



# MATTHEW 6–7

## SERMON ON THE MOUNT

### Book of Mormon Perspective

By comparing and contrasting the similar passages of the Sermons on the Mount and the Plain with the Sermon on the Temple in 3 Nephi, you can find great insight into their different times, audiences, needs, and even levels of understanding. I find the nuanced additions of the Book of Mormon meaningful.

### Overview

Matthew 5 focuses on the Mosaic “Law,” while Matthew 6–7 distills the “Prophets.” Jesus teaches his higher law to emphasize inner purity along with outer obedience. He calls on disciples to control their appetites, needs of the flesh, and worldly wants. Stylistically, there is such a sharp contrast between these two chapters that biblical commentators suspect Matthew 6:1–18 was introduced later. That is not the way John W. Welch sees it, however. As the text moves to a higher order and presents a second set of requirements for total dedication to God, Welch sees this as transition in a temple text taking the disciples to a higher order, as outlined below.<sup>1</sup>

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# MATTHEW 6

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**Matthew 6:1–4 *Giving to the Poor*** (also 3 Nephi 13:1–4): Jesus encouraged giving to the needy *anonymously*. He promised that if one gives sincerely and secretly, Heavenly Father will reward the giver openly. This became important in the restoration as well when the Prophet Joseph Smith received the law of consecration and understood our need to sacrifice our all to God generously (D&C 42). Joseph Smith’s *Lectures on Faith* instruct: “A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation.”<sup>2</sup> No gift is accepted on the Lord’s altar unless it is motivated by love (also Matthew 6:18, 22–24).

**Matthew 6:2a** Note the footnote for hypocrisy, it shows a hypocrite as an actor who plays different characters behind a mask. Jesus denounces such pretending by teaching that God knows our hearts.



*The Lord's Prayer* by James Tissot

**Matthew 6: 5–13 *The Order of Prayer*** (also 3 Nephi 13:5–6): Jesus begins His instruction on *private* prayer, note the singular, “when *thou* prayest, enter into *thy* closet” (6:6). Verse 9 turns to group prayer (see below). One third of the Lord’s prayer includes praises to God: Hallowed His Name, His Kingdom will come in Power and Glory (Matthew 6:9, 10, 13).

**Matthew 6:8** This verse does not mean that even though God knows our needs, we shouldn’t sincerely ask. Instead, Christ asked us to use prayer to *seek the Father’s will* and draw closer to Him. Asking acknowledges that we know our Heavenly Father is the power supporting all that is good, or the giver of our gifts.

**Matthew 6:9** here Jesus changed to the plural referring to *public* prayer, “after this manner pray ye.” From the earliest Christian times, the Lord’s Prayer was “basically a prayer used by a group.” Jesus “may have taught something like the Lord’s

Prayer in Matthew several times,” as other prayer outlines in different situations have minor changes. Both Jewish rabbis and early Christians had “strong prohibitions against reciting a fixed prayer.”<sup>3</sup> In early Christian documents, Hugh Nibley found sacred group prayers, where those praying stood in a circle around the Lord.<sup>4</sup> The Lord’s prayer in Matthew 6:9–13, can be seen as an *outline* for group prayers rather than a set recited text.

**Matthew 6:11** translates literally, “Give us this day bread ‘sufficient for our needs’ (*epiousion*).” Welch sees this foreshadowing the sacrament or eucharist.<sup>5</sup>

**Matthew 6:13** The JST changes the doctrine to clarify that God does not tempt us. Instead, His gift of agency allows *choice and an opposition*. Jesus encouraged disciples to pray for help and avoid temptation. Later this is listed as a great gift of the Spirit (1 Corinthians 12:10). “Amen” means: verily, surely, truly, of a truth, so it is, so be it, may it be fulfilled.

**Matthew 6:14–15 Forgiveness** (also 3 Nephi 13:11, 14–15): Jesus’ law of forgiveness is repeated twice in the higher law for emphasis (Mt 6:12, 14–15). The double reference underscores that no one with hard feelings or an unforgiving attitude toward others can expect God’s forgiveness.

**Matthew 6:16–18 Fasting, Washing, and Anointing** (3 Nephi 13:17): Jesus asks His disciples to focus their fast on communing with and serving God. Isaiah 58:5–7 reiterates the law of the fast in a similar way:

Is it such a fast that I have chosen? a day for a man to afflict his soul? . . . Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Jesus’ new order of fasting is accompanied with anointing the head and washing the face. In the past, Levitical and Aaronic temple workers washed their faces, hands, head, and feet, symbolic of becoming spiritually cleansed (Exodus 30:18–19; 40:30). God also commanded Aaron to anoint ancient temple workers (Exodus 29:7; 30:30).



*The Anointing of Solomon* by Cornelius de Vos. Image via Wikimedia Commons.

Jesus' higher law invites all disciples to be like the priests and come before the Lord as they fast and are washed and anointed, without any need of worldly acknowledgement. This sacred and private worship will be rewarded by Heavenly Father. Jesus returned to further develop the washing at the Last Supper by introducing an apostolic ordinance (John 13:9–10).

**Matthew 6:18** repeats that God will “see” and “reward” your secret needs for the third time (Matthew 6:4, 6, 18). The pattern of repeating things three times is characteristic of the Sermon on the Mount—and even more in the Sermon at the Temple, including before the sermon, when the voice of the resurrected Lord was heard by the crowd three times before it was understood (3 Nephi 11:5).

**Matthew 6:19–24 *A Requirement of Consecration*** (3 Nephi 13:18–22, 24): Jesus requires a singleness of heart (or wholehearted dedication). When disciples put aside their own will and riches to serve God, they in turn give generously of their time and talents to God's work. Disciples must commit their lives if needed. When complete sacrifices are offered on God's altars with love, He accepts them.

**Matthew 6:21** Jesus asked for a pure heart for the third time in the Sermon (Matthew 5:8, 28). Only through Him can we be purified. He gave his Spirit as the cleansing agent to accomplish that atoning gift for us.

**Matthew 6:22** Jesus promises more light, “thy whole body shall be full of light.” The footnotes explain that a singled eye means it is sincere. This is consistent with the JST of 6:22, which adds, “be single to the glory of God.” This is how our bodies can be full of light, or as Jesus later taught, “I am the light” (John 8:12).

**Matthew 6:24** “Two masters” is a phrase from ancient slave laws. Mammon is a Semitic word used for riches. In Jesus' law, we should not serve money by seeking worldliness. Instead, Jesus' disciples realize that everything we have is God's. If we want to follow Him, we must align our heart with His will and serve Him as our master. A true disciple asks God every morning, “How can I serve You today?”

**Matthew 6:25 *Care Promised for the Disciples*** (3 Nephi 13:25): The JST adds wise counsel for disciples who are called to preach as missionaries: “Go ye into the world, and care not for the world, for the world will hate you, and will persecute you, and will turn you out . . . Nevertheless, ye shall go forth from house to house teaching the people; and I will go before you.” Jesus promised to take special care of the physical needs of His special disciples, so they may focus on their service to build God's kingdom. (In 3 Nephi this promise is for the ordained Apostles.) For the rest, we must go back to the instructions given in Eden, to labor for food while calling upon God for help (Moses 5:1). Yet, God never wants us to lose an eternal perspective, “Is not the life more than meat, and the body than raiment?” God promises to provide for the eternal needs for all who endure to the end, “[even] will I give eternal life” (3 Nephi 15:9).

**Matthew 6:26–28 *Sacrifice Fears:*** In Jesus’ higher law of faith and trust, he asked disciples to sacrifice fears and anxieties intertwined with the many elements of life. Disciples sacrifice fear by giving up anger, vengeance, pride and self-seeking worldliness. If our aim is single to doing God’s will, we can serve Him without fear or anxiety. (Yet, there are mental illnesses or times when anxiety can play a debilitating role. These are separate matters.)

**Matthew 6:26** After Jesus referred to God feeding the birds, the JST adds, “Wherefore, take no thought for these things, but keep my commandments wherewith I have commanded you.” As Jesus continued, He asked disciples not to fret or worry about things one cannot control, but rather trust him.

**Matthew 6:28** The example of the lilies refers to a broad classification. The Bible dictionary explains: “the term lily here is general, not referring to any particular species, but to a large class of flowers growing in Palestine,



Image of poppies in field via Pixabay

and resembling the lily, as the tulip, iris, gladiolus, etc.” In Israel, flowers grow in various colors. It is interesting to note, the “*lilium chalconicum*,” or scarlet martagon, looks like a red poppy and grows profusely among the wild grasses of Galilee. Jesus’ returning apparel will also be red (Isaiah 63:2).

**Matthew 6:29–32 *Clothing Endowing the Disciples:*** Building on the reference, “what ye shall put on / *endysēsthe*,” in Matthew 6:25 (and Luke 24:49), Jesus continued on in this section of clothing His ordained disciples. I will cite a Greek scholar’s explanation behind the words found in Matthew and Jesus’ Sermon:

[God will] newly clothe them in glorious clothing. As the lilies of the field, so the chosen disciples will be clothed by God, even more gloriously than Solomon himself, whose temple was the most splendid of all (see 3 Nephi 13:25, 29–31). The Greek word for being clothed is *enduo* (*endumatos*, ‘raiment,’ in Matthew 6:25, 28; *endusesthe*, ‘put on,’ in Matthew 6:25). Jesus uses this word in Luke 24:49, shortly after his resurrection, when he tells his apostles, to remain in the city “until ye be endued with power from on high.” It means “to endow.” The Greek word *enduo* has two meanings, and both are pertinent to the endowment. First is “to dress, to clothe someone,” or ‘to clothe oneself in, put on.’ The second is, figuratively, to take on “characteristics, virtues, intentions.” The meaning of the English word *endue* (or *indue* from the Latin) likewise ‘coincides nearly in signification with endow, that is, to put on, to furnish. . . . To put on something; to invest; to clothe,’ and Joseph Smith’s diary uses these spellings interchangeably, as for example when Joseph prayed that all the elders might ‘receive an endument in thy house.’” Thus, in this section of the Sermon at the Temple, Jesus can be understood as promising more than garments that offer physical protection for the body (although garments do this, too); he speaks of garments that ‘endow’ the disciples with powers and virtues more glorious than Solomon’s. More is involved here than the promise of material well-being: “Is not the life more than meat, and the body than raiment?” (3 Nephi 13:25).<sup>6</sup>

**Matthew 6:32** The JST addition includes: “Why is it that ye murmur among yourselves, saying, We cannot obey thy word because ye have not all these things . . .” Jesus asked disciples to not seek for worldliness or compete with gentiles. The world receives their glory in monetary adornments, while disciples are covenant people. Disciples still have an obligation to make the best of themselves, as do those not serving the Lord fulltime. We always work for God. Money is only a means to the end. The end is in the next verse.

**Matthew 6:33 *Build the Kingdom of God on Earth:*** When disciples do their part through obedience and hard work, the Lord promised He will provide for their needs (and sometimes wants). When pure motives combine with earnest seeking of God’s will, His promises of celestial exaltation will be honored.



Louis XVI, King of France and Navarre, endowed with his grand royal vestments, signifying his power. Painting by Antoine-François Callet. Image via Wikimedia Commons.

**Matthew 6:34** This is the fifth and sixth time the idea of “take . . . no thought / *merimnao*” is mentioned (Matthew 6:25, 27, 28, 31). It means, “to be anxious; to be troubled with cares, to care for, look out for (a thing); to seek to promote one’s interests.” The Lord wants us to apply faith to overcome fears. If we are doing everything the Lord asks of us, we should not worry about the rest. Remember the children of Israel received their daily ration of manna, one day at a time (Exodus 16:4). The last phrase of verse 34 uses the word “evil / *kakia*” which also has the broader meaning in Greek of our problems or troubles of the day.

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## CHAPTER 7

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**Matthew 7:1–5 *Preparing for the Judgment*** (Luke 6:37–38): The command to not judge is augmented in the JST to Judge righteously *with the Spirit* (also Moroni 7:16; “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”).

**Matthew 7:1–2** Consistent with the audience change in 3 Nephi, the JST adds: “*Jesus taught his disciples that they should say unto the people. Judge not unrighteously . . . but judge righteously.*” The Spirit teaches us to make wise choices and judge between truth and err. Jesus warned that we will be judged as we judge others. Elsewhere God encourages us to pray for the gift of discernment (D&C 46:8, 23, etc.), while He alone, is the judge who knows each heart and circumstance. Righteous judgment is filled with love, and should be more “reflective than projective.”<sup>7</sup> The key to not being judgmental is to seek the gift of charity.

At this point in Luke’s Sermon on the Plain, there is a turning point, with a parable, “can the blind lead the blind?” (Luke 6:39).

**Matthew 7:3–5** The mote/beam is a speck of straw, saw dust, or stone compared to the main “I” beam in a home. Jesus taught purity and service with the analogy of saw dust and beams. To cast out our “beams” or weaknesses, we must repent and introspectively seek more purity. Then we can serve, without hypocrisy, to help others cast out their “beam.” This way we respect and empathize with others as we hope God does for us. Our primary job is to develop our own character (The JST adds extra ideas on the unrighteous Pharisees’ hypocrisy found in the LDS Bible appendix).

**Matthew 7:6 *Secrecy Required:*** The JST clarifies that this has to do with the “mysteries” or the most sacred teachings of Jesus. “*Go ye into the world, saying unto all, Repent, for the kingdom of heaven has come nigh unto you. And the mysteries of the kingdom ye shall keep within yourselves; for it is not meet to give that which is holy unto the dogs . . .*” (more in the Bible JST appendix.) Dogs were an unclean animal to Jews (Deuteronomy 14:3–20). The emphasis is on withholding certain things that are “holy” and protecting them as sacred. The obligation

of secrecy includes harsh penalties. Being “trodden under foot” was an old Semitic phrase found often from 700–600 BC in Isaiah, Jeremiah, Daniel, and six times in the Book of Mormon and in the book of Hebrews (also see Psalm 50:5, 22). This may also be a warning to apostates and heretics.



Sermon on the Mountain by Károly Ferenczy. Image via Wikimedia Commons.

**Matthew 7:7–8 A Threefold Petition:** The disciples are preparing to approach Heavenly Father. Jesus instructed them to *ask, seek, and knock* (in other words, a threefold petition is made), before “it shall be opened unto you.” Everyone who asks doesn’t get an answer immediately, but only as we continue to seek and listen and submit our will to God. In this *ceremonial context* of Jesus’ sermon, all of his special disciples who *now* seek and ask, at this point, it will be opened—after repenting, believing and accepting the requirements Jesus has just given. An early Christian document records Jesus saying, “Let him who seeks not cease seeking until he finds, and when he finds, he will be astounded, and having been astounded, he will reign, and having reigned, he will rest.”<sup>8</sup>

The most important things we need to seek are not physical, but our eternal and spiritual needs—“strength in temptation, forgiveness, love, insight, knowledge of his will, a blessing on another, a change of heart. It is in the asking, seeking, and knocking process that we come to understand intimately the Lord’s accessibility and his



ongoing function as Savior.”<sup>9</sup> The dialogue teaches us more of our need for a Redeemer, our dependence on the Spirit, and how to turn our will over to God. This allows us to become all we can be, as Elder Maxwell taught; our complete submission to God is really emancipation.

**Matthew 7:9–11 *Seeking a Gift from the Father:*** In the long JST addition in the Bible appendix, note that Jesus spelled out a misunderstanding of the day, “they will say, we have the law for our salvation, and that is sufficient for us.” But they misunderstood; it is not the law that saves. They need a Redeemer who says, “Come in, my son; for mine is thine, and thine is mine” (Matthew 7:9 JST).

Jesus taught on many levels when encouraging disciples to ask for “bread.” In John 6:35, 48, it was symbolic of asking for the “Bread of Life.” Fish also shared dual meanings as it became a symbol in early Christianity (by the time the Gospels were written). This adds symbolic depth to the child asking for a “fish” as it points to asking Christ’s at-one-ment, figuratively. The fish was a symbol in many ancient cultures. In early Christianity, the Greek word for “fish / *ichthus*” is an acrostic for **I**esous (Jesus) **C**Hristos (Christ) **T**Heou (God) **U**iou (Son) **S**oter (Savior). This also makes sense when used beside, or in opposition to the serpent.

The serpent can be interpreted as an unclean animal under the Law of Moses’ dietary code. Also, it can be interpreted from the biblical context of the Garden of Eden as Lucifer or temptation. Jesus promised that those who properly ask for God’s Spirit will not receive the devil. When petitioners follow Jesus’ previous directions, they will receive good gifts from the Father (D&C 14:7). As Jesus identified His Father as the only One who is “good,” then God’s good gifts are a portion of His Spirit (or possibly receiving Him by entering into His Presence in this covenant or temple context). We can ask for simple blessings of food, or we can ask for a higher level of spiritual blessings. Catherine Thomas wrote, “We restrain the Lord’s gifts to us until we have identified the things we need most and then ask him for those gifts.”<sup>10</sup> God’s greatest gift is Eternal Life (meaning Exaltation, D&C 14:7).

**Matthew 7:12 *Other People:*** The golden rule is more than kindness toward other people. This also extends to all children of God on either side of the veil. Jesus asked his disciples not only to do things “to others” but as the JST adds, “for others.” Vicarious Temple work fits into this category (1 Corinthians 15:29). This is the only way one can understand how a just and merciful God can insist on baptism in John 3:5 (and the other ordinances elsewhere), when only a small percentage of humanity has ever had the opportunity for baptism. Jesus admonished us to teach the gospel and perform ordinances for them.

When I am asked how I can believe in the exclusive idea that only a *chosen people* can be saved, I explain that, of all the Judeo-Christian traditions, the Restoration alone opens the door for everyone ever born to receive God’s greatest blessings through vicarious work and eternal progression. We believe God has a completely inclusive view. All may choose to be chosen.

**Matthew 7:13–14 *Entering Through a Narrow Opening*:** There is only one gate and one *strait* (meaning: narrow, difficult, restricted, channel, very strict, or severe) way that leads to Life with God. This teaching of only “Two Ways” was important in early Christianity. The JST precedes this with, “Repent, therefore, and enter...” The Book of Mormon mentions a similar idea, about 600 years earlier. 2 Nephi 31:17 teaches that the gate is repentance, baptism, remission of sins, and the gift of the Holy Ghost. We must go through the Lord’s narrow gate as total submission to God’s will.

### MATTHEW 7:13

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

### LUKE 13:24

Strive to **enter** in at the **strait gate**: for many, I say unto you, will seek to **enter** in, and shall not be able.

### 2 NEPHI 31:17–18, 32:5

The **gate** by which ye should **enter** is repentance and **baptism** by water; and then cometh a remission of your sins **by fire and by the Holy Ghost**. And then are ye in this **strait** and narrow path which leads to **eternal life**; yea, ye have entered in by the **gate**; ye have done according to the commandments of the Father and the Son; and ye have received the **Holy Ghost**, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye **entered** in by the way ye should receive . . . the **Holy Ghost**, it **will show unto you all things what ye should do**.



*Sermon on the Mount* by Cosimo Rosselli. Image via Wikimedia Commons.

The three scriptural blocks incorporate similar vocabulary; however, Nephi’s sermon identifies the key position of the Spirit. It is the Spirit that can navigate us through the narrow and difficult opening to enter into God’s presence. The Spirit becomes a personal guide to “show unto you all things what ye should do.” Nephi’s passage highlights another restored insight by associating a remission of sins and the fire of the Holy Ghost. Only then

is one on the “path which leads to eternal life.” Nephi explains the cause-and-effect-relationship between the need for baptism and keeping the commandments in order to receive the Spirit, “which witnesses of the Father and the Son.”

**Matthew 7:15–20 *Bearing the Fruit of the Tree of Life*** (Luke 6:43–46): Immediately after the imagery of the path “which leadeth unto life,” Jesus described trees and their fruits. These are not ordinary trees. They are symbols of “evil” and “good.” In Greek, the “*evil*” fruit also means “sick, wicked, worthless, degenerate, malicious,” and the “*corrupt*” fruit can be read as “decayed, rotten, evil, unwholesome.” While the “*good*” fruit is “fit, capable, of inner worth, moral, right.”

The good trees that bring forth good fruit symbolize the Tree of Life (Genesis 3:22). After Eve and Adam ate of the Tree of Knowledge, and entered mortality, they began their quest to find and worthily partake of the Tree of Life. After their probation period where they learned of the Savior’s atoning sacrifice and repented, they could live forever without their sins (1 Nephi 8:20).

Jesus also equated individual people with trees. We can plant the seed for the good tree to grow within (Alma 32:41–42). Each good tree of life has a place in God’s paradise, growing up unto eternal life and yielding much fruit (see Psalm 1:1–3). Jesus also spoke of bad fruit or evil trees, like “*false prophets*” who will come. The Lord assured the disciples that he has given them adequate knowledge to test these “prophets” by their fruits.



*Sermon on the Mount* by Makarov. Image via Wikimedia Commons.

Elsewhere Jesus used allegories to describe God or His prophets as the root of righteous people becoming the branches (John 15:1–5 and Jacob 5). The cross is also referred to as “the tree” (1 Peter 2:24). Ritually, early Christians prayed with their hands raised “stretched out towards the Lord.” The “extension,” they said, “is an upright cross.” Welch explained, “Originally this signified the passion of Christ and was a gesture used in confessing Christ at baptism. It imitated the cross, death, and a mystic unification and life with Christ.”<sup>11</sup>

**Matthew 7:21–24 *Entering into the Presence of the Lord*:** The sermon now turns to an encounter with the Lord of Heaven. The JST adds the reminder that this encounter will be at the judgment, “for the day soon cometh, that men shall come before me to judgment, to be judged according to their works.” Some say “Lord, Lord” but they do not “enter the kingdom of heaven.” Only they who “doeth the will of my Father” are allowed to enter. Elder Neal A. Maxwell said, “We need to break free of our old selves—the provincial, constraining, and complaining selves—and become susceptible to the shaping of the Lord. But, the old self goes neither gladly nor quickly. Even so, this subjection to God is really emancipation.”<sup>12</sup>

When we sacrifice and submit to God, when we dissolve our fears to trust God, it then builds our love and confidence that His ways are best. As we work through this process to see through our mortal veil to submit to God’s plan, we can see His Hand sprinkling miracles and tender mercies graciously in our lives.

Many people who have even cast out devils and done wonderful works, will be turned away for the Lord. The JST corrected, “*Ye never knew me.*” We come to know God through studying the scriptures, having His Spirit, keeping our covenants, and following Him. In Hebrew “knew/*yada*” has a broad range of meanings. It can mean “covenantal” as in Amos 3:2. “You only have I known of all the families on the earth.” Only to Israel had God granted the covenant. It suggests that more than “good works” are required. God requires more than doing good, or the equitable principles of life, to enter into His kingdom.

Catherine Thomas summarized the ending of the sermon on the Mount:

The old concept of God as primarily an emergency source evaporates, as does the idea that we might still live our own lives, God helping a little now and then. “I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (John 15:5). Perhaps we think that God speaks in hyperbole—that we cannot take him literally when he invites total dependence. Perhaps we are afraid to interpret him literally because the full truth seems to require so much of us. Or perhaps it seems too wonderful to be true.<sup>13</sup>

**Matthew 7:24–27 *The Wise Build on God’s Firm Foundation*** (Luke 6:47–49): As a builder himself (translated “carpenter” in KJV, but more likely a stone mason or general builder), Jesus used the image of building a home,

and/or church. The wise are those who “know,” remember, and do His requirements. These will be recognized by the Lord at that day and raised up to see God and to inherit celestial glory (3 Nephi 15:1–8).

## Conclusion

**Matthew 7:28–29:** The author concluded Jesus’ sermon with, “when Jesus ended these sayings.” He went onto repeat this phrase five times (Matthew 7:28; 11:1; 13:53; 19:1; 26:1). Between the birth and death of Jesus, the author repeats this saying as a section marker to organize his Gospel into these five sections (possibly like a Christian Pentateuch).<sup>1</sup>

*Header Image: Sermon on the Mount by Henrik Olrik. Image via Wikimedia Commons.*

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## ENDNOTES

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<sup>1</sup> John W. Welch, *Illuminating the Sermon at the Temple and the Sermon on the Mount* (Provo, UT: Foundation of Ancient Research and Mormon Studies, 1999), 62-69. I quote his ideas and words as an the outline as well as the synthesis.

<sup>2</sup> Sidney Rigdon, *Lectures on Faith* (SLC, UT: Church of Jesus Christ of LDS, reprint from January 1835), 6:7.

<sup>3</sup> Welch, *Sermon*, 63.

<sup>4</sup> Nibley, Hugh “The Early Christian Prayer Circle,” *BYU Studies Quarterly* 19, no. 1 (1978): 41–78.

<sup>5</sup> Welch, *Sermon*, 68.

<sup>6</sup> *Ibid.*

<sup>7</sup> *Ibid.*, 87

<sup>8</sup> *Ibid.*, 72 quoting the Coptic Gospel according to Thomas.

<sup>9</sup> Kent Jackson, and Robert Millet, eds., Catherine Thomas, “Sermon on the Mount,” *Studies in Scriptures vol. 5: The Gospels* (SLC, UT: Deseret Book, 1986), 247.

<sup>10</sup> *Ibid.*, 247

<sup>11</sup> Welch, *Sermon*, 76. The symbol is found when the serpent on the rod/tree during Moses’40 years in the wilderness (1 Timothy 2:8).

<sup>12</sup> Neal A. Maxwell, “Willing to Submit,” LDS General Conference April 1985.

<sup>13</sup> Jackson and Millet, *Gospels*, 248.

<sup>14</sup> The Sermon at the Temple in 3 Nephi continues with eight more points (just as it began with more points): 1) Lecture on the portion of God’s covenant with Israel yet to be fulfilled; 2) Admonition to ponder; 3) Healing the Sick; 4) The parents and the children; 5) The covenant memorialized and a new name given; 6) Continued worthiness required; 7) Conferring the power to give the Power of the Holy Ghost; 8) From Sermon to ceremony. For more detail see Welch, *Sermon*.