

# The Fullness of the Gospel of Jesus Christ

When Joseph Smith was visited by Moroni, he was told specifically what his work would be and what purpose the record known as the gold plates of Mormon had:

*He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that **the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants;** (Pearl of Great Price, Joseph Smith—History [JSH] 1:33-34)*

Moroni also quoted the eleventh chapter of Isaiah (see JSH 1:40), but gave the correct translation as follows:

*1 And there shall come forth **a rod** out of the stem of Jesse who shall strengthen the house of Israel by **his word**. And **his word** shall establish the roots of the kingdom of heaven; and a Branch shall grow out of his roots, which shall shine forth among all kingdoms and all nations.*

*2 And the spirit of the Lord shall rest upon him, even the spirit of wisdom and understanding, the spirit of counsel and might, and the spirit of knowledge which is given to all those who do not fear the Lord and keep His commandments.*

*3 And this spirit shall make him of quick understanding; and he shall reprove all nations of the earth which live in fear of the Lord. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; for thus doeth those who feareth the Lord and keep not His commandments.*

*4 But with righteousness shall he judge the poor; and reprove with equity for the meek of the earth, rebuking those who have judged them with an unrighteous judgment; and he shall smite the earth with the **rod of his mouth**, and with the **breath of his lips** shall he slay the wicked.*

*5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins; for all that which the Lord shall send him to do shall be done.*

*6 And in that day when he shall establish his righteousness, the wolf who devoured his sheep shall dwell with the lamb; if not, the wolf shall be destroyed. And truth in equity shall abase those who possess power over another and who have exalted themselves above others; and they shall be as a leopard that lieth down with the kid; and as the calf and the young lion and the fatling lie together in peace and equality of strength. And behold, those who are as a little child shall lead them all.*

7 And the cow who feedeth from the pasture given to the sheep, and also the bear who eateth the cow and the sheep, shall feed together from the same pasture; and their young ones shall lie down together in equity and peace; and all shall eat from the same pasture, even the lion shall eat straw like the ox in that day.

8 And the sucking child who is without knowledge shall play on the hole of the asp, who are the serpents that afflict wounds in the heels of all the children of God. Yea, those who have been filled with the milk of the Lord shall no longer be in need of nourishment; and the weaned child shall put his hand on the cockatrice's den because it shall be filled with the spirit and knowledge of the Lord.

9 Behold, thus saith the Lord, They shall not hurt nor destroy the little ones in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10 And in that day **the root which shall be established by the stem of Jesse shall stand for an ensign unto all the people**; from it shall the Gentiles seek shelter from the tribulations of the world; and they shall find rest in the branches established by the roots of the tree of life, which is the stem of Jesse; and his rest shall be glorious.

11 And it shall come to pass in that day when the Lord shall establish **His ensign** unto the people, this stem of Jesse shall set his hand again the second time to recover the remnant of his people, who shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea, yea, even from the four corners of the earth.

12 And he shall set up **the ensign of the Lord God** for all the nations, and shall assemble those who have been cast out of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off because of the ensign of peace and equity which shall be given. Ephraim shall not envy Judah, and Judah shall not vex Ephraim any longer, but they shall lie down together in the shade of the tree. And eagles shall come down and lodge in the branches of the tree protecting those who seek shade from the heat of the day.

14 And the eagles shall fly upon the shoulders of the Philistines toward the west; and they shall lay spoil to them and to them of the east together. And they shall lay their hand upon Edom and Moab, who have exalted themselves above those of the land of Ammon; and the children of Ammon shall lead those who once abased them, and they who were exalted shall obey them.

15 And the LORD shall utterly destroy the power and the word of all nations of the earth, even as he did the tongue of the mighty Egyptian nation which exalted itself in the earth and whose river ran over all nations of the earth and into the sea; and the **breath of his lips** shall be as a mighty wind, and he shall shake his hand over the river of filthy water, and shall smite it into seven streams, which shall carry the pure water **from his mouth** unto the whole earth. And he shall make highways and roads, which shall lead all men dryshod across the filthy waters.

16 And there shall be an highway built for the remnant of his people, which shall be left, from Assyria; like as it was to the house of Israel in the day that they came up out of the land of Egypt led by the chosen servant of the Lord, who said to the people, **A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.** And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

In his book of Revelation, John also referred to the “**rod** out of the stem of Jesse” mentioned by Isaiah, saying:

*“And she brought forth a man child, who was to rule all nations with a rod of iron:”* (Revelation 12:5)

Moroni explained to Joseph that “the prophet” mentioned by Isaiah in verse 16 of chapter 11 was “Christ; but the day had not yet come when ‘they who would not hear his voice should be cut off from among the people,’ but soon would come.” (See JSH 1:40)

It should be of no surprise then, that when, as a young boy, Joseph sincerely inquired as to which religion was true, he was told that none were, and that all were an abomination. These religions included every major Christian faith then and all those that are still upon the earth today. These are an abomination because they do not teach “**the root which shall be established by the stem of Jesse [which] shall stand for an ensign unto all the people.**” They do not teach the “**rod of his mouth,**” or that which came from “**the breath of his lips,**” as pointed out in Isaiah above. These Christian faiths fail to point out a significant fact to the millions of people who go to their churches and listen to their vain and foolish interpretations of the scriptures. The “breath” of the pastors’, ministers’, and leaders’ lips have convinced the people that the actual “blood of Christ” saves them; failing to point out that Jesus Christ *fulfilled* his mission long before he was killed upon the cross. These uninspired leaders cannot teach their followers of *life eternal* because they themselves do not know the only true God, and Jesus Christ, whom God has sent. Well did John record the words of Christ **before** Christ’s death:

*And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: **I have finished the work which thou gavest me to do.*** (John 17:3-4)

Before Christ was killed by those who rejected his message, he accomplished his mission and left his testimony of what the Father intended him to do. The majority of the people choose a different god than the one of whom Christ spoke. Despite this, Jesus left his example and gave the commandments of God he was instructed to give to the world. His gospel (“the rod of iron”) was revealed to the world and transcribed as Matthew chapters 5, 6, and 7 in the New Testament; although these and his other teachings were rejected by the majority of the people during his lifetime. After his resurrection, in fairness to all the people in every other part of the world, Christ taught the **exact same** teachings to the people of other parts of the world, fulfilling the words he had thus spoken:

*And other sheep I have, which are not of this fold: them also I must bring, and they **shall hear my voice;** and there shall be one fold, and one shepherd.* (John 10:16)

These teachings were what Moroni was referring to when he gave instruction to Joseph Smith “that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants.” This fullness is found in the *Book of Mormon*, 3 Nephi, chapters 12, 13, and 14. When Joseph translated the record of the people of the Western Hemisphere, he found that the words that the Savior delivered in Jerusalem had been misquoted, mistranslated, and incorrectly presented in the New Testament record. However, he was instructed to use the King James Version of Matthew, as this was the translation that most people accepted as being a true reflection of Christ’s words. Joseph was also instructed to interpolate the words of Isaiah from the accepted King James Version of the Bible, as quoted throughout the *Book of Mormon*.

When I translated the sealed portion of the record, I too was instructed to interpolate the accepted King James Version of the Bible when quoting similar passages of scripture. I was also told to include Moroni’s quotes (that are in the sealed portion) word for word from the unsealed portion, as they are currently given in the published *Book of Mormon*. Both Joseph and I saw the exact same translation of the words of Christ published as 3 Nephi 12, 13, and 14, and Matthew 5, 6, and 7. We were both perplexed at the *plain and precious* parts that were excluded by modern translations and unscrupulous editors, but even so, we each did as we were commanded.

Being raised a member of the Church of Jesus Christ of Latter-day Saints, I (like Joseph in his day) was confused by the hypocrisy and blatant disregard the Church had for “*the fulness of the everlasting Gospel...delivered by the Savior to the ancient inhabitants.*” I, too, sincerely inquired if the LDS Church was indeed true. The visitation of the resurrected Joseph Smith answered my question and brought forth the publication of *The Sealed Portion—The Final Testament of Jesus Christ*.

The translation of both of these records came by use of the Urim and Thummim. The Urim and Thummim consists of two stones, which act as a computer-like translating device and also an advanced cell phone that can communicate with beings on another planet. If Jesus is resurrected, then he must be somewhere, upon some other planet in the Universe, awaiting his Second Coming. If that is the case (and it is), then it would seem plausible that he could communicate with a person upon this earth. Just like a person in the Western Hemisphere can instantaneously connect to and communicate with a person in the Eastern Hemisphere today, in the same way there exists advanced technology that allows a person of one planet to communicate with a person of another. This is exactly what the Urim and Thummim is: an advanced cell phone technology hidden in the form of two stones.

With the ability to use the Urim and Thummim, I simply asked to know the true and complete words that Jesus spoke to the people the day he gave what is known as the Sermon on the Mount. I was instructed to place the Urim and Thummim over the words given in Matthew. Upon doing so, the correct translation of the Gospel of Jesus Christ was given from the “breath of the lips” of the resurrected Christ, though through the technology of an advanced cell phone known as the Urim and Thummim.

Now presented for the first time are the true and complete words Christ gave to the people when he fulfilled his mission and delivered the fullness of his gospel to the people of the earth:

(The parts changed from the King James Version are given in **bold text**.)

## CHAPTER 5

1 AND seeing the multitudes, he went up into a mountain to teach unto them the things which the Father had commanded of him; and when he was set in the place where he would teach the people, he called forth his disciples and they came unto him that they might hear more clearly the things that he would command the people, so that they could teach these same things unto the people as they had been given authority to do.

2 And after he had presented his disciples before the people, he opened his mouth, and taught them, saying, **Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power that they may baptize you with water, if ye repent and believe on the things which I shall give unto you from my Father; and after that ye are baptized with water, which is the covenant ye shall make before God that ye shall do the things which I shall command you this day; behold, I will baptize you with fire and with the Holy Ghost, which shall cause you to know that the things that I shall give unto you are true. And this fire shall burn within you, giving you a remission of your sins by the peace that ye shall find in your souls. For ye are poor in spirit and seek for the kingdom of heaven. And it is this kingdom that I shall give unto you this day.**

3 Blessed are the poor in spirit who come unto me and learn that which the Father hath given me for them; for their spirits shall be filled and they shall enter into the kingdom of heaven.

4 And again, blessed are they that mourn because they seek for more righteousness, but cannot find it in the doctrines and precepts of men which they have been given; for they shall be comforted by the words which I give unto them this day.

5 Blessed are the meek who seek to do the will of the Father in all things; for they shall inherit the earth that hath been prepared for them.

6 And blessed are they who do hunger and thirst after righteousness in meekness and

lowliness of heart; for they shall be filled with the Holy Ghost who shall teach them all things.

7 And blessed are the merciful who love others and extend to them no judgment for what they do, which is evil; for they shall obtain mercy for that which they do, which is evil.

8 And blessed are all the pure in heart who in righteousness seek to know God and His ways, that they might understand truth, and not to consume it upon their lusts as do they who are impure; behold, they shall know God.

9 And blessed are the peacemakers who contend with no man over doctrine. Yea, these shall come to know the true doctrine, and then they shall be called the children of God.

10 And blessed are they which are persecuted and mocked by others because of their righteous works; for they shall find their peace and happiness in the kingdom of heaven.

11 And blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, because of that which ye do for my sake.

12 Rejoice, and be exceeding glad in your persecutions and afflictions; for so persecuted they the prophets who were before you, who I sent unto the people to teach them these things; for your reward shall be given you from heaven by receiving peace and comfort from the Spirit of God.

13 Ye are the salt of the earth, even as ye are given as examples unto all men of the peace that ye receive from the Father; but if the salt hath lost its savor, wherewith shall the earth be salted? It is thenceforth good for nothing, but to be cast out again into the earth from whence it came, and to be trodden under foot by men. For the Father will not have those whom He hath chosen give a false example of Him.

14 I am the light of the world that the Father hath given unto the world that lieth in darkness. And he that followeth me shall not walk in darkness, but shall have the light of life. And ye have been given me of the Father; therefore, ye also are the light of the world; and with the light that the Father hath given unto us, we shall be as a city of lights set on a hill that giveth light unto all the world. A city that is set on an hill cannot be hid because it is in the view

of all the world. Therefore, men who have received light cannot hide it from the world.

15 Neither do men light a candle, and make a measure of that light unto others by putting it under a bushel, for the light cannot be measured to any man in a portion; but he putteth it on a candlestick so that all may partake equally thereof; and it shall give light unto all that are in the house.

16 Let your light so shine before all men by the good works that ye do because of the light that the Father hath given unto you; that they might see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law that hath already been given you of Moses, or of the prophets who have come before me. I am not come to destroy the law or the propheties, but to fulfil them every wit. For behold, the law of Moses and the prophets pointed all men to me, giving in darkness what ye now see in the light.

18 For verily I say unto you, Till heaven and earth pass, if it were possible, not one jot or one tittle shall in no wise pass from the law which hath been given till all be fulfilled. For this is the law and the prophets, even all the commandments that have been given by the Father: that ye should worship God with all your heart, might, mind, and soul by keeping His commandments; and this is His commandments, that ye do unto others what ye would have them do unto you. And there shall be no more law given except those commandments that I give unto you this day.

19 Whosoever therefore shall break any of these commandments that I give unto you, and shall teach men to do so by his example, he shall in no wise be saved in the kingdom of heaven, for these commandments is the law that ye shall also keep there; but whosoever shall do these commandments of the law until it be fulfilled and teach them, the same shall be called great and be saved in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. For the scribes and Pharisees sit in the seat of Moses and teach the

commandments, but they do not abide by them, and by their example teach many to break these commandments; therefore, I have said unto you, that whosoever shall do these commandments and teach them shall be saved in the kingdom of heaven. And behold, I shall give unto you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments already before you, and ye must now know that in me is the law fulfilled. Therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have been commanded to give unto you at this time, ye shall in no wise enter into the kingdom of heaven.

21 Behold, ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; and this is the law that the scribes and Pharisees teach unto you, and which they do not understand; for they have said, An eye for an eye and a tooth for a tooth, and that ye shall stone and kill those who violate the law. But wherein shall the commandment be fulfilled if ye kill him who hath killed? Are not ye both then of the same sin?

22 But I say unto you, he that killeth in any manner and for whatever reason lieth in sin; and whosoever is angry with his brother for any reason shall be in danger of the same judgment, because the anger in his heart might lead to the death of his brother; and whosoever shall hold his brother in contempt or ridicule shall be in danger of the law that hath been given by the council which rendereth the law; but whosoever shall say to his brother for any reason, Thou fool, shall be in danger of a hell like unto fire, which shall burn in his soul because of that which he thinketh of his brother.

23 Therefore if thou presentest thyself at the altar as a righteous offering to God, and there rememberest that thy brother hath ought against thee because of that which thou hast done unto him;

24 Leave there thy gift before the altar, and go thy way until thou canst offer up a gift in

**righteousness; and before thou offerest thyself as a gift to God, first be reconciled to thy brother, and then come and offer thy gift.**

**25 Yea, be kind to thy brother and respect the opinion of he who disagreeeth with thee and considereth thee his adversary, whiles thou art still in his good graces, that thou mightest remain in the way with him; lest at any time he who considereth thee an adversary causeth thee to sin; for in whatsoever sin thou shalt be found, thou shalt be delivered to the judge, and the judge deliver thee to the officer, and thou be cast into prison.**

**26 For I am thy righteous judge, and by my words shalt thou be judged; and if it so be that thou hast offended thy brother in anger, thou shalt not be delivered from the anguish of thy soul until thou hast suffered for that which thou hast done. This is the state in which thou shalt find thyself in the kingdom of my Father; and this state is like unto a prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.**

**27 Behold, ye have heard that it was said by your leaders that they of old time commanded, Thou shalt not commit adultery; but the scribes and Pharisees have given you their unrighteous example in this thing, because they look upon women and lust after them, having many concubines and wives, justifying their wickedness by them of old time;**

**28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart; therefore, your leaders have caused you to err because of their examples. Ye look at them as your guides who have eyes that see for you, and hands that do for you that which ye believe God hath commanded of them.**

**29 For ye have seen of the Jews that those who are their leaders, who lead them and are their standard, do mislead them and cause them to sin before the Father and disobey His commandments. And it is better that a man have no leader, than be led into the same hell with his leader whom he hath made his standard. And if thine eye which seeth for thee, even him that is appointed to watch over thee to show thee light, becometh a**

**transgressor and offend thee, pluck him out. For it is better for thee to enter into the kingdom of God, with one eye, than having two eyes to be cast into hell fire. For it is better that thyself should be saved, than to be cast into hell with thy leaders where their worm dieth not, and where the fire is not quenched.**

**30 And if thy right hand offend thee, cut it also off, and cast it from thee; for the works that thy leaders do by their unrighteous example causeth thee to stumble in darkness; for it is more profitable for thee that one of thy members should perish, in that thou leavest those who do the works of God for thee, and not that thy whole body should be cast into hell.**

**31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement, and this they have said to justify the lust that they have for another woman who is not their wife, thinking that with a divorcement, they shall be free of sin;**

**32 But I say unto you, That whosoever shall put away his wife, so that he might be justified in the lust of his heart and his fornication, hath committed adultery and is not free from sin because of the covenant that he made with his wife; and whosoever shall marry her that is not divorced committeth adultery. And this I say because your leaders justify themselves in their lust for women who are not their wives, but condemn those caught in fornication, who are not married by their laws.**

**33 Again, ye have heard that it hath been said by them that they of old time commanded, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; and this they have said unto you that they might keep you in bondage to them who have set themselves upon the throne of God.**

**34 But I say unto you, make no oaths to any man and forswear not at all; neither by heaven; for it is God's throne upon which only He can perform His oaths, and your leaders cannot perform His oaths in unrighteousness upon this earth;**

**35 Nor should ye forswear yourselves by the earth; for it is his footstool where His oaths shall be fulfilled even as I am here to fulfill them; neither should ye forswear yourselves by**

Jerusalem; for it is the city of the great King, **who is not of heaven, but is here now upon the earth to fulfill all things sworn by the Father.**

36 Neither shalt thou by thy head **commit thyself to any matter**, because thou canst not make one hair **of thy head** white or black.

37 But let your communication **among each other** be, Yea, yea, **this I can do**; or, Nay, nay, **this I cannot do**; for whatsoever is more than these **can cause** evil.

38 **And again**, ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth, **doing unto another what he hath done unto you.**

39 But I say unto you, That ye **shall** not resist **this evil that another doeth unto you, because I have commanded you to do unto another what ye would want him to do unto you; and ye would not want to lose an eye, if yours was taken; or a tooth, if one was lost by the hand of another;** but whosoever shall smite thee on thy right cheek, turn to him the other also **that he might see thy love for him and stop that which he doeth unto thee.**

40 And if any man will sue thee at the law, and take away thy coat, **do not fight for that which he desireth of thee, but** let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain, **showing that your love is greater than the vengeance of him who completh thee to do a thing against thy will.**

42 **If thou hast that which thou canst give, then** give to him that asketh of thee, and from him that would borrow of thee turn not thou away **lest he esteem thee as his enemy.**

43 Ye have heard that it hath been said **of your leaders that ye shall love your neighbour who is like unto you and believeth as ye believe, and that ye should hate your enemy and cast him out from among you, even he that doth not believe as ye believe, that ye be not misled by the hand of an enemy.**

44 But I say unto you, Love your enemies, 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 **become** the children of your Father **who** is in heaven, **who is no respecter of**

**persons;** for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust—**all being His beloved children.**

46 For if ye love **only** them **who** love you, what reward have ye **of your Father in heaven?** Do not even the publicans **do** the same? **And ye know that they are wicked; yet your Father loveth them still.**

47 And if ye salute your brethren only, what do ye more than **the others who ye condemn as sinners?** Do not even the publicans so **salute only those who are their friends?**

48 **Behold, those things which were of old time, which were under the law that ye have been taught by your leaders, in me are all fulfilled. And for this reason hath the Father sent me to you, that ye might repent and do the works that I have commanded you to do, and follow the example that I have given unto you, that ye might, therefore, be commanded to be perfect in the love that ye have one for another, even as your Father which is in heaven hath a perfect love for you.**

## CHAPTER 6

**AND it came to pass that as Jesus taught his disciples, he said unto them, teach this people, saying, Take heed that ye do not your alms before men, to be seen of them and receive the honor and praise of the world; otherwise ye have no need for a reward of your Father which is in heaven, which He shall give unto you, not as the honors of men are given, but by the peace of His Spirit.**

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, **for it is given them of men from whom they desire it.**

3 But when thou doest alms, let not thy left hand know what thy right hand doeth; **for if thou givest of unrighteousness, by that which thou doest with thy left hand, to receive the glory of men, then thy righteous act, which thou doest of thy right, shall not be acceptable as a**

righteous offering to thy Father; for thou dost not do this thing for the benefit of another as thou would want another to do so to thee, but thou doest this to be seen and rewarded openly by men.

4 Therefore, so that thine alms may be in secret and for the benefit of he who receiveth of thy alms, let not thy left arm of unrighteousness influence the secret work of thy right arm; and thy Father who seeth in secret, Himself shall reward thee openly.

5 And when thou prayest, be thou not as the hypocrites are when they pray out loud to be heard of another; 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 the reward that they seek.

6 But thou, when thou prayest, enter into the closet of thy heart, where others cannot hear thee, and when thou hast shut thine own door to be alone in the Spirit, pray to thy Father who seeth in secret; and thy Father who seeth in secret shall reward thee openly through the ministrations of the Spirit.

7 But when ye pray, use not vain repetitions, as the heathen do in sackcloth and ashes upon the ground; for they think that they shall be heard for their much speaking; and they ask according to their wants and their needs, demanding of the Father that which they should not.

8 Be not ye therefore like unto them who ask according to their needs and wants; for your Father knoweth what things ye have need of, before ye ask Him. And if ye ask for that which is not the will of the Father, then ye ask amiss and shall not receive as the Father would give unto you according to His own will; ye therefore, fight the will of God and grieve the Spirit.

9 After this manner therefore pray ye always that ye be not led into temptation: Our Father who art in heaven, Hallowed be thy name.

10 Bless us that we may know and do Thy works, that thy kingdom may come among us, and that Thy will be done on earth, as it is done in heaven.

11 We ask Thee only to give us this day our daily bread that we may have the strength to do Thy works.

12 And forgive us our trespasses against Thy will, only as we forgive those who have trespassed against us.

13 And suffer us not to be led into temptation, but deliver us from the evil of this world and the works that we do therein; And help us always to do Thy will and keep Thy commandments; for thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you by giving you the fruits that ye deserve of the Spirit.

15 But if ye forgive not men their trespasses, neither can your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, who pretend to be of a sad countenance; for they disfigure their faces so that it may appear that they sacrifice much of the flesh, 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 in remembrance of the commandments of the Father, and keep them, that thou might keep thyself unspotted from the world; and wash thy face and be of a happy countenance, that thou appear not unto men to fast.

18 But unto thy Father, who seeth in secret, thou shalt present thyself unspotted and clean from the sins of this world; and thy Father, who seeth in secret, shall reward thee openly for the works which thou hast done.

19 Lay not up for yourselves treasures upon this earth, where moth and rust doth corrupt, and where thieves break through and steal the treasures of your hearts, which are the desires that ye have.

20 But lay up for yourselves these treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;

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

22 But that which bringeth forth light into the body is the eye; if therefore thine eye be single to the glory of God, thy whole body shall be full of light, for that light which ye shall see is given of the Father, and how great is that light.

23 But if thine eye be evil, then it shall be shut up against the light, and thy whole body shall be full of darkness. If therefore thou hast shut

**thine eyes to the light, then that which is in thee is darkness, and how great is that darkness!**

**24 And it came to pass that Jesus spoke to his disciples of that which would be required of them when they went forth to teach the people his gospel. And he spoke, saying, Behold, it is impossible for a man to serve two masters and be equally loyal to each; for either he will hate the one more than the other; or else he will hold fast to the one, and despise the other. Ye cannot serve God and mammon.**

**25 And, again, I say unto you, go ye into the world, and care not for the world; for the world will hate you, and will persecute you as it does me, and will turn you out of their synagogues. Nevertheless, ye shall go forth from house to house, teaching the people; and I will go before you. And your heavenly Father will provide for you, whatsoever things ye need for food, what ye shall eat; and for raiment, what ye shall wear or put on. 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 that I have offered unto you of the Spirit more than the meat that ye eat to sustain your life; and the body, is it more than raiment for your spirit? If the Father hath given you your spirit and feedeth it, shall He not also provide for its raiment?**

**26 Behold the fowls of the air, which were also created by your Father; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye who are in His service not much better than they?**

**27 Which of you by taking thought of himself can add one cubit unto his own stature? Yet, your Father can add that which He desireth to your body, which houses the spirit He loveth and hath created in His own image.**

**28 And I have said that this body is only raiment for this spirit; Therefore, why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin to provide raiment for their body;**

**29 And yet I say unto you, That even Solomon in all his glory was not arrayed by the Father like one of these. But Solomon was arrayed in raiment of his own hand, choosing to cover his**

**body as the grass covereth the field and choketh the lilies arrayed in the glory of God.**

**30 Wherefore, if God so clothe the lilies, and suffereth that the grass of the field covereth them; and that same grass which to day is, to morrow shall be cast into the oven; how much more will he not provide for you, if ye are not of little faith and keep your eye single to the glory of God?**

**31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?**

**32 (For after all these things do the Gentiles seek that they might live without God;) for your heavenly Father knoweth that ye have need of all these things.**

**33 Therefore, seek not the things of this world, but seek ye first to build up the kingdom of God, and to establish his righteousness; and all these things shall be added unto you.**

**34 Take therefore no thought for the morrow and that which shall come to pass; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Therefore, teach this people that they should fast and pray always as I have commanded you that ye be not led into the temptations and evil of the day.**

## CHAPTER 7

**1 BEHOLD, the temptations of the flesh cause this people to judge one another, and anger and strife enter into their hearts, therefore they sin and keep not the great commandment that I have given unto you. Therefore, teach this people, saying, Judge not, that ye be not judged.**

**2 For with what judgment ye judge another, ye shall be judged of the same. Behold, ye should discern that which is good and that which is evil, but make this judgment in righteousness according to the commandments I have given you of the Father. For which one of you, being evil, can set a measure of righteousness for another? With the measure of righteousness that I have given you, ye shall judge the**

**actions of another**, and with **this** measure **that** ye mete, it shall be measured to you again **when the Son of Man cometh in his glory**.

**3** And many times thy brother might not see clearly because of his blindness that hath been caused by his traditions and beliefs. And again, ye shall say unto them, Why is it that thou beholdest 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 so that thou might see more clearly the measure of the Lord; and canst not behold, a beam is in thine own eye because neither do ye see clearly, nor do ye understand the true measure of the Father?

**5** And Jesus said unto his disciples, Beholdest thou the Scribes, and the Pharisees, and the Priests, and the Levites? They teach in their synagogues, but do not observe the law and the commandments; and all have gone out of the way, and are under sin. Go thou and say unto them, Why teach ye men the law and the commandments, when ye yourselves are the children of corruption? Say unto them, Ye hypocrites, first cast out the beam out of thine own eye by learning of me and keeping the commandments that I have given unto thee; and then shalt thou see clearly to cast out the mote out of thy brother's eye and twain ye shall enter into my rest.

**6** Go ye into the world, saying unto all, Repent, for the kingdom of heaven hath come nigh unto you. And the mysteries of the kingdom ye shall keep within yourselves; for it is not meet to give that which holy unto the dogs; neither cast ye your pearls unto swine, lest they trample them under their feet. When ye have learned these things and keep them, then ye shall receive the Holy Ghost who shall teach you the mysteries of God and all things necessary for your salvation. For the world cannot receive that which ye, yourselves, are not able to bear; therefore ye shall not give your pearls unto them, lest they turn again and rend you.

**7** And when they shall approach you and seek out your pearls, ye shall not give them unto them, but shall say unto them, Ask of God, and it shall be given you according to the

**heed that ye give to His commandments; seek to do the will of God and not your own will**, and ye shall find; knock, and it shall be opened unto you according to the desire that ye have in approaching God to receive of Him. And if ye knock in vain to consume it upon your lusts, then He shall not open unto you, and the door to an understanding of His mysteries shall be closed before you.

**8** For every one that asketh in righteousness receiveth in righteousness; and he that seeketh in righteousness, findeth in righteousness; and to him that knocketh in righteousness with a broken heart and a contrite spirit, the mysteries of the kingdom shall be opened up unto him.

**9** And then said his disciples unto him: They will say unto us, We are righteous, and need not that any man should teach us. God, we know; we have heard Moses and accept his laws for salvation; and the prophets have been given us from whom we hear the word of God; but to us, God will not hear or speak. And they will say, We have the law for our salvation, and that is sufficient for us.

**10** Then Jesus answered and said unto his disciples, Thus shall ye say unto them, What man among you, having a son, and he shall be standing out, and shall say, Father, open thy house that I may come in and sup with thee, will not say, Come in, my son; for mine is thine, and thine is mine?

**11** Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? 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 in righteousness? But if ye ask not in righteousness, then He cannot give to you of righteousness. And I have given unto you the standard by which ye shall measure your righteousness. And this is the standard and law taught by all the holy prophets.

**12** Therefore, all things whatsoever ye would that men should do to you, do ye even so to them as I have commanded you; for this is the law and the prophets and the gate by which ye shall enter the kingdom of God.

**13** Yea, enter ye in at the strait gate **that leadeth to salvation**: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; **for they do not unto others what they would have others do unto them; and they shall not enter through the gate into the kingdom of God.**

**14** Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. **Behold, they do not find it because they are led by the precepts and doctrines of men that teach them to trust in the arm of flesh; yea, they are led down the broad way, through the wide gate that is easy to enter, because there are those who claim that they know the way, but do not, who show them the gate.**

**15** Beware of **these** false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, **who sneak in among the flock to devour the souls of men by placing them under their authority that they might get praise and gain.**

**16** Be not, therefore, deceived by men. For any that come among you and add to or take away from that which I have given you this day, and who seek for gain or glory by teaching these things unto you, are those whose fruit is corrupt. **Behold, 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 **in abundance**; 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. **And the fruit of a good tree bringeth forth the fruits of the spirit, which cause a man to love one another and do unto another that which he would have done unto him. And an evil tree causeth a man to set himself above another, and hate another, and causeth strife and contention, and all things contrary to the Spirit of God.**

**19** And when the Son of man cometh in his glory to prune the vineyard of the Father, every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire.

**20** Wherefore by their fruits ye shall know

them; **yea, even by the way that they keep these commandments that the Father hath given unto me to give to you, that ye might go forth among them and prepare them to enter the kingdom of heaven.**

**21** And 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 who is in heaven. **For this reason came I into the world, that all men might come unto me and be saved by the commandments that I give unto them. And these commandments are that which will prepare them to live in the kingdom of the Father.**

**22** And the Son of man shall come to judge each man according to the way that he hath treated his fellowman. And at that day many will say to me, Lord, Lord, have we not prophesied in thy name **and taught the people the things that they should do to be saved in thy name?** And in thy name have we not cast out devils? And in thy name **have we not** done many wonderful works **that glorify thee?**

**23** And then will I profess unto them, I never knew you; for I did not require any of these things at your hands; and the glory that ye gave unto me, was that glory that ye sought for yourselves; for there is but one God, and Him only did I command that ye should glorify, by keeping His commandments. **And this ye should have done and not left the other undone; even that which I commanded you to do, ye did not do; for behold, I commanded that ye should love one another, and that ye should do unto one that which ye would have him do unto you; and of these things ye did none; therefore, depart from me, ye that work iniquity.**

**24** Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who buildeth his house upon a rock; **behold, I am this rock, and upon this rock will I gather all those who come unto me and hear the things that I have taught unto them this day, and who keep these sayings of mine. Behold, this is my doctrine, and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them.**

**25** And whoso shall declare more or less

**than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock. Therefore, build a house upon my rock; and the rain shall descend, and the floods shall come, and the winds shall blow, and beat upon that house; and it shall not fall; for it is founded upon this rock.**

**26** And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, **who built his house upon the sand, who said to himself, the rock is too hard to build upon, but this sand is soft and shall provide me with more comfort;**

**27** And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell **because its foundation was soft and not founded upon a rock. And the foundation was washed away by the torrents of storms that cometh forth out of the earth; and because the foundation was washed away, the house 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 **and the simplicity of the things that he taught unto them; for the scribes and Pharisees taught the people to believe in their doctrine and perform those things which were required of them by the law of Moses by the church which gave them their authority.**

**29** **But Jesus** taught them as one having **no authority of the church, but as one who received his authority from God,** and not as the scribes **and Pharisees of the church.**