

NT 09: Sermon on the Mount
Monte F. Shelley, 6 Mar 2011

Quotes

- Blessed are the flexible, for they shall not get bent out of shape.
- Blessed are they who can laugh at themselves, for they shall never cease to be amused.
- Blessed are the forgetful, for they forgive easily and shall die with a clear conscience.
- Blessed are the young, for they shall inherit the national debt.
- Blessed are those who hunger and thirst, for they are sticking to their diet.

1. Sermon on the Mount (Matt 5)

¹ Seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: ² And he ... taught them,

2. Blessed are ... = Happy or fortunate are (SOED/HEB/GR)

Blessed are (the / they)	For (theirs is / they shall)
<i>*give heed to apostles</i>	<i>power to baptize: water, spirit</i>
<i>believe ... baptized</i>	<i>Holy Ghost, remission of sins</i>
poor in spirit <i>who come unto me</i>	is the kingdom of heaven
that mourn	be comforted
meek	inherit the earth
hunger&thirst after righteousness	be filled with the Holy Ghost
merciful	obtain mercy
pure in heart	see God
peacemakers	be called the children of God
persecuted for <i>my name's</i> sake	is the kingdom of heaven
when men shall revile you ...	great reward in heaven

* Italics show differences in 3 Nephi and JST.

¹⁸ The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel [good tidings] to the poor [meek]; he hath sent me to heal [bind up] the brokenhearted, to preach deliverance [proclaim liberty] to the captives, and recovering of sight to the blind, to set at liberty them that are bruised <or oppressed>.¹⁹ To preach the acceptable year of the Lord. (Lk 4:18-19; []=Isa 61:1-2; < >=NIV; { }= JST or 3 Ne)

a. Poor in spirit = humble, dependent on God

Opposite = filled with spirit, or proud, rich

b. Mourn due to sins, afflictions and injustices, mourn with others

Opp. = curse God and die, ignore needs of others

c. Meek = gentle, courteous, kind, forgiving, not easily provoked, grateful, submissive to God's will without murmuring

Opp. = proud, unkind, murmur, hard hearted, easily provoked

d. Hunger and thirst = seek diligently to know and do God's will

Opp. = do own will without looking to God (Liahona)

e. Merciful = forgive debts, trespasses, sins of others

Opp. = demand justice, hold grudges as did Merchant of Venus

f. Pure in heart = willing to keep commandments, no desire to do evil, temple worthy and temple going

Opp. = break commandments, desire evil, not temple worthy

Nibley: Jewish priests were washed, anointed, and put on priesthood clothes before officiating in the temple. Jewish and Egyptian temple priests had to immerse (baptize) themselves and put on clean clothes before entering the temple. Outer cleanliness symbolized inner cleanliness/purity. (*Message*)
"The commonly expressed goal and object of visiting the temple is 'to see the god'" (*Message* 441)

Clean hands and a pure heart entitled one to "ascend into the hill of the LORD," i.e., the temple (Ps 24:3-4). The pure in heart may see God in the temple. (D&C 67:10-13; 93:1; 97:15-17; 109:5)

g. **Peacemakers** → Heal relationships with man and God, atone, reconcile

h. Persecuted for righteousness' or my name's sake

"One reason that [persecution] is described as *blessed* is that it provides the greatest opportunity to triumph over hate and fear and to love one's enemies; love of one's enemies is also the last point the Lord made before the injunction to be perfect. Perhaps it is the final spiritual frontier." (Thomas)

3. Ye are the salt and light of the world (Mt 5; 3 Ne 12)

¹³ Ye are the salt of the earth: but if the salt have lost his savour, ... it is ... good for nothing, but to be cast out. ...¹⁴ Ye are the light of the world. ...¹⁶ Let your light so shine before men, that they may see your good works, and glorify your Father ... in heaven.

Carlos Asay: Salt does not lose its savor with age, but through mixture and contamination. (*Ensign*, May 1980)

"Both salt and fire were used in the offering of sacrifices in the temple. Salt, a preservative, represented the covenant between God and Israel. (Lev. 2:13; Num. 18:19.) ... Salt, like fire, is also a purifier." (Thomas)

⁹ For they were set to be a light unto the world, and to be the saviors of men; ¹⁰ And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is ... good for nothing but to be cast out. (D&C 103:9-10)

When men ... covenant with an everlasting covenant, they are ... as the salt of the earth and the savor of men; (D&C 101:39)

4. Jesus came to fulfill the Law (Matt 5; 3 Ne 12)

¹⁷ ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Fulfill → to complete, make up a deficiency, fill up, carry out a prophecy or promise. The Law without Christ is incomplete.

I do not bring it to destroy that which they have received, but to build it up. (D&C 10:52)

Joseph: We don't ask any people to throw away any good they have got; we only ask them to come and get more. (TPJS, 275)

¹⁸ For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Verily (GR *amen*) strong, solemn affirmation of what is said.

Yod (jot) is the 10th Hebrew letter = י

Tittles make the difference between י and יו.

5. Thou shalt not kill → anger, unkind feelings (Mt 5)

²¹ Ye have heard ... Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: ²² But I say unto you, That whosoever is angry with his brother { without a cause } shall be in danger of the judgment: ...²³ Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath <something> against thee; ²⁴ ... first be reconciled to thy brother, and then come and offer thy gift.

In 3 Nephi, "come unto me" replaces the underlined words.

Where physical death was the penalty for murder ..., now spiritual death with its accompanying suffering is the penalty for anger and failure to forgive. (Thomas)

²⁵ <Settle matters quickly with your adversary who is taking you to court>, whiles thou art in the way with him; lest ... the adversary deliver thee to the judge, ... and thou be cast into prison.

Adversary here refers to an opponent in a lawsuit. (Ogden 193)

Reconcile → be a peacemaker (make peace with man then God).

Joseph F. Smith: Be reconciled with each other. Do not go to the courts of the church nor to the courts of the land for litigation. Settle your own troubles, and difficulties; . . . there is only one way in which a difficulty existing between man and man can be truly settled, and that is when they get together and settle it between them. The courts cannot settle troubles between me and my brother. (CR, Oct 1916, 7–8; Ogden 193–4)

6. Thou shalt not commit adultery → lust (Mt 5; 3 Ne 12)

²⁸ Whosoever looketh on a woman, to **lust** after her, hath committed adultery already in his heart.

7. Keep oaths → not swear, but use yes or no (Mt 5)

³³ Ye have heard . . . , <Do not break your oath> . . . ³⁴ But I say . . . Swear not at all; . . . ³⁷ <Simply let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No’; anything beyond this comes from the evil one.>

8. Eye for an eye → not resist evil (Mt 5; 3 Ne 12)

³⁸ Ye have heard . . . An eye for an eye. . . . ³⁹ But I say . . . resist not <an evil person. If someone strikes you> on thy **right cheek**, turn to him the other also; And if any man will sue thee at the law and take away thy coat, let him have thy cloak also; And whosoever shall compel thee to go a mile, go with him <two miles>.

9. Love neighbor, hate enemies → love enemies (5:43–45)

⁴⁴ **Love your enemies**, bless them that **curse** you, **do good** to them that hate you, and **pray** for them who despitefully use you and persecute you; ⁴⁵ That ye may be the children of your Father . . . in heaven; for he maketh his sun to rise on the evil and on the good.

10. Be perfect (Mt 5:48; 3 Ne 12:48)

Be ye therefore **perfect** even as {I, or} your Father {who} is in heaven is perfect.

Be ye therefore **merciful**, as your Father also is **merciful**. (Lk 6:36) BOTH → imitate God or become like him

GR τελιος complete, finished, fully developed

GR *Perfect* → (temple word) receive ordinances needed to come before God for gift or endowment.

“In the Bible three Hebrew words and two Greek words are translated into King James English as ‘perfect.’ . . . 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 repents and is again reconciled to God and becomes whole, complete, and upright once more.” (Ogden 203)

Russell M. Nelson: My heart goes out to conscientious Saints who, because of their shortcomings, allow feelings of depression to rob them of happiness in life. We all need to remember; men are that they might have joy—not guilt trips. (*Odds*, xiv)

Bruce R. McConkie: All faithful Latter-day Saints—those who chart their course toward eternal life, receive the ordinances of salvation, and strive with all their hearts to be true to their covenants—will gain eternal life. Even though they are certainly not perfect when they die, if they have sought to stay on course, in covenant, in harmony with the mind and will of God, they will be saved in the highest heaven. . . . We ought to have hope, [and] we [need] to be positive and optimistic about attaining that glory.” (*Odds*, 20)

Gordon B. Hinckley: “We are the creatures of our thinking. We can talk ourselves into defeat or we can talk ourselves into victory . . . Don’t partake of the spirit of our times. Look for the good and build on it. Don’t be a ‘pickle sucker.’” (*Odds* 83)

11. Fast, pray, give to poor ... in secret (Mt 6; 3 Ne 13)

¹ Take heed that ye do not your <‘acts of righteousness’> before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. ² Therefore when <you give to the needy>, [⁵⁻⁶ pray, or ¹⁶⁻¹⁸ fast] . . . ³ [do it] in secret: and thy Father which seeth in secret himself shall reward thee openly.

If any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (D&C 104:18)

12. Pray without vain repetitions (Mt 6; 3 Ne 13)

⁷ When ye pray, use not **vain repetitions**, as the heathen do, for they think that they shall be heard for their much speaking.

GR babble, speak without thinking (Bauer)

<do not keep on **babbling** like pagans>

do not heap up **empty phrases** as the Gentiles do (RSV)

Repetition: Sacrament prayer, baptism prayer

Jesus “prayed the third time, saying the same words.” (Mt 26:44)

If ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need . . . behold, your **prayer is vain** (Al 34:28)

Many Zoramites repeated the same prayer in same meeting.

Repetitions within the same prayer.

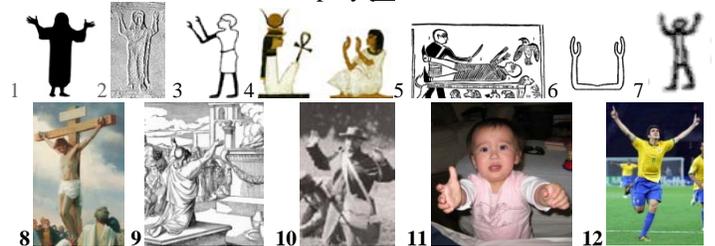
Elijah and Priests of Baal “called on the name of Baal from morning even until noon, saying, O Baal, hear us.” (1 Kg 18:26)

“all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.” (Acts 19:34)

Old Middle Eastern prayer book: “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 Living, O Immortal! O Creator of the heavens and the earth! O thou who are endowed with majesty and authority! O wonderful,” etc. (James M. Freeman, *Manners and Customs of the Bible*, #645 p. 340))

13. Lord’s Prayer = model for group prayer (Mt 6; 3 Ne 13)

⁹ After this manner therefore pray ye:



1-2: Orant/s; 3-5: *dua* or *tua*; 5: ☩ = *ankh*; 6: *ka*; 7: *qa*; 9: Solomon

“The cross is a symbol . . . of the tree of life (1 Pet. 2:24). . . . Ritually, the early Christians prayed in the ‘cruciform’ position, with their hands raised, ‘stretched out towards the Lord.’ This ‘extension,’ they said, ‘is the upright cross.’” (Welch, 76)

Our Father {who} art in heaven, hallowed be thy name.

Abba (father) is the first word a child was/is taught in the Middle East (MEE 97)

Amidah (standing): Jewish daily prayer (morn, aft, eve) starts with: “Blessed are you, O Lord our God and God of our fathers, the God of Abraham, . . . Isaac and . . . Jacob, the great, mighty and revered God, the Most High God . . . the creator of all things. . . . O king, helper, savior and shield. Blessed are you, O Lord, the shield of Abraham.” (en.wikipedia.org/wiki/Amidah)

¹⁰ Thy kingdom come. Thy will be done {on} earth as it is in heaven.

¹¹ Give us this day our daily bread.

Amidah: “Bless this year for us, O Lord our God, together with all the varieties of its produce, for our welfare. Bestow (dew and rain for) a blessing upon the face of the earth. O satisfy us with your goodness, and bless our year like the best of years. Blessed are you, O Lord, who blesses the years.”

¹² And forgive us our *debts*, as we forgive our *debtors*.

Amidah: “Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed; for you pardon and forgive. Blessed are you, O Lord, who is merciful and always ready to forgive.”

¹³ And lead us not into temptation [or trials], but deliver us from *evil* <or the evil one>.

JST: And *suffer* us not *to be led* into temptation

Syriac: do not let us enter into temptation

“do not permit us to enter into temptation” OR “do not lead us into temptation, but lead us some other way” (Both?)

Whosoever breaketh this commandment suffereth himself to be led into temptation. (3 Ne 18:25)

For thine is the kingdom, and the power, and the glory, forever. Amen.

Amen is also a name for Christ. (Rev 3:14)

Each of these six petitions involves an act of God, and specifies or implies action by the one praying. (adapted from MEE 105)

1. God makes his own name holy, and I am to live a holy life.
2. God brings in the kingdom, and I am to help build it up.
3. God fulfills his will, and I must seek to know and do his will.
4. God gives us daily bread, and I must work to receive it.
5. God forgives, and I must forgive.
6. God guides me away from evil, and I must obey promptings.

¹⁴ For, if ye forgive men their *trespasses* your heavenly Father will also forgive you; ¹⁵ But if ye forgive not men their trespasses neither will your Father forgive your trespasses.

14. Treasures in heaven (Mt 6; 2 Ne 13)

¹⁹ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: ²⁰ But lay up for yourselves treasures in heaven. ... ²¹ For where your treasure is, there will your heart be also. ... ²⁴ No man can serve two masters: for ... he will hate the one, and love the other. ... Ye cannot serve God and <Money>.

Neal A. Maxwell: We can be conscientious but still be confused about our priorities. How we spend our time is at least as good a measure of us as how we spend our money. An inventory of how we spend our disposable time will tell us where our treasure is. (*Notwithstanding My Weakness*, 116–117)

15. Seek the kingdom of God (Mt 6; 2 Ne 13:31–34)

Jesus was speaking to the twelve. (3 Ne. 13:25–34; JST)

³¹ <Do not worry>, saying, What shall we eat? or ... drink? ... ³² for your heavenly Father knoweth that ye have need of all these things. ³³ But seek ye first {to build up} the kingdom of God and {to establish} his righteousness, and all these things shall be added unto you.

Ezra Taft Benson: When we put God first, all other things fall into their proper place or drop out of 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.

³⁴ <Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.>

Worry is like a rocking chair. It gives you something to do but gets you nowhere.

16. Hints for final judgment (Mt 7; 3 Ne 14:1–5)

¹ Judge not {unrighteously}, that ye be not judged: {but judge righteous judgment.} ² For with what judgment ye judge, ye shall be judged; and with what *measure* ye <use>, it shall be measured to you again. ... ⁴ Or how wilt thou say to thy brother: Let me pull the <speck of sawdust> out of thine eye ... Thou hypocrite, first cast the <plank> out of thine own eye; and then shalt thou see clearly to cast the <speck> out of thy brother’s eye.

³⁶ Be ... merciful, as your Father ... is merciful. ³⁷ Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. (Lk 6)

Principles of our final judgment before bar of God. (Welch, 70)

Does this refer to judging things, self, or other people?

What types of judgments are referred to?

guilt (law), worthy (church), good/evil, like/dislike, should (not) do, (not) want, right/wrong for X to do

Judgment = GR *krima* (crime):condemnation, fault finding, a judge’s decision about guilt and punishment.

Measures: (business dealings) <Differing> weights, and ... measures ... are alike abomination to the LORD. (Dt 25:14)

Thou shalt not have ... <differing> measures. ... *But* thou shalt have ... a perfect and just measure. (Prov 20:10)

Mote ... beam → do not ‘should’ on others; fix self not others; “Cease to find fault one with another” (D&C 88:124)

What righteous judgments can we each make?

We are to judge (1) who to follow by their fruits (beware of false prophets), (2) who not to give pearls to (dogs, swine), (3) what to believe and do (invites and entices to do good—Moro 7), (4) who to report to bishop or ‘law of the land’ (D&C 42:79–93), (5) how the golden rule applies each day.

How did the Pharisees judge others?

Pharisee built ‘a fence around the Law’ and judged/condemned others by their interpretation of the Law. They judged others as clean/unclean, righteous/sinner, innocent/criminal, right/wrong. They believed they were judging righteously because they could quote the Law (scriptures) and their religious leaders. Therefore, they could find fault with Christ. Christ was a sinner based on their traditions about who to eat with, what, how, when; when not to heal, what not to say (forgive, Isa. 61, I am). As the *CTR police*, they were ready to cast the first stone.

How does Satan tempt me to judge others like a Pharisee?

We tend to judge others by their actions, but want others to judge us by our intentions.

What is required to make righteous judgments of others?

Stewardship (judge in land or Israel), know law, know both sides, revelation (know heart, God’s will), no conflict of interest, no bribes, no respecter of persons

[Jesus] as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. (Jn 5:30)

[Jesus to Pharisees after healing] Judge not according to the appearance, but judge righteous judgment. (Jn 7:24)

N. Eldon Tanner: “The reason ... that we cannot judge [others] is obvious. We cannot see what is in the heart. We do not know motives, although we impute motives to every action we see. They may be pure while we think they are improper. It is not possible to judge another fairly unless you know his desires, his faith, and his goals. ... How can we, with all our weaknesses and frailties, dare to arrogate to ourselves the position of a judge? At best, man can judge only what he sees; he cannot judge the heart or the intention, or begin to judge the potential of his neighbor. When we try to judge people, which we should not do, we have a great tendency to look for and take pride in finding weaknesses and faults, such as vanity, dishonesty, immorality, and intrigue. As a result, we see only the worst side of those being judged.” (*Ensign*, July 1972, 35.)

17. Keep mysteries sacred (Mt 7; 3 Ne 14)

{*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. (JST)*

18. Golden Rule—“the law and the prophets” (Mt 7; 3 Ne 14)

¹² Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is **the law and the prophets.**

<do to others what you would have them do to you>

‘What you do not wish done to yourself, do not do to others.’

^{2nd} great commandment

Marvin J. Ashton: “How can you tell if someone is converted to Jesus Christ?” After a long class discussion the teacher said: “‘The best and most clear indicator that we are progressing spiritually and coming unto Christ is the way we treat other people.’ The way we treat the members of our families, our friends, those with whom we work each day is as important as are some of the more noticeable gospel principles we sometimes emphasize.” (*Ensign*, May 1992, p20)

19. Strait gate, narrow way (Mt 7; 3 Ne 14)

¹⁴ Strait is the gate, and narrow is the way, which leadeth unto life, and **few there be that find it.** [in this life]

20. False prophets (Mt 7; 3 Ne 14)

¹³ Beware of false prophets, who come to you in *sheep’s clothing*, but inwardly they are ravening wolves. Ye shall know them by their fruits.

Pharisees judged Jesus not by his works, but by their traditions or interpretations of the Law and judged him to be a sinner/criminal and were ready to cast the first stone!

J. Reuben Clark, Jr.: “The ravening wolves are amongst us, from our own membership, and they, more than any others, are clothed in sheep’s clothing, because they wear the habiliments of the priesthood; they are they [who are] distorting the truth. We should be careful of them.” (*CR*, Apr. 1949, 163; Ezra Taft Benson, *CR* Apr 1969)

21. Entering into the presence of the Lord (Mt 7; 3 Ne 14)

²¹ Not every one that saith unto me, Lord, Lord, shall **enter into the kingdom of heaven** his presence; but he that **doeth** the will of my Father. ... ²² Many will say to me in that day: Lord, Lord, have we not ... in thy name done many wonderful works? ²³ And then will I profess unto them: **I never knew you**; depart from me, ye that

work iniquity. GR lawlessness ²⁴ Therefore, whoso **heareth these sayings** of mine and **doeth** them, I will liken him unto a wise man, who built his house upon a [GR the] rock.

Remember...it is upon the rock of our Redeemer, who is Christ, ... that ye must build your foundation; that when the devil shall send forth his mighty winds, ... when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall. (Hel 5:12)

HEB *know* → have covenant with (Amos 3:2)

New law replaces old; testament=covenant; make & keep

^{2 Ne 9:41-42} The way for man is narrow, ... and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the **Lord God** YHWH Elohim—he creates Gods is his name. And whoso **knocketh**, to him will he **open**; ... and they... who are puffed up because of their learning... wisdom, and ... riches—yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them.

22. “I am he that gave the law” (3 Ne 15:5-6, 9)

I am he that gave the law, and ... **covenanted** with my people Israel; therefore, **the law in me is fulfilled**, ... therefore it hath an end. Behold, I do not destroy **the prophets**, for as many as have not been fulfilled in me ... shall all be fulfilled. ... Behold, I am the law, and the light. Look unto me, and endure to the end ... for unto him that endureth to the end will I give eternal life.

Quotes

Joseph Smith: 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. (HC, 6:306-307)

David O. McKay: The context of that scripture [judge not] plainly indicates that the sin the Savior is condemning is the disposition to look unfavorably on the character and actions of others, which leads almost invariably to the pronouncing of rash, unjust, judgments upon them. Very often these judgments are formed on insufficient evidence and after superficial observations, and people who form them and express them in the presence of children put poison into those children’s minds. Parents who speak at the table against the bishopric, against a teacher, stake president, or any other [Church] officer... are, unwittingly, perhaps, but most assuredly, lessening in their children’s minds the respect and confidence in Church authorities. (*Gospel Ideals*, 415)

Neal A. Maxwell: One of the ironies which is fostered, at times innocently, in the Church, is the feeling we have that the spirit of the law is superior to the letter of the law because for some reason it seems more permissive or less apt to offend others. The reverse is true. The spirit of the law is superior because it demands more of us than the letter of the law. The spirit of the law insists that we do more than merely comply superficially. It means, too, that we must give attention to the things that matter most **and still not leave the others undone.** (*For the Power Is in Them*, 46-47)