



Come Follow Me 2023
Matthew 6-7



A brown paper bag is positioned in the center of the image, serving as a background for the text. The bag is slightly wrinkled and has a natural, earthy tone.

Matthew 6

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.

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 9 ^aAfter this manner therefore ^bpray ye: Our ^cFather which art in heaven, ^dHallowed be thy ^ename.
 10 Thy ^akingdom come. Thy ^bwill be done ^cin earth, as *it is* in heaven.
 11 Give us this day our daily ^abread.
 12 And forgive us our ^adebts, as we ^bforgive our debtors.

The Lord's Prayer

Lay Up Treasures in Heaven

Fasting

13 ^aAnd ^blead us not into ^ctemptation, ^dbut deliver us from evil: For thine is the kingdom, and the power, and the ^eglory, for ever. Amen.
 14 For if ye ^aforgive men their trespasses, your heavenly Father will also forgive you:
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 20 But lay up for yourselves ^atreasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor ^bsteal:
 21 For where your treasure is, there will your heart be also.
 22 The light of the body is the eye: if therefore thine ^aeye be ^bsingle, thy whole body shall be full of ^clight.

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 b GR complete, finished, fully developed. D&C 67:13. TG God, the Standard of Righteousness; Godliness; Man, New, Spiritually Reborn; Man, Potential to Become like Heavenly Father; Mission of Early Saints;

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 b D&C 121:35 (34–35).
 4a TG Welfare

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 8a D&C 84:83 (81–86). TG God, Intelligence of; God, Omniscience of.
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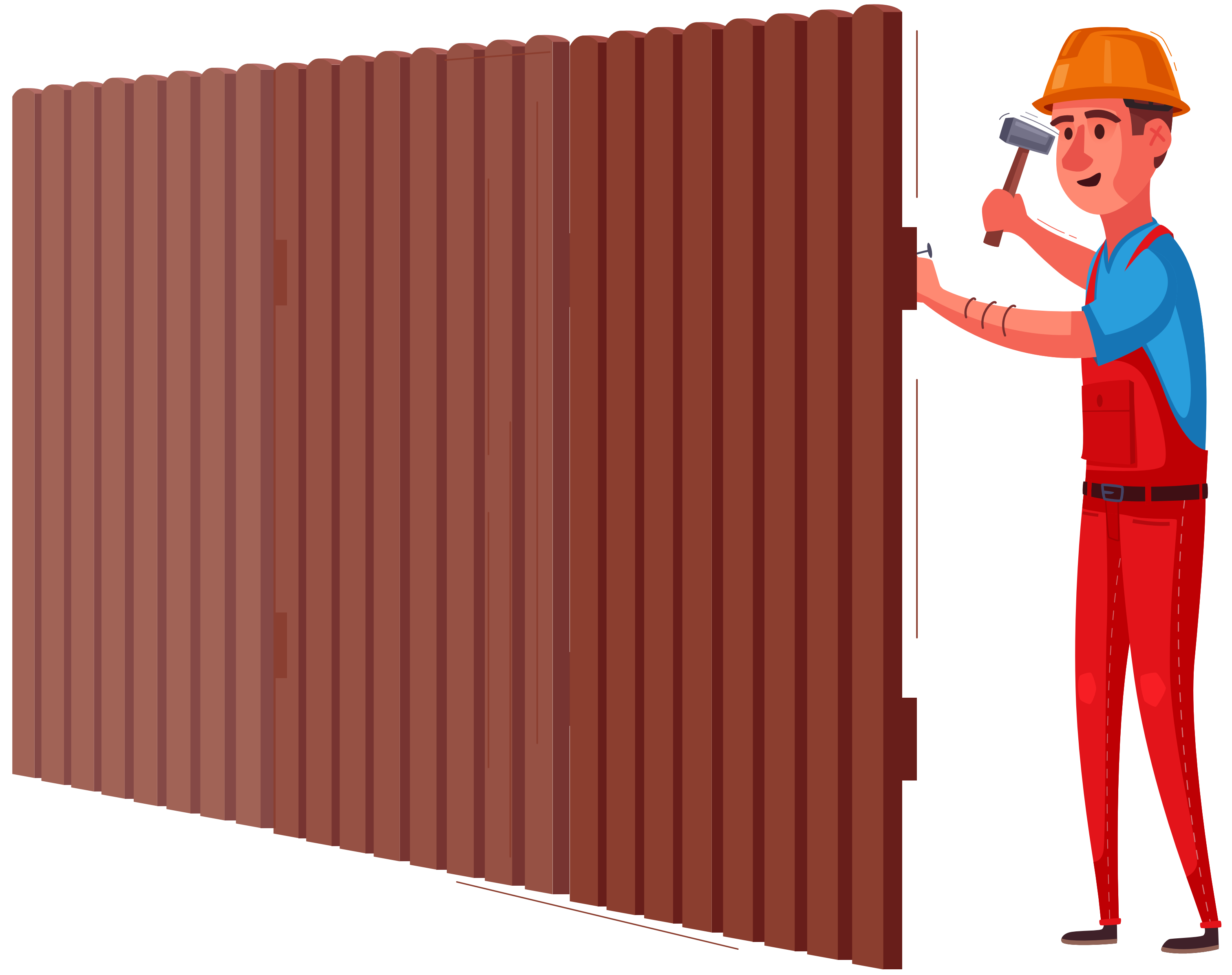
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Dieter F. Uchtdorf

“The greatest, most capable, most accomplished man who ever walked this earth was also the most humble. He performed some of His most impressive service in private moments, with only a few observers, whom He asked to “tell no man” what He had done [see Luke 8:56]. When someone called Him “good,” He quickly deflected the compliment, insisting that only God is truly good [see Mark 10:17–18]. Clearly the praise of the world meant nothing to Him; His single purpose was to serve His Father and “do always those things that please him” [John 8:29]. We would do well to follow the example of our Master.”

(Dieter F. Uchtdorf, “On Being Genuine,” Ensign or Liahona, May 2015, 83)

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Seminary Manual

The Lord's warning against "vain repetitions" is not necessarily a prohibition against using the same or similar words each time we pray. Thus, it is not inherently wrong to use oft repeated words or phrases when praying. Rather, what matters is the sincerity and devotion with which the prayer is given. The Lord warns against prayers that are mechanical, shallow, or empty. Our prayers should be humble, heartfelt, and expressed with faith.

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Institute Manual

Some people might ask what purpose is served in asking for blessings if Heavenly Father already knows what we need. Through prayer we acknowledge our dependence on the Lord, exercise our faith in His ability to bestow desired blessings, and acknowledge that ultimately all blessings come from Him. Approached properly, prayer helps us evaluate our lives and align with the will of God.

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Elder David E. Sorensen

"The reason our Heavenly Father asks us to pray cannot be that we are able to tell Him something He does not already know. Rather, the reason He asks us to pray is that the process of learning to communicate effectively with Him will shape and change our lives" ("Prayer," Apr. 1993 GC, Ensign, May 1993, 31).

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Bible Dictionary, "Prayer"

"Prayer is the act by which the will of the Father and the will of the child are brought into correspondence with each other. The object of prayer is not to change the will of God but to secure for ourselves and for others blessings that God is already willing to grant but that are made conditional on our asking for them. Blessings require some work or effort on our part before we can obtain them. Prayer is a form of work and is an appointed means for obtaining the highest of all blessings."

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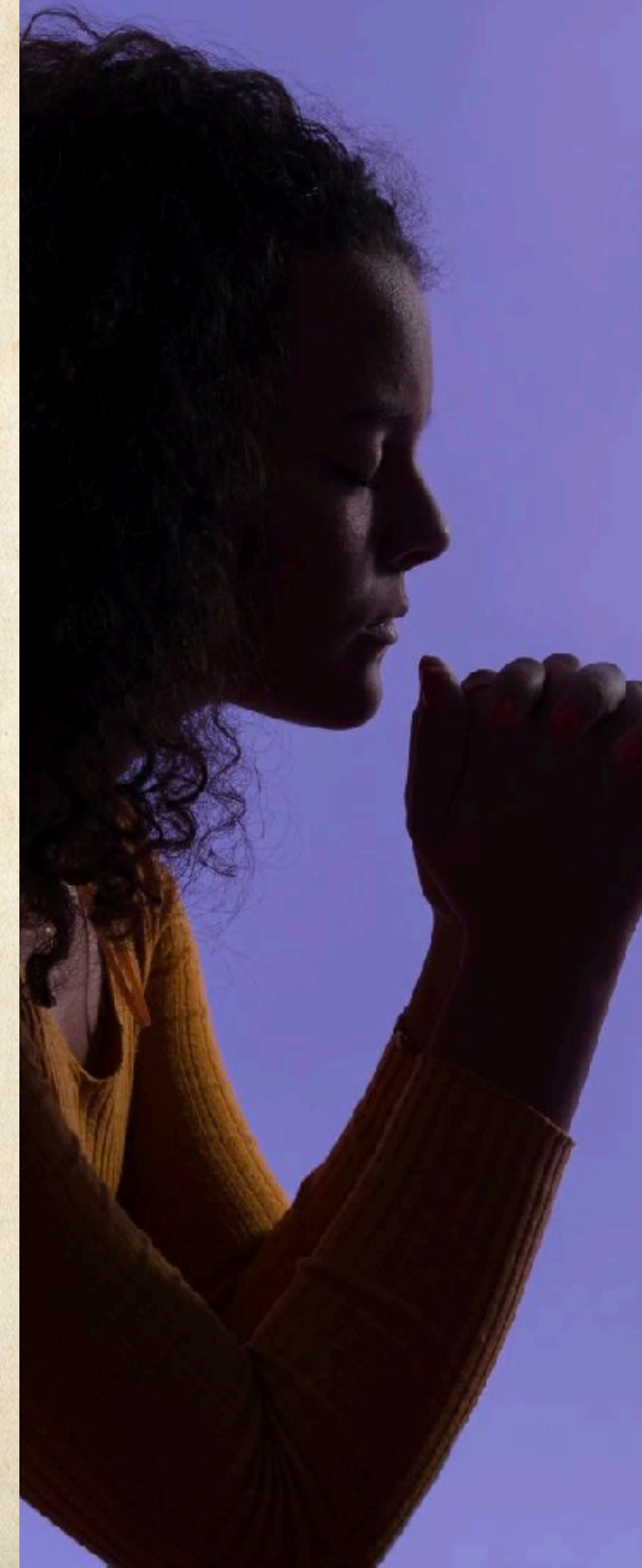
President Russell M. Nelson

“The Lord prefaced His prayer by first asking His followers to avoid ‘vain repetitions’ [Matthew 6:7] and to pray ‘after this manner’ [Matthew 6:9]. Thus, the Lord’s Prayer serves as a pattern to follow and not as a piece to memorize and recite repetitively.”

(“Lessons from the Lord’s Prayers,” Apr. 2009 GC, Ensign or Liahona, May 2009, 46).

President Dallin H. Oaks

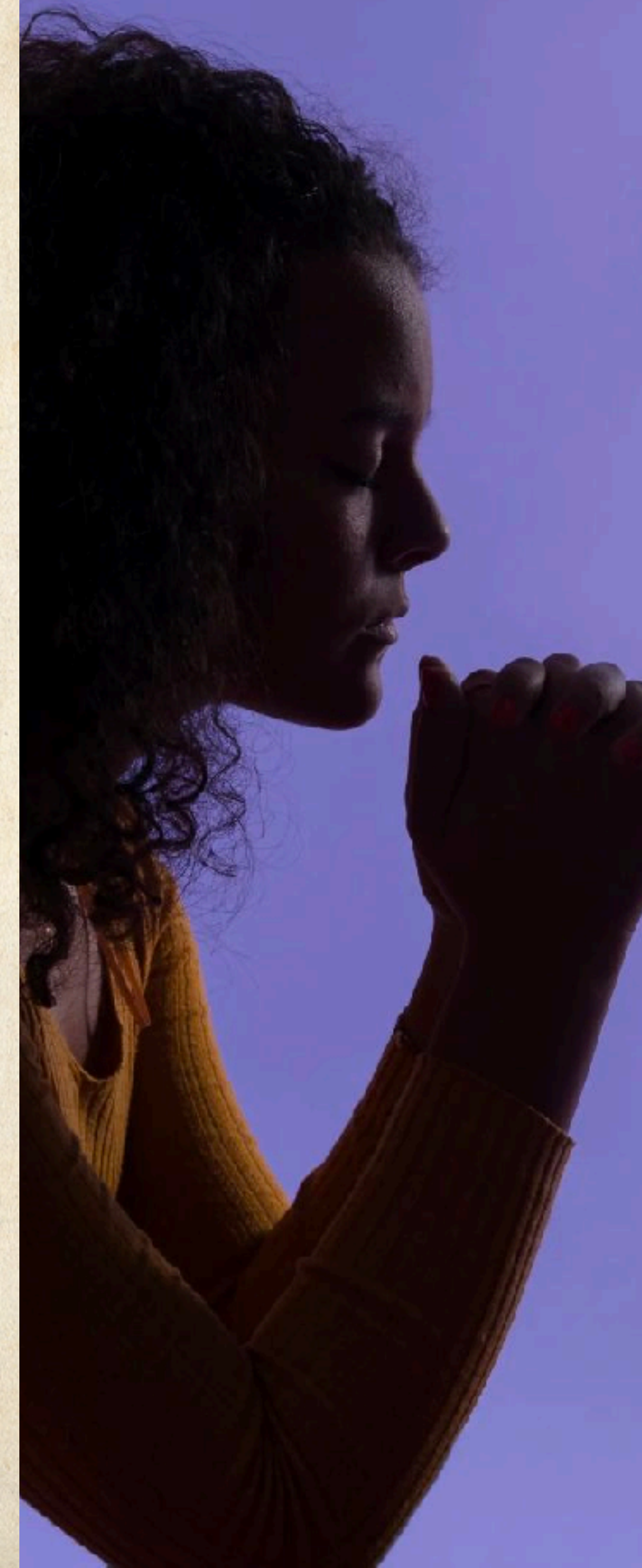
“When we go to worship in a temple or a church, we put aside our working clothes and dress ourselves in something better. This change of clothing is a mark of respect. Similarly, when we address our Heavenly Father, we should put aside our working words and clothe our prayers in special language of reverence and respect. In offering prayers in the English language, members of our church do not address our Heavenly Father with the same words we use in speaking to a fellow worker, to an employee or employer, or to a merchant in the marketplace. We use special words that have been sanctified by use in inspired communications, words that have been recommended to us and modeled for us by those we sustain as prophets and inspired teachers.



President Dallin H. Oaks

“The special language of prayer follows different forms in different languages, but the principle is always the same. We should address prayers to our Heavenly Father in words which speakers of that language associate with love and respect and reverence and closeness.”

(“The Language of Prayer,” Apr. 1993 GC, Ensign, May 1993, 15–16).



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President Thomas S. Monson

“The Church is steadily growing; it has since its organization over 178 years ago. ... There remain, however, areas of the world where our influence is limited and where we are not allowed to share the gospel freely. As did President Spencer W. Kimball over 32 years ago, I urge you to pray for the opening of those areas, that we might share with them the joy of the gospel. As we prayed then in response to President Kimball’s pleadings, we saw miracles unfold as country after country, formerly closed to the Church, was opened. Such will transpire again as we pray with faith.”

(“Welcome to Conference,” Ensign or Liahona, Nov. 2008, 6).



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Luke 11:4
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e. 13:1 (1–34).
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Institute Manual

The Joseph Smith Translation clarifies that the Lord does not lead us into temptation: “And suffer us not to be led into temptation, but deliver us from evil” (Joseph Smith Translation, Matthew 6:14; compare Matthew 6:13, footnote a; see also James 1:13).

13 ^aAnd ^blead us not into ^ctemptation, ^dbut deliver us from evil: For thine is the kingdom, and the power, and the ^eglory, for ever. Amen.

14 For if ye ^aforgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye ^aforgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to ^afast. Verily I say unto you, They ^bhave their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to ^afast, but unto thy Father which is in secret, and thy Father, which

English Standard Version Study Bible

The word translated “temptation” can indicate either temptation or testing. The meaning here most likely carries the sense, “allow us to be spared from difficult circumstances that would tempt us to sin” (Matthew 26:41). Although God never directly tempts believers (James 1:13), He does sometimes lead them into situations that “test” them (Matthew 4:1; Job 1; 1 Peter 1:6; 4:12). In fact, trials and hardships will inevitably come to believers lives, and believers should “count it all joy” (James 1:2) when trials come, for they are strengthened by them (James 1:3-4). Nonetheless, believers should never pray to be brought into such situations but should pray to be delivered from them, for hardship and temptation make obedience more difficult and will sometimes result in sin. Believers should pray to be delivered from temptation (Matthew 26:41; Luke 22:40, 46; 2 Peter 2:9; Revelation 3:10) and lead in “paths of righteousness” (Psalm 23:3).

13 ^aAnd ^blead us not into ^ctemptation, ^dbut deliver us from evil: For thine is the kingdom, and the power, and the ^eglory, for ever. Amen.

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17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to ^afast, but unto thy Father which is in secret, and thy Father, which

face;

18 That thou appear not unto men to ^afast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall ^breward thee openly.

19 ¶ Lay not up for yourselves ^atreasures upon earth, where moth and rust doth corrupt, and where thieves ^bbreak through and steal:

20 But lay up for yourselves ^atreasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor ^bsteal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine ^aeye be ^bsingle, thy whole body shall be full of ^clight.

Elder Joe J. Christensen

“How do we determine where our treasure is? To do so, we need to evaluate the amount of time, money, and thought we devote to something.”

(“Greed, Selfishness, and Overindulgence,” Apr. 1999 GC, Ensign, May 1999, 10).

13a JST Matt. 6:14 And *suffer* us not to be led into

Finances in.
b GR dig through

President Thomas S. Monson

“The promised reward was not a treasure of ivory, gold, or silver. Neither did it consist of acres of land or a portfolio of stocks and bonds. The Master spoke of riches within the grasp of all—even joy unspeakable here and eternal happiness hereafter”

(“In Search of Treasure,” Apr. 2003 GC, Ensign or Liahona, May 2003, 19).

face;

18 That thou appear not unto men to ^afast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall ^breward thee openly.

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13a JST Matt. 6:14 And *suffer* us not to be led into

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22 The light of the body is the eye: if therefore thine ^aeye be ^bsingle, thy whole body shall be full of ^clight.

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? ^aConsider 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, ^ashall he not much more clothe you, O ye of little ^bfaith?

31 Therefore take no thought, saying, What shall we eat? or, What

13 ^a JST Matt. 6:14 And *suffer* us not *to be led* into

Finances in.
^b GR dig through (as an

^c Alma 5:39 (39–42).
^d TG Hate.

13 ^aAnd ^blead us not into ^ctemptation, ^dbut deliver us from evil: For thine is the kingdom, and the power, and the ^eglory, for ever. Amen.

14 For if ye ^aforgive men their trespasses, your heavenly Father

will ^aalso forgive their trespasses.

15 But if ye ^arefuse to forgive men their trespasses, neither will your Father forgive their trespasses.

16 Ye have heard that it hath been said, Thou shalt love thy neighbour as thyself: but I say unto you, Love even them that hate you, and they that despise you, and they that revile you, and they that persecute you, and they that slander you, and ye shall be blessed: for they shall love you, when ye have hated them, and they shall hate you, when ye have loved them: and ye shall be perfect, even as your Father which is in heaven is perfect.

17 But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to ^afast. Verily I say unto you, They ^bhave their reward.

18 But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to ^afast, but unto thy Father which is in heaven: and thy Father, which seeth in secret, shall reward thee openly.

19 And when thou prayest, thou shalt not be as the hypocrites are: for they pray thus, My Father, thou art in heaven: Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. But thou art not God, and thou doest not what they say: thou art a man, and thou art not God. And they say, We will not be baptised in thy name, for we fear thee. Thou art not God, and thou doest not what they say: thou art a man, and thou art not God. And they say, We will not be baptised in thy name, for we fear thee. Thou art not God, and thou doest not what they say: thou art a man, and thou art not God. And they say, We will not be baptised in thy name, for we fear thee. Thou art not God, and thou doest not what they say: thou art a man, and thou art not God.

Mammon comes from an Aramaic term meaning "worldly riches" or "wealth."

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 ^adarkness!

24 ¶ ^aNo man can ^bserve two ^cmasters: for either he will ^dhate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and ^emammon.

25 ¶ Therefore I say unto you, Take no ^bthought 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?

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

ad us not into °tempta-
 -liver us from evil: For
 kingdom, and the power,
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 t of the body is the eye:
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 ing, What shall we eat? or, What

14 And suffer
 led into
 . . .
 not let us
 temptation.
 tion; Test.
 Finances in.
 b GR dig through (as an
 earthen wall).
 20a Heb. 10:34;
 1 Pet. 1:4 (1-16).
 TG Treasure.
 c Alma 5:39 (39-42).
 d TG Hate.
 e TG Idolatry; Treasure;
 Worldliness.
 25a JST Matt. 6:25-27
 (Appendix).

Do Not Be Anxious

Judging Others

shall we drink? or, Wherewithal
 shall we be clothed?

32 (For after all these things do
 the Gentiles seek:) for your heav-
 enly Father °knoweth that ye have
 need of all these things.

33 °But °bseek ye first the °ckingdom
 of God, and his °drighteousness; and
 all these °things shall be °fadded
 unto you.

34 Take therefore no thought for
 the morrow: for the morrow shall
 take °thought for the things of it-
 self. Sufficient unto the day is the
 evil thereof.

CHAPTER 7

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

°JUDGE not, that ye be not °bjudged.

2 For with what °ajudgment ye
 judge, ye shall be judged: and with
 what °bmeasure ye mete, it shall be
 °cmeasured to you again.

3 °And why beholdest thou the
 °bmote that is in thy brother's eye,
 but considerest not the °cbeam that
 is in thine own eye?

32a Hel. 8:8; D&C 84:83.
 33a JST Matt. 6:38 Wherefore,
 seek not the things of this
 world but seek ye first to
 build up the kingdom of
 God, and to establish his
 righteousness . . .
 b 1 Kgs. 3:13;
 Alma 39:14 (12-14);
 D&C 6:7 (6-7); 11:23;
 68:31 (31-32); 106:3.
 TG Commitment;
 Dedication;

TG Abundant Life.
 34a D&C 84:84.
 7 1a JST Matt. 7:1-2 Now
 these are the words which
 Jesus taught his disciples
 that they should say unto
 the people. Judge not
 unrighteously, that ye
 be not judged; but judge
 righteous judgment.
 Alma 41:14 (14-15);
 3 Ne. 14:1 (1-27);
 D&C 11:12.

5a TG Hypocrisy.
 6a JST Matt. 7:9-11
 (Appendix).
 b TG Holiness; Sacred;
 Sacrilege.
 c Prov. 23:9;
 Matt. 15:26 (26-28);
 D&C 6:12 (10-12);
 10:37 (36-37); 41:6.
 7a JST Matt. 7:12-17
 (Appendix).
 Isa. 58:9 (8-9);
 Hel. 10:5 (4-11);

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 °ahypocrite, 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 °bholy
 unto the dogs, neither cast ye your
 °cpearls before swine, lest they tram-
 ple them under their feet, and turn
 again and rend you.

7 ¶ °Ask, and it shall be °bgiven you;
 °cseek, and ye shall find; °dknock, and
 it shall be opened unto you:

8 For every one that asketh receiv-
 eth; and he that °aseeketh findeth;
 and to him that knocketh it shall
 be opened.

9 Or what man is there of you,
 whom if his son ask °abread, will he
 give him a stone?

10 Or if he ask a fish, will he give
 him a serpent?

11 If ye then, °abeing evil, know
 how to give good gifts unto your
 children, how much more shall your
 Father which is in heaven give good
 things to them that ask him?

12 Therefore all things °awhatsoever

Ask, and It Will Be Given

A Tree and Its Fruit The Golden Rule

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15 ¶ Beware o
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 clothing, but °ci
 ravening °dwolve

16 Ye shall °akr
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 thorns, or figs o

17 Even so every
 forth °agood °bfruit
 bringeth forth °a

18 A good tree
 evil fruit, neithe
 bring forth good

19 Every tree
 forth good °afri
 and cast into th

20 Wherefore
 shall know them

12b TG Marriage, Co
 Courtship in.
 c Deut. 15:15 (12-
 Prov. 24:29.
 TG Citizenship;
 Courtesy;
 Kindness.
 d TG Benevolence
 e TG Law of Mose
 13a GR narrow; see
 2 Ne. 31:17-21.
 b Luke 13:24; 3 N
 D&C 22:4 (1-4).
 c D&C 132:25.
 TG Hell.
 14a Mosiah 3:17.
 b 1 Ne. 8:20 (19-2

“Wherefore, seek not the things of this world but seek ye first to build up the kingdom of God” (JST, Matthew 6:38 [in the Bible Appendix]).

shall we drink? or, Wherewithal shall we be clothed?

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

33 ^aBut ^bseek ye first the ^ckingdom of God, and his ^drighteousness; and all these ^ethings shall be ^fadded unto you.

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

CHAPTER 7

Jesus concludes the Sermon on the Mount—He commands, Judge not; ask of God; beware of false prophets—He

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President Ezra Taft Benson

“We must put God in the forefront of everything else in our lives. ...

“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.”

(“The Great Commandment—Love the Lord,” Apr. 1988 GC, Ensign, May 1988, 4).

**“I like this poem by Henry Van Dyke,
posted on a sundial at Wells College
in New York. It reads:**

**The shadow by my finger cast
Divides the future from the past:**

**Before it, sleeps the unborn hour
In darkness, and beyond thy power:**

**Behind its unreturning line,
The vanished hour, no longer thine:**

**One hour alone is in thy hands,—
The NOW on which the shadow
stands.**

shall we drink? or, Wherewithal
shall we be clothed?

32 (For after all these things do
the Gentiles seek:) for your heav-
enly Father ^aknoweth that ye have
need of all these things.

33 ^aBut ^bseek ye first the ^ckingdom
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evil thereof.

CHAPTER 7

*Jesus concludes the Sermon on the
Mount—He commands, Judge not; ask
of God; beware of false prophets—He*

“Yes, we should learn from the past, and yes, we should prepare for the future. But only now can we do. Now is the time we can learn. Now is the time we can repent. Now is the time we can bless others and “lift up the hands which hang down.”

(President Russell M. Nelson, GC Apr 2022)

shall we drink? or, Wherewithal shall we be clothed?

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

33 ^aBut ^bseek ye first the ^ckingdom of God, and his ^drighteousness; and all these ^ethings shall be ^fadded unto you.

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

CHAPTER 7

Jesus concludes the Sermon on the Mount—He commands, Judge not; ask of God; beware of false prophets—He

A brown paper bag is centered in the image. The text "Matthew 7" is written across the bag in a blue, cursive font. The bag is slightly wrinkled and has a soft shadow beneath it.

Matthew 7

shall we drink? or, Wherewithal shall we be clothed?

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

33 ^aBut ^bseek ye first the ^ckingdom of God, and his ^drighteousness; and all these ^ethings shall be ^fadded unto you.

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CHAPTER 7

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

^aJUDGE not, that ye be not ^bjudged.

2 For with what ^ajudgment ye judge, ye shall be judged: and with what ^bmeasure ye mete, it shall be ^cmeasured to you again.

3 ^aAnd why beholdest thou the ^bmote that is in thy brother's eye, but considerest not the ^cbeam 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 ^ahypocrite, 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 ¶ ^aGive not that which is ^bholy unto the dogs, neither cast ye your ^cpearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ ^aAsk, and it shall be ^bgiven you; ^cseek, and ye shall find; ^dknock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that ^aseeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask ^abread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, ^abeing evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things ^awhatsoever

Ask, and It Will Be Given

A Tree and Its Fruit The Golden Rule

ye would that ^bmen should ^cdo to you, ^ddo ye even so to them: for this is the ^elaw and the prophets.

13 ¶ Enter ye in at the ^astrait ^bgate: for wide is the gate, and broad is the way, that leadeth to ^cdestruction, and many there be which go in thereat:

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

15 ¶ Beware of ^afalse prophets, which come to you in ^bsheep's clothing, but ^cinwardly they are ravening ^dwolves.

16 Ye shall ^aknow them by their ^bfruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth ^agood ^bfruit; but a ^ccorrupt tree bringeth forth ^devil 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 ^afruit is ^bhewn down, and cast into the fire.

20 Wherefore by their ^afruits ye shall know them.

21 ¶ Not every one that ^asaith unto me, ^bLord, Lord, shall enter into the kingdom of heaven; but he that ^cdoeth the ^dwill of my Father which is in ^eheaven.

22 Many will say to me in that day, Lord, Lord, have we not ^aprophesied in thy name? and in thy ^bname have cast out devils? and in thy name done many wonderful works?

23 ^aAnd then will I profess unto them, I never knew you: ^bdepart from me, ye that work ^ciniquity.

24 ¶ Therefore whosoever ^aheareth these sayings of mine, and ^bdoeth them, ^cI will liken him unto a ^dwise man, which ^ebuilt his house upon ^fa rock:

25 And the ^arain descended, and the floods came, and the winds blew, and ^bbeat upon that house; and it fell not: for it was founded upon a ^crock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a ^afoolish man, which built his house upon the sand:

27 And the rain descended, and

32a Hel. 8:8; D&C 84:83.

33a JST Matt. 6:38 *Wherefore, seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness . . .*

b 1 Kgs. 3:13; Alma 39:14 (12–14); D&C 6:7 (6–7); 11:23; 68:31 (31–32); 106:3. TG Commitment; Dedication; Priesthood; Magnifying

TG Abundant Life.

34a D&C 84:84.

7 1a JST Matt. 7:1–2 *Now these are the words which Jesus taught his disciples that they should say unto the people. Judge not unrighteously, that ye be not judged; but judge righteous judgment.* Alma 41:14 (14–15); 3 Ne. 14:1 (1–27); D&C 11:12.

5a TG Hypocrisy.

6a JST Matt. 7:9–11 (Appendix).

b TG Holiness; Sacred; Sacrilege.

c Prov. 23:9; Matt. 15:26 (26–28); D&C 6:12 (10–12); 10:37 (36–37); 41:6.

7a JST Matt. 7:12–17 (Appendix). Isa. 58:9 (8–9); Hel. 10:5 (4–11); D&C 65

12b TG Marriage, Continuing Courtship in.

c Deut. 15:15 (12–15); Prov. 24:29.

TG Citizenship; Courtesy; Kindness.

d TG Benevolence.

e TG Law of Moses.

13a GR narrow; see also 2 Ne. 31:17–21.

b Luke 13:24; 3 Ne. 27:33; D&C 22:4 (1–4); 43:7.

c D&C 132:25. TG Hell.

14a Mosiah 3:17.

b 1 Ne. 8:20 (19–24);

TG Good Works.

17a The Greek wording carries the meaning of beautiful, precious fruit without blemish.

b Matt. 12:33; 3 Ne. 14:20 (17–20).

c GR decayed, rotten, stale.

d GR bad, spoiled, degenerate.

19a Luke 3:9; John 15:2 (1–6); Jacob 5:26 (26–60); Alma 5:36; D&C 97:7.

b Luke 13:7.

20a James 2:18 (14–26); 1 Jn. 3:10 (10–18).

21a Titus 1:16.

according to their works.

22a Jer. 23:25 (25–32).

TG Unrighteous Dominion.

b D&C 84:67. TG Name.

23a JST Matt. 7:33 *And then will I say, Ye never knew me . . .*

Ps. 101:4; Matt. 25:12; Mosiah 26:27 (23–27); 3 Ne. 14:23.

b Ps. 119:115.

TG Judgment, the Last.

c GR lawlessness.

TG Sin.

24a Mosiah 4:10;

promises salvation to those who do the will of the Father.

^aJUDGE not, that ye be not ^bjudged.

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

³ ^aAnd why beholdest thou the ^b mote that is in thy brother's eye, but considerest not the ^c beam that is in thine own eye?

be opened.

⁹ Or what man is there of you, whom if his son ask ^a bread, will he give him a stone?

¹⁰ Or if he ask a fish, will he give him a serpent?

¹¹ If ye then, ^a being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

¹² Therefore all things ^a whatsoever

32 *a* Hel. 8:8; D&C 84:83.

33 *a* JST Matt. 6:38 *Wherefore, seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness . . .*

b 1 Kgs. 3:13; Alma 39:14 (12–14); D&C 6:7 (6–7); 11:23; 68:31 (31–32); 106:3. TG Commitment; Dedication; Priesthood, Magnifying

TG Abundant Life.

34 *a* D&C 84:84.

⁷ 1 *a* JST Matt. 7:1–2 *Now these are the words which Jesus taught his disciples that they should say unto the people. Judge not unrighteously, that ye be not judged; but judge righteous judgment.* Alma 41:14 (14–15); 3 Ne. 14:1 (1–27); D&C 11:12.

b TG Accountability.

5 *a* TG Hypocrisy.

6 *a* JST Matt. 7:9–11 (Appendix).

b TG Holiness; Sacred; Sacrilege.

c Prov. 23:9; Matt. 15:26 (26–28); D&C 6:12 (10–12); 10:37 (36–37); 41:6.

7 *a* JST Matt. 7:12–17 (Appendix).

Isa. 58:9 (8–9); Hel. 10:5 (4–11); D&C 6:5.

8; D&C 84:83.
Matt. 6:38 *Wherefore,
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but seek ye first to
up the kingdom of
and to establish his
ousness . . .*
3:13;
39:14 (12–14);
5:7 (6–7); 11:23;
(31–32); 106:3.
mmitment;
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hood, Magnifying
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2.

TG Abundant Life.
34 a D&C 84:84.
7 1 a JST Matt. 7:1–2 *Now
these are the words which
Jesus taught his disciples
that they should say unto
the people. Judge not
unrighteously, that ye
be not judged; but judge
righteous judgment.*
Alma 41:14 (14–15);
3 Ne. 14:1 (1–27);
D&C 11:12.
b TG Accountability.
2 a TG Judgment.
b Prov. 11:25; D&C 1:10.

5 a TG Hypocrisis
6 a JST Matt. 7:9
(Appendix).
b TG Holiness
Sacrilige.
c Prov. 23:9;
Matt. 15:26
D&C 6:12 (1
10:37 (36–37
7 a JST Matt. 7:1
(Appendix).
Isa. 58:9 (8–9
Hel. 10:5 (4–
D&C 6:5.
TG Faith; Go
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Gospel Topics “Judging Others”

Judgment is an important use of our agency and requires great care, especially when we make judgments about other people. All our judgments must be guided by righteous standards. Only God, who knows each individual’s heart, can make final judgments of individuals.

**Sometimes people feel that it is wrong to judge others in any way. While it is true that we should not condemn others or judge them unrighteously, we will need to make judgments of ideas, situations, and people throughout our lives.
...**

... As much as we can, we should judge people’s situations rather than judging the people themselves. Whenever possible, we should refrain from making judgments until we have an adequate knowledge of the facts. And we should always be sensitive to the Holy Spirit, who can guide our decisions.

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

CHAPTER 7

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

^aJUDGE not that ye be not ^bjudged.

2 For with what ^ajudgment ye judge, ye shall be judged: and with what ^bmeasure ye mete, it shall be ^cmeasured to you again.

3 ^aAnd why beholdest thou the ^bmote that is in thy brother's eye, but considerest not the ^cbeam that is in thine own eye?

unto the dogs, neither cast ye your ^cpearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ ^aAsk, and it shall be ^bgiven you; ^cseek, and ye shall find; ^dknock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that ^aseeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask ^abread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, ^abeing evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things ^awhatsoever

32a Hel. 8:8; D&C 84:83.

33a IST Matt 6:38 *Wherefore*

TG Abundant Life.

34a D&C 84:84

5a TG Hypocrisy.

6a IST Matt 7:9-11

shall we drink? or, Wherewithal shall we be clothed?

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

33 ^aBut ^bseek ye first the ^ckingdom of God, and his ^drighteousness; and all these ^ethings shall be ^fadded unto you.

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

CHAPTER 7

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

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 ^ahypocrite, 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.

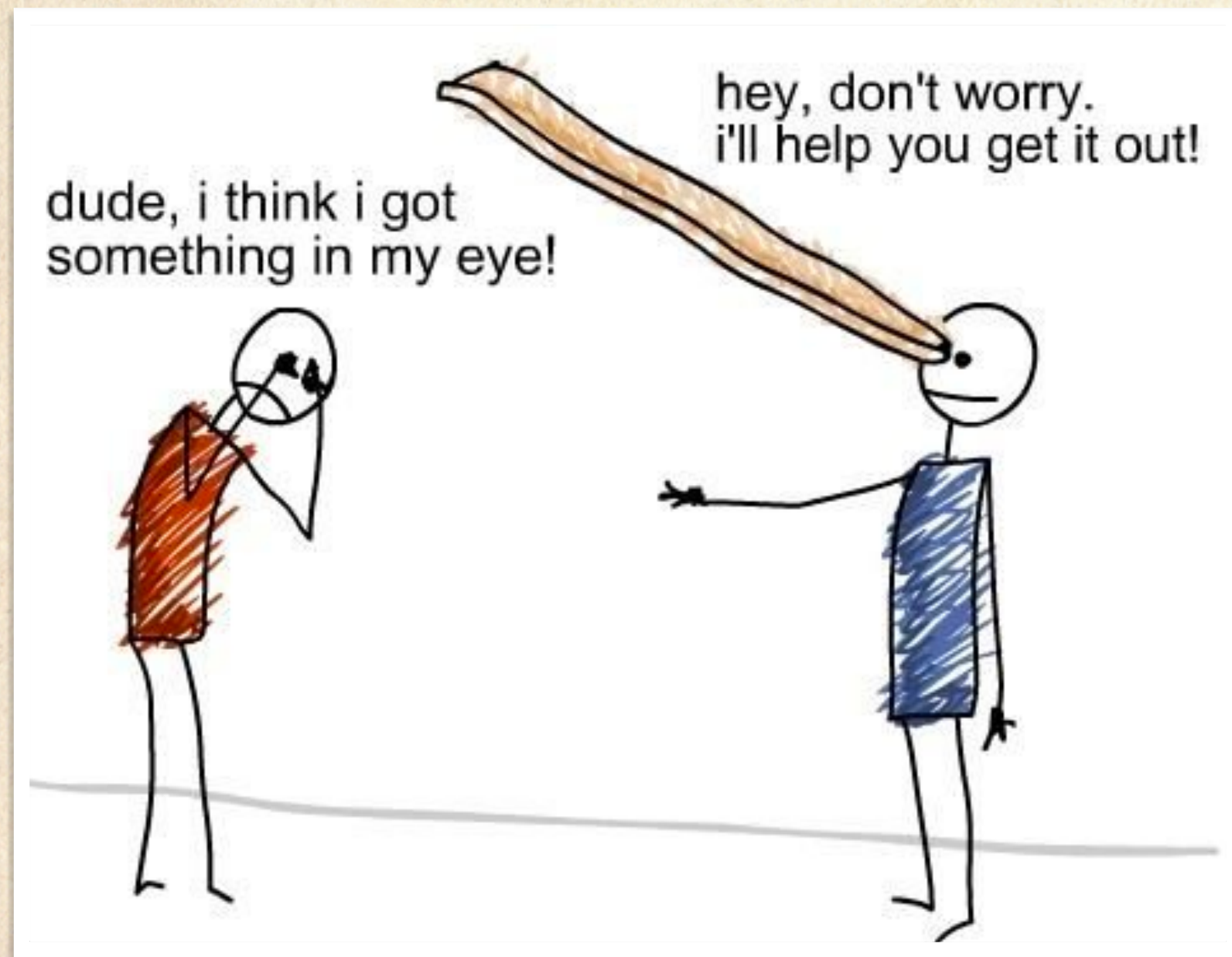
6 ¶ ^aGive not that which is ^bholy unto the dogs, neither cast ye your ^cpearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ ^aAsk, and it shall be ^bgiven you; ^cseek, and ye shall find; ^dknock, and it shall be opened unto you:

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9 Or what man is there of you, whom if his son ask ^abread, will he

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The Greek word translated as *mote* refers to a tiny speck, chip, or splinter. The Greek word translated as *beam* refers to a large wooden beam used in constructing houses. The Savior's reference to the mote and beam is an example of *hyperbole*, a figure of speech that uses exaggeration to make a point (compare Matthew 5:29; 19:24). The Savior's teaching in these verses turns our focus from other people's faults to our own.

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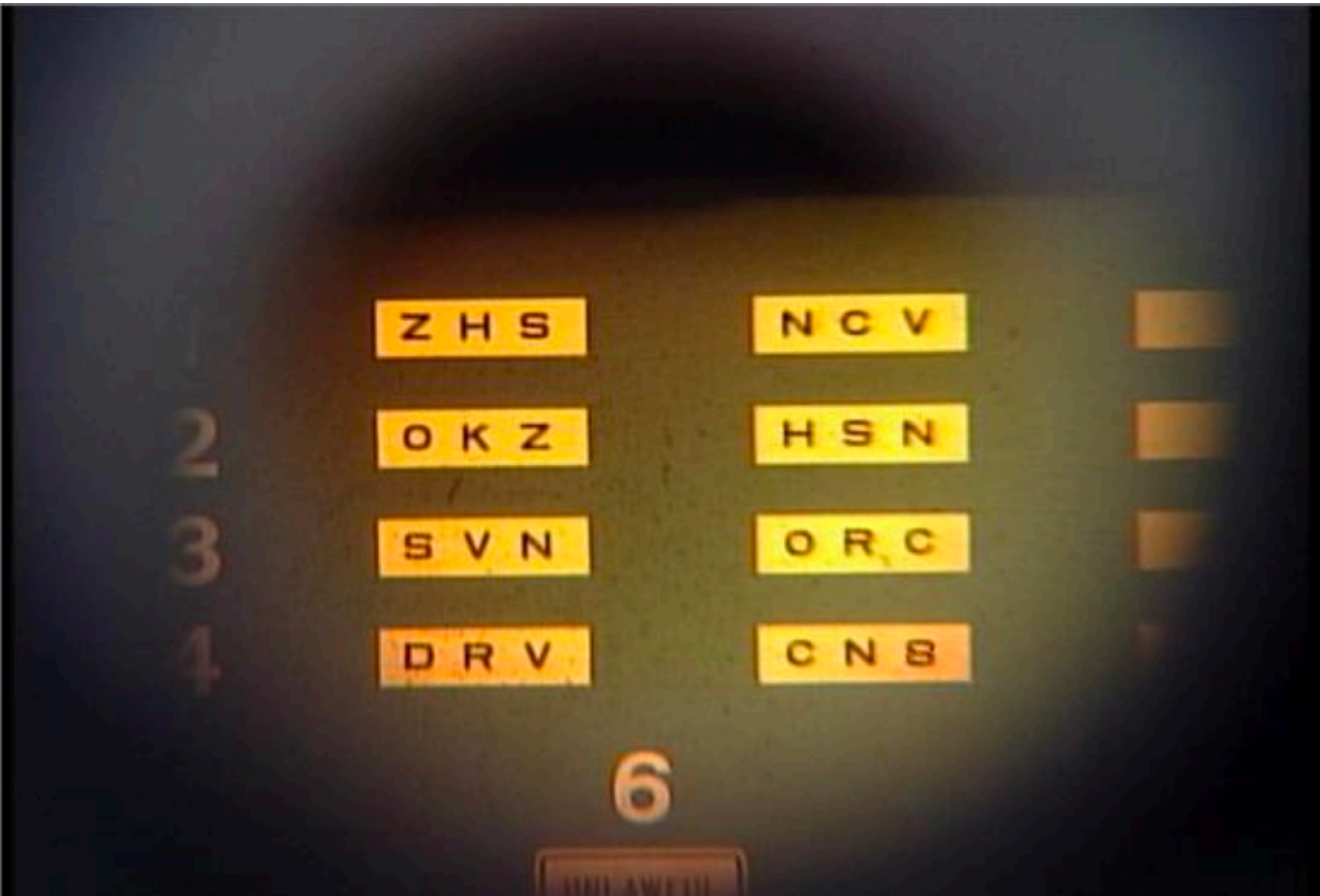
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President Dieter F. Uchtdorf

“This business of beams and motes seems to be closely related to our inability to see ourselves clearly. I’m not sure why we are able to diagnose and recommend remedies for other people’s ills so well, while we often have difficulty seeing our own.”

(“Lord, Is It I?” Oct 2014 GC, Ensign or Liahona, Nov. 2014, 56).



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JST 7:9-11 (Appendix)

9 Go ye into the world, saying unto all, Repent, for the kingdom of heaven has come nigh unto you.

10 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.

11 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.

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things to them that ask him?

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Elder Richard G. Scott

“Our Father in Heaven has invited you to express your needs, hopes, and desires unto Him. That should not be done in a spirit of negotiation, but rather as a willingness to obey His will no matter what direction that takes. His invitation ‘Ask, and ye shall receive’ (3 Ne. 27:29) does not assure that you will get what you want. It does guarantee that, if worthy, you will get what you need, as judged by a Father that loves you perfectly, who wants your eternal happiness even more than do you” (“Trust in the Lord,” Oct. 1995 GC, Ensign, Nov. 1995, 17).

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is the ^elaw and the prophets.

13 ¶ Enter ye in at the ^astrait ^bgate:
for wide is the gate, and broad is the
way, that leadeth to ^cdestruction, and
many there be which go in thereat:

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

15 ¶ Beware of ^afalse prophets,
which come to you in ^bsheep's
clothing, but ^cinwardly they are
ravening ^dwolves.

16 Ye shall ^aknow them by their
^bfruits. Do men gather grapes of
thorns, or figs of thistles?

17 Even so every good tree bringeth
forth ^agood ^bfruit; but a ^ccorrupt tree
bringeth forth ^devil fruit.

18 A good tree cannot bring forth

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Elder M. Russell Ballard

...false prophets in our day that include “both men and women, who are self-appointed declarers of the doctrines of the Church” as well as “those who speak and publish in opposition to God’s true prophets and who actively proselyte others with reckless disregard for the eternal well-being of those whom they seduce.”

(“Beware of False Prophets and False Teachers,” Oct. 1999 GC, Ensign, Nov. 1999, 63).

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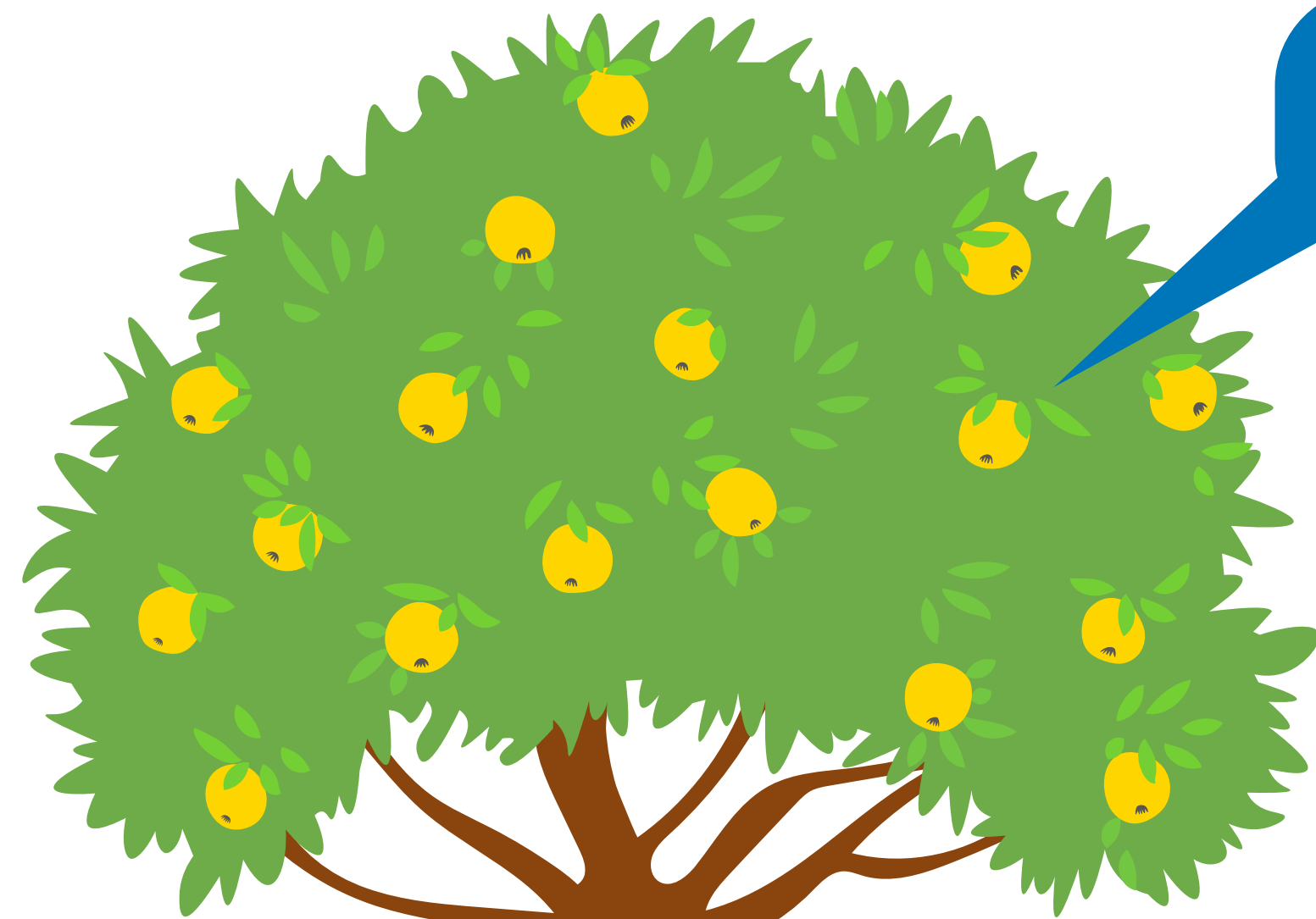
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17 Even so every good tree bringeth forth ^agood ^bfruit; but a ^ccorrupt tree bringeth forth ^devil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree



Good Tree



Good Fruit

14 Because *strait* is the gate, and narrow is the way, which leadeth unto *life*, and few there be that find it.

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 ^asaith unto me, ^bLord, Lord, shall enter into the kingdom of heaven; but he that ^cdoeth the ^dwill of my Father which is in ^eheaven.

22 Many will say to me in that day, Lord, Lord, have we not ^aprophesied in thy name? and in thy ^bname have cast out devils? and in thy name done many wonderful works?

23 ^aAnd then will I profess unto them, I never knew you: ^bdepart from me, ye that work ^ciniquity.

24 ¶ Therefore whosoever ^aheareth these sayings of mine, and ^bdoeth them, ^cI will liken him unto a ^dwise man, which ^ebuilt his house upon ^fa rock:

25 And the ^arain descended, and the floods came, and the winds blew, and ^bbeat upon that house; and it fell not: for it was founded

President Dallin H. Oaks

“The conversion [Jesus] required for those who would enter the kingdom of heaven (see Matt. 18:3) was far more than just being converted to testify to the truthfulness of the gospel. To testify is to know and to declare. The gospel challenges us to be ‘converted,’ which requires us to do and to become. If any of us relies solely upon our knowledge and testimony of the gospel, we are in the same position as the blessed but still unfinished Apostles whom Jesus challenged to be ‘converted’ [see Luke 22:32]” (*The Challenge to Become*, Oct 2000 GC, Ensign, Nov. 2000, 33).

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The Joseph Smith Translation changed “I never knew you” to “Ye never knew me” (*Joseph Smith Translation, Matthew 7:33 [in Matthew 7:23, footnote a]*). Similarly, the Joseph Smith Translation changed “I know you not” to “Ye know me not” (*Joseph Smith Translation, Matthew 25:11 [in Matthew 25:12, footnote a]*). We might ask ourselves, “Is it possible to be active in Church programs but not have the gospel active in our hearts?”

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25 And the ^arain descended, and the floods came, and the winds blew, and ^bbeat upon that house; and it fell not: for it was founded upon a ^crock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a ^afoolish man, which built his house upon the sand:

27 And the rain descended, and

the floods came, and the winds blew, and beat upon that ^ahouse; and it ^bfell: and great was the fall of it.

28 And it came to pass, when Jesus had ended ^athese sayings, the people were ^bastonished at his ^cdoctrine:

29 For he taught them as *one* having ^aauthority, and not as ^bthe scribes.

The Authority of Jesus

CHAPTER 8

Jesus heals a leper, cures the centurion's servant and others, stills the tempest, and casts out devils—The devils enter a herd of swine.

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a ^aleper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

Matthew 7:24-27



Helaman 5:12

And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, 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.



President Russell M. Nelson

“...in coming days, it will not be possible to survive spiritually without the guiding, directing, comforting, and constant influence of the Holy Ghost.” We appear to be approaching a very similarly divisive time, as the House of Israel was experiencing during the earthly ministry of Jesus Christ. How can we “recognize” the “authority from God”, as opposed to some other earthly authority? Through the “guiding, directing, comforting, and constant influence of the Holy Ghost”. (April 2008 GC)

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