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Results and Concluding Thoughts

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CHAPTER 12

RESULTS AND CONCLUDING THOUGHTS

This study has surveyed the terrain of the temple mount of the Sermon textually, historically, linguistically, analytically, comparatively, religiously, and ritually. In my mind, the quest has borne good fruit. If the Sermon at the Temple is to be known by its fruits, the simple fact that it lends itself rewardingly to such scrutiny should be a strong clue that much more remains to be said and thought about the Sermon on the Mount and the Sermon at the Temple.

Much more also lies ahead in thinking about the implications of this study on other areas of research. The Sermon on the Mount is a key scriptural text. How a person understands the Sermon on the Mount—when it was written, why it was given, and what it means—has a deep impact on how one interprets the entire ministry of Jesus, numerous texts of the New Testament, and many of the experiences of early Christianity. How one views the Sermon has equally far-reaching consequences for approaching the Book of Mormon—how it was translated, what it contains,

and why it is important. Sooner or later, all roads in the gospel lead past this scriptural Mount.

Thus, my interpretation will surely not be the last word on the Sermon on the Mount or its ramifications. This interpretation is likely to evoke all kinds of responses—some positive and some negative. It would be a first were that not the case: Few interpretations of the Sermon have ever met with anything close to universal acceptance. I will be the first to acknowledge that important questions and historical uncertainties remain. However, in discussing this text, which for centuries has defied consensus in analysis and summation, I hope to have shown that there is room for a Latter-day Saint interpretation that places a premium on the background and contextualizing information about the Sermon provided by the Book of Mormon.

That information leads me to the conclusion that the Sermon at the Temple is a powerful and meaningful scripture. To a greater extent than has been suspected before, it contains the fulness of the gospel, both as an epitome of Jesus' teachings and as an implementation of his commandments by way of sacred temple covenant, for many elements of the new covenant Jesus brought to the temple at Bountiful are fundamentally comparable to the temple ceremony familiar to Latter-day Saints. All portions of the text—some more obviously than others—can be understood ritually. The Sermon on the Mount is a natural script for an initiation text, which means that it (like many of the parables of Jesus) may have had esoteric significance, as well as public levels of meaning, to early Christians. To see the Sermon on the Mount simply as commandments, or as ethical teachings, or as making extraordinary apocalyptic demands, or as eschatology, is to see only parts of the whole. Through symbolic representation and covenantal

ritual, however, one can journey conceptually and spiritually through the sum of its truths, from one's present condition on into the blessings of eternity.

In the end, my interpretation has not yet really answered the ultimate question, "What is the meaning of the Sermon on the Mount?" That remains for the reader to discover. What I have tried to supply is a map, a few tools, and the ability to recognize some major landmarks along the way. After all is said and done, as Harvey McArthur has written, "When the reader lifts his eyes from the details and ponders the over-all meaning of what he has read, he is still confronted by [the] basic questions"—what does Jesus mean, and how should I live?¹ For a Latter-day Saint, I suggest, the answer to these questions is to be found in the same way as is the answer to a similar question, "What is the meaning of the temple?" The answer to that central Latter-day Saint concern is sought through such things as repeatedly experiencing the temple, meditation, contemplation, faith, repentance, obedience to sacred covenants, Christ-centered living, the integration of truth into the gospel and atonement of Jesus Christ, and a steadfast walk on an undeviating path toward the day of judgment and exaltation. The meaning of the Sermon will be found in similar ways.

In the course of this study, I have also explained why, in my opinion, the superficial label of plagiarism does not fit the Sermon at the Temple. I consider this an interesting secondary concern of this study. The Nephite text differs for sound reasons from the Sermon on the Mount. These differences are significant and often subtle and, along with many other factors, show that the Sermon on the Mount was not crudely spliced into the text of 3 Nephi. There is much more in the Sermon at the Temple than the theory of

plagiarism can account for. Nor is the Sermon at the Temple compromised by its similarity to the King James English or by critical studies of the New Testament. Instead, there are historical and philological reasons for believing that the Sermon at the Temple bears the hallmarks of an accurate and inspired translation of a contemporaneous record of the words that Jesus spoke in A.D. 34 at the temple in Bountiful. It is hard to imagine a more suitable text that he could have used on that occasion.

My main purpose in writing and sharing this study has been to enhance the respect and appreciation of Latter-day Saints for the Sermon at the Temple and, at the same time, to improve our understanding of the Sermon on the Mount. I realize that I have broken new ground, to say nothing of breaking stride with the preponderance of New Testament scholarly opinion by taking seriously the idea that Jesus was the author of the Sermon. I am also aware that not all the points I have advanced are equally persuasive or fully developed. I hope, however, that this uphill climb has been intelligently and engagingly conducted. After the trek, it seems clear enough to me that one should not dismiss this Mount on the basis of a few partial geological reports from the bottom. Hopefully, it will give all who make the ascent a clearer view from the top.

Note

1. Harvey K. McArthur, *Understanding the Sermon on the Mount* (Westport, Conn.: Greenwood, 1978), 15.

APPENDIX

A COMPARISON OF THE SERMON ON THE MOUNT AND THE SERMON AT THE TEMPLE

Text that is in **bold** is unique to 3 Nephi.

Text that is in *italics* is unique to the KJV.

All other text is found in both 3 Nephi and the KJV.

Matthew 5

1 *And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:*

3 Nephi 12

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**

Matthew 5

2 *And he opened his mouth, and taught them, saying,*

3 Nephi 12

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.

Matthew 5

3 Nephi 12

- | | |
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| 3 Blessed are the poor in spirit:
for theirs is the kingdom of
heaven. | Yea, blessed are the poor in
spirit who come unto me , for
theirs is the kingdom of
heaven. |
| 4 Blessed are they that mourn:
for they shall be comforted. | And again , blessed are all
they that mourn, for they shall
be comforted. |
| 5 Blessed are the meek: for they
shall inherit the earth. | And blessed are the meek, for
they shall inherit the earth. |
| 6 Blessed are they <i>which</i> do
hunger and thirst after righ-
teousness: for they shall be
filled. | And blessed are all they who
do hunger and thirst after
righteousness, for they shall
be filled with the Holy Ghost . |
| 7 Blessed are the merciful: for
they shall obtain mercy. | And blessed are the merciful,
for they shall obtain mercy. |
| 8 Blessed are the pure in heart:
for they shall see God. | And blessed are all the pure in
heart, for they shall see God. |
| 9 Blessed are the peacemakers:
for they shall be called the
children of God. | And blessed are all the peace-
makers, for they shall be
called the children of God. |
| 10 Blessed are they <i>which</i> are per-
secuted for righteousness'
sake: for theirs is the kingdom
of heaven. | And blessed are all they who
are persecuted for my name's
sake, for theirs is the kingdom
of heaven. |

Matthew 5

- 11 Blessed are ye, when men shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.
- 12 *Rejoice*, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets *which* were before you.
- 13 *Ye are* the salt of the earth: but if the salt *have lost his* savour, wherewith shall *it* be salted? *it is* thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
- 14 *Ye are* the light of *the world*. A city that is set on *an* hill cannot be hid.
- 15 *Neither* do men light a candle, and put it under a bushel, but on a candlestick; and it giveth

3 Nephi 12

- And blessed are ye when men shall revile you and persecute, and shall say all manner of evil against you falsely, for my sake;
- For 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.
- Verily, verily, I say unto you,** I give unto you to be the salt of the earth; but if the salt shall lose its savor wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out and to be trodden under foot of men.
- Verily, verily, I say unto you,** I give unto you to be the light of **this people**. A city that is set on a hill cannot be hid.
- Behold,** do men light a candle and put it under a bushel? **Nay,** but on a candlestick, and

Matthew 5

3 Nephi 12

light *unto* all that are in the house.

it giveth light to all that are in the house;

16 Let your light so shine before *men*, that they may see your good works, and glorify your Father *which* is in heaven.

Therefore let your light so shine before **this people**, that they may see your good works and glorify your Father **who** is in heaven.

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

Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill;

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*.

For verily I say unto you, one jot **nor** one tittle **hath not** passed away from the law, **but in me it hath all been** fulfilled.

19 *Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*

And behold, I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled.

Matthew 5

- 20 For I say unto you, That except *your righteousness shall exceed the righteousness of the scribes and Pharisees*, ye shall in no case enter into the kingdom of heaven.
- 21 Ye have heard that it *was* said by them of old time, 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: and whosoever shall say to his brother, Raca, shall be in danger of the council: *but* whosoever shall say, Thou fool, shall be in danger of hell fire.
- 23 Therefore if *thou bring thy gift to the altar*, and *there* rememberest that thy brother hath ought against thee;

3 Nephi 12

- Therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.**
- Ye have heard that it **hath been** said by them of old time, and it is also written before you, that thou shalt not kill, and whosoever shall kill shall be in danger of the judgment **of God;**
- But I say unto you, that whosoever is angry with his brother shall be in danger of his judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire.
- Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee—**

Matthew 5

- 24 *Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*
- 25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time *the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.*
- 26 Verily I say unto thee, Thou shalt by no means come out thence, *till* thou hast paid the uttermost *farthing*.
- 27 *Ye have heard that it was said by them of old time, Thou shalt not commit adultery:*
- 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery *with her* already in his heart.

3 Nephi 12

- Go thy way **unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you.**
- Agree with thine adversary quickly while thou art in the way with him, lest at any time **he shall get thee, and thou shalt** be cast into prison.
- Verily, verily, I say unto thee, thou shalt by no means come out thence **until** thou hast paid the uttermost **senine**. **And while ye are in prison can ye pay even one senine?** Verily, verily, I say unto you, Nay.
- Behold, it is written by them of old time, that thou shalt not commit adultery;**
- But I say unto you, that whosoever looketh on a woman, to lust after her, hath committed adultery already in his heart.

Matthew 5

- 29 *And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*
- 30 *And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*
- 31 *It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:*
- 32 *But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.*
- 33 *Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:*

3 Nephi 12

Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart;

For it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell.

It hath been written, that whosoever shall put away his wife, let him give her a writing of divorcement.

Verily, verily, I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whoso shall marry her who is divorced committeth adultery.

And again it is written, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths;

Matthew 5

3 Nephi 12

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| 34 | But I say unto you, Swear not at all; neither by heaven; for it is God's throne: | 34 | But verily, verily , I say unto you, swear not at all; neither by heaven, for it is God's throne; |
| 35 | Nor by the earth; for it is his footstool: <i>neither by Jerusalem; for it is the city of the great King.</i> | 35 | Nor by the earth, for it is his footstool; |
| 36 | Neither shalt thou swear by thy head, because thou canst not make one hair <i>white</i> or <i>black</i> . | 36 | Neither shalt thou swear by thy head, because thou canst not make one hair black or white ; |
| 37 | But let your communication be, Yea, yea; Nay, nay: for whatsoever <i>is</i> more than these <i>cometh of evil</i> . | 37 | But let your communication be Yea, yea; Nay, nay; for whatsoever cometh of more than these is evil. |
| 38 | <i>Ye have heard that it hath been said</i> , An eye for an eye, and a tooth for a tooth: | 38 | And behold, it is written , an eye for an eye, and a tooth for a tooth; |
| 39 | But I say unto you, That ye resist <i>not</i> evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. | 39 | But I say unto you, that ye shall not resist evil, but whosoever shall smite thee on thy right cheek, turn to him the other also; |
| 40 | And if any man will sue thee at the law, and take away thy coat, let him have thy <i>cloak</i> also. | 40 | And if any man will sue thee at the law and take away thy coat, let him have thy cloak also; |

Matthew 5

- 41 And whosoever shall compel thee to go a mile, go with him twain.
- 42 Give to him that asketh thee, and from him that would borrow of thee turn *not thou* away.
- 43 *Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.*
- 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them *which* despitefully use you, and persecute you;
- 45 That ye may be the children of your Father *which* is in heaven: for he maketh his sun to rise on the evil and on the good, *and sendeth rain on the just and on the unjust.*
- 46 *For if ye love them which love you, what reward have ye? do not even the publicans the same?*

3 Nephi 12

- And whosoever shall compel thee to go a mile, go with him twain.
- Give to him that asketh thee, and from him that would borrow of thee turn **thou not** away.
- And behold it is written also, that thou shalt love thy neighbor and hate thine enemy;**
- But **behold** I say unto you, 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;
- That ye may be the children of your Father **who** is in heaven; for he maketh his sun to rise on the evil and on the good.
- Therefore those things which were of old time, which were under the law, in me are all fulfilled.**

Matthew 5–6

3 Nephi 12–13

47 *And if ye salute your brethren only, what do ye more than others? do not even the publicans so?*

Old things are done away, and all things have become new.

48 *Be ye therefore perfect, even as your Father which is in heaven is perfect.*

Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect.

1

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father *which* is in heaven.

Verily, verily, I say that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father **who is in heaven.**

2 *Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.*

Therefore, when ye shall do your alms do not sound a trumpet before you, as will hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

3 *But when thou doest alms, let not thy left hand know what thy right hand doeth:*

But when thou doest alms let not thy left hand know what thy right hand doeth;

Matthew 6

- 4 That thine alms may be in secret: and thy Father *which* seeth in secret himself shall reward thee openly.
- 5 And when thou prayest, thou shalt not *be* as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
- 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father *which* is in secret; and thy Father *which* seeth in secret shall reward thee openly.
- 7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.
- 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

3 Nephi 13

- That thine alms may be in secret; and thy Father **who** seeth in secret, himself shall reward thee openly.
- And when thou prayest thou shalt not **do** as the hypocrites, for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.
- But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father **who** is in secret; and thy Father, **who** seeth in secret, shall reward thee openly.
- But when ye pray, use not vain repetitions, as the heathen, for they think that they shall be heard for their much speaking.
- Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him.

Matthew 6

3 Nephi 13

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| <p>9 After this manner therefore pray ye: Our Father <i>which</i> art in heaven, Hallowed be thy name.</p> <p>10 <i>Thy kingdom come.</i> Thy will be done <i>in</i> earth, as it is in heaven.</p> <p>11 <i>Give us this day our daily bread.</i></p> <p>12 And forgive us our debts, as we forgive our debtors.</p> <p>13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.</p> <p>14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:</p> <p>15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.</p> <p>16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may</p> | <p>After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name.</p> <p>Thy will be done on earth as it is in heaven.</p> <p>And forgive us our debts, as we forgive our debtors.</p> <p>And lead us not into temptation, but deliver us from evil.</p> <p>For thine is the kingdom, and the power, and the glory, forever. Amen.</p> <p>For, if ye forgive men their trespasses your heavenly Father will also forgive you;</p> <p>But if ye forgive not men their trespasses neither will your Father forgive your trespasses.</p> <p>Moreover, when ye fast be not as the hypocrites, of a sad countenance, for they disfigure their faces that they may</p> |
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Matthew 6

appear unto men to fast.
Verily I say unto you, They
have their reward.

- 17 But thou, when thou fastest,
anoint *thine* head, and wash
thy face;
- 18 That thou appear not unto
men to fast, but unto thy
Father *which* is in secret: and
thy Father, *which* seeth in se-
cret, shall reward thee openly.
- 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, where
neither moth nor rust doth
corrupt, and where thieves do
not break through nor steal:
- 21 For where your treasure is,
there will your heart be also.
- 22 The light of the body is the
eye: if therefore thine eye be

3 Nephi 13

appear unto men to fast.
Verily I say unto you, they
have their reward.

- But thou, when thou fastest,
anoint *thy* head, and wash thy
face;
- That thou appear not unto
men to fast, but unto thy
Father, *who* is in secret; and
thy Father, *who* seeth in se-
cret, shall reward thee openly.
- Lay not up for yourselves
treasures upon earth, where
moth and rust doth corrupt,
and thieves break through and
steal;
- But lay up for yourselves
treasures in heaven, where
neither moth nor rust doth
corrupt, and where thieves do
not break through nor steal.
- For where your treasure is,
there will your heart be also.
- The light of the body is the
eye; if, therefore, thine eye be

Matthew 6

single, thy whole body shall be full of light.

- 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

- 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

3 Nephi 13

single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!

No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon.

And now it came to pass that when Jesus had spoken these words he looked upon the twelve whom he had chosen, and said unto them: Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people.

Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Matthew 6

3 Nephi 13

- 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?
- 27 Which of you by taking thought can add one cubit unto his stature?
- 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:
- 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.
- 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he not much more* clothe you, O ye of little faith?
- 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
- Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?
- Which of you by taking thought can add one cubit unto his stature?
- And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin;
- And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.
- Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, **even so will he** clothe you, if ye are not of little faith.
- Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

Matthew 6–7

3 Nephi 13–14

32 *(For after all these things do the Gentiles seek:)* for your heavenly Father knoweth that ye have need of all these things.

For your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient *unto* the day *is* the evil thereof.

Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient **is** the day **unto** the evil thereof.

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, Judge not, that ye be not judged.

Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

Matthew 7

- 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
- 4 Or how wilt thou say to thy brother, Let me pull *out* the mote out of thine eye; and, behold, a beam is in thine own eye?
- 5 Thou hypocrite, 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.
- 6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
- 7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
- 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

3 Nephi 14

- And why beholdest thou 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 the mote out of thine eye—and behold, a beam is in thine own eye?
- Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye.
- Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
- Ask, and it shall be given **unto** you; seek, and ye shall find; knock, and it shall be opened unto you.
- For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

Matthew 7

3 Nephi 14

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| 9 Or what man is there of you, <i>whom</i> if his son ask bread, will <i>he</i> give him a stone? | Or what man is there of you, who , if his son ask bread, will give him a stone? |
| 10 Or if he ask a fish, will he give him a serpent? | Or if he ask a fish, will he give him a serpent? |
| 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father <i>which</i> is in heaven give good things to them that ask him? | If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? |
| 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. | 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. |
| 13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, <i>that</i> leadeth to destruction, and many there be <i>which</i> go in thereat: | Enter ye in at the strait gate; for wide is the gate, and broad is the way, <i>which</i> leadeth to destruction, and many there be who go in thereat; |
| 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. | Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. |

Matthew 7

- 15 Beware of false prophets, *which* come to you in sheep's clothing, but inwardly they are ravening wolves.
- 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
- 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
- 18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.
- 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
- 20 Wherefore by their fruits ye shall know them.
- 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father *which* is in heaven.

3 Nephi 14

- 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. Do men gather grapes of thorns, or figs of thistles?
- Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
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- Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
- Wherefore, by their fruits ye shall know them.
- Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father **who** is in heaven.

Matthew 7

3 Nephi 14

- 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
- 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
- 24 Therefore *whosoever* heareth these sayings of mine, and doeth them, I will liken him unto a wise man, *which* built his house upon a rock:
- 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
- 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, *which* built his house upon the sand:
- Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?
- And then will I profess unto them: I never knew you; depart from me, ye that work iniquity.
- Therefore, **whoso** heareth these sayings of mine and doeth them, I will liken him unto a wise man, **who** built his house upon a rock—
- And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.
- And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man, **who** built his house upon the sand—

Matthew 7

- 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
- 28 And it came to pass, when Jesus had ended these sayings, *the people were astonished at his doctrine:*
- 29 *For he taught them as one having authority, and not as the scribes.*

3 Nephi 14–15

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.

1 And **now** it came to pass **that** when Jesus had ended these sayings **he cast his eyes round about on the multitude, and said unto them: Behold, ye have heard the things which I taught before I ascended to my Father; therefore, whoso remembereth these sayings of mine and doeth them, him will I raise up at the last day.**