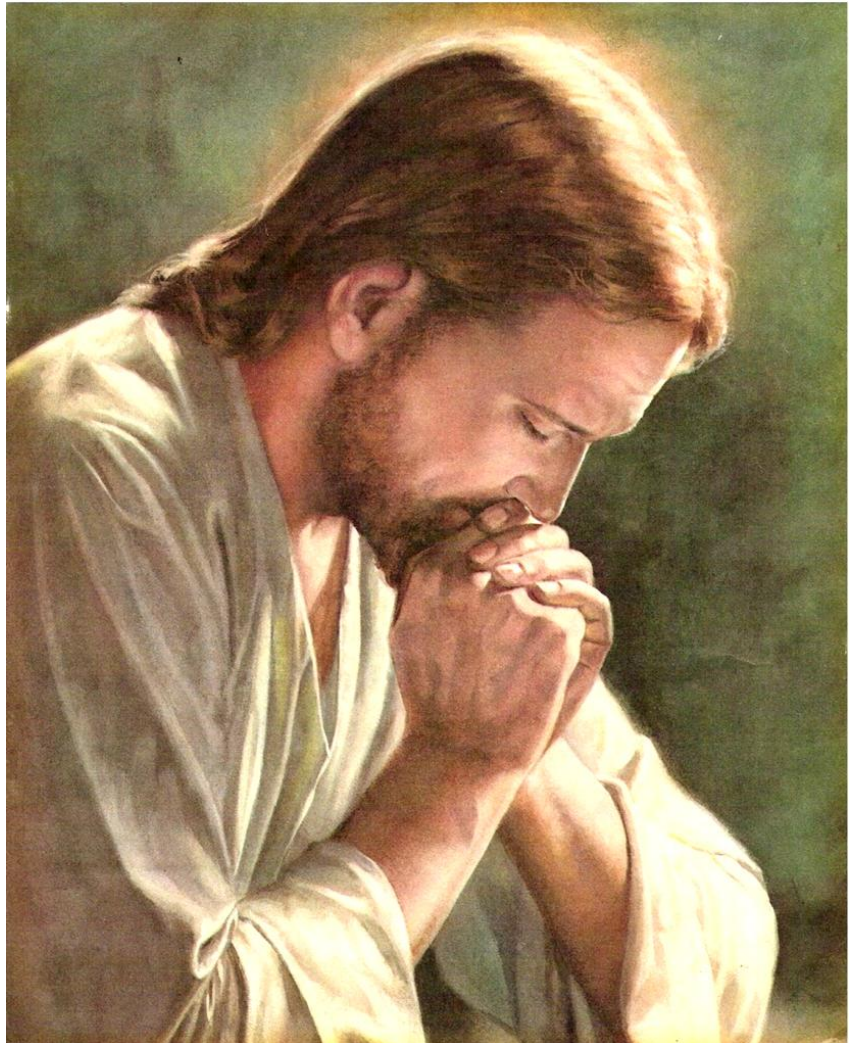
CHAPTER 6:9-13	CHAPTER 13:1-8	NOTHING RECORDED	NOTHING REPORTED	NOTHING RECORDED
<p>6:9 - After this manner³³⁷ therefore pray³³⁸ ye: Our Father³³⁹ which art³⁴⁰ in heaven³⁴¹, Hallowed³⁴² be thy name³⁴³.</p> <p>6:10 - Thy kingdom³⁴⁴ come³⁴⁵. Thy will³⁴⁶ be done³⁴⁷ in earth³⁴⁸, as it is in heaven³⁴¹.</p> <p>6:11 - Give us³⁴⁹ this day³⁵⁰ our daily bread³⁵¹.</p> <p>6:12 - And forgive us³⁵² our debts³⁵³, as we forgive³⁵⁴ our debtors³⁵⁵.</p> <p>6:13 - And lead us not³⁵⁶ into temptation³⁵⁷, but deliver us³⁵⁸ from evil³⁵⁹: For thine³⁶⁰ is the kingdom³⁴⁴, and the power³⁶¹, and the glory³⁶², for ever³⁶³. Amen³⁶⁴.</p>	<p>13:9 - After this manner³³⁷ therefore pray³³⁸ ye: Our Father³³⁹ who art³⁶⁵ in heaven³⁴¹, hallowed³⁴² be thy name³⁴³.</p> <p>13:10 - Thy will³⁶⁶ be done³⁴⁷ on earth³⁶⁷ as it is in heaven³⁴¹.</p> <p>13:11 - And forgive us³⁵² our debts³⁵³, as we forgive³⁵⁴ our debtors³⁵⁵.</p> <p>13:12 - And lead us not³⁵⁶ into temptation³⁵⁷, but deliver us³⁵⁸ from evil³⁵⁹.</p> <p>13:13 - For thine³⁶⁰ is the kingdom³⁴⁴, and the power³⁶¹, and the glory³⁶², forever³⁶³. Amen³⁶⁴.</p>			

FOOTNOTES:

337 - After this manner – The word “manner” is translated from the Greek word “οὕτω(ς)” or “houtō(s)”. It means in this manner, thus or so. The Codex Sinaiticus translates the phrase “After this manner” as “In this way”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 6, Verse 9, page 18). **“I.e. ‘in this way’ not ‘in these words’. The constant repetition of the Lord’s prayer in public worship has steadily eroded the eschatological urgency of the words almost to the vanishing point.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 75).

Jesus was teaching His disciples a pure pattern to follow when praying to our Father in Heaven. Unfortunately, many peoples and cultures have used this example, which has come to be known as the Lord’s prayer, as a verbatim, memorized, oft repeated prayer which is contrary to Jesus’ intention by giving it. When He issued the “Lord’s prayer” He did so after first warning His disciples about vain repetitions. **“Jesus did not say: ‘This is the prayer to use; memorize it; say it by rote’, but he gave a pattern, a model, a type. ‘Pray after this manner; in such simple words as these; in this general way; without ostentation. Call upon your Eternal Father, and ask him for your needs, both great and small. And how wondrous are the words he used!’** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 99).

If the Lord’s prayer is a pattern, it would make sense to study the pattern and identify the elements that lie therein. It is conveniently divided into section. Barclay calls these sections partitions. He wrote, **“We must note the order of the petitions in the Lord’s Prayer. The first three petitions have to do with God and with the glory of God; the second three petitions have to do with our needs and our necessities. That is to say, God is first given his supreme place, and then, and only then, we turn to ourselves and our needs and desires. It is only when God is given his proper place that all other things fall into their proper places. Prayer must never be an attempt to bend the will of God to our desires; prayer ought always to be an attempt to submit our wills to the will of God. The second part of the prayer, the part which deals with our needs and our necessities, is a marvellously wrought unity. It deals with the three essential needs of man, and the three spheres of time**



within which man moves. First, it asks for bread, for that which is necessary for the maintenance of life, and thereby brings the needs of the present to the throne of God. Second, it asks for forgiveness and thereby brings the past into the presence of God. Third, it asks for help in temptation and thereby commits all the future into the hands of God. In these three brief petitions, we are taught to lay the present, the past, and the future before the footstool of the grace of God.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 199-199).

Using Barclay as a guide, the Lord’s prayer can be broken down as follows;

INTRODUCTION: ADDRESS DEITY (Call out to God in a respectful reverent manner; i.e. Our Father in Heaven)

PETITION 1: THANKING (Gratitude, thankfulness, submission, and praise to God)

- I. Hallowed be thy name
- II. Thy kingdom come
- III. Thy will be done in earth as it is in heaven

PETITION 2: ASKING (Requests for Assistance, Mercy, and Kindness)

- I. Give us this day our daily bread
- II. Forgive us our debts as we forgive our debtors
- III. Lead us not into temptation, but deliver us from evil

CLOSING: END WITH A PROMISE OF TRUTHFULNESS (the word Amen is used to exclaim the truthfulness of what was said)

After the Savior’s atonement and resurrection, we use His Holy name to close a prayer, in addition to the word “Amen”. The use of His name in prayer has implications of ancient oath taking. Additionally, Jesus became the great mediator between us and the Father through His atonement. When we pray in His name, we petition the Father based on Jesus’ worthiness, not our own. The Lord’s Prayer “is not the final word in prayer, nor is it designed for verbatim repetition by the saints in their private or public prayers. Rather the disciples were receiving from Jesus instruction in prayer.” (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 235).

338 - pray – The word “pray” is translated from the Greek word “προσεύχεται” or “proseuchomai”. It means to offer prayers, or to pray.

After Adam and Eve transgressed in the Garden of Eden, they were cast out of God’s presence. They no longer spoke with God face to face on a regular basis. They were commanded to communicate with God through prayer. The first recorded act of prayer in scripture is found in the Pearl of Great Price. It records, “**And Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence.**” (Moses 4:5).

In the beginning, prayer was simple and sacred communication with our Father in Heaven. Though it is a sacred and holy act, God intended it to be from the heart. He intended prayer to be an expression of our desires and gratitudes. We use prayer to develop a relationship with God, and He expects our prayers to change as we come closer to Him. Our prayers should become more intimate, more meaningful, and more directed towards His will. Joseph Smith is a great example of this principle. He wrote, “**May grace, mercy, and the peace of God be and abide with you; and notwithstanding all your sufferings, we assure you that you have our prayers and fervent desires for your welfare, day and night. We believe that that God who seeth us in this solitary place, will hear our prayers, and reward you openly.**” (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 140). From Joseph, you get a sense that His prayers focused on God’s work. He understood how prayer worked and what the intent of prayer was.



As men apostasize from the truths of God, pray is inevitably altered. By the time of Jesus, “**certain faults had crept into the Jewish habits of prayer. It is to be noted that these faults are by no means peculiar to Jewish ideas of prayer; they can and do occur anywhere. And it is to be noted that they could only occur in a community where prayer was taken with the greatest seriousness. They are not the faults of neglect; they are the faults of misguided devotion.**” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 191).

In many ways the Jews had take the simple act of prayer and complicated it to the point that it was grossly ineffective. They did so in several ways. First, they designated times for prayers. Then they developed scripted prayers that were designed to be more eloquent and beautiful than a person would generally give. They designed certain prayers for different circumstances, which hindered the personal expressions that one might want to offer. Finally, they taught that the length of a prayer was somehow connected with its effectiveness. Though they had many short prayers, the long ones were considered the most powerful.

The designated time for prayers was probably a hedge build around the law that required men to pray. By creating oral law that required set times for prayer, the Jews were assuring that everyone prayed regularly. Barclay explains, “**Still further, the devout**

Jew had set times for prayer. The hours were the third, the sixth and the ninth hours, that is, 9 a.m., 12 midday and 3 p.m. In whatever place a man found himself he was bound to pray.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 193-194). Additionally, the Jews were required to prostrate themselves on the ground and pray towards the temple in Jerusalem. This probably has its origin from Adam and Eve, who prayed and heard the voice of God coming from the Garden of Eden. The Garden of Eden was a temple. They look towards Jerusalem as a symbol for the abode of God.

Over time, the Jews developed a number of recited prayers. “**Every Jew must daily repeat was called the Shemoneh 'Esreh**



which means The Eighteen. It consisted of eighteen prayers, and was, and still is, an essential part of the synagogue service. In time the prayers became nineteen, but the old name remains. Most of these prayers are quite short, and nearly all of them are very lovely.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 192). They were not limited to such prayers, but they were very important to their religious worship. Some quoted scripture, while others were poetic in nature. “The first was the Shema (compare Hebrew #8088), which consists of three short passages of scripture--Deuteronomy 6:4-9; Deuteronomy 11:13-21; Numbers 15:37-41. Shema is the imperative of the Hebrew word to hear (Hebrew #8085), and the Shema takes its name from the verse which was the essence and center of the whole matter: ‘Hear, O Israel, the Lord our God is one Lord.’ The full Shema had to be recited by every Jew every morning and every evening. It had to be said as early as possible. It had to be said as soon as the light was strong enough to enable a man to distinguish between blue and white, or, as Rabbi Eliezer said, between blue and green. In any event it had to be said before the third hour, that is, 9 a.m.; and in the evening it had to be said before 9 p.m. If the last possible moment for the saying of the Shema had come, no matter where a man found himself, at home, in the street, at work, in the synagogue, he must stop and say it.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 191).

The Jews were also required to pray at define occasions. Prayers before and after meals were required, and seem to be a logical time for prayer, even today. However, they also prayed at occurances that seem less logical in nature. “The Jewish liturgy supplied stated prayers for all occasions. There was hardly an event or a sight in life which had not its stated formula of prayer. There was prayer before and after each meal; there were prayers in connection with the light, the fire, the lightning, on seeing the new moon, comets, rain, tempest, at the sight of the sea, lakes, rivers, on receiving good news, on using new furniture, on entering or leaving a city. Everything had its prayer. Clearly there is something infinitely lovely here. It was the intention that every happening in life should be brought into the presence of God.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 193). I would not disagree with Barclay regarding the concept of connecting all things in life with God; however, the Jews made such an ordeal of their praying that it became more about the act and less about the content. The frequency of prayer, and rabbinical requirements focus less on the conversation with God and more on the act itself.



There are many that claim the Lord's Prayer and the Rabbinical prayers are similar. “Here, we may remark, at the outset, that both the spirit and the manner of prayer are presented by the Rabbis so externally, and with such details, as to make it quite different from prayer as our Lord taught His disciples. This appears from the Talmudic tractate specially devoted to that subject, where the exact position, the degree of inclination, and other trivialities, never referred to by Christ, are dwelt upon at length as of primary importance.” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 536). Jesus' prayer is short, and pointient. He directly and quickly thanks and praised God. He then turns His words to the important things in life where we need divine help. His prayer was never intended to be recited verbatim. “This prayer was given as a sample or illustration of how. Deity might appropriately be addressed in prayer, of the praise and adoration that should be extended to him, and of the type an kind of petitions men should make to him. As far as it goes is one of the most concise, expressive, and beautiful statements to in the scriptures.” (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 235).

Simply put, Jesus was teaching His disciples to pray. He was teaching them that the ways of the Rabbi's regarding prayer were not correct. He knew that the disciples would need to call upon heaven, and they would need to know how to properly pray to do so.

339 - Our Father – The word “our” is translated from the Greek word “ἡμῶν” or “hēmōn”. It means our, we, or use. The word “Father” is translated from the Greek word “πατήρ” or “patēr”. It means a male ancestor, or generator. It is used of a literal father or forefather. It can be used of the head of a family, people, nations or body of pupils. **“Some scholars even feel that the term ‘Father’ at the beginning of the Lord’s prayer is associated with *abba*, a more familiar title that a child or youth would use to address their father.... Jesus always addressed his as ‘Father’ in prayer, and in total refers to God as Father some 170 times.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Father in the Sermon on the Mount”, Jared W. Ludlow, page 147).

Of all the titles that God chooses to use for Himself, it is significant that He prefers Father. It is His highest office, and greatest work. **“God is our Father, the father of our spirits; we are his children, his offspring, literally. We lived in his presence, dwelt in his courts, and have seen his face. We were as well acquainted with him then as we are with our mortal fathers now. He is a holy man, has a body of flesh and bones, and dwells in a heavenly abode. When we approach his throne in prayer, we think—not alone that he is the Almighty, by whose word the earth, the sidereal heavens, and the universe came into being, but that he is a gracious and loving Father whose chief interest and concern is his family, and that he wants all his children to love and serve him and to become like him. Perfect prayer manifests our personal relationship to him who hears and answers the petitions of the faithful.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 99).

340 - which art – The word “art” is translated from the Greek word “ἐν” or “en”. It means in, by, with, etc.

341 - in heaven – The word “heaven” is translated from the Greek word “οὐρανός” or “ouranos”. It means the vaulted expanse of the sky with all things visible in it. It is used of the universe and the world. It means the sky or starry heavens. It is used to represent the abode of God. The term is used in conjunction with God as our Father to differentiate Him from our fathers in mortality.

342 - Hallowed – The word “Hallowed” is translated from the Greek word “ἁγιάζω” or “hagiazō”. It means to render or acknowledge, or to be venerable or hallow. With regard to Deity, the word means to be separate from the profane, to consecrate things to God or dedicate a people to God. It implies purity, and reverence. **“The word which is translated hallowed is a part of the Greek verb hagiasthai (Greek #37). The Greek verb hagiasthai is connected with the adjective hagios (Greek #40), and means to treat a person or a thing as hagios. Hagios is the word which is usually translated holy; but the basic meaning of hagios is different or separate. A thing which is hagios (Greek #40) is different from other things. A person who is hagios is separate from other people. So a temple is hagian (Greek #39) because it is different from other buildings. An altar is hagios (Greek #40) because it exists for a purpose different from the purpose of ordinary things. God’s day is hagios (Greek #40) because it is different from other days. A priest is hagios (Greek #40) because he is separate from other men. So, then, this petition means, ‘Let God’s name be treated differently from all other names; let God’s name be given a position which is absolutely unique’.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 205).



Hallowing the name of the Lord can take on several related forms. We hallow His name when we accept Him as our God, and trust in His care and direction. We also hallow His name when we make and keep sacred covenants. We hallow His name when we remember His name in all that we do. Finally, we hallow His name when we set ourselves apart from the ways of the world. When we become a peculiar people to the Lord, then we hallow His name.

Accepting and trusting God in our lives means that we accept our trials and tribulation even if we do not understand why they are happening. We know that God is all knowing and we trust in His judgment. We also know who He is; His character and His motives. **“The Psalmist says, ‘Those who know thy name put their trust in thee’ (Psalms 9:10). Quite clearly that does not mean that those who know”** there is a God, **“...will trust in him. It means that those who know what God is like, those who know the nature and the character of God will put their trust in him. The Psalmist says, ‘Some boast of chariots and some of horses, but we boast of the name of the Lord our God’ (Psalms 20:7).”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 205-206). We boast of Him because we know Him. We know He loves us. We know that His work and His glory is our progression. **“So, then, let us take these two things and put them together. Hagiasthai (Greek #37), which is translated to hallow, means to regard as different, to give a unique and special place to. The name is the nature, the character, the personality of the person in so far as it is known and revealed to us. Therefore, when we pray ‘Hallowed be Thy name,’ it means, ‘Enable us to give to thee the unique place which thy nature and character deserve and demand’.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 205).

We hallow God’s name when we come unto Him and make and keep sacred covenants. All of the covenants offered to us by God are designed to perfect us and develop divine attributes. **“Because many of our covenants are made in his name, keeping covenants can be another form of hallowing his name.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Father in the Sermon on the Mount”, Jared W. Ludlow, page 149). The keeping of covenants progresses God work, and therefore brings glory to Him.

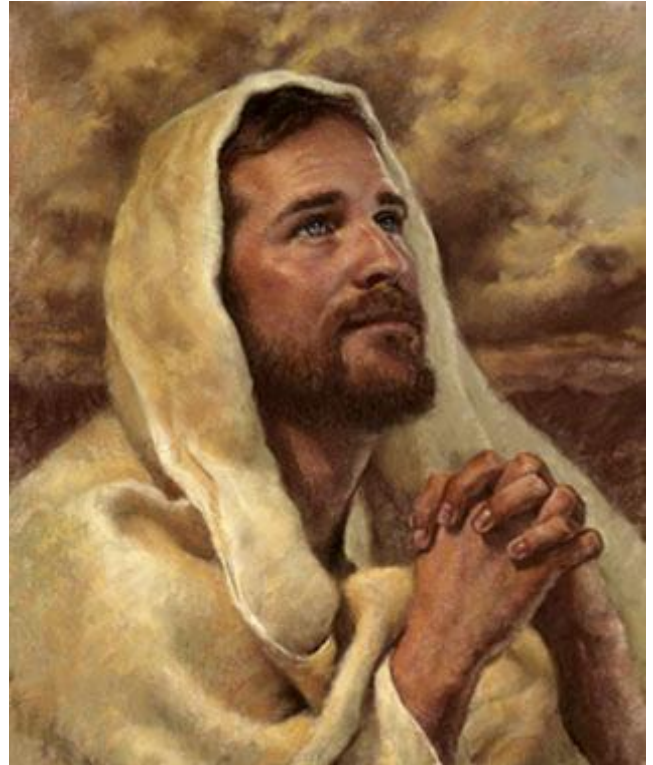
One of the first covenants we make is a promise to always remember Him. **“The trouble with most people is that their awareness of God is spasmodic, acute at certain times and places, totally absent at others. Reverence means the constant awareness of God.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 209-210). We revere God when we recognize His hand in all things. We revere Him when we consider His will in all our decisions. In this way we

hallow His name. **“Deity’s name identifies him for what he is. To hallow and revere that name is to accept him as God and to worship him in spirit and in truth.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 236).

We hallow the name of God when we act like He has required. When we do this, we set ourselves apart from the rest of the world. We act different than the natural man. We have great respect and reverence for holy things. The Old Testament prophet Ezekiel wrote, **“And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.”** (Ezekiel 36:23). The concept of being set apart or different from the world is a synonym for being holy, which is related to being hallowed. Bowen wrote, **“The Semitic equivalent of the Greek term, qdsh (‘holly, sacred, set apart’), is the same in the term describing the temple in the Hebrew Bible.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Thy Will Be Done”, Matthew L. Bowen, page 237).

343 - be thy name – The word “name” is translated from the Greek word “ὄνομα” or “onoma”. It means a proper name, as in a designation for a person. It can also be used for a name for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one’s rank, authority, interests, pleasure, command, excellences, deeds, etc. **“The ‘Name’ of God as here used is a thoroughly Old Testament usage. ‘Knowing the name’ of God was equivalent to ‘fulfilling the terms of the Covenant obligation,’ because ancient Israelite covenants were solemnly sworn by invoking the name of God. This followed the general practice of royal treaties of the second millennium B.C., in which the gods of the interested parties were named as witnesses. To know, understand, the name of a person was to know the person himself.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 75).

To know God, we must first serve Him. No man can truly know a master that he has never served. To serve God, we must display a degree of reverence. **“We must believe that God exists; we must know what kind of a God he is; we must be constantly aware of God. But a man might have all these things and still not have reverence. To all these things must be added obedience and submission to God. Reverence is knowledge plus submission.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 210). If we are truly to hallow His Holy Name, we must incorporate all the necessary elements; faith, covenant, knowledge, submission, and remembrance.



344 - kingdom – The word “kingdom” is translated from the Greek word “βασιλεία” or “basileia”. It means royal power, kingship, dominion, rule, a kingdom, or a territory subject to the rule of a king. In the New Testament, it is often used in regards to the reign of the Messiah. We often hear the phrase “Kingdom of God” and think of it as a far off place that is beyond our reach. Elder McConkie said, We have **“already the kingdom of God on earth, meaning the Church, had been set up by Jesus. This petition relative to the coming of a future kingdom has reference to the millennial or political kingdom which shall be established at the Second Coming. Similarly the ecclesiastical kingdom of God on earth, the Church, has been restored in this day, but the saints still pray for the coming of a future kingdom, the kingdom which shall prevail when the kingdoms of this world become the kingdom of our God and of his Christ. (Rev. 11:15).”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 236). The eventual kingdom of God shall be one of peace and righteousness. That kingdom will be void of pain and worry.

Priesthood leaders in the Church have been called to serve in the kingdom of God here on earth. The Doctrine and Covenants records, **“And this shall be your business and mission in all your lives, to preside in council, and set in order all the affairs of this church and kingdom.”** (Doctrine and Covenants 90:16). Priesthood leaders are preparing the church, or the kingdom, for the return of its King. The church must be prepared temporarily for the reception of the spiritual. **“President Wilford Woodruff commented: ‘Strangers and the Christian world marvel at the ‘Mormons’ talking about temporal things. Bless your souls, two thirds of all the revelations given in this world rest upon the accomplishments of this temporal work. We have to do it, we can’t build up Zion sitting on a hemlock slab singing ourselves away to everlasting bliss... This is the great dispensation in which the Zion of God must be built up, and we as Latter-day Saints have it to build.’** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Kingdom of God”, Jennifer C. Lane, page 162).

345 - come – The word “come” is translated from the Greek word “ἐρχομαι” or “erchomai”. It means to come. Metaphorically it means to establish, become known, find its place, of be shown. The kingdom of God shall be shown to all the earth. Every nation shall know, every tongue and race shall here.

The wording of this phrase is odd, “Thy kingdom come, thy will be done”. **“One of the commonest characteristics of Hebrew style is what is technically known as parallelism. The Hebrew tended to say everything twice. He said it in one way, and then he said it in another way which repeated or amplified or explained the first way. Almost any verse of the Psalms will show this parallelism in action. Almost every verse of the Psalms divides in two in the middle; and the second half repeats or amplifies or explains the first half. Let us take some examples and the thing will become clear: ‘God is our refuge and strength--a very present help in trouble’ (Psalms 46:1). ‘The Lord of Hosts is with us--the God of Jacob is our refuge. (Psalms 46:7).’** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 211-212). In the Lord’s Prayer, the parallelism is shown with the first statement being “thy kingdom come” and the explanatory statement being “thy will be done”. **“Let us assume that the second petition explains, and amplifies, and defines the first. We then have the perfect definition of the Kingdom of God--The Kingdom of God is a society, upon earth where Gods will is as perfectly done as it is in heaven. Here we have the explanation of how the Kingdom can be past, present and future all at the one time. Any man who at any time in history perfectly did God’s will was within the Kingdom; any man who perfectly does God’s will is within the Kingdom; but since the world is very far from being a place where God’s will is perfectly and universally done, the consummation of the Kingdom is still in the future and is still something for which we must pray.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 212).

346 - thy will – The word “will” is translated from the Greek word “θέλημα” or “thelēma”. It means one’s will, choice, inclination, desire, or pleasure. **“Being reconciled to the ‘will of God’ will unlock for us the power of Christ’s Atonement (grace) that will enable us to complete his work, thus answering what Wright calls the ‘question of how God is going to redeem and renew his creation through human beings and how he is going to rescue those humans themselves as part of the process. All creation anxiously waits for the sound of the trump of God to signal the great day of the Lord – the Day of Atonement, and permanent Jubilee – when ‘the great Jehovah shall say the work is done.’** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Thy Will Be Done”, Matthew L. Bowen, page 244).

347 - be done – The term “be done” is translated from the Greek word “γίνομαι” or “ginomai”. It means to become, to arise, to be made, or finished.

348 - in earth – The word “in earth” is translated from the Greek word “γῆ” or “gē”. It means arable ground, the ground, the dry ground as opposed to the sea, the whole earth as opposed to the heavens, or any area of land enclosed by fixed boundaries. **“The whole tenor of Matthew’s gospel marks a sharp distinction in his material between ‘the Kingdom of heaven’ and ‘the Kingdom of God’, even though each phrase could be a surrogate for the other.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 76).

349 - give us – The word “give” is translated from the Greek word “δίδωμι” or “didōmi”. It means to give, to grant, to give one asking, or to let have.

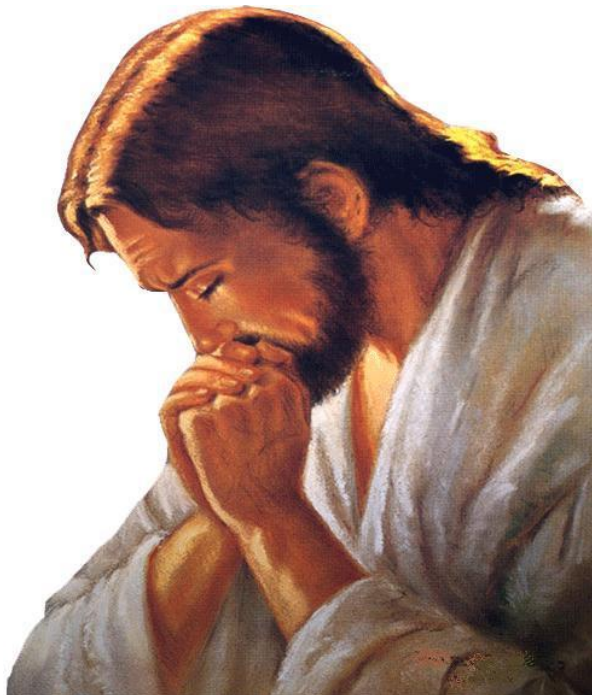
The English translation “give us” seems rather harsh and demanding in terms of prayer. In reality, this is a petitioning or request to God. **“President Spencer W. Kimball elaborated on this in our day: ‘In our prayers, there must be no glossing over, no hypocrisy, since there can here be no deception. The Lord knows our true condition. Do we tell the Lord how good we are, or how weak? We stand naked before him. Do we offer our supplications in modesty, sincerity, and with a ‘broken heart and contrite spirit,’ or like the Pharisee who prided himself on how well he adhered to the law of Moses? Do we offer a few trite words and worn-out phrases, or do we talk intimately to the Lord for as long as the occasion requires? Do we pray occasionally when we should be praying regularly, often, constantly? Do we pay the price to get answers to our prayers?’”** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 348). The price required of the Lord is an offering of our will. We bring to the Lord’s table a gift to Him of a contrite spirit and a broken heart. In return, the Lord grants us specific blessings.



The Lord blesses His children with what they stand in need of at the appropriate time and place. He does not answer all our prayers in the way we would like. Often times, the answers are quite different from what we asked for. Additionally, there are those that look for God’s blessings but fail to ask. They believe that prayer is a waste of time. God is omnipotent and therefore asking is unnecessary. Ludlow wrote, **“This concept may cause some to be discouraged and wonder why we should even bother praying if he already knows what we need. The Bible Dictionary offers an important corrective to this line of thinking when it states that first, the proper understanding of our relationship to God as one of a child to the Father will help prayer become natural and instinctive. Secondly, ‘the object of prayer is not to change the will of God, but to secure for ourselves and for others blessings that God is already willing to grant, but that are made conditional on our asking for them. Thus if we fail to pray because the Father is omniscient or has foreknowledge of what we are going to ask, then we are forgetting our Father-child relationship to him and may forfeit blessings he is waiting to give us but are conditional upon our asking.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Father in the Sermon on the Mount”, Jared W. Ludlow, pages 145-146).

350 - this day – The term “this day” is translated from the Greek word “σήμερον” or “sēmeron”. It means this very day, or what happened today.

351 - our daily bread – The word “daily” is translated from the Greek word “ἐπιούσιος” or “epiousios”. Where found in a phrase, it means daily, of our necessity, or sufficient for each day. The Codex Sinaiticus replaces the word “daily” with “needful”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 6, Verse 11, page 18). The word “bread” is translated from the Greek word “ἄρτος” or “artos”. It means food of any kind. It can also be used of food composed of flour mixed with water and baked. **“In the Bible, the term bread, ‘lechem’, refers to food in general.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 24).



Bread symbolizes **“life, food, the body, and God’s providence.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 24). Additionally, **“Bread signifies: Atonement, Good Luck, Labor, Partnership, Prosperity, Survival, and Sustenance.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 25). Subsequently, bread can be a symbol for all our mortal needs while in the flesh.

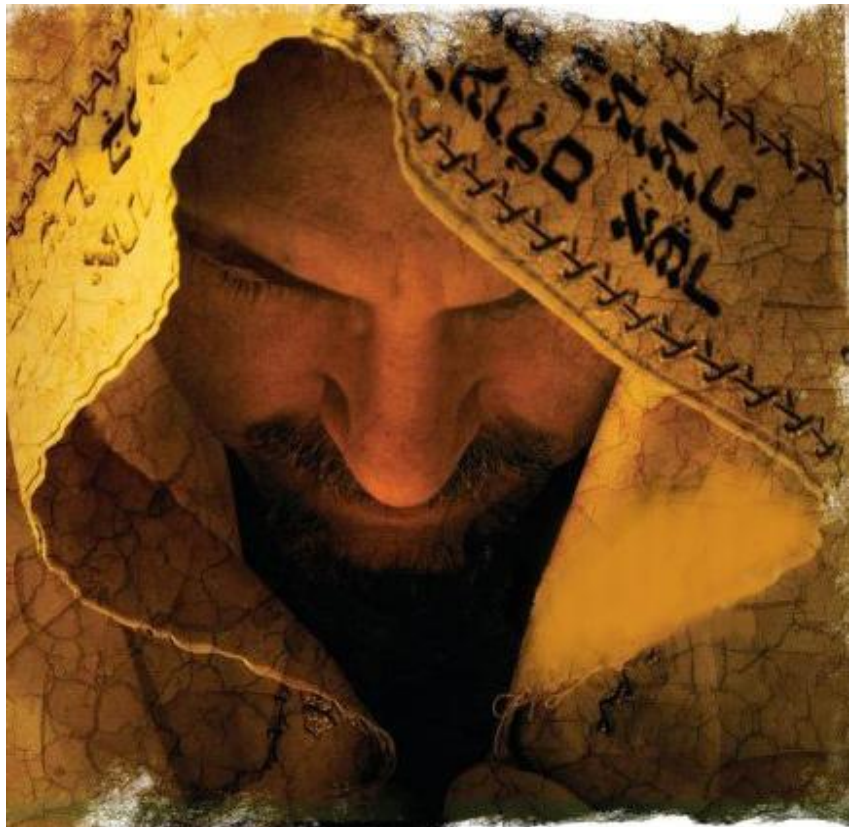
Bread can also take on a spiritual symbol, **“The bread has been identified with the bread of the Lord’s Supper.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 215). Consequently, bread is associated with all spiritual nourishment. **“The bread has been identified with the spiritual food of the word of God.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 216).

Jesus Himself was the creator of all things pertaining to this earth. Therefore, the symbol of the bread has direct relation to Him. Barclay wrote, **“The bread has been taken to stand for Jesus himself. Jesus called himself the bread of life (John 6:33-35).”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 216). The Jews were not too far off in their thinking as they related the symbol of the bread to the Messiah. Unfortunately, many didn’t relate Jesus to the Messiah. **“This petition has been taken in a purely Jewish sense. The bread has been taken to be the bread of the heavenly kingdom. Luke tells how one of the bystanders said to Jesus: ‘Blessed is he who shall eat bread in the Kingdom of God’ (Luke 14:15). The Jews had a strange yet vivid idea. They held that when**

the Messiah came, and when the golden age dawned, there would be what they called the Messianic banquet, at which the chosen ones of God would sit down.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 216-217).

Mankind often lives under the false pretense that he is providing for himself. While it is true that God has required man to work by the sweat of his brow for his daily bread. Nothing would be obtainable without the will and mercy of God. It is God that causes the rains to come and the sun to shine. So many things are in God's control that any assumption on our part that our worldly sustenance is at our own hands is a false declaration. From the beginning of time, God has provided for the temporal and spiritual needs of His children. After the children of Israel left Egypt, God commanded Moses, **“This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.”** (Exodus 16:16).

We need to remember to **“pray for temporal needs—over your crops and herds, for sufficient of this world's goods to meet your needs and have a surplus to use in doing good and in furthering the programs and interests of the Lord's earthly kingdom.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 236). This world is a volatile place and without the mercy of God, our best effort to provide for our needs will falter.



352 - forgive us – The word “forgive” is translated from the Greek word “ἀφίημι” or “aphiēmi”. It means to send away, to let go, to disregard, to forgive, to remit, to permit, or keep no longer.

Repentance is a necessary process for admittance back into the Lord's presence. Even so, all of our efforts to change and correct past sins cannot adequately undo our sins. At some point, we must come before the Lord and ask for the gift of forgiveness. **“The Atonement of Jesus Christ causes each person to be accountable for his or her individual sins. We will overcome the consequences of individual sin by claiming the blessings and benefits of the Atonement. President David O. McKay said, ‘Every principle and ordinance of the gospel of Jesus Christ is significant and important ..., but there is none more essential to the salvation of the human family than the divine and eternally operative principle [of] repentance’** (Gospel Ideals [1953], 13). **‘For salvation cometh to none ... except it be through repentance and faith on the Lord Jesus Christ’** (Mosiah 3:12). It is not repentance per se that saves man. It is the blood of Jesus Christ that saves us. It is not by our sincere and honest change of behavior alone that we are saved, but **‘by grace that we are saved, after all we can do’** (2 Nephi 25:23). True repentance, however, is the condition required so that God's forgiveness can come into our lives. True repentance makes **“a brilliant day [out] of the darkest night”** (Spencer W. Kimball, The Miracle of Forgiveness [1969], 362).” (General Conference, “Point of Safe Return”, Dieter F. Uchtdorf, April 2007). One of the key steps of repentance is to humbly ask God for forgiveness.

353 - our debts – The word “debts” is translated from the Greek word “ὀφείλημα” or “opheilema”. It means that which is owed, justly or legally. Metaphorically, it is used of an offences or a sin. **“The New Testament uses five different words for sin.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 220).

ἁμαρτία	Hamartia	“The commonest word is hamartia (Greek #266). This was originally a shooting word and means a missing of the target. To fail to hit the target was hamartia. Therefore sin is the failure to be what we might have been and could have been.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 221).
παράβασις	Parabasis	“The second word for sin is parabasis (Greek #3847), which literally means a stepping across. Sin is the stepping across the line which is drawn between right and wrong.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 221).
παράπτωμα	Paraptoma	“The third word for sin is paraptoma (Greek #3900), which means a slipping across. It is the kind of slip which a man might make on a slippery or an icy road. It is not so deliberate as parabasis (Greek #3847). Again and again we speak of words slipping out; again and again we are swept away by some impulse or passion, which has momentarily gained control of us, and which has made us lose our self-control. The best of us can slip into sin when for the moment we are off our guard.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 222).
ἀνομία	Anomia	“The fourth word for sin is anomia (Greek #458), which means lawlessness. Anomia is the sin of the man who knows the right, and who yet does the wrong; the sin of the man who knows the law, and who yet breaks the law. The first of all the human instincts is the instinct to do what we like; and therefore there come into any man's life times when he wishes to kick over the traces, and to defy the law, and to do or to take the forbidden thing.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 222).
ὀφείλημα	Opheielema	“The fifth word for sin is the word opheilema (Greek #3783) which is the word used in the body of the Lord's Prayer; and opheilema means a debt. It means a failure to pay that which is due, a failure in duty. There can be no man who will ever dare to claim that he has perfectly fulfilled his duty to man and to God: Such perfection does not exist among men.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 222).

There is not one human soul, save Jesus Christ, since the beginning of time, or to the end of days, that will not experience sin. We will all fail short of the glory of God. Sin is living contrary to the commandments of God. It is a state of imperfection and error. In such a state, we are barred from returning to the presence of our Father in Heaven. It is a fallen state that ends with everlasting misery and regret. Being in such a state is a state of Hell. **“So, then, when we come to see what sin really is, we come to see that it is a universal disease in which every man is involved. Outward respectability in the sight of man, and inward sinfulness in the sight of God may well go hand in hand. This, in fact, is a petition of the Lord’s Prayer which every man needs to pray.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 222-223). We pray that the Lord will forgive our sins, and help us live righteous lives deserving of a return home to our Father.

354 - as we forgive – The word “we” is translated from the Greek word “ἡμεῖς” or “hēmeis”. It means us, we, etc.

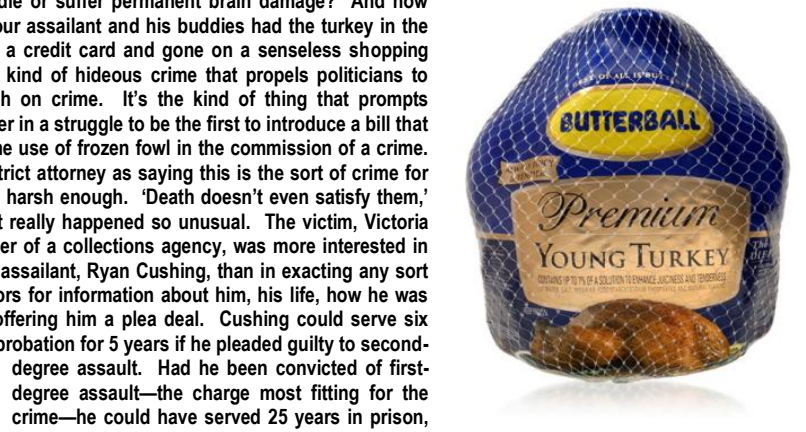
In the Lord’s Prayer, Jesus teaches His disciples that there is a symbiotic relationship between forgiving others and being forgiven by God. **“Human forgiveness and divine forgiveness are inextricably intercombined. Our forgiveness of our fellow-men and God’s forgiveness of us cannot be separated; they are interlinked and interdependent. If we remembered what we are doing when we take this petition on our lips, there would be times when we would not dare to pray it.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 223).

It is through the experience of forgiving others that we begin to understand the gift of being forgiven. It often takes mercy and compassion beyond our natural ability. This perspective helps us understand how great the gift of forgiveness is. President Hinckley, speaking of forgiveness, taught, **“I think it may be the greatest virtue on earth, and certainly the most needed. There is so much of meanness and abuse, of intolerance and hatred. There is so great a need for repentance and forgiveness. It is the great principle emphasized in all of scripture, both ancient and modern.”** (General Conference, “Forgiveness”, Gordon B. Hinckley, October 2005).

Our world is confused, as many are living in a state of darkness. They are unwilling to forgive. We hold grudges, and live with hate in our heart for so many who have offended us. **“There are so many in our day who are unwilling to forgive and forget. Children cry and wives weep because fathers and husbands continue to bring up little shortcomings that are really of no importance. And there also are many women who would make a mountain out of every little offending molehill of word or deed.”** (General Conference, “Forgiveness”, Gordon B. Hinckley, October 2005). Consequently, there are so many that live in sadness and sorrow. They are unhappy and don’t understand why. In reality, they are unhappy because they are unwilling to forgive.

President Hinckley shared a story of true offence and Christlike forgiveness. He told the story as follows;

“A time back, I clipped a column from the Deseret Morning News, written by Jay Evensen. With his permission, I quote from a part of it. Wrote he: ‘How would you feel toward a teenager who decided to toss a 20-pound frozen turkey from a speeding car headlong into the windshield of the car you were driving? How would you feel after enduring six hours of surgery using metal plates and other hardware to piece your face together, and after learning you still face years of therapy before returning to normal—and that you ought to feel lucky you didn’t die or suffer permanent brain damage? And how would you feel after learning that your assailant and his buddies had the turkey in the first place because they had stolen a credit card and gone on a senseless shopping spree, just for kicks? ...This is the kind of hideous crime that propels politicians to office on promises of getting tough on crime. It’s the kind of thing that prompts legislators to climb all over each other in a struggle to be the first to introduce a bill that would add enhanced penalties for the use of frozen fowl in the commission of a crime. The New York Times quoted the district attorney as saying this is the sort of crime for which victims feel no punishment is harsh enough. ‘Death doesn’t even satisfy them,’ he said. Which is what makes what really happened so unusual. The victim, Victoria Ruvolo, a 44-year-old former manager of a collections agency, was more interested in salvaging the life of her 19-year-old assailant, Ryan Cushing, than in exacting any sort of revenge. She pestered prosecutors for information about him, his life, how he was raised, etc. Then she insisted on offering him a plea deal. Cushing could serve six months in the county jail and be on probation for 5 years if he pleaded guilty to second-degree assault. Had he been convicted of first-degree assault—the charge most fitting for the crime—he could have served 25 years in prison, finally thrown back into society as a middle-aged man with no skills or prospects. But this is only half the story. The rest of it, what happened the day this all played out in court, is the truly remarkable part. According to an account in the New York Post, Cushing carefully and tentatively made his way to where Ruvolo sat in the courtroom and tearfully whispered an apology. ‘I’m so sorry for what I did to you.’ Ruvolo then stood, and the victim and her assailant embraced, weeping. She stroked his head and patted his back as he sobbed, and witnesses, including a Times reporter, heard her say, ‘It’s OK. I just want you to make your life the best it can be.’ According to accounts, hardened prosecutors, and even reporters, were choking back tears” (“Forgiveness Has Power to Change Future,” Deseret Morning News,



Aug. 21, 2005, p. AA3). What a great story that is, greater because it actually happened, and that it happened in tough old New York. Who can feel anything but admiration for this woman who forgave the young man who might have taken her life? I know this is a delicate and sensitive thing of which I am speaking. There are hardened criminals who may have to be locked up. There are unspeakable crimes, such as deliberate murder and rape, that justify harsh penalties. But there are some who could be saved from long, stultifying years in prison because of an unthoughtful, foolish act. Somehow forgiveness, with love and tolerance, accomplishes miracles that can happen in no other way. The great Atonement was the supreme act of forgiveness. The magnitude of that Atonement is beyond our ability to completely understand. I know only that it happened, and that it was for me and for you. The suffering was so great, the agony so intense, that none of us can comprehend it when the Savior offered Himself as a ransom for the sins of all mankind.” (General Conference, “Forgiveness”, Gordon B. Hinckley, October 2005).



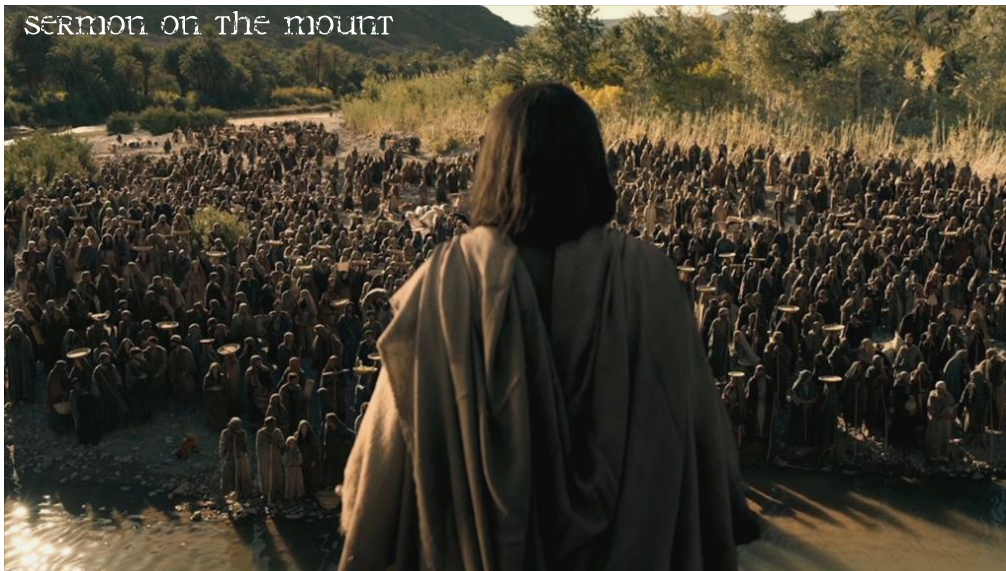
Ryan Cushing learned an extremely valuable lesson from Victoria Ruvolo. He learned what mercy is. What is interesting is that we are all symbolically Ryan Cushing. We have all committed sins that we cannot undo, nor do we want the consequences. Like Ryan, we have no power in and of ourselves to make things right. We need mercy. We need someone to save us from our awful fate. This is the role that Victoria Ruvolo took for Ryan, and it is the role that Jesus takes for us. In turn, Jesus asks that we emulate Him and forgive others. **“Debts, sins, trespasses, offenses, evils, and the like, for which we are accountable, will upon our repentance, be forgiven us, provided we forgive our fellow men who have similarly offended us. Forgive and be forgiven; forgive not and the burdens of our own trespasses remain.”** (The Doctrinal New Testament

Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 236). The Lord's Prayer is literally saying, "Forgive us our sins in proportion as we forgive those who have sinned against us." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 222).

355 - our debtors – The word "debtors" is translated from the Greek word "ὀφειλέτης" or "opheiletēs". It means one who owes another, a debtor. It refers to one held by some obligation, or bound by some duty. Metaphorically, it is used for one who owes God penalty or whom God can demand punishments as something due for the price of sin; i.e. a sinner. "The JST changes the KJV 'debts' to 'trespasses': 'And forgive us our debts trespasses, as we forgive our debtors them who trespass against us'." (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "The Sermon on the Mount in the Joseph Smith Translation", David A. LeFevre, page 291).

356 - lead us not – The word "lead" is translated from the Greek word "εἰσφέρειν" or "eispherō". It means to bring into, in or to. It also means to lead into. It is false doctrine to teach that God leads us into temptation. "God does not lead men into temptation, except in the sense that he has placed them here on earth where temptation is found so they can be tried and tested in accordance with the terms and provisions of the eternal plan of salvation. Rather, this is a plea to be able to avoid greater temptation than we can successfully withstand. It is a request to be delivered from enticements and seductions which are so great as to overcome the normal powers of resistance. Obviously it would be nothing short of hypocrisy to utter this prayer and then go out where sin and lust and evil are found. Implicit in the prayer to avoid being led into temptation is the promise on the petitioner's part to avoid the places where sin and evil are found." (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 237). Joseph Smith made a significant change to this passage in his inspired translation of the Bible. He dictated the following, "And suffer us not to be led into temptation ..." (Joseph Smith Translation of Matthew 6:14).

357 - into temptation – The word "temptation" is translated from the Greek word "πειρασμός" or "peirasmos". It means an experiment, attempt, trial, or proving. It is used for the trial of a man's fidelity, integrity, virtue, or constancy. "To modern ears the word tempt is always a bad word; it always means to seek to seduce into evil But in the Bible the verb peirazein (Greek #3985) is often better translated by the word test than by the word tempt. In its New Testament usage to tempt a person is not so much to seek to seduce him into sin, as it is to test his strength and his loyalty and his ability for service." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 225).



Understanding this portion of the Lord's Prayer requires us to properly understand God's plan for His children. In our pre-mortal existence, we accepted a plan that would take us from the protective presence of our Heavenly Father. We would experience mortality, without recollection of our pre-mortal life. This would allow us to gain experience on our own. This experience could only be had through our own trial and error. "Here, then, is one of the great and precious truths about temptation. Temptation is not designed to make us fall. Temptation is designed to make us stronger and better men and women. Temptation is not designed to make us sinners. It is designed to make us good. We may fail in the test, but we are not

meant to. We are meant to emerge stronger and finer. In one sense temptation is not so much the penalty of being a man; it is the glory of being a man; it is the glory of being a man. If metal is to be used in a great engineering project, it is tested at stresses and strains far beyond those which it is ever likely to have to bear. So a man has to be tested before God can use him greatly in his service." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 226).

Jesus is instructing His disciples to pray that they will not succumb to temptation. Overcoming the temptations of mortality most often requires divine assistance. Turning to God for help is part of the God's plan for His children. Those that are successful counsel with the Lord in all their doings. "We are here in mortality to be tried and tested; to see if we will keep the commandments; to overcome the world. We are here to learn how, to bridle our passions and control every lustful and evil desire." (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 100). Jesus did this perfectly, and he prayed to His Father often. He is teaching His disciples to follow His example.

It would be nice if temptation came exclusively from external sources. If this were true, we could adequately shelter ourselves from the world and sail through mortality. But, that would not deliver the results that God intended. We have to learn how to control the flesh. "Temptation comes not only from outside us; it comes from inside us too. If there was nothing in us to which temptation could appeal then it would be helpless to defeat us. In every one of us there is some weak spot; and at that weak spot temptation launches its attack. The point of vulnerability differs in all of us. What is a violent temptation to one man, leaves another man quite unmoved; and what leaves one man quite unmoved may be an irresistible temptation to another." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 230). It is these internal weaknesses that we must conquer to worthily return to our Father in Heaven.

358 - deliver us – The word "deliver" is translated from the Greek word "ῥύσσειν" or "rhyomai". It means to draw to one's self, to rescue, or to deliver. It is also used to refer to a deliverer. This is one of the titles used for the Messiah. He is a rescuer from sin. He delivers us from physical and spiritual death.

By design, Adam and Eve were placed into the Garden of Eden with a commandment not to partake of the tree of knowledge of good and evil. He knew that they would eventually partake of the fruit of the tree and fall from their state of innocence and purity. Their fall resulted in consequences. From henceforth, all mankind would eventually die. Physical death entered into the world, and there would be no escape. Additionally, we would all commit sin and no one would be worthy to overcome physical death and live again as resurrected beings. For this to happen, we needed a deliverer. We needed someone to rescue us from mortal death and provide a path for resurrection. Jesus fulfilled this role. Through His atonement, and resurrection, as a perfect being, He broke the bands of death and made it possible for all mankind to resurrect. There are no stipulations placed on this gift. All mankind will receive this gift regardless of their personal worthiness. In this respect, we are all saved by the grace of Jesus.

A second death enters mortality through sin. Sin offends the spirit of God. We cannot dwell in God's presence so long as we are soiled by sin. It is Lucifer's goal to destroy Father's plan by hindering our return by sin. Lucifer, and his followers, often attack us, through temptation, by focusing on our weaknesses. "In every man there is the weak spot, which, if he is not on the watch, can ruin him. Somewhere in every man there is the flaw, some fault of temperament which can ruin life, some instinct or passion so strong that it may at any time snap the leash, some quirk in our make-up that makes what is a pleasure to someone else a menace to us. We should realize it, and

be on the watch.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 231). Most of us are aware of our weaknesses and recognize our weaknesses. **“But, strangely enough, temptation comes sometimes not from our weakest point, but from our strongest point. If there is one thing of which we are in the habit of saying. ‘That is one thing anyway which I would never do,’ it is just there that we should be upon the watch. History is full of the stories of castles which were taken just at the point where the defenders thought them so strong that no guard was necessary. Nothing gives temptation its chance like over-confidence. At our weakest and at our strongest points we must be upon the watch.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 231-232).

Even so, no matter how vigilant we are, we will sin. That is not to say that we should not strive for perfection in everything we do. It means that like physical death, we need a deliverer to conquer spiritual death. Jesus is that deliverer. Unlike His delivery from physical death, we are rescued from spiritual death through covenant. It is offered to all mankind but we must come unto Him through the making and keeping of sacred covenants to be rescued. Not everyone will partake and overcome spiritual death. It becomes a personal choice that we will all make. Additionally, Jesus will rescue those who cannot be held accountable for their acts in mortality. These would be the mentally incapacitated, or those who die before accountability. Joseph Smith taught, **“The Lord takes many away even in infancy, that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore, if rightly considered, instead of mourning we have reason to rejoice as they as delivered from evil, and we shall soon have them again.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 223).

If the disciples properly understood the Lord’s Prayer, they would know that the deliverance that they were to pray for was the gift that their Master, Jesus, would provide for them.

359 - from evil – The word “evil” is translated from the Greek word “πονηρός” or “ponēros”. It means hardships, annoyances, or full of labors; causing pain and trouble. In an ethical sense it is for evil, wicked, and bad. The Codex Sinaiticus replaces the word “evil” with “evil one”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 6, Verse 13, page 19). **“The word used here, literally meaning a false step, is found only here and in Mark xi 25-26, in the gospels.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 77). **“Quite certainly this petition of the Lord’s Prayer should be translated not, ‘Deliver us from evil,’ but, ‘Deliver us from the Evil One.’ The Bible does not think of evil as an abstract principle or force, but as an active, personal power in opposition to God.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 226).

Satan is not central to God’s plan. That would be the role that Jesus fills. It is, however, the role that Satan wanted. He hasn’t changed in ego or desires. In our pre-mortal existence he was known as Lucifer. He is our spiritual brother and a spiritual son of God. He rebelled against God’s plan, and led many of His children astray. He was cast out of Father’s presence because of his rebellion. From that point, he was referred to as Satan. Judd wrote, **“Lucifer later became Satan by his evil choices. Thus God did not create Satan nor did God create evil, but all who become evil do so by their exercise of moral agency.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Resist Not Evil”, Daniel K. Judd, page 4).



Evil is that which is opposed to the laws and teachings of God. Evil is synonymous with sin. Those who choose evil are adversaries to God. **“In Hebrew the word Satan simply means an adversary. It can often be used of men. A man’s adversary is his Satan. In the King James Version the Philistines are afraid that David may turn out to be their Satan (1 Samuel 29:4); Solomon declares that God has given him such peace and prosperity that there is no Satan left to oppose him (1 Kings 5:4); David regards Abishai as his Satan (2 Samuel 19:22). In all these cases Satan means an adversary or opponent. From that the word Satan goes on to mean one who pleads a case against someone.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 226-227). He wishes evil upon all those who choose to follow God. **“Elder Orson Pratt taught that Satan’s rebellion in the pre-earth council might not have been the first instance of evil: ‘I do not suppose that this was the first origin of evil. We do not consider that this creation on which we dwell was the first one that was made. We do not consider that the rebellion which took place in heaven prior to this creation was the first rebellion that had ever existed. We do not consider that those beings who rebelled [were] the first ones that ever had their agency; but we believe that God has always been at work, from all eternity; and that the creations which he has had made are innumerable to men.’”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Resist Not Evil”, Daniel K. Judd, page 4).

When we sin, we commit acts of evil. We also place ourselves in and under the influence of Satan. **“Elder Widtsoe then provided a succinct definition of evil: ‘Whatever conforms to the plan of God for His earth children is good; whatever is in opposition to the plan is evil.’”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Resist Not Evil”, Daniel K. Judd, page 5). In the Sermon on the Mount, Jesus is teaching His disciples to pray that they might be protected from the influences of evil. It is a prayer for help. The world is full of evil influences, and only with the help of the spirit can we overcome the world.

360 - for thine – The word “thine” is translated from the Greek word “σου” or “sou”. It means thee or thy. The Codex Sinaiticus omits the phrase “for thine is the kingdom, and the power, and the glory, for ever. Amen.” (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 6, Verse 13, page 19). **“In the JST for these verses, the Prophet modified both verses in a way that responds to the later scholarly concerns raised over the authenticity of these verses. He translated the two as follows: ‘Deliver us from evil: For thine is the kingdom, and the power, and the glory, forever and forever. Amen’ (Matthew 6:13). ‘Deliver us from evil, for thine is the kingdom, and power, Amen, (Luke 11:4)’”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Sermon on the Mount in the Joseph Smith Translation”, David A. LeFevre, page 292).



In the Book of Luke, Jesus delivers what is referred to as the Sermon on the Plain. Many scholars believe that it is in actuality the Sermon on the Mount. Because of its apparent chronological order, it is most probably a separate sermon where much of the same doctrine is delivered. This is not surprising, because Jesus would be consistent in the teaching of eternal

doctrine. Similarly, Luke records that at a later point His followers asked Him how to pray. Again, Jesus teaches the Lord's Prayer. It is recorded as follows:

“And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.” (Luke 11:2-4).

361 - the power – The word “power” is translated from the Greek word “δύναμις” or “dynamis”. It means strength, power or ability. It is used for any inherent power; moral, spiritual, physical, wealth, influence, resources, or divine. Our mortal existence is possible because of the power of God. Surely, the greatest power, with regards to our salvation, is the power of Jesus' atoning sacrifice. **“Elder Bednar has explained, ‘The enabling and strengthening aspect of the Atonement helps us to see and to do and to become good in ways that we could never recognize or accomplish with our mortal capacity.’”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Thy Will Be Done”, Matthew L. Bowen, page 241).

362 - the glory – The word “glory” is translated from the Greek word “δόξα” or “doxa”. It means splendor, brightness, or majesty. Many believe that the words power and glory were not in Jesus' original sermon, but were added by translators who took liberty to add them. Elder McConkie puts an end to this theory. He taught, **“These words, called the doxology, are erroneously believed by many scholars to have been added in later years to the prayer originally uttered by Jesus. That our Lord actually said them, however, is evident from the fact that they are in the Book of Mormon record, and that they were added, in substance, to Luke's account in the Inspired Version. The words themselves bear record of the glory, might, omnipotence, and eternal fulness that dwells in the Almighty.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 237).

We are God's work and His glory. He glories in our progress. He glories as we become more like Him. The Old Testament Book of Chronicles praises God for His endless power and glory. It says, **“Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.”** (1st Chronicles 29:11).

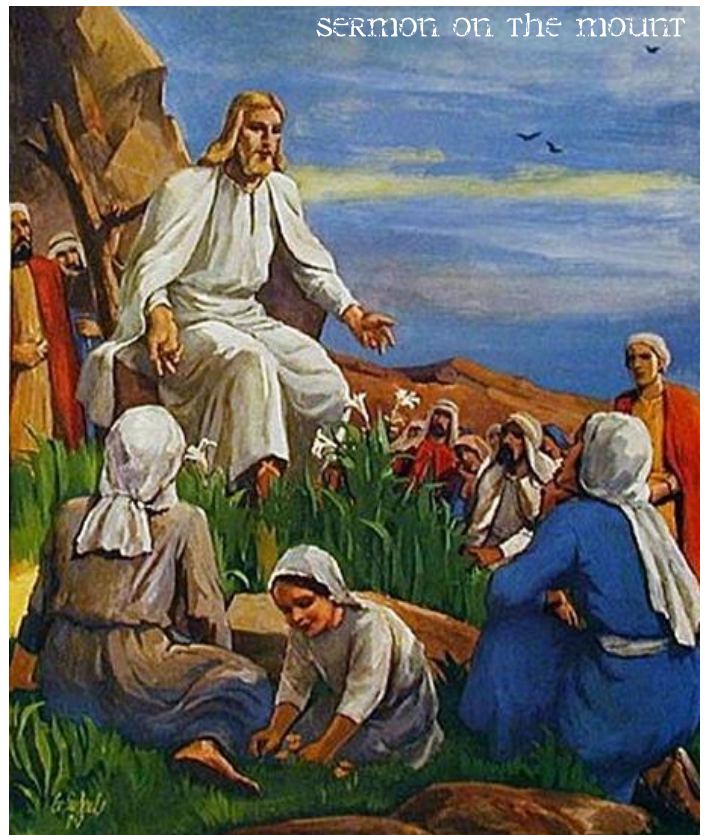
363 - for ever – The word “ever” is translated from the Greek word “αἰών” or “aiōn”. It means for ever, an unbroken age, perpetuity of time, or eternity. One of the very definitions of Deity is that He is endless. He is without beginning of days or end of years. Eternal is His name. Perhaps that is why the name “Jehovah” or “YHWH” means “I am” or “I exist”. There is never a time when He didn't or He won't exist.

364 - Amen – The word “amen” is translated from the Greek word “ἀμήν amēn”. It means firm, or verily. At the end of a discourse or prayer it means so it is, or may it be fulfilled. It means **“So let it be; that is, with this single word the suppliant endorses, approves, and solemnly attests his agreement with the whole prayer.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 237). It is an exclamation of truthfulness. It is uttered at the end of oaths and sacred declaration, which includes covenants. Uttering the word “Amen” is serious in nature, and should not be uttered without thought or agreement.

365 - who art – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

The Sermon on the Mount, as recorded in Matthew, used the phrase “which art”. The Book of Mormon record of the Sermon at the Temple replaces the phrase with the more personable, “who art”. The word “who” alludes to the fact that our Father in Heaven is a person of flesh and bones. He is not a which, it, or what. He is tangible, and real. When we pray, we pray to Him. He hears us as a perfect Father would when His child comes calling.

366 - Thy will – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.



The Sermon on the Mount records that the Lord's Prayer contains the phrase, “Thy kingdom come. Thy will be done.” The Book of Mormon omits the phrase “Thy kingdom come” from the Sermon at the temple.

Most feel that the phrase “Thy kingdom come. Thy will be done” has reference to the temple offerings and the Jubilee. The Jews were commanded to rest from all their labors on the Sabbath day. This was the seventh day of the week. Furthermore, they honored every seventh year as a Sabbath year. These were offerings to the Lord. Man set aside the mortal demand of life and focused on the spiritual.

The Jews saw any number squared as a sign of perfection. Therefore, every seventh Sabbath year (7 x 7), or the 49th year was of special importance. Subsequently, they added an additional Sabbath year called a Jubilee year. This year completed a cycle. A Jew would typically only experience one Jubilee in his or her lifetime. It symbolized the end of a life span. In the 50th year, all slaves were free, all debts were forgiven, and all trespasses excused. Isaiah records, **“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.”** (Isaiah 61:1-2). Isaiah is speaking of the jubilee year in relation to the atonement of Jesus Christ. Bowen clarifies, **“As noted previously, Isaiah 61:2 accentuates the importance of the ‘will of God’ to the Jubilee via the phrase ‘the acceptable year of the Lord’ or ‘the year of the Lord’s will’.** Rasah was the Hebrew technical term that denoted God's ‘accept[ing] with pleasure’ the atoning sacrifices. This word may stand behind the Lord's declaration: ‘I will accept none of your sacrifices and burnt offerings. And ye shall offer for a

sacrifice unto me a broken heart and a contrite spirit. (3rd Nephi 9:9-10).” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Thy Will Be Done”, Matthew L. Bowen, page 239).

We are therefore to understand the phrase “thy will” be done as one referring to making our sacrifices acceptable to the Lord. They are to be according the the will of God. **“The Psalms were the hymns of the temple, and some of them indicate sacrifice as their original setting. Psalm 40 would have been recited in the temple possibly by the king, the high priest, or the worshipers themselves. The Savior’s instruction to pray ‘thy will be done’ challenges the disciples to offer true sacrifice: to do the will of Father, even if a broken heart and a contrite spirit are required in the utmost sense of that description, just as he had done.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Thy Will Be Done”, Matthew L. Bowen, page 239).



367 - on earth – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

The Sermon on the Mount used the phrase “in earth”, while the Sermon at the Temple uses the phrase “on earth”.

Chapter 17 - Part VIII - Forgiveness & Rewards

SAINT MATTHEW

3RD NEPHI

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 6:14-23	CHAPTER 13:14-23	NOTHING RECORDED	NOTHING REPORTED	NOTHING RECORDED
<p>6:14 - For if³⁶⁸ ye forgive³⁶⁹ men³⁷⁰ their trespasses³⁷¹, your heavenly³⁷² Father³⁷³ will also forgive you³⁷⁴;</p> <p>6:15 - But if³⁶⁸ ye forgive³⁶⁹ not men³⁷⁰ their trespasses³⁷¹, neither will your Father³⁷³ forgive³⁶⁹ your trespasses³⁷¹.</p> <p>6:16 - Moreover³⁷⁴ when ye fast³⁷⁵, be not, as the hypocrites³⁷⁶, of a sad³⁷⁷ countenance³⁷⁸; for they disfigure³⁷⁹ their faces³⁸⁰, that they may appear³⁸¹ unto men³⁷⁰ to fast³⁷⁵. Verily³⁸² I say unto you, They have their reward³⁸³.</p> <p>6:17 - But thou³⁸⁴, when thou fastest³⁸⁵, anoint³⁸⁶ thine head³⁸⁷, and wash³⁸⁸ thy face³⁸⁰;</p> <p>6:18 - That thou appear³⁸¹ not unto men³⁷⁰ to fast³⁷⁵, but unto thy Father³⁷³ which is in secret³⁸⁹; and thy Father³⁷³, which seeth³⁹⁰ in secret³⁸⁹, shall reward³⁸³ thee openly³⁹¹.</p> <p>6:19 - Lay not up³⁹² for yourselves treasures³⁹³ upon earth³⁹⁴, where moth³⁹⁵ and rust³⁹⁶ doth corrupt³⁹⁷, and where thieves³⁹⁸ break through³⁹⁹ and steal⁴⁰⁰;</p> <p>6:20 - But lay up⁴⁰¹ for yourselves treasures³⁹³ in heaven⁴⁰², where neither moth³⁹⁵ nor rust³⁹⁶ doth corrupt³⁹⁷, and where thieves³⁹⁸ do not break through³⁹⁹ nor steal⁴⁰⁰;</p> <p>6:21 - For where your treasure³⁹³ is, there will your heart be⁴⁰¹ also.</p> <p>6:22 - The light⁴⁰² of the body⁴⁰³ is the eye⁴⁰⁴; if therefore thine eye⁴⁰⁴ be single⁴⁰⁵, thy whole body⁴⁰³ shall be full⁴⁰⁶ of light⁴⁰².</p> <p>6:23 - But if thine eye⁴⁰⁴ be evil⁴⁰⁷, thy whole body⁴⁰³ shall be full of darkness⁴⁰⁸. If therefore the light⁴⁰² that is in thee⁴⁰⁹ be darkness⁴⁰⁸, how great⁴¹¹ is that darkness⁴⁰⁸!</p>	<p>13:14 - For, if³⁶⁸ ye forgive³⁶⁹ men³⁷⁰ their trespasses³⁷¹ your heavenly³⁷² Father³⁷³ will also forgive you³⁷⁴;</p> <p>13:15 - But if³⁶⁸ ye forgive³⁶⁹ not men³⁷⁰ their trespasses³⁷¹ neither will your Father³⁷³ forgive³⁶⁹ your trespasses³⁷¹.</p> <p>13:16 - Moreover³⁷⁴, when ye fast³⁷⁵ be not as the hypocrites³⁷⁶, of a sad³⁷⁷ countenance³⁷⁸, for they disfigure³⁷⁹ their faces³⁸⁰ that they may appear³⁸¹ unto men³⁷⁰ to fast³⁷⁵. Verily³⁸² I say unto you, they have their reward³⁸³.</p> <p>13:17 - But thou³⁸⁴, when thou fastest³⁸⁵, anoint³⁸⁶ thy head³⁸⁷, and wash³⁸⁸ thy face³⁸⁰;</p> <p>13:18 - That thou appear³⁸¹ not unto men³⁷⁰ to fast³⁷⁵, but unto thy Father³⁷³, who is in secret³⁸⁹; and thy Father³⁷³, who seeth³⁹⁰ in secret³⁸⁹, shall reward³⁸³ thee openly³⁹¹.</p> <p>13:19 - Lay not up³⁹² for yourselves treasures³⁹³ upon earth³⁹⁴, where moth³⁹⁵ and rust³⁹⁶ doth corrupt³⁹⁷, and thieves³⁹⁸ break through³⁹⁹ and steal⁴⁰⁰;</p> <p>13:20 - But lay up⁴⁰¹ for yourselves treasures³⁹³ in heaven⁴⁰², where neither moth³⁹⁵ nor rust³⁹⁶ doth corrupt³⁹⁷, and where thieves³⁹⁸ do not break through³⁹⁹ nor steal⁴⁰⁰;</p> <p>13:21 - For where your treasure³⁹³ is, there will your heart be⁴⁰¹ also.</p> <p>13:22 - The light⁴⁰² of the body⁴⁰³ is the eye⁴⁰⁴; if, therefore, thine eye⁴⁰⁴ be single⁴⁰⁵, thy whole body⁴⁰³ shall be full⁴⁰⁶ of light⁴⁰².</p> <p>13:23 - But if thine eye⁴⁰⁴ be evil⁴⁰⁷, thy whole body⁴⁰³ shall be full of darkness⁴⁰⁸. If, therefore, the light⁴⁰² that is in thee⁴⁰⁹ be darkness⁴⁰⁸, how great⁴¹¹ is that darkness⁴⁰⁸!</p>			

FOOTNOTES:

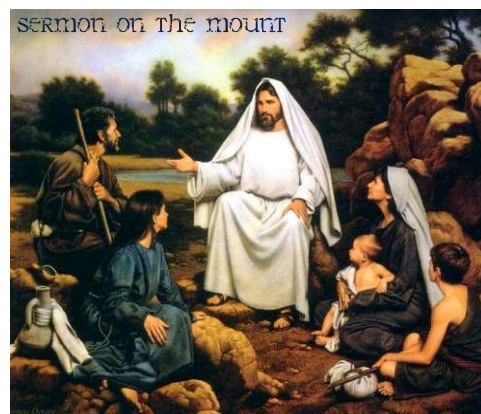
368 - For if – The word “For” is translated from the Greek word “γάρ” or “gar”. It means for.

369 - ye forgive – The word “forgive” is translated from the Greek word “ἀφίημι” or “aphiēmi”. It means to send away, to let go, to let be, or to disregard. It also means to give up a debt, forgive or remit.

Life is full of judgments. We could no more maneuver through life without passing judgment than we could without breathing. The big question is: what do we do with those judgments. We often judge those that we interact with, especially those who have offended us or caused us discomfort. Though there is nothing wrong with drawing a conclusion that something was done wrong, the Lord is teaching His disciples that we must not harbor ill feelings of execute judgments against our offenders. **“Dallin H. Oaks notes, people must make intermediate judgments, but final judgment belongs to God alone.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Thy Will Be Done”, Matthew L. Bowen, page 242).

This is perhaps one of the most difficult challenges for a disciple of Jesus; to forgive others. It is the most Christ like attribute I can think of. Many struggle with this principle their whole life, and therefore they struggle in their progression to be like Jesus. LeLand Monson said, **“We can learn to love an enemy. Learning to forgive those who have wronged us is perhaps the greatest measure of a man. There never comes to anyone a**

The Sermon on the Mount



greater feeling of peace and satisfaction than when he realizes that he has self-discipline enough to forgive someone who has wronged him.” (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 127)

370 - men – The word “men” is translated from the Greek word “ἄνθρωπος” or “anthrōpos”. It means a human being, whether male or female. The plural form means peoples. This doesn’t limit His command to forgive to those that have repented, or those that are somehow worthy of forgiveness. He asks us to forgive all mankind; man and woman alike.

371 - their trespasses – The word “trespasses” is translated from the Greek word “παράπτωμα” or “paraptōma”. It means to fall beside or near something. It also means a lapse or deviation from truth and righteousness; i.e. a sin or misdeed. The Codex Sinaiticus replaces the word “trespasses” with “offenses”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 6, Verse 14, page 19).

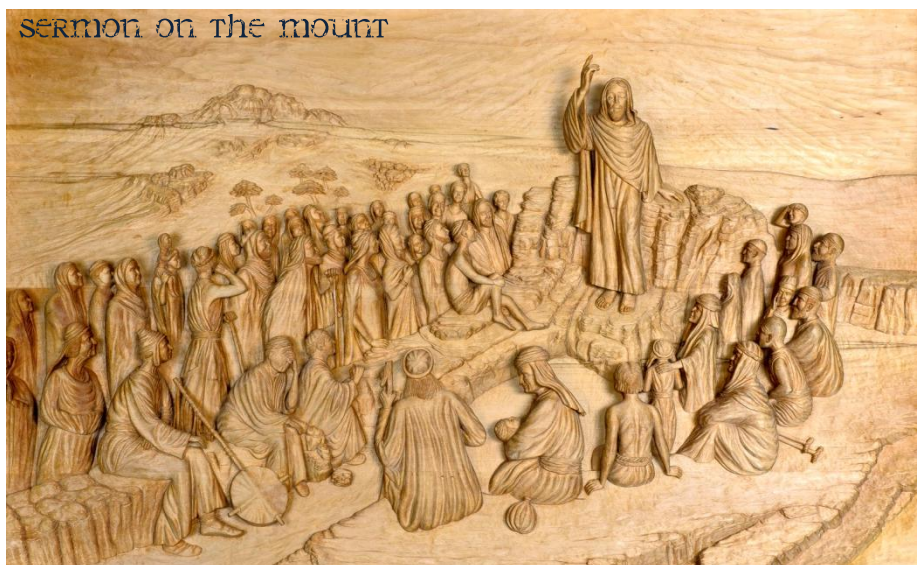
In some applications, there is a difference between “trespasses” and “sins”. Trespasses can be defined as sin committed without intention. For instance, if I accidentally wrecked someone’s car it might be considered a trespass. Even without intention, trespasses are expected to be made right. People often pass harsh judgments and hold grudges for the many trespasses that occur during mortality. Sins, on the other hand, are often considered those offenses done with intent. If someone intentionally stole a car, it would be classified as a sin.

In other applications, “sins” and “trespasses” are used interchangeably. It is unsure how Jesus intended the word trespass to be used in this passage; however, I like to think that He is teaching His disciples that all offenses whether intentional or unintentional are to be forgiven. We all hope that God will forgive our trespasses and our sins. Many of us make them daily. We hope and pray for mercy, and therefore we are commanded to extend that which we desire. **“All that is of God encompasses love, light, and truth. Yet as human beings we live in a fallen world, sometimes full of darkness and confusion. It comes as no surprise that mistakes will be made, injustices will occur, and sins will be committed. As a result, there is not a soul alive who will not, at one time or another, be the victim to someone else’s careless actions, hurtful conduct, or even sinful behavior. That is one thing we all have in common. Gratefully, God, in His love and mercy for His children, has prepared a way to help us navigate these sometimes turbulent experiences of life. He has provided an escape for all who fall victim to the misdeeds of others. He has taught us that we can forgive! Even though we may be a victim once, we need not be a victim twice by carrying the burden of hate, bitterness, pain, resentment, or even revenge. We can forgive, and we can be free!”** (General Conference, “The Healing Ointment of Forgiveness”, Kevin R. Duncan, April 2016).

372 - your heavenly – The word “heavenly” is translated from the Greek word “οὐράνιος” or “ouranios”. It means heavenly, as in dwelling in heaven or coming from heaven. The word “heavenly” is used to differentiate between our “heavenly Father” and our “earthly fathers”.

373 - Father – The word “Father” is translated from the Greek word “πατήρ” or “patēr”. It means a generator or male ancestor. It can be used for a literal father, a remote male ancestor, founder of a nation or people, forefathers, or someone that fills the role of a father.

We are reliant upon our Heavenly Father for forgiveness. Through His Son, we hope to be washed clean of our trespasses and sins. To qualify, we must extend the same to those that offend us. **“Our test is mortality; therefore, is to learn to humbly submit our will to the Father’s and endure to the end.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Father in the Sermon on the Mount”, Jared W. Ludlow, page 142).



374 - also forgive you – The word “forgive” is translated from the Greek word “ἀφιῆμι” or “aphiēmi”. It means to send away, to let go, to let be, or to disregard. It also means to give up a debt, forgive or remit.

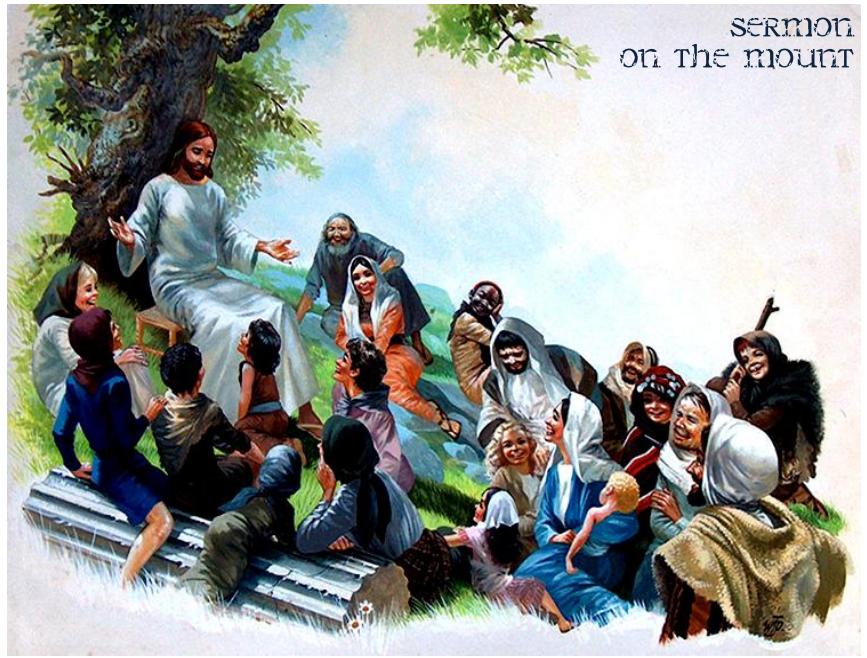
There is an eternal law that was established before the foundations of this world. The law requires that we must forgive others in order to be forgiven ourselves. It is easy to see the faults in others, but surely we have sins that are equally prohibiting to our progression. If we hope to be forgiven, we must first learn how to forgive. **“As victims, if we are faithful, we can take great comfort in knowing that God will compensate us for every injustice we experience. Elder Joseph B. Wirthlin stated: ‘The Lord compensates the faithful for every loss. ... Every tear today will eventually be returned a hundredfold with tears of rejoicing and gratitude.’ As we strive to forgive others, let us also try to remember that we are all growing spiritually, but we are all at different levels. While it is easy to observe the changes and growth in the physical body, it is difficult to see the growth in our spirits. One key to forgiving others is to try to see them as God sees them. At times, God may part the curtain and bless us with the gift to see into the heart, soul, and spirit of another person who has offended us. This insight may even lead to an overwhelming love for that person.”** (General Conference, “The Healing Ointment of Forgiveness”, Kevin R. Duncan, April 2016).

We must remember that Jesus loves us in spite of our offenses. This is the Gospel message. The “good news” of Jesus’ message is that He loves us enough to not only forgive us of our sins, but He paid the price for them. **“No matter that we are the one who has been wronged. The gospel standard calls for us to search out those whose anger is kindled and to do all in our power to douse the fires of hate and animosity.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 91). This is what Jesus did, and it is the example that we must follow.

375 - fast – The word “fast” is translated from the Greek word “νηστεύω” or “nēsteuō”. It means to abstain, as a religious exercise, from food and drink: either entirely, if the fast lasted but a single day, or from customary and choice nourishment, if it continued several days.

Many of the ancient Jewish customs lack similarities to Gospel practices today because the Jews lived in an apostate state. They changed the law by adding scribal interpretations and hedges. Fortunately, **“the Jewish fasting customs were exactly the same. It is to be noted that, as we have said, fasting lasted from dawn to sunset; outside that time normal meals could be eaten. For the Jew, in the time of Jesus, there was only one compulsory fast, the fast on the Day of Atonement. On that day from morning to evening, all men had ‘to afflict themselves’ (Leviticus 16:31).”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 235). Apparently, the mode of fasting was the same, but the frequency was not. Though there is some evidence that the Jews fasted for private reasons; primarily deaths, births or significant events. There is also evidence that the Jews would commonly fast on Mondays and Thursdays. Barclay explained, **“But, although there was only the one compulsory, universal day of fasting, the Jews made great use of private fasting.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 235).

In the Sermon on the Mount, Jesus is teaching His disciples the importance of fasting in conjunction with their service in the kingdom.



A true fast has certain requirements. They are as follows:

1. Fasting requires faith. Since a fast is used to obtain things of the spirit, an element of faith is required. One must believe that there is a God, and that He will answer our prayers.
2. Fasting starts with prayer and ends with prayer. Prayer is also a vital element during a fast. **“Fasting is one of the ways we can show the Lord the importance of those things for which we are praying. Fasting permits us to go before the Lord in a spirit of sacrifice. It indicates humility and a contrite heart. It is a quiet and sacred way to communicate to the Lord the urgent importance of the thing for which we are fasting.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 272).
3. Fasting is done with a purpose. Fasting without a purpose is just going without food. Fasting is intended to be a spiritual rite designed to bring divine enlightenment. We fast as a physical sacrifice unto the Lord. Such an offering must be done in humility and righteous intent. The prophet Zechariah records the Lord questioning the people’s purpose in fasting. We wrote, **“Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?”** (Zechariah 7:5). Our fasts must be directed heavenward.
4. Fasting with a purpose is not enough if the purpose does not align with the mind and will of God. Fasting for worldly reasons to satisfy the base desires of our flesh is not an acceptable offering to the Lord. **“But fasting, like praying, is recognized by others as a quality of Saintliness. Jesus knew that many people fast and pray for the wrong reason. They want to be recognized and admired for their seeming saintliness.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 272).
5. A true fast seeks to bring to pass the work and glory of God. One might pray and fast for things of the flesh, but only that they might be used to further Gods work on the earth.
6. A true fast denies the flesh its appetite, and therefore allows the spirit to become dominate. **“Fasting—the abstaining from food and drink for a designated period—gives a man a sense of his utter dependence upon the Lord so that he is in a better frame of mind to get in tune with the Spirit.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 101).
7. Fasting is not to be a public matter. Sharing ones fast to obtain sympathy or praise offends the spirit and denies the worshipper the blessings that might have otherwise been obtained by the fast. **“Fasting was to be exercised, not as a belauded virtue, but as a private self-denial.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 178). The Lord will not answer a fast of someone who is fasting for the praise of man. **“If you fast in such a way that all men know that you are fasting, you will become known as an extremely abstemious and ascetic man—but that is all you will ever get. That is your payment in full.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 185).
8. The blessings of a fast extend beyond the veil. **“The principle of fasting has deep significance beyond the veil. It says to pray and ask for something, but the mere asking does not fully demonstrate how badly a person truly wants it or actually needs it.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 272).

“Sometimes fasting was a preparation for revelation. Moses in the mountain fasted for forty days and forty nights (Exodus 24:15). Daniel fasted as he awaited God’s word (Daniel 9:3). Jesus himself fasted as he awaited the ordeal of temptation (Matthew 4:2). This was a sound principle, for when the body is most disciplined, the mental and the spiritual faculties are most alert.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 236).

376 - hypocrite – The word “hypocrite” is translated from the Greek word “ὑποκριτής” or “hypokritēs”. It means one who answers or an interpreter. It is an actor or stage player. It is also used for a dissembler, pretender or hypocrite.

377 - sad – The ancient Jews often associated fasting with sadness and mourning. Barclay writes, **“There was the fasting which was connected with mourning.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 235). This was usually a fasting associated with a death and burial. **“In many cases fasting was an act of national penitence.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 236). When such was the case, the people felt like they needed to act sad and plagued with the pains of remorse. On an individual basis, the Jews liked to dress in sackcloth and wail on the street corner when fasting. This drew attention to the fact that they were enduring the pains of hunger on account of their great righteousness. They sought the recognition of men rather than the blessings of the fast. A sad countenance seems to be a common association with ancient fasting. **“God rewards those who fast with dignity, not with outward showiness and not seeking sympathy.”** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 349).

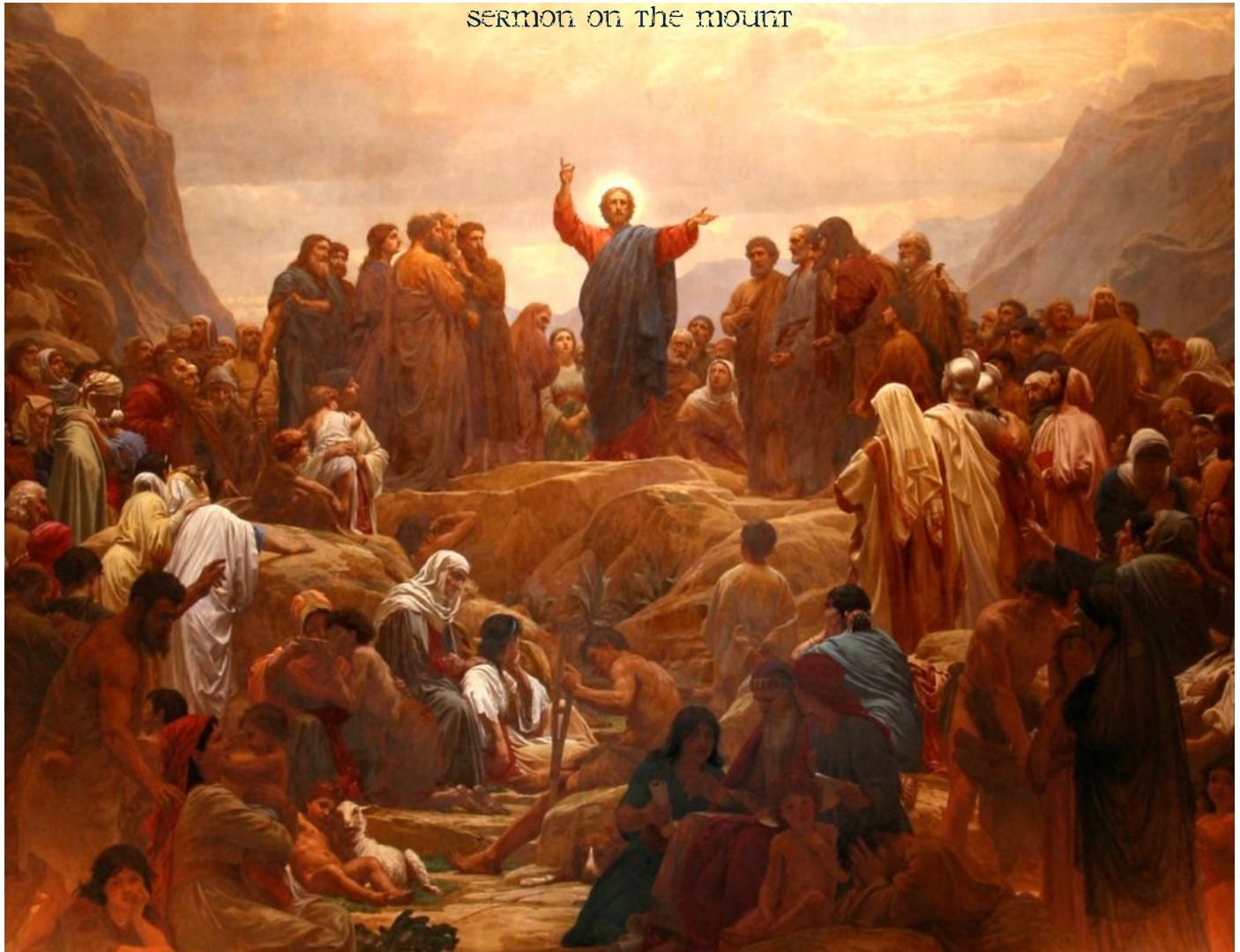


378 - countenance – The phrase “of a sad countenance” is translated from a single Greek word; “σκυθρωπός” or “skythrōpos”. It means of a sad and gloomy countenance.

Evidently, the Jews had a long history of making theatrics of fasting. The wailed and put on a face of sadness and pain. It had become a cultural thing among the people for hundreds of years. The prophet Isaiah, some 700 years before Jesus questioned the people to this end. He said, “**Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?**” (Isaiah 58:5). The Lord was not pleased, during Isaiah’s time, with a fast that was based on outward attention. Likewise, He wasn’t please during Jesus’ time. Jesus understood the true manner of fasting. He knew that it was an inward offering, which sought spiritual guidance. “**It was perhaps the regular fasting in the ostentatious manner of the Pharisees which led Jesus to condemn the practice. These acts of displaying pretentiously in order to excite admiration immediately won his disapproval. Jesus had no room for pride. This pompous, vainglorious manner always brought forth His censure.**” (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 137).

379 - disfigure – The word “disfigure” is translated from the Greek word “ἀφανίζω” or “aphanizō”. It means to snatch out of sight, to put out of view, to deprive of luster, render unsightly, or to disfigure. The Jews made their faces look like they were in pain or extremely uncomfortable. They even whitened their faces to seem pale and sickly. This let people know that they were fasting. It promoted their righteousness to all that saw. Apparently, this was a common act. “**The Jewish days of fasting were Monday and Thursday. These were market days, and into the towns and villages, and especially into Jerusalem, there crowded the people from the country; the result was that those who were ostentatiously fasting would on those days have a bigger audience to see and admire their piety. There were many who took deliberate steps to see that others could not miss the fact that they were fasting. They walked through the streets with hair deliberately unkempt and dishevelled, with clothes deliberately soiled and disarrayed. They even went the length of deliberately whitening their faces to accentuate their paleness. This was no act of humility; it was a deliberate act of spiritual pride and ostentation.**” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 237).

380 - faces – The word “faces” is translated from the Greek word “πρόσωπον” or “prosōpon”. It means the face; the front of the human head. It can be used metaphorically for the outward appearance of inanimate things. The face symbolizes “**the outward personality.**” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 65). It also signifies “**Blessing, divine grace, divine power, glory, and peace.**” (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 53). Unfortunately, the Jews offer a false or disfigured face. Shakespear wrote, “**False face must hide what the false heart doth know.**” (Macbeth, William Shakespeare). In otherwards, the disfigured faces of the Jews, displayed during fasting, was an indication of a hardened heart. The Jews who fasted to gain the praise of men, were hardened to the influence of the spirit of God.



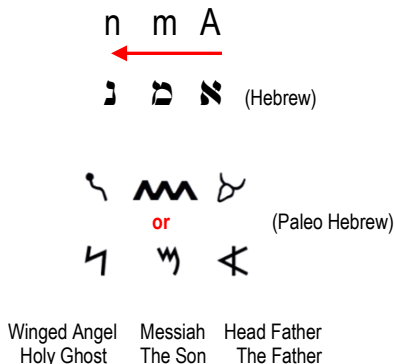
381 - appear – The word “appear” is translated from the Greek word “φαίνω” or “phainō”. It means to bring forth into the light, cause to shine, or to shed light.

It was important to the Jews to appear righteous to the people around them, especially those who held positions of power or authority.

“High as the ideal of fasting might be, the practice of it involved certain inevitable dangers. The great danger was that a man might fast as a sign of superior piety, that his fasting might be a deliberate demonstration, not to God, but to men, of how devoted and disciplined a person he was. That is precisely what Jesus was condemning. He was condemning fasting when it was used as an ostentatious parade of piety.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 237).

382 - verily – The word “verily” is translated from the Greek word “ἀμήν” or “amēn”. It means firm. Metaphorically, the word is used to mean faithful. Used at the beginning of a discourse it means surely, truly, or of a truth. When used at the end of a discourse it means “so be it” or “may it be fulfilled”. It became customary to be repeated indicating that the substance of what was uttered became their own.

“Amen” is a word typically associated with a sworn testimony, oath taking, and covenants. The Paleo-Hebrew for the word is quite interesting;



Therefore, “Amen” means the name of the Father, the Son and the Holy Ghost. That which follows or precedes the word “Amen” is sworn truth upon their sacred names.

383 - reward – The word “reward” is translated from the Greek word “μισθός” or “misthos”. It means dues paid for work, wages or hire. It also means the natural results from toils and endeavors. It is the opposite of punishment. The Codex Sinaiticus replaces “reward” with “reward in full”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 6, Verse 16, page 19).

384 - be thou – The word “thou” is translated from the Greek word “σύ” or “sy”. It means you.

385 - fastest – The word “fastest” is translated from the Greek word “νηστεύω” or “nēsteuō”. It means to abstain as a religious exercise from food and drink: either entirely, if the fast lasted but a single day, or from customary and choice nourishment, if it continued several days.

386 - anoint – The word “anoint” is translated from the Greek word “ἀλείφω” or “aleiphō”. It means to anoint. To anoint represents “consecration, an infusion of divine grace, prosperity, and joy.” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 13). The Jews were accustomed to looking disheveled and run down when they fasted. The Lord is teaching His disciples that fasting is a blessing. They should anoint their head. This takes some explaining. In the dry, sun baking climate of the near east, ones skin became dry and cracked. The hair became brittle and damaged. It was customary to great guests with fine anointing oils to clean and nourish the skin. They would oil the face and the hair. This was part of their grooming. Jesus is instructing the disciples to look their best when fasting. Though the body was being denied food, there was cause for happiness. The spirit was being feed.

387 - thine head – The word “head” is translated from the Greek word “κεφαλή” or “kephalē”. It means the head, both of men and often animals. Metaphorically, it means anything supreme, chief, or prominent. The head symbolizes “with the heart, the chief member of the body. It represents life force, wisdom, control, and rule.” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 80).

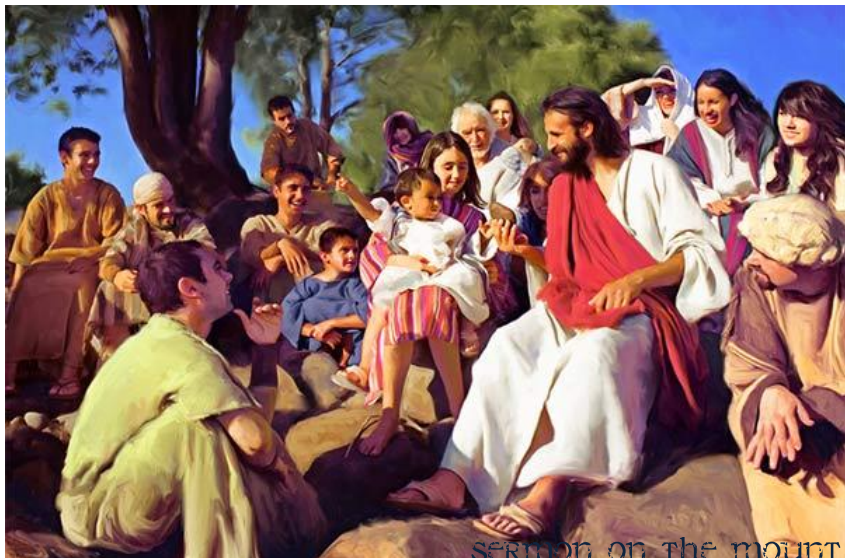
388 - wash – The word “wash” is translated from the Greek word “νίπτω” or “niptō”. It means to wash. Jesus is instructing His disciples to wash their bodies before they fast. Typical Jews liked to look dirty and down trodden when they fasted. Jesus wanted His disciple to be happy with the opportunity to fast, and not make it known to those around them.

389 - secret – The word “secret” is translated from the Greek word “κρυπτός” or “kryptos”. It means hidden, concealed, or secret. Jesus is instructing His disciples to keep their fasting secret. In other words, they are not to draw attention to it for the public to see and praise.

The term ‘secret’ in other biblical passages “...could denote the veil separates us from the Father so, in a sense, he is ‘hidden’ from us and yet can observe and bless us as expressed in the Doctrine and Covenants 38:7: ‘I am in your midst and ye cannot see me’.” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Father in the Sermon on the Mount”, Jared W. Ludlow, pages 142-143).

390 - seeth – The word “seeth” is translated from the Greek word “βλέπω” or “blepō”. It means to see, discern, understand, or discover.

391 - openly – The word “openly” is translated from the Greek word “φανερός” or “phaneros”. It means apparent, manifest, evident, or known; to be plainly recognized or known. The Codex Sinaiticus omits the word “openly”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 6, Verse 18, page 19).



392 - lay not up – The term “lay up” is translated from the Greek word “θησαυρίζω” or “thēsaurizō”. It means to gather and lay up, to heap up, to store up, accumulate riches, or reserve. It is used metaphorically so to live from day to day as to increase either the bitterness or the happiness of one’s consequent lot. **“Now Jesus shifted to another human frailty: Greed. To want things, to want to improve things, to want to beautify things, is no evil. But they need to be wanted, improved, and beautified for the right reason. The prophet Jacob, son of Lehi, saw the balance between wanting things and having the right reason for seeking them.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 273).

When we lay up, we have excess. This is an indication that God has blessed His children abundantly. Abundance is given that we might bless the lives of others. Jesus is teaching that His disciples do not lay up their blessings, but use them to further the Lord’s work.

393 - treasures – The word “treasures” is translated from the Greek word “θησαυρός” or “thēsauros”. It means the place in which good and precious things are collected and laid up; i.e. a coffer, treasury, storehouse or repository. It can be used of collected treasures. Treasure symbolizes **“knowledge and enlightenment. It also symbolizes greed and temporary riches.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 176). The word treasure can take on many different forms. It greatly depends on the value someone places on something. **“How do we determine where our treasure is? To do so, we need to evaluate the amount of time, money, and thought we devote to something.”** (Ensign, “Greed, Selfishness, and Overindulgence,” Joe J. Christensen, May 1999, page 10).



Jesus refers to two separate kinds of treasures as He teaches His disciples at the Sermon on the Mount. First, He discusses earthly treasures. **“Temporal things, such as money, clothes, jewels, houses, lands, property, business enterprises, honors bestowed by men, social affiliations, and political positions. All these fade away when life ends. They are of the earth; they have no inherent eternal value.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 239). We are blessed with earthly things to sustain life so that we may perform the work that God would have us to. Jesus warns His disciples not to place much emphasis on earthly treasures.

The Jews at the time of Jesus were familiar with the metaphor “treasure”. Barclay explains, **“The Jews always connected the phrase treasure in heaven with character. When Rabbi Yose ben Kisma was asked if he would dwell in a heathen city on condition of receiving very high pay for his services, he replied that he would not dwell anywhere except in a home of the Law, ‘for,’ he said, ‘in the hour of a man’s departure neither silver, nor gold, nor precious stones accompany him, but only his knowledge of the Law, and his good works.’ As the grim Spanish proverb has it, ‘There are no pockets in a shroud.’ The only thing which a man can take out of this world into the world beyond is himself; and the finer the self he brings, the greater his treasure in heaven will be.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 244).

This leads us to the second type of treasure that Jesus discusses in the Sermon on the Mount. He speaks of heavenly treasure, **“Treasures in heaven are the character, perfections, and attributes which men acquire by obedience to law.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 101). Disciples of Jesus Christ are not concerned about laying up earthly treasures. A simple life is acceptable, so long as they can serve the Lord as He would have them serve. The disciple understands the words of Peter, **“To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,”** (1st Peter 1:4). They also understand that the eternal knowledge that they gain in this life will be a blessing to them in the next life. The Lord told Joseph Smith, **“Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.”** (Doctrine and Covenants 130:18).

As the disciples of Jesus serve the people of this earth, they store up treasure in the next life. Regardless of how they are accepted or persecuted for their efforts, the Lord will not forget them. In a letter to the Hebrews, Paul wrote, **“For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.”** (Hebrew 10:34).

394 - upon earth – The word “earth” is translated from the Greek word “γῆ” or “gē”. It means arable land. It is used of land in contrast to the sea. It is also used for the earth as a whole, or land with fixed boundaries.

“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). The greatest treasure it is possible to inherit in heaven consists in gaining the continuation of the family unit in the highest heaven of the celestial world.” (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 239).

395 - moth – The word “moth” is translated from the Greek word “σῆς” or “sēs”. It means a moth or more specifically a clothes moth.



JERUSALEM MOTH

Clothes moths are destructive creatures. They are innocent in appearance, and are generally not seen. They hide away in closets and eat small holes in clothing. The expensive clothing that one has store will be found to be in total ruin when it is eventually taken out. Jesus is telling His disciples to be careful in considering their treasures to be earthly things. **“He tells men to avoid the things that the moth can destroy. In the east, part of a man’s wealth often consisted in fine and elaborate clothes... But such things were foolish things to set the heart upon, for the moths might eat at them, when they were stored away and all their beauty and their value be destroyed. There was no permanence about possessions like that.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 241). Likewise, the pleasures we find in mortality are fleeting as well. We often place much value in the pleasures of mortality, but they are over as quickly as they start. Jesus **“warns them against the pleasures which will wear out like an old suit of clothes. The finest garment in the world, moths or no moths, will in the end disintegrate. All purely physical pleasures have a way of wearing out. At each successive enjoyment of them the thrill becomes less thrilling. It requires more of them to produce the same effect. They are like a drug which loses its initial potency and which**

becomes increasingly less effective. A man is a foolish man who finds his pleasures in things which are bound to offer diminishing returns.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 242).

396 - rust – The word “rust” is translated from the Greek word “βρῶσις” or “brōsis”. It means the act of eating. In a wider sense of the word it can convey the idea of corrosion. Jesus **“tells men to avoid the things that rust and destroy. The word translated rust is brosis (Greek #1035). It literally means an eating away, but it is nowhere else used to mean rust. Most likely the picture is this. In the east many a man’s wealth consisted in the corn and the grain that he had stored away in his great barns. But into that corn and rain there could come the worms and the rats**



RUST

and the mice, until the store was polluted and destroyed. In all probability, the reference is to the way in which rats, and mice, and worms, and other vermin, could get into a granary and eat away the grain. There was no permanence about possessions like that.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 241).

In the early 1990's, I was working on selling product to the Japanese market. I worked for several years to secure a large account. The product was superior, and the price point was good, but the deal never seemed to happen. I made several trips to Japan, and they made several trips to America. In one of the last meetings we had with the Japanese, I took them golfing at a course called "Horse Thief" in Tehachapi, California. The President and CEO of Marubeni Trading Corporation was my golfing partner. Marubeni, at the time, was the largest trading company in the world. As we golfed, I got to know the CEO and started to feel comfortable in being open with him. I explained that we had done everything to get their account but I was confused why we hadn't cut a deal. He looked at me and said, "You Americans are so impatient. In Japan, we have a saying when dealing with Americans. 'Patience is Money'. We have learned that if we wait, Americans are so impatient that they will drop the price and make a better deal with us."



Our society, for the most part, is impatient. They want pleasure and satisfaction and they want it now. Many are willing to sacrifice long term happiness for short term happiness. We see failed marriages, because a spouse cheats to gratify short term needs. People steal and lie to get things today, rather than taking the time to earn them for ones self. Ultimately, eternal happiness should be our long term goal. We should be willing to sacrifice the things of mortality in order to obtain the everlasting joy brought about by the spirit.

Jesus knew that His disciples would be tempted by worldly pleasures and happiness. His disciples would deny the things of the flesh. **“He warns against the pleasures which can be eroded away. The grain store is the inevitable prey of the marauding rats and mice who nibble and gnaw away the grain. There are certain pleasures which inevitably lose their attraction as a man grows older. It may be that he is physically less able to enjoy them; it may be that as his mind matures they cease in any sense to satisfy him. In life a man should never give his heart to the joys the years can take away; he should find his delight in the things whose thrill time is powerless to erode.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 242).

397 - corrupt – The word “corrupt” is translated from the Greek word “ἀφανίζω” or “aphanizō”. It means to snatch out of sight, to put out of view, or to make unseen. It can also mean to deprive of luster, render unsightly or disfigure. The Codex Sinaiticus replaces the word “corrupt” with “consumes”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 6, Verse 20, page 19).

398 - thieves – The word “thieves” is translated from the Greek word “κλέπτω” or “kleptō”. It means an embezzler or pilferer. The name is transferred to false teachers, who do not care to instruct men, but abuse their confidence for their own gain. Satan is a thief. He steals our exaltation, leaving us with worthless moments of pleasure. In the end, Satan would have us to be miserable like unto himself.

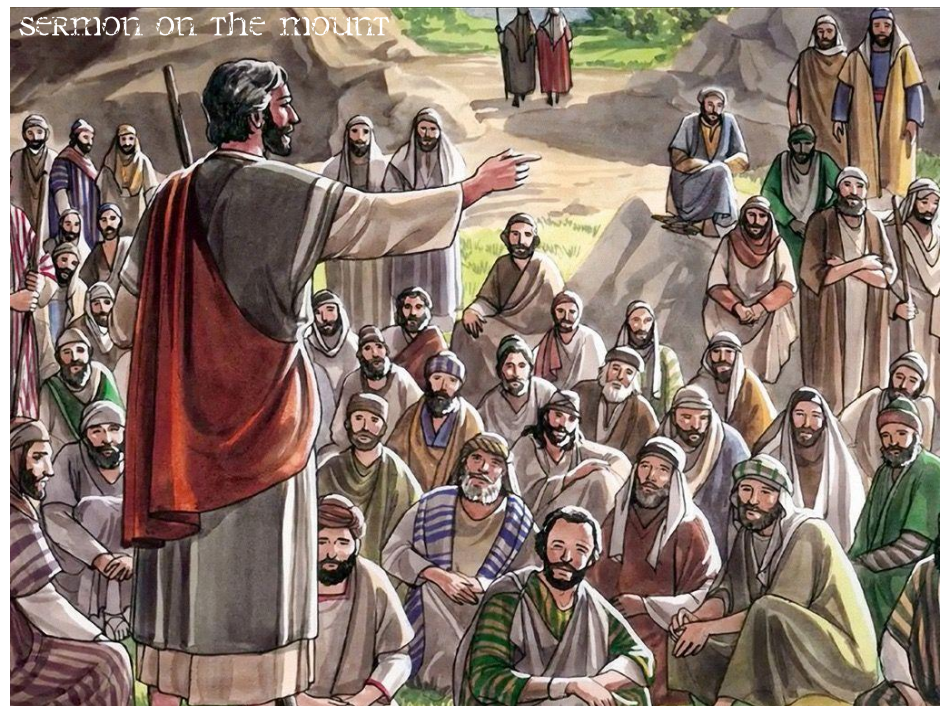
An interesting side note, the Old Testament Law of Moses declares that if a thief is killed while committing a crime, the killer shall not be prosecuted. It is written, **“If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.”** (Exodus 22:2).

399 - break through – The term “break through” is translated from the Greek word “διορύσσω” or “dioryssō”. It means to dig through: a house. In modern terms, it means to break in. It means an unlawful entry into a premises.

400 - steal – The word “steal” is translated from the Greek word “κλέπτω” or “kleptō”. It means to steal, to commit a theft, or to take away by theft.

Earthly wealth and material things often bring temporary happiness, but they are subject to all the exploits of mortality. The natural man is greedy, envious, covetous, dishonest, and willing to commit all manner of sin to get what he wants. Jesus **“warns against the pleasures which can be stolen away. All material things are like that; not one of them is secure; and if a man builds his happiness on them, he is building on a most insecure basis. Suppose a man arranges his life in such a way that his happiness depends on his possession of money; suppose a crash comes and he wakes up to find his money gone; then, with his wealth, his happiness has gone.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 242).

401 - But lay up – The word “lay up” is translated from the Greek word “θησαυρίζω” or “thesaurizō”. It means to gather and lay up, to heap up, to store up, accumulate riches, or reserve. It is used metaphorically so to live from day to day as to increase either the bitterness or the happiness of one's consequent lot. Jesus is teaching His disciples that they should focus on



increasing their spiritual abilities and gifts. They should trust God to take care of the physical necessities. Farrar wrote, **“The cares and the anxieties of life were not to divert its earnestness or to trouble its repose. The God to whom it was directed was a Father also, and He who ever feeds the fowls of the air, which neither sow nor reap, and clothes in their more than regal loveliness the flowers of the field, would not fail to clothe and feed, and that without any need for their own toilsome anxiety, the children who seek His righteousness as their first desire.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 178).

402 - light – The word “light” is translated from the Greek word “λύχνος” or “lychnos”. It means a lamp or candle which is placed on a stand or candlestick. Light symbolizes **“the manifestation of divinity, life, truth, knowledge, the power of dispelling evil, heavenly blessings, and Jesus Christ.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 96).

Jesus uses a metaphor to teach His disciples; “the light of the body is the eye”. To understand the metaphor, we must understand the individual symbols;

SYMBOL	MEANING
Light	Truth, Manifestation of Divinity, Heavenly Blessings
Body	Our Individual Being
Eye	Knowledge, the ability to learn



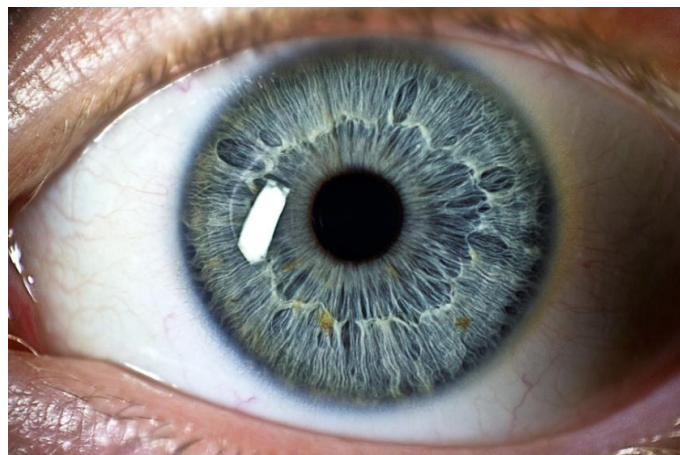
The metaphor essentially means the things we look at with desire is what will constitute the knowledge and thoughts of our being. A similar saying is, “As a man thinketh, so is he”. Barclay explains, **“The eye is regarded as the window by which the light gets into the whole body. The state of a window decides what light gets into a room. If the window is clear, clean and undistorted, the light will come flooding into the room, and will illuminate every corner of it. If the glass of the window is coloured or frosted, distorted, dirty, or obscure, the light will be hindered, and the room will not be lit up. The amount of light which gets into any room depends on the state of the window through which it has to pass. So, then, says Jesus, the light which gets into any man’s heart and soul and being depends on the spiritual state of the eye through which it has to pass, for the eye is the window of the whole body. The view we take of people depends on the kind of eye we have. There are certain obvious things which can blind our eyes and distort our vision.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 245-246).

When we occupy our time with the things of this earth, our entire being becomes worldly. When we occupy ourselves with spiritual things, we naturally become spiritual. The Lord told Joseph Smith, **“He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.”** (Doctrine and Covenants 93:28). As we fill our mind and body with spiritual truths, we are blessed with further light and knowledge. **“It is when we begin to feel like that that we begin to see people and things clearly. It is then that our eye becomes full of light.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 249). We start to be led in all things by the spirit.

This was a big problem for the Jews of Jesus’ day. They were the covenant people; the descendants of Abraham. As such, they saw themselves as the children of light, but their thoughts and actions were far from the Lord. Their desires were often out of line with will of God. The consequence was they failed to see spiritual things that would have otherwise been obvious to them. **“Those who had been previously looking for a Messiah to come, according to the testimony of the prophets, and were then, at that time looking for a Messiah, but had not sufficient light, on account of their unbelief, to discern Him to be their Savior; and He being the true Messiah, consequently they must be disappointed, and lose even all the knowledge, or have taken away from them all the light, understanding, and faith which they had upon this subject; therefore he that will not receive the greater light, must have taken away from him all the light which he hath; and if the light which is in you become darkness, behold, how great is that darkness!”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 113).

403 - body – The word “body” is translated from the Greek word “σῶμα” or “sōma”. It means the body of both men and animals. The body is used symbolic of our second estate, or mortality. It represents a work in progress. It houses our spirit, and hopefully we will master the ability to control our body and allow it to be subject to our spirit. The Old Testament writes, **“The spirit of man is the candle of the Lord, searching all the inward parts of the belly.”** (Proverbs 20:27).

404 - eye – The word “eye” is translated from the Greek word “ὄφθαλμός” or “ophthalmos”. It means the eye. Metaphorically, it means the eyes of the mind or the faculty of knowing. The eye symbolizes **“omniscience, the all seeing divinity, life giving power, light, knowledge, enlightenment, or the mind.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 62). It is used metaphorically to symbolize our desires and wishes. **“But here Jesus speaks of one special virtue which fills the eye with light, and one special fault which fills the eye with darkness. The King James Version speaks here about the eye being single and the eye being evil. Certainly that is the literal meaning of the Greek, but the words single and evil are here used in a special way which is common enough in the Greek in which scripture is written.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 247). An eye that is single is not divided, it is one with the will of God.



To have one’s eye focused on our Father in Heaven means that we look to Him as a pattern for our lives. The Lord explained the qualities required to serve Him. He said, **“And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.”** (Doctrine and Covenants 4:5). Moroni teaches that God is the sources of all light and any light we receive is a gift from God. He wrote, **“For none can have power to bring it to light save it be given him of God; for God wills that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord.”** (Mormon 8:15). It would appear that the gift of light and knowledge comes as we enter covenants with the Lord, and keep those

covenants. The Lord taught, “Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments.” (Doctrine and Covenants 59:1).

Jesus is teaching His disciples that their focus cannot be divided. They cannot have an eye single to God, and at the same time have their eyes set on the things of this world. “If all through his life a man’s eyes are on eternity, then he will evaluate lightly the things of this world. If everything which a man counts valuable is on this earth, then he will leave this earth reluctantly and grudgingly; if a man’s thoughts have been ever in the world beyond, he will leave this world with gladness, because he goes at last to God.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 242).

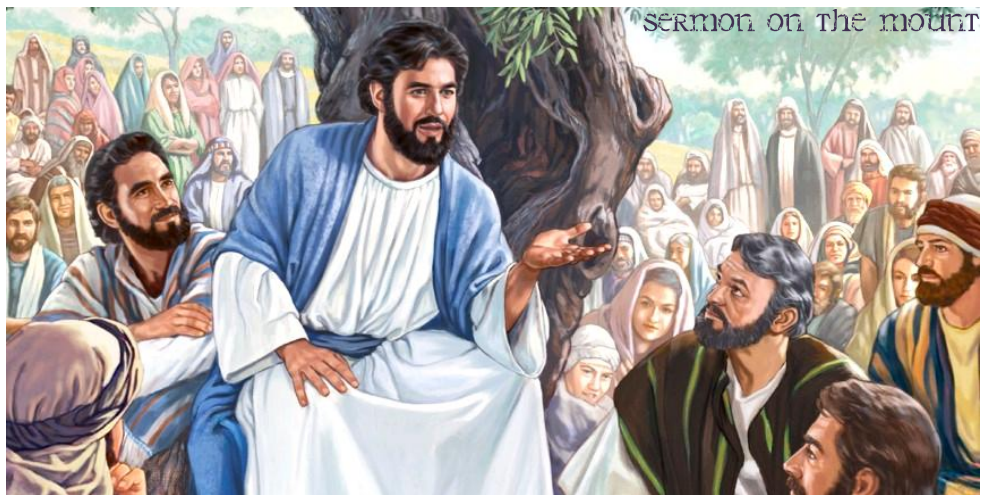
405 - be single – The word “single” is translated from the Greek word “ἁπλοῦς” or “haplous”. It means simple, single, or whole. The Codex Sinaiticus replaces the word “single” with “simple”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 6, Verse 22, page 19). “The word for single is haplous (Greek #573), and its corresponding noun is haplotes (Greek #572). Regularly in the Greek of the Bible these words mean generous and generosity. James speaks of God who gives generously (James 1:5), and the adverb he uses is haplos (Greek #574). Similarly in Romans 12:8, Paul urges his friends to give in liberality (haplos, Greek #574). Paul reminds the Corinthian Church of the liberality (haplotes, Greek #574) of the Churches in Macedonia, and talks about their own generosity to all men (2 Corinthians 9:11). It is the generous eye which Jesus is commending.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 247-248).

Another use of the word “single”, is oneness. It can mean a complete or whole focus on God’s work and glory. This is more in line with the Joseph Smith Inspired Translation of the Bible for this passage. Joseph dictated the passage as follows; “... single to the glory of God ...” (Joseph Smith Translation for Matthew 6:22). This is in line with the scripture that reads, “I say unto you, be one; and if ye are not one ye are not mine.” (Doctrine and Covenants 38:27).

Disciples of Jesus are expected to be fully committed to following the Master.

406 - full – The term “full of light” is translated from the Greek word “φωτεινός” or “phōteinos”. It means light, whether composed of light, well lit, full of light or of bright character.

407 - be evil – The word “evil” is translated from the Greek word “πονηρός” or “ponēros”. It means full of labors, annoyances or hardships. It means that which is bad, diseased, wicked or evil. It is that which causes pain or trouble. “The word which is in the King James Version translated evil is ponerous (Greek #4190). Certainly that is the normal meaning of the word; but both in the New Testament and in the Septuagint ponerous (Greek #4190) regularly means niggardly or grudging. Deuteronomy speaks of the duty of lending to a brother who is in need. But the matter was complicated by the fact that every seventh year was a year of release when debts were cancelled. It might, therefore, very well happen that, if the seventh year was near, a cautious man might refuse to help, lest the person helped might take advantage of the seventh year never to repay his debt. So the law lays it down: ‘Take heed lest there be a base thought in your heart, and you say, ‘The seventh year, the year of release is near, and your eye be hostile to your poor brother, and you give him nothing’ (Deuteronomy 15:9). Clearly ponerous (Greek #4190) there means niggardly, grudging and ungenerous. It is the advice of the proverb: ‘Do not eat the bread of a man who is stingy’ (Proverbs 23:6). That is to say, ‘Don’t be a guest in the house of a man who grudges you every bite you eat.’ Another proverb has it: ‘A miserly man hastens after wealth’ (Proverbs 28:22).” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 248).



I suppose that whether the word is translated as “evil” or “grudgingly” the result is the same. If disciples serve with Lord, but would rather have the things of the flesh, it will be counted as evil to them.

408 - darkness – The term “full of darkness” is translated from the Greek word “σκοτεινός” or “skoteinos”. It means darkness from the night or from darkened eyesight or blindness. Metaphorically, it is used to convey the idea of ignorance respecting divine things and human duties, and the accompanying ungodliness and immorality, together with their consequent misery in hell.

Darkness is the opposite of light. Darkness is the absence of divine knowledge and influence. There are many people in the world that have secular educations, but walk in darkness. Darkness is not having the influence of the spirit, which is the source of all divine knowledge.

Chapter 17 - Part IX - The Worldly and the Heavenly

SAINT MATTHEW

3^RD NEPHI

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 6:24-34	CHAPTER 13:24-34	NOTHING RECORDED	NOTHING REPORTED	NOTHING RECORDED
<p>6:24 - No man⁴⁰⁹ can serve⁴¹⁰ two⁴¹¹ masters⁴¹²; for either⁴¹³ he will hate⁴¹⁴ the one⁴¹⁵, and love⁴¹⁶ the other⁴¹⁷; or else he will hold⁴¹⁸ to the one⁴¹⁵, and despise⁴¹⁹ the other⁴¹⁷. Ye cannot serve⁴¹⁰ God⁴²⁰ and mammon⁴²¹.</p> <p>6:25 - Therefore I say unto you, Take no thought⁴²² for your life⁴²³, what ye shall eat⁴²⁴, or what ye shall drink⁴²⁵; nor yet for your body⁴²⁶, what ye shall put on⁴²⁷. Is not the life⁴²⁸ more⁴²⁹ than meat⁴³⁰, and the body⁴³¹ than raiment⁴³²?</p> <p>6:26 - Behold the fowls⁴³³ of the air⁴³⁴; for they sow⁴³⁵ not, neither do they reap⁴³⁶, nor gather⁴³⁷ into barns⁴³⁸; yet your heavenly⁴³⁹ Father⁴⁴⁰ feedeth⁴⁴¹ them. Are ye not much better⁴⁴² than they⁴⁴³?</p> <p>6:27 - Which of you by taking thought⁴²² can add⁴⁴⁴ one cubit⁴⁴⁵ unto his stature⁴⁴⁶?</p> <p>6:28 - And why take ye thought⁴²² for raiment⁴³²? Consider⁴⁴⁷ the lilies⁴⁴⁸ of the field⁴⁴⁹, how they grow⁴⁵⁰; they toil⁴⁵¹ not, neither do they spin⁴⁵²;</p> <p>6:29 - And yet I say unto you, That even Solomon⁴⁵³ in all his glory⁴⁵⁴ was not arrayed⁴⁵⁵ like one⁴¹⁵ of these.</p> <p>6:30 - Wherefore, if God so clothe⁴⁵⁶ the grass⁴⁵⁷ of the field⁴⁴⁹, which to day⁴⁵⁸ is, and to morrow⁴⁵⁹ is cast⁴⁶⁰ into the oven⁴⁶¹, shall he not much more⁴⁶² clothe⁴⁵⁶ you, O ye⁴⁶³ of little⁴⁶⁴ faith⁴⁶⁵?</p> <p>6:31 - Therefore take no thought⁴²², saying, What shall we eat⁴²⁴? or, What shall we drink⁴²⁵? or, Wherewithal⁴⁶⁶ shall we be clothed⁴⁵⁶?</p> <p>6:32 - (For after all these things⁴⁶⁷ do the Gentiles⁴⁶⁸ seek⁴⁶⁹;) for your heavenly⁴³⁹ Father⁴⁴⁰ knoweth⁴⁷⁰ that ye have need⁴⁷¹ of all these things⁴⁶⁷.</p> <p>6:33 - But seek ye⁴⁷² first⁴⁷³ the kingdom⁴⁷⁴ of God⁴⁷⁵, and his righteousness⁴⁷⁶; and all these things⁴⁶⁷ shall be⁴⁷⁷ added⁴⁷⁸ unto you.</p> <p>6:34 - Take therefore no thought⁴²² for the morrow⁴⁵⁹; for the morrow⁴⁵⁹ shall take thought⁴²² for the things⁴⁶⁷ of itself⁴⁷⁹. Sufficient⁴⁸⁰ unto the day⁴⁸¹ is the evil⁴⁸² thereof.</p>	<p>13:24 - No man⁴⁰⁹ can serve⁴¹⁰ two⁴¹¹ masters⁴¹²; for either⁴¹³ he will hate⁴¹⁴ the one⁴¹⁵ and love⁴¹⁶ the other⁴¹⁷, or else he will hold⁴¹⁸ to the one⁴¹⁵ and despise⁴¹⁹ the other⁴¹⁷. Ye cannot serve⁴¹⁰ God⁴²⁰ and Mammon⁴²¹.</p> <p>13:25 - And now it came to pass⁴⁸³ that when Jesus had spoken these words he looked upon⁴⁸⁴ the twelve⁴⁸⁵ whom he had chosen⁴⁸⁶, and said unto them: Remember⁴⁸⁷ the words which I have spoken. For behold, ye are they whom I have chosen⁴⁸⁶ to minister⁴⁸⁷ unto this people⁴⁸⁸. Therefore I say unto you, take no thought⁴²² for your life⁴²³, what ye shall eat⁴²⁴, or what ye shall drink⁴²⁵; nor yet for your body⁴²⁶, what ye shall put on⁴²⁷. Is not the life⁴²⁸ more⁴²⁹ than meat⁴³⁰, and the body⁴³¹ than raiment⁴³²?</p> <p>13:26 - Behold the fowls⁴³³ of the air⁴³⁴, for they sow⁴³⁵ not, neither do they reap⁴³⁶ nor gather⁴³⁷ into barns⁴³⁸; yet your heavenly⁴³⁹ Father⁴⁴⁰ feedeth⁴⁴¹ them. Are ye not much better⁴⁴² than they⁴⁴³?</p> <p>13:27 - Which of you by taking thought⁴²² can add⁴⁴⁴ one cubit⁴⁴⁵ unto his stature⁴⁴⁶?</p> <p>13:28 - And why take ye thought⁴²² for raiment⁴³²? Consider⁴⁴⁷ the lilies⁴⁴⁸ of the field⁴⁴⁹ how they grow⁴⁵⁰; they toil⁴⁵¹ not, neither do they spin⁴⁵²;</p> <p>13:29 - And yet I say unto you, that even Solomon⁴⁵³, in all his glory⁴⁵⁴, was not arrayed⁴⁵⁵ like one⁴¹⁵ of these.</p> <p>13:30 - Wherefore, if God so clothe⁴⁵⁶ the grass⁴⁵⁷ of the field⁴⁴⁹, which today⁴⁵⁸ is, and tomorrow⁴⁵⁹ is cast⁴⁶⁰ into the oven⁴⁶¹, even so will he clothe⁴⁵⁶ you, if ye⁴⁶³ are not of little⁴⁶⁴ faith⁴⁶⁵.</p> <p>13:31 - Therefore take no thought⁴²², saying, What shall we eat⁴²⁴? or, What shall we drink⁴²⁵? or, Wherewithal⁴⁶⁶ shall we be clothed⁴⁵⁶?</p> <p>13:32 - For your heavenly⁴³⁹ Father⁴⁴⁰ knoweth⁴⁷⁰ that ye have need⁴⁷¹ of all these things⁴⁶⁷.</p> <p>13:33 - But seek ye⁴⁷² first⁴⁷³ the kingdom⁴⁷⁴ of God⁴⁷⁵ and his righteousness⁴⁷⁶, and all these things⁴⁶⁷ shall be⁴⁷⁷ added⁴⁷⁸ unto you.</p> <p>13:34 - Take therefore no thought⁴²² for the morrow⁴⁵⁹, for the morrow⁴⁵⁹ shall take thought⁴²² for the things⁴⁶⁷ of itself⁴⁷⁹. Sufficient⁴⁸⁰ is the day⁴⁸¹ unto the evil⁴⁸² thereof.</p>			

FOOTNOTES:

409 - No man – The term “no man” is translated from the Greek word “οὐδείς” or “oudeis”. It means no one or nothing.

410 - serve – The word “serve” is translated from the Greek word “δουλεύω” or “douleuo”. It means to be a slave, serve or do service. Metaphorically, it means to obey or submit to. “The Revised Standard Version translates it: No one can serve two masters. But that is not nearly strong enough. The word which the Revised Standard Version translates “serve” is douleuein (Greek #1398); doulos (Greek #1401) is a slave; and douleuein (Greek #1398) means to be a slave to. The word that the Revised Standard Version translates master is kurios (Greek #2962), and kurios is the word which denotes absolute ownership. We get the meaning far better, if we translate it: No man can be a slave to two owners.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 250-251).

Such wording seems rather strong for the Savior, until one truly evaluates the metaphorical meanings behind the words. In the ancient world, one of the reasons for becoming a slave was ones inability to pay ones debts. Spiritually, we are all in this situation. When we sin, we have a spiritual debt that we have no ability to pay. We are spiritual slaves. When we sin we become bound to Satan. He becomes our Master by our actions.

“The slave in Imperial Rome, as in the earlier Hellenistic world, the absolute property of his owner, who had rights of life and death over him.” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 81).

In the ancient world, a slave could be redeemed by someone willing to pay their debt. A redeemer typically paid the debt so long as the slave agreed to the terms of the redeemer. The slave would need to determine which master he was willing to serve. Since a slave could only be owned by one owner, he could not waffle on the decision. The same is true spiritually. When we sin, we subject ourself to Satan. Jesus stands as a redeemer; however, we must accept His terms and choose to follow Him.



ancient
ROMAN SLAVE
SHACKLES FROM THE
TIME OF JESUS

above, and knows that seeking rightly, it shall obtain; the self-denial which, in the desire to increase God's glory and man's happiness, sees the sole guide of its actions towards all the world.” (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 178).

411 - two – The word “two” is translated from the Greek word “δύο” or “dyo”. It means two or twain.. “Mankind can have only one first in this world, either the spiritual or the material. Jesus elected to have the first.” (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 138). We must similarly choose. We cannot have two priorities, because the choices are absolutely opposite of each other.

412 - masters – The word “masters” is translated from the Greek word “κύριος” or “kyrios”. It means Lord or Master. It is used in reference to an owner of slaves. It is also a title used for Deity.

The two masters being referred to are not even close to being similar. In fact, they stand at opposite ends of the spectrum.

Satan is one of the two masters being referenced. He goes by many names symbolically. He is selfishness, worldly wealth, pride, mortal pleasures, self indulgences, all manner of sin, hatred, prejudice, and evil to name a few. When we sin, he becomes our master. This is not only a scary thought, but one that is commonly denied. Perhaps self denial gives us a false sense of security. The fact is sin is the service provided to Satan.



Jesus is the redeemer. He is the path to freedom from Satan's grasp. To follow Jesus, we must accept His terms. They are repentance and obedience to His commandments.

In a similar analogy, the term slave is replaced by sheep, and the term master or owner is replaced by shepherd. The Book of Mormon teaches, **"And now if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto you, that the devil is your shepherd, and ye are of his fold; and now, who can deny this? Behold, I say unto you, whosoever denieth this is a liar and a child of the devil."** (Alma 5:39).

Jesus is teaching His disciples that they are either all in or all out. There is no middle ground in the battle between good and evil. **"The slave cannot serve two owners, and the disciple will be called upon to choose between God and human well-being (wealth, 'mammon'). If he is single-minded, of 'sound eye', he will choose rightly."** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 82). The disciple will not focus on the material things of this world. **"Wealth cannot become an end. It is a means to an end. It must be used for a noble purpose."** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 15). The disciple will choose to do God's will, and then have faith in God's ability to provide for the needs of the flesh.

413 - for either – The word "either" is translated from the Greek word "ἢ" or "ἢ". It means either, than or "or".

414 - hate – The word "hate" is translated from the Greek word "μισέω" or "miseō". It means to hate, pursue with hatred, or detest. This is a strong word. The word "hate" carries the idea of passionate or intense dislike for someone or something. Jesus is teaching His disciples that a love for the world, more specifically carnal desires, will result in an intense dislike for the Gospel Standard. Satan is the master of carnal desires and passions. Jesus is the Lord of the Gospel. A love for one will result in a hate for the other.

Elder Marion G. Romney, at a BYU devotional in 1955, stated: **"There are those among us who are trying to serve the Lord without offending the devil."** (BYU Devotional, "Trying to Serve the Lord Without Offending the Devil", James E. Faust, November 15, 1994). We see this in political correctness, and a societal tendency to accept wickedness as righteousness. When we accept evil and live by its pretenses, it is inevitable that we will begin to hate the standards of the Gospel. The two are so opposed to each other that they cannot exist at the same time. It is like darkness and light. The two cannot exist simultaneously. In spite of this fact, many live their lives as though they can live by Satan's standards, and somehow still hold true to the standards established by Jesus Christ. Yogi Berra is reported to have said, **"If you come to a fork in the road, take it."** (BYU Devotional, "Trying to Serve the Lord Without Offending the Devil", James E. Faust, November 15, 1994). The problem with his statement is you can only take one road, and the destinations are very different.

415 - one – The word "one" is translated from the Greek word "εἷς" or "heis". It means one.

The importance of "oneness" in relation to the Gospel of Jesus Christ is significant. The Lord was very clear when he said, **"I say unto you, be one; and if ye are not one ye are not mine."** (Doctrine and Covenants 38:27). Oneness between an ancient slave and his master was inherent. Slaves had no freedom whatsoever, they were bound to the master they served. A slave that betrayed his master could be punished by death, or whatever consequence the master ordered. Being one with the master's wishes was an absolute requirement of ancient slaves. Jesus uses the metaphor of ancient slaves to help His disciples understand the urgency in choosing one's master and being loyal to his commands.

Satan would have us believe that obedience has no consequence. He teaches that regardless of one's choices, God will accept our disobedience and allow us to dwell in His presence without consequence. This is false doctrine. **"We please the devil when we argue that all roads lead to heaven; therefore, it does not matter which road we take, we will all end up in God's presence. And when we contend that 'we are all God's children; therefore, it makes no difference to which church a person belongs; we are all working for the same place'."** (BYU Devotional, "Trying to Serve the Lord Without Offending the Devil", James E. Faust, November 15, 1994). When comparing Jesus' metaphor regarding slavery to the laws of salvation it is clear that eternal life is predicated on obedience to the Good Master after we have chosen to be redeemed by Him from the Master of Sin.

416 - love – The word "love" is translated from the Greek word "ἀγαπάω" or "agapaō". Of a person, it means to welcome, to entertain, to be fond of, or to love dearly. Of a thing, it means to be well pleased or to be contended at or with a thing.

Love is the basis for all good. It is love that produced a redeemer. It is love that allows for repentance. It is love that provides all the blessings in life. Consequently, the Good Master requires that His servants perform the work of salvation. Such is a labor of love. The Good Master requires His servants to be anxiously engaged in a good cause. **"Satan selects his disciples when they are idle; Jesus selected his when they were busy at their work either mending their nets or casting them into the sea (John Longden, CR, April 1966, p. 39)."** (BYU Devotional, "Trying to Serve the Lord Without Offending the Devil", James E. Faust, November 15, 1994).

Faithful service to ones master, even an evil master, general develops allegiance and fondness for that master. It is human nature to be fond of that which one is accustomed. Even so, lasting joy comes from service to the Good Master. Such joy comes from loving Him and conforming to His ways. **"Salvation and exaltation, I believe, are not matters of heavenly bookkeeping, but of the qualifying of the soul that comes with knowing the Lord."** (General Conference, "Willing to Receive", Marion D. Hanks, April 1980). Truly knowing God, is developing a love for Him and His children while performing the work of the Good Master. **"A man filled with the love of God,"** wrote the Prophet Joseph Smith, **"is not content with blessing his family alone, but ranges through the whole world, anxious to bless the whole human race."** (History of the Church, B.H. Roberts, Volume 4, page 227).



417 - the other – The term “the other” is translated from the Greek word “ἕτερος” or “heteros”. It means the other, another or other.

418 - he will hold – The term “he will hold” is translated from the Greek word “ἀντέχω” or “antechō”. It means to hold before or against, to hold back, withstand or endure. In this case, Jesus means to hold dear, or hold with desire.

When we hold to something, it means that it is the desire of our heart. Jesus knew that His disciples had no desire to hold to Satan, but He helped them understand that there were many earthly desires that are the tools of Satan. When we hold to those tools, we hold to the master of sin. The tools used by Satan are many. In fact, I could scarcely name them all. They typically revolve around pleasures of the flesh. They revolve around selfishness and self gratification. At the center of this is worldly wealth, property and materials. **“This principle has far-reaching consequences. Men can buy and sell things; men can to some extent alter and rearrange things; but man cannot create things. The ultimate ownership of all things belongs to God. There is nothing in this world of which a man can say, ‘This is mine.’ Of all things he can only say, ‘This belongs to God, and God has given me the use of it.’ Therefore this basic principle of life emerges. There is nothing in this world of which any man can say, ‘This is mine, and I will therefore do what I like with it.’ Of everything he must say, ‘This is God’s, and I must use it as its owner would have it to be used’.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 253). This is one of Satan’s great lies; that man somehow owns the wealth he has acquired on earth. Men that fall for this lie, hold to their wealth. In many ways, they worship their wealth. In so doing, they hold to Satan.

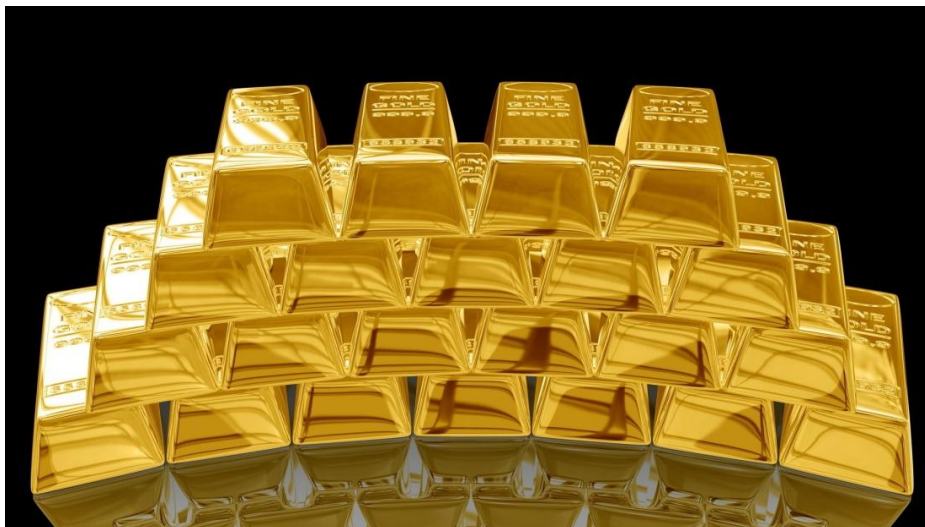
419 - despise – The word “despise” is translated from the Greek word “καταφρονέω” or “kataphroneō”. It means to contemn, despise, disdain, or think little or nothing of.

420 - God – The word “God” is translated from the Greek word “θεός” or “theos”. It is a general name of deities or divinities. It is used for the only true and living God; God the Father, God the Son, and God the Holy Ghost.

421 - mammon – The word “mammon” is translated from the Greek word “μαμωνάς” or “mamōnas”. It means mammon, treasure, or riches. **“ ‘Mammon’ being an Aramaic term for ‘money’... ”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Beholdest Thou...the Priests and the Levites”, Matthew J. Grey, page 180). The Aramaic term is also used when **“referring to worldly riches or wealth. It is true that we cannot have one foot in the kingdom and one foot still in the world. It is not possible to walk that way. No man can serve two masters. Service to God and the pursuit of worldly wealth are mutually exclusive enterprises for those called to the holy apostleship or full-time Church service.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 203). **“The correct spelling is with one m. Mammon was a Hebrew word for material possessions. Originally it was not a bad word at all. The Rabbis, for instance, had a saying, ‘Let the mammon of thy neighbour be as dear to thee as thine own.’ That is to say, a man should regard his neighbours material possessions as being as sacrosanct as his own. But the word mammon had a most curious and a most revealing history. It comes from a root which means to entrust; and mammon was that which a man entrusted to a banker or to a safe deposit of some kind. Mammon was the wealth which a man entrusted to someone to keep safe for him. But as the years went on mammon came to mean, not that which is entrusted, but that in which a man puts his trust. The end of the process was that mammon came to be spelled with a capital M and came to be regarded as nothing less than a god.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 252).



In modern English, we have come to see the word “Mammon” as a synonym for “Satan”. Ultimately, the love of “Mammon” is an attribute of those who follow the master of sin. **“The Bible does not say that, ‘Money is the root of all evil,’ it says that ‘The love of money is the root of all evils’ (1 Timothy 6:10). It is quite possible to find in material things what someone has called ‘a rival salvation.’ A man may think that, because he is wealthy, he can buy anything, that he can buy his way out of any situation.**



Wealth can become his measuring-rod; wealth can become his one desire; wealth can become the one weapon with which he faces life. If a man desires material things for an honourable independence, to help his family and to do something for his fellowmen, that is good; but if he desires it simply to heap pleasure upon pleasure, and to add luxury, if wealth has become the thing he lives for and lives by, then wealth has ceased to be a subordinate good, and has usurped the place in life which only God should occupy.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 255).

Jewish tradition says that after Cain killed his brother Abel he was banished from the children of God. Cain, and his followers, settled in the land of Nod. The Jews taught that Cain introduced several things into the mortal world. Tradition says he introduced the concept of money, and land borders delineating ownership. If this tradition is accurate, Cain, who is an agent of Satan, introduced Mammon and materialism into the world. He

would only have done so with the intent purpose of destroying the salvation of man. **“Betz points out that ‘the relentless pursuit of money and possessions is tantamount to the worship of a pseudo-deity, the worship of the true God may appear to be compatible. Things could be neatly arranged: serving materialistic goals in the secular world and serving God in the religious world. Such combination, popular as it may be, however, renders the service of the true God impossible.’”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Salt and Light: Being in the World but Not of the World”, Matthew O. Richardson, pages 89-90). Satan knows this and therefore materialism and Mammon have become one of his many tools to destroy the children of God.

Jesus knows the pitfalls that lie in this mortal world. He knows that the love of money will lead a man away from God. Jesus is not directing His disciples to a life of poverty. There are some that believe the life of a disciple is necessarily one of a pauper, otherwise they would succumb to sin. This part of the Sermon on the Mount **“is no recommendation of poverty; rather it is an appeal to avoid a lust for wealth. The transitory nature of worldly wealth is contrasted with the richness of spiritual power.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 139).

The Lord created the world, and everything in it, on it and above it. He did so for the blessing and care of His children while in mortality. Therefore, material things come from God and by their very nature are not evil. It is when we place the material things of this world as our priority that sin is committed. With great wisdom, the Book of Mormon prophet Jacob taught, **“But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.”** (Jacob 2:18-19).

When God chooses to bless us with wealth there is a divine responsibility associated it. Worldly wealth is both a blessing and a burden. God blesses some of His children with worldly wealth for specific reasons. **“One thing emerges from all this, the possession of wealth, money, material things is not a sin, but it is a grave responsibility. If a man owns many material things it is not so much a matter for congratulation as it is a matter for prayer, that he may use them as God would have him to do.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 255). Material wealth is a means wherewith God provides for His children, and unless we use it to that end, we are misusing it. When we gain wealth, we should use it to care for others. One author said, **“Wealth is a means, not an end, then our problem might be solved. ‘Wealth,’ Matthew Arnold told his generation in England, ‘is machinery.’ Machinery is of value only when it produces something.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 139). In respect to the Gospel of Jesus Christ, wealth should be used to bring God’s children unto Christ.

Another one of Satan’s tools is power, at least as we understand power in our mortal sphere. Wealth is most often associated with worldly power. Satan would have us believe that all things in life can be purchased with money, including power, domination, and influence. Barclay explained, **“Wealth gives power, and a corrupt man can use his possessions to corrupt others—and that in the sight of God is a very terrible sin. A man may use his possessions for his own independence and for the happiness of others. It does not need great wealth to do that, for a man can be just as generous with half a crown as with a thousand pounds. A man will not go far wrong, if he uses his possessions to see how much happiness he can bring to others.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 257).

Once Jesus died, and the apostles were killed by evil men, the church that was organized by Jesus fell into apostasy. The



apostasy was greatly influenced by power, wealth and greed. As time went on, the principles and doctrines of the kingdom were mixed with earthly prestige. One of the great examples of this is indulgences. The word "indulgence" originates from the Latin word "indulgentia". The literal translation means to be kind or tender. Eventually, it came to be known, in the early church, as a word that meant to receive remission of a tax or debt; with emphasis on sin. Such remission was granted with a monetary payment to the clergy. Here are some examples of the misuse of the church's authority to secure wealth and power;

- In 1,063CE, Pope Alexander II granted a remission of punishment as consequence of sin for those who fought the Moors; in order to encourage Christians to fight in the First Crusade. These were known as indulgences.
- In 1,095CE, Pope Urban II declared at the Council of Clermont that participation in the Crusade was equivalent to a complete penance or forgiveness for sins. These were also called indulgences.
- In 1,145CE, Pope Eugene III again offered remission of sin for service in the Crusades. More indulgences for service to the throne.
- in 1,145CE, Pope Gregory VIII expanded indulgences for service in the Crusades to include those who provide indirect service to the war. Individuals who contributed to the expense of the crusade with either money or materials.
- In 1,343CE, Pope Clement VI officially sanctioned the view that Christ had left the Church a treasury of satisfactions that Church officials could dispense (an indulgence) for the remission of the temporal punishment due to sin. One obtained an indulgence, usually granted by the Pope, by performing some good work, often a donation of money. The Vatican is said to have been built upon indulgences. During the building of the Vatican, one could buy an indulgence before the sin occurred; a pre-purchased sin if you will.
- In 1,457CE, Pope Callistus III granted King Henry IV of Castille unconditional indulgence or remission of sins for the living and for those who would pay 200 maravedi (a former currency in the Iberian countries) for the Crusade against the Moors. He also introduced a new concept. Christians could redeem their kindred dead from Hell by purchasing indulgence for the dead.
- In 1,476CE, Pope Sixtus IV granted a Bull for the cathedral of Saintes, France, valid for 10 years, with an unconditional indulgence for the living and, in modum suffragii, also for the dead, if the proper payments were made to the church.



The concept that forgiveness for sin can be purchased with money is a false doctrine that has its origins with Satan himself. Jesus is teaching His disciples that wealth is to be used within the bounds that the Lord sets. His disciples are to love the Lord not material blessings. The love of "Mammon" was to be avoided.

The term "Mammon" may not be a common term in today's culture, but the meaning of the word is everywhere one looks. Welch wrote that "Mammon" was a common and prevalent word in the old world. He wrote, "The ancient origins and etymology of this word are highly uncertain. Around the time of Jesus, it was a frequently used Aramaic word in Palestine, meaning 'wealth, property, profit, or money,' appearing in the Targums, the Mishnah, the Talmud, and the Damascus Document. It is unknown how far back in history the word was known of where it came from, and thus one cannot be certain about the nature of its occurrence in 3 Nephi. Aramaic is old enough that a Nephite word for money could have been 'mammon', but without access to the original Nephite texts it is unclear if Jesus used this Aramaic word in the Sermon at the Temple." (The Sermon at the Temple and The Sermon on the Mount, John W. Welch, page 125).

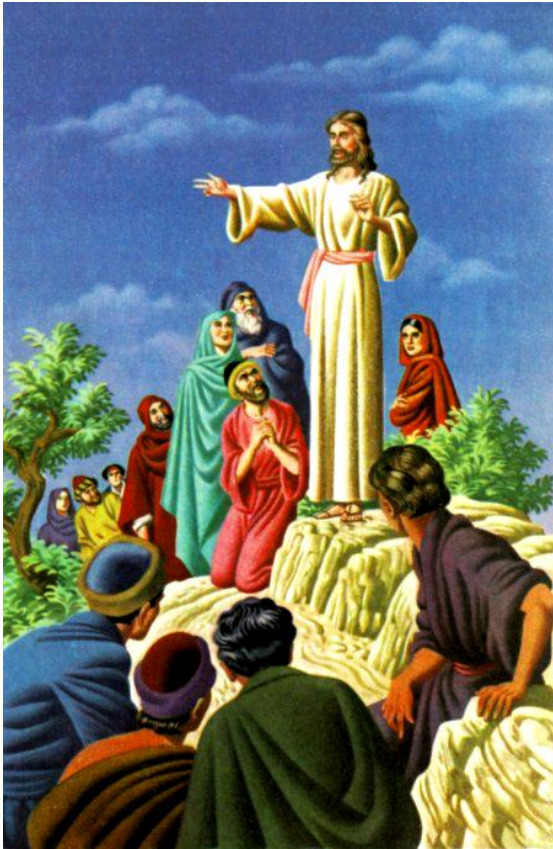
422 - thought – The word "thought" is translated from the Greek word "μεριμνάω" or "merimnaō". It means to be anxious, to be troubled with cares, or to look out for. The Codex Sinaiticus translates "take no thought" as "Be not anxious". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 25, page 19). "The word which is used is the word merimnan (Greek #3309), which means to worry anxiously. Its corresponding noun is merimna (Greek #3308), which means worry. In a papyrus letter a wife writes to her absent husband: "I cannot sleep at night or by day, because of the worry (merimna, Greek #3308) I have about your welfare." A mother, on hearing of her son's good health and prosperity writes back: "That is all my prayer and all my anxiety (merimna, Greek #3308)." Anacreon, the poet, writes: "When I drink wine, my worries (merimna, Greek #3308) go to sleep." In Greek the word is the characteristic word for anxiety, and worry, and care." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 258-259).

Joseph Smith added some clarity to this passage with his inspired translation of the Bible. He dictated, "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." (Joseph Smith Translation of Matthew 6:25-27).

Most of us try to disassociate our thoughts from our actions in life. The thinking is, so long as my actions are good, it doesn't matter what my thoughts are. This is not only a false doctrine, but a danger to our eternal salvation. There is an ancient proverb that reads, "For as he thinketh in his heart, so is he..." (Proverbs 23:7). The teaching has a deep meaning. It teaches that as a man thinks, so will he act. We cannot have evil thoughts and hope to continue a life of righteous behavior. I had a friend that used to say, "If you hang out in a Barber Shop long enough, you are going to get a haircut". The same is true with our thoughts. If you have evil thoughts, they will eventually become evil actions. Only a mind committed to the Lord will ever serve Him properly and continually. The Lord taught, "Commit thy works unto the Lord, and thy thoughts shall be established." (Proverbs 16:3).

Our thoughts reveal our priorities and desires. We cannot hope to direct our thoughts towards righteousness, so long as our hearts desire the things that are prohibited by our Father in Heaven. Judd taught, "A direct link exists among the thoughts of our heart, our actions, and our very essence as people. Elder Joseph B. Wirthlin has taught, 'All evils to which so many become addicted begin in the mind and in the way one thinks. Experience teaches that when the will and imagination are in conflict, the imagination usually wins. What we imagine may defeat our reason and make us slaves to what we taste, see, hear, smell, and feel in the mind's eye. The body is indeed the servant of the mind.' In other words, 'thoughts lead to acts, acts lead to habits, habits lead to character—and our character will determine our eternal destiny.'" (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 326).

It stands to reason then that there is a relationship between our thoughts and our faith. Absolute faith requires a discipline of thought. Jesus taught His disciples on many occasions that they needed to abandon their thoughts for mortal comforts and material wealth, and focus their thoughts of the work of God. **“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.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 243). In the Gospel according to Luke, Jesus **“said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.”** (Luke 12:22). True disciples place their faith in Jesus by eliminating any concern over earthly things, relying solely upon Jesus for the items needed to sustain life. The message from the Savior to His disciples has not changed.



In the latter days, disciples were called just like days of old. Similarly, they were called to go forth and bring the good news of Jesus to all the ends of the earth. Using familiar language, the latter day saints received this from the Lord, **“Therefore, take ye no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed.”** (Doctrine and Covenants 84:81). Saints of all ages have been admonished to do the Lord’s work, while trusting in the Lord to provide the requirements of life. **“Therefore, let the morrow take thought for the things of itself.”** (Doctrine and Covenants 84:84).

There have been many who engage in the Lord’s work, and then worry about their own well being. Unfortunately, worrying is a sign of a lack of faith. The reality is God will never let us down. **“Worry is not caused by external circumstances. In the same circumstances one man can be absolutely serene, and another man can be worried to death. Both worry and serenity comes, not from circumstances, but from the heart.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 263). A heart that is securely fastened to the Lord has no need for worry. **“There may be greater sins than worry, but very certainly there is no more disabling sin. Take no anxious thought for the morrow –that is the commandment of Jesus, and it is the way, not only to peace, but also to power.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 264). This all begins with our thoughts.

Worry, if not calmed by true faith, often turns into fear. Fear is the opposite of faith. They cannot exist in the same thought, or the same heart. **“Correct knowledge of and faith in the Lord empower us to hush our fears because Jesus Christ is the only source of enduring peace.”** (General Conference, “Therefore they hushed their Fears”, David A. Bednar, April 2015). There is no room for fear in the heart of the faithful. The only fear that should exist, is Godly fear, which is not fear in the traditional sense. **“Godly fear is loving and trusting in Him. As we fear God more completely, we love Him more perfectly. And ‘perfect love casteth out all fear’ (Moroni 8:16). I promise the bright light of godly fear will chase away the dark shadows of mortal fears.”** (General Conference, “Therefore they hushed their Fears”, David A. Bednar, April 2015).

As we turn our thoughts to God, He will fill our soul with peace. As we change our thoughts, hearts, and actions, He offers forgiveness. The forgiveness of sins is the ultimate calming of the troubled soul. One might wonder, why is it that after successfully receiving forgiveness that our thoughts are often reminded of the missteps we have taken? The answer is, the Lord allows those thoughts to remain so that those thought might protect us from returning to old sins. **“The past is past. It is not that a man can or ought to dissociate himself from his past; but he ought to use his past as a spur and a guide for**

better action in the future, and not as something about which he broods until he has worried himself into a paralysis of action.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 262). Our thoughts should guide us onto paths of righteousness.

Jesus is teaching His disciples that their thoughts are to be single to Him. They need not worry or want, so long as they have faith in His power to save. The Psalmist wrote, **“Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.”** (Psalms 55:22). Paul would later write, **“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.”** (Phillipi 4:6). This is a chief characteristic of a true disciple.

423 - your life – The word “life” is translated from the Greek word “ψυχή” or “psychē”. It means the breath of life, a living being, or a living soul.

Mortality is a small part of a much larger eternal plan. It is a time of proving, and a time to learn self control. Our spirits were joined to bodies of flesh and blood, whose desires and cravings were insatiable. Part of the challenge of mortality is to place our flesh in subjection to our spirit. The natural man has this backwards. He places his fleshly desires before all else. This is the challenge of mortality.

The day before I got married, I started working for a company by the name of Grimmway Farms. It was an incredibly successful farming company producing over \$700,000,000 annually. It was privately owned by the Grimm family. Two brothers, Rod and Bob Grimm had built the company from the ground up. In fact, they started by growing carrots and selling them from a road side stand in Orange County. They were very talented and hard working men. I became especially close to Rod Grimm. He took me under his wing and mentored me. I felt extremely blessed to work for him. He was probably the richest man I will ever personally known in mortality, and yet he was down to earth and kind. He gave me many opportunities, and advanced me within his company. By the age of 25, I found myself designing and operating a \$25,000,000 juice processing facility. I was blessed with a good salary and a great career.

After working for Grimmway for 10 years, Rod was diagnosed with Renal Cell Carcinoma. It was in his liver, and it was untreatable. Within weeks Rod had lost so much weight that he was under 100 pounds. He was in constant pain, and his life was soon to end. He invited his managers to come over to his private home, one by one, for a private lunch about a week before he died. I was honored to receive such an invitation. During that lunch, Rod said something that has always stuck with me. His butler placed several pillows on the seat that Rod was to sit on. As he sat, you could see the pain in his face. He than said, “Martin, I make so much money that I could buy just about anything that I want in life. But, I can’t buy fat on my butt.” He had so little body fat that he was literally sitting on the ball joints of his hips. He then added, “No matter how much money I have, I can’t buy my health.” I think Rod was trying to tell me that there were more important things in life than money.

In this part of the Sermon on the Mount, Jesus was teaching His disciples that there are more important things in life than life itself. **“The Jews themselves were very familiar with this attitude to life. It was the teaching of the great Rabbis that a man ought to meet life with a combination of prudence and serenity. They insisted, for instance, that every man must teach his son a trade, for, they said, not to teach him a trade was to teach him to steal. That is to say, they believed in taking all the necessary steps for the prudent handling of life. But at the same time, they said, ‘He who has a loaf in his basket, and who says, ‘What will I eat tomorrow?’ is a man of little faith.’ ”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 259). This is not to say that we should not value life. It is part of the divine plan.

Each and every life is precious to God, but God is focused on an eternal perspective for our lives rather than temporal comfort and wealth. **“Whenever people are treated as things, as machines, as instruments for producing so much labour and for enriching those who employ them, then as certainly as the night follows the day disaster follows. A nation forgets at its peril the principle that people are always more important than things.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 255). The disciples know that the rescue of God’s children from their fallen state is more important than the disciples’ mortal existence.

424 - eat – The word “eat” is translated from the Greek word “φάγω” or “phago”. It means to eat, or to consume a thing. It also means to take in food or eat a meal. Metaphorically, it means to devour or to consume.

Our mortal bodies have certain needs that must be met for their survival. When these basic needs are not met, life itself is subject to death. These basic needs are as follows;

1. Food (Adequate nourishment)
2. Water (Adequate hydration)
3. Clothing (Adequate warmth)
4. Shelter (Adequate safety)
5. Sleep (Adequate rest)

Typically, when our basic needs are not being met, we become worried and often act in desperation to fill those needs. History has shown that people will go to great lengths to meet their basic needs.

Jesus is instructing His disciples that they need not be worried about their need for food. They were to focus on the work of salvation and trust that God would provide for such needs.

Years ago, I ran a men’s residential treatment facility for adult parolees who had exited the California Prison System. We provided counseling as well as the provision of their basic needs. We learned early on that the counseling was ineffective so long as the men were hungry, or were lacking in their basic needs. We often said, “Hungry clients only think about one thing, food”. This is the case with the natural man; however, those converted to the gospel of Jesus Christ have the ability to see beyond their basic needs. They are more interested in spiritual nourishment and needs than temporal.



425 - drink – The word “drink” is translated from the Greek word “πίνω” or “pinō”. It means to drink. Metaphorically, it means to receive into the soul what serves to refresh, strengthen, nourish it unto life eternal. The Codex Sinaiticus omits the phrase “or what ye shall drink”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 25, page 19).

The Savior is reinforcing the idea that discipleship involves faith. A disciple trusts the Lord to provide for his temporal needs. He is not worried about receiving the necessary fluids, but knows that the Lord will provide according to His will. The disciple accepts the will of God, and focuses his efforts in the Lord’s work rather than the provision of earthly needs.

426 - your body – The word “body” is translated from the Greek word “σῶμα” or “sōma”. It means the body of both men and animals.

427 - put on – The term “put on” is translated from the Greek word “ἐνδύω” or “endyō”. It means to sink into clothing, put on, or to clothe one’s self.

428 - life – The word “life” is translated from the Greek word “ψυχή” or “psychē”. It means the breath of life, a living being, or a living soul. See footnote #423 of this chapter.

429 - more – The word “more” is translated from the Greek word “πλείων” or “pleiōn”. It means greater in quantity, superior or more excellent. Jesus teaches His disciples that the purpose of life is more than meeting the demands of the flesh. We spend so much time satisfying our flesh. We think about food, clothing, comfort, and entertainment so often, while neglecting the true purpose of life. The true purpose of life is to do all the things that God has commanded us to do. It is to learn to be a submissive disciple.

430 - meat – The word “meat” is translated from the Greek word “τροφή” or “trophē”. It means food or nourishment. The Codex Sinaiticus translates the word “meat” as “food”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 25, page 19).

431 - the body – The word “body” is translated from the Greek word “σῶμα” or “sōma”. It means the body of both men and animals.

432 - raiment – The word “raiment” is translated from the Greek word “ἔνδυμα” or “endyma”. It means a garment, raiment, cloak, or an outer garment. The Codex Sinaiticus translates the word “raiment” as “clothing”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 25, page 19).

The outer garment in the ancient world was a significant article of clothing. It not only provided protection from the elements, it also served as one’s bedding at night. The outer garment was also an outward sign of one’s wealth and position relative to the world’s standard. The rich wore fine linens with elaborate borders. The poor wore cloaks made of coarse material of drab colors and without design or border.

Even today, people place great value in their clothing. We “dress to impress”. The disciple of Jesus is not to be concerned about the view of the world. He is to trust the Lord to provide the necessary clothing for his safety and security, but doesn’t worry about prestige. The disciple is far more concerned about the Lord’s work.

433 - fowls – The word “fowls” is translated from the Greek word “πετεινόν” or “peteinon”. It means flying, or winged. It is used for birds. The Codex Sinaiticus translates the word “fowls” as “birds”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 26, page 19). Fowls or birds symbolize **“the soul, and the spirit.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, pages 20-21). **“Birds symbolize freedom, because of their capacity to escape the fetters of gravity. They also suggest grace, because of their aerial acrobatics, and beauty, because of their colorful plumage, most notable in the peacock, a favorite motif in Jewish folk art through the ages, birds have represented all these things. But they also represent much more. Because they seem free of material constraint, they often symbolize the soul.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 21).

Jesus uses a metaphor comparing the birds of the air to human beings. One can almost imagine Jesus sitting while delivering the Sermon on the Mount and pointing to birds as they flew overhead. He points out that the birds take little thought over providing for their future material needs. They are not farmers. They make no preparations for future crops or food. In fact, they do not even occupy their time preparing food. They rely solely on the providence of God for their next meal.

Jesus then asks a rhetorical question: "Are you not much better than they?". In other words, if God provides for the birds of the air, and we are His offspring, doesn't it stand to reason that we would receive at least the same blessings that the birds do? The answer is obvious; of course God will provide for His children.



434 - air – The word "air" is translated from the Greek word "οὐρανός" or "ouranos". The Greek word is typically translated as heaven. It is the vaulted expanse of the sky with all things visible in it. It is used for the starry heavens above the earth. It is used figuratively for the abode of God. The Codex Sinaiticus translates the word "air" as "heaven". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 26, page 19).

435 - they sow – The word "sow" is translated from the Greek word "σπείρω" or "speirō". It means to sow or scatter seed. It is used metaphorically of proverbial sayings.

The act of sowing is literally the preparatory work to feeding the physical body. It is used symbolically in scripture as a spiritual act or event that prepares a soul for spiritual nourishment. In both cases, the birds of the air rely on the God of Heaven to provide for them. Similarly, disciples of Jesus need not worry about their physical needs, but must have trust in the fact the God will provide. They need to be about God's work and trust that He will provide as necessary. It is an act of faith. It is no different from the man that sows, and has faith that the seed will eventually produce a plant, which in turn will produce fruit. We must trust that God will provide even if we cannot see how, from our current vantage point.

436 - they reap – The word "reap" is translated from the Greek word "θερίζω" or "therizō". It means to reap or harvest. It can metaphorically convey the idea of being cut off or destroyed. Crops are cut down with a sickle.



The act of harvesting is literally the reward for sowing and nurturing the seed that was sown. It is the gathering of the fruit or grain. It is used symbolically in scripture as a spiritual act or event as a result of coming unto Jesus. Missionary work is often referred to as a harvest. Missionaries work hard with the spirit to sow seeds of faith with those who listen. As those seeds grow, the receivers will naturally have a desire to come unto Jesus and enter sacred covenants. This is the harvest. Similarly, the harvest discards that which is not edible. Spiritually, disciples of Jesus will move on from individuals who reject the invitation of the spirit and refuse to have the seeds of faith cultivated within their soul.

We often become frustrated when the fruit doesn't produce in a fashion or volume which we had maybe anticipated. The metaphor of the birds of the air applies here. The birds recognize the source of their food, and take that which is provided. Similarly, the work of the Lord is His work. We often forget that. It is not our work. We participate in the work, but it is always His. Therefore, we should not question the harvest. As disciples, we must trust that He will manage the harvest. We must be content with the opportunity we have to serve, not the expectation of the harvest.

437 - gather – The word "gather" is translated from the Greek word "συνάγω" or "synagō". It means to gather together, to collect, assemble, or lead.

It is typical today, and in times past, for the harvest to be gathered. The good fruit was separated from the trash and then gathered to a secure location. The birds of the air do not gather a harvest. They eat what they need giving no thought to tomorrow. They simply trust in the Lord's providence. From a standpoint of mortal possessions, we should follow the example of the birds. We should not spend our lives gathering up the material possessions of this world. A disciple trusts that the Lord will give him sufficient for his needs.

The Prophet Joseph Smith declared that in all ages the divine purpose of gathering the people of God is to build temples so His children can receive the highest ordinances and thereby gain eternal life (see Teachings of Presidents of the Church: Joseph Smith [Melchizedek Priesthood and Relief Society course of study, 2007], 415–17). Disciples give no thought to the gathering of earthly possessions because they are occupied with the gathering of God's children unto Him

438 - into barns – The word "barns" is translated from the Greek word "ἀποθήκη" or "apothēkē". It means a place in which anything is laid up or by. It is a storehouse or a granary. The Codex Sinaiticus translates "barns" as "granaries". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 26, page 19). Another word, used in scripture, for the word "barn" is a "garner".

Elder Bednar said, "The sheaves in this analogy represent newly baptized members of the Church. The garner is the holy temple. Elder Neal A. Maxwell explained: 'Clearly, when we baptize, our eyes should gaze beyond the baptismal font to the holy temple. The great garner into which the sheaves should be gathered is the holy temple' (in John L. Hart, 'Make Calling Focus of Your Mission,' Church News,



Sept. 17, 1994, 4). This instruction clarifies and emphasizes the importance of sacred temple ordinances and covenants—that the sheaves may not be wasted.” (General Conference, “Honorably Hold a Name and Standing”, David A. Bednar, April 2009).

439 - heavenly – The word “heavenly” is translated from the Greek word “οὐράνιος” or “ouranios”. It means heavenly, whether dwelling in heaven or coming from heaven.

The word “heavenly” is used in conjunction with the title father to differentiate between the fathers of our flesh and the Father of our spirits. Heaven makes reference to the abode of Deity. It represents the home we came from, and the place that we hope to return to after our mortal probation is over.

440 - Father – The word “Father” is translated from the Greek word “πατήρ” or “patēr”. It means a generator or male ancestor. It can be used for a literal father, a remote male ancestor, founder of a nation or people, forefathers, or someone that fills the role of a father. **“Scriptures embodying the ordinary signification—literally that of Parent—are too numerous and specific to require citation. The purport of these scriptures is to the effect that God the Eternal Father, whom we designate by the exalted name-title ‘Elohim,’ is the literal Parent of our Lord and Savior Jesus Christ and of the spirits of the human race. Elohim is the Father in every sense in which Jesus Christ is so designated, and distinctively He is the Father of spirits.”** (Ensign, “The Father and the Son”, (A Doctrinal Exposition by the First Presidency and the Quorum of the Twelve Apostles From Improvement Era, August 1916), April 2002).

441 - feedeth – The word “feedeth” is translated from the Greek word “τρέφω” or “trephō”. It means to nourish, support, feed, to give suck, to fatten, bring up or nurture. In spite of the fact that the fowls of the air do not produce their own food, nor do they store up reserves in barns, they are fed regularly for the Lord. The Lord cares for all of His creation. Since this is true, it stands to reason that He will not neglect His faithful children.

442 - better – The word “better” is translated from the Greek word “διαφέρω” or “diapherō”. It means to carry in a different direction or to a different place. It means to test, prove, excel or surpass.

This passage in the Sermon on the Mount seems to establish a divine priority between the creations of God. It would appear that the sons and daughters of God have preference, in the eyes of Deity, over all the creations of the earth.

443 - than they – The word “they” is translated from the Greek word “αὐτός” or “autos”. It means himself, herself, themselves, itself, he, she, or it.

444 - add – The word “add” is translated from the Greek word “προστίθημι” or “prostithēmi”. It means to put to, or to add.

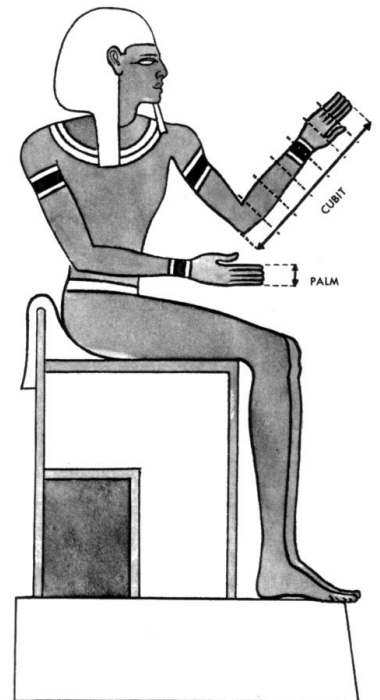
God created us in His own image. He also included in our physical creation the effects of the fall of Adam. Consequently, our physical bodies lack the perfection and glory of God. Of course a plan was put in place that would overcome the fall, and the consequences thereof. Even so, we are left with imperfect bodies during mortality.

There are millions, I dare say billions, of dollars spent on human beauty, attempts to retain youth, and the extension of life each and every year. And yet, the great façade is the fact that all man will die, and nothing can stop the natural aging process. Modern science has not been able to undo the mind and will of God. We have not been able to add to our beauty in any permanent or meaningful manner. We make small strides in improving our physical being, but in the end we all become old. We develop wrinkles on our skin and our ability fade with age.

Only God can add to our present condition. Only His power can restore the divine attributes that elude us.

445 - one cubit – The word “cubit” is translated from the Greek word “πῆχυς” or “pēchys”. It means a measure of length equal to distance from the joint of the elbow to the tip of the middle finger (i.e. about 17.5 inches, (.5 m) but its precise length varied and is disputed).

Jesus shares what is believed to be ancient saying; “Which of you by taking thought can add one cubit unto his stature?” The saying carries the idea that there are many things in life that are beyond our ability to control. **“The saying is difficult, and may have been conflated. Pechus (cubit) is a measure of space, which we have translated simply by ‘anything’, while helikia can mean either stature or span of life. Possibly there were two sayings: ‘Who can add a cubit to his land, or a day to his life?’ ”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 82). A disciple of Jesus accepts the trials and tribulations in life. He or she understands that there are many things in life that we do not understand, but trust that God does. Accepting our plight is an attribute of the faithful discipleship.



446 - his stature – The word “stature” is translated from the Greek word “ἡλικία” or “hēlikia”. It means age, maturity, term or length or life. The Codex Sinaiticus translates the word “stature” as “age”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 27, page 19).

The stature of a man can be defined differently depending on how one measures stature. The world measures stature by wealth, property, clothing, looks, power, and position. God measures stature in quite a different fashion. God looks to integrity, faith, good works, humility, repentance, charity, and accountability. Gods stature can only be obtained through God. We cannot hope to achieve the stature God wants from each one of us without His divine help.

447 - Consider – The word “consider” is translated from the Greek word “καταμανθάνω” or “katamanthanō”. It means to learn thoroughly, examine carefully or to consider well. Jesus is inviting His disciples to give deep spiritual thought to the metaphor of the lilies that will follow. **“Said Jesus – ‘Consider the lilies of the field, they toil not, neither do they spin and yet Solomon in all his glory was not arrayed like one of these.’ God takes care of the beasts and the fowls, the creeping things, and of everything that lives and moves upon the earth; he regularly provides for them their breakfast, dinner and supper, and if he did not do it they would have to go without. He provides for us also, and has taken care of us from our birth up to the present time, and we are not so independent as many of us think we are in very many particulars. Witness, for instance, our breathing. We breathe what we call the breath of life; is it by any action of ours? God made us and planted that principle within us, and sleeping or waking our lungs continue to play. There is something remarkable about it. I have sometimes gazed upon an old man, just on the verge of eternity, perhaps seventy, eighty, or ninety years of age, and I have watched the beating of his pulse, the drawing of the breath and the sight of the eye. His breath has been inhaled all the years of his life, not through any agency or volition of his own, but simply by the organism which God made and gave to him. Our pulse beats in the same way, from hour to hour, minute to minute, and our blood flows from the heart to the extreme parts of the system simply by the energy and vitality which God imparts. When we come to examine ourselves we are not so independent after all. What have we to do with the functions of digestion, and many other things connected with the human system? In God we live, in God we move, and from God we have our being, let him withdraw the breath of life and the pulse stops beating, and in a short time**

we become helpless, inanimate clay. We are not very independent, we are all of us in the hands of God, and when he withdraws the vital power we go to decay.” (Journal of Discourses, Volume 17, John Taylor, April 8, 1875, page 371).

448 - lilies – The word “lilies” is translated from the Greek word “κρίνον” or “krinon”. It means a flower, specifically a lily. The lily symbolizes “purity, peace, resurrection, and royalty.” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, pages 97-98). This symbol, however, was probably derived long after the time of Jesus, as lilies became the symbol of Easter.

Many believe that the Greek word “krinon”, at the time of Jesus, was used for any fancy ornamental flower. “Flowers signify: beauty, betrothal, celebration, fragility, hope, the Jewish people, love, maturity, miraculously, potentiality, renewal, and vulnerability.” (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 57).

Another perspective relates the symbol of ‘the lilies of the fields’ to the ‘idle rich who do not labor’ but reap the rewards as though they had. Unfortunately, this view doesn’t fit real well with the context of Jesus’ sermon.

It is quite possible that the setting for the Sermon on the Mount was in spring based on this beautiful metaphor used by Jesus. It is probable that Jesus sat on the mount and pointed to the beautiful spring flowers on the hillside and said, “Consider the lilies of the field...”. The Savior was masterful at delivering parables and metaphors to his followers using items that were common to their daily life. This maximized their ability to learn and understand.

The flowers of the earth are beautiful, not because they made themselves that way, but because God made them beautiful. Jesus is teaching His disciples that they are beautiful when they are faithful to the creator of all mankind. Outside of that, they would be left to the beauty of the mortal world; which, pales in comparison to the Lord.

449 - the field – The word “field” is translated from the Greek word “ἀγρός” or “agros”. It means land. It can be used for a field, a country, a piece of land, a farm, are geographical area. The term field is often used to symbolize the earth or the world we live in.

450 - they grow – The word “grow” is translated from the Greek word “αὐξάνω” or “auxanō”. It means to cause to grow, augment, increase or become greater. “The phrase ‘how they grow; they toil not, neither do they spin’ varies in a number of early manuscripts of the New Testament and may demonstrate an error that almost crept its way into the New Testament through error is copying. The Greek verb for ‘grow’, ‘auzanousin’, is visually quite close to ‘ou zainousin’ ‘they do not comb/card’, particularly when it is noted that Greek manuscripts of the New Testament were written without word breaks and almost always without accents. So the two versions would visually appear as ‘auzanousin’ and ‘ouzanousin’. Interestingly, what makes this variant possible in that both readings make sense in the context of the verse, whereas many other visual similarities would not make sense and would be readily distinguishable... Therefore, the original version of this saying most probably follows the language of the KJV...” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “New Testament Variants”, Thomas A. Wayment, page 308).

The fact that the lilies grow without effort on their part alludes to the fact that God has a plan for the progression of His creations. We often believe that we must work very hard to provide for ourselves and to get ahead in life. There are also those who believe that we must work our way into heaven. Though hard work is part of our progression, it is God that truly provides for us. It is His mercy and love that blesses not only every aspect of life, but eternity as well. Jesus is teaching His disciples this perspective by observing the growth of the lilies. The lilies grow, but not because they have somehow caused the growth. So it is with us. A disciple of Jesus recognizes his dependence on God.

451 - toil – The word “toil” is translated from the Greek word “κοπιᾶω” or “kopiaō”. It means to grow weary, tired, exhausted or bodily labor.

We often get frustrated with our own expectations and results as we engage in the work of salvation. The problem with this is, we have failed to realize that it is not our work. When we serve as a disciple of Jesus, we are performing His work and His work cannot be frustrated. His expectations will be realized. For Jesus and His Father, there is no failure. If we serve with that understanding then we will glory in our service. Like the lily, things will work out regardless of our adequacies.

452 - spin – The word “spin” is translated from the Greek word “νήθω” or “nēthō”. It means to spin. The word ‘spin’ refers to the art of spinning thread. Ancient weavers started with the labor intensive process of making clothes.

Obviously, lilies don’t wear clothes. Likewise, they don’t spin thread or weave fabrics. Jesus makes the statement that the lilies don’t spin knowing the idea was unrealistic, but he did so to point out that God has symbolically clothed (adorned) them with great beauty. Mankind seems to put great value on the clothing that we have spun and weaved, thinking that it makes us beautiful. The fact is, we are beautiful just the way that God made us. A true disciple will dress in a humble manner. A disciple will not pretend to be something that they are not. Jesus is counseling them to present themselves in a true and genuine manner.

Jesus repeated portions, if not all of the Sermon on the Mount, at various occasions and locations. Some question the chronology of the Sermon on the Mount because they see



portions of the text at later points in the gospels. Later in Biblical chronology, Luke records the Savior saying, **“Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.”** (Luke 12:27). It is not surprising that Jesus would repeat His message. He wanted all His followers to hear the message, and He was consistent in the message He gave.

453 - Solomon – The word “Solomon” is translated from the Greek word “Σολομών” or “Solomōn”. Literally translated, the Greek word means “peaceful”. The name Solomon was given to the son of King David. He was the wisest and richest king that ever lived. It is this Solomon referred to in this verse.

It should be recalled that Solomon was rich and wise because of the Lord’s providence. Solomon had rich mines producing all manner of fine metals and ores. He had a fabulous palace, hundreds of wives, and fabulous wardrobes of silks and fine linens. He was the symbol of mortal greatness. From palaces to stables, Solomon was the richest man on earth.

With all Solomon’s mortal wealth, Jesus teaches His disciples that the beauty endowed by God upon the lilies was far greater than that of Solomon. The disciples are to be instructed to look to God, rather than man.



454 - his glory – The word “glory” is translated from the Greek word “δόξα” or “doxa”. It means opinion, judgment, and view. It can also be used of splendor, brightness, majesty, and glory.

455 - arrayed – The word “arrayed” is translated from the Greek word “περιβάλλω” or “periballō”. It means to throw around, to surround, to clothe, or of garments. The Codex Sinaiticus translates the word “arrayed” as “clothes”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 29, page 19).

456 - clothe – The word “clothe” is translated from the Greek word “ἀμφιέννυμι” or “amphiennymi”. It means to put on, or to clothe. **“As the expression goes, clothes make the man – and woman. A person’s clothing symbolizes vocation and material circumstances, and in many traditional societies, religious affiliation, nationality, ritual status, age, and marital status as well.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 34).

The world offers clothing of fine materials, and expensive fabrics. They offer sparkle and fine metals. God is less concerned with earthly prestige. God wishes to clothe His faithful disciples with His glory. He will clothe them with the influence of His spirit.

457 - the grass – The word “grass” is translated from the Greek word “χότρος” or “chortos”. It means the place where grass grows and animals graze. It means grass, herbage, hay or provender. The Codex Sinaiticus translates the word “grass” as “herb”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 30, page 19). Grass symbolizes **“usefulness, submission, and surrender.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 76). Grass can also symbolize people; typically carnal or worldly people.

Jesus introduces another metaphor in the teaching of His disciples. He uses grass to illustrate that man doesn’t create grass, nor does man dictate its beauty. God placed grasses or all kind and variety upon the earth. He causes them to grow, and provide beauty to the earth. That same grass is then used for other purposes. He causes it to be used as food for animals and fuel for ancient ovens and fires. Freeman wrote, **“So great is the scarcity of fuel that even dried grass and withered flowers are used for making a fire. They are carefully gathered and carried in bundles, sometimes in the arms, and sometimes loaded on donkeys.”** (Manners and Customs of the Bible, James M. Freeman, page 341). God’s purposes are diverse, but they all serve the purpose of providing for His children and eventually contributing to the Lord’s work of the salvation of His children.

458 - to day – The term “to day” is translated from the Greek word “σήμερον” or “sēmeron”. It means this very day.

459 - to morrow – The term “to morrow” is translated from the Greek word “αύριον” or “aurion”. It means tomorrow.

The Lord requires faith from His disciples. He always has, and always will. He expects them to rely upon Him for their daily sustenance, and not worry about tomorrow. In the Old Testament, the children of Israel were wandering in the desert. There was not enough food to be had in the barren landscape for the estimated 2.7 million Israelites. **“Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.”** (Exodus 16:4). The food was called manna. It would not last until tomorrow, so each day the followers of Jehovah had to exercise their faith that God would again provide. The same is expected of all disciples of Jesus.

460 - cast – The word “cast” is translated from the Greek word “βάλλω” or “ballō”. It means to throw or let go of a thing without caring where it falls. The Codex Sinaiticus translates the word “cast” as “thrown”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 30, page 19).

The casting of the grass into the fire has a purpose. So it is with every trial that the disciple will face. **“Joseph B. Wirthlin stated: The Lord compensates the faithful for every loss. ... Every tear today will eventually be returned a hundredfold with tears of rejoicing and gratitude.”** (General Conference, “The Healing Ointment of Forgiveness”, Kevin R. Duncan, April 2, 2016).

461 - oven – The word “oven” is translated from the Greek word “κλίβανος” or “klibanos”. It means a clibanus, a earthen vessel for baking bread. It was broader at the bottom than above at the orifice, and when sufficiently heated by a fire kindled within, the dough was baked by being spread upon the outside. According to others, the dough was baked by being placed inside and the fire or coals outside,



the vessel being perforated with small holes that the heat might better penetrate. It is often translated as a furnace or a oven. The oven symbolizes **“transforming power, birth or rebirth, purification, and development.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 124).

It was not uncommon for the ancient ovens at the time of Jesus to burn grass for fuel. The landscape was lacking in dense forests which would typically provide wood for burning. The ancient ovens, reference here by Jesus, are described by Albright as follows: **“An earthen oven, in which dead weeds were used for fuel.”** (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 82).

Jesus is teaching His disciples that they would be expected to go through the symbolic oven of affliction and tribulation. It is through this processes that the Lord transforms His disciples into powerful leaders in His kingdom.

462 - much more – The word “more” is translated from the Greek word “μᾶλλον” or “mallon”. It means more, to a greater degree, or much.

If God provides for lilies and grass, surely He will provide for His children in an even greater fashion. The disciples must understand the love and care that God takes for His children, especially those who are faithful to Him. Orson Pratt taught, **“You will find, brethren, if you go forth trusting in the Lord, that whatever you need, it will be ministered to you in the very moment; and you will return again with you hearts filled with joy, and you bodies comfortably clothed, and means in you pockets to assist you families when you return to them, and with souls as seals to your ministry, with whom you shall rejoice in time and in eternity.”** (Journal of Discourses, Volume 6, Orson Pratt, August 28, 1852, page 272).

463 - O ye – Joseph Smith clarifies this passage in His inspired translation. He dictated, **“... how much more will he not provide for you, if ye are not of little faith?”** (Joseph Smith Translation of Matthew 6:34). There seems to be a connection between the faith and claiming the blessings of God. The Lord taught Joseph Smith, **“There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated— And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.”** (Doctrine and Covenants 130:20-21).

464 - little – The Lord works through small means to bring to pass His great and eternal works. He asks His disciples to show a “little” faith. When the disciple produces an offering of faith, and then acts upon it, the Lord then magnifies it in the disciple’s soul. **“As you exercise a little faith and begin your walk as a peaceable follower of our Lord Jesus Christ, your heart will change. Your whole being will be filled with light. God will help you become something greater than you ever thought possible.”** (General Conference, “It Works Wonderfully!”, President Dieter F. Uchtdorf, October 3, 2015).

465 - faith – The term “O ye of little faith” is translated from the Greek word “ὀλιγόπιστος” or “oligopistos”. It means trusting to little or of little faith.

Faith is our spiritual muscle. The physical body functions based on an elaborate network of muscles. The more we exercise our muscles, the stronger they become, and the more capable we become. The same is true of our spiritual muscles. **“When faith is exercised, faith increases.”** (General Conference, “Your Next Step”, Randall K. Bennett, October 3, 2015). Conversely, when we don’t use our physical muscles, they become atrophied. I have a friend who was in a medically induced coma for 8 days. During that time, he didn’t move at all. When he awoke, he said it was a very strange sensation, his mind told his arm to raise, but it just layed there. It didn’t move because the muscles were so weak. It took a lot of painstaking work to get back to where he was prior to the coma. It may not be as noticeable, but when we fail to exercise our spiritual muscle, it also atrophies. Our faith becomes weak, to the point that we yield to temptation or even question the great eternal truths of the kingdom of God.

Exercising our faith takes on many forms, and a balanced approach builds the greatest faith. **“The Lord has given us the four Standards (The Scripture) which lie at the foundation of our faith.”** (Answers to Gospel Question, Joseph Fielding Smith, Book 2, Section 112, page 112). We must read, study, ponder and apply the principles in the scriptures. We must listen to the living prophets, and heed their counsel. We must pray and fast so that we develop a personal relationship with Jesus and our Heavenly Father. We must serve others, following the example that Jesus and His authorized representative have set. We must share the things that we know are true. We must be faithful in church and temple worship. We must make and keep sacred covenants. All of these various activities, and many that we have not included, exercise our faith. They exercise our spiritual muscle.

We must not get discouraged when our faith is not what we want it to be. The weightlifter doesn’t start out lifting Olympic level weights. He starts where his muscles are today. It is through discipline that heavier weights are lifted. Similarly, little faith can be developed into great faith. We don’t start out as spiritual giants. **“When we perceive a gap between who we are now and who we desire to become, many of us are tempted to choose to lose faith and hope.”** (General Conference, “Your Next Step”, Randall K. Bennett, October 3, 2015). The disciple understands that it is not a matter of how much faith we have today, but rather what we are doing to develop that faith.

466 - Wherewithal – The word “wherewithal” is translated from the Greek word “τίς” or “tis”. It means who, which, or what.

467 - all these things – The term “these things” is translated from the Greek word “ταῦτα” or “tauta”. It means these.



468 - Gentiles – The word “Gentiles” is translated from the Greek word “ἔθνος” or “ethnos”. It means a multitude associated or living together. It can be used of a tribe, nation or group of people of the same nature or genus. In the Old Testament, it was used to refer to foreign nations not worshipping the true God; i.e. pagans or Gentiles. The term Gentile is used spiritually in reference to those whose priorities and desires are different than those of God.

469 - seek – The word “seek” is translated from the Greek word “ἐπιζητέω” or “epizētēō”. It means to enquire for, seek for, search for, seek diligently, to wish for, crave or demand. Jesus is explaining to His disciples that the non-believers, or Gentiles, seek after the glory of the world. They seek notoriety, power, fame, wealth, beauty, and expensive things. There is a license plate rim that was popular sometime ago which read, “He who dies with the most toys wins”. This sums up a common attitude of the natural man. The Lord is teaching His disciples to not seek after these things. He is directing them to be happy with the things that God blesses them with, and trust in His ability to adequately care for them.

470 - knoweth – The word “knoweth” is translated from the Greek word “εἶδω” or “eidō”. It means to see with the eyes or perceive by any of the senses. It also means to know or understand.

God is omnipotent, meaning that He is all knowing. There is nothing that God does not know. Such a concept is difficult for our mortal minds to comprehend. He not only knows that past and present, but He knows the future as though it was today. He knows us. He knows our struggles, weaknesses, and lackings. Because of this, God absolutely knows our needs. Psalmist wrote, “**For your Father, who is in heaven, knoweth that you have need of all these things.**” (Psalms 84:83).

We tend to worry about our mortal needs, while the more significant needs are often spiritual in nature. In a spiritual sense, we have even greater needs. Our sins cannot be rectified without help. Otherwise, we are helplessly lost. We cannot escape sin without a redeemer. That is our greatest need. The Book of Helaman records, “**Yea, behold, all the judgments will come upon us which he has testified unto us; for we know that he has testified aright unto us concerning our iniquities. And behold they are many, and he knoweth as well all things which shall befall us as he knoweth of our iniquities;**” (Helaman 8:8). Fortunately, God met this need by providing a Savior, even Jesus Christ.

471 - need – The word “need” is translated from the Greek word “χρῆζω” or “chrēzō”. It means to have need of, to be in want of. God knows our every need, far before we even recognize our wanting. What is even more interesting is that He knows what we truly need, a condition that we often lack. We often fail to recognize what is best for us, and what we really need to progress. He does. Faith in God is the required element to obtain all the rich blessings God has in store for us. Though He blesses all his children, even the disobedient, there are certain blessings reserved for the faithful.

472 - Seek ye – The term “seek ye” is translated from the Greek word “ζητέω” or “zētēō”. It means to seek in order to find, to seek a thing, to require, or demand. Joseph Smith clarified this passage with the inspired translation of the Bible. He dictated, “**Wherefore, seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness ...**” (Joseph Smith Translation of Matthew 6:38).



Elder Bruce R. McConkie wrote, “**Seek ye first the kingdom of God. It is common to quote this command as one directing men to seek, through righteousness, the things of the celestial world. Counsel so to do is never inappropriate. But, actually, as seen from the Inspired Version accounts of Matthew and Luke, Jesus is directing his ministers ‘to build up the kingdom of God’ (Matt. 6:38), and to seek ‘to bring forth the kingdom of God’ (Luke 12:34), meaning the Church of Jesus Christ, which is the kingdom of God on earth. They were being sent forth, as are the missionaries in this day, to preach the gospel so that converts might come into the Church or kingdom, thereby building it up in strength and power.**” (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 244).

Earthly preachers are often caught up in the great wealth that is to be had by teaching the philosophies of man, mingled with scripture. Great churches have arisen over time, amassing great power and worldly treasures. Such is not the path of the authorized servants of God. The wealth they amass is heavenly treasures, not to be measured by man. The Book of Mormon teaches, “**Seek not after riches nor the vain things of this world; for behold, you cannot carry them with you.**” (Alma 39:14).

There is a repeated pattern in scripture. The Lord teaches His followers to place Him first, seek to establish His kingdom on earth, and then the Lord will bless them as He sees fit. The following are several examples of this pattern;

“**Delight thyself also in the Lord; and he shall give thee the desires of thine heart.**” (Psalm 37:4).

“**Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.**” (Doctrine and Covenants 6:7).

“**Behold thou art Hyrum, my son; seek the kingdom of God, and all things shall be added according to that which is just.**” (Doctrine and Covenants 11:23).

“**And devote his whole time to this high and holy calling, which I now give unto him, seeking diligently the kingdom of heaven and its righteousness, and all things necessary shall be added thereunto; for the laborer is worthy of his hire.**” (Doctrine and Covenants 106:3).

God provides not only for the thing that we ask for, but for that which He knows we stand in need of. The Old Testament teaches, **“And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.”** (1st Kings 3:13). Since God is a perfect Father, He provides for us even we are not seeking help. Even so, He does not force His blessings upon His children. As a consequence, there are many who reject His generosity, and seek the desires of their mortal heart. Even the righteous get caught up in such folly. The Lord told Joseph Smith, **“Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.”** (Doctrine and Covenants 68:31).

In the Sermon on the Mount, Jesus is teaching His disciples to that they must first seek Him, before they seek anything related to the flesh. One of the characteristics of a disciple of Jesus is that they seek for the mind and will of God.

473 - first – The word “first” is translated from the Greek word “πρῶτον” or “prōton”. It means the first in time or place, first in rank (influence, honor, chief, or principle), or at the first.



verse, D. Kelly Ogden and Andrew C. Skinner, page 215).

I have a close family member whose mother-in-law came to live with him after the father-in-law passed away. She was a kind sweet lady; the kind of person that everyone liked. After living with him for some time, she confided in him that she had been struggling. She had come to the realization that she would never again be first in someones life. Her children were married and they were first in their spouse’s eyes. Though she was important to the family, she was not accustomed to not being first. She had been first in her husbands life since before they were married. This is a difficult situation for anyone to adapt to.

In the Sermon on the Mount, Jesus was directing His disciples to place all things aside, and put God as their first priorities. A disciple does that by serving God in bringing other to the knowledge of His plan for them; a plan that provides for the eternal life and exaltation of all His children. Since it is God’s plan, the disciple follows the direction and counsel of God in all things. That comes before all other desires. The greatest commandment is to love God. **“President Ezra Taft Benson said, ‘Why did God put the first commandment first? Because He knew that if we truly loved Him we would want to keep all of His other commandments... We must put God in the forefront of everything else our lives... Our love of the Lord will govern the claims for our affection, the demands on our time, the interests we pursue, and the order of our priorities. We should put God ahead of everyone else in our lives’ (Conference Report, April 1988, page 3).”** (The Four Gospels - Verse by

474 - kingdom – The word “kingdom” is translated from the Greek word “βασιλεία” or “basileia”. It means royal power, kingship, dominion, or rule. It is used in the New Testament to refer to the reign of the Messiah. **“The kingdom of God is the earthly establishment of the church overseeing spiritual matters under the direction of the priesthood. The kingdom of heaven is the future millennial kingdom overseeing both temporal (political) and spiritual matters with Jesus Christ as ruler and the priesthood assisting earth becomes a glorified, celestial sphere to be inherited by the meek and righteous.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Father in the Sermon on the Mount”, Jared W. Ludlow, page 144).

475 - of God – The word “God” is translated from the Greek word “θεός” or “theos”. It means a god or goddess. It is a general name of deities or divinities. It is often used to refer to the only and true God; God the Father, God the Son, and the Holy Ghost.

476 - his righteousness – The word “righteousness” is translated from the Greek word “δικαιοσύνη” or “dikaiosynē”. In a broad sense, it means a condition that is acceptable to God. In a narrower sense, it means justice or the virtue which gives each his due.

477 - shall be – The words “shall be” are implied in the Greek word used to translate the term “shall be added” which is covered in footnote #478 of this chapter.

478 - added – The term “shall be added” is translated from the Greek word “προστίθημι” or “prostithēmi”. It means to put to, to add, or to join to. The Codex Sinaiticus translates the phrase “shall be added to you” as “shall be given you in addition”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 33, page 20).

Another word for “added” might be increase, or blessing. Such is the reward of righteous living. **“And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true; for the Lord God hath spoken it.”** (Mosiah 2:41).

479 - of itself – The word “itself” is translated from the Greek word “ἑαυτοῦ” or “heautou”. It means himself, herself, itself or themselves. In otherwords, tomorrow will work itself out. Disciples need not worry about their needs tomorrow, they need to focus on the Lord’s work today.

480 - Sufficient – The word “sufficient” is translated from the Greek word “ἄρκετός” or “arketos”. It means sufficient or enough.

481 - unto the day – The word “day” is translated from the Greek word “ἡμέρα” or “hēmera”. It means the day; used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night. When the disciple is distracted with the worries of sufficient worldly resources and comforts, he neglects the things of God. This is counted as evil before the Lord.

482 - the evil – The word “evil” is translated from the Greek word “κακία” or “kakia”. It means malignity, malice, ill-will, desire to injure, wickedness, depravity, wickedness that is not ashamed to break laws, evil or trouble. As the proverb says, **“Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.”** (Proverbs 28:10).

483 - And now it came to pass – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

"The English translation of the Hebrew word wayehi (often used to connect two ideas or events), "and it came to pass," appears some 727 times in the King James Version of the Old Testament. The expression is rarely found in Hebrew poetic, literary, or prophetic writings. Most often, it appears in the Old Testament narratives, such as the books by Moses recounting the history of the children of Israel. As in the Old Testament, the expression in the Book of Mormon (where it appears some 1,404 times) occurs in the narrative selections and is clearly missing in the more literary parts, such as the psalm of Nephi (see 2 Ne. 4:20–25); the direct speeches of King Benjamin, Abinadi, Alma, and Jesus Christ; and the several epistles. But why does the phrase "and it came to pass" appear in the Book of Mormon so much more often, page for page, than it does in the Old Testament? The answer is twofold. First, the Book of Mormon contains much more narrative, chapter for chapter, than the Bible. Second, but equally important, the translators of the King James Version did not always render wayehi as "and it came to pass." Instead, they were at liberty to draw from a multitude of similar expressions like "and it happened," "and ... became," or "and ... was." Wayehi is found about 1,204 times in the Hebrew Bible, but it was translated only 727 times as "and it came to pass" in the King James Version. Joseph Smith did not introduce such variety into the translation of the Book of Mormon. He retained the precision of "and it came to pass," which better performs the transitional function of the Hebrew word. The Prophet Joseph Smith may not have used the phrase at all—or at least not consistently—in the Book of Mormon had he created that record. The discriminating use of the Hebraic phrase in the Book of Mormon is further evidence that the record is what it says it is—a translation from a language (reformed Egyptian) with ties to the Hebrew language. (See *Morm. 9:32–33.*) (Ensign, "I have a question: Why is the phrase 'and it came to pass' so prevalent in the Book of Mormon?", Donald W. Perry, December 1992, page 29).

484 - he looked upon – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

This portion of the Sermon at the Temple is missing from the account of the Sermon on the Mount. It would appear that the words that followed were specifically addressed to the 12 disciples, and possibly the 12 apostles as well.



485 - the twelve – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation. The number twelve symbolizes "a complete cycle. The number 3 is spiritual perfection and the number 4 is temporal perfection; hence, 3x4 =12 is the perefecion of both temporal and spiritual." (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 120). The organization of the Lord's church is lead by 12 authorized disciples. They are given authority and power both temporally and spiritually. In otherwords, they have priesthood authority both on earth and in heaven.

486 - he had chosen – The term "he had chosen" was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation. No man serves as the Lord's authorized representative, unless he is called of God.

487 - Remember – The word "remember" was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

Spencer W. Kimball said that the word remember is the most important word in scripture. Interestingly enough, it is also the key element of the first covenant in the kingdom. When we are baptized, we promise to "always remember Jesus". This "remembrance" helps us keep God first in all that we do.

488 - this people – This word is was translated from the Book of Mormon plates through the prophet Joseph Smith. The original plates were taken back into heavens possession, and are beyond our view. Since the Book of Mormon was translated directly from the inspired plates through a living prophet, the translation is precise. There is no need to evaluate any original transcripts to access the translation.

The calling of the apostleship, which was paralleled by the 12 disciples in the new world, was one of special witnesses to all the world. Since the world was divided, the Lord called 12 apostles for the Old World, and 12 disciples for the New World. At this point in the Sermon, "**he has just finished the special counsel applicable only to those special witnesses and their associates whose commission it is to preach to the world and to build up the kingdom—the instruction relative to forsaking all earthly interests and devoting themselves exclusively to the service of the ministry.**" (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 107).

Chapter 17 - Part X - More on Judgment and Rewards

SAINT MATTHEW

3RD NEPHI

SAINT MARK

SAINT LUKE

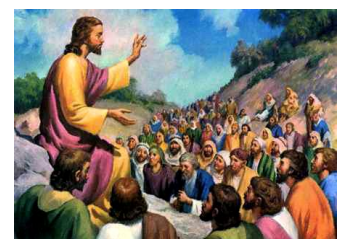
SAINT JOHN

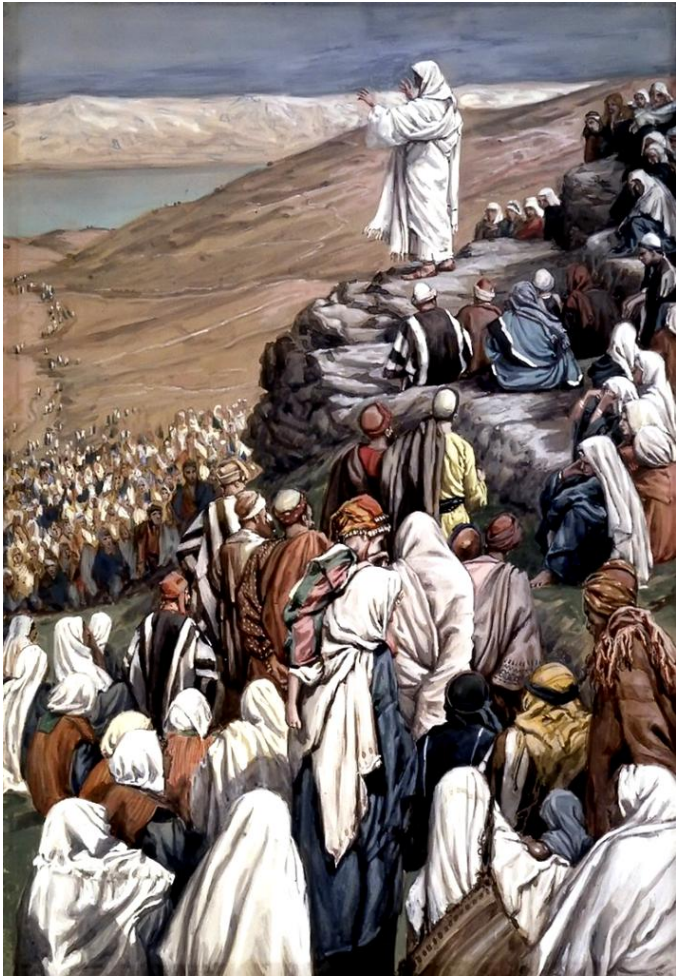
CHAPTER 7:1-11	CHAPTER 14:1-11	NOTHING RECORDED	NOTHING REPORTED	NOTHING RECORDED
<p>7:1 - Judge⁴⁸⁹ not, that ye be not judged⁴⁹⁰.</p> <p>7:2 - For with what judgment⁴⁹¹ ye judge⁴⁸⁹, ye shall be judged⁴⁹⁰: and with what measure⁴⁹² ye mete⁴⁹³, it shall be measured⁴⁹⁴ to you again⁴⁹⁵.</p> <p>7:3 - And why beholdest⁴⁹⁶ thou the mote⁴⁹⁷ that is in thy brother's⁴⁹⁸ eye⁴⁹⁹, but considerest⁵⁰⁰ not the beam⁵⁰¹ that is in thine own⁵⁰² eye⁴⁹⁹?</p> <p>7:4 - Or how wilt⁵⁰³ thou say to thy brother⁴⁹⁸, Let me pull⁵⁰⁴ out the mote⁴⁹⁷ out of thine eye⁴⁹⁹; and, behold, a beam⁵⁰¹ is in thine own⁵⁰² eye⁴⁹⁹?</p> <p>7:5 - Thou hypocrite⁵⁰⁵, first⁵⁰⁶ cast out⁵⁰⁷ the beam⁵⁰¹ out of thine own⁵⁰² eye⁴⁹⁹; and then shalt thou see⁵⁰⁸ clearly⁵⁰⁹ to cast out⁵⁰⁷ the mote⁴⁹⁷ out of thy brother's⁵⁰⁴ eye⁴⁹⁹.</p> <p>7:6 - Give not⁵¹⁰ that which is holy⁵¹¹ unto the dogs⁵¹², neither casts⁵¹³ ye your pearls⁵¹⁴ before swine⁵¹⁵, lest they trample⁵¹⁶ them under their feet⁵¹⁷, and turn again⁵¹⁸ and rend⁵¹⁹ you.</p> <p>7:7 - Ask⁵²⁰, and it shall be given⁵²¹ you; seek⁵²², and ye shall find⁵²³; knock⁵²⁴, and it shall be opened⁵²⁵ unto you:</p> <p>7:8 - For every one⁵²⁶ that asketh⁵²⁷ receiveth⁵²⁸; and he that seeketh⁵²⁹ findeth⁵³⁰; and to him that knocketh⁵³¹ it shall be opened⁵²⁵.</p> <p>7:9 - Or what man⁵³² is there of you, whom if his son⁵³³ ask bread⁵³⁴, will he give him a stone⁵³⁵?</p> <p>7:10 - Or if he ask a fish⁵³⁶, will he give him a serpent⁵³⁷?</p> <p>7:11 - If ye then, being evil⁵³⁸, know how to give good gifts⁵³⁹ unto your children⁵⁴⁰, how much more shall your Father⁵⁴¹ which is in heaven⁵⁴² give good things⁵⁴³ to them that ask⁵²⁰ him?</p>	<p>14:1 - And now it came to pass that when Jesus had spoken these words he turned again to the multitude, and did open his mouth unto them again, saying: Verily, verily, I say unto you, Judge⁴⁸⁹ not, that ye be not judged⁴⁹⁰.</p> <p>14:2 - For with what judgment⁴⁹¹ ye judge⁴⁸⁹, ye shall be judged⁴⁹⁰; and with what measure⁴⁹² ye mete⁴⁹³, it shall be measured⁴⁹⁴ to you again⁴⁹⁵.</p> <p>14:3 - And why beholdest⁴⁹⁶ thou the mote⁴⁹⁷ that is in thy brother's⁴⁹⁸ eye⁴⁹⁹, but considerest⁵⁰⁰ not the beam⁵⁰¹ that is in thine own⁵⁰² eye⁴⁹⁹?</p> <p>14:4 - Or how wilt⁵⁰³ thou say to thy brother⁵⁰⁴: Let me pull⁵⁰⁵ the mote⁴⁹⁷ out of thine eye⁴⁹⁹—and behold, a beam⁵⁰¹ is in thine own⁵⁰² eye⁴⁹⁹?</p> <p>14:5 - Thou hypocrite⁵⁰⁵, first⁵⁰⁶ cast the beam⁵⁰¹ out of thine own⁵⁰² eye⁴⁹⁹; and then shalt thou see⁵⁰⁸ clearly⁵⁰⁹ to cast the mote⁴⁹⁷ out of thy brother's⁵⁰⁴ eye⁴⁹⁹.</p> <p>14:6 - Give not⁵¹⁰ that which is holy⁵¹¹ unto the dogs⁵¹², neither cast⁵¹³ ye your pearls⁵¹⁴ before swine⁵¹⁵, lest they trample⁵¹⁶ them under their feet⁵¹⁷, and turn again⁵¹⁸ and rend⁵¹⁹ you.</p> <p>14:7 - Ask⁵²⁰, and it shall be given⁵²¹ unto you; seek⁵²², and ye shall find⁵²³; knock⁵²⁴, and it shall be opened⁵²⁵ unto you.</p> <p>14:8 - For every one⁵²⁶ that asketh⁵²⁷, receiveth⁵²⁸; and he that seeketh⁵²⁹, findeth⁵³⁰; and to him that knocketh⁵³¹, it shall be opened⁵²⁵.</p> <p>14:9 - Or what man⁵³² is there of you, who, if his son⁵³³ ask bread⁵³⁴, will give him a stone⁵³⁵?</p> <p>14:10 - Or if he ask a fish⁵³⁶, will he give him a serpent⁵³⁷?</p> <p>14:11 - If ye then, being evil⁵³⁸, know how to give good gifts⁵³⁹ unto your children⁵⁴⁰, how much more shall your Father⁵⁴¹ who is in heaven⁵⁴² give good things⁵⁴³ to them that ask⁵²⁰ him?</p>			

FOOTNOTES:

489 - Judge – The word “judge” is translated from the Greek word “κρίνω” or “krinō”. It means to spate, put asunder, to pick out, select or choose. It is often used in reference to judgment, or to judge. It means to separate right from wrong in regards to disputes or injustices. Joseph Smith clarified the translation of this passage in the Inspired translation of the Bible. He dictated, “**Now these are the words which Jesus taught his disciples that they should say unto the people. Judge not unrighteously, that ye be not judged; but judge righteous judgment.**” (Joseph Smith Translation of Matthew 7:1–2).

The problem with judging others is that we typically lack all the facts. We generally judge on facts as they are established by our five senses; hearing, seeing, smelling, touching (feeling), and speaking (testimony of witnesses). Unfortunately, our physical senses lack the ability to know the intent of one’s heart, their desires, and disposition. We struggle to know someone’s mental state, or motives. When we pass judgement, we do so with limited perspective. Ogden and Skinner wrote, “**The Lord’s people are commanded not to**





judge others. The danger in judging others is that we are never in possession of all the facts. We can never really know what is happening in others' lives, in their homes, with their families or friends. Tragic, stressful, or anxiety-producing events may bring out negative, evil, or hateful reactions and words. If we knew and understood the background causes of such undesirable behavior or unkind words, we might feel more compassion towards a person who perpetrated or spoke such things. What blessings, joy, and peace come as we avoid unrighteously judging others. If we do misjudge others, we can repent. If others misjudge us, we can forgive. A danger in judging others is that our inclination is to judge them by their actions, whereas we would like to be judged by our intentions. It is wise to leave judgment to the great Judge of us all. He is in possession of all the facts and the intentions, and he is just and merciful." (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 216).

The concept of resisting the urge to judge others seems simple. Unfortunately, as we maneuver through mortality, we are constantly making judgments. The Lord expects us to judge between good and evil. We judge what is the best use of our time, or how we will conduct ourselves. As we interact with others, we often need to make judgments to assure our own spiritual and temporal safety. The problem is not that we must make judgments, but rather that they are righteous judgments. Jesus is counseling His disciple to avoid misjudgment. They need not make unnecessary judgments. **"There is hardly anyone who has not been guilty of some grave misjudgment; there is hardly anyone who has not suffered from someone else's misjudgment. And yet the strange fact is that there is hardly any commandment of Jesus which is more consistently broken and neglected."** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 266). As broken as we all are spiritually, we seem to find it quite easy to judge others. It would seem that we would have much more empathy for others given our own fallen state. However, the adversary is quick to teach a false doctrine. He would teach that we need not perfect ourselves, so long as there are others who are worse off than ourselves. Hence, we make ourselves feel better by recognizing the flaws of others. This is a dangerous doctrine that will lead to our own demise. The Lord taught Joseph Smith, **"My disciples, in days of old, sought occasion against one another and forgave not one another in their hearts; and for this evil they were afflicted and sorely chastened. Wherefore, I say unto you, that 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. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men. And ye ought to say in your hearts—let God judge between me and thee, and reward thee according to thy deeds. And him that repenteth not of his sins, and confesseth them not, ye shall bring before the church, and do with him as the scripture saith unto you, either by commandment or by revelation. And**

this ye shall do that God may be glorified—not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your lawgiver— Verily I say, for this cause ye shall do these things." (Doctrine and Covenants 64:8-14).

So comes the question, how do I judge as a flawed individual and guarantee that I do not misjudge? There appears to be an inherent problem that is inescapable. The answer is quite simple, we must not be the source of judgment. We must turn to the spirit for guidance before we pass any judgment. If we take the spirit's direction, we will never misjudge. The Lord taught, **"And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit."** Doctrine and Covenants 11:12).

Perhaps there is further clarification necessary to fully understand the direction from Jesus not to judge. Elder McConkie wrote, **"This is not a prohibition against sitting in judgment either on one's fellowmen or upon principles of right and wrong, for the saints are commanded to do these very things. The sense and meaning of our Lord's utterance is, 'Condemn not, that ye be not condemned.' It is, 'Judge wisely and righteously, so that ye may be judged in like manner.' Judgment is one of the attributes of godliness which the saints are commanded to seek. 'Take heed,' Mormon taught, 'that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil'."** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 245). It would appear that the admonition not to judge is focused more on the sentencing portion of the act. We might perceive that someone is committing sin, but it is not our place to condemn that person to what might seem to be an appropriate punishment. That act is reserved for God or His authorized representatives.

The Jews at the time of Jesus had a clear view regarding judgment. **"Long ago Hillel the famous Rabbi said, 'Do not judge a man until you yourself have come into his circumstances or situation.' No man knows the strength of another man's temptations. The man with the placid and equable temperament knows nothing of the temptations of the man whose blood is afire and whose passions are on a hair-trigger. The man brought up in a good home and in Christian surroundings knows nothing of the temptation of the man brought up in a slum, or in a place where evil stalks abroad. The man blessed with fine parents knows nothing of the temptations of the man who has the load of a bad heredity upon his back. The fact is that if we realized what some people have to go through, so far from condemning them, we would be amazed that they have succeeded in being as good as they are."** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 266-267).

Perhaps the best advice with regards to judgment is to try and extend the same mercy to our fellowman as Jesus has extended to us. If Jesus has paid the price for all our sins and misfortunes, what right do we have to demand justice from fellow sinners? The Book of Mormon teaches, **"Therefore, my son, see that you are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again."** (Alma 41:14).

490 - Judged – The word "judge" is translated from the Greek word "κρίνω" or "krinō". It means to spate, put asunder, to pick out, select or choose. It is often used in reference to judgment, or to judge. It means to separate right from wrong in regards to disputes or injustices. **"Jewish writers frequently used a literary device called 'synonymous parallelism in which the thought of the two members is the same expressed by different words.' If Jesus' statement is a good example of synonymous parallelism, and I believe it is, then the two statements (1) 'Judge not, and ye shall not be judges,' and (2) 'Condemn not and ye shall not be condemned,' are identical in meaning. The word judge in this instance, then means condemn. When we turn to the Oxford English Dictionary, a lexicon which defines words in terms of the period of time in**

which they were used, we discover that one of the meanings of judge is 'to criticize; especially to condemn, censure.'" (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 146).

The Jews had a specific order to passing judgments. Such actions were reserved for the elders of the various villages and the priests who were ordained for such service. Grey wrote, "One of the official responsibilities of the priests under the law of Moses was to serve as judges of religious and civic matters....Lower-level priests also served as judges in the religious and civic affairs of their own villages." (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "Beholdest Thou...the Priests and the Levites", Matthew J. Grey, page 182). Even so, the lay Jews were very judgmental. Generally speaking, they knew the law and had reckoned that God had given the law to them. Somehow it belonged to them, and therefore they felt somewhat justified in making personal judgments in applying the law to all those around them. This was not to be the behavior of a disciple of Jesus Christ.

Outside of the official capacity of an authorized judge, men must use caution in their judgements. Some would say that Jesus prohibited all judging, "But judging is not confined to men appointed to the office of judge. Each of us has been endowed with free agency... whether as part of a governmental organization or individually exercising our free agency, judging has been part and parcel of our lives since the dawn of civilization." (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 145). We must judge between right and wrong. The evil is when we pass judgment on others without authorization, or without all the facts. President Joseph Fielding Smith, "...no man is capable of judging a matter, in council, unless his own heart is pure; and that we frequently are so filled with prejudice, or have a beam in our own eye, that we are not capable of passing right decisions." (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, pages 83-84).

The fact is, no matter how hard we try, we are all imperfect. We have all broken the law of God to one degree or another. On a personal level, we all hope that God will be merciful to us at our day of judgment with Him. If this is true, and I believe that it is, then we should resist the temptation to be judgmental towards our fellowman, and extend mercy to him. "When we judge a man, Jesus felt, that we ought to balance the scales in his favor. We should not condemn him, but mercifully try to help him reach his high potential." (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 147). This is the pattern Jesus followed, and it is the pattern He expects from His disciples.



491 - judgment – The word "judgment" is translated from the Greek word "κρίμα" or "kríma". It means a decree or judgment. It means to condemn that which is wrong. It references a judgment in a lawsuit or court case.

A judge, in any matter, must use proper facts, good reasoning, and above all a generous amount of compassion and love. When combined, the judge can issue fair and righteous judgments. Of course, mortal men can only achieve this through the gift of the spirit. LeLand Monson wrote, "The best judgments can be made only when the best heart cooperates with the best head. Most of our judgments are made on a basis of impulse, prejudice, and rationalization." (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 150). These all conflict with the Lord's pattern for righteous judgment. The Lord doesn't prohibit judgment, He prohibits poor judgment. "Judgment is one of the attributes of godliness which the saints are commanded to seek." (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 245). However, the disciple will not judge without the direction of the spirit.

The judicial system, at the time of Jesus, was apostate. They had lost the truths that God had given them, and those that remained had been altered and defiled. The ancient judicial system, at the time of Jesus, functioned largely as a political body used to further the power and greed of men. Even so, it is good to understand how the legal system at the time of Jesus was designed to run. Legal cases, in the first century, naturally divided themselves into two classes, civil and criminal. For the former, a court of three judges was sufficient. Such small courts were typically conducted in the individual town and villages at either the city gate or the local synagogue. The local courts were comprised of judges selected by the local populace from the most righteous and able men among them. Civil cases naturally include property and monetary disputes, and all everyday litigation. The Mishnah includes, in the civil cases, the seducing (Exodus 22: 16) or raping (Deuteronomy 22:29) of a virgin. These offences are serious, but not criminal. If the woman, however, is betrothed or married, criminal adultery is constituted, and Mosaic law prescribes death for both parties (Leviticus 20:10). Criminal cases in general required a lesser Sanhedrin of twenty-three. The Talmud further demands two reporting clerks and two ushers, who also had to administer any necessary scourgings. These courts were free and mobile, whereas the Great Sanhedrin of seventy-one was tied to Jerusalem. There were no attorneys. The prosecution was presented and administered by the victims and witnesses themselves. The defence was led by one of the assigned judges. It could have been a very productive system; however, judges were easily bribed and false judgments were reached regularly. Such was the legal system at the time of Jesus.

What the Jews needed was a perfectly righteous judge. "Only the faultless has a right to look for faults in others. No man has a right to criticize another man unless he is prepared at least to try to do the thing he criticizes better. Every Saturday the football terracings are full of people who are violent critics, and who would yet make a pretty poor show if they themselves were to descend to the arena. Every association and every Church is full of people who are prepared to criticize from the body of the hall, or even from an arm-chair, but who would never even dream of taking office themselves. The world is full of people who claim the right to be extremely vocal in criticism and totally exempt from action. No man has a right to criticize others unless he is prepared to venture himself in the same situation. No man is good enough to criticize his fellow-men. We have quite enough to do to rectify our own lives without seeking censoriously to rectify the lives of others. We would do well to concentrate on our own faults, and to leave the faults of others to God." (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 268-269). Perhaps this is why Jesus had to come to earth, and was tempted in all things, that he might fully know how to judge you and I. He is uniquely qualified to be our judge.

Because of Jesus' qualifications, His judgment will be one of great mercy and love. Righteous judgment, is always intertwined with loving mercy. "Appelles, a Greek painter, in his portrait of Alexander, painted the King of Macedon with his finger over a scar he had received in battle. This is the mercy, the kindness we need. Jesus wanted us to develop the 'pity of the snow that hides all scars'." (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 150). If Jesus could endure undescribable pain to cover our sins, surely we have no need in pointing out the sins of our brother or sister.

Jesus sees the good in us, even when we might be struggling to see it ourselves. He sees our redeeming qualities, and therefore He offers us redemption. We need to consider this pattern when we look at others. We need to look for their redeeming qualities. We need to look at the entire person, rather than knit pick the flaws and faults that are common among us all. If we look for the bad in men, we will surely find it. Conversely, when we look for the good in men, we will generally find it. We must ignore the bad, and look for the good. "William George Jordan, pointing the finger of scorn at those who criticize others unfavorably, writes: 'One judges a painting by the full view of the whole canvas; separate, isolated square inches of color are meaningless. Yet we dare to judge our fellow man by single acts, and words, misleading glimpses, and deceptive



moments of special strain. For these we magnify a mood into a character and an episode into a life. There is entirely too much human judging, to much flippant criticism of the acts of others. Suspicion is permitted to displace evidence, cheap shrewdness to banish charity, prejudice to masquerade as judgment. We imagine, we guess, we speculate – then pass on through the medium of indiscreet speech and idle gossip what may bring bitterness, sorrow, heartache, and injustice of others. The very ones we condemn may be battling nobly under a hail of trial and temptation where we might fall faint in the trenches or, lowering our colors, drop back in hopeless surrender.” (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, pages 149-150). In other words, use caution when judging others, you might fair even worse given the same circumstances. Once while struggling with what I felt like, at the time, were insurmountable trials, I was made aware of someone who was enduring trials that made mine miniscule in comparison. It was then I recognized that we all have our challenges, but they are unique to each us and therefore they are often difficult for others to adequately understand.

When we judge others, we place ourselves in a dangerous position. Should we judge harshly or poorly, we forfeit the mercy of God. **“We generally think of God judging us and forgiving us, but how he judges us will depend to a large extent upon ourselves. It is rather startling to be told that we will be judged and forgiven by the same measurement we have used to judge and forgive others.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 278). We also jeopardize our happiness in mortality. Being judgmental of others generally places at risk the relationships we have with others. When we judge our fellowman, **“...we are ‘in danger of his judgment’, meaning the judgment of the person with whom we are angry.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Resist Not Evil”, Daniel K. Judd, page 9). Since man’s existence is designed so that he might have joy, judging others is contrary to God’s plan for us.

Our judgment must be reserved for discerning good and evil. **“In one sense we are, and should be, constantly judging - what is good for us and what is not. We must be careful to judge what to read and what not to read, what to watch on TV and in movie theaters and what not to watch, what music we should listen to and what would be damaging to our spiritual sensitivities, what we should wear and what we should not wear,**

what we should eat or drink and what we should not eat or drink, and what we should say and what we should avoid saying.” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 216).

492 - measure – The word “measure” is translated from the Greek word “μέτρον” or “metron”. It means to measure, or an instrument for measuring. It can refer to a vessel, or graduated staff used for measuring. It is a predefined limit or measurement. It is used in this scripture to refer to judging others based on our own characteristics or qualities. When we measure others against our own standard, we fail to recognize that God is the ultimate standard and our measure is grossly inadequate compared to His. We must use caution not to measure others against our standard.

It seems that everyone develops their own standard when truly the only standard that matters is established by God. The use of the word measure is interesting. Literal standards of measurement are established by all advanced societies. Each society defines their measurement according to their needs. The United States uses inches and feet as their standard of measurement, while Europe uses meters and centimeters. The measurement at the time of Jesus was one of cubits, spans, and finger breadths. The Egyptians had used such measurements for centuries. We must use caution when establishing standards for measuring the souls of our fellow man.



EGYPTIAN CUBIT STICK WITH 28 GRADUATIONS

It seems to be the way of the natural man to constantly measure the abilities, character, and characteristics of their fellow man. We measure people by their looks, their wealth, their humor, their dress, their intelligence, and the list goes on and on. The natural man is prone to make fun or ridicule anything that is not in line with societal norms. From an early age, we make fun of the kid with glasses, or the child that has difficulty reading. This habit often carries through into adulthood. Adults are typically less direct, but can be very cruel in their judgments. Adults often pass their judgments from person to person through gossip and evil speaking behind people’s backs. Such behavior is very harmful, to every one involved. When such judgment returns to the person being judged, it has a tendency to destroy self esteem, and discourage progress. Those who participated have occupied their time with destructive behavior rather than self improvement. Time that could have been spent serving the Lord and refining our own souls has now been spent measuring ourselves against others. The Lord warned, **“Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.”** (Doctrine and Covenants 1:10). We should measure men with the same mercy that we want God to use when measuring us.

493 - mete – The word “mete” is translated from the Greek word “μετρέω” or “metreō”. It means to measure, to mete out, or to give measure. Metaphorically, it is used to convey the idea of judging according to any rule or standard. The Codex Sinaiticus translates the word “mete” as “measure”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 7, Verse 2, page 20). Joseph Smith taught, **“Remember that whatsoever measure you mete out to others, it shall be measured to you again. We say unto you, brethren, be not afraid of your adversaries...”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 148). He continued by saying that the Lord will judge the wicked based on the way they judged others, that **“He may prove them also and take them in their own craftiness; also because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon themselves to the very uttermost.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 154). Surely, this is not the standard by which we want to be judged.

494 - measured – The word “measured” is translated from the Greek word “ἀντιμετρέω” or “antimetreo”. It means to measure back, to measure in return, or to repay. In other words, the word “antimetreo” means the reuniting or returning of consequence. The story of Ester tells of an evil man named Haman who desired to kill the Jews. He was especially determined to kill Ester’s uncle Mordecai. He built gallows some 70 feet high with the intent of hanging Mordecai on them. When the King realized the evil of Haman’s plan, he sentenced him to face his own judgment. **“So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king’s wrath pacified.”** (Ester 7:10). This story illustrates the eternal relationship between judgments and consequences.

Satan is a master of disguising judgments so that the consequences are hidden or misrepresented. He would have us believe that there are no consequences for our actions. Speaking of Satan, the Lord taught **“And thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare.”** (Doctrine and Covenants 10:26). Satan builds up churches who teach the false doctrine that consequences are of no matter, or can be avoided by

other means than the Lord's way. Nephi taught, "And that great pit, which hath been digged for them by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell—yea, that great pit which hath been digged for the destruction of men shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that hell which hath no end." (1st Nephi 14:3)

495 - again – This word "again" is not translated from a Greek word, but rather an implied word added by the translators of the Bible.

496 - beholdest – The word "beholdest" is translated from the Greek word "βλέπω" or "blepō". It means to see, discern, perceive with the bodily eye. It conveys the power of seeing. Metaphorically, it is used to represent the turning of one's thoughts or directing one's mind to a thing, to consider, contemplate, look at, or to weigh carefully. It can also be used to mean "to examine". The prophet Joseph Smith gave some clarity to this passage with an inspired version of the Bible. He dictated, "And again, ye shall say unto them, Why is it that thou beholdest the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and canst not behold a beam in thine own eye? And Jesus said unto his disciples, Beholdest thou the scribes, and 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? 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." (Joseph Smith Translation of Matthew 7:4-8).

497 - mote – The word "mote" is translated from the Greek word "κάρφος" or "karpfos". It means a dry stalk, a twig, a straw, or a chaff. The Codex Sinaiticus translates the word "mote" as "splinter". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 7, Verse 3, page 20). In Jesus' metaphor, the mote and the beam symbolize sin and imperfections. "A 'mote' is a tiny splinter; a 'beam' is a large board used in construction. We are quick to notice the tiny weaknesses and flaws in others and yet slow to recognize large debilities in ourselves." (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 217).

Some scholars translate the word "mote" as a "speck"; however, there seems to be no support for this translation. I suppose they see the message that Jesus is trying to deliver and see the word speck as an even better metaphor. Jesus is using the extreme difference between a beam and a splinter to make a point. That being said, I don't think Jesus needs any help delivering His message. A splinter is a small sliver of wood. It can be difficult to see. On the other hand, a beam is a long, sturdy piece of squared timber spanning an opening or part of a building, usually to support the roof or floor above. Jesus is using the contrast between the two objects, both coming from the same source, to illustrate the hypocritical judgment prone to the natural man. Men often judge others for even the small mistakes and imperfections that they have while they fail to acknowledge the large, glaring sins that they carry themselves.

498 - brother's – The word "brother's" is translated from the Greek word "ἀδελφός" or "adelphos". It means a brother, whether born of the same two parents or only of the same father or mother. It can also be used of males sharing the same national ancestry, belonging to the same people, countryman, or common belief. It is interesting that the Lord uses this term in His metaphor of the mote and the beam. We are all brothers and sisters spiritually. Our spirits all have the same father. Our father is God the Father.

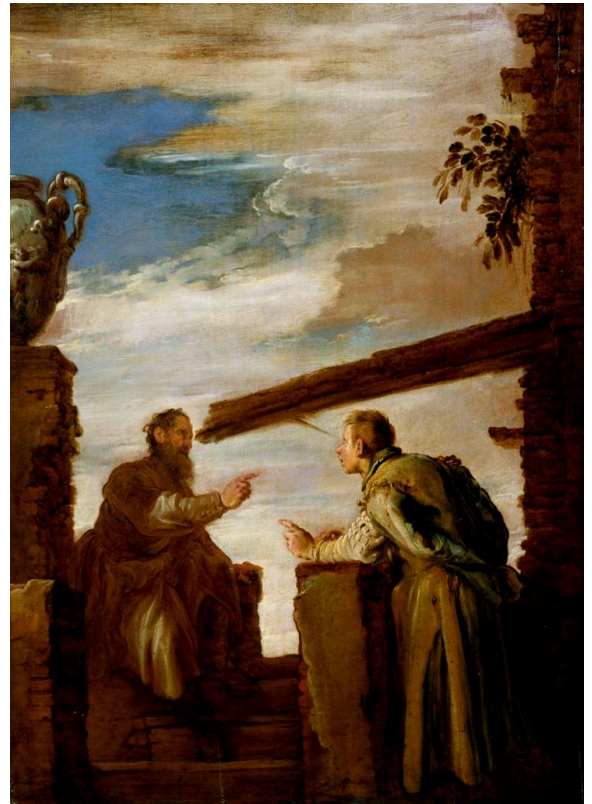
499 - eye – The word "eye" is translated from the Greek word "ὀφθαλμός" or "ophthalmos". It means the eye. Metaphorically, it means the eyes of the mind or the faculty of knowing. The eye symbolizes "omniscience, the all seeing divinity, life giving power, light, knowledge, enlightenment, or the mind." (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 62).

Jesus' metaphor speaks of a mote and a beam in an eye. The eye is said to be the entrance to the soul. This is another metaphor. With our eyes we tend to focus our attention on the things that we really desire. People who desire the things of God look for them in life. People who desire sin, cannot help but to focus their attention on it. Years ago, I wanted to buy a new bicycle, a road bike to be exact. I was constantly looking at road bikes. I would look at them on the streets, in magazines, on the internet, and in the stores. My eyes seemed to be constantly focused on them. I have since bought a road bike, and my obsession has greatly decreased. I almost never look at them any more. My eyes are now focused on other desires. "This is just another way of saying 'as we see, so we do.' Filling the mind with the writings of the prophets and the precepts of the Lord builds strong fibers of character and elevates our sights to match the visions of eternity. The best thing about it is that the teachings of scripture are all light—bright, beautiful, inspiring light." (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 278).

The mote and the beam represent sin in varying degrees. The fact that they are in the eye represents one's desire for these sins. These are not accidental transgressions, but chosen infractions.

500 - considerest – The word "considerest" is translated from the Greek word "κατανοέω" or "katanoeō". It means to perceive, remark, observe, or understand. It means to consider attentively, or fix one's mind or eyes upon something.

Considering one's sin is not a comfortable practice. It is humbling and often difficult to stop and understand where one stands in relation to the standards of God. Jesus is asking His disciples to consider their own standing before God, rather than judge someone else's. While we are not to be the judge of others, it is expected that we consider our own sins. It is only through self awareness that we



can ever hope to repent. One of the first steps in the repentance process is to recognize our sins, whether they be a small as splinters or as large as beams.

501 - beam – The word “beam” is translated from the Greek word “δοκός” or “dokos”. It means a beam. A beam is a large piece of squared wood or timber. I consider beams to be at least 4 inches by 6 inches and 6 feet long. They are substantial in size and capacity. Jesus is using a beam as a metaphor to represent large and greivous sins.

502 - own – The word “own” is translated from the Greek word “ός” or “sos”. It means thy or thine.

503 - wilt – The term “wilt thou say” is translated from the Greek word “είπον” or “eipon”. It means to utter, speak or say.

504 - pull – The word “pull” is translated from the Greek word “ἐκβάλλω” or “ekballō”. It means to cast out, to drive out, or to send out. It denotes a notion of violence; i.e. a forced expulsion or departure.



The implication is that we are more than willing to assist other in the painful process of repentance, even in small things, while ignoring our own need to repent of substantial sins. I have a close friend who loves to remove splinters from others. She almost enjoys digging around in someones skin with needle and tweezers to extract that small piece of wood. Children scream and cry during the process, but the reply is always, “I have to get it out, you don’t want it to get infected do you?” Interesting enough, she hates to have a splinter removed from her own body. That is far less enjoyable, and yet the rational for its removal has not changed.

Symbolic splinters and beams come into our spiritual bodies and become infected. They can stop or at least hinder our progression. We become spiritually broken if we do not pull them out. Such an act is often very painful and uncomfortable. Even so, it is very necessary. **“Brokenness is a gift. Why? Because our brokenness connects us to each other, and our brokenness brings us to Christ. It is by bringing our broken hearts to Him that we are made whole.”** (Blog, “The Gift of Being Broken”, Ariel Szuch, July 28, 2016)

505 - hypocrite – The word “hypocrite” is translated from the Greek word “ὑποκριτής” or “hypokritēs”. It means one who answers, or an interpreter. It is often used for an actor or stage player. It means dissembler, pretender, or hypocrite. A hypocrite never acknowledges his own sins, but is quick to point out the sins of others. He pretends to be perfect and holy, while using the sins of others to elevate his own worth. Hypocrites are not only offensive to God, but the state of hypocrisy hinders spiritual growth. In fact, it destroys it. Hypocrisy blinds us to our sins and retards repentance.

506 - first – The word “first” is translated from the Greek word “πρῶτον” or “prōton”. It means first in time or place. It can be used in reference to one first in time or place. It can be used in reference to first in rank, influence, honor, or position.

It is difficult to help someone if you are worse of than they are. You can’t pull someone out of a pit if you have fallen deeper into the same pit. So it is with sin. We must first repent so that we can help others repent. By going through the process we not only gain experience, but we learn compassion and empathy. We will not be judgmental, but rather merciful. I cannot look upon someone who is suffering with something which had previously caused me to suffer without feeling their pain. This is why it is important that we first gain the experience of overcoming our own sins. A disciple of Jesus helps others while standing on higher ground.

507 - cast out – The word “cast out” is translated from the Greek word “ἐκβάλλω” or “ekballō”. It means to cast out, drive out or to send out. It carries the notion of violence. It is the same Greek word used in footnote #504 which is translated as “pull out”.

508 - see – The term “see” is often a relative term. We see things based on our experience and understanding. Where we lack in understanding we often see things incorrectly or wrong. Judgment without the proper knowledge is almost always wrong. The spirit of God is the source of all true knowledge. When we repent of our own sins, it is the spirit that washes us clean. In the process, the spirit teaches us the correct principles associated with our erroneous sins. Once this has taken place, we are better able to properly judge. If done correctly, our repentance leads us to refrain from condemning other with similar sins. We have a desire to help them. We become merciful and compassionate. These are the traits of a disciple of Jesus.

509 - clearly – The phrase “shalt thou see clearly” is translated from a single Greek word; “διαβλέπω” or “diablepō”. It means to look through, penetrate by vision, to fix one’s look upon, or to see clearly. Spiritual correction of one’s own soul, allows for clear vision when evaluating the situation of others.

510 - give not – The word “give” is translated from the Greek word “δίδωμι” or “didōmi”. It means to give, to grant, to let have, or supply.



The truths of the Gospel of Jesus Christ are the most valuable commodity on earth. With an eternal perspective, they are worth more than gold and silver or any possession in or of the earth. As such, the knowledge of the Gospel is sacred.

Disciples of Jesus are called to take these sacred truths and share them with those who are willing to hear. **“They are to refrain from presenting more of the truths of the gospel than their hearers are prepared to receive. At this early day, even the disciples are scarcely able to bear the mysteries.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 248).

The prophet Joseph Smith gave some clarity to this passage with his inspired translation of the Bible. He dictate, **“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 holy unto the dogs; neither cast ye your pearls unto swine, lest they trample them under their feet. 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.”** (Joseph Smith Translation of Matthew 7:9-11).

We learn from Joseph Smith that the Sermon on the Mount is drawing to a close, and Jesus issues a call to the disciples to go forth into the world as missionaries to share the truths that he has just taught them. He counseled them, and consequently us, to use caution in the sharing of sacred truths. They were to teach line upon line, and precept upon precept. Just as an infant child starts with milk and not steak, an infant in the gospel must start with the basic simple truths of eternity.

As a person learns truths, they must act upon them. Such action builds ability, faith and testimony. These are the building blocks necessary for the next truth. One cannot hope to live the truths of the scriptures, until one has a testimony of prophets. One cannot believe in prophets without a testimony that there is a God and that He lives.

Therefore, the first truth that must be taught is that God lives.

511 - holy – The word “holy” is translated from the Greek word “ἅγιος” or “hagios”. It means a most holy thing or a saint. This appears to be the intended meaning of the word; however, it is not likely that it was the word that Jesus used. Jesus was speaking metaphorically, and therefore it is more likely that the original word was a symbol. Barclay explains, “**With the exception of one word the parallelism is complete. Give is paralleled by cast; dogs by swine; but holy is not really balanced by pearls. There the parallelism breaks down. It so happens that there are two Hebrew words which are very like each other, especially when we remember that Hebrew has no written vowels. The word for holy is qadosh (Hebrew #6918) (Q-D-SH); and the Aramaic word for an ear-ring is qadasha (Q-D-SH). The consonants are exactly the same, and in primitive written Hebrew the words would look exactly the same. Still further, in the Talmud, ‘an ear-ring in a swine’s snout’ is a proverbial phrase for something which is entirely incongruous and out of place. It is by no means impossible that the original phrase ran: ‘Give not an ear-ring to the dogs; Neither cast ye your pearls before swine,’ in which case the parallelism would be perfect.**” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 271).

Jesus was likely giving the Sermon on the Mount in His native tongue, Aramaic. It is likely that He spoke Greek, and very likely that He spoke Hebrew, of which Aramaic was simply a dialect. The Jews frequently used a play on words when teaching or giving explanations. This is probably the case here between the Hebrew word Holy and the Aramaic word for earring.

קדוש

Hebrew for “qadowsh”
meaning sacred, holy, Holy One, saint, or set apart

קדושה

Aramaic for “qedowshah”
meaning ear-ring

The earring, in Jesus metaphor, represents that which is holy, valuable and sacred. Placing an earring on a dog would have not only been unheard of, but it would have been offensive.

512 - dogs – The word “dogs” is translated from the Greek word “κύων” or “kyōn”. It means a dog. It is used metaphorically to mean a man of impure mind or an impudent man. “**The Greek term translated as ‘dog’, kusun, can also mean an ‘unclean animal’ or even a ‘reprobate’.**” (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 351). Dogs symbolize that which is “**baleful, evil, and demonic.**” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, pages 52-53). “**Unlike in modern Western society, the dog in Israelite culture was not ‘man’s best friend’ but an ill-respected scavenger.**” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 219).



The feeling that Jews at the time of Jesus might have had towards dogs might be similar to those feelings we have towards rats. We see rats as dirty scavengers that harbor disease and filth. To make matters worse, the Jews saw dogs as ‘unclean’ animals. LeLand Monson explained, “**Give not that which is holy unto the dogs. This statement becomes more meaningful if we remember that the Jews were not fond of dogs or pigs. Give not that which is holy to the base seems to be the meaning of the command.**” (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 151).

Many scholars believe that there is an even deeper meaning in the text. The Jewish leader wanted acceptance by the Roman government. Acceptance meant access to wealth and prosperity. To achieve this, they had to sacrifice the sacred rites and doctrines of the Kingdom of God. “**Recalling the priestly lifestyles..., Jesus may have been criticizing the priests for consuming sacred meals while living Roman lifestyles and playing Roman power politics, when ultimately this very alliance would result in the destruction of the temple. In other words, by compromising their ‘holy things’ with the Roman world (the ‘dogs’ and ‘swine’), the priests themselves would soon be devastated (‘rent’ or ‘torn’) by the loss of Judaism’s sacred centerpiece at the hands of those Gentiles.**” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Beholdest Thou...the Priests and the Levites”, Matthew J. Grey, page 187).

Another group of scholars believe that the term dog refers to any gentile or non-believer. The prophet Joseph Smith confirms this belief. He wrote, “**The Jew believes that the whole world that rejects his faith and are not circumcised, are Gentile dogs, and will be damned. The heathen is equally as tenacious about his principles, and the Christian consigns all to perdition who cannot bow to his creed, and submit to his ipse dixit.**” (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 246). It should be noted that the term “ipse dixit” means a dogmatic and unproven statement. It is Latin and literally translates as “he himself said it”.

The scriptures view dogs as creatures who live upon the unclean and filthy. They can easily be used as symbols for worldly men who indulge themselves with the wicked and filthy things of this world. The book of Exodus states, “**And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.**” (Exodus 22:31).

513 - cast – The word “cast” is translated from the Greek word “βάλλω” or “ballō”. It means to throw or let go of a thing without caring where it fell. It should be noted that this word is not translated from the same word used in footnotes #504 and #507 of this chapter. This word represents a disposal of something with total disregard for its value. Joseph Smith taught, “**Strive not about the mysteries of the kingdom; cast not your pearls before swine, give not the bread of the children to dogs, lest you and the children should**

suffer, and you thereby offend your righteous Judge.” (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, pages 93-94).

514 - pearls – The word “pearls” is translated from the Greek word “μαργαρίτης” or “margaritēs”. It means a pearl. The Pearl symbolizes “**salvation, Jesus Christ, the word of God, baptism, and spiritual grace.**” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 128). Therefore, “**pearls would here stand for religious truth.**” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 84).

Gospel truths are accompanied by the spirit, so long as the setting is not offensive to the spirit. The spirit is easily offended. Wordliness,

baseness, and irreverence all offend the spirit. As valuable as the truths of the Gospel are, they are sensitive to their environment. Perhaps this is why pearls are such a great symbol for the eternal truths of the Gospel. “**The delicate structure of pearls is implied in Jesus' warning not to cast pearls before swine, since, unlike other gems, pearls are**

relatively soft and trampling on them could destroy them. Our most precious and sacred gems of the gospel must be shared only with those who are prepared to receive them.” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 219).



The natural man is opposed to the principles of the Gospel. They conflict in nearly every way. The truths of heaven restrict worldly behavior so that eternal possibilities can abound. Conversely, man would restrict the gospel so that carnal behavioral can abound. Those that chose earthly pleasure over eternal joy have a natural opposition to the truth of heaven. The Book of Proverbs teaches, “**Speak not in the ears of a fool: for he will despise the wisdom of thy words.**” (Proverbs 23:9). Similarly, the Lord taught Joseph Smith in our day, “**Make not thy gift known unto any save it be those who are of thy faith. Trifle not with sacred things.**” (Doctrine and Covenants 6:12).

The truths of the Gospel are given to all who are willing to live them. To give gospel truths to those who are not willing to accept them is inviting their mockery. The Lord taught, “**For it is not meet that the things which belong to the children of the kingdom should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine.**” (Doctrine and Covenants 41:6). So how do we know when it is appropriate to share our sacred knowledge? The spirit will direct the Lord's work, and therefore it will direct us when and to whom the Gospel should be shared. Again, the Lord clarifies, “**But as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous, therefore I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.**” (Doctrine and Covenants 10:37).

515 - swine – The word “swine” is translated from the Greek word “χοῖρος” or “choiros”. It means a swine. “**The Greek term, choirón, refers to a young pig and may imply a combination of immaturity and impurity.**” (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzappel and Thomas A. Wayment, Frank F. Judd Jr., page 351). The swine symbolizes “**greed, gluttony, lust, anger and unbridled passion. It is the unclean and sinful.**” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 166). In most cases, the ancient Jews saw the symbol of the swine as follows; “**pigs = alien and heathen people.**” (Matthew: A New translation with Introduction and Commentary, The Anchor Yale Bible, W.F. Albright and C.S. Mann, page 84).

The gentiles and heathen, at the time of Jesus, practiced all manner of evil. They were immoral and sinful. They worshiped idols and lived contrary to the law of God. They were willing to kill righteous men to preserve their wicked ways. “**Gospel pearls in the hands of Gentile swine enable those hoofed and snouted beasts, wallowing in the filth and swill of their rebellion and disbelief, to rend the saints with their evil fangs.**” (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 110).

516 - trample – The word “trample” is translated from the Greek word “καταπατέω” or “katapateō”. It means to tread down, trample under foot, or to trample on. Metaphorically, it means to treat with rudeness and insult.

517 - feet – The word “feet” is translated from the Greek word “πούς” or “pous”. It means a foot, of either man or beast. Feet symbolize “**freedom of movement, willing service, humility, and lowliness.**” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 66).

518 – turn again – The term “turn again” is translated from the Greek word “στρέφω” or “strepō”. It means to turn or turn around. Metaphorically it is used to mean one that changed his or her mind, or a change of course or action. This Greek word is similar in definition to the Greek word used for repentance. The Greek word for repentance is “μετάνοια” or “metanoia”. Even so, in this instance the turning is not towards God as with repentance, but a turning again towards evil and wickedness.

519 - rend – The word “rend” is translated from the Greek word “ρήγνυμι” or “rhēgnymi”. It means to rend, burst or break asunder. It means to break up or tear in pieces. The Codex Sinaiticus translates the word “rend” as “tear”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 7, Verse 6, page 20). It is used to represent destruction.

520 - ask – The word “ask” is translated from the Greek word “αἰτέω” or “aiteō”. It means to ask, beg, call for, crave, desire, or require.

Joseph Smith clarified this passage in his inspired translation of the Bible. He dictated, “**Say unto them, Ask of God; ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh, receiveth; and he that seeketh, findeth; and unto him that knocketh, it shall be opened. 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?**” (Joseph Smith Translation of Matthew 7:12-17).

At this point in the Sermon on the Mount, Jesus turns His disciples thoughts to one of the most foundational teachings of the Gospel: prayer. Even so, it is probably the most misunderstood by the men of the world.

Prayer is the process of communicating with our Father in Heaven. It was one of the essential tools given to fallen man to find his way back home to heaven. It is simple, and yet we often struggle in understanding the dynamics of prayer.

The Lord teaches His disciples to ask, and they would therefore receive. Unfortunately, there are many that believe this to be some kind of blank check where we can fill in the blank and tender the check for whatever we desire. The reality is, when we ask God for the desires of our heart we will receive that which God knows will best benefit us spiritually. We should not be disappointed or begin to doubt when God does not give us exactly what we ask for. We should also know that He will always answer the prayer, but in His own way and on His own terms.

This is essential doctrine for the disciples to learn. They needed to learn that God would never let them down. They needed to know that when times of trial and tribulation came, they could turn to God for help. “**Truth seekers must turn to the Lord for a final and conclusive answer on religious matters.**” (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 110). And matter of salvation.

Prayer is a matter of faith. It is a demonstration that we know that God lives and that we trust He will respond. Prayer must be accompanied by additional faith. We must know and trust that God's answer is always better than any answer that we might conceive with our mortal mind. Elder David A. Bednar taught, “**God cannot help us remember that which we have not labored to know.**” This principle can be applied to prayer. We cannot hope to receive answers to our prayers if we have not labored to prepare ourselves to receive the answer. That is not a statement questioning God's commitment to answer prayers, but rather an acknowledgement that mortal men often fail to receive the answers and blessings that God has for His children because they lack the faith and diligence to receive it. Isaiah taught, after adequate preparation “**Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke...**” (Isaiah 58:9). Likewise the Book of Mormon teaches, “**And now, because thou hast done this with such unwearyingness, behold, I will bless thee forever; and I will make thee mighty in word and in deed, in faith and in works; yea, even that all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will.**” (Helaman 10:5). Not that faith and faithful acts seem to proceed the answers to prayer.

God is faithful. He will always keep His word and His promises. It is us that must navigate our ability to receive. The Lord promised, “**Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.**” (Doctrine and Covenants 6:5). Notice the much over looked condition, we must knock.

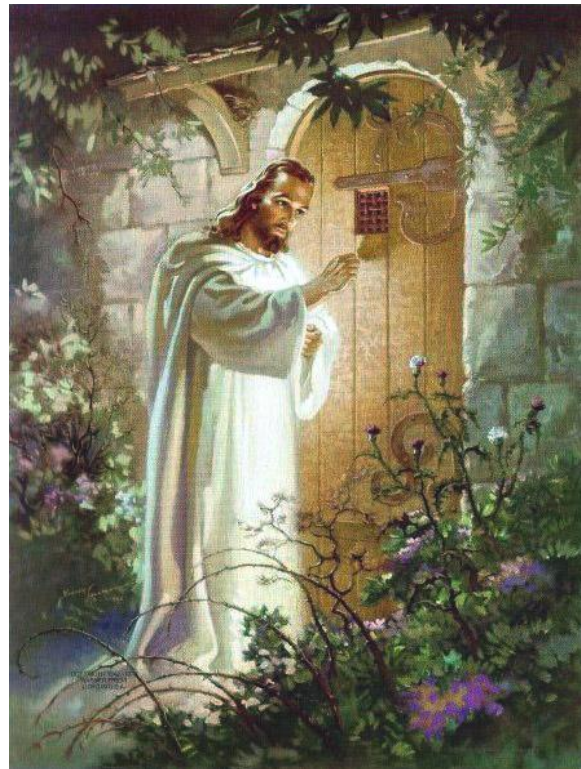
521 - given – The word “given” is translated from the Greek word “δίδωμι didōmi”. It means to give, to grant, to let have, or supply.

522 - seek – The word “seek” is translated from the Greek word “ζητέω zēteō”. It means to seek in order to find, or to demand something of someone.

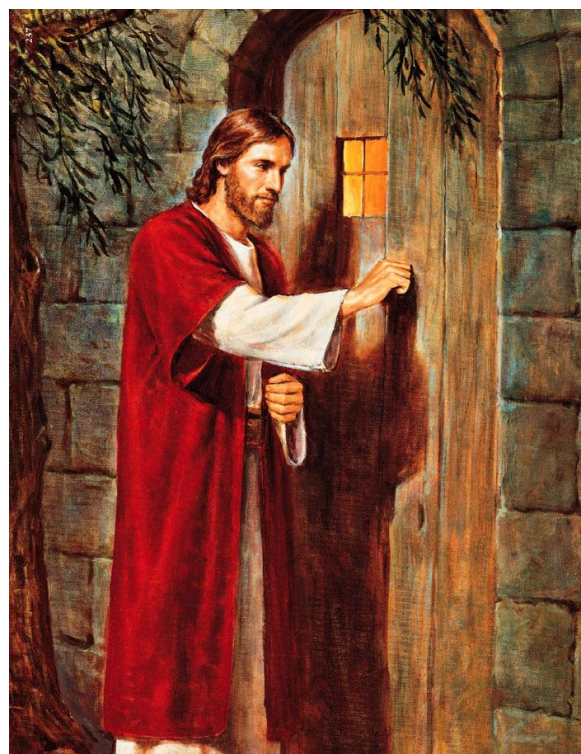
Seeking the Lord is not a casual act. It requires real effort, typically over a sustained period of time. It is a demonstration of faith. The prophet Jeremiah taught, “**And ye shall seek me, and find me, when ye shall search for me with all your heart.**” (Jeremiah 29:13). We are never lost to God. He knows where we are and what our needs are at all times. We however, often lose sight of God. He becomes lost to us because of our actions. “**One of the great disappointments of the Lord occurs when his choice servants lose their spiritual curiosity. They become satisfied with a little when they could have a lot. They stop hungering and thirsting after righteousness and an increased knowledge of heavenly things.**” (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 279).

Seeking God has to do with aligning our will with His. It has to do with the removal of the things in our life that offend His spirit. As we do these things, we clear the channels of communication from the static that blocks communication.

523 - find – The word “find” is translated from the Greek word “εὕρισκω heuriskō”. It means to come upon, hit upon, meet with, or find a thing sought. It can also mean to see, learn, discover, or understand. “**Many times God reveals precious truths but hides them in his scriptures so the casual reader will not immediately comprehend them. These are the Godly mysteries that the Spirit reveals only to the mind of the diligent and prayerful student.**” (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 280).

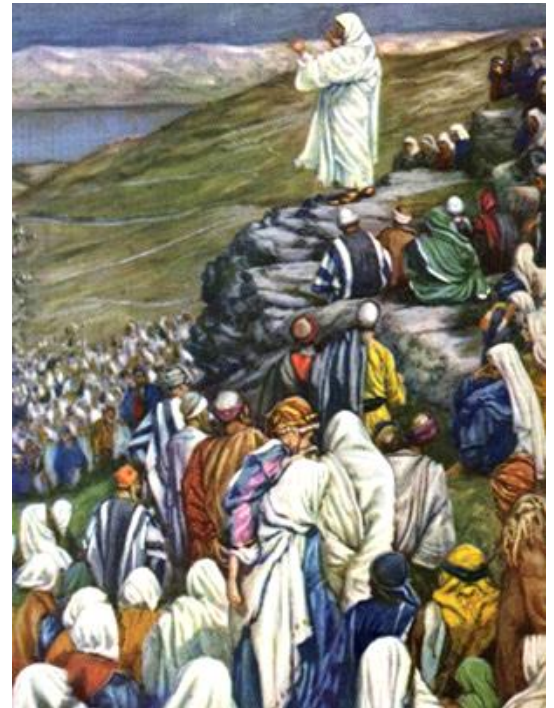


“**Truth seekers must turn to the Lord for a final and conclusive answer on religious matters.**” (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 110). And matter of salvation.



524 - knock – The word “knock” is translated from the Greek word “κρούω” or “krouō”. It means to knock at a door. The term “knock” symbolizes a feeling, desire, or fear. A door, though not specifically mentioned in Jesus’ metaphor, symbolizes the barrier between man and God. It is implied with the use of the word knock.

Jesus is teaching His disciples that if they metaphorically knock on heavens door, God will answer. This does not mean that He will necessarily answer in the way we want. He will answer in the way that best suits our needs. He is aware of all our needs, even those that we are unaware of. **“Menecrates, in Shakespear’s Anthony and Cleopatra, notes that we often ask in prayer for things God in his wisdom knows we should not have. He says to Pompey: ‘We, ignorant of ourselves, beg often our own harms, which the wise powers deny us for our good; so find we profit by losing of our prayers (Act II, scene I, lines 7-10).’** (Look to the Mount: A Study of the Sermon on the Mount, Leland H. Monson, pages 151-152).



525 - opened – The word “opened” is translated from the Greek word “ἀνοίγω” or “anoigō”. It means to open. The term opened is used metaphorically for God answering prayers.

526 – every one – The term “every one” is translated from the Greek word “πᾶς” or “pas”. Individually, it means each, every, any, all, the whole, everyone, all things or everything. Collectively, it means some of all types. God is no respecter of persons. In other words, He loves all of His children. He will answer all who come unto Him with humble and sincere hearts.

527 - asketh – The word “asketh” is translated from the Greek word “αἰτέω” or “aiteō”. It means to ask, beg, call for, crave, desire or require.

528 - receiveth – The word “receiveth” is translated from the Greek word “λαμβάνω” or “lambanō”. It means to take, to take in order to carry, or to take with the intent of making one’s own.

Receiving is an interesting word. It is more than taking possession of something. It implies ownership and personal desire to have the item being received. A person can hear the word of God, but to receive it implies a desire to use it and allow it to change one’s life. Speaking of people who hear the word of God, Barclay wrote, **“Something has to happen to them before they can be taught. There is actually a rabbinic saying, ‘Even as a treasure must not be shown to everyone, so with the words of the Law; one must not go deeply into them, except in the presence of suitable people.’** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 272).

529 - seeketh – The word “seeketh” is translated from the Greek word “ζητέω” or “zēteō”. It means to seek a thing, to seek in order to find, or to demand. See footnote #522 of this chapter.

530 - findeth – The word “findeth” is translated from the Greek word “εὐρίσκω” or “heuriskō”. It means to come upon, hit upon, or to meet with. It also means to find by enquiry, thought examination or observation. See footnote #523 of this chapter.

531 - knocketh – The word “knocketh” is translated from the Greek word “κρούω” or “krouō”. It means to knock at a door. See footnote #524 of this chapter.

“Jesus came from a nation which loved prayer. The Jewish Rabbis said the loveliest things about prayer. ‘God is as near to his creatures as the ear to the mouth.’ ‘Human beings can hardly hear two people talking at once, but God, if all the world calls to him at the one time, hears their cry: ‘A man is annoyed by being worried by the requests of his friends, but with God, all the time a man puts his needs and requests before him, God loves him all the more.’ (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 274). That being said, the Jews were also apostate at the time of Jesus. They had lost many of the plain and precious truths of the Gospel. They had lost the spirit due to offensive behaviors and beliefs. This would have affected their understanding of prayer, and their ability to hear the voice of the Lord. While it is true that God always listens to our prayers, or in line with this metaphor hears our knocks, we do not always hear or see His answers. To hear God, we must be spiritually intune.

532 - man – The word “man” is translated from the Greek word “ἄνθρωπος” or “anthrōpos”. It means a human being, whether male or female.

533 - son – The word “son” is translated from the Greek word “υἱός” or “huios”. It means a son, rarely used of animals. It is generally used of the offspring of man.

534 - bread – The word “bread” is translated from the Greek word “ἄρτος” or “artos”. It means food composed of flour mixed with water and baked. It can also be used of food of any kind. Bread symbolizes **“life, food, the body, and God’s providence.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 24).

Bread sustains our mortal existence. Without it we perish. Jesus is known as the bread of life, because without Him we die spiritually. He is as essential to our spiritual existence as food is to our mortal existence.

God the Father loves His children so much that He provides both spiritual and physical food to sustain them. When in need, we have only to ask. Jesus tries to help His disciples understand the care that His Father has for them by relating the care that mortal father’s have toward their own children. If mortal father’s care for their children, regardless of circumstance, it stands to reason that God would care for His children perfectly. He is a perfect Father.

535 - stone – The word “stone” is translated from the Greek word “λίθος” or “lithos”. It means a stone. It can be used of a small stone or a large building stone. It is used metaphorically of Jesus Christ. A stone symbolizes **“stability, durability, immortality, eternal, or a sure foundation.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, pages 160-161).

The traditional symbols do not seem to apply in Jesus message to His disciples. Jesus is speaking of a literal stone. An ancient loaf of bread might resemble a stone, but a father would never think of providing a stone to a hungry child who is asking for bread. Jesus’ message is that our Father in Heaven would never provide detrimental answers to our righteous prayers.

The Jews at the time of Jesus were well aware of the visual similarities between their breads and stones.



Freeman explains, “The point of this question will be more apparent when it is remembered that the loaves of bread bore some resemblance in general appearance to round, flat stones. A similar allusion may be noticed in the narrative of our Lord’s temptation, where the devil suggests that Jesus change the stones into bread. See Matt, iv, 4; Luke iv, 4. Some of the bread used in the East at the present time resembles stones in other respects than in mere appearance. Palmer represents the bread, which is daily doled out to the Arabs by the monks of St. Catharine’s on Mount Sinai, as of decidedly stony character. He playfully says: ‘One of these loaves I brought back with me; an eminent geologist, to whom I submitted it, pronounced it a piece of metamorphic rock, containing fragments of quartz embedded in an amorphous paste. No decently brought-up ostrich could swallow one without endangering his digestion for the term of his natural life’ - The Desert of the Exodus, p. 61.” (Manners and Customs of the Bible, James M. Freeman, page 341).

Jesus is teaching the disciples that our Heavenly Father figuratively knows the difference between bread and stone. He will always provide that which is in our best interest.

536 - fish – The word “fish” is translated from the Greek word “ἰχθύς” or “ichthys”. It means a fish. A fish symbolizes “food, life sustaining, baptism, immortality, and resurrection.” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 68). “Because fish dwell in the depths, they have traditionally been associated with awe and mystery. Many peoples have worshipped them as gods. When the prophet Jonah sought to escape God’s everwatchful eye, a great fish, acting as a divine emissary, swallowed him until he accepted his prophetic mission. Indeed, fish have often been a symbol of God’s watchful protection because their eyes, like God’s, never close.” (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 55).

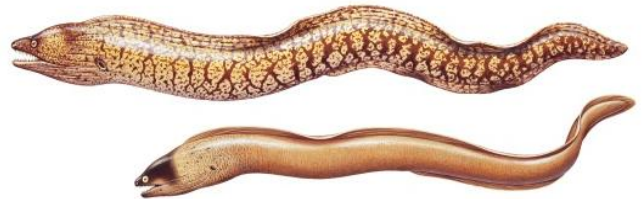


In relation to this passage in the Sermon on the Mount, Jesus is referring to fish as a basic food staple. The people of Galilee lived, primarily, off of the Sea of Galilee. Fish sustained their lives and the lives of their children.

537 - serpent – The word “serpent” is translated from the Greek word “ὄφις” or “ophis”. It means a snake or serpent. The ancients saw the serpent as an emblem of cunning and wisdom. The symbol of the serpent is highly complexed and diverse. Given its use in the Sermon on the Mount the appropriate symbolic meaning is “self-created, evil, destruction, and death.” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 146). “Throughout the world, the serpent, because of its venom, strangling coils...and predatory nature, has often been a powerful symbol representing...power, shrewdness, strength, the forces of chaos (as opposed to creation), and ethical evil...The Egyptians divined the future by interpreting the hissing serpents.” (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 148).



Like Jesus’ comparison between bread and stones, He now compares fish to serpents. Many suppose that the comparison is between fish and snakes; however, that is probably an incorrect interpretation. Barclay clarifies, “If a son asks a fish, will his father give him a serpent? Almost certainly the serpent is an eel. According to the Jewish food laws an eel could not be eaten, because an eel was an unclean fish. ‘Everything in the waters that has not fins and scales is an abomination to you’ (Leviticus 11:12). That regulation ruled out the eel as an article of diet. If a son asks for a fish, will his father indeed give him a fish, but a fish which it is forbidden to eat, and which is useless to eat? Would a father mock his son’s hunger like that?” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 275). If an earthly father would have such loving care for his son, then it stands to reason that our Heavenly Father, who is perfect, would provide perfect care for His children.



MEDITERRANEAN EEL

“There is a lesson here; God will always answer our prayers; but he will answer them in his way, and his way will be the way of perfect wisdom and of perfect love. Often if he answered our prayers as we at the moment desired it would be the worst thing possible for us, for in our ignorance we often ask for gifts which would be our ruin. This saying of Jesus tells us, not only that God will answer, but that God will answer in wisdom and in love.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 275-276).

538 - being evil – The word “evil” is translated from the Greek word “πονηρός” or “ponēros”. It means full of labors, annoyances, or hardships. It means bad, of a bad nature, diseased or wicked.

Jesus has just illustrated how mortal fathers care for their children. Mortal men are sinful. It is difficult to see yourself as evil; however, we have all fallen short of God’s glory. We are all spotted with sin. Like it or not, sin is evil. As much as we struggle spiritually, we still strive to care for our children. Generally speaking, parents do their best to care for their children even amidst their own struggles.

539 - good gifts – The word “gifts” is translated from the Greek word “δῶμα” or “dōma”. It means a gift. “The concerns of daily life, however trivial, are the concerns of Omnipotence, and we are to rely upon him in faith for all things.” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 100).

540 - children – The word “children” is translated from the Greek word “τέκνον” or “teknon”. It means offspring or children. We are the offspring of God. He is our Father, the Father of our spirits. We have a noble birth right, and God wants us to achieve the blessings of that birth right. It is God’s work and His glory to bring about the exaltation and eternal life of His children (Moses 1:39).

541 - Father – The word “Father” is translated from the Greek word “πατήρ” or “patēr”. It means a generator or male ancestor. It can be used for a literal father, a remote male ancestor, founder of a nation or people, forefathers, or someone that fills the role of a father.

542 - heaven – The word “heaven” is translated from the Greek word “οὐρανός” or “ouranos”. It means the vaulted expanse of the sky with all things visible in it. It is used of the stray heavens and often refers to the abode of God.

543 - good things – The word “good” is translated from the Greek word “ἀγαθός” or “agathos”. It means a good constitution or nature. It also means useful, good, pleasant, excellent, upright and agreeable. All good things come from God. There is nothing on this earth that is not a gift from God. He has provided every needful thing for His children to progress. The earth is full of every resource necessary for our existence. There is nothing we have that does not come from Him.

Chapter 17 - Part XI - Path of a Disciple

SAINT MATTHEW

3RD NEPHI

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 7:12-20	CHAPTER 14:12-20	NOTHING RECORDED	NOTHING REPORTED	NOTHING RECORDED
<p>7:12 - Therefore⁵⁴⁴ all things⁵⁴⁵ whatsoever ye would that men⁵⁴⁶ should do to you⁵⁴⁷, do ye even so⁵⁴⁸ to them⁵⁴⁹; for this is the law⁵⁵⁰ and the prophets⁵⁵¹.</p> <p>7:13 - Enter⁵⁵² ye in at⁵⁵³ the strait⁵⁵⁴ gate⁵⁵⁵; for wide⁵⁵⁶ is the gate⁵⁵⁵, and broad⁵⁵⁷ is the way⁵⁵⁸, that leadeth⁵⁵⁹ to destruction⁵⁶⁰, and many⁵⁶¹ there be which go⁵⁶² in thereat⁵⁶³:</p> <p>7:14 - Because strait⁵⁵⁴ is the gate⁵⁵⁵, and narrow⁵⁶⁴ is the way⁵⁵⁸, which leadeth⁵⁵⁹ unto life⁵⁶⁵, and few⁵⁶⁶ there be that find it⁵⁶⁷.</p> <p>7:15 - Beware⁵⁶⁸ of false⁵⁶⁹ prophets⁵⁵¹, which come to you⁵⁷⁰ in sheep's⁵⁷¹ clothing⁵⁷², but inwardly⁵⁷³ they are ravening⁵⁷⁴ wolves⁵⁷⁵.</p> <p>7:16 - Ye shall know them⁵⁷⁶ by⁵⁷⁷ their fruits⁵⁷⁸. Do men gather⁵⁷⁹ grapes⁵⁸⁰ of thorns⁵⁸¹, or figs⁵⁸² of thistles⁵⁸³?</p> <p>7:17 - Even so every good⁵⁸⁶ tree⁵⁸⁴ bringeth forth⁵⁸⁵ good⁵⁸⁶ fruit⁵⁷⁸; but a corrupt⁵⁸⁸ tree⁵⁷⁸ bringeth forth⁵⁸⁵ evil⁵⁸⁷ fruit⁵⁷⁸.</p> <p>7:18 - A good⁵⁸⁶ tree⁵⁸⁴ cannot bring forth⁵⁸⁵ evil⁵⁸⁷ fruit⁵⁷⁸, neither can a corrupt⁵⁸⁸ tree⁵⁸⁴ bring forth⁵⁸⁵ good⁵⁸⁶ fruit⁵⁷⁸.</p> <p>7:19 - Every⁵⁸⁹ tree⁵⁸⁴ that bringeth not forth⁵⁸⁵ good⁵⁸⁶ fruit⁵⁷⁸ is hewn down⁵⁹⁰, and cast⁵⁹¹ into the fire⁵⁹².</p> <p>7:20 - Wherefore by⁵⁷⁷ their fruits⁵⁷⁸ ye shall know them⁵⁷⁷.</p>	<p>14:12 - Therefore⁵⁴⁴, all things⁵⁴⁵ whatsoever ye would that men⁵⁴⁶ should do to you⁵⁴⁷, do ye even so⁵⁴⁸ to them⁵⁴⁹, for this is the law⁵⁵⁰ and the prophets⁵⁵¹.</p> <p>14:13 - Enter⁵⁵² ye in at⁵⁵³ the strait⁵⁵⁴ gate⁵⁵⁵; for wide⁵⁵⁶ is the gate⁵⁵⁵, and broad⁵⁵⁷ is the way⁵⁵⁸, which leadeth⁵⁵⁹ to destruction⁵⁶⁰, and many⁵⁶¹ there be who go⁵⁶² in thereat⁵⁶³;</p> <p>14:14 - Because strait⁵⁵⁴ is the gate⁵⁶⁴, and narrow⁵⁵⁸ is the way⁵⁵⁸, which leadeth⁵⁵⁹ unto life⁵⁶⁵, and few⁵⁶⁶ there be that find it⁵⁶⁷.</p> <p>14:15 - Beware⁵⁶⁸ of false⁵⁶⁹ prophets⁵⁵¹, who come to you⁵⁷⁰ in sheep's⁵⁷¹ clothing⁵⁷², but inwardly⁵⁷³ they are ravening⁵⁷⁴ wolves⁵⁷⁵.</p> <p>14:16 - Ye shall know them⁵⁷⁶ by⁵⁷⁷ their fruits⁵⁷⁸. Do men gather⁵⁷⁹ grapes⁵⁸⁰ of thorns⁵⁸¹, or figs⁵⁸² of thistles⁵⁸³?</p> <p>14:17 - Even so every good⁵⁸⁶ tree⁵⁸⁴ bringeth forth⁵⁸⁵ good⁵⁸⁶ fruit⁵⁷⁸; but a corrupt⁵⁸⁸ tree⁵⁷⁸ bringeth forth⁵⁸⁵ evil⁵⁸⁸ fruit⁵⁷⁸.</p> <p>14:18 - A good⁵⁸⁶ tree⁵⁸⁴ cannot bring forth⁵⁸⁵ evil⁵⁸⁷ fruit⁵⁷⁸, neither a corrupt⁵⁸⁸ tree⁵⁸⁴ bring forth⁵⁸⁵ good⁵⁸⁶ fruit⁵⁷⁸.</p> <p>14:19 - Every⁵⁸⁹ tree⁵⁸⁴ that bringeth not forth⁵⁸⁵ good⁵⁸⁶ fruit⁵⁷⁸ is hewn down⁵⁹⁰, and cast⁵⁹¹ into the fire⁵⁹².</p> <p>14:20 - Wherefore, by⁵⁷⁷ their fruits⁵⁷⁸ ye shall know them⁵⁷⁷.</p>			

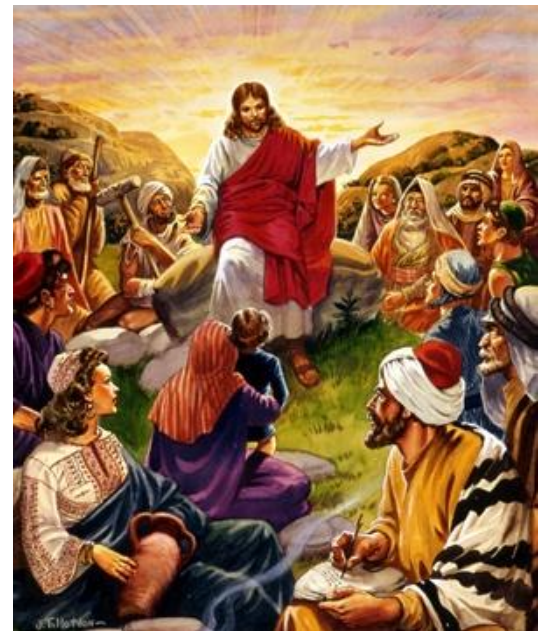
FOOTNOTES:

- 544 - Therefore** – The word “therefore” is translated from the Greek word “οὖν” or “oun”. It means then, therefore, accordingly, consequently or these things being so.
- 545 - all things** – The term “all things” is translated from the Greek word “πᾶς” or “pas”. Individually, it means each, every, any, all, the whole, everyone, all things or everything. Collectively, it means some of all types. This implies that there are no exceptions. The kindness and compassion of a disciple of Jesus should have no boundaries.
- 546 - men** – The word “men” is translated from the Greek word “ἄνθρωπος” or “anthrōpos”. It means a human being, whether male or female.
- 547 - do to you** – The word “do” is translated from the Greek word “ποιέω” or “poieō”. It means to make, produce, make ready, bear, do or create.

This saying is probably one of the best known of Jesus' profound teachings; **“Whatsoever ye would that men should do to you, do ye even so to them”**. It has come to be known as “The Golden Rule”; indicating a higher or heavenly way of living. The world often lives by rules of self preservation. It believes in survival of the fittest. The natural man justifies poor behavior assuring himself that the end always justifies the means, even if it is hurtful to others. The natural man has no concerns about the welfare of others since he considers it every man's responsibility to take care of himself. The Golden Rule changes this line of thinking. It is the way a disciple of Jesus is to think and act.

The Rabbi's at the time of Jesus had sayings similar to the Golden rule, but they were always a negative form of Jesus' teaching. Perhaps they were based on the proverb in the Old Testament which reads, **“Say not, I will do so to him as he hath done to me: I will render to the man according to his work.”**

The Sermon on the Mount



(Proverbs 24:29). The Golden Rule spoken by Jesus is “**compared with the following Rabbinic parallel, in which the gentleness of Hillel is contrasted with the opposite disposition of Shammai. The latter is said to have harshly repelled an intending proselyte, who wished to be taught the whole Law while standing on one foot, while Hillel received him with this saying: ‘What is hateful to thee, do not to another’.**” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 535).

Though the negative form of the Golden rule has merit, it is not a higher law. If it is lived properly, the negative form would reduce retaliation and retribution. It would eliminate many of the cruel and mean things that we do to one another, but it would not open the doors to the potential good that we could perform for our fellow man. **“In its negative form this rule is in fact the basis of all ethical teaching, but no one but Jesus ever put it in its positive form. Many voices had said, ‘Do not do to others what you would not have them do to you,’ but no voice had ever said, ‘Do to others what you would have them do to you’.**” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 278-279). If we lived by the Golden Rule, the world’s problems would begin to vanish at an astounding pace.

The foundation of the Golden Rule can be seen in all the dealings God has had with His children. He is always kind and merciful above that which we have earned. Moses recorded, **“And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day.”** (Deuteronomy 15:15).

548 - do ye even so – The word “even” is translated from the Greek word “καί” or “kai”. It means and, also, even, indeed or but.

A disciple of Jesus is a doer of good. He serves his fellowman, as he would like to be served. **“This rule requires the most vigorous self discipline. It is not easy rule to live by, but of all the rules, it is the most rewarding. Any person who masters this mode of life is living on the level of the prophets of God.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 281).

Doing good includes more than just our actions. A disciples treats others the way he would like to be treated, therefore, his thoughts are positive towards others, he speaks kindly of them, and he gives them mercifull consideration in every circumstance. He seeks the best interests of others. He is not demanding of others, nor does he expect them to repay favors. Joseph Smith taught, **“Never exact of a friend in adversity what you would require in prosperity.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 356). Jesus was the absolute example. He laid down His life for His friends. He laid down His life for every man and woman on earth.



It is not surprising that Jesus took a positive approach to an otherwise negative Jewish law. Good works are properly given with a positive attitude. Jesus never begrudged the service He gave. He was happy to serve, and blessed everyone He came in contact with. The Jews often served with a negative attitude or with selfish motives. **“It is not difficult to find many parallels to this saying in its negative form. As we have seen, there were two most famous Jewish teachers. There was Shammai who was famous for his stem and rigid austerity; there was Hillel who was famous for his sweet graciousness. The Jews had a story like this: ‘A heathen came to Shammai and said, ‘I am prepared to be received as a proselyte on the condition that you teach me the whole Law while I am standing on one leg.’ Shammai drove him away with a foot-rule which he had in his hand. He went to Hillel who received him as a proselyte. He said to him, ‘What is hateful to yourself, do to no other; that is the whole Law, and the rest is commentary. Go and learn.’ There is the Golden Rule in its negative form. In the Book of Tobit there is a passage in which the aged Tobias teaches his son all that is necessary for life. One of his maxims is: ‘What thou thyself hatest, to no man do’ (Tobit 4:16).”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 277). Below is a summary of anciently recorded negative forms of the Golden Rule;

Ben Sira Text (190-175BCE)	“Judge your neighbor’s feelings by your own, and in every matter be thoughtful.”
The Book of Tobit 4:15 (end of the 2 nd Century BCE)	“And what you hate, do not do to anyone.”
Hillel (1 st Century BC Rabbi, Talmud Shabbath 31a)	“What is hateful to you, do not do to your neighbor: that is the whole Torah, while the rest is a commentary thereof.”
Hieratic Wisdom (600-500BCE Egyptian Text)	“That which you hate to be done to you, do not do it to another.”
Confucius (Chinese Wiseman 551-479BCE)	“Do not do to others what you would not like yourself.”
Socrates (Greek Philosopher, Philo Crito 49c)	“So one ought not to return a wrong or an injury to any person, whatever the provocation is.”

(The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Golden Rule: A Moral Searchlight”, Eric Marlowe, page 204).

549 - to them – The term “to them” is translated from the Greek word “αὐτόσ” or “autos”. It means himself, herself, themselves, itself, he, she or it.

The Lord was careful to include everyone in His admonition. The Golden Rule doesn’t say treat the faithful as you would have them treat you, nor does it single out any group or type of people. Jesus expected His disciples to treat others with kindness regardless of their beliefs or lifestyles. Our society could greatly benefit from a renewed commitment to live the Golden Rule. We seem to get angry and have ill feelings towards anyone whose beliefs are different than our own. Our society even displays hate towards people who disagree with them. This is in total opposition to the Golden Rule. **“As Elder Russell M. Nelson said, ‘The Golden Rule...forbids interference by one with the rights of another’. In the eleventh article of faith, we claim the freedom of worshipping according to our own dictates, and, true to the Golden Rule, we proclaim the right of others to do the same. Calls for respect and tolerance are in large measure realized through the Golden Rule. In an increasingly connected world with its varying beliefs, cultures, and practices, the Golden Rule offers peace and harmony. What is more, the Golden Rule rejects notions of false freedom, the claim that people have the right to do whatever they choose.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Golden Rule: A Moral Searchlight”, Eric Marlowe, pages 202-203).

The Golden Rule superceeds the laws of man. Sometimes we get the false idea that so long as we treat our fellowman in accordance with accepted laws, worldly standards, and socially acceptable behavior then we have lived the Golden Rule. The Golden Rule is much more. It is not the way we expect to be treated, but rather the way we would like to be treated. It is the ultimate in kindness and respect. **“Harry J. Gensler said, ‘The Golden Rule...does not replace regular moral norms...It only prescribes consistency – that our actions (towards another) not be out of harmony with our desires...It tests our moral coherence. If we violate the Golden Rule, then we’re violating the spirit of fairness and concern that lies at the heart of morality’.**” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Golden Rule: A Moral Searchlight”, Eric Marlowe, page 203).

The Golden Rule has application in every aspect of life. When Jesus refers to “them”, he is referring to all our various relations and contacts in life. The Golden Rule is a key to a successful marriage, successful family relations, friendships, and public interactions. **“President Ezra Taft Benson referred to the rule as ‘the formula for successful relationships’.**” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “The Golden Rule: A Moral Searchlight”, Eric Marlowe, page 203).

Because we are all different, by design, we have different likes and dislikes. If we become self centered, we consequently ignore the needs of others, considering them inconsequential because they don't align with our own likes. The Golden Rule prompts husband to go purse shopping with their wives, and enjoy it because it brings joy to their wives. It required people of different political views to see their common love of country rather than the differences that might otherwise divide them. The Golden Rule teaches that **"while we want to be treated with due regard for those things we have in common, we also want to be treated with due regard for those things that are unique to us. Because the Golden Rule covers both, it behooves us to recognize not only our similarities but also our differences."** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "The Golden Rule: A Moral Searchlight", Eric Marlowe, page 208).

The Golden Rule might be considered a law of tolerance, but I would rather classify it as a law of love of all those we come in contact with. **"By thus connecting Fatherly love with a proactive Golden Rule, we become 'the hands and feet and spokesperson of divine love.'**" (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "The Golden Rule: A Moral Searchlight", Eric Marlowe, page 206). As we act as God acts towards us, we will change our life and the lives of those who come in contact with us. This is the process of salvation. **"Only the love that one has shown to his fellow men has the power to take one into the presence of God."** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 29).

Sometimes we experience meanness and disrespect from others, who are obviously not following the Golden Rule. I have heard it said of some people "they are hard to love". Though I don't know that I agree with that statement, I do believe that there are times where it is a challenge to follow the Golden Rule. It is easier to treat others nice, who reciprocate the treatment. It is harder to treat people kindly, when they are abusive and mean. Even so, Jesus did not separate the way we treat nice people and mean people. He just said "others" and "them". Jesus requires His disciples to treat all men the way that we would like to be treated. This is always possible when we act in faith, knowing that the spirit of the Lord has the power to soften our hearts and increase our ability to love. **"Sometimes the light we need to meaningfully apply the Golden Rule is acquired as we proceed in faith."** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, "The Golden Rule: A Moral Searchlight", Eric Marlowe, page 210).

550 - the law – The word "law" is translated from the Greek word "νόμος" or "nomos". It means anything established, anything received by usage, a custom, a law, or a command. It is often used scripturally to refer to the Mosaic law; more specifically the Pentateuch.



If there was any question as to what summarizes the law, Jesus clarifies it for His disciples. The Golden Rule circumscribes the law as a whole. The law is designed to help the children of God become like God. Therefore, the law must help us learn how to properly treat each other.

551 - prophets – The word "prophets" is translated from the Greek word "προφήτης" or "prophētēs". The Greek word means an oracle or interpreter of hidden things. It is one who, moved by the Holy Ghost, declares the word and will of God. It is one chosen of God to act as His spokesman before men, and possesses authority from God. **"A true prophet is one who holds the holy priesthood; who is a legal administrator; who has power and authority from God to represent him on earth. A true prophet is a teacher of righteousness to whom the truths of the gospel have been revealed and who presents them to his fellowmen so they can become heirs of salvation in the highest heaven. A true prophet is a witness, a living witness, one who knows, and one who testifies....A false prophet is the opposite of all this."**



(The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, pages 112-113).

In the Sermon on the Mount, Jesus was teaching His disciples. The inner circle of these disciples will become His apostles. They would become prophets, seers, and revelators. Most people see a prophet as someone who can predict the future. **"The mission of 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; as legal administrators some have possessed keys enabling them to administer the fulness of gospel ordinances." (Mormon Doctrine, Bruce R. McConkie, pages 544-547). The heart of the role of a prophet is helping the people live the Golden Rule. A prophet preaches the doctrines and laws that help us treat each other as God would have us treat each other. As we follow the prophet, we live after the pattern of Jesus. As we live like Jesus, we are worked upon by the Holy Ghost. The Holy Ghost testifies of truth. Receiving knowledge through the Holy Ghost is revelation. A testimony is received by revelation. **"Nothing more than the testimony of Jesus is needed to make a person a prophet."** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 251).

552 - Enter – The word "enter" is translated from the Greek word "εἰσερχομαι" or "eiserchomai". It means to go out or to come in; to enter. Metaphorically, it is the entrance into any condition, state of things, society or employment. Jesus is speaking metaphorically of the path that leads us back home to God. To come back to God, we must enter onto the Gospel path. The disciples must enter the path by ordinance, covenant and righteous living. **"Our Lord's mighty sermon is drawing to its close. He is about to lay the capstone on the structure of doctrine and counsel and exhortation which his gracious words have built, and that capstone is: Keep the commandments so as to be able to withstand the trials and tests that are ahead."** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 114).

553 - in at – The word "at" is translated from the Greek word "διά" or "dia". It means through a place time or place.

554 - strait – The word “strait” is translated from the Greek word “στενός” or “stenos”. It means narrow or strait. **“The words strait and narrow mean about the same thing: constricted, tight. The juxtaposition of synonyms is a familiar ancient Hebrew literary technique (see Encyclopedia of Mormonism, 3:1419).”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 221). It should be noted that a strait path may have many turns and curves, but it will have clearly defined narrow boundaries. Elder McConkie explained, **“Strait gate. Not straight, but s-t-r-a-i-t, meaning narrow, restricted, limited. By entering the strait gate men get on the path which is both strait and which leads to eternal reward hereafter. Baptism is the strait gate which puts men on the path leading to the celestial world; the new and everlasting covenant of marriage is the strait gate which starts men and women out in the direction of exaltation in the highest heaven of that world.”** (Mormon Doctrine, Bruce R. McConkie, pages 694-695).



Mortality will have many trials and tribulations. This is the divine plan for our progression. No one will have a “straight” path home to God; however, those who maneuver life within the narrow boundaries established by our loving Heavenly Father will come safely home to Him. This path is a “strait” path. Anyone that has hiked a mountain path through mountains and cliffs understands the term strait. So long as you keep yourself balanced on the path, you are safe. Straying from the path might be perilous. Farrar wrote, **“The gate was strait, the path narrow, but it led to life; by the lives and actions of those who professed to live by it.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 178).

Satan would have us believe that the rules of God are restrictive. I suppose from the vantage point of the natural man, the laws of God prohibit many evil and destructive behaviors. The view of the natural man is very short sighted. In the long run, living a life without boundaries or limitations results in restrictive consequences. Whereas, living a life with God given boundaries results in long term freedom and happiness. **“Hesiod, the old Greek poet, writes, ‘Wickedness can be had in abundance easily; smooth is the road, and very nigh she dwells; but in front of virtue the gods immortal have put sweat.’ Epicharmus said, ‘The gods demand of us toil as the price of all good things.’ ‘Knave,’ he warns, ‘yearn not for the soft things, lest thou earn the hard’.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 283).

The Sermon on the Mount is a heavenly set of boundaries to the straight path. The doctrines contained in the Sermon on the Mount are the characteristics of Jesus. He is the leader on the path, and we need only follow Him. King Benjamin taught, **“And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.”** (Mosiah 3:17).

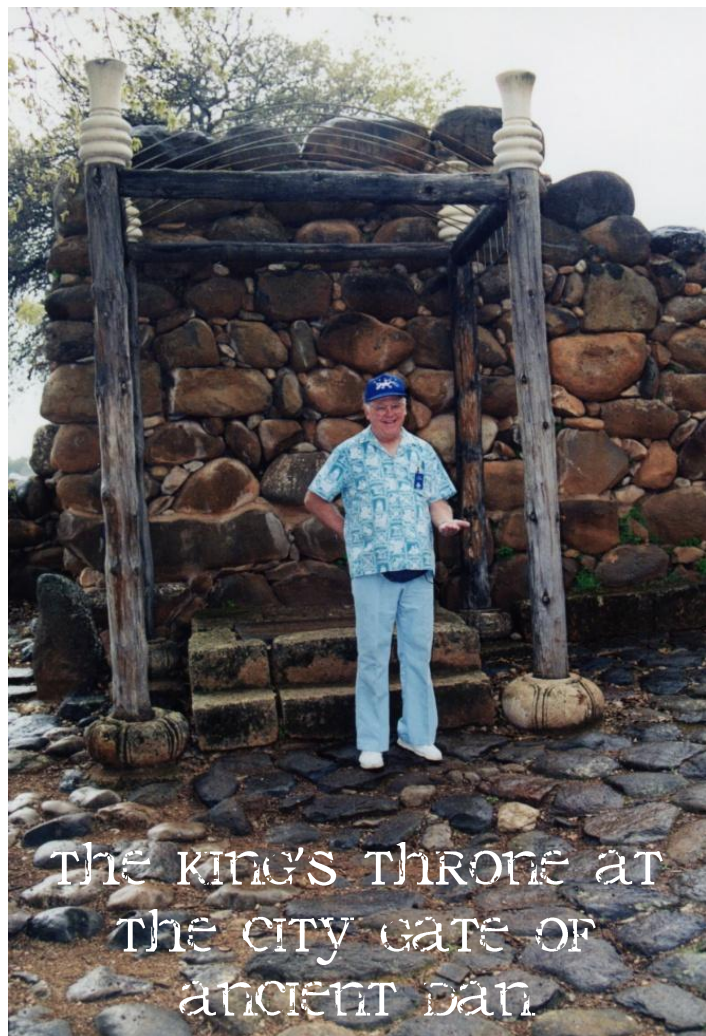
“Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost. And then are ye in this strait and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive. And now, my beloved brethren, after ye have gotten into this strait and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save. Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen.” (2nd Nephi 31:17-21).

555 - gate – The word “gate” is translated from the Greek word “πύλη” or “pylē”. It means a gate, especially of the larger sort; of a city wall, town, temple or prison. Metaphorically, it is used to represent the access or entrance into any state of being or condition.

In the ancient world, powerful rulers built walls around their cities to assure that their enemies were not allowed in. The walls, often large and formidable, would be constructed with city gates that were designed to screen people who wished to enter the city. Those entering were required to submit to a covenant of allegiance and pay a tax. In some ancient cities, the King would sit on a throne at the gate, accepting these items. In other instances, an authorized representative of the king would perform this duty. A well designed gate was a narrow, and restricted passage. This assured that only those that complied with the demands of the King could pass.

Given this historical information, it is not surprising that Jesus uses this metaphor to teach His disciples. They would have recognized the nuances that we have since lost. The gate represents a decision that everyone desiring entrance must make. It is made by covenant, and required strict obedience. Only those that made the appropriate sacrifice and commitment would be allowed to enter and remain in the city. Violation would cause expulsion, and in some cases death. Luke records, **“Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.”** (Luke 13:24). Inability would be due to behavior, associations, and inability to make and keep covenants. It might also be due to one’s inability to pay the appropriate taxes. Of course, this is symbolic of gospel covenants and the offering of obedience to the commandments of God.

Those entering into an ancient city did not negotiate terms. The terms were set by





the King. They were non-negotiable. One accepted the terms, and entered in by the narrow gate, or one did not enter. Arguing with the King over terms was surely not a good idea. The Lord taught, **“Wherefore, enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen.”** (Doctrine and Covenants 22:4).

Citizenship gave individuals unique privileges to come and go. We gain our citizenship through the ordinances of the gospel. We maintain our citizenship by keeping the covenants of the gospel. The Lord taught Joseph Smith, **“For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed.”** (Doctrine and Covenants 43:7).

The city represents the abode of God. It symbolizes eternal life and exaltation. The strait gate symbolizes the **“passage from spiritual poverty to exaltation”**. A gate in general represents **“entrance and admission to a new life.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, pages 72-73). **“In ancient Egyptian, Canaanite, Phoenician, and Oriental religions, a doorway or gate to a temple symbolized the entrance to the divine realm, the**

transition between sacred and profane space. The gods’ abode was often pictured as a great palace with imposing gates. The tower of Babel was intended as a stairway to ‘Bab El’, the Gate of God.” (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 60).

556 - wide – The word “wide” is translated from the Greek word “πλατύς” or “platys”. It means broad.

Board is the opposite of narrow. If narrow or strait symbolizes the clear and undeviating commandments of God, broad then symbolizes the unclear and lax morals of the world. While a world might see a broad approach to life as easy and fun, it will not qualify one for eternal increase. **“Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received. That which is wrong under one circumstance, may be, and often is, right under another.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 287). Such is the challenge of walking the narrow path. It requires the constant companionship of the spirit. Is it any wonder that the first ordinance of the gospel is followed by the gift of the Holy Ghost. He is the guide to the narrow path.

557 - broad – The word “broad” is translated from the Greek word “εὐρύχωρος” or “eurychōros”. It means spacious or broad. **“The broad gate is always open, and all the influences of the world urge and entice men to enter and go downward to darkness; the narrow gate is open only to those who desire righteousness and who seek the Lord, and his goodness.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 111). So why is the world so enamored with the broad gate and the wide path? It is because the world sees that it **“requires no commitments, repentance, no covenant, and no effort. A person stumbling through life without a purpose and without developing a searching, seeking mind will inevitably wander into the wide gate and then stagger down the broad way until he reaches the portals of despair where Satan awaits him.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 281). There is a reason why the easy way is seldom the right way. Nothing good in life comes easy. The good things required effort, sacrifice, and obedience.

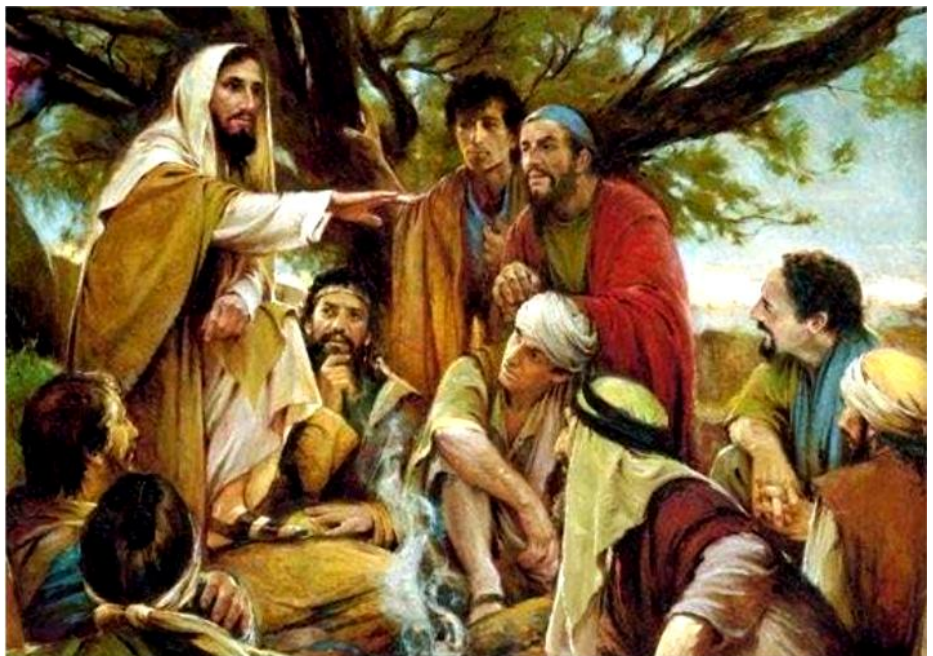
The world will teach that it doesn’t matter what road or path we take. They would have us believe that all paths lead back to God. Your path might be one of obedience, while mine is one of wickedness, and yet we will both find our way to eternal bliss. This is a false doctrine designed to bring about much misery to many people. J. Reuben Clark taught, **“I have thought how much the fundamental idea in the dictum, ‘All roads lead to Rome,’ has come to mean among us...I fear, as I have talked and heard others talk, that there may be a feeling, in fact, I know there is among some, that is does not make very much difference to what church we belong, what creed we may have, and not too much difference, within very broad limitations, what we do.”** (Behold the Lamb of God, J. Reuben Clark, Jr., page 243). The fact is there is only one path back to our Father in Heaven, and He defines the path.

558 - the way – The word “way” is translated from the Greek word “ὁδός” or “hodos”. It means a road, a traveler’s way, or a journey. Metaphorically, it is a course of conduct or a way of thinking, feeling or deciding.

The Great God of Heaven has endowed all of His children with the gift of choice. He allows us the freedom to choose our way in life. We can choose whatever path we wish to walk. Even so, we are not free to choose the consequences of the path we committed ourselves to. Moses wrote, **“Behold, I set before you this day a blessing and a curse;”** (Deuteronomy 11:26). The way God has prescribed to His children is full of blessings; while all other paths are infested with various cursings. In another passage, Moses wrote, **“See, I have set before thee this day life and good, and death and evil;”** (Deuteronomy 30:15).

One might justify the wrong path in life by accepting the cursings or uncomfortable circumstances. Unfortunately, cursings are eternal if not corrected in the proper fashion. We cannot accept today’s consequences and assume that there is no other consequence. Jeremiah recorded, **“And unto this people thou shalt say, Thus saith the Lord; Behold, I set before you the way of life, and the way of death.”** (Jeremiah 21:8).

Even worse is the attitude that it is somehow worth it to trade eternal blessings for carnal and earthly pleasures. **“Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich...Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once.”** (Proverbs 28:6, 18).



559 - leadeth – The word “leadeth” is translated from the Greek word “ἀπάγω” or “apagō”. It means to lead away; especially referring to those who are led off to trial, prison, or punishment. **“There are not many roads that lead to heaven. There is one and only one, and that is the road that we profess to travel and should be traveled.”** (Behold the Lamb of God, J. Reuben Clark, Jr., page 246).

560 - destruction – The word “destruction” is translated from the Greek word “ἀπόλεια” or “apōleia”. It means destroying, utter destruction, a perishing, or ruin. **“By definition, 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 Gof as a soul or spirit ceasing to exist as such.”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 250). Our destruction is really the destruction of our eternal progression and increase.

561 - many – The word “many” is translated from the Greek word “πολύς” or “polys”. It means many, much, or large.

562 - there be which go – The word “go” is translated from the Greek word “εἰσέρχομαι” or “eiserchomai”. It means to go out or to come in; to enter. Metaphorically, it is the entrance into any condition, state of things, society or employment.

Americans, and perhaps the global society, has become very impatient. We want the desires of our hearts filled right now. Waiting is frustrating, and often considered unacceptable. Unfortunately, exaltation requires patience. The “gateway” ordinance for exaltation is baptism; and yet, after baptism we are far from our final goal. We have entered the path, but we have not yet walked it. **“Very rarely something may emerge complete and perfect in a flash, but far oftener greatness is the result of long labour and constant attention to detail. Horace in ‘The Art of Poetry’ advises Piso, when he has written something, to keep it beside him for nine years before he publishes it. He tells how a pupil used to take exercises to Quintilius, the famous critic. Quintilius would say, ‘Scratch it out; the work has been badly turned; send it back to the fire and the anvil.’ Virgil’s Aeneid occupied the last ten years of Virgil’s life; and, as he was dying, he would have destroyed it, because he thought it so imperfect, if his friends had not stopped him. Plato’s Republic begins with a simple sentence: ‘I went down to the Piraeus yesterday with Glaucon, the son of Ariston, that I might offer up prayer to the goddess.’ On Plato’s own manuscript, in his own handwriting, there were no fewer than thirteen different versions of that opening sentence. The master writer had laboured at arrangement after arrangement that he might get the cadences exactly right.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 283). So it is with our exaltation. We must work through the trials of life so that righteous experience can fill our souls. Repentance is part of walking the path. That process purifies and qualifies us for the blessings of eternity.

563 - thereat – The word “thereat” is translated from the Greek word “διὰ” or “dia”. It means through a place time or place. The Codex Sinaiticus translates the phrase “go in thereat” as “go in through it”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 7, Verse 13, page 20).

564 - narrow – The word “narrow” is translated from the Greek word “θλιβῶ” or “thlibō”. It means to press (as grapes); to press hard upon. It means to compress the way. It is used metaphorically to convey the idea of trouble, affliction, or distress.

The way of the disciple is designed to be difficult. A disciple must be proven in all things, that he might learn through the trials of life the difference between good and evil. The narrow path is one of affliction and trouble. It is also one of joy and happiness. The spirit of the Lord accompanies those that walk the strait and narrow path.

565 - life – The word “life” is translated from the Greek word “ζωή” or “zōē”. It means life, referring to the state of anything in possession of vitality and animation. It refers to a living soul. Elder McConkie writes that this passage has reference to eternal life. He says, **“Eternal life, the kind of life that God lives. Those so attaining inherit all things including eternal lives or ‘a continuation of the seeds forever and ever.’”** (The Doctrinal New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 250).

566 - few – The word “few” is translated from the Greek word “ὀλίγος” or “oligos”. It means little, small or few.

567 - find it – The word “find” is translated from the Greek word “εὐρίσκω” or “heuriskō”. It means to come upon, to hit upon, or to met with. It means to find by inquiry, thought, examination, scrutiny, observation, or to find out by practice or experience.

568 - beware – The word “beware” is translated from the Greek word “προσέχω” or “prosechō”. It means to bring near, to bring to, to give attention to, to take heed, to devote thought and effort to, or beware.

Here we have the Master, the Great Jehovah, issue a caution with the word “Beware”. I think we should all give great attention to what follows. If Jesus saw fit to issue such a warning to His disciples, we should take caution very serious.

Jesus is warning of those whose would lead us off the path of exaltation. He is teaching the disciples to beware of false prophets. We tend to think of a false prophet as a great and powerful leader who claims that he is called of God. While this may be true, there is much more to the definition. A false prophet is anyone who teaches the doctrine of men and claims that they come from God. A false prophet teaches contrary to the will of God, but claims that his teachings are divine. Elder Ballard taught, **“When we think of false prophets and false teachers, we tend to think of those who espouse an obviously false doctrine or presume to have authority to teach the true gospel of Christ according to their own interpretation. We often assume that such individuals are associated with small radical groups on the fringes of society. However, I reiterate: there are false prophets and false teachers who have or at least claim to have membership in the Church. There are those who, without authority, claim Church endorsement to their products and practices. Beware of such.”** (General Conference, “Beware of False Prophets and False Teachers, M. Russell Ballard, October 1999).

We must beware of false prophets because their words are so enticing. They generally teach that which we want to hear. **“Of course, one of the most popular nostrums sold by the false prophets has always been the promise that getting into heaven is not a climb, it’s a glide.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 283). False prophets offer easy solutions which result in sorrow and disappointment.



569 - false – The term “false prophets” is translated from the Greek word “ψευδοπροφήτης” or “pseudoprophētēs”. It means one who, acting the part of a divinely inspired prophet, utters falsehoods under the name of divine prophecies. The word “pseudo” is used in English and means not genuine, a sham, not real, or pretended. It means a close or deceptive resemblance to the truth.



By definition a “false” prophet is not just a liar, but they lie like the truth. They are convincing, and appear sincere. Shakespear wrote, **“The devil can cite Scripture for his purpose. An evil soul producing holy witness is like a villain with a smiling cheek, a goodly apple rotten at the heart. O, what a goodly outside falsehood hath!”** (The Merchant of Venice, William Shakespear). Without the guidance of the spirit, it is often difficult to discern a false prophet from a true prophet. This was the story of a Joseph Smith. While living in Palmyra, New York the Smith family was exposed to numerous religions who were preaching in the area. The various ministers all professed to teach the truth. Joseph listened to the different ministers, who were all convincing. He was utterly confused when he turned to the scriptures. The spirit of the Lord directed Joseph to seek God out in prayer. That prayer changed everything for Joseph. The truth became clear to him, inspite what the various false prophets had taught him.

Many man have fallen prey to conspiring men, who play the role of prophet. **“False prophets—the curse and scourge of the world. How awful and awesome and evil it is when one pretends and professes to speak for God in leading men to salvation, but in fact has a message that is false, a doctrine that is not true, and a prophecy that will not come to pass.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 112). What a horrible trap to be caught in! And yet, many men are caught in the web of false prophets and don’t even know they have been deceived. In spite of the deceptive skills displayed by false prophets, we are still free to choose who we follow in life. **“Without true prophets there is no salvation; false prophets lead people astray; men choose, at the peril of their salvation, the prophets whom they follow.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 113).

What on earth would prompt a man to take the role of a false prophet? The answer lies in the typical temptations of the natural man; greed, power, and flattery to name a few. **“The basic fault of the false prophet is self-interest. The true shepherd cares for the flock more than he cares for his life; the wolf cares for nothing but to satisfy his own gluttony and his own greed. The false prophet is in the business of teaching, not for what he can give to others, but for what he can get to himself.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 286). Is it any wonder that some of the worlds ministers are multi-millionaires? There is a lot of money to be made teaching the doctrines of men. People will pay lots of money to be told what they want to hear. **“False prophets are of the world; they follow the practices of the world; they**

teach what the carnal mind desires to hear; they are loved by the world.” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 112). A true prophet teaches the word of God regardless of our acceptance or favor with what is being taught.

False prophet may thrive in the ways of the world, but their spiritual life is placed in danger on account of their actions. The Lord told Moses, **“But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.”** (Deuteronomy 18:20). Some might expect that the Lord is speaking of physical death, but experience would say that He is referring to spiritual death. During our mortal probation, the Lord generally allows us to make poor decisions, often without immediate consequences. This is frustrating to some, who would like to see quick judgment on those that cause harm; however, mortality is a time of mercy. It is a testing period that is extended so that man might have time to repent and come unto Jesus. The same is true for false prophets.

False prophets serve a vital role in God’s plan for our progression. They provide opposition to God, giving us an opportunity to exercise true agency. Joseph Smith taught, **“When a man goes about prophesying, and commands men to obey his teachings, he must either be a true or false prophet. 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, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 365). Such difficult choices require effort and divine assistance for us to choose correctly. These are the skills and practices that God wants us to master.

As the Lord progresses His work on the earth you can expect the devil to increase his opposition. One of Satan’s greatest tools are false prophets. **“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, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 411). Is it any wonder that **“wherever God erects a house of prayer, the Devil always builds a chapel there; and ‘twill be found, upon examination, the latter has the largest congregation.”** (Daniel Defoe)?

Not only does the world prefer the false prophet, but they dispise the true prophet. The false prophet tells them what they want to hear. The true prophet threatens their way of life. They threaten their false sense of peace and security. In the Sermon on the Mount, Jesus is preparing His disciples for the ministry. He knows that they will be contested at every turn by false prophets who are well versed and educated in the ways of the world. He also knows what awaits His dear friends. Joseph Smith understood the way the world treats a true prophet. He wrote, **“The world always mistook false prophets for true ones, and those that were sent of God, they considered to be false prophets and hence they killed, stoned, punished and imprisoned the true prophets, and these had to hide themselves ‘in deserts and dens, and caves of the earth,’ and though the most honorable men of the earth, they banished them from their society as vagabonds, whilst they cherished, honored and supported knaves, vagabonds, hypocrites, impostors, and the basest of men.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 233). This is why the Savior warns His disciples to “beware” or false prophets.

Not much has changed in 2,000 years. **“Every man has a natural, and, in our country, a constitutional right to be a false prophet, as well as a true prophet.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 389). It is up to us to choose whom we will follow, and what we will be.

570 - come to you – The word “come” is translated from the Greek word “ἐρχομαι” or “erchomai”. It means to come from one place to another, to make an appearance or come before the public. **“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, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 365).

571 - sheep's – The word “sheep’s” is translated from the Greek word “πρόβατον” or “probaton”. It means any four footed , tame animal accustomed to graze; i.e. small cattle. The word is commonly used to refer to sheep of goats. Sheep symbolize “**blind and unintelligent following. They can also symbolize the flock of Jesus or the faithful to Him.**” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 151). “**Because of their association with sacrifice, sheep came to represent the innocent victim, especially when used in the expression ‘like a sheep being led to slaughter’.**” (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 154).

To fully understand the message of Jesus’ metaphor, we must understand all the symbols and their significance.

SYMBOL	meaning
The Sheep	Men and women searching for safety and peace
The Shepherd	Someone authorized by the Good Shepherd to care for the sheep and protect them from harm.
The Good Shepherd	Jesus Christ, the Savior of all the sheep
The Clothing	Status, position, authority, covering of sin, atonement
The Wolf	Satan, wicked and conspiring men



In the Sermon on the Mount, Jesus is teaching His disciples that there will be many who come pretending to be authorized representatives of God. Barclay explained, “**He said that the false prophets were like wolves in sheep’s clothing. When the shepherd watched his flocks upon the hillside, his garment was a sheepskin, worn with the skin outside and the fleece inside. But a man might wear a shepherd’s dress and still not be a shepherd. The prophets had acquired a conventional dress. Elijah had a mantle (1 Kings 19:13; 1 Kings 19:19), and that mantle had been a hairy cloak (2 Kings 1:8). That sheepskin mantle had become the uniform of the prophets, just as the Greek philosophers had worn the philosopher’s robe. It was by that mantle that the prophet could be distinguished from other men. But sometimes that garb was worn by those who had no right to wear it, for Zechariah in his picture of the great days to come says, ‘He will not put on a hairy mantle in order to deceive’ (Zechariah 13:4). There were those who wore a prophet’s cloak, but who lived anything but a prophet’s life.**” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 286).

572 - clothing – The word “clothing” is translated from the Greek word “ἐνδυμα” or “endyma”. It means a garment, raiment, cloak or an outer clothing. Clothing is often used as a symbol representing; status, position, authority, the ability to cover sins, and atonement. Satan is an expert at disguising his wicked ways as works of righteousness. Shakespeare wrote, “**And thus I clothe my naked villainy with odd old ends stol’n out of holy writ; And seem a saint, when most I play the devil.**” (Richard III, William Shakespeare). By masking his temptation with sacred scriptures, and elements of righteousness Satan is capable of confusing even the most devoted disciple of Jesus. “**The Devil hath power to assume a pleasing shape.**” (Hamlet, William Shakespeare).

573 - inwardly – The word “inwardly” is translated from the Greek word “ἑσωθεν” or “esōthen”. It means from within, specifically one’s soul. The Codex Sinaiticus translates “inwardly” as “within”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 7, Verse 15, page 20).

It has been said that one should never judge a book by its cover. In the case of Jesus’ words in this passage, His disciples must be cautious not to believe someone’s words based on their outward appearance. The disciple must look to the heart. “**A man may teach in order to help others, or he may teach to show how clever he is. Denney once said a savage thing: ‘No man can at one and the same time prove that he is clever and that Christ is wonderful.’ Prestige is the last thing that the great teachers desire.**” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 289). When trying to discern a true prophet and a false prophet, knowing the motives and intentions of the heart is crucial. In many instances, only the spirit of the Lord can provide this insight.

The ancient Jews prohibited paid ministry; however, the apostate Jews at the time of Jesus had found ways to circumvent that rule and many others. In the process, they became false teachers and false prophets. “**The Rabbis were the Jewish teachers, but it was a cardinal principle of Jewish Law that a Rabbi must have a trade by which he earned his living, and must on no account accept any payment for teaching. Rabbi Zadok said, ‘Make the knowledge of the Law neither a crown wherewith to make a show, nor a spade wherewith to dig.’ Hillel said, ‘He who uses the crown of the Law for external aims fades away.’ The Jews knew all about the teacher who used his teaching self-interestedly, for no other reason than to make a profit for himself.**” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 289). Unfortunately, many had fallen into this state. Jesus knew that the disciples would be greatly challenged by false prophets as they furthered the work of salvation.

574 - ravening – The word “ravening” is translated from the Greek word “ἄρπαξ” or “harpax”. It means rapacious, or ravenous. It is used of an extortioner or a robber. This is an appropriate word for a false prophet in that they rob people of their exaltation. They rob people of the blessings of heaven. Ezekiel taught, “**Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.**” (Ezekiel 22:27)

575 - wolves – The word “wolves” is translated from the Greek word “λύκος” or “lykos”. It means a wolf. It is used metaphorically of cruel, greedy, rapacious or destructive men. Wolves



symbolize **“the earth, evil, devouring, fierceness, bloodthirstiness, cruelty, and persecution.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 194).

Wolves are the natural enemies of sheep. A wolf kills sheep to satisfy its own hunger. Similarly, false prophets are the natural enemy to the children of the Lord. They destroy them spiritually in order to satisfy their own carnal needs.

576 - know them – The term “ye know” is translated from the Greek word “ἐπιγινώσκω epiginōskō”. It means to become thoroughly acquainted with, to know thoroughly. It means to know, recognize, or understand.

In order to know or recognize a false prophet, we must know and recognize the Master. Without truly knowing the Master, we will never be capable of seeing the difference between a true prophet and a false prophet. The only way to know the Master, that being Jesus, is by serving Him and keeping His commandments. In this fashion, we learn the works of God, His character, and His ways. **“Even a child is known by his doings, whether his work be pure, and whether it be right.”** (Proverbs 20:11). False prophets are known by their works. It is imperative that we know the Master. We cannot be disciples if we don’t know Him. **“When the Lord comes in glory, nothing will be more heartbreaking than the sorrows of those who have thought they were disciples of Christ, and then find they are not.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 283).

577 - by – The word “by” is translated from the Greek word “ἀπό” or “apo”. It means of separation.

No matter how hard they try and deceive, false prophets will always reveal themselves by their works. Millet wrote, **“...a person’s deeds show what the person is [that prophets are known by their fruits], and he is now saying that words are not the significant thing. It is easy for anyone to profess loyalty, but to practice it is quite another thing.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “By Their Fruits Ye Shall Know Them”, Robert L. Millet, page 216). Close observation will always reveal a false prophet.

The same can be said for us. Our actions will reveal who our true allegiance is devoted to. We may profess to be followers of Jesus, but if our actions are evil we are not His disciple. **“President Joseph F. Smith thus warned: ‘Show me Later-day Saints who have feed upon miracles, signs and visions in order to keep them steadfast in the Church, and I will show you members of the church who are not in good standing before God, and who are walking in slippery paths. It is not by marvelous manifestations unto us that we shall be established in the fruit, but it is by humility and faithful obedience to the commandments and laws of God.’** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “By Their Fruits Ye Shall Know Them”, Robert L. Millet, pages 216-217). A true disciple does as the Master does. A disciple is more than mere words, and flowery sermons. **“If we talk the talk, we really ought to walk the walk.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “By Their Fruits Ye Shall Know Them”, Robert L. Millet, page 217).

578 - fruits – The word “fruits” is translated from the Greek word “καρπός” or “karpos”. It means fruit; any fruit of the tree, vine, or of the fields. It is used metaphorically for works, acts, deeds, profit, advantage, or consequences. To gather fruit (i.e. a reaped harvest) into life eternal (as into a granary), is used figuratively of those who, by their labours, have conditioned their souls to obtain eternal life. Good fruit symbolizes **“immortality and the works that lead there.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 72). **“Fruits, here, symbolizes the qualities of character that are developed under gospel discipline. One thinks of the three cardinal virtues of Christianity: faith, hope and love; and the numerous other qualities of which these are the parents.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 160).



Much of the ancient world was agrarian. They lived and died at the mercy of the land. They became quite proficient and knowledgeable in growing in harsh environments. Because this was a way of life for most people at the time of Jesus, a metaphor regarding fruit and trees would have been readily understood. **“The Jews, the Greeks and the Romans all used the idea that a tree is to be judged by its fruits. ‘Like root, like fruit,’ ran the proverb. Epictetus was later to say, ‘How can a vine grow not like a vine but like an olive, or, how can an olive grow not like an olive but like a vine’ (Epictetus, Discourses 2: 20). Seneca declared that good cannot grow from evil any more than a fig tree can from an olive.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 288). Much labor went into growing and caring for a tree. A tree that consequently produced poor fruit was a frustrating waste. The ancient farmers would cut the tree down, and burn it so that a new tree could be planted.

Metaphorically, we are the Lord’s tree, and the world is His vineyard or field. Trees that refuse to produce good fruit, or rather people who refuse to follow the Lord shall be removed so that faithful servants can find place in the Lord’s field. The Lord taught Joseph Smith, **“The ax is laid at the root of the trees; and every tree that bringeth not forth good fruit shall be hewn down and cast into the fire. I, the Lord, have spoken it.”** (Doctrine and Covenants 97:7).

As we produce the works that we were created to perform, we complete the measure of our creation. This defines us as children of Deity. Elder McConkie wrote, **“By their fruits—their words, their acts, the wonders that they do—these things shall separate true prophets and teachers from false ones.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 113).

Our works define our inner commitment. The way we serve, and the way we behave are indications of a faithful soul. Moroni taught, **“For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.”** (Moroni 7:6). In the Book of Luke, a similar accounting of this portion of the sermon states, **“For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.”** (Luke 6:44). The fact is, if our desires are evil, they will not producing lasting good works.

579 - gather – The word “gather” is translated from the Greek word “συλλέγω” or “syllegō”. It means to gather up, or to collect in order to carry off.

580 - grapes – The word “grapes” is translated from the Greek word “σταφυλή” or “staphylē”. It means grapes or a bunch of grapes. Grapes symbolize **“wisdom. The juice of the grape symbolizes the blood of Jesus.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 76). **“Grapes signify: fertility, immortality, joy, marriage, and the Jewish people.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 65).

Grapes were a staple of life in Israel. It represented the goodness of the land. Jesus is using the symbol of the grape to represent the good and righteous works of the earth.

581 - thorns – The word “thorns” is translated from the Greek word “ἄκανθα” or “akantha”. It means a thorn of bramble. It can be used in relation to a bush, brier or a thorny plant. Thorns symbolize **“sin, sorrow, tribulation, and the anguish of Jesus (i.e. the crown of thorns and the atonement).”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 170).

Thorns represent evil men. Evil men do not produce good works anymore than thorns can produce grapes. An interesting note, considering Jesus has been warning His disciples about false prophets who pretend to be true prophets, is that there is a thorny plant that produces a fruit that often resembles a grape. Barclay wrote, **“There was a certain thorn, the buckthorn, which had little black berries which closely resembled little grapes.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 288). The fruit of most species of buckthorn contain a yellow dye and the seeds are rich in protein, however, they are quite toxic. Oils from the seeds are used for making lubricating oil, printing ink, and soap. **“There grew in the land of Jesus a formidable abundance of thorns and thistles, and they could not escape the figurative eye of the prophets and the Savior. Thorns and thistles served only to afflict, distract, and annoy. They never symbolized anything good or positive.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 222).

582 - figs – The word “figs” is translated from the Greek word “σῦκον” or “sykon”. It means a fig, or the ripe fruit of a fig tree. The fig symbolizes **“peace, life, prosperity, the covering of sin, and plenty.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 66). The Encyclopedia of Jewish Symbols records, **“Figs signify: blessing, peace, prosperity, redemption, and sin.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 53).



583 - thistles – The word “thistles” is translated from the Greek word “τρίβολος” or “tribolos”. It means a thistle, a prickly wild plant, or a plant that is hurtful to other plants. Thistles symbolize **“defiance, austerity, vindictiveness, sin, sorrow, and evil. It is the food of asses.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 170). Like thorns, thistles are used by the Savior, in the Sermon on the Mount, to symbolize evil and conspiring men.

“There was a certain thistle, which had a flower, which, at least at a distance, might well be taken for a fig.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 288). Again, Jesus is showing His disciples that thistles cannot produce figs anymore than a false prophet can produce righteous works.

584 - tree – The word “tree” is translated from the Greek word “δένδρον” or “dendron”. It means a tree. The Tree symbolizes **“life. It is the synthesis of heaven, earth, and water. The symbol of the tree is tied to the fruit it produces.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, pages 176-177). The Encyclopedia of Jewish Symbols says that **“trees are a universal symbol, inspiring awe and admiration among the people who depend on them for sustenance and shelter...Because they grow taller and live longer than human beings, trees also symbolize life, development, immortality, strength, and majesty...Like humans, trees grow slowly, and mature after many years, continually growing new branches...The two most famous trees in Judaism are the Tree of Knowledge of Good and Evil and the Tree of Life.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 181).

Since the faithful soul will obtain eternal life and exaltation, the symbol of the tree is an appropriate symbol for the righteous soul. Our divine potential is eternal. **“Trees were also among the favorite objects of biblical imagery and symbolism. Trees usually represent people. Comparing the characteristics of trees to the human experience was a familiar teaching approach among the Jewish sages for centuries.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 223). Jesus would have drawn on imagery that would be best understood by His disciples. He was teaching to be understood. **“It is possible that in this last statement, Jesus was playing off a well-known rabbinic chastisement that used the image of a tree. ‘He [Rabbi Eliezer ben Azarya] used to say: One whose wisdom exceeds his deeds, so what is he like? To a tree that has many branches and few roots, so that when the wind comes, it plucks it up and turns it over.’”** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 352).



In most cases, the symbol of the tree can be used for both righteous and wicked people. The determining factor seems to be the tree's ability to meet the measure of its creation. The fruit produced by the tree seems to be the main factor in determining the symbol. Leland Monson breaks down the people in the world into three categories. He wrote, **“There are three classes of religious people in the world, (1) those who are strict about obeying outward practices, baptism, the sacrament of the Lord's supper, temple ordinances, church attendance, non-use of tobacco, and liquor, (2) those who seek glory in the hereafter by making their lives conform to high principles, - righteousness, and (3) those who feel they need of both of these avenues of expression. Ritualism alone cannot take us through the pearly gates; neither can righteousness, without ritualism, for no man can live so perfectly that he has no need for the forgiving power of the atonement. We need ritualism plus righteousness to enter the highest degree of glory.”** (Look to the Mount: A Study of the Sermon on the Mount, Leland H. Monson, pages 160-161).

- 585 - bringeth forth** – The term “bringeth forth” is translated from the Greek word “ποιέω” or “ποιεῶ”. It means to make, prepare, create, do, acquire, or render. The Codex Sinaiticus translates the phrase “bringeth forth” as “produces”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 7, Verse 17, page 20).
- As a disciple of Jesus, our mandate is to bring forth good fruits. We are challenged to act as He would, and serve as He did. The Apostle James taught, **“Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.”** (James 2:18). False prophets and false teachers may proclaim their own righteousness and great faith, but their works bear testimony. The difference is that a true prophet is concerned about doing the works of Jesus, while a false prophet is self-serving. Barclay said, **“The false prophet is out to disseminate his version of the truth; the true prophet is out to publish abroad God’s truth. It is quite true that every man must think things out for himself; but it was said of John Brown of Haddington that, when he preached, ever and again he used to pause ‘as if listening for a voice.’ The true prophet listens to God before he speaks to men. He never forgets that he is nothing more than a voice to speak for God and a channel through which God’s grace can come to men. It is a teacher’s duty and a preacher’s duty to bring to men, not his private idea of the truth, but the truth as it is in Jesus Christ.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 290).
- 586 - good** – The word “good” is translated from the Greek word “καλός” or “kalos”. It means beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, or admirable.
- Good is one of the defining characteristics of Jesus. He lived everything He taught. He taught good works, and then He tirelessly performed them. **“Jesus recognized the pathetic gulf which divides the faith men teach from the faith by which they live. The only religion many can respect, however, is the one that carries love into life. This Jesus wanted religion to do. The witness to Him of noble life was more convincing than an argument for a principle. He wanted resolution to become action, reality.”** (Look to the Mount: A Study of the Sermon on the Mount, LeLand H. Monson, page 164). We cannot hope to perform at His level in our current imperfect state; however, we should strive every minute of every day to be like Him. If we ever hope to achieve exaltation, it will be after we have figured out how to live as Jesus lives. Until that time, we must do our very best. Joseph Smith taught, **“When I do the best I can—when I am accomplishing the greatest good, then the most evils and wicked surmisings are got up against me. I would to God that you would be wise.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 291).
- 587 - evil** – The word “evil” is translated from the Greek word “πονηρός” or “ponēros”. It means full of labors, annoyances or hardships. It means bad or of a bad nature; evil or wicked.
- Evil is the signature behavior of Satan and those that follow him. They sell evil as though it is desirable and good. They pedal their goods with great care. Shakespeare wrote, **“The prince of darkness is a gentleman!”** (King Lear, William Shakespeare).
- We are directed to stand strong against the forces of evil. **“The best men bring forth the best works.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 403). It is a defining quality of a disciple of Jesus, to bring forth good works in a world that performs works of evil. **“A good man will speak good things and holy principles, and an evil man evil things.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 414).
- 588 - corrupt** – The word “corrupt” is translated from the Greek word “σαπρός” or “sapos”. It means rotten or putrefied. It means to be corrupted by one and longer fit for use.
- Every human being born on earth has the potential to be as God is. That is the design of God’s plan for the progression of His children. God even made plans for us to correct mistakes and sins. All things were planned for. There is no reason for any of us to fail. And yet, there are many that succumb to sin, and refuse to partake of God’s gift of repentance. This state of being corrupts our souls and prohibits our progression. **“When the reign of Jesus Christ comes during the millennium, only those who have lived the telestial law will be removed...all corruptible things, whether men or beasts or element, shall be consumed; but all that does not come under this awful edict shall remain.”** (Answers to Gospel Question, Joseph Fielding Smith, Book 1, Section 25, page 109).
- Spiritually, corruption is when we allow our desires to deviate from the will of God. The corruption broadens when our desires become action. It becomes contagious and if a spiritual correction is not made, full apostasy occurs. Apostasy is a state of total corruption. After the Apostles were killed, the church found itself in a state of corruption. This corruption grew until the church that Jesus established was so corrupt that it didn’t resemble its original state. Hundreds of years later, the Catholic church rose out of the corrupted ashes of the church of God. **“The old Catholic church traditions are worth more than all you have said. Here is a principle of logic that most men have no more sense than to adopt. I will illustrate it by an old apple tree. Here jumps off a branch and says, I am the true tree, and you are corrupt. If the whole tree is corrupt, are not its branches corrupt? If the Catholic religion is a false religion, how can any true religion come out of it? If the Catholic church is bad, how can any good thing come out of it? The character of the old churches have always been slandered by all apostates since the world began.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 423). A corrupted tree can only be hewn down and burned so a new one can be planted. The Lord restored His church upon the earth through the prophet Joseph Smith.
- 589 - Every** – The word “every” is translated from the Greek word “πᾶς” or “pas”. Individually it means each, every, any, all, the whole, everyone, all things or everything. Collectively it means some of all types.
- 590 - hewn down** – The term “hewn down” is translated from the Greek word “ἐκκόπτω” or “ekkoptō”. It means to be cut off or out. It is especially used in relation to a tree. The Codex Sinaiticus translates the phrase “hewn down” as “cut down”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 7, Verse 19, page 21).
- 591 - cast** – The word “cast” is translated from the Greek word “βάλλω” or “ballō”. It means to throw or let go of a thing without caring where it falls. The Codex Sinaiticus translates the word “cast” as “thrown”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 7, Verse 19, page 21).
- 592 - into the fire** – The word “fire” is translated from the Greek word “πῦρ” or “pyr”. It means fire. Fire symbolizes **“destruction, purification, renewal, power, strength, the holy ghost, revelation, and voice of God.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, pages 66-67). The Encyclopedia of Jewish Symbols records, **“In Jewish tradition, fire, both in its benevolent and destructive aspects, has been intimately associated with the divine presence in the world.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 53).

Chapter 17 - Part XII - Lip Service verses Faithful Service

SAINT MATTHEW

3RD NEPHI

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 7:21-29	CHAPTER 14:21-27	NOTHING RECORDED	NOTHING REPORTED	NOTHING RECORDED
<p>7:21 - Not every one⁵⁹³ that saith unto me⁵⁹⁴, Lord⁵⁹⁵, Lord⁵⁹⁵, shall enter⁵⁹⁶ into the kingdom⁵⁹⁷ of heaven⁵⁹⁸; but he that doeth the will⁵⁹⁹ of my Father⁶⁰⁰ which is in heaven⁶⁰¹.</p> <p>7:22 - Many will say⁶⁰² to me in that day⁶⁰³, Lord⁵⁹⁵, Lord⁵⁹⁵, have we not prophesied⁶⁰⁴ in thy name⁶⁰⁵? and in thy name⁶⁰⁵ have cast out devils⁶⁰⁶? and in thy name⁶⁰⁵ done many⁶⁰⁷ wonderful⁶⁰⁸ works⁶⁰⁹?</p> <p>7:23 - And then will I profess⁶¹⁰ unto them, I never knew you⁶¹¹; depart from me⁶¹², ye that work⁶⁰⁹ iniquity⁶¹³.</p> <p>7:24 - Therefore whosoever heareth⁶¹⁴ these sayings of mine⁶¹⁵, and doeth them⁶¹⁶, I will liken⁶¹⁷ him unto a wise man⁶¹⁸, which built⁶¹⁹ his house⁶²⁰ upon a rock⁶²¹:</p> <p>7:25 - And the rain⁶²² descended⁶²³, and the floods came⁶²⁴, and the winds blew⁶²⁵, and beat upon⁶²⁶ that house⁶²⁰; and it fell⁶²⁷ not: for it was founded⁶²⁸ upon a rock⁶²¹.</p> <p>7:26 - And every one that heareth⁶¹⁴ these sayings of mine⁶¹⁵, and doeth them⁶¹⁶ not, shall be likened unto a foolish man⁶²⁹, which built⁶¹⁹ his house⁶²⁰ upon the sand⁶³⁰:</p> <p>7:27 - And the rain⁶²² descended⁶²³, and the floods came⁶²⁴, and the winds blew⁶²⁵, and beat upon⁶²⁶ that house⁶²⁰; and it fell⁶²⁷: and great⁶³¹ was the fall of it⁶³².</p> <p>7:28 - And it came to pass, when Jesus had ended⁶³³ these sayings, the people⁶³⁴ were astonished⁶³⁵ at his doctrine⁶³⁶:</p> <p>7:29 - For he taught⁶³⁷ them as one having authority⁶³⁸, and not as⁶³⁹ the scribes⁶⁴⁰.</p>	<p>14:21 - Not every one⁵⁹³ that saith unto me⁵⁹⁴, Lord⁵⁹⁵, Lord⁵⁹⁵, shall enter⁵⁹⁶ into the kingdom⁵⁹⁷ of heaven⁵⁹⁸; but he that doeth the will⁵⁹⁹ of my Father⁶⁰⁰ who is in heaven⁶⁰¹.</p> <p>14:22 - Many will say⁶⁰² to me in that day⁶⁰³: Lord⁵⁹⁵, Lord⁵⁹⁵, have we not prophesied⁶⁰⁴ in thy name⁶⁰⁵, and in thy name⁶⁰⁵ have cast out devils⁶⁰⁶, and in thy name⁶⁰⁵ done many⁶⁰⁷ wonderful⁶⁰⁸ works⁶⁰⁹?</p> <p>14:23 - And then will I profess⁶¹⁰ unto them: I never knew you⁶¹¹; depart from me⁶¹², ye that work⁶⁰⁹ iniquity⁶¹³.</p> <p>14:24 - Therefore, whoso heareth⁶¹⁴ these sayings of mine⁶¹⁵ and doeth them⁶¹⁶, I will liken⁶¹⁷ him unto a wise man⁶¹⁸, who built⁶¹⁹ his house⁶²⁰ upon a rock⁶²¹—</p> <p>14:25 - And the rain⁶²² descended⁶²³, and the floods came⁶²⁴, and the winds blew⁶²⁵, and beat upon⁶²⁶ that house⁶²⁰; and it fell⁶²⁷ not, for it was founded⁶²⁸ upon a rock⁶²¹.</p> <p>14:26 - And every one that heareth⁶¹⁴ these sayings of mine⁶¹⁵ and doeth them⁶¹⁶ not shall be likened unto a foolish man⁶²⁹, who built⁶¹⁹ his house⁶²⁰ upon the sand⁶³⁰—</p> <p>14:27 - And the rain⁶²² descended⁶²³, and the floods came⁶²⁴, and the winds blew⁶²⁵, and beat upon⁶²⁶ that house⁶²⁰; and it fell⁶²⁷, and great⁶³¹ was the fall of it⁶³².</p>			

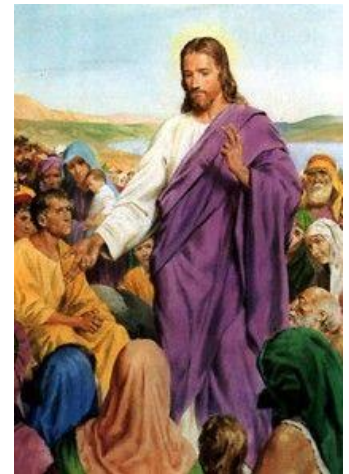
FOOTNOTES:

593 - Not every one – The term “every one” is translated from the Greek word “πᾶς” or “pas”. Individually it means each, every, any, all, the whole, everyone, all things or everything. Collectively it means some of all types. The appropriate translation might be “none” or “not any”

594 - saith unto me – The word “saith” is translated from the Greek word “λέγω” or “legō”. It means to say or to speak. It can be used for teaching, exhorting, advising, commanding, to call upon or to speak out.

Many call upon the Lord for selfish and egotistical reasons. **“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.”** (Titus 1:16). The Lord cannot bestow the fullness of His blessing upon those who fail to be obedient to the laws where upon the blessings are predicated.

595 - Lord – The word “Lord” is translated from the Greek word “κύριος” or “kyrios”. It means he to whom a person or thing belongs, about which he has power of deciding; master or Lord. It was a title often used in reference to the Messiah. **“It is possible that Jesus’ reference to those who cry ‘Lord, Lord’ (Greek kurie, kurie) had relevance for priests, who were among the few who pronounced the divine name in the temple. Such a connection is strengthened by the name being doubled by those being condemned. ‘Lord, Lord’ is a rare phrase in Jewish literature and is likely a reference to Psalms 141:8 (Septuagint Psalms 140:8), in which ‘Lord, Lord’ (Hebrew YHWH adonai; Greek kurie, kurie) was sung in a hymn that recalled or accompanied the incense offering by temple priests during the evening sacrifice.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “Beholdest Thou...the Priests and the Levites”, Matthew J. Grey, page 189).



The Sermon on the Mount

596 - shall enter – The word “enter” is translated from the Greek word “εἰσέρχομαι” or “eiserchomai”. It means to go out or to come in; to enter. Metaphorically, it is the entrance into any condition, state of things, society or employment.

Entrance into the Kingdom of Heaven, and receiving our exaltation, is the ultimate goal of God’s plan for His children. Such goals are accomplished through the entering into sacred covenants, and keeping the promises contained therein. **“Latter-day Saints have often been critical of those who stress salvation by grace alone, while we have often been criticized for a type of works-righteousness. The gospel is in fact a gospel covenant – a two way promise. The Lord agrees to do for us what we could never do for ourselves – to forgive our sins, to lift our burdens, to renew our soul and re-create our nature, to raise us from the dead, and qualify us for glory thereafter. At the same time, we promise to do what we can do; come unto Christ by covenant, commit our lives to him as Lord and Master, receive the appropriate ordinances (sacraments), love and serve one another, and do all in our power to put off the natural man and deny ourselves of ungodliness.”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “By Their Fruits Ye Shall Know Them”, Robert L. Millet, page 220).

Men and women fulfill the measure of their creation by submitting to the will of God, and accepting His merciful terms. **“God will not acknowledge that which He has not called, ordained, and chosen.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 192). This does not concluded that man is save by works alone, nor does it mean that He is saved by Grace alone. Man is saved by grace after he has done all he can do to secure his own exaltation. Works alone cannot overcome sin. The grace of Jesus overcomes sin; however, we cannot draw upon that grace without conforming to the merciful terms that He set. The Lord specifically said, **“That through his atonement, and by obedience to the principles of the gospel, mankind might be saved.”** (Doctrine and Covenants 138:4).

597 - kingdom – The word “kingdom” is translated from the Greek word “βασίλεια” or “basileia”. It means royal power, kingship, dominion or rule. Scripturally, it is often used in reference to the reign of the Messiah.

598 - heaven – The word “heaven” is translated from the Greek word “οὐρανός” or “ouranos”. It means the vaulted expanse of the sky with all things visible in it. It references the starry heaven. It represents the abode of God.

599 - doeth the will – The word “will” is translated from the Greek word “θέλημα” or “thelēma”. It means what one wishes or has determined shall be done. It means will, choice, inclination, desire, or pleasure. **“As a Church and a people it behooves us to be wise, and to seek to know the will of God, and then be willing to do it; for ‘blessed is he that heareth the word of the Lord, and keepeth it,’ say the Scriptures.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 284).



There is much to learn during our earthly probation. With a mortal body, our spirits are subjected to the wants and desires of the flesh. We feel the power and influences of hunger, discomfort, stress, and displeasure. Our flesh craves pleasure and satisfaction in every form. We must learn to subject our flesh to the will of the spirit. Placing the will of God before the will of our flesh is paramount to successfully navigating mortality. Jesus always placed the will of His Father before His own desires. Similarly, we must subject ourselves to the will of Jesus and His Father. **“We know, without question, that the power to save us, to change us, to renew our souls, is in Christ. True faith, however, always manifests itself in faithfulness. ‘When faith springs up in the heart,’ Brigham Young taught, ‘good works will follow, and good works will increase that pure faith within them.’** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “By Their Fruits Ye Shall Know Them”, Robert L. Millet, pages 220-221). The will of the father is manifest is our good works. It is not enough to profess that the will of God is a priority in our life. We must demonstrate it. **“Will the mere admission, that this is the will of heaven ever benefit us if we do not comply with all its teachings? Do we not offer violence to the Supreme Intelligence of heaven, when we admit the truth of its teachings, and do not obey them? Do we not descend below our own knowledge, and the better wisdom which heaven has endowed us with, by such a course of conduct? For these reasons, if we have direct revelations given us from heaven, surely those revelations were never given to be trifled with, without the trifler’s incurring displeasure and vengeance upon his own head”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 67).

600 - Father – The word “Father” is translated from the Greek word “πατήρ” or ‘patēr’. It means a generator or male ancestor. It can be used for a literal father, a remote male ancestor, founder of a nation or people, forefathers, or someone that fills the role of a father. Speaking of God, Joseph Smith said, **“Our heavenly Father is more liberal in His views, and boundless in His mercies and blessings, than we are ready to believe or receive; and, at the same time, is more terrible to the workers of iniquity, more awful in the executions of His punishments, and more ready to detect every false way, than we are apt to suppose Him to be. He will be inquired of by His children.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 289). The scriptures give us some insight into the nature of our Heavenly Father. Our Father is Heaven...

Loves me.	John 3:16	Is Reason.	Isaiah 1:18
Cares for me.	Matthew 6:26	Pardon’s	Psalms 103:3
Forgives me.	Psalms 103:1-2	Heals.	Isaiah 53:5
Is Compassionate.	Psalms 103:4-5	Redeems.	Job 19:25
Is Giving.	Romans 8:32	Is loving-kindness.	Psalms 86:15
Is Understanding.	Psalms 139:1-2	Renews.	Isaiah 40:31
Is Accepting	Psalms 139:1-6	Is Righteous.	Jeremiah 9:23-24
Satisfies.	Psalms 107:9	Is Gracious	Ephesians 1:7-8
Persistently Pursues me.	Luke 19:10	Is Sovereign.	Psalms 103:19

601 - heaven – The word “heaven” is translated from the Greek word “οὐρανός” or “ouranos”. It means the vaulted expanse of the sky with all things visible in it. It references the starry heaven. It represents the abode of God. The Joseph Smith Inspired Translation of the Bible gives us further clarity for this passage. Joseph dictated, “...**heaven. For the day soon cometh, that men shall come before me to judgment, to be judged according to their works.**” (Joseph Smith Translation of Matthew 7:30–31)

602 - Many will say – The term “will say” is translated from the Greek word “εἶπον” or “eipon”. It means utter, speak or say.

This verse is reminiscent of the Old Testament passage that reads, “**Israel shall cry unto me, My God, we know thee.**” (Hosea 8:2). And yet how can we profess to know Him if we have not performed His works or lived His law. We know the things that we experience and live. The same holds true for just about every aspect of our life. Consider the following example;

I have always wanted to eat rattlesnake. I like exotic foods, and I have heard great things about cooked rattlesnake. Several years ago, I was fishing with a friend. As we hiked out of a gorge with stringers full of fish, we heard what sounded like an electrical current. We looked around to see a coiled snake by our side. My friend quickly whipped the snake with his fishing pole. I grabbed a large rock and dropped it on the snake's head. In California, you are allowed to kill rattlesnake in compliance with your fishing license. We took the snake home discussing how to prepare it and cook it. We decided that my friend would cook the snake and bring me half of it the next day. I looked forward to tasting it. The next day he told me how wonderful the meat was. It was so good that his family ate it all before he could stop them. Unfortunately, he had none for me to try. I believe his opinion, that rattle snake tastes great. It is further evidenced by the fact that his entire family thought that the rattlesnake was tasty. The fact is, I might believe them, but until I try it I cannot honestly say that I like the taste of rattlesnake. The same is true with everything in life. Until we experience it for ourselves, we don't know anything.

Spiritually, we can read of Jesus and of God, but never know them. The Gospel writer Luke quoted the Savior asking this rhetorical question, “**And why call ye me, Lord, Lord, and do not the things which I say?**” (Luke 6:46). We know Him by following Him.



603 - in that day – The word “day” is translated from the Greek word “ἡμέρα” or “hēmera”. It means the day; used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night.

This verse has reference to the day in which we will meet Jesus. For some of us it refers to the second coming, for others it might represent some time after our death. Whatever the case, we would hope that we had developed a true relationship with the Savior. This requires that we know Him through humbling ourselves, serving Him, and placing His will above our own. Isaiah, speaking of the coming of the Lord, recorded, “**The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.**” (Isaiah 2:11).

604 - have we not prophesied – The word “prophesied” is translated from the Greek word “προφητεύω” or “prophēteuō”. It means to prophesy, to be a prophet, speak for the divine inspirations, or to predict. It means to act as a prophet.

At this point in the Sermon on the Mount, Jesus is teaching his disciples that just because someone has uttered prophecies in His name does not necessarily mean that they are qualified for exaltation. Jeremiah wrote, “**I have heard what the prophets said, that prophecy lies in my name, saying, I have dreamed, I have dreamed.**” (Jeremiah 23:25). Many profess to speak for God and have no right to do so. Then there are others who receive revelation, and speak the words of eternal life, and somehow deduce that they made such utterances because of their own greatness. In either case, these are not true disciples and definitely not true prophets.

605 - in thy name – The word “name” is translated from the Greek word “ὄνομα” or “onoma”. It means a name; the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc.

What's in a name? The name of Jesus, also known as the Great Jehovah, represents all the power and authority under heaven. His authority is so broad that the very elements obey His command. Consequently, those that follow him, and perform works in His name, are known to perform miracles. There is such respect and faith in His name among the believers that false prophets often use His name to bring to pass their selfish objectives. Jeremiah wrote, “**Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.**” (Jeremiah 14:14).

606 - cast out devils – The word “devils” is translated from the Greek word “δαίμονιον” or “daimonion”. It means a spirit, inferior to God; evil spirits or the messengers and ministers of the devil. The Codex Sinaiticus translates “devils” as “demons”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 7, Verse 22, page 21).

607 - many – The word “many” is translated from the Greek word “πολύς” or “polys”. It means many, much, and large.

608 - wonderful – The Codex Sinaiticus translates the word “wonderful” as “mighty”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 7, Verse 22, page 21).

609 - works – The term “wonderful works” is translated from the Greek word “δύναμις” or “dynamis”. It means strength, power and ability. It means the power to perform miracles. It can also be used of earthly power over armies, peoples, wealth, stature, or position.

610 - profess – The word “profess” is translated from the Greek word “ὁμολογέω” or “homologeō”. It means to say the same thing as another; i.e. to agree with or assent. It can be used to mean concede, profess, praise or celebrate. The Codex Sinaiticus translates the word “profess” as “confess”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 7, Verse 23, page 21).

The prophet Joseph Smith provided some clarity to this passage in the Inspired Translation of the Bible. He dictated, “**And then will I say, Ye never knew me ...**” (Joseph Smith Translation of Matthew 7:33). Some believe that Jesus is quoting from the passage in the Old Testament which reads, “**A froward heart shall depart from me: I will not know a wicked person.**” (Psalms 101:4).

We often talk about our need to know the Savior by serving Him and doing His work. We seldom discuss the other side of that relationship. Because Jesus is perfect, He does not associate sin. It is true that He atoned for all sin, and therefore knows the pain and sorrow of sin. Even so, He cannot associate us if we separate ourselves from Him with works of sin. He does not acquaint Himself those works. In the Book of Mormon it reads, “**And then I will confess unto them that I never knew them; and they shall depart into everlasting fire prepared for the devil and his angels.**” (Mosiah 26:27). The Sermon at the Temple records, “**And then will I profess unto them: I never knew you; depart from me, ye that work iniquity.**” (3rd Nephi 14:23).



611 - I never knew you – The word “never” is translated from the Greek word “οὐδέποτε” or “oudepote”. It means never. The word “knew” is translated from the Greek word “γινώσκω” or “ginōskō”. It means to learn to know, to come to know, to get a knowledge of, perceive or know. The prophet Joseph Smith clarified this passage in the Inspired Translation of the Bible. He dictated, “**...Ye know me not...**” (Joseph Smith Translation of Matthew 7:23). Elder Bruce R. McConkie clarified, “**I never knew you, and you never knew me!**” Elder Bruce R. McConkie paraphrased. “**Your discipleship was limited...Your heart was not so centered in me as to cause you to endure to the end; and so for a time and a season you were faithful; you even worked miracles in my name; but in the end it shall be as though I never knew you.**” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “By Their Fruits Ye Shall Know Them”, Robert L. Millet, page 224).

612 - depart from me – The word “depart” is translated from the Greek word “ἀποχωρέω” or “apochōreō”. It means to go away or depart.

No unclean thing can dwell in the presence of God. The command to depart from Him is consistent with the holiness that surrounds God.

Many believe that Jesus is quoting from one or more scriptures in the Old Testament. Two scriptures in Psalms are possible fits. First, “**Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.**” (Psalms 6:8). Second, “**Depart from me, ye evildoers: for I will keep the commandments of my God.**” (Psalms 119:115).

613 - ye that work – The term “ye that work” is translated from the Greek word “ἐργάζομαι” or “ergazomai”. It means to work, to labor or to do work. It means to exercise, to perform, or commit.

There is an eternal relationship between our works and our spirituality. Wicked men bring forth evil works, and consequently lose out on the gifts of the spirit. Men of faith, are faithful. They bring forth the works of God. They do so, at times, not even understanding why. “**Faith is the total trust, complete confidence in, and ready reliance upon the perfect merits, tender mercy, and endless grace of Jesus Christ for Salvation. It is a gift of the Spirit, a divine endowment that affirms to the human heart the identity and redemptive mission of the Savior.**” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “By Their Fruits Ye Shall Know Them”, Robert L. Millet, page 218). Because of this, those that have faith can do all things. Those who lack faith, are left to works without any divine influence.

614 - iniquity – The word “iniquity” is translated from the Greek word “ἀνομία” or “anomia”. It means the condition of without law. It can also mean to contempt and violation of law, iniquity, or wickedness.

615 - sayings of mine – The word “sayings” is translated from the Greek word “λόγος” or “logos”. It means a word, uttered by a living voice, embodying a concept or idea. The Codex Sinaiticus translates the phrase “sayings of mine” as “words of mine”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 7, Verse 24, page 21).

Disciples should recognize the words of Jesus. The Doctrine and Covenants helps define a disciple with the following scripture, “**He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you;**” (Doctrine and Covenants 41:5). As we learn the law, and observe it, we learn to recognize that which is of God. We recognize His voice, and the workings of the spirit.

616 - doeth them – The word “doeth” is translated from the Greek word “ποιέω” or “poieō”. It means to make, produce, make ready, bear, do or create.

There is a big difference between knowledge obtained by reading and knowledge obtained by action. I have found in my own personal study that I can gain great secular knowledge regarding the scriptures, and yet without following the precepts in the scriptures I have only obtain knowledge of trivia like facts and historical data. Once I apply the knowledge, or approach my study with a true desire to do so, I find that the spirit of the Lord teaches on a spiritual level.

As we learn by doing, the spirit of the Lord increases our capacity. “**President Brigham Young testified, ‘My faith is, when we have done all we can, then the Lord is under obligation, and will not disappoint the faithful; He will perform the rest.’**” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “By Their Fruits Ye Shall Know Them”, Robert L. Millet, page 220). This does not mean that the Lord will not expect more of us over time. He is developing us to become like Him. Therefore, it stands to reason that He would provide more assistance in our initial learning phases, and require more self sufficiency as we grow. “**C.S. Lewis stated: ‘At first it is natural for a baby to take its mother’s milk without knowing its mother. It is equally natural for us to see the man who helps us without seeing**



Christ behind him. But we must not remain babies. We must go on to recognize the Giver. It is madness not to. Because, if we do not, we shall be relying on human beings. And that is going to let us down. The best of them will make mistakes; all of them will die. We must be thankful to all the people who have helped us, we must honour them and love them. But never, never put your whole faith on any human being; not if he is the best and wisest in the whole world. There are lots of nice things you can do with sand; but do not try building a house on it.” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “By Their Fruits Ye Shall Know Them”, Robert L. Millet, page 219).

Another aspect of doing, is re-doing when errors are made. Perfection cannot be obtained so long as our souls are tainted with past indiscretions. Millet wrote,

“If you cannot undo what you have done, you are trapped. It is easy to understand how helpless and hopeless you then feel and why you might want to give up... Restoring what you cannot restore, healing the wound you cannot heal, fixing that which you broke and you cannot fix is the very purpose of the atonement of Christ. When your desire is firm and you are willing to pay ‘the uttermost farthing’, the law of restitution is suspended. Your obligation is transferred to the Lord. He will settle your accounts.” (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “By Their Fruits Ye Shall Know Them”, Robert L. Millet, page 220). Repentance is one of the most important elements of acting in faith during our mortal probation.

617 - I will liken – The word “liken” is translated from the Greek word “ὁμοιῶν” or “homoioō”. It means to be made like, liken, or compare to.

618 - wise man – The word “wise” is translated from the Greek word “φρόνιμος” or “phronimos”. It means intelligent, wise or prudent.

619 - built – The word “built” is translated from the Greek word “οἰκοδομῶν” or “oikodomeō”. It means to build a house or erect a building. Metaphorically, it can mean to establish or found something.

Jesus is teaching His disciples about the symbolic building of their heavenly reward. This metaphor, involving a house or the building thereof, is used elsewhere in scripture. In the Gospel of John, Jesus says “In my Father’s House are many mansions...” (John 14:2). Similar language is used in Doctrine and Covenants 98:18. The temple of the Lord is referred to as “the house of the Lord” (2nd Kings 25). The house is also used as a symbol of those who belong to it. In other words, an evil people might be referred to as a House of Evil. In Luke, Jesus says, “...a house divided against a house falleth” (Luke 11:17).

Exaltation would best be symbolized as a large house, or mansion which is built in such a way that it would stand forever. “In Palestine the builder must think ahead. There was many a gully which in summer was a pleasant sandy hollow, but was in winter a raging torrent of rushing water. A man might be looking for a house; he might find a pleasantly sheltered sandy hollow; and he might think this a very suitable place. But, if he was a short-sighted man, he might well have built his house in the dried-up bed of a river, and, when the winter came, his house would disintegrate. Even on an ordinary site it was tempting to begin building on the smoothed-over sand, and not to bother digging down to the shelf of rock below, but that way disaster lay ahead.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, pages 295-296). Spiritually, we must build our houses on the foundation of Jesus. He is a sure and solid rock. To this end, Jesus told Joseph Smith, “Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail.” (Doctrine and Covenants 6:34).

The gospel of Jesus Christ is the building blocks of a sure and eternal house. Thus the direction, “Build upon my rock, which is my gospel;” (Doctrine and Covenants 11:24). Jesus is the foundation, while the covenants, principles and doctrines of the gospel represent the other necessary elements of the structure. Substitute building materials will cause the house to fail. When we substitute the doctrines of God with the doctrines of men, we weaken our structure. Any deviation from the divine design is a weakening of our eternal house. Ezekiel used a similar analogy. He wrote, “Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.” (Ezekiel 13:10-11)

620 - house – The word “house” is translated from the Greek word “οἶκος” or “oikia”. It means a house, an inhabited edifice, or a dwelling.

A house offers protection from outside forces. Of course, it’s ability to do so is directly associated with its foundation, design, materials and construction.

621 - rock – The word “rock” is translated from the Greek word “πέτρα” or “petra”. It means a rock, cliff or ledge. It is used of a rock, or large stone. Metaphorically, a man can be like a rock by reason of his firmness and strength of soul. The rock represents “permanence, stability, reliability, rigidity, coldness, and harshness.” (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 140). The Encyclopedia of Jewish Symbols records, “Rock is a symbol of stability and strength. Jews have referred to God as ‘the Rock’ (Tzur) since Biblical times...The rock also symbolizes divine protection...Although the Rock generally is a symbol of divine compassion, it also symbolizes divine judgment.” (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 138).

Building any structure requires great attention to detail. It requires a properly engineered plan, which can represent God’s plan of salvation. It requires laborers and experienced authorized builders, which can represent disciples



called to the work, and priesthood holders authorized by God to oversee the work of salvation. It requires hard work, which can represent faith and faithfulness. It requires bricks, stones, roofing, doors, and other necessary materials, which can represent the making and keeping of sacred covenants. Above all, the house needs a sure foundation. **“The image of rock or stone is commonly used in scripture to denote: something firm, solid, and immovable. The Savior is our - Rock, a sure foundation whereon if we build, we cannot fall.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 226). Without the foundation, even the best built and designed house will fall. The Old Testament Proverb teaches, **“As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.”** (Proverbs 10:25).

Essentially, Jesus is reinforcing the concept to His disciples that they will need to rely on Him for all their strength if they hope to withstand the tribulations that await them. The same applies to us. Regardless of our knowledge and ability, if we do not rely upon and trust the will of Jesus and His Father we will eventually fall like a strong house built upon the sand. Cannon Farrar put it like this, **“Lastly, He warned them that he who heard these saying and did them was like a wise man who built a house with foundations dug deeply into the living rock, whose house, because it was founded upon a rock, stood unshaken amid the vehement beating of storm and surge: but he who heard and did them not was likened ‘unto a foolish man that built his house upon the sand; 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.’”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 178).

622 - rain – The word “rain” is translated from the Greek word “βροχή” or “brochē”. It means a besprinkling, watering or rain. It is often used of a heavy shower or violent rainstorm. The rain symbolizes **“divine blessings, revelation, heavenly influences, beatitude, and purification.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 136). Unfortunately, Jesus uses the symbol of the rain in a different sense. He is referring to rain in its destructive and powerful state. Though rain is a blessing to the thirsty and the desert ground, it is also harmful to the weakly built home or the unprepared wanderer. The rains of Noah’s flood were devastating to the wicked, while Noah and his family were protected from it through divine providence. Had the people of Noah’s time listened to a living prophet, they too would have been preserved. The Lord taught Joseph Smith, **“And all they who receive the oracles of God, let them beware how they hold them lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall when the storms descend, and the winds blow, and the rains descend, and beat upon their house.”** (Doctrine and Covenants 90:5).

623 - descended – The word “descended” is translated from the Greek word “καταβαίνω” or “katabainō”. It means to go down, come down, or descend. Metaphorically, it is used when something or someone is cast down to the lowest state of wretchedness and shame.

624 - the floods came – The word “floods” is translated from the Greek word “ποταμός” or “potamos”. It means a stream, river, torrent or floods. The floods symbolize **“the end of a cycle and the beginning of a new; causes of death but also regeneration.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 70).



625 - the winds blew – The word “winds” is translated from the Greek word “ἄνεμος” or “anemos”. It means wind, or a violent agitation and stream of air. It means a very strong tempestuous wind. The wind symbolizes **“the spirit, the power of God, and life giving force.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 192). The Encyclopedia of Jewish symbols says, **“The Hebrew word for wind, ruah, also means ‘spirit’, ‘ghost’, ‘enthusiasm’, and ‘breadth’. It refers to natural forces as well as divine. From early times, ‘ruah’ symbolized the connection between natural, human, and divine realms.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 193).

Like rain, wind can be seen as a righteous symbol; however, to those who are not adequately prepared, wind represents destruction and death.

626 - beat upon – The word “beat” is translated from the Greek word “προσπίπτω” or “prospiptō”. It means to fall forward, fall down, prostrate one’s self before, in homage or supplication: to fall at one’s feet. It can also mean to rush upon, or beat against. It is also used in reference to the winds beating upon a house.

627 - it fell – The word “fell” is translated from the Greek word “πίπτω” or “piptō”. It means to descend from a higher place to a lower. It also means to descend from an erect position to a prostrated position.

628 - founded – The word “founded” is translated from the Greek word “θεμελιόω” or “themelioō”. It means to lay the foundation, to found, to make stable, or establish.

629 - foolish man – The word “foolish” is translated from the Greek word “μωρός” or “mōros”. It means foolish, impious, or godless.

Foolishness is a matter of perspective. To the natural man, the things of God are foolish. In reality, true foolishness lays in ignoring the words of eternal life. Part of the challenge with mortality is knowing the difference between mortal intellect and heavenly wisdom. **“Yet discernment is needed for more than simply choosing between immediate gratification and future fulfillment. The intellectual ability to see afar off is needed to discern between that which is true and that which only appears to be true right now – a necessary gift to avoid being deceived by false prophets. The gift of discernment allows us to see truth, which Jacob defined as ‘things as they really are, and...things as they really will be.’”** (The Sermon on the Mount: in Latter-day Scripture, The 39th Annual BYU Sidney B Sperry Symposium, “A Wise Man Built His House upon a Rock”, Daniel L. Belnap, page 272).

630 - the sand – The word “sand” is translated from the Greek word “ἄμμος” or “amos”. It means sand, or sandy ground. Sand symbolizes **“instability, and impermanence.”** (An Illustrated Encyclopaedia of Traditional Symbols, J.C. Cooper, page 144).

631 - great – The word “great” is translated from the Greek word “μέγας” or “megas”. It means great in mass, weight, compass, extent, measure, height, stature, age rank or ability.

632 - the fall of it – The word “fall” is translated from the Greek word “πτώσις” or “ptōsis”. It means a falling or downfall. It is used here to represent the end of our eternal progression. We were created for everlasting increase. Our fall represents the end of increase and progression.

633 - ended – The word “ended” is translated from the Greek word “συντελέω” or “synteleō”. It means to end completely, to accomplish, to bring to fulfillment, or to finish.

634 - the people – The word “people” is translated from the Greek word “ὄχλος ochlos”. It means a crowd, or a casual collection of people. It means a multitude of common people as opposed to the rulers and leading men. Joseph Smith clarified this passage with the Inspired Translation of the Bible. He dictated, “...these sayings with his disciples, the people.” (Joseph Smith Translation Matt. 7:36).

635 - astonished – The word “astonished” is translated from the Greek word “ἐκπλήσσω” or “ekplēssō”. It means to strike out, expel by a blow, or to drive out or away. It can also mean to be astonished.

“Springing from the depths of holy emotion, it thrilled the being of every listening as with electric flame.” (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 179). How does one explain this? Why would Jesus have had this affect? Jesus is the literal son of God in the flesh. He was chosen to be the Redeemer of all mankind from the beginning. He was chosen because of His righteousness and good works. His earthly life was conducted in such a way that He kept all the commandments of His Father with exactness. The consequence of this would have naturally followed that He carried the Spirit with Him in great abundance. His words would have been divinely guided, and heaven would have testified of every word He said. Consequently, it would have been “astonishing” to sit and listen to His words. The Spirit would have established His authority. **“Their main astonishment was that He taught ‘as one having authority, and not as the Scribes.’ The teachings of their scribes was narrow, dogmatical material; it was cold in manner, frivolous in matter, second-hand, and iterative in its very essence; with no freshness in it, no force, no fire; servile to all authority, opposed to all independence; at once erudite and foolish, at once contemptuous and mean; never passing a hair’s breadth beyond the carefully watched boundary line of commentary and precedent; full of balanced inference, and orthodox hesitancy, and impossible literalism; intricate with legal pettiness and labyrinthine system; elevating mere memory above genius, and repetition above originality; concerned only about Priests and Pharisees, in Temple and synagogue, or school, of Sandhedrin, and mostly occupied with things indefinitely little.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 178).

636 - his doctrine – The word “doctrine” is translated from the Greek word “διδασχῆ” or “didachē”. It means a teaching a doctrine, truth, or instruction. The Codex Sinaiticus translates the word “doctrine” as “teachings”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 7, Verse 28, page 21).

Part of the reason Jesus’ doctrine was so astonishing was that it wasn’t His. In the Gospel of John we read, **“Jesus answered them, and said, My doctrine is not mine, but his that sent me.”** (John 7:16). This principle has application for us all. The more we speak the words of the Father, the more we speak pure doctrine, the more powerful our words become.

Years ago, I made a replica of the Tabernacle of Moses. I spent months making it. It was made to scale, and I tried to keep the detail as close to the scriptural facts as possible. During the process I studied the symbols associated with the tabernacle and learned some amazing principles. I found myself presenting the information and the tabernacle in firesides at various locations. At first, I was rather nervous about the presentation, and spent hours before each fireside rehearsing and praying for the spirit to accompany me. I prayed that I might speak with the tongue of angels, because I knew that angels speak by the gift of the Holy Ghost. The presentations seemed to go well. People would approach me afterwards and thank me. Over time, my confidence and ego grew. I had given the presentation so often that little preparation was necessary. I could almost give it in my sleep. Then came the fireside that taught me something very valuable. I arrived without any preparation, which had become somewhat common place, but for the first time I arrived without any prayer for divine help. I presented all by myself. My material was right on. It was no different than the countless presentations I had given before. When I was finished, the people just got up and left. There was no “thank you” or “good job”. I quietly packed my stuff with an odd knot in my stomach. I had failed. It took me some time, but I came to the realization that all those times that I had taught, and believed that I was somehow the teacher, was in actuality a false belief on my part. Those successful firesides were a result of the spirit teaching. When I taught without the spirit it was a failure. When the spirit taught it was amazing. The spirit teaches the doctrine of heaven in a way that no one else can.

Jesus taught pure doctrine, and He taught by the spirit. This is the formula for amazing sermons. Jesus relied on no mortal authority to validate His words. His doctrine was validated by Heaven. **“Jesus did not teach after the manner of rabbis. He did not say the things the rabbis usually said. The scribal or rabbinic method of teaching was based on precedent. One always cited previous rabbinic authority to lay the foundation for subsequent instruction—‘Rabbi so-and-so used to say . . .’ Jesus, on the other hand, specifically overturned and dismissed this method of referring to previous rabbinic or scribal authority.”** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 336).

637 - he taught – The word “taught” is translated from the Greek word “διδάσκω” or “didaskō”. It means to teach a discourse, impart an instruction, instill a doctrine or explain and expound.

Teaching is an interesting art. It is not the act of recounting information. Teaching is the ability to present information in such a way that the student can comprehend the it. It is not what you say but rather how it is said. That is why the spirit is so important in gospel teaching. The spirit enlightens the mind and expands the receivers understanding. **“Concerning the Sermon on the Mount, John Meier observes that the crowds ‘are astonished not at what he says but how he says it’. Jesus did not appeal to oral tradition for answers; rather, He spoke with unprecedented authority. Whereas the scribes would have responded with, ‘Our tradition says...,’ Jesus responded with “I say unto you...!” Robert A. Guelich explains, ‘Jesus never used the familiar prophetic formula of Thus saith the Lord, did not simply stay with general proverbial platitudes as found in Wisdom teaching, made no reference to the tradition or the Law in a fashion of the scribes; rather, he taught as one who had authority.’** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 322).

638 - having authority – The word “authority” is translated from the Greek word “ἐξουσία” or “exousia”. It means power of authority and if right. Joseph Smith clarified this passage with the Inspired Translation of the Bible. He dictated, **“...authority from God, and not as having authority from the scribes.”** (Joseph Smith Translation of Matthew 7:37).



When God extends His authority to man, it is accompanied by a testifying spirit. Those who enteract with one having God's authority recognize it by the spirit. This spirit does not necessarily accompany men who have been given earthly power and authority. Jesus taught with the power of Heaven, **"or, rather, as we have already seen, 'He taught them as one having authority from God, and not as having authority from the scribes'."** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 120).

639 - not as – The word "as" is translated from the Greek word "ὡς" or "hōs". It means as, like, or even as.

As one compares the words of the scribes with the words of Jesus, there are some significant differences. The scribes were prone to rely on men to justify their words. **"The teachers of the law taught derivatively, that is, by referring to the authorities. But Jesus taught with his own authority. Thus, real authority lay in the declarations of the Savior Himself rather than in the unreliable assertions of tradition."** (The Life and Teachings of Jesus Christ: From Bethlehem through the Sermon on the Mount, Volume 1, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, Frank F. Judd Jr., page 322). Because the scribes relied on the teachings of men, false doctrines crept into the religion. Whether they realized it or not, many of the doctrines taught by the scribes were false, but taught as though they came from God. Shakespeare wrote, **"I pull in resolution and begin to doubt the equivocation of the friend that lies like truth."** (The Tragedy of MacBeth, William Shakespeare).

640 - the scribes– The word "scribes" is translated from the Greek word "γραμματεὺς" or "grammateus". It means a clerk, scribe, esp. a public servant, secretary, recorder, whose office and influence differed in different states. In the Bible, a scribe is a man learned in the Mosaic law and in the sacred writings, an interpreter, teacher. Scribes examined the more difficult and subtle questions of the law; added to the Mosaic law decisions of various kinds thought to elucidate its meaning and scope, and did this to the detriment of religion. Since the advice of men skilled in the law was needed in the examination in the causes and the solution, of the difficult questions, they were enrolled in the Sanhedrin; and are mentioned in connection with the priests and elders of the people.

Freeman gives a lengthy but helpful description of the ancient scribes. I felt like the entire description was worth including;

"Anciently the scribes were merely officers whose duties included writing of various kinds: but, on the return of the Jews from the Babylonish captivity, the *sopherim*, as the scribes were called, were organized by Ezra into a distinct body, and they became interpreters of God's law as well as copyists. Among other duties, they copied the Pentateuch, the Phylacteries, and the Mezuaoth. So great was their care in copying that they counted and compared all the letters, to be sure that none were left out that belonged to the text, or none admitted improperly. On stated occasions they read the law in the synagogues. They also lectured to their disciples, and commented on the law. The lawyers (see Matt. xxii, 35; Luke vii, 30; xi. 45; xiv, 3) and the doctors of the law (see Luke ii, 46; v, 17; Acts v, 34) were substantially the same as the scribes. Efforts have been made to show that different classes of duties were assigned to lawyers, doctors, and scribes, but without any very definite results. It may be, as some suppose, that the doctors were a higher grade than the ordinary scribes. The scribes were all carefully educated for their work from early life, and at an appropriate time some say at the age of thirty they were admitted to office with special forms of solemnity. The scribes were not only copyists of the law, but they were also the keepers of the oral traditionary comments and additions to the law. Gradually accumulating with the progress of time these were numerous, and were regarded by many as of equal value with the law itself. To this Jesus alludes in Mark vii, 5-13. Paul represents himself as having been, before his conversion, exceedingly zealous of the traditions of his fathers. Gal. i, 14. The scribes also adopted forced interpretations of the law, endeavoring to find a special meaning in every word, syllable, and letter. Thus the Saviour charges them: 'Woe unto you, lawyers, for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered'. Luke xi, 52. At the time of Christ the people were increasingly dependent on the scribes for a knowledge of their Scriptures. The language of the Jews was passing into the Aramaic dialect, and the mass of the people, being unable to understand their own sacred books, were obliged to accept the interpretation which the scribes put upon them. Hence their astonishment, as indicated in the text, at the peculiar style of teaching adopted by Jesus, and especially illustrated in his Sermon on the Mount. The scribes repeated traditions; Jesus spake with authority. I say unto you. 'They had but little sympathy with the masses; he went about mingling with the people, and explaining to them in a simple practical way the duties of religion'." (Manners and Customs of the Bible, James M. Freeman, pages 341-342).



The scribes might be compared to the many modern religions who rely on educated pastors with degrees from accredited religious universities to clarify the law. They teach that which is written but deny the possibility of modern and direct revelation from God. Cannon Farrar said, **"The teaching of their Scribes was narrow, dogmatic, material; it was cold in manner, frivolous in matter, secondhand and iterative in its very essence; with no freshness in it, no force, no fire; servile to all authority, opposed to all in dependence; at once erudite and foolish, at once contemptuous and mean; never passing a hair's breadth beyond the carefully-watched boundary line of commentary and precedent; full of balanced inference and orthodox hesitancy, and impossible literalism; intricate with legal pettiness and labyrinthine system; elevating mere memory above genius, and repetition above originality; concerned only about Priests and Pharisees, in Temple and synagogue, or school, or Sanhedrin, and mostly occupied with things infinitely little. It was not indeed wholly devoid of moral significance, nor is it impossible to find here and there, among the debris of it, a worthy thought; but it was occupied a thousandfold more with Levitical minutia about mint, and anise, and cumin, and the length of fringes, and the breadth of phylacteries, and the washing of cups and platters, and the particular quarter of a second when new moons and Sabbath-days began."** (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., pages 201-202).

The scribes were not necessary mindless drones, nor were they impassionate. They rejected the notion that God could communicate directly with man. They relied on past Rabbis to teach doctrine, rather than God. **"And this much we can say for the scribes: they were anything but lukewarm. They had a zeal for religion, a zeal for worship, a zeal for God, but it was a misplaced, a twisted, and a perverted zeal. But those who are zealous, even in false causes, are at least prospective zealots"** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 120).