

## February 20–26. Matthew 6–7: “He Taught Them as One Having Authority”

### Principles of the Law of Christ

Be careful of your motivation when it comes to doing good works

Matt 6:1-4

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

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

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

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

What does Jesus caution us about giving to those in need?

(Take heed that ye do not your alms before men, to be seen of them)

James E. Talmage

“The tossing of alms to a beggar, the pouring of offerings into the temple treasure chests, to be seen of men, and similar displays of affected liberality, were fashionable among certain classes in the time of Christ; and the same Spirit is manifest today. Some... call attention to their giving, that they may... get what in their estimation is worth more than that from which they part. With logical incisiveness the Master demonstrated that such givers have their reward.” (Jesus the Christ, pg. 237)

Matt 6:5-6

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

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

What is an import think to keep in mind when we are offering prayers either in public or private?

(for they love to pray... that they may be seen of men)

Eldred G. Smith

“Let us be humble in all our prayers. Beware of lip service. Remember how the Lord criticized the hypocrites who prayed openly for the glory of men....

“It is not always the words we use in prayer that count so much as the spirit

in which they are said.... What better example do we have than the simple, humble prayer of a child?" (CR, April 1955)

Matt 6:16-18

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

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

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

Why is it important for us not to appear pious when we are fasting and otherwise seeking to obey the commandments?

(that they may appear unto men to fast)

Joseph F. Smith

"We are not here to seek the joys of the flesh, and yet the Lord does not design that we should go about sorrowful, or that we should deny ourselves of any legitimate [joy]. The Lord never intended that we should go around fasting, mourning, grieving, weeping and wailing, while we sojourn in mortality....

"[We should] appear to the world to be happy. This is the privilege of every Latter-day Saint, and indeed the privilege of every soul that lives. There is abundance of joy to be obtained aside from the joy which ends in suffering and sorrow. Seek those joys that bring no alloy with them, those joys which are unremitting, eternal in their nature. Do good." (JD, 25:51)

The Lord's Prayer

Matt 6:9-13

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

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

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

What does Jesus stress that we should ask for in His example of a righteous pray?

Hugh Nibley

"The Lord's Prayer is more than just a way of getting through life, a code of morals or a pattern of behavior. It is an appeal to a Father we have known before and hope to dwell with hereafter. It asks for help in carrying out the

first and greatest commandment. In this very short prayer, God, man as the child of God, and fellowman are all put in their proper relationship, which is the closest possible family association, approaching identity. The Tempter and his methods are introduced without which the statement of the Gospel plan would be incomplete; for the prayer by its very nature is an appeal from those in distress who are supplicating for something much better than what they have.

“What we want is to dwell in the Father's Kingdom under the sole dominion of his divine will by his power and in his glory forever and ever.” (Of All Things! Classic Quotations from Hugh Nibley, pg. 180)

We are commanded to always forgive others

Matt 6:14-15

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

Why is it so important that we are quick to forgive others?

(your heavenly Father will also forgive you)

Jeffrey R. Holland

“Life is too short to be spent nursing animosities or in keeping a box score of offenses against us.... We don't want God to remember our sins, so there is something fundamentally wrong in our relentlessly trying to remember those of others.... Clearly the more provocation there is and the more excuse we can find for our hurt, all the more reason for us to forgive and be delivered from the destructive hell of such poisonous venom and anger. It is one of those ironies of godhood that in order to find peace, the offended as well as the offender must engage the principle of forgiveness.” (CR, Oct. 1996)

What about taking the time to manage our temporal needs and those of our families

Matt 6:25-26,33-34

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

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

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

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

What do you think of Jesus' admonition that we should not bother think about taking care of our temporal needs?

3 Nephi 13:25

And now it came to pass that when Jesus had spoken these words he looked upon the twelve whom he had chosen, and said unto them... take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on...

What does 3 Nephi clarify?

Jeffrey R. Holland

“In a general sense these verses can apply to all believers, but at their most literal level they apply to those the Lord has called as his full-time witnesses. Most people must give some thought to what they will eat and what they will wear; the necessities of life require it. But the twelve disciples were not to do so, for they were chosen "to minister unto [the] people." Their call was to give complete devotion to their spiritual ministry and to trust in God's—and the people's—providence for their temporal needs.” (Christ And The New Covenant, pg. 265)

According to 3<sup>rd</sup> Nephi, Christ turns from the twelve and again address the congregation

Matt 7:1-5

1 Judge not, that ye be not judged.

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

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

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

3 Ne 14:1

And now it came to pass that when Jesus had spoken these words he turned again to the multitude, and did open his mouth unto them again, saying: Verily, verily, I say unto you, Judge not, that ye be not judged.

JST Matt 7:2

Judge not unrighteously, that ye be not judged: but judge righteous judgment.

How do know how to judge righteously?

Moroni 7:15-17

15 For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

16 For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

17 But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.

Spencer W. Kimball

“Our vision is completely obscured when we have no mirror to hold up to our own faults and look only for the foibles of others. When we follow the instructions of the Lord, we are kept so busy perfecting ourselves that we come to realize that the faults of others are small in comparison. We should establish the delightful habit, then, of minimizing the weaknesses of others and thus increase our own virtues.

“He who will not forgive others breaks down the bridge over which he himself must travel.” (The Miracle of Forgiveness, pg. 269)

Matt 7:6

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

In this parable, who are the swine and what are the pearls that should be kept from them? Why?

John Taylor

"Why is it that a swine cannot discern the value of pearls, and tramples them under its feet? Because it does not understand—it has not the intelligence, and does not comprehend the difference between the filth that surrounds it and precious gems. You might cast a precious jewel at a hog, and it would turn and rend you; but throw that to a man of understanding and intelligence, and he would ask for more....

"The men of the world... know not the spirit that animates our bosoms; they know not the hope that God has inspired in our hearts; they know not the things pertaining to the kingdom of God; they are as ignorant of them and of their own destiny as the brute beast." (JD, 5:145)

The Lord promises that those who seek shall find

Matt 7:7-11

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

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

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

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

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

What does Jesus promise to all who ask, seek, and knock?

(your Father which is in heaven give good things to them that ask him)

Howard W. Hunter

“Every seeker receives; every seeker finds. Yet not every asker receives what he asks; not every seeker finds what he seeks. As an earthly father gives good gifts to his children, so God gives good things to those that ask him, not always what they ask, for they often ask amiss, but something far better than that which they ask for or seek. Those who would obtain exactly what they ask must confine their will to God's and ask for things which they know he is willing to give.” (The Teachings of Howard W. Hunter, pg. 37-38)

The Golden Rule

Matt 7:12

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

Russell M. Nelson

'He taught the Golden Rule.... Wherever it is found and however it is expressed, the Golden Rule encompasses the moral code of the kingdom of God. It forbids interference by one with the rights of another. It is equally binding upon nations, associations, and individuals. With compassion and forbearance." (CR, Oct. 2002)

The strait gate and the straight path

Matt 7:13-14

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

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

What is the difference between the words strait and straight?

“Strait” represents a narrow passage

What is the strait gate that we must enter in?

Bruce R. McConkie

“The course leading to eternal life is both strait and straight. It is straight because it has an invariable direction -- always it is the same. There are no diversions, crooked paths, or tangents leading to the kingdom of God. It is strait because it is narrow and restricted, a course where full obedience to the full law is required. Straightness has reference to direction, straitness to width. The gate is strait; the path is both strait and straight.

“Thus by entering in at the strait gate (which is repentance and baptism) a person gets on the ‘straight and narrow path which leads to eternal life’ (2 Ne. 31:17-18).” (Mormon Doctrine, pg. 769)

Jesus warns that there will be many who attempt to deceive and tells us how to test for the truth

Matt 7:15-23

15 ¶ Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

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

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

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

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

JST 7:33

And then will I say, Ye never knew me; depart from me, ye that work iniquity.

What important message does the Lord have for His disciples as he nears the end of his sermon?

(very good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit)

John Taylor

“That belongs a little closer to some of us than we imagine; for I do not think that Gentiles do much prophesying in the name of God; I do not think they cast out many devils in the name of God, or do any wonderful works in his name. Jesus was speaking to a people that had done these things, the same, perhaps, as some of you have, and yet you have become careless and indifferent, and in many instances have made shipwreck of a good conscience and failed to keep the covenants you have made.” (JD, 18:201)

The Savior concludes his sermon with a simple, yet powerful parable

Matt 7:24-29

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

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

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

What does the house represent?

(heareth these sayings of mine, and doeth them  
heareth these sayings of mine, and doeth them not)

What will happen to everyones house?

(the rain descended, and the floods came, and the winds blew, and beat upon that house)

Bruce R. McConkie

“Every person born in this world builds a house of some sort and puts it on a foundation of his own choosing. And every house built in this mortal sphere is subject to the storms and strifes of life. Our mortal probation is one in which the divine purpose calls for rain and wind and floods.

“We live in the midst of a swirling storm of sin. The rains of evil and the winds of false doctrine and the floods of carnality beat upon every house.....

“If our house is built upon a rock with the brick and mortar of good works, it will withstand the storms and perils of life.... If it is built upon the sands of evil with the rusty nails and rotting timber of carnal things, it will be destroyed when the rains and the winds and the floods beat upon it.” (CR,



April 1981)