

3 Ne. 12–15: Sermon at the Temple

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Quotes

- Blessed are the flexible for they shall not get bent out of shape.
- Blessed are they who can laugh at themselves, for they shall never cease to be amused.
- Blessed are the forgetful for they forgive easily and shall die with a clear conscience.
- Blessed are the young, for they shall inherit the national debt.
- Blessed are those who hunger and thirst, for they are sticking to their diet.

Lucky “Guess”: storm, hurricane, earthquake, volcano, tsunami (Joseph had no experience with the type of storm described.)

1. Destruction at time of crucifixion (01/04/34)

¹In the [34th] year, in the first month, on the fourth day ... there arose a great storm. ... ²³For the space of three days ... there was no light seen. ... ^{9:1}There was a voice heard among all the inhabitants ... crying: ... ¹³O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? ... ¹⁶Ye shall offer up ... no more ... sacrifices. ... ¹⁷In me is the law of Moses fulfilled. ... (8:1, 23; 9:1, 13, 16–17)

¹²It was the more righteous part of the people ... who received the prophets and stoned them not; and ... who had *not shed the blood* of the saints, who were spared. (10:12)

2. When and where did Christ appear to the Nephites?

^{10:18}In the ending of the [34th] year ... soon after the ascension of Christ into heaven he did truly manifest himself unto them. ... ^{15:1}Ye have heard the things which I taught *before I ascended* to my Father.

When did Christ ascend to his Father?

^{11:1}A great *multitude gathered* together ... round about the *temple*. ... ^{17:25}They were in number about [2,500] souls; and they did consist of *men, women, and children*.

Why were so many people gathered at the temple?

3. Gifts of the Spirit (D&C 46:13–14)

¹³To some it is given by the Holy Ghost *to know that Jesus Christ is the Son of God*, and that he was *crucified for the sins* of the world. ¹⁴To others it is given to *“believe on their words*, that they also might have eternal life if they continue faithful.

¹Blessed are ye if ye shall believe in me and be baptized, after that ye have seen me and know that I am. ²... More blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am. (3 Ne 12:1)

¹They saw a Man descending out of heaven. ... ⁹He ... spake ... saying: ¹⁰Behold, *I am Jesus Christ*. ... ¹⁴Come ... unto me, that ye may ... *feel* the prints of the nails in my hands and ... feet, that ye may know that I am the God of Israel, and ... of the whole earth, and have been slain for the sins of the world. ... ¹⁵[They] did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he. (3 Ne 11:1–15)

4. Some differences with Matthew’s version

Audience: Disciples (Mt 5:1) vs. disciples and 2,500

Mt 6:11 Give us this day our daily bread. (^{13:10} omitted)

Mt 5:14 light of the *world* (^{12:14} light of this *people*)

^{13:25}“Jesus ... looked upon the twelve ... and said ... ^{14:1}He turned again to the multitude ... saying ...”

Culture: No mention of Pharisees, scribes, publicans, or Gentiles. Refers to “uttermost senine” not “farthing.”

Time: law of Moses “till all be” vs “hath all been fulfilled”; Mt 5:24 “gift to the altar” (omitted)

Translation: Mt 5:22 “without a cause” (omitted);

Mt 6:30 “O ye of little faith” / ^{13:30}“if ye are not of little faith”;

Added verses (12:29–30)

Outline of 3 Nephi 11–18 (day 1)

* Based on John W. Welch, *The Sermon at the Temple* ..., 34–84.

1. Heard voice three times. Third time they did open their ears and cast their eyes to heaven. ^{11:3–6}
2. God introduced his messenger/angel. Hear him. ^{11:7}
3. Messenger/angel in a white robe descends with message from heaven. ^{11:8}
4. Silence because “they durst not open their mouths” ^{11:8}
5. Introduction: “I am Jesus Christ” ^{11:10}
6. People “fell to the earth” ^{11:12} (prostration)
7. All saw and felt the wounds in his side, hands, and feet ^{11:14–15}
8. Hosanna shout and falling again ^{11:17}
9. Ordained twelve to the priesthood (baptize, give Holy Ghost)
 - a. Explained baptism (like washings in OT)
 - b. Assure the absence of evil (no contention, cast out devil)
 - c. Witnesses: God, Jesus, Holy Ghost ^{11:35–36}
 - d. Teaching his gospel/doctrine: faith, repentance, baptism
10. Give heed to the words of these twelve ^{12:1}
11. Blessings promised (beatitudes) to the true and faithful
12. People invited to become the salt of the earth ^{12:13} (enter covenant ^{D&C 101:39}) with a warning ^{12:13} to covenant breakers.
13. Be a light in the darkness and create good works ^{12:14–16}
14. Explain new laws that fulfill the law and the prophets ^{12:17–18}
15. Obedience and sacrifice ^{12:19–20} (animal sacrifice → broken heart and contrite spirit ^{9:19})
16. Not kill → no anger or ridicule of brothers ^{12:21–24}
17. Reconcile before proceeding ^{12:23–26}
18. Chastity (no adultery → not lust) ^{12:27–30}
19. Covenant marriages not dissolved except for fornication ^{12:32–33}
20. Oaths sworn by saying yes or no. ^{12:33–37}
21. Love enemies. ^{12:37–47} Good not evil speaking or doing, ^{D&C 42:27}
22. Transition to higher order (be perfect) ^{12:48}
23. Giving to the poor, ^{13:1–4} law of gospel ^{D&C 104:18}
24. Order of prayer. ^{13:5–15} Lord’s prayer was a group prayer.
25. Fasting, washing, anointing ^{13:16–18}
26. Consecration (serve God not **Mammon** ^{13:19–24}).
27. Food, drink, and clothing promised to twelve disciples. ^{13:25–34}
Clothing (GR endowing) disciples ^{13:25, 29–31}
28. Preparing for judgment. ^{14:1–5} Judged as we judge or measure, mote-beam, repent. No fault finding ^{88:124}
29. Secrecy required ^{14:6, JST Mt 7:10–11}
30. Ask, Seek, Knock, and it shall be opened ^{14:7–8}
31. Seeking a gift from the Father ^{14:9–11}
32. Other people (golden rule) ^{14:12}
33. Enter through narrow opening ^{14:14}
34. Bearing the fruit of the tree of life ^{14:15–20}
35. Entering into the presence of the Lord → make, understand, and keep covenants ^{14:21–27}
36. Lecture on prophecies to be fulfilled. ^{15:1–16:20}
37. Ponder what you have heard and ask to understand ^{17:3}
38. Healing of the sick, washing feet. ^{17:5–9} (prayer roll)
39. **Parents and children**. ^{14:11–25} (Behold your little ones.)
40. Sacrament to remember covenant and new name ^{Mos 5:8–12}
41. Continued worthiness required. Watch, pray, meet ^{18:15–33}
42. Conferring the power to give the Holy Ghost ^{18:36–37}
43. Cloud overshadowed them and Jesus ascended ^{18:38–39}.

5. **Blessed are ... = Happy or fortunate are (SOED/HEB/GR)**

Blessed are (the / they)	For (theirs is / they shall)
give heed to apostles	baptism of water and spirit
believe ... baptized	Holy Ghost, remission of sins
<i>poor in spirit</i> who <i>come unto me</i>	the kingdom of heaven
that <i>mourn</i>	be <i>comforted</i>
<i>meek</i>	inherit the earth
hunger&thirst after righteousness	be <i>filled</i> with the Holy Ghost
<i>merciful</i>	obtain mercy
<i>pure in heart</i>	<i>see God</i>
peacemakers	called the children of God
persecuted for <i>my name's</i> sake	the kingdom of heaven
when men shall revile you ...	great reward in heaven

- a. **Poor in spirit** = humble, dependent on God
Opposite = filled with spirit, or proud, rich
- b. **Mourn** due to sins, afflictions and injustices, mourn with others
Opp. = curse God and die, ignore needs of others
- c. **Meek** = gentle, courteous, kind, forgiving, not easily provoked, grateful, submissive to God's will without murmuring
Opp. = proud, unkind, murmur, hard hearted, easily provoked
- d. **Hunger and thirst** = seek diligently to know and do God's will
Opp. = do own will without looking to God (Liahona)
- e. **Merciful** = forgive debts, trespasses, sins of others
Opp. = demand justice, hold grudges as did Merchant of Venus
- f. **Pure in heart** = willing to keep commandments, no desire to do evil, temple worthy and temple going
Opp. = break commandments, desire evil, not temple worthy
Nibley: Jewish priests were washed, anointed, and put on priesthood clothes before officiating in the temple. Jewish and Egyptian temple priests had to immerse (baptize) themselves and put on clean clothes before entering the temple. Outer cleanliness symbolized inner cleanliness/purity. (*Message*, 135–152) "The commonly expressed goal and object of visiting the temple is 'to see the god'" (*Message* 441)
Clean hands and a pure heart entitled one to "ascend into the hill of the LORD," i.e., the temple (Ps 24:3–4). The pure in heart may see God in the temple. (D&C 67:10–13; 93:1; 97:15–17; 109:5)
- g. **Peacemakers** → Heal (atone) or reconcile relationships between: (a) self and others, (b) people, or (c) man and God; invite and entice one to come or return to Christ.
- h. **Persecuted for righteousness' or my name's sake**
"One reason that [persecution] is described as *blessed* is that it provides the greatest opportunity to triumph over hate and fear and to love one's enemies; love of one's enemies is also the last point the Lord made before the injunction to be perfect. Perhaps it is the final spiritual frontier." (Thomas)

6. **Thou shalt not kill → anger, unkind feelings** (12:21–25)

²² Whosoever is angry with his brother shall be in danger of his judgment. And ... whosoever shall say, Thou fool, shall be in danger of hell fire. ²³ Therefore, if ye shall come unto me ... and rememberest that thy brother hath aught against thee—²⁴ Go ... unto thy brother, and first be reconciled to thy brother, and then come unto me.

²⁵ Agree with thine adversary quickly while thou art in the way with him, lest at any time he shall get thee, and thou shalt be cast into prison.

²⁵ <Settle matters quickly with your adversary who is taking you to court> (NIV Mt 5:25)

Adversary here refers to an opponent in a lawsuit. (Ogden 193)

Reconcile → be a peacemaker (make peace with man then God).

Joseph F. Smith: Be reconciled with each other. Do not go to the courts of the church nor to the courts of the land for litigation. Settle your own troubles, and difficulties; . . . there is only one way in which a difficulty existing between man and man can be truly settled, and that is when they get together and settle it between them. The courts cannot settle troubles between me and my brother. (CR, Oct 1916, 7–8; Ogden 193–4)

Richard G. Scott: The inspiring influence of the Holy Spirit can be overcome or masked by strong emotions, such as anger, hate, passion, fear, or pride. When such influences are present, it is like trying to savor the delicate flavor of a grape while eating a jalapeño pepper. Both flavors are present, but one completely overpowers the other. In like manner, strong emotions overcome the delicate promptings of the Holy Spirit. ("To Acquire Spiritual Guidance," *Ensign*, Nov. 2009, 8)

7. **Thou shalt not commit Adultery → lust** (12:27–30)

²⁸ Whosoever looketh on a woman, to lust after her, hath *committed adultery already in his heart*.

8. **Keep oaths → not swear, but use yes or no** (12:33–37)

<Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one.> (NIV Mt 5:37)

9. **Eye for an eye → not resist evil** (12:38–42)

³⁸ It is written, an eye for an eye ... ³⁹ But I say ... that ye shall not resist evil, but whosoever shall smite thee on thy right cheek, turn to him the other also; ⁴⁰ And if any man will sue thee at the law and take away thy coat, let him have thy cloak also; ⁴¹ And whosoever shall compel thee to go a mile, go with him twain.

10. **Love neighbor, hate enemies → love enemies** (12:43–45)

⁴³ Love your enemies ... ⁴⁴ bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you; ⁴⁵ That ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good.

Bless → say good words; *Curse* → say bad or unkind words;

Enemy → not a friend or who treats you unkindly

11. **Be perfect** (12:48)

⁴⁸ Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect.

GR *τελειος* complete, finished, fully developed

GR *Perfect* was a word used in temple rituals meaning to receive ordinances needed to come before God for gift or endowment.

"We often think perfection is defined as 'flawless' or 'sinless.'" Only Christ qualifies. "Yet the scriptures say that 'Noah was a just man and perfect' (Gen 6:9); Job was 'perfect and upright' (Job 1:1); and Seth was 'a perfect man' (D&C 107:43).

Apparently the scriptural definition of perfection is different from our usual one. In the Bible three Hebrew words and two Greek words are translated into King James English as 'perfect.' ... None of these five words means 'flawless' or 'sinless.' They are otherwise rendered as 'whole,' 'upright,' 'undefiled,' 'just,' or 'complete.'" (Ogden/Skinner, 203)

12. **No vain repetitions** (13:7)

⁷ When ye pray, use not vain repetitions, as the heathen, for they think that they shall be heard for their *much speaking*.

<Do not keep on babbling like pagans.> (NIV Mt 6:7)

Do not heap up empty phrases as the Gentiles do. (RSV Mt 6:7).

GR *βαταλογεω* = babble, speak without thinking (Bauer)

Repetition: Sacrament prayer, baptism prayer

Jesus “prayed the third time, saying the same words” (Mt 26:44).

²⁸ If ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need ... behold, your prayer is vain, and availeth you nothing (Alma 34:28).

Many Zoramites repeated same prayer in same meeting.

Repetitions within the same prayer.

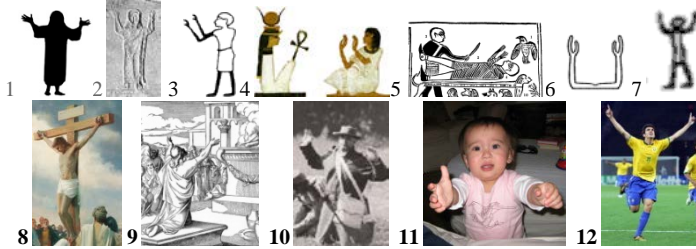
Elijah and Priests of Baal “called on the name of Baal from morning even until noon, saying, O Baal, hear us.” (1 Kg 18:26)

“All with one voice about the space of two hours cried out, Great is Diana of the Ephesians.” (Acts 19:34)

Old Middle Eastern prayer book: “O God, O God, O God, O God! O Lord, O Lord, O Lord, O Lord! O Living, O Immortal! O Living, O Immortal! O Living, O Immortal! O Living, O Immortal! O Creator of the heavens and the earth! O thou who are endowed with majesty and authority! O wonderful,” etc. (James M. Freeman, *Manners and Customs of the Bible*, #645 p. 340))

13. Lord’s Prayer = model for group prayer (13:9–15)

After this manner therefore pray ye:



1-2: Orant/s; 3-5: *dua* or *tua*; 5: ☩ = *ankh*; 6: *ka*; 7: *qa*; 9: Solomon

“The cross is a symbol ... of the tree of life (1 Pet. 2:24). ...

Ritually, the early Christians prayed in the ‘cruciform’ position, with their hands raised, ‘stretched out towards the Lord.’ This ‘extension,’ they said, ‘is the upright cross.’” (Welch, 76)

Our Father *who* art in heaven, hallowed be thy name.

Hallow: to make holy, sanctify, consecrate—hold in reverence
GR Let thy name be sanctified

¹⁰ Thy will be done on earth as it is in heaven.

Agency implies that people must choose to do God’s will.

¹¹ And forgive us our debts, as we forgive our debtors.

GR debts, offenses, faults, or sins

¹² And lead us not into temptation, but deliver us from evil.

Temptation: Greek and Semitic words → trial/test & temptation

JST Mt 6:14 And *suffer* us not *to be led* into temptation

Syriac: Do not let us enter into temptation

“Do not permit us to enter into temptation” OR “do not lead us into temptation, but lead us some other way” (Both?)

GR but protect us from the evil one [AND/OR evil]

Syriac and Arabic : “from the evil one” (MEE 128)

Whosoever breaketh this commandment suffereth himself to be led into temptation. (3 Ne 18:25)

¹³ For thine is the kingdom, and the power, and the glory, forever. Amen.

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.

Should we pray for forgiveness or to be forgiving?

14. Seek the kingdom of God (13:31–34)

Here Jesus was speaking to his twelve ... (3 Ne. 13:25–34).

In 14:1, he turned and began to speak to the multitude again.

Take no thought <or *do not worry*>, saying, What shall we eat? or ... drink? ... But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

Ezra Taft Benson: 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. (CR 4/88)

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

* Don’t worry about or be overly anxious about.

Worry is like a rocking chair. It gives you something to do but gets you nowhere.

15. Hints for final judgment (14:1–5)

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 <or *use*>, it shall be measured to you again. ... ⁴ Or how wilt thou say to thy brother: Let me pull the mote [or *speck*] out of thine eye ... ⁵ Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother’s eye.

³⁶ Be ... merciful, as your Father ... is merciful. ³⁷ Judge not, and ye shall not be judged: condemn ^{GR pronounce guilty} not, and ye shall not be condemned: forgive, and ye shall be forgiven. (Lk 6)

Principles of final judgment before bar of God. (Welch, 70)

Does this refer to judging things, self, or other people?

What types of judgments are referred to?

guilt (law), worthiness (church), good or evil, like or dislike, should (not) do, (not) want, right or wrong for another to do

Judgment in Mt 7 = GR *krima* (crime): condemnation, fault finding, a judge’s decision about guilt and punishment.

Measures: (business dealings) <Differing> weights, and ... measures ... are alike abomination to the LORD. (Dt 25:14)

Thou shalt not have ... <differing> measures. ... *But* thou shalt have ... a perfect and just measure. (Prov 20:10)

Mote ... *beam* → do not ‘should’ on others; fix self not others; “Cease to find fault one with another” (D&C 88:124)

What righteous judgments can we each make?

¹ Judge not {unrighteously}, that ye be not judged: {but judge righteous judgment.} (JST Mt 7:1)

We are to judge (1) who to follow by their fruits (beware of false prophets), (2) who not to give pearls to (dogs, swine), (3) what to believe and do (invites and entices to do good—Moro 7), (4) who to report to bishop or ‘law of the land’ (D&C 42:79–93), (5) how the golden rule applies each day.

What is required to make righteous judgments of others?

(a) Stewardship (judge in land or Israel), (b) know the law, (c) know both sides, (d) revelation (know heart, God’s will), (e) no conflict of interest, (f) no bribes, (g) no respecter of persons

N. Eldon Tanner: “The reason ... that we cannot judge [others] is obvious. We cannot see what is in the heart. We do not know motives, although we impute motives to every action we see. They may be pure while we think they are improper. It is not possible to judge another fairly unless you know his

desires, his faith, and his goals. ... How can we, with all our weaknesses and frailties, dare to arrogate to ourselves the position of a judge? At best, man can judge only what he sees; he cannot judge the heart or the intention, or begin to judge the potential of his neighbor. When we try to judge people, which we should not do, we have a great tendency to look for and take pride in finding weaknesses and faults, such as vanity, dishonesty, immorality, and intrigue. As a result, we see only the worst side of those being judged.” (*Ensign*, July 1972, 35)

Would I refuse to enter heaven if Jesus let a bad person in?

Pharisees thought it was wrong for Jesus to eat with publicans and sinners (Mt 9:10–11). Peter did not eat with gentiles when Pharisees were around (Gal 2:11–12). The angry brother of the prodigal son refused to enter his father’s house for the welcome home feast (Lk 15:28).

Would I refuse to enter God’s presence if Christ let me see who was already there? Would I stay out if I saw an unforgiven or bad parent, sibling, spouse, neighbor, criminal, or enemy?

16. Golden Rule—“the law and the prophets” (14:12; Mt 7:12)

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.

<do to others what you would have them do to you> (NIV Mt 7)

‘What you do not wish done to yourself, do not do to others.’

The Golden Rule is a rewording of the 2nd great commandment.

Marvin J. Ashton: “How can you tell if someone is converted to Jesus Christ?” After a long class discussion the teacher said: “‘The best and most clear indicator that we are progressing spiritually and coming unto Christ is the way we treat other people.’ The way we treat the members of our families, our friends, those with whom we work each day is as important as are some of the more noticeable gospel principles we sometimes emphasize.” (*Ensign*, May 1992, 20)

17. Strait gate, narrow way (14:13–14)

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

18. False prophets (14:15–16)

Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.

Pharisees judged Jesus not by his works, but by their traditions or interpretations of the Law and judged him to be a sinner/criminal and were ready to cast the first stone!

J. Reuben Clark, Jr.: “The ravening wolves are amongst us, from our own membership, and they, more than any others, are clothed in sheep’s clothing, because they wear the habiliments of the priesthood; they are they [who are] distorting the truth. We should be careful of them.” (*CR*, Apr. 1949, 163; Ezra Taft Benson, *CR* Apr 1969)

19. Entering into the presence of the Lord (14:21–24)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ^{his presence}; but he that doeth the will of my Father. ... Many will say to me in that day: Lord, Lord, have we not ... in thy name done many wonderful works? And then will I profess unto them: I never knew you; depart from me, ye that work iniquity. Therefore, whoso heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock.

HEB “know” → have covenant with (Amos 3:2)

New law replaces old; testament=covenant; make and keep

⁴¹ The way for man is narrow, ... and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God ^{HEB YHWH Elohim=he who creates Gods} is his name. ⁴² And whoso knocketh, to him will he open; ... and they... who are puffed up because of their learning... wisdom, and ... riches—yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them. (2 Ne 9:41–42)

20. “I am he that gave the law” (15:5–6, 9)

⁵ I am he that gave the law, and ... covenanted with my people Israel; therefore, the law in me is fulfilled, ... therefore it hath an end. ⁶ Behold, I do not destroy the prophets, for as many as have not been fulfilled in me ... shall all be fulfilled. ... ⁹ Behold, I am the law, and the light. Look unto me, and endure to the end ... for unto him that endureth to the end will I give eternal life.

21. Questions

- Could a 23 year old young man have written this book?
- How do these things apply to me now in my circumstances?
- Do they invite and entice me to love God, and do good?

Quotes

Bruce R. McConkie: “All faithful Latter-day Saints—those who chart their course toward eternal life, receive the ordinances of salvation, and strive with all their hearts to be true to their covenants—will gain eternal life. Even though they are certainly not perfect when they die, if they have sought to stay on course, in covenant, in harmony with the mind and will of God, they will be saved in the highest heaven. ... We ought to have hope, [and] we [need] to be positive and optimistic about attaining that glory.” (*Odds*, 20)

Russell M. Nelson: “My heart goes out to conscientious Saints who, because of their shortcomings, allow feelings of depression to rob them of happiness in life. We all need to remember; men are that they might have joy—not guilt trips.” (*Ensign*, Nov. 1995)

Gordon B. Hinckley: “We are the creatures of our thinking. We can talk ourselves into defeat or we can talk ourselves into victory ... Don’t partake of the spirit of our times. Look for the good and build on it. Don’t be a ‘pickle sucker.’” (*Odds*, 83)

David O. McKay: The context of that scripture [judge not] plainly indicates that the sin the Savior is condemning is the disposition to look unfavorably on the character and actions of others, which leads almost invariably to the pronouncing of rash, unjust, judgments upon them. Very often these judgments are formed on insufficient evidence and after superficial observations, and people who form them and express them in the presence of children put poison into those children’s minds. Parents who speak at the table against the bishopric, against a teacher, stake president, or any other [Church] officer... are, unwittingly, perhaps, but most assuredly, lessening in their children’s minds the respect and confidence in Church authorities. (*Gospel Ideals*, 415)

Neal A. Maxwell: “One of the ironies which is fostered, at times innocently, in the Church, is the feeling we have that the spirit of the law is superior to the letter of the law because for some reason it seems more permissive or less apt to offend others. The reverse is true. The spirit of the law is superior because it demands more of us than the letter of the law. The spirit of the law insists that we do more than merely comply superficially. It means, too, that we must give attention to the things that matter most *and still not leave the others undone*” (*For the Power Is in Them*, 46–47).