

Matthew 5-7; Luke 6 CFM Ep 190-191

Note: For these two lessons, I am combining the notes into one section. I am a strong proponent of teaching Matthew 5-7 as one discourse. It is for this reason that I am putting the notes together in this fashion.

The Sermon on the mount is a great sea whose smiling surface breaks into refreshing ripples at the feet of our little ones, but into whose unfathomable depths the wisest may gaze with the shudder of amazement and the thrill of love.¹

Main temple points (see podcast [Episode 73](#) with David Butler) Initiatic secrets are published to the world, and yet they are hidden from the world. You are only ready for them one individual at a time (1:07:07). John Welch says this as well when he said, speaking of this sermon as Jesus gave it to the people at the temple in Bountiful:

In the limited time Jesus spent with the Nephites, he taught them things of ultimate importance. He gave them a series of commandments, which they then agreed to obey. They were solemnly admonished to "keep these sayings" so that they would "come not under condemnation; for wo unto him whom the Father condemneth" (3 Nephi 18:33). ***This was serious, sacred business.*** Although the Savior forbade the disciples to write or speak some of the things they saw and heard (3 Nephi 26:18), and while a person can interpret this Christophany in many ways, ***the recorded material lends itself readily to a ritual understanding.*** The types of actions, pronouncements, instructions, roles, symbols, images, and injunctions found in the Sermon at the Temple are ***ritually repeatable.*** By considering the sequence and substance of these materials, we can visualize the outlines—sometimes faintly, other times quite distinctly—of the solemn, ceremony-like experience Jesus presented to those he met at the temple. ***The temple setting of the Sermon, accordingly, invites us to examine each of its momentous elements with a temple context in mind.***²

The current [Church Handbook of Instructions](#) explains the covenants of the Endowment:

In the endowment, members are invited to make sacred covenants as follows

1. Live the law of obedience and strive to keep Heavenly Father's commandments.
2. Obey the law of sacrifice, which means sacrificing to support the Lord's work and repenting with a broken heart and contrite spirit.
3. Obey the law of the gospel of Jesus Christ, which is the higher law that He taught while He was on the earth.
4. Keep the law of chastity, which means that a member has sexual relations only with the person to whom he or she is legally and lawfully wedded according to God's law.
5. Keep the law of consecration, which means that members dedicate their time, talents, and everything with which the Lord has blessed them to building up Jesus Christ's Church on the earth.

¹ Farrar, Ch. 18, 216.

² John Welch, [Illuminating the Sermon at the Temple and Sermon on the Mount](#), The Foundation for Ancient Research and Mormon Studies, 1999, p. 47.

No text in the Bible is more important or has had more influence on the history and character of Christianity than the "Sermon on the Mount" in Matthew 5-7. It would be hard to overstate the value of the Sermon on the Mount in shaping Christian ethics and in conveying to the world the teachings of Jesus and of early Christianity. It is known as the Great Sermon, *die Rede von Reden*, an "unparalleled address," and thousands of books and articles have analyzed it extensively and minutely. It stands unsurpassed as the sermon of the Master par excellence. Embedded in the Book of Mormon, in the account of the first day of Jesus' ministry among the Nephites at the temple in Bountiful (3 Nephi 11-18), are three chapters (12-14) that are substantially the same as the Sermon on the Mount in Matthew 5-7. They stand in the Book of Mormon as a temple text.³

Matthew 5

1. Blessed statements - Matt. 5.1-12. **Μακάριοι** οἱ πτωχοὶ τῷ πνεύματι ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν "**Blessed/in the state of the Gods** are the poor in spirit, for the Kingdom of the Heavens is theirs" (Matthew 5.3, my translation).⁴

These Beatitudes can be read as something to guide us in our lives.⁵

2. **Sacrifice** - altar/salt - Matt. 5.13. To be trodden underfoot could be the punishment for one who broke Melchizedek covenants. This seems to be happening in Isaiah 14.19 and Alma 30.59.⁶

3. Ye are the light of the world - Matt. 5.14-16.⁷

³ Welch, p. 3.

⁴ One of the most interesting examples of Joseph Smith's statement, "We believe the Bible to be the word of God so far as it is translated correctly," is found in the Anchor Bible's very scholarly where a whole volume or more is devoted to each biblical book. The book of Matthew, which contains many quotes from the Old Testament, has two author/translators, W. F. Albright, a distinguished Old Testament scholar, and C. S. Mann, an equally distinguished New Testament scholar. This is the way they translated the Beatitudes: 3 Fortunate are the humble in spirit, for theirs is the Kingdom of heaven. 4 Fortunate are those who mourn, for they shall be consoled. 5 Fortunate are the meek, for they shall inherit the earth. 6 Fortunate are those who hunger and thirst for righteousness, for they shall be satisfied. 7 Fortunate are the merciful, [and so on]. ***In a footnote, they explain why they chose the word fortunate: Fortunate. The word in Greek was used in classical times [to mean] of the state of the gods in contrast to men.*** The usual English "blessed" has more and more come to have liturgical or ecclesiastical overtones, and we have chosen "fortunate" as being the best translation available to us... ***The thing that is so interesting about the clarification in their footnote is that these world-class scholars knew what the Greek word means—"in the state of the gods"—but they did not believe Jesus could have meant that, so they came up with a watered-down word—"fortunate" —because that made more sense to them. Then, consistent with their training as scholars, they put the real meaning in a footnote.*** LeGrand Baker and Stephen Ricks, *Who Shall Ascend into the Hill of the Lord?: The Psalms in Israel's Temple Worship In the Old Testament and in the Book of Mormon*, Eborn Books, 2011, p. 646, emphasis added. See: Albright and Mann, [The Anchor Bible: Matthew](#), Doubleday & Company, 1971, p. 45.

⁵ "May you make the Beatitudes the constitution of your own lives and thus receive the blessedness promised therein." Harold B. Lee, *Stand Ye In Holy Places*, p. 348.

⁶ David Butler, [The Goodness and the Mysteries: On the Path of the Book of Mormon's Visionary Men](#), Create Space, 2012, p. 76, 183.

⁷ "I wish to say that none of us ever need hesitate to speak up for this Church, for its doctrine, for its people, for its divine organization and divinely given responsibility. It is true. It is the work of God. The only things that can ever embarrass this work are acts of disobedience to its doctrine and standards by those of its membership. That places upon each of us a tremendous responsibility. This work will be judged by what the world sees of our behavior. God

4. **Obedience** - Matt. 5.18-19.

5. **Sacrifice** - Matt. 5.23-24. When you come to the altar, remember your brother. John Welch explains:

In 3 Nephi 12:23-24, Jesus interrupts the instruction to explain that, if anyone desires to come unto him, he or she should have no hard feelings against any brother or sister: "Therefore, if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath aught against thee—go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you" (3 Nephi 12:23-24). No disciple can come unto Christ until first being reconciled with his brothers and sisters. Then one can come with "full purpose of heart" to be received by Christ. Some scholars have seen this passage as an intrusive interruption in the flow of thought in the Sermon on the Mount because it breaks up the rhythm of the antitheses between the old and the new in Matthew 5. It makes good sense, however, in the context of insuring that the listeners are in the proper state of mind to go forward ritually toward the holy altar. Indeed, the Sermon on the Mount tells the disciple to leave his sacrifice on the altar and first go and reconcile himself with his brother before proceeding (see Matthew 5:24). In order to facilitate this reconciliation, Jesus admonishes the people to settle all their controversies quickly and to avoid going to court, looking forward instead to the fact that another day of judgment will be far more important than any earthly day in court.⁸

6. The *antidikos*/adversary - Matt. 5.25. σθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ = "Be agreed with your opponent in the law suit quickly." (Matthew 5.25a, my translation).

7. **Chastity** - Matt. 5.27-32.

Divorce and remarriage – Matthew 5.31-32. Elder Faust had this to say about divorce:

The importance of this subject emboldens me to say a word about covenant breaking. It must be recognized that some marriages just fail. To those in that circumstance, I extend understanding because every divorce carries heartache with it. I hope what I say will not be disturbing. ***In my opinion, any promise between a man and a woman incident to a marriage ceremony rises to the dignity of a covenant.*** The family relationship of father, mother, and child is the oldest and most enduring institution in the world. It has survived vast differences of geography and culture. ***This is because marriage between man and woman is a natural state and is ordained of God. It is a moral imperative.*** Those marriages performed in our temples, meant to be eternal relationships, then, become the most sacred covenants we can make. The sealing power given by God through Elijah is thus invoked, and God becomes a party to the promises. ***What, then, might be "just cause" for breaking the covenants of marriage?*** Over a lifetime of dealing with human problems, I have struggled to understand what might be considered "just cause" for breaking of covenants. I confess I do not claim the wisdom or authority to definitively state what is "just cause." Only the parties to the marriage can determine this. They must bear the responsibility for the train of consequences which inevitably follow if these covenants are not

give us the will to walk with faith, the discipline to do what is right at all times and in all circumstances, the resolution to make of our lives a declaration of this cause before all who see us. Gordon B. Hinckley, *Ensign*, November 1996, p. 51.

⁸ Welch, [Illuminating the Sermon at the Temple and the Sermon on the Mount](#), FARMS, 1999, p. 66.

honored. *In my opinion, “just cause” should be nothing less serious than a prolonged and apparently irredeemable relationship which is destructive of a person’s dignity as a human being.*⁹

8. Oath taking and performances (*how to do oaths*) - Matt. 5.33-37.

Karl Maeser taught: “My young friends, I have been asked what I mean by “word of honor.” I will tell you. Place me behind prison walls—walls of stone ever so high, ever so thick, reaching ever so far into the ground—there is a possibility that in some way or another I may be able to escape; but stand me on the floor and draw a chalk line around me and have me give my word of honor never to cross it. Can I get out of that circle? No, never! I’d die first!”¹⁰

9. **The Law of the Gospel** - Matt. 5.38-48. In these verses, the Savior explains that we are to let our communication be plain (Matt. 5.37), and that we are to “turn the other cheek” when smitten “on the right cheek.”¹¹ We are to love those who are enemies, and do good to those that hate us. This is living a higher law.

Hate your Enemy – Matt. 5.43

The attitude to the non-Israelite enemy is probably more typically expressed by the verdict on neighboring peoples in Deuteronomy 23:3-6, by the treatment of the indigenous peoples of Canaan prescribed in Deuteronomy 7:1-6; 20:16-18 and illustrated in the book of Joshua, and by the violent nationalistic invective of Ps 137:7-9 and the hatred of God’s enemies in Ps 139:21-22. Such “hatred” would be felt by many to be a patriotic duty which appropriately complemented the communal loyalty expressed by Lev 19:18. We cannot now know whether the extended version of Lev 19:18 quoted by Jesus came from a recognizable source, but there is little doubt that many would have taken it as the natural sense. The nearest approximation to it in surviving literature is probably the Qumran rule “to love all the sons of light . . . and to hate all the sons of darkness,” where of course the “sons of light” represents a far narrower group than the “neighbor” of Lev 19:18.¹²

10. **You will be perfected/finished** - Matt. 5.48. Greek: “Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡςπερ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστιν” “Therefore **you will be** perfect, even as your father in the heavens is perfect!” (Matthew 5.48, my translation). This is a promise that Jesus will take you to the finish line. As the Saints trust Jesus, he will make them perfect.

Matthew 6

⁹ James E. Faust, “[Father, Come Home.](#)” *Ensign*, April 1993, emphasis added.

¹⁰ Karl Maeser, *Speeches*, Sep. 27, 1961, p. 17.

¹¹ Day, [Matthew 5:39 Whosoever shall smite thee on the right cheek, turn to him the other also.](#)

¹² R.T. France, *The Gospel of Matthew*, p. 248 electronic version. France continues to explain his position: “A realistic assessment of what “loving enemies” might mean in practice must of course take account of the very robust way in which Jesus reacted to the opposition of the scribes and Pharisees in the diatribe of Matthew 23. **His concept of love is apparently not at the level of simply being nice to people and of allowing error to go unchallenged.** Love is not incompatible with controversy and rebuke. Love for enemies is a reflection of the character of God himself.

11. **Ritual gestures of justice and mercy** - Matt. 6.1-4. Προσέχετε τὴν **δικαιοσύνην** ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς “Beware that you do not do **justice** before men to be seen of them” (Matthew 6.1a, Morphological GNT, my translation).

Ὅταν οὖν ποιῆς **ἐλεημοσύνην** μὴ **σαλπίσσης** ἔμπροσθέν σου ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις “Therefore when you do **mercy/pity**, do not **blow a trumpet** before you even as the hypocrites do in the synagogues and in the streets (Matthew 6.2a, Textus Receptus, my translation).

σοῦ δὲ ποιοῦντος **ἐλεημοσύνην** μὴ γνώτω ἡ **ἀριστερά** σου τί ποιεῖ ἡ **δεξιὰ** σου “But when you are doing **mercy**, do not *let* your **left hand** know what your **right hand** does” (Matthew 6.2, my translation).

Here we have acts of mercy and justice, perhaps being ritually understood in a temple context.

12. How to pray - Matt. 6.5-8.

13. An example of how to pray – Matt. 6.9-13. This seems to be a group prayer. **Give us this day our *epiousion* bread!** Greek: Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δος ἡμῖν σήμερον. The ἐπιούσιον bread = “The Yahweh bread” = *epiousion* only here and in Luke 11.3 in the Greek NT. It is a [hapax legmonenon](#) (or super close!). This is a participle of the Greek verb εἶμι.

Exodus 3.14 shows the connection between **epiousion** and the God of the Old Testament. When Moses asks God his name, he responds: **יְהוָה אֲשֶׁר אֲהִיֶּה** *ehyeh asher ehyeh* “I will be what I will be,” or “I AM what I AM.” This is the connection to the Greek use of the verb “to be” =εἶμι. This is “I AM that I AM” in a Greek context, this bread is the “being upon” bread, or “The Yahweh Bread.”

14. The bread of the presence is in the second room, or the Hekal (see below). We also have eating with God in D&C 27, also “do this in remembrance of me,” also Hebrews 9 - the bread in the temple, the manna is also *kafar* = atonement bread - manna = “as the hoar frost” (כֶּפֶר), and it tastes like honey. See Ex. 16.14.

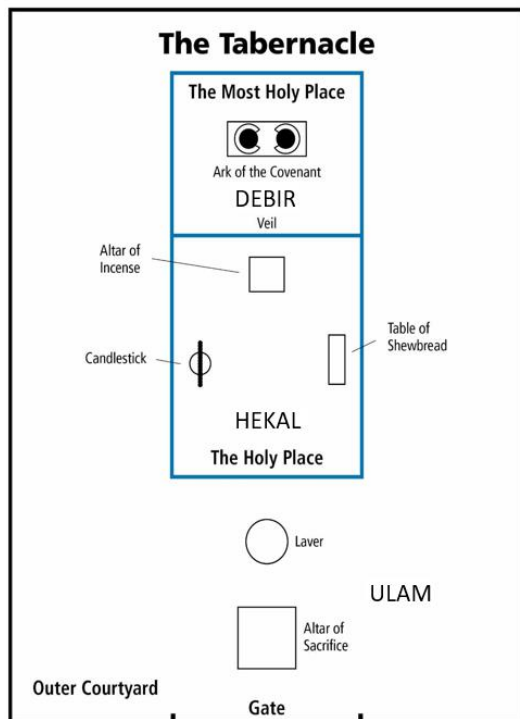
15. Fasting, washing, anointing - Matt. 6.16-18.

16. **Going towards a treasure** - remember that the Holy of Holies is a room with a treasure box in it. Lay up for this treasure - Matt. 5.19-21. We are ritually moving towards the Holy of Holies, where the ark of the Covenant is, the treasure box. Also, the treasure is our family, ritually in the Holy of Holies where the Father and the Son await to bring their children into the Church of the Firstborn ([D&C 76.102](#)).

17. **Consecration** - Matt. 6.24-33. No man can serve two masters – we are to choose a side. The Lord will clothe the Saints as well as feed them.

18. Eating, drinking, clothing - rituals - Matt. 6.25-32. We can see these as actions.

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. (Matthew 6.34 KJV). So don't worry about



tomorrow; tomorrow will worry about itself. Today's own troubles are enough for today. (Matthew 6.34, R.T. France translation).¹³

God is giving the food and drink, this can be seen as the Orthodox church, this is their mass. This is also the sacrament in the Restored Church. Birds of the air = the Elijah priest, God explicitly provides food and drink, he explicitly provides raiment.

19. Melchizedek is the priest who brings out the bread and wine, and he is the King of Salem. Melchizedek is a perfect example of the shalom king. This feast is a vignette of this room, also in Psalm 23, overcoming the enemy of truth. Remember, hunger and thirst after righteousness. If you hunger and thirst, you will be filled. Jesus is the king that will fill you. We see Jesus doing this in 3 Nephi 20.1-7 and Isaiah 40.11. Isaiah 40 is especially awesome in light of this temple experience.

Isaiah 40.7-8 tell us that "all flesh is grass," and knowing this sheds light on what Jesus is saying in Matthew 6.30 (see also Psalm 103.15). Isaiah 40 goes with John 1, 1 Nephi 10, and Alma 7, as all of these passages talk about the priest who challenges the Saints to "Make Straight the Way of the Lord," so that "all flesh shall see" the glory of the Lord (Isaiah 40.5). We then read that the Lord "shall feed his flock like a shepherd: he shall gather his lambs with his arm, and carry them in his bosom" (Isaiah 40.11). To me, this is the invitation to the second feast in the Holy of Holies in God's presence (see also Exodus 24 and D&C 27).

20. How to judge - Matt. 7.1-6. Give not holiness to the dogs or swine - Matt. 7.6. As the Saints are ritually approaching the Holy of Holies, they are about to receive their own judgment. In order to do this, they need to get the beam out of their own eye. Do not tell people that you are not authorized to tell.

21. Ask, seek, knock, it will be "opened" - veil, heavens - Mark 1.10 and Mark 15.38. The Greek word used in Mark is ἐσχίσθη from σχίζω. This is a "triple petition."

22. Messianic symbols "asking" and "receiving" - bread, stone, fish, serpent - Matt. 7.9-10. A longer word for gift is "an endowment" - there is a stone behind the veil. There also was a serpent behind the veil in days before Hezekiah and Josiah when they reformed the temple and removed the *Nehushtan*, or the Brazen Serpent that Moses raised up in the wilderness (Numbers 21).

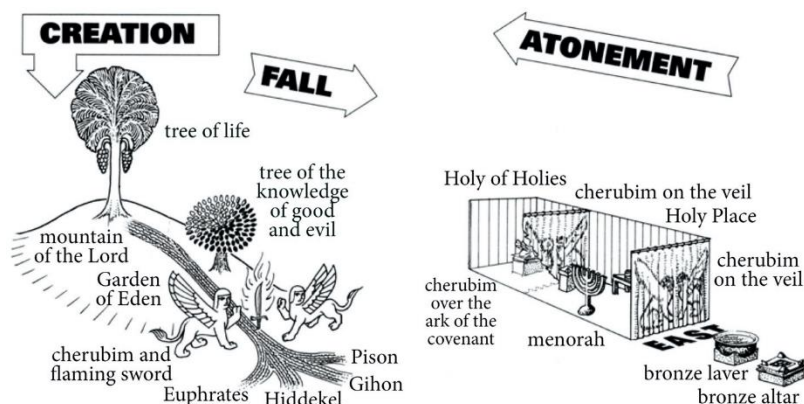
¹³ R.T. France, *The Gospel of Matthew*, Eerdmans, 2007, p. 277 electronic version. The Greek text reads: μή οὖν μεριμνήσητε εἰς τὴν αὔριον ἢ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. ἄρκετόν τῇ ἡμέρᾳ ἡ κακία αὐτῆς. "Therefore do not be anxious about tomorrow, for tomorrow will be anxious about itself. The problem/bad of today is enough! (my translation)

πᾶς γὰρ ὁ αἰτῶν **λαμβάνει** καὶ ὁ ζητῶν εὕρισκει καὶ τῷ **κρούοντι** ἀνοιγήσεται “For everyone asking **takes by the hand**, and the *one* seeking finds, and the to the *one* **knocking**, it will be opened!” (Matthew 7.8, my translation)

23. Enter in at the “strait gate” - Matt. 7.13-14. We are about to approach the third room, the Holy of Holies.

24. You are coming into a room with a tree - Matt. 7.17-20. Remember, the Holy of Holies had a tree in it before the Deuteronomistic Reforms, and John puts the tree back into the Holy of Holies.¹⁴

25. Eve is life, the tree of life is the tree of Eve, we are going back into the Garden of Eden.



Note the *akantha* and *tribolos* here in Matt. 7.16, passing the “thorns and thistles” going back into the space outside the Garden of Eden, we are going “back into life,” we are seeing a reversal of the effects of the Fall of Adam and Eve. Now we see the tree with the good fruit. John puts the tree in the third room - Rev. 22.

Greek of Matt. 7.16: μήτι συλλέγουσιν ἀπο ἀκανθῶν σταφυλην, ἢ ἀπο τριβόλων σῦκα = “Do men gather grapes of thorns, or figs of thistles?” Genesis 3.18 reads in Greek: ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι καὶ φάγη τὸν χόρτον τοῦ ἀγροῦ = thorns and thistles will it bring forth to you, and you will eat of the herb of the field.

26. The wise man builds his house upon a rock - Matt. 7.24-27. This is the Rock of the Holy of Holies, it is Christ, it is the Foundation Stone, it is our ritually coming into God’s presence.

27. Jesus spake as one having authority - Matt. 7.29. “As one having authority” = ὡς ἐξουσίαν ἔχων. ἐξουσία = power, authority.

28. 2 Nephi 9... Jacob gives us some stuff... wisdom is praised - 2 Ne. 9.8, 9.13-14 we gain knowledge, we get a “robe of righteousness” = Melchizedek. Pass into life - 2 Ne. 9.15, before the throne/seat. The righteous inherit the kingdom of God - v.18; they are at the foundation stone inheriting this here. This is an initiatory text that cannot get enough of the Garden of Eden story, which is mostly absent in the Hebrew Bible.

29. The nine negative beatitudes - this is opposite from the blessed statements. The beatitudes are weaponized, these are curses associated with the temple.

30. Jacob’s audience (some of them) are “wise.” The context is probably the temple, perhaps a veil sermon. We have paths, narrow, keeper of the gate (v. 41), knocking, opening (v. 42), the wise, (v. 42),

¹⁴ Day, [The Tree restored in the Holy of Holies – Revelation 22](#).

my garments are a sign of remembering (v. 44), come to the rock (v. 45), come and eat and drink: wine, milk, waters (v. 50) and feast upon that which does not perish (v. 51), our seed will not be utterly destroyed (v. 53). This is powerful stuff, we are back to the “house upon a rock.”