

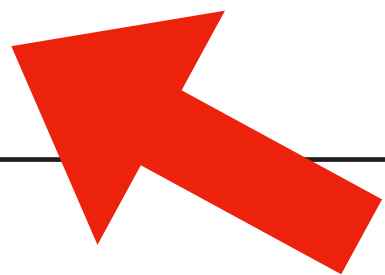


Come Follow Me 2023
Matthew 5; Luke 6



EVENT	LOCATION	MATT.	MARK	LUKE	JOHN	LATTER-DAY REV.
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Discourse: Witness of the Father	Jerusalem				5:17-47	
Sabbath controversies	Galilee	12:1-21	2:23-3:12	6:1-11		
Twelve called and ordained	Galilee	10:1-4	3:13-19	6:12-16		1 Ne. 13:24- 26, 39-41; D&C 95:4
The Sermon on the Mount	Galilee	5-7		6:17-49		
The poor in spirit	Galilee	5:3		6:20		3 Ne. 12:3
Those who mourn	Galilee	5:4				3 Ne. 12:4
The meek	Galilee	5:5				3 Ne. 12:5
Hunger and thirst after righteousness	Galilee	5:6				3 Ne. 12:6
The merciful	Galilee	5:7				3 Ne. 12:7



A brown paper bag is centered in the image. Overlaid on the bag is the text "Luke 6" in a blue, cursive font. The text is positioned such that it appears to be written on the surface of the bag.

Luke 6

with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publican, named ^aLevi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but ^asinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John ^afast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the ^abride-chamber fast, while the bridegroom is with them?

35 But the days will come, when the ^abridegroom shall be taken away from them, and then shall they ^bfast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new ^aagreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the ^abottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* ^astraightway desireth new: for he saith, The old is better.

CHAPTER 6

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

AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the ^asabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the ^ashew-bread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the ^asabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he ^aknew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the

A Man with a Withered Hand Jesus Is Lord of the Sabbath

Jesus Ministers to a

Great Multitude

The Twelve Apostles

sabbath days to do good, or to do evil? to save life, or to destroy *it*?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he ^awent out into a mountain to ^bpray, and continued all night in prayer to God.

13 ¶ And when it was day, he called *unto him* his disciples: and of them he ^achose ^btwelve, whom also he named ^capostles;

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15 Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas ^aIscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with ^aunclean spirits: and they were healed.

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

12a Luke 4:42; 5:16.
b Matt. 14:23; 26:36; Luke 9:28.
13a 1 Ne. 12:7 (6–7).
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16a Josh. 15:25.

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20a James 2:5 (1–9).
b D&C 38:9.
21a Isa. 55:1 (1–2).
b TG Laughter.
22a 1 Pet. 3:14.
b TG Persecution.
c TG Reproach.
d Isa. 66:5.

Arm of Flesh.
b John 15:19 (18–19); 1 Ne. 22:23; Alma 1:3.
27a TG Reconciliation.
28a Luke 23:34 (33–34); Acts 7:60 (53–60).
29a JST Luke 6:29–30 (Appendix).

27a Matt. 9:9 (9–13).
32a John 9:39 (39–41);

John 16:5 (4–7).
b Acts 13:2 (2–3).

4a Ex. 29:33 (32–33);
Lev. 24:9 (5–9);

Institute Manual (for Mark 2:23–3:7)

Many of the objections Jewish leaders brought against the Savior during His mortal ministry concerned what activities were appropriate on the Sabbath day. In ancient Israel the Sabbath was regarded as something that set Israel apart from all other people. Other cultures had holy sites, sacrificial laws, and various religious customs, but only Israel had the Sabbath (see Exodus 31:12–17; Ezekiel 20:12, 20). To safeguard their holy day, Jewish rabbis developed many rules about what activities were or were not permissible on the Sabbath. Such traditions of the “oral law” were intended to prevent violations of the written law. By New Testament times, these traditions of forbidding certain activities on the Sabbath day had become points of contention among many Jews.



Institute Manual (for Mark 2:23–3:7)

An example of Jewish leaders objecting to the Savior's Sabbath activities occurred when the Savior's disciples picked some grain as they walked through a field with Him (see Mark 2:23–24). The law of Moses permitted a person walking through a field to pick some grain by hand as long as he did not take this privilege too far by using a sickle to harvest what was not his (see Deuteronomy 23:25). The Pharisees' oral law, however, went further than the law of Moses and said that hand-picking grain on the Sabbath was forbidden. The Pharisees who saw the Savior's disciples told Him that His followers had broken the law.

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The Joseph Smith Translation adds this text to the same account described in Mark 2:27: “Wherefore the Sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should not eat; for the Son of man made the Sabbath day, therefore the Son of man is Lord also of the Sabbath” (Joseph Smith Translation, Mark 2:26–27 [in the Bible appendix]).

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8 But he ^aknew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the

sabbath days to do good, or to do evil? to save life, or to destroy *it*?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

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s 13:2 (2-3).

4a Ex. 29:33 (32-33);

Lev. 24:9 (5-9).

President James E. Faust

“The Mosaic injunctions of Sabbath day observance contained many detailed do’s and don’ts. This may have been necessary to teach obedience to those who had been in captivity and had long been denied individual freedom of choice. Thereafter, these Mosaic instructions were carried to many unwarranted extremes which the Savior condemned. In that day the technicalities of Sabbath day observance outweighed the ‘weightier matters of the law’ (Matt. 23:23) such as faith, charity, and the gifts of the Spirit.

“In our time God has recognized our intelligence by not requiring endless restrictions. Perhaps this was done with a hope that we would catch more of the spirit of Sabbath worship rather than the letter thereof. In our day, however, this pendulum of Sabbath day desecration has swung very far indeed. We stand in jeopardy of losing great blessings promised. After all, it is a test by which the Lord seeks to ‘prove you in all things’ (D&C 98:14) to see if your devotion is complete.

President James E. Faust *(cont.)*

“Where is the line as to what is acceptable and unacceptable on the Sabbath? Within the guidelines, each of us must answer this question for ourselves. While these guidelines are contained in the scriptures and in the words of the modern prophets, they must also be written in our hearts and governed by our conscience. ... It is quite unlikely that there will be any serious violation of Sabbath worship if we come humbly before the Lord and offer him all our heart, our soul, and our mind. (See Matt. 22:37.)

“What is worthy or unworthy on the Sabbath day will have to be judged by each of us by trying to be honest with the Lord. On the Sabbath day we should do what we have to do and what we ought to do in an attitude of worshipfulness and then limit our other activities. I wish to testify unequivocally concerning the blessings of Sabbath day worship” (“The Lord’s Day,” Oct. 1991 GC, Ensign, Nov. 1991, 35).

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21 Blessed *are ye* that ^ahunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall ^blaugh.

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

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

24 But woe unto you that are ^arich! for ye have ^breceived your consolation.

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

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

27 ¶ But I say unto you which hear, ^aLove your enemies, do good to them which hate you,

28 Bless them that curse you, and ^apray for them which despitefully use you.

29 ^aAnd unto him that ^bsmiteth thee on the *one* cheek offer also the other; and him that ^ctaketh away thy cloak forbid *not to take thy coat* also.

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32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

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

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

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

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

38 ^aGive, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same ^bmeasure that ye mete withal it shall be measured to you again.

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35a TG Charity.

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d D&C 76:58 (50–62).

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

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

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

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

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

49 But he that ^aheareth, and doeth not, is like a man that without a foundation built an house upon the

b TG Heart.

c TG Gossip.

d Matt. 12:34;

James 3:10 (10–12).

46a 1 Ne. 17:41 (40–41);

Alma 37:46 (44–47).

b Ezek. 33:31 (30–33);

Hosea 8:2 (1–4);

Matt. 7:21 (21–23);

The word apostle means “one sent forth” (Bible Dictionary, “Apostle”). The title also implies that the person “sent forth” has authority and a message to proclaim. In these latter days, the Lord has declared that Apostles are sent forth to be “special witnesses of the name of Christ in all the world” (D&C 107:23).

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Jesus Christ's Twelve Apostles

Name	Other Names	Home	Other
Simon	Peter, Cephas, Simeon, brother of Andrew	Bethsaida (see John 1:44) and Capernaum (see Mark 1:21, 29)	Fisherman with Andrew and Zebedee's family. Senior Apostle following Savior's death; missionary as far as Rome. Tradition says he was crucified head downward in Rome about A.D. 64–68. With James and John, he conferred the Melchizedek Priesthood on Joseph Smith.
Andrew	Brother of	Bethsaida (see	Fisherman

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Love Your Enemies Jesus Pronounces Woes The Beatitudes

Judging Others

12a Luke 4:42; 5:16.
b Matt. 14:23; 26:36;
Luke 9:28.
13a 1 Ne. 12:7 (6-7).
TG Called of God.
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b John 15:19 (18-19);
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35a TG Charity.
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43a 3 Ne. 14:20 (14-20).

b TG Heart.
c TG Gossip.
d Matt. 12:34;
James 3:10 (10-12).
46a 1 Ne. 17:41 (40-41);
Alma 37:46 (44-47).
b Ezek. 33:31 (30-33);
Hosea 8:2 (1-4);
Matt. 7:21 (21-23);

New Testament Institute Manual

Many of the teachings in the Savior's Sermon on the Plain, recorded in Luke 6, are identical or similar to the teachings in the Sermon on the Mount, recorded in Matthew 5–7. In describing the setting for these teachings, Luke's account differs from Matthew's by stating that Jesus Christ "came down" from the mountain with the Twelve and "stood in the plain," where He began to heal and teach "a great multitude" (Luke 6:17). It is unclear whether "the plain" refers to a low place apart from the mountain or a plateau within the mount. Because of this uncertainty, there are varying views regarding whether the Sermon on the Mount recorded by Matthew and the Sermon on the Plain recorded by Luke were the same or different events. However, the chronological placement and the context of Luke's record seem to indicate that the same sermon is being recorded in Luke 6 and Matthew 5–7.

New Testament Institute Manual

While the two accounts of the sermon have much in common, Luke's account includes several distinctive elements. For example, the Beatitudes recorded by Luke, such as "Blessed are ye that hunger now" (Luke 6:21), are followed with contrasting woes that do not appear in Matthew, such as, "Woe unto you that are full!" (Luke 6:25). This declaration from the Savior can mean that those who are full of a sense of their own righteousness will not hunger and thirst after Him. The Savior also declared, "Woe unto you, when all men shall speak well of you!" (Luke 6:26), meaning that those who are striving to act righteously will often offend those seeking to do evil.

The inclusion of these teachings contributes to a theme Luke repeatedly emphasized throughout his Gospel—that Jesus Christ came to correct the unjust conditions of a fallen world (see Luke 1:50–53; 16:19–31). The Sermon on the Plain also includes teachings on lending (see Luke 6:34–35), showing mercy (see Luke 6:36–37), and giving generously (see Luke 6:38) that are not found in Matthew 5–7.



Matthew 5

20 And they straightway left their nets, and ^afollowed him.

21 And going on from thence, he saw other two brethren, James *the son of* ^aZebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he ^bcalled them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all ^aGalilee, ^bteaching in their synagogues, and ^cpreaching the gospel of the kingdom, and ^dhealing all manner of ^esickness and all manner of disease among the ^fpeople.

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25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

CHAPTER 5

Jesus preaches the Sermon on the Mount—Its teachings replace and

transcend some aspects of the law of Moses—All are commanded to be perfect like their Father in Heaven.

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Salt and Light

The Beatitudes

Christ Came to Fulfill the Law

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Anger

Matthew 7:28–29

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.



President Harold B. Lee

“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, [and here President Lee is referring to the first 12 verses] 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], 200).

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The term "Beatitudes," comes from a Latin word meaning "blessed" or "happy"

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“Blessed are the poor in spirit who come unto me...” (3 Nephi 12:3).

Seminary Manual

Poor in Spirit. To be humble, or “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” (Gospel Topics, “Humility,”)

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“...willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort.” (Mosiah 19:9)

Seminary Manual

Mourn. To feel and express sorrow about something. A person may mourn for the trials of mortality that they and others experience. A person may also mourn because of sorrow for sin.

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Seminary Manual

Meek. To be “Godfearing, righteous, humble, teachable, and patient under suffering’ (Guide to the Scriptures, ‘Meek, Meekness,’). Those who possess this attribute are willing to follow Jesus Christ, and their temperament is calm, docile, tolerant, and submissive” (Ulisses Soares, “Be Meek and Lowly of Heart,” *Ensign or Liahona*, Nov. 2013, 9).

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Meekness=great power under complete control.

Institute Manual

Meekness does not imply weakness; rather, as Elder Neal A. Maxwell 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” (“*Meekly Drenched in Destiny*” [Brigham Young University devotional, Sept. 5, 1982], 2; speeches.byu.edu).

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To “inherit the earth” means to inherit the celestial kingdom. This earth will one day be “sanctified from all unrighteousness, that it may be prepared for the celestial glory” (D&C 88:18), and “the meek of the earth shall inherit it” (D&C 88:17).

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Institute Manual

The Greek word that was translated as “filled” also means “to feed or fatten an animal in a stall” and connotes the idea of eating until completely satisfied. This helps us understand the Lord’s promise to those who hunger and thirst after righteousness—He will feed them spiritually until they are completely satisfied. The account of the sermon in 3 Nephi adds, “They shall be filled with the Holy Ghost” (3 Nephi 12:6).

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12 ^aRejoice, and be exceeding glad: for great *is* your ^breward in heaven:

Seminary Manual

Merciful. To be “compassionate, respectful, forgiving, gentle, and patient, even when we are aware of others’ shortcomings” (Gospel Topics, “Mercy”).

New Testament Institute Manual

This is one of the many times the Savior taught that the way we treat others affects how God will treat us (see Matthew 6:12, 14–15; 7:1–2; 18:23–35; 25:31–46). President Gordon B. Hinckley (1910–2008) 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 [see Matthew 5:7]” (Standing for Something [2000], 75, 77).

New Testament Institute Manual

The Prophet Joseph Smith (1805–44) placed mercy in the context of forgiving others: “Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before he repent or ask forgiveness, our heavenly Father would be equally as merciful unto us” (Teachings of Presidents of the Church: Joseph Smith [2007], 392–93).

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Seminary Manual

Pure in heart. To be counted among 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" (Sheldon F. Child, "Words of Jesus: Chastity," *Ensign or Liahona*, Jan. 2003, 44).

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Elder Henry B. Eyring

Peacemaker. "To help people find common ground when others are seeing differences."

(Henry B. Eyring, "Learning in the Priesthood," Apr. 2011, GC, Ensign or Liahona, May 2011, 63).

oor in pride, humble spirit;

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Seminary Manual

Persecuted for righteousness' sake. To be willing to obey and defend Jesus Christ and His teachings, even when we may be mocked or mistreated for doing so.

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Righteousness.

Elder Dieter F. Uchtdorf

“Christlike attributes are gifts from God. They cannot be developed without His help. The one help we all need is given to us freely through the Atonement of Jesus Christ. Having faith in Jesus Christ and in His Atonement means relying completely on Him—trusting in His infinite power, intelligence, and love. Christlike attributes come into our lives as we exercise our agency righteously. Faith in Jesus Christ leads to action. When we have faith in Christ, we trust the Lord enough to follow His commandments—even when we do not completely understand the reasons for them. In seeking to become more like the Savior, we need to reevaluate our lives regularly and rely, through the path of true repentance, upon the merits of Jesus Christ and the blessings of His Atonement.”

(Dieter F. Uchtdorf, “Christlike Attributes—the Wind beneath Our Wings,” Oct. 2005 GC, Ensign or Liahona, Nov. 2005, 102–3)

Come Follow Me

Salt has long been used to preserve, flavor, and purify. Salt also had religious meaning for the Israelites. ... When salt loses its savor, it becomes ineffective, or "good for nothing" (Matthew 5:13). This happens when it is mixed with or contaminated by other elements.



for so ^cpersecuted they the prophets
which were before you.

13 ¶ Ye are the ^asalt 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 ^alight of the world.
A city that is set on an hill cannot
be hid.

15 Neither do men light a ^acandle,
and put it under a bushel, but on a
candlestick; and it giveth light unto
all that are in the house.

16 Let your ^alight so shine before
men, that they may see your good
^bworks, and ^cglorify your Father
which is in heaven.

17 ¶ Think not that I am come to
^adestroy the ^blaw, or the prophets:
I am not come to destroy, but to
fulfil

for so ^cpersecuted they the prophets which were before you.

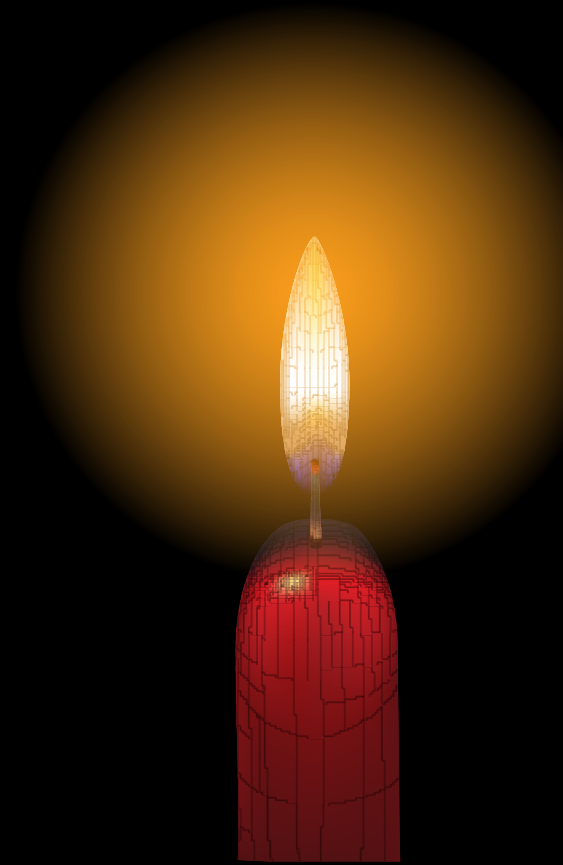
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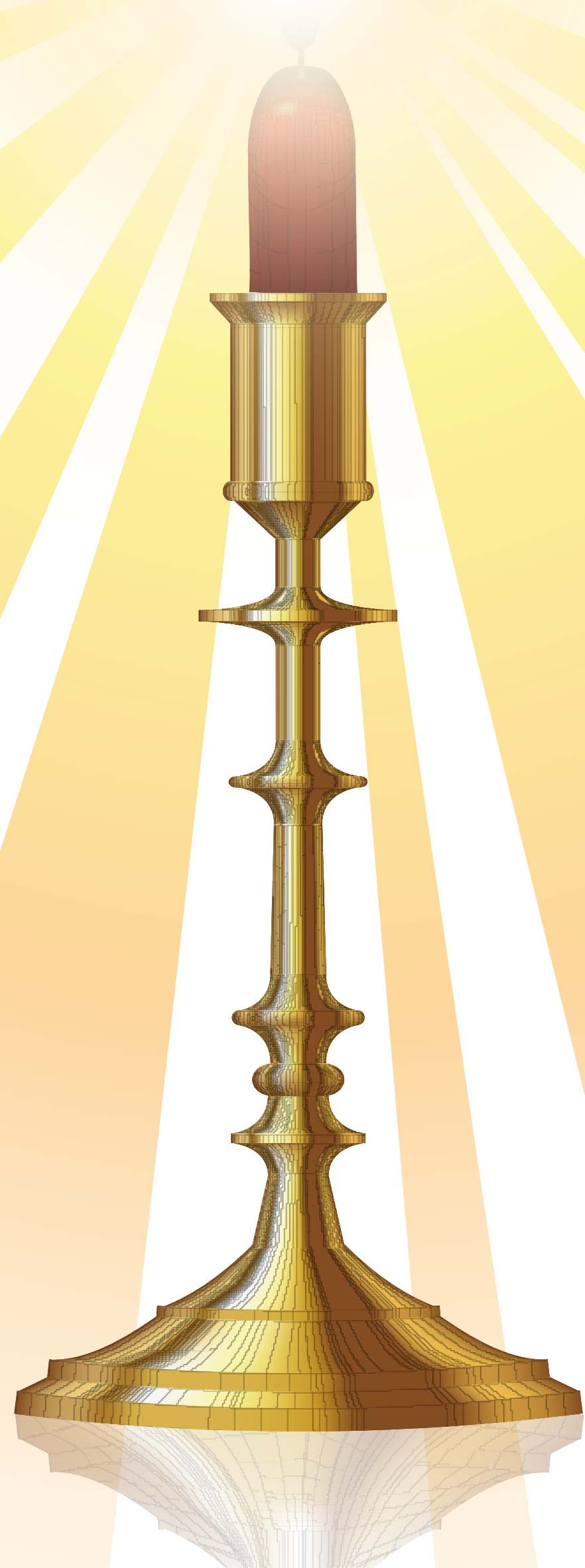
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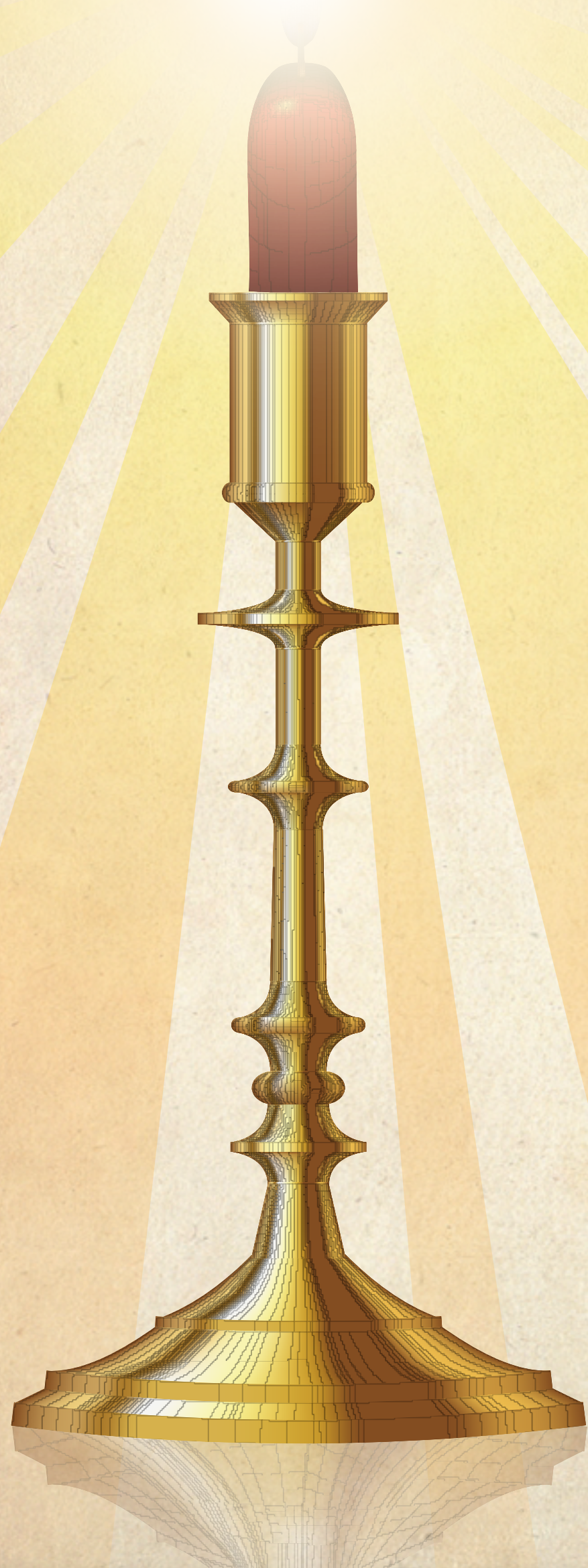
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Elder Dieter F. Uchtdorf

“Every time you turn your hearts to God in humble prayer, you experience His light. Every time you seek His word and will in the scriptures, the light grows in brightness. Every time you notice someone in need and sacrifice your own comfort to reach out in love, the light expands and swells. Every time you reject temptation and choose purity, every time you seek or extend forgiveness, every time you courageously testify of truth, the light chases away darkness and attracts others who are also seeking light and truth.”

(Dieter F. Uchtdorf, “Bearers of Heavenly Light,” Oct. 2017, GC, Ensign or Liahona, Nov. 2017, 80)



Salt and Light

Christ Came to Fulfill the Law

for so ^cpersecuted they the prophets which were before you.

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16 Let your ^alight so shine before men, that they may see your good ^bworks, and ^cglorify your Father which is in heaven.

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

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

19 ^aWhosoever therefore shall ^bbreak one of these least commandments, and shall ^cteach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and ^dteach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your ^arighteousness shall exceed

the righteousness of the ^bscribes 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 ^ashalt not ^bkill; and whosoever shall kill shall be ^cin danger of the judgment:

22 But I say unto you, That whosoever is ^aangry with his brother ^bwithout a cause shall be ^cin danger of the judgment: and whosoever shall say to his brother, ^aRaca, shall be ^ein 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;

24 Leave there thy gift before the altar, and go thy way; first be ^areconciled to thy brother, and then come and offer thy gift.

25 ^aAgree with thine adversary quickly, whiles 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 ^athe uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit ^aadultery:

28 But I say unto you, That

Lust

whosoever ^alooketh on a ^bwoman to ^clust after her hath committed ^aadultery with her already in his heart.

29 And if thy right eye ^aoffend 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 ^bhell.

30 And if thy right ^ahand 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 ^bhell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of ^adivorcement:

32 But I say unto you, That whosoever shall ^aput away his ^bwife, saving for the cause of ^cfornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not ^aforswear thyself, but shalt ^bperform unto the Lord thine ^coaths:

34 But I say unto you, ^aSwear not at all; neither by heaven; for it is God's ^bthrone:

35 Nor by the earth; for it is his ^afootstool: neither by Jerusalem; for it is the ^bcity of the great King.

Anger

Divorce

Oaths

28a D&C 63:16 (16-17).
b TG Body, Sanctity of; Woman.
c Mosiah 4:30 (29-30). TG Carnal Mind; Chastity; Fornication; Lust; Motivations; Sensuality.
d TG Adulterer; Sexual Immorality.
29a GR cause to stumble; see

31a TG Divorce.
32a Ezek. 44:22.
b D&C 42:74.
c 1 Cor. 7:10 (10-11). TG Fornication.
33a GR break your oath, or perjure yourself. Ps. 139:20.
b TG Dedication.
c Deut. 23:21. TG Oath.

c TG Forbear.
42a TG Almsgiving; Generosity; Poor.
b TG Borrow; Debt.
43a D&C 112:11.
b TG Neighbor.
44a TG Love.
b TG Enemies; Opposition.
c TG Retribution.
d TG Curse.
e TG Benevolence.

12c TG Persecution.
13a See Lev. 2:13 and Num. 18:19, where salt is a token of the covenant and was part of sacrificial ritual. TG Salt.
14a TG Mission of Early Saints.
15a Luke 11:33 (33, 34).

b D&C 1:38.
19a JST Matt. 5:21 (Appendix).
b TG Sin.
c 2 Ne. 28:15 (12, 15).
d TG Missionary Work.
20a TG Righteousness.
b TG Scribe.
21a TG Commandments of God.

words "without a cause."
c GR subject to condemnation.
d A word suggesting contempt or derision in both Aramaic and Greek.
e IE subject to the Sanhedrin.

Retaliation

Love Your Enemies

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your ^acommunication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh ^bof evil.

38 ¶ Ye have heard that it hath been said, An ^aeye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not ^aevil: but whosoever shall smite thee on thy right ^bcheek, ^cturn 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* cloak also.

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45 That ye ^amay be the ^bchildren of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth ^crain on the just and on the unjust.

Pharisees, ye shall in no case enter into the kingdom of heaven

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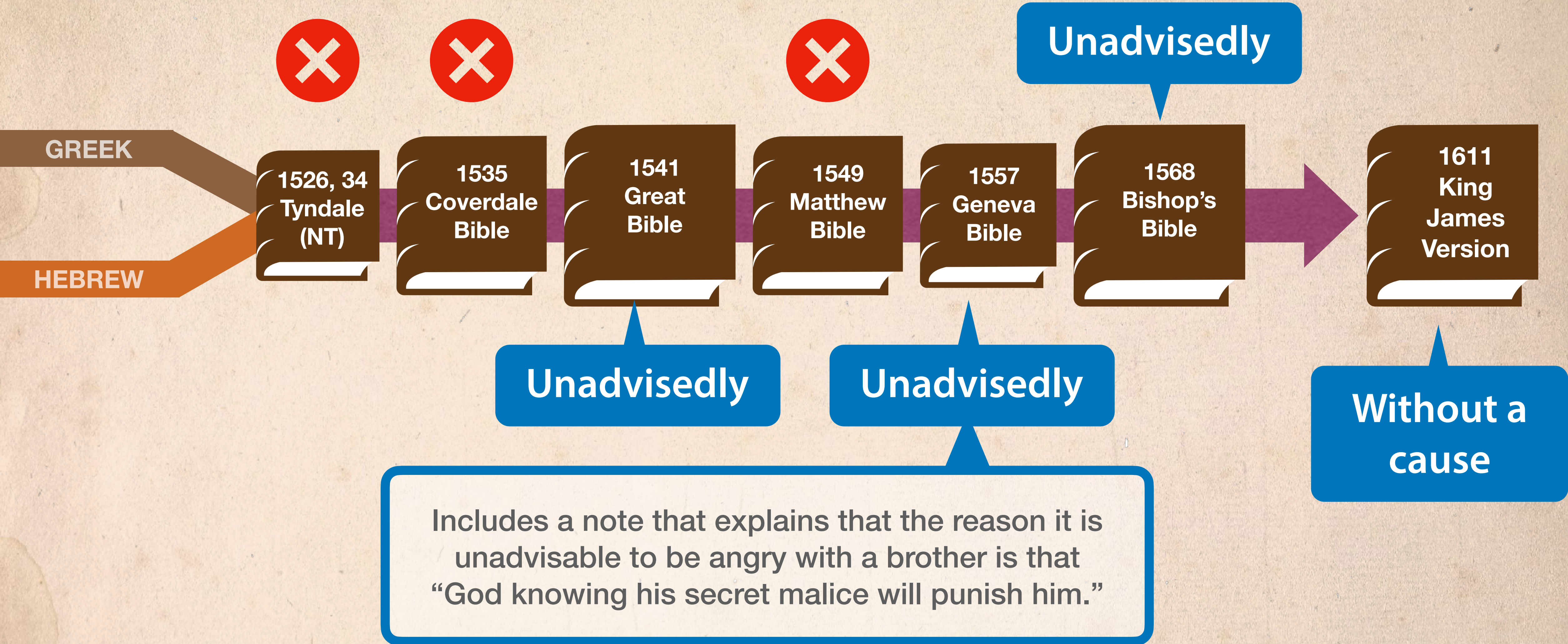
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The word **raca** comes from an Aramaic word meaning “imbecile, fool, or empty-headed person.” Elder Bruce R. McConkie explained a broader meaning of the term: “..the intent of this passage is to condemn any language which conveys improper feelings about another” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:222).

Jonah 4:4

“Doest thou well to be angry?”

Where did the phrase “without a cause” come from in Matthew 5:22?



Elder Lynn G. Robbins

“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” (*“Agency and Anger,” Apr. 1998 GC, Ensign, May 1998, 80–81*).



JST- Matthew 5:25

Therefore, if ye shall come unto me, or shall desire to come unto me, or if thou bring...



shall be ^ein 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;

24 Leave there thy gift before the altar, and go thy way; first be ^areconciled to thy brother, and then come and offer thy gift.

25 ^aAgree with thine adversary quickly, whiles 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 ^athe uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit ^aadultery:

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Elder David E. Sorensen

“The Savior said, ‘Agree with thine adversary quickly, whiles thou art in the way with him’ [Matthew 5:25], thus commanding us to resolve our differences early on, lest the passions of the moment escalate into physical or emotional cruelty, and we fall captive to our anger. Nowhere does this principle apply more than in our families.”

(“Forgiveness Will Change Bitterness to Love,” Apr. 2003 GC, Ensign or Liahona, May 2003, 11).

C 1:38.
Matt. 5:21
pendix).
Sin.

words “without a cause.”
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36 Ne head, one ha

37 Bu Yea, yo is mor

38 ¶ been s a tooth

39 Bu sist no smite t to him

40 Ar at the let him

41 Ar thee to

42 ^aG and fr of the

43 ¶ been

C 1:38. Matt. 5:21 (pendix). Sin.

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Elder Jeffrey R. Holland

“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.”

(“Place No More for the Enemy of My Soul,” Apr. 2010 GC, Ensign or Liahona, May 2010, 44–45).

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The Savior used startling images to teach followers the importance of casting away their sins and removing themselves from sinful places, people, and situations.

^cJust after her hath committed ^aadultery with her already in his heart.

29 And if thy right eye ^aoffend 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 ^bhell.

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Lust

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35 Nor by the earth; for it is his ^afootstool: neither by Jerusalem; for it is the ^bcity of the great King.

Divorce

Oaths

28a D&C 63:16 (16–17).
b TG Body, Sanctity of; Woman.

31a TG Divorce.
32a Ezek. 44:22.
b D&C 42:74.

c TG Forbear.
42a TG Almsgiving; Generosity; Poor.

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40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

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43 ¶ Ye have heard that it hath been said, Thou shalt ^alove thy ^bneighbour, and hate thine enemy.

44 But I say unto you, ^aLove your ^benemies, ^cbless them that ^acurse you, do ^egood to them that ^fhate you, and ^gpray for them which despitefully use you, and ^hpersecute you;

45 That ye ^amay be the ^bchildren of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth ^crain on the just and on the unjust.

Retaliation

Love Your Enemies

46 For if ye ^alove them which love you, what reward have ye? do not even the publicans the same?

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

48 ^aBe ye therefore ^bperfect, even as your ^cFather which is in heaven is ^aperfect.

CHAPTER 6

Jesus continues the Sermon on the Mount—He teaches the disciples the Lord's Prayer—They are commanded to seek first the kingdom of God and His righteousness.

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

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the ^ahypocrites do in the synagogues and in the streets, that they may have ^bglory 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:

4 That thine ^aalms may be in secret: and thy Father which seeth

46a Prov. 19:6.
48a JST Matt. 5:50 *Ye are therefore commanded to be perfect . . .*
b GR complete, finished, fully developed

3 Ne. 13:1 (1–34).
b GR righteousness, acts of religious devotion. TG Almsgiving; Generosity; Motivations; Peace

in secret himself openly.

5 ¶ And when thou shalt not be as the hypocrites are: for they love to be worshipped in the synagogues and in the streets, that they may be of men. Verily I say unto you, They have their reward

6 But thou, when thou enter into thy ^achamber, hast ^bshut thy door, and pray to thy Father which is in heaven: thy Father which is in heaven shall ^freward thee in secret.

7 But when ye pray, use not ^arepetitions, as the hypocrites do: they think that they shall be heard for their much speaking.

8 Be not ye like unto them: for you know what things ye ask him, and ye receive them: because ye ask him in his name.

9 ^aAfter this manner pray ye: Our Father, ^aHallowed be thy name. Thy ^bkingdom come. Thy ^cwill be done in heaven.

10 Thy ^akingdom come. Thy ^bwill be done in heaven.

11 Give us ^aour daily bread.

12 And forgive us ^aour debts, as we ^bforgive our debtors.

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43 ¶ Ye have heard that it hath
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44 But I say unto you ^aLove your

ESV Translation

Do not resist the one who is evil.

at the law, and take away thy coat,
let him have *thy* cloak also.

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45 That ye ^amay be the ^bchildren of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth ^crain on the just and on the unjust.

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The commandment “Love thy neighbour” is found in Leviticus 19:18, but no scripture in the Old Testament commands us to hate thine enemy. It appears the Savior was referring to a saying common in His day.

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Dieter F. Uchtdorf

“As always, Christ is our exemplar. In His teachings as in His life, He showed us the way. He forgave the wicked, the vulgar, and those who sought to hurt and to do Him harm.

“Jesus said it is easy to love those who love us; even the wicked can do that. But Jesus Christ taught a higher law. His words echo through the centuries and are meant for us today. They are meant for all who desire to be His disciples. They are meant for you and me: “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” [Matthew 5:44 ; see also verses 45–47].

“When our hearts are filled with the love of God, we become “kind one to another, tenderhearted, forgiving [each other], even as God for Christ’s sake [forgave us]” [Ephesians 4:32].”

(Dieter F. Uchtdorf, “The Merciful Obtain Mercy,” Apr. 2012 GC, Ensign or Liahona, May 2012, 76).

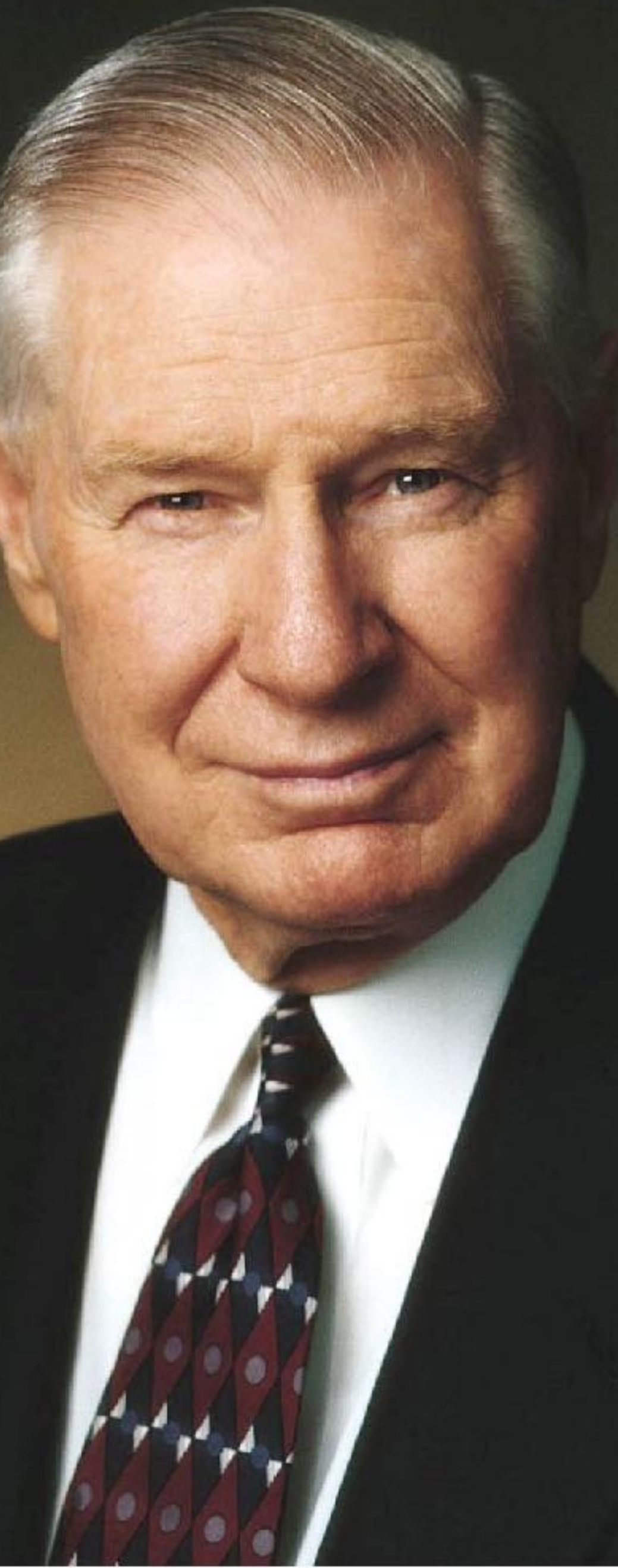


President James E. Faust

“Our natural response [to injuries inflicted by others] is anger. We may even feel justified in wanting to ‘get even’ with anyone who inflicts injury on us or our family.

“Dr. Sidney Simon, a recognized authority on values realization, has provided an excellent definition of forgiveness as it applies to human relationships:

“Forgiveness is freeing up and putting to better use the energy once consumed by holding grudges, harboring resentments, and nursing unhealed wounds. It is rediscovering the strengths we always had and relocating our limitless capacity to understand and accept other people and ourselves’ [with Suzanne Simon, *Forgiveness: How to Make Peace with Your Past and Get On with Your Life* (1990), 19]. ...



President James E. Faust

"... It is not easy to let go and empty our hearts of festering resentment. The Savior has offered to all of us a precious peace through His Atonement, but this can come only as we are willing to cast out negative feelings of anger, spite, or revenge. For all of us who forgive 'those who trespass against us,' even those who have committed serious crimes, the Atonement brings a measure of peace and comfort.

"... With all my heart and soul, I believe in the healing power that can come to us as we follow the counsel of the Savior 'to forgive all men' [D&C 64:10]."

("The Healing Power of Forgiveness," Apr. 2007 GC, Ensign or Liahona, May 2007, 68–69).

Luke 6:31-38



sabbath days to do good, or to do evil? to save life, or to destroy *it*?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he ^awent out into a mountain to ^bpray, and continued all night in prayer to God.

13 ¶ And when it was day, he called *unto him* his disciples: and of them he ^achose ^btwelve, whom also he named ^capostles;

14 Simon, (whom he also named ^aPeter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas ^aIscaiot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with ^aunclean spirits: and they were healed.

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

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

21 Blessed *are ye* that ^ahunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall ^blaugh.

22 Blessed are ye, when men shall ^ahate you, and when they shall ^bseparate you *from their company*, and shall ^creproach you, and ^acast out your name as evil, for the Son of man's sake.

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

24 But woe unto you that are ^arich! for ye have ^breceived your consolation.

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

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

27 ¶ But I say unto you which hear, ^aLove your enemies, do good to them which hate you,

28 Bless them that curse you, and ^apray for them which despitefully use you.

29 ^aAnd unto him that ^bsmiteth thee on the *one* cheek offer also the other; and him that ^ctaketh away thy cloak forbid not to *take thy* coat also.

30 ^aGive to every man that ^basketh of thee; and of him that taketh away thy goods ask *them* not again.

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

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

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

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

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

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

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

38 ^aGive, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same ^bmeasure that ye mete withal it shall be measured to you again.

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

40 The disciple is not above his master: but every one ^athat is perfect shall be as his master.

41 And why beholdest thou the ^amote that is in thy brother's eye,

but perceivest not the beam that is in thine own eye?

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

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

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

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

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

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

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

49 But he that ^aheareth, and doeth not, is like a man that without a foundation built an house upon the

12a Luke 4:42; 5:16.

b Matt. 14:23; 26:36; Luke 9:28.

13a 1 Ne. 12:7 (6-7).
TG Called of God.

b TG Apostles.

c TG Church Organization.

14a John 1:42.

16a Josh. 15:25.

b TG Heal.

20a James 2:5 (1-9).

b D&C 38:9.

21a Isa. 55:1 (1-2).

b TG Laughter.

22a 1 Pet. 3:14.

b TG Persecution.

c TG Reproach.

d Isa. 66:5.

Arm of Flesh.

b John 15:19 (18-19);

1 Ne. 22:23;

Alma 1:3.

27a TG Reconciliation.

28a Luke 23:34 (33-34);

Acts 7:60 (53-60).

29a JST Luke 6:29-30

(Appendix).

35a TG Charity.

b TG Generosity.

c TG Reward.

d D&C 76:58 (50-62).

e TG Ingratitude.

36a TG Mercy.

b TG God, Mercy of.

37a Moro. 7:18 (12-19).

TG Retribution.

39a TG Trust Not in the

Arm of Flesh.

b TG Leadership.

c GR pit, well, cistern.

40a GR having been

perfectly prepared.

TG Perfection.

41a GR chip, splinter.

43a 3 Ne. 14:20 (14-20).

b TG Heart.

c TG Gossip.

d Matt. 12:34;

James 3:10 (10-12).

46a 1 Ne. 17:41 (40-41);

Alma 37:46 (44-47).

b Ezek. 33:31 (30-33);

Hosea 8:2 (1-4);

Matt. 7:21 (21-23);

Institute Manual

As recorded in Luke 6:38, the Savior asked us to give to others abundantly. The image He used is of a harvest basket that has been filled with produce beyond the specified amount. Then the contents of the basket have been “pressed down” and “shaken together” so that even more produce can be added—until the basket is “running over.” This image of giving abundantly carries with it a corresponding blessing—those who do so will receive from others the same measure of generosity. The Savior’s instruction to give generously applies to material offerings (see Luke 6:30, 34–35) as well as to intangible gifts, such as love, mercy, and forgiveness (see Luke 6:32–37). Commenting on this verse, President Dieter F. Uchtdorf of the First Presidency asked, “Shouldn’t this promise be enough to always focus our efforts on acts of kindness, forgiveness, and charity instead of on any negative behavior?” (*The Merciful Obtain Mercy*, *Ensign or Liahona*, May 2012, 76).

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

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

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

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

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

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

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

38 ^aGive, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same ^bmeasure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can the ^ablind ^blead the blind? shall they not both fall into

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Matthew 5:48

President Russell M. Nelson

“The term perfect was translated from the Greek *teleios*, which means ‘complete.’ ... The infinitive form of the verb is *teleiono*, which means ‘to reach a distant end, to be fully developed, to consummate, or to finish.’ Please note that the word does not imply freedom from error; it implies achieving a distant objective. ...

“We need not be dismayed if our earnest efforts toward perfection now seem so arduous and endless. Perfection is pending. It can come in full only after the Resurrection and only through the Lord. It awaits all who love him and keep his commandments.”

(“Perfection Pending,” Oct 1995 GC, *Ensign*, Nov. 1995, 86, 88).

46 For if ye ^alove them which love you, what reward have ye? do not even the publicans the same?

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

48 ^aBe ye therefore ^bperfect, even as your ^cFather which is in heaven is ^dperfect.

CHAPTER 6

Jesus continues the Sermon on the Mount—He teaches the disciples the Lord’s Prayer—They are commanded to seek first the kingdom of God and His righteousness.

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

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the ^ahypocrites do in